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Committee on Education in Foreign Fields

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Appointed by the Bishops: Bishops L. B. Wilson, J. F. Berry, and E. H. Hughes.
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Southern Asia


Africa (Except North Africa)


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South America


Mexico


Appropriations of the Woman's Foreign Missionary Society


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Resolutions


Address to the Church


Committee on Organization

REPORT OF THE CORRESPONDING SECRETARIES OF
THE BOARD OF FOREIGN MISSIONS

During the past quadrennium the Corresponding Secretaries have refrained from making formal written reports to the General Missionary Committee, under the conviction that precedents were so well established, and the work so well understood, that the time of the General Committee could be most profitably spent in the transaction of business and in hearing fresh messages from the field. At a time, however, when the General Conference has discontinued the General Committee and when the Board of Foreign Missions has been completely reorganized, it seems desirable that the first annual session of the new Board should be characterized by a more thorough consideration of our plans, methods, and work than has been the case at previous sessions of the General Committee, or than may be necessary at future sessions of the Board. The Corresponding Secretaries, therefore, present this formal report at the first Annual Meeting, and it may be well to add that the report is prepared primarily for the information of the new members of the Board.

Roughly speaking, the work of the Board of Foreign Missions falls into two great divisions, the first the work on the foreign field, and the second the work of gathering funds and of informing and enlisting the home Church.

Concerning the work abroad, it is our thought that at this meeting there should be a period set aside at each session for the study of the fields, which will give the Board some knowledge of the wonderful work being done by our Church throughout the world. A series of maps has been prepared which will illuminate many of the points under consideration, and if it be the pleasure of the Board, our thought will be led from time to time by those who are especially well qualified to speak to us. We shall not, therefore, at this time attempt an exhaustive statement of the situation abroad, but shall only summarize a few of the outstanding features of the work of foreign administration during the past year.

THE FOREIGN FIELD

The survey of the mission field becomes no less topographical, but constantly more topical. Distinct phases of service traverse them all. One deals with subjects as well as with geography. In our thinking,
as in our files, we must cross reference each mission field with at least three major titles, Education, Medicine, Evangelism.

**Educational Work**

In education striking facts appear in the year's review. The fine school in Tokyo, Japan, the Aoyama Gakuin, bids fair to become a great school. A program of development, in substance agreed to in council two years ago, has this year been made possible by the gift of a former student, Mr. Katsuda, who proposes to erect a central building and a house for the president at an outlay of not less than $75,000. The alumni have subscribed most liberally. At least $30,000 should be contributed by the Church at home as represented in this Board. Of this amount, the sum of $18,000 is available when the balance is pledged. Dormitories of the right kind must be built and missionaries' houses moved and reconstructed. The stimulus of this development will not fail to advance the interest of the proposed Christian University of Japan, the plan for which has recently become more concrete and practicable.

Pai Chai, the Boys' High School in Seoul, Chosen, has completed its new building, for which $10,000 has been during the year provided from the Self-Denial Fund. The school has received large accessions to its classes, has strengthened both curriculum and teaching staff, and has, without surrender of any essential privilege as a Christian school, received the government recognition. The Union College at Seoul, before which large opportunity seemed to open, is in operation on a tentative basis with nearly a hundred students. The completion of the plans is halted by the difficulty found by some of the cooperating Boards in adjusting their conception of a Christian school to the requirements of the government's department of education. In the death, last month, of Dr. Horace G. Underwood, provisional president of the college, Korea has lost one of its most potent missionaries and the college its inspiring and directing spirit. A basis of union in the Severance Medical School in Seoul has, during the year, been adopted. In this our mission participates with enlarged responsibilities and usefulness.

In China the year marks the completion of the reorganization of Peking University upon a federated basis. The Presbyterian Board, the American Board, and our own are participants, the London Missionary Society being expected to cooperate as soon as practicable. Land purchased for the university has been retained by the reorganized
Board as the contribution of the Methodist Episcopal Church to the project, in value approximately $85,000 toward the investment unit of $100,000. The lands and buildings occupied by the Methodist school are transferred to this Board of Foreign Missions to be held for the uses of what should become the Methodist College of Peking, one of the great supporting schools of the Union University. The universities of Nanking and of West China, in both of which our Board has large interests and, it may again be declared, capital obligations as yet unmet, in spite of revolutionary threats and disorders have gained in students, resources, and prestige. Each year settles them more firmly on their foundations as permanent centers of Christian influence in the great Republic. In Foochow, where already union is established in three departments of education—medical, normal, and theological—a regular arts course has been begun with eighty to one hundred students, and a faculty to which our mission contributes the president and one professor. The gift of $50,000 received early in the year warrants the purchase of property for the university in which these union schools will be integrated, and the completion of the organization of the Fukien Christian University, in which both American and English Boards will unite.

The year has been crowded with events and communications which reveal the fine work and the urgent needs of important colleges or secondary schools—Changli, Taianfu, Hinghwa, Nanchang, Chungking, the William Nast College at Kiukiang; the growth of the hundreds of elementary schools slowly coming into their own in ideals and in realization; the effective enterprise of the Woman’s Foreign Missionary Society in its schools of all grades, and finally the patient, substantial work of our educational secretary in China, Dr. F. D. Gamewell, who not only promotes and directs the educational policy of our own Church, but by arrangement with the General Educational Association of China, has become its leader in the wider interdenominational field.

Outstanding objects of thought and effort, in other fields, are the successful dormitories in Manila for students at the Government University; the Anglo-Chinese College in Singapore, which in appointments and, perhaps, disappointments, has come to critical days, and the other fine schools on the peninsula and in the islands, the high schools in India and Burma, in their relation to the government and to the people, helped here and there by gifts from this country, but woefully handicapped by lack of funds and equipment. The Lucknow Christian College is entering upon a new stage. By request of this
Board it presents to you for the first time a budget of its own; it reports its two fine dormitories, one completed this year, filled with students, its high school with fifty additional Christian students in the increased numbers, a second building for the college proper under way, and an eager desire that the thirty thousand dollars, needed to bind to it gifts of forty thousand dollars available when seventy thousand dollars are pledged, may be speedily found. A financial basis has been laid for the boys' school in Madras. Under the generous arrangements of Mr. E. S. Collins, the executor of his father's estate, the native school, Collins Institute, in Calcutta, is assured of proper housing and permanence. Space forbids even the enumeration of all the schools in India and Burma, to some of which substantial aid in gifts or loans has been given during the year, but this Board would be astonished by the rehearsal of the facts concerning the Methodist school system in India,—astounded at its power and its poverty.

From South America the appeal of the schools has been insistent. The problem of permanent self-support was not solved with the initiation of the schools. War conditions have affected prices. Payments on government subventions have been deferred. Changes in staff have been frequent. Better municipal sanitation spells assessments to property holders. Specials grants have been required approximating six thousand dollars to meet emergencies. The conviction of the strategic importance of the schools deepens. Bishop William Taylor set up a great program. The Church has sent as great a man as he to develop it. This Board has heard him, as Secretary in charge, plead for South America. He will continue to plead in absentia. This Board will not fail to hear him.

The present European situation leaves no doubt in most minds at least that Methodism is in Italy in the order of the Divine plan. Just ahead is the readjustment of the boundaries, not only of states, but of thought. There must be a spirit in this reconstruction era as well as a program. The successful promotion, therefore, of the plan for the new Collegio on Monte Mario in the heart of Rome, would alone make the year significant. The purchase of this commanding site and the approaching consummation of the financial plan which will place upon it adequate buildings, add to the guarantee of the permanent strength of Methodism in Italy and the countries about the Mediterranean Sea.

**MEDICAL WORK**

Constant attention has been given to the development of the medi-
cal work. Everywhere the opportunities exceed the equipment. None of our missionaries are more devoted than those who seek to heal the body while they are ministering to the soul.

One hospital has, during the year, reached completion—that at Pyeng Yang, Korea. It is well built, well equipped, and will probably be the basis of a union in hospital work in that city.

The conditions of medical work in China are definitely affected by the purpose as well as by the cooperation of the China Medical Board, created by the Rockefeller Foundation. With this Board, our own forces are in sympathy, seeking, however, to find how best the combination of resources can be effected and carefully guarding the essential missionary principles and practice.

This Board has representation on the Board of Trustees of the Peking Union Medical College, and some of its medical missionaries will undoubtedly become permanent members of the teaching staff of that important institution.

The organization of the medical school at Shanghai is not yet completed. The development of that school affects the Union Medical School and Hospital of the University of Nanking in which we have been participating. The school itself by action of the China Medical Association agreed to by the Boards, transferred its interests to the Union School at Tainanfu, where the teaching is in Mandarin. Since, however, the hospitals of the Methodist and Christian Missions have been merged into the one Union Hospital at Nanking, and the China Medical Board is prepared to cooperate in making that hospital a strong medical missionary center for the lower Yangtze Valley, the earnest and the liberal cooperation of the Boards in securing this result will be required and doubtless some additional financial support on the part of this Board will be demanded.

The release of that veteran missionary, Dr. R. C. Beebe, from the hospital work in Nanking, has made it possible for him to accept a position of distinction and of great influence as the Secretary of the China Medical Association. Dr. Beebe will reside in Shanghai. The Central Conference of Eastern Asia requests that his support be provided for from the appropriations for all China as a special item.

Plans are pending for the further development of our medical work in Nanchang, Kiukiang, Chungking, Chengtu, and Tzechow, in some cases possibly by a combination with other Missions. The hospital at Wuhu remains an outstanding opportunity, and the movement to strengthen it, both in its buildings and its staff, is under way and should be very generously encouraged. It might be in the thought
of the Board to develop this hospital as a Memorial to Dr. Edgerton H. Hart, who died there, one of the missionary martyrs of China. Plans for the further development of union in medical work in Foochow are pending. There is a probability that the resources can be secured for the building of a hospital in Taian. In the Hinghwa region at Antau, a hospital, doing excellent work under a native physician, should have additional resources and probably the cooperation of a foreign physician. The hospitals on the Min River at Kutien, Yenping, and Yungan afford opportunities for wide influence in the undeveloped portions of our oldest mission field in China, but these hospitals are pathetically inadequate in equipment and staff.

In some of the great fields it will probably never be the policy of the Board to establish hospitals. What demands may be created by the results of the European war cannot be forecasted. It is not impossible that our approach to the heart of these distressed and broken peoples would be through the ministry of the hospital—surely through that of the orphanage. Our responsibilities in India for medical work which involves plant and equipment are not clearly indicated. Except in the remote part of our field in the Philippines, our program would probably not include hospital work. In Africa the field is practically limitless and the demand great. Medical work in Rhodesia has been exceedingly effective. There is, however, no hospital equipment. In Inhambane, by special appropriation of the Board a year ago, a modest hospital is being erected—a priceless boon to the whole native community. There should be at least a basis for medical service in the area of the new Mission in the Congo, and the appeal comes for medical work in Angola and Liberia. It is imperative that Africa should have not only missionary schools but missionary hospitals.

The quickened interest in medical missionary work shown in public discussion and private conference in all the home base of missions, indicates an inevitable process of development of the missionary program. Resources, however, will be required if trained men, even though they have the missionary spirit, are to be brought into effective cooperation with the larger program abroad.

Many perplexing problems arise in this part of the Board’s administration. The questions of union with other denominations, of cooperation between the Woman’s Foreign Missionary Society and the Board in general medical work; of the status of our physicians in such countries as Japan and Korea; of the relation of our hospitals and dispensaries to the newly projected medical schools and the bearing of the standard and equipment of those schools upon the resources and
the curricula of the preparatory schools demand constant and sometimes most patient consideration. The Board may be sure of the intense interest of its Secretaries in this phase of our missionary administration.

**Evangelistic Work**

When we speak of the evangelistic work, the word *evangelistic* must be used in its broadest meaning, which characterizes the whole range of service of the Church in the foreign field. Everywhere there has been activity and almost everywhere success. The development of a native ministry and of the indigenous resources; the training of workers; the pioneering of new territory; the securing of converts; the building of the Church, suggest the range of our enterprise.

The summary of results, so far as they can be described or put into form for statement, is in the Annual Report of last year, which is in the hands of the members of the Board. This will bear most careful study.

Notable phases of the work are: first, the concluding year of the three years' evangelistic campaign in Japan, a campaign most fruitful in its results, both upon the native ministry and upon the people of Japan; second, the development of the principle and practice of self-support in China, notably in Hinghwa, where the Special Gifts support of the native ministry is now unnecessary, the amounts contributed for that purpose being requested for the support of schools, the churches caring for their own pastors almost without exception; the loyal and generous response of the native church in Korea to the new demands for contributions for their own support; the extension of the work in the Limpopo District in connection with the Inhambane Mission Conference, East Africa, and the development of new centers in connection with the Congo Mission.

The striking example of need is in the Mass Movement in India. The strong appeal for aid in the extension of the work and in its conservation by teachers and proper leadership in the villages has met some response, but there is the greatest need of an immediate and large amount to develop the proper system of education and control in order to save the results of this extraordinary revelation of power amongst the low caste and outcast masses of India. One reads a spiritual tragedy in nearly every communication which comes from that field. If the Church could not only hear but believe the facts, the resources, which ought to be $100,000 a year for ten years, would not be withheld.

The opportunities in North Africa, in the results of the war,
constantly become greater. The orphanages and the hostels, to which formerly but few could be brought, are now in demand and only limited equipment and resources prevent a really great development of this important phase of the work in the remarkable field opened to us five or six years ago. Rhodesia has suffered most severely by reason of local famine and the loss of Special Gifts. From various sources, the Board has provided during the year at least $5,000 to aid in meeting the emergencies in this field.

From Malaysia and the Philippines come expressions of the keenest sorrow at the lamented death of Bishop Eveland. In both fields the loyalty and wisdom of the missionaries will prevent, under the wise leadership which surely is to be provided, losses which indifference surely would incur.

Korea and Japan are extending the heartiest welcome to Bishop Herbert Welch, now en route for his great field.

During the year we have sent out ninety-four missionaries to supply vacancies and to enlarge the missionary forces. The Church is giving not only its money but its sons and daughters to meet the demands of the world's task.

Your Secretaries bring to you three practical needs in connection with the administration of the foreign field which, in their judgment, should be at this time definitely considered, if possible, met.

(1) The basis of support of our missionaries in Africa, which has been largely determined by conditions and outside of any action of the Board, should be made definite and brought into harmony with the method used in standardizing the support in other fields.

(2) Larger provision should be made for the home support of furloughed missionaries. The present basis is not only inadequate, but would seem to penalize the missionary for having completed a term of service on the field. Some change should be made in the allowances both for cash support and for rent.

(3) Provision should be made for some equipment for the outgoing missionaries. Alone, among the large Boards, our Board makes no specific allowances of this kind. Special grants have been made from time to time, but as an exception rather than in accordance with some rule. While at this time this matter probably cannot be provided for by definite, fixed allowances, it is hoped that the Board will find a way by which, as cases arise in the administration of the coming year, authority will be given for meeting the requirements as they shall appear in examination of the conditions of the candidates who are under appointment.
We believe that there would be hearty assent on the part of the missionaries from all the fields that these are items which, probably, outrank in immediacy even the specific needs of the fields as they may be presented in the estimates sent forward by the Finance Committees.

The estimates from the fields, which are submitted to the Board, have been carefully made and as carefully tabulated. The figures tell of achievement and of expectation. There is no field in which the range of possible development does not far exceed any possible resource now to be provided. The missionaries are accustoming themselves to the consideration of a program of advance, not as a dream, but as a possibility. We share in their hopes, admire their courage, and pledge ourselves not only to organization at home, but to cooperation on the field.

Home Base

As to the home side of our work, we have much of encouragement to report. As has been announced by the Treasurer, the income from the Conferences is the largest in our history, as is the total income from all sources. To show how we have grown, we have but to point out the fact that in 1906, the year before the division of the Societies, the total income of the Missionary Society of the Methodist Episcopal Church was $2,071,648, while to-day the income of the Board of Foreign Missions alone reaches almost that amount. If we report in our totals, as most of the other foreign Boards do, the income of the Woman's Foreign Missionary Society, we find that the total foreign missionary offerings of the Church as registered through these two great agencies, is $2,967,026 (nearly $900,000 in advance of the next largest contributor). This represents the largest foreign missionary income among the denominations in Christendom.

Finances

We have all been thrilled by the splendid report of progress recently made by the Woman’s Foreign Missionary Society when at their General Executive they were able to report an income of $1,033,770. It may be a surprise to some to know that as rapid as has been the increase of this strong auxiliary to our foreign work, the increase of the Board of Foreign Missions has been even more rapid. In 1908, the year after the division of the Societies, the income of the Woman's Foreign Missionary Society was $673,400. The income now is $1,033,770, an increase of $360,370. During the same period the income of the Board of Foreign Missions has increased from $1,357,330 in 1908, to $1,933,250 in 1916, an increase of $575,920.
the past year the increase of income for the Woman’s Foreign Missionary Society has been $101,990; while the increase for our Board has been $232,683. Gratifying as these increases are, it will be borne in mind that the General Conference expressed its conviction that the income of both of these Societies should immediately be doubled.

On the financial side of our work solid progress is being made in almost every line. The appointment of a salaried treasurer, and the reorganization of the treasurer’s office have resulted in large economies, as indicated by the fact that this office has been able to make a very substantial financial contribution, either in earnings or savings through the following channels: Saving exchange on out-of-town checks; taking advantage of favorable rates of exchange in remitting money to the field; sending money to the fields monthly instead of quarterly or semi-annually; securing better rates of discount from the banks; reinvesting annuity and permanent funds at a higher rate of interest; recovering lapsed Special Gifts; closing old estates; increasing the volume of annuity business. In three years these earnings or savings have amounted to $314,000.

We are quietly but steadily building up permanent funds, which now amount to nearly half a million dollars. Special attention has been given during the past three years to annuities with the following results. Between May 1, 1912, and October 31, 1912, we wrote $16,155 in annuities; in 1912-13 we wrote $55,975; in 1913-14 we wrote $89,467; in 1914-15 we wrote $92,557. The year just closed we have written $174,000.

Some of the most urgent property needs on the foreign mission field are being provided for by means of Special Gifts. During the past year nearly $250,000 has been secured in cash or good subscriptions for property needs abroad. Of this amount over $119,000 has been received in cash. In the light of facts like these do we not have great reason to thank God and take courage? On the other hand, as we face the needs of the world at this hour, and as we consider the vast resources of our beloved land, do we not also have reason for prayerful consideration as to whether as a Church we are doing all that we might do or all that we ought to do?

The most serious weakness in the present financial situation is the matter of income from Sunday schools and income from congregations.

**The Income from Sunday Schools**

For a long period of years preceding the division of the Mission-
ary Society, the income from Sunday schools increased rapidly. For instance, from 1897 to 1906 the Sunday school offerings to Home and Foreign Missions increased from $373,713 to $537,911. Some years the increase amounted to nearly thirty thousand dollars, and it was from this source that much of the gain during these years was registered. On the other hand, the Sunday school offerings to foreign missions in 1912, as reported in the General Minutes, was $308,446, and at the end of the quadrennium in 1915, it was $308,803, with a fluctuation in the intermediate years of $305,102 in 1913 and $313,958 in 1914. In other words, because of the adjustments made by the General Conference at Minneapolis this source of increase in income has been temporarily cut off.

A recent investigation shows that 10,873 Sunday schools, or more than one third of the total number are reported in the General Minutes as giving not one cent to missions. Of these, but 3,837 are in the South, where the money raised in the Sunday schools is quite generally reported through the churches.

THE INCOME FROM THE CHURCHES

As for the offerings from the churches, it is encouraging to note that there is a decided increase this year from both Spring and Fall Conferences. The New Financial Plan has been quite generally introduced, and on the whole this has been a steadying influence. It has not, however, been without its grave perils, as was foreseen when the legislation was first enacted, and there are certain tendencies now at work in the Church which urgently need correction. Two illustrations will suffice:

1. On the educational side where the weekly offering system prevails and where the treasury for benevolent funds is in fairly satisfactory condition because of this, it becomes unnecessary to have the "annual collection" at the end of the year, and pastors are no longer under the necessity of preaching a sermon designed to save a desperate situation. While this opens the way for the finest sort of educational propaganda throughout the year and for missionary sermons when no missionary collection has to be taken, there is the danger that the educational provision will entirely drop out and extraordinary measures must be taken by the Commission on Finance and by the Boards to counteract this fatal tendency.

2. On the financial side there is a movement which is being registered not only in our own Church, but in other denominations whereby nearby and local matters are considered a first claim upon the benevo-
lent funds in the treasury, and after these are taken out the balance is divided among the more distant and less understood causes, and it follows naturally that the most distant and the least represented enterprises suffer most. Exactly this thing is happening in our Church. The figures of the Commission on Finance as reported by its Apportionment Secretary, Dr. Hollingshead, show conclusively that much greater sums are being raised by the churches for missionary and benevolent enterprises than ever before in our history, and vastly larger sums are being spent upon local church support. But it is a cause for humiliation to note that many of our leading Annual Conferences actually show decreases in their foreign missionary offerings over the basis of four years ago, and more than six thousand churches are giving less to foreign missions than they were giving in 1912. You have heard the treasurer report that fifty-five Conferences have decreased in their foreign missionary offering this last year. The advances which are being registered, therefore, are an indication that some churches and many individuals are doing exceedingly well. If only the churches now going backward would hold steady, to say nothing of increasing their offerings, so that the churches giving more largely would not have to overcome the decreases from other churches, our missionary enterprise would move forward mightily. Some steps ought to be taken by this Board at its first annual meeting to check the tendency, which is apparent throughout the Church, to raise money under the foreign missionary appeal and then to divide the amounts thus secured among many societies and to send to the Board of Foreign Missions and to the Board of Home Missions and Church Extension what remains, after taking care of every other worthy cause. In the face of present world conditions at home and abroad, the missionary enterprise cannot be financed upon such a basis.

In a recent letter Dr. Hollingshead says:

“You will note from a study of the inclosed record that three of the four items have advanced, benevolences only being stationary or declining. This is but one of thousands of cases which illustrate the danger of working a good ‘New Financial Plan’ for the upbuilding of the local church. The records show conclusively that where the field agency has centered its efforts to the greatest extent, there has been a loss to the benevolent Boards.”

The facts stated above lend emphasis to the statements made by Bishop Thoburn through many years, to the effect that responsibility for our foreign missionary enterprise must be more definitely located upon individuals and upon congregations. Effective as has been our
method of General Committee and Board organization in the years
gone by, it still remains that executive and financial responsibility has
largely rested upon the shoulders of a few men, for the most part
located along the Atlantic seaboard. The Church is too big to be
moved from any one center, and the burdens are too heavy to be borne
by a few. It is for this reason that your Corresponding Secretaries,
since the action of the last General Conference in reorganizing the
Board, have been giving large consideration to the whole question
of the organization of our forces. There are some who feel that the
old General Committee and Board organization ought to be per­
petuated under new names. In other words, that the Board ought
to take the place of the old General Committee, and that the Executive
Committee ought to take the place of the old Board. Your executive
officers are strongly convinced that some more radical readjustment
than this will be necessary if responsibility is located down upon the
membership of our Church, and we would urgently request the Board
at its first session to make provision for the appointment of a strong
committee consisting of not less than four Bishops, four ministers,
and four laymen, with instructions to consider and report before the
close of this annual meeting concerning the whole question of the
most effective organization of our forces.

World Outlook

The Board of Foreign Missions began the publication of World
Outlook January 1, 1915. We are, therefore, in the second year of
the publication of that magazine. Before attempting the publication
of World Outlook, the Board entered into earnest consultation with
the representatives of the Book Concern and the other Boards to see
if it would not be possible either to publish a joint magazine repre­
senting all the Board, or to obtain space in the Advocates for a weekly
supplement which would represent the work of all the Boards. After
full consideration by a Joint Committee, both plans appeared to be
impracticable, the first, because the time did not seem to be at hand
when the Boards could unite in the publication of a magazine of this
sort; the second, because the cost of a supplement printed in the
Advocates was found to be prohibitive. In the Joint Committee it
was shown by figures furnished by the Book Agents that it would
cost over a hundred thousand dollars a year to publish such a
supplement as would be needed, and that there would be no return
from subscriptions or advertising so that it would require a straight
out appropriation year after year. The Joint Committee, which considered the matter at great length, finally recorded its judgment as being against the feasibility of either project.

The Board of Foreign Missions, therefore, gave careful consideration to what ought to be done under the circumstances. Before the division of the Society the sum of approximately $40,000 had been appropriated annually for the publication of *World-Wide Missions*. After the division of the Society, *World-Wide Missions* was continued and the *Christian Republic* was published. It was found that it required approximately the same sum to publish each of these magazines as had been expended on *World-Wide Missions*, and the General Committees strongly objected to setting aside $80,000 a year for the two magazines. Hence, the appropriations were curtailed, circulation lists were reduced, the papers were reduced both in size and quality, and under these circumstances an attempt was made to put *World-Wide Missions* upon a subscription basis at twenty-five cents for single subscriptions and fifty cents per year for club rates. The outcome was that only about four hundred subscriptions had been received for *World-Wide Missions* up to the beginning of the last quadrennium, and the Board promptly took measures to discontinue the publication. Thus the Board of Foreign Missions was left without any official channel of communication, and the Board appointed a committee to consider the whole matter and to report. This committee reported on the plan for *World Outlook* and this plan was unanimously adopted by the Board.

In substance the proposal of the committee was to put *World Outlook* upon a business basis from the beginning, but realizing that it takes time to build up a circulation list, the committee made provision for the first three years upon the following basis:

1. It was estimated that the cost for the first year would be $20,000 in excess of the receipts from subscriptions, and it was agreed that receipts from advertising must be considered as a negligible quantity until the subscription list reached respectable proportions. It was agreed to set aside $10,000 from the regular publication fund of the Board to apply on the first year's expenses and to carry over the remaining $10,000 as a deficit, paying interest on the same. It was agreed that $10,000 would be set aside in like manner the second year and that the deficit of that year should also be carried over with interest to be paid on the same. It was anticipated that the third year the receipts from subscriptions and advertising would approximate the cost of publication and it was thought that within
five years the magazine could wipe out any deficits carried over and could become revenue producing.

This was the proposal as first presented to the Board. Since that time many new factors have entered into the situation, notably the extraordinary increase in cost of paper and all matters connected with the publication of a high grade magazine. We were all new at the business and, indeed, World Outlook has been developed upon such new lines that there have been no precedents to follow. Doubtless mistakes have been made and it is probable that as a result of experience beneficial changes will be made in editorial and financial policies. However, the outcome of the venture is as follows:

1. Prior to the publication of the magazine about four months were spent in preparation, in gathering together photographs, in organizing the editorial and business offices, and other necessary measures. The cost of this was set aside as a preliminary expense charge to be spread over a period of three years.

2. Whereas it had been anticipated that the cost of publication from January to January would exceed the receipts by $20,000, the actual cost of publication in excess of the receipts was $18,929. The Board then set aside $10,000 out of its literature fund and World Outlook carried over into the second year a deficit of $8,929, plus one third of the preliminary expenses, or a total of $11,484.

3. We are in the midst of the second year of publication and the books will not close until January first. The period around the Christmas holidays has been the most productive period in the year from the standpoint of increased subscriptions. It is, however, impossible at this time to give any accurate statement of the total cost and receipts for the second year as the books will not close until December thirty-first. However, there are the following indications for the year. We started out with the goal of ten thousand subscribers the first year, twenty thousand the second year, and thirty thousand the third year, and the business manager estimates that we shall have between twenty and twenty-five thousand subscribers at the end of the second year, and he anticipates that in spite of the enormous increase in the cost of publication because of war conditions, and in spite of the fact that we have kept the paper up to the high standards which we set for it in the beginning, the cost of World Outlook for the second year above receipts from subscriptions and advertising will be around $15,000. To the Corresponding Secretaries of the Board this seems too good to be true, and it hardly seems possible to us that under conditions which now prevail it will be possible to
keep the cost of publication for the second year below $20,000 in excess of the receipts. However that may be, if we set aside $10,000 from the Publication Fund this year, as we did last, we shall probably carry over into the third year a deficit of from $5,000 to $10,000 from the second year. We shall then go into the third year with the fair hope of breaking about even, provided we secure the thirty thousand subscribers and have the advantage of the increased value of advertising rates. It ought to be possible, then, in the fourth year to begin to wipe out the deficits of the first two years, and in the fifth year there is a strong possibility that all deficits will disappear and that the magazine may become revenue-producing. If this can be accomplished it will be in line with the plans as originally laid down, and it will be one of the greatest achievements in the entire history of the Board.

Perhaps we should add that there has been an unexpected development which may modify the above conditions and incidentally greatly improve them. In the strong conviction that the Church would be pleased to have her missionary work, both home and foreign, presented between the covers of one great magazine, and in the belief that World Outlook would be more truly a “world outlook” if it covered the whole field of missionary endeavor at home and abroad, the editorial staff of World Outlook wrote a letter of inquiry addressed to the Corresponding Secretary of the Board of Home Missions and Church Extension to inquire whether the reorganized Board in Philadelphia would be interested in considering an invitation to share in the publication of World Outlook during the period of the Centenary.

Secretary Forsyth has expressed himself as being deeply interested in this proposal, but it is fully recognized that it is a matter for the two Boards to consider. If the two Boards should desire to unite in the publication of World Outlook and if each Board should annually set aside the sum of $10,000 from its Publication Fund, and if a larger reading constituency could in this way be gained for the magazine, it would seem entirely feasible to put World Outlook upon a revenue-producing basis at an earlier date than was at first proposed.

We believe that World Outlook has been, and will continue to be, a tremendous asset to the Board of Foreign Missions. We believe that the prestige which an organ of this kind gives to our Board in the Church and among Missionary Boards of the world is an asset, the value of which far exceeds the cost of publication. We believe
that the continuation of the magazine will result in the active cooperation of large numbers of laymen who have not been well informed concerning missionary matters until WORLD OUTLOOK came into their homes. We believe that the influence of a magazine of this type upon the childhood of the Church, in the home, in the Sunday school, and in the study circle, is beyond all possibility of calculation. We are, however, desirous that the reorganized Board of Foreign Missions shall have opportunity to pass independent judgment upon the whole proposition, and we invite the freest and fullest consideration of this most interesting publication program.

**Special Gifts**

There has been much of misunderstanding and misconception in the Church concerning the whole matter of Special Gifts. For instance, many say that they do not see what difference it makes to us how the money comes in. If we say that it does make a difference, they ask in surprise, “But does not all of the money go to the foreign field and for the furtherance of the work which you represent?” Indeed, one pastor openly charged the Board of Foreign Missions with intent to deceive the public in stating that no matter how great the increase in Special Gifts might be, if our regular income decreases, the missions will suffer. In view of the lack of clearness of thinking on this whole matter, it seems to be important that some definite statement should now be made.

What is the necessity for Special Gifts, and how are they applied as compared with the regular income which is appropriated from year to year? Special Gifts have grown up in large part because the Church has not given enough through regular channels to support the work. We send a missionary out to the field and provide his salary and perhaps his house rent. The missionary begins his work in a small way, but the work rapidly grows and often it happens, as was the case of Dr. W. C. Swearer of Korea, that in the course of a brief missionary life time he gathered into the Church 18,000 people. Large increase in membership calls for churches and for schools and native preachers and Bible women, and presently in the larger centers it calls for a mission plant, a college and a hospital, and for all the accompaniments of our missionary life. But the appropriation as made by General Committees has not increased in proportion as the work has increased. Several times in the midst of the greatest periods of revival there have been actual cuts in the appropriation so that in a growing work the missionary has at his disposal actually less money
than he received the year before. And at the best the appropriations cover only a little more than the salary and outgoing and home coming of the missionary staff. Indeed, in some great Conferences abroad the appropriations have actually been less than the salaries of the missionaries. Now in the face of these conditions what does the missionary do? After an exhausting day's work he sits up until the late hours of the night, often under tropical conditions, writing letters of appeal to his circle of friends and to the home papers. When he comes home on furlough he goes up and down the Church seeking financial relief at a time when he ought to be resting from his years of labor. He is compelled to put in the hardest months of the whole period in an attempt to get enough to carry his work forward. In a country like India practically every great movement we have made in the securing of property has been outside of funds appropriated by the General Committee. If it had not been for the extraordinary sagacity and the marvelous faith of men like Bishop Thoburn, who assumed personal responsibility for heavy financial obligations, and who secured funds as best they could through a long period of years, we would never have had our superb locations in Lucknow, in Singapore, and in the other parts of the mission field. Let those who criticize the whole Special Gift business tell us what they would do if they were in the place of the missionary. But is the missionary not relieved when Special Gifts come? Surely he is relieved. Does the work not go forward as a result of Special Gifts? Surely it goes forward. Does it matter then whether a congregation and a Sunday school keep up their regular offerings? Surely it matters much in life and in health and in death. The great Church which we represent has a sad record of missionary graves scattered over the mission fields of the world which need never have been placed there if the regular support had been forthcoming in adequate measure. The solid rock upon which our whole work rests is the rock of a regular support guaranteed by a multitude of people scattered over a wide area from which we are able to assure a missionary that when he goes to the field and cuts all connection with the home land, burning all financial bridges behind him, the Church will care for himself and his wife and his little ones, and will also make some provision for the work which he has set out to do. You might as well ask if it matters whether the regular budget of a local church is provided if only certain sums for new buildings, or for improvements, or for the building of a hospital, or for the extension of social service in the community are provided. Until the Church provides
enough through its general treasury to care for the work which under the blessing of Almighty God our missionaries have established, Special Gifts must continue, but it will be a great day when the Church, in some regular way, underwrites its whole foreign missionary budget and in the doing of it releases the missionary for his legitimate task, and at the same time allows the individual, or the church, to feel that it is in some responsible and voluntary way actually supporting some section of this marvelous work.

There is an increasing desire throughout the Church for the opportunity to establish a vital relation with some part of our mission field. This insistent and increasing demand comes from individuals, from Sunday schools, from churches, from districts, and is now beginning to come by way of inquiry from certain episcopal areas. If we are to meet its very natural desire in a sympathetic way a very large question is raised.

But if a church takes over the support of a foreign parish, and gives all its increased interest to the work which it is supporting, and a larger amount is raised for that particular work, is the Board of Foreign Missions ready to allow the money so raised to go to the work for which it was intended without compelling the church to list the money as a Special Gift? In other words, have we reached the point when our funds can be grouped under two main divisions, the first, designated, and the second, undesignated? and if so, will the Board consent to consider as appropriable amounts only those funds which are undesignated? We have reached a turning point in our history just here and the matter should have most serious consideration by this Board. In this connection it may be of interest to note the following action which was taken by the Executive Committee after very full discussion.

"Whereas, the General Conference has expressed its conviction that the time has come when our Foreign Missionary income must be doubled, and

"Whereas, direct missionary responsibility on the part of the local church and of each individual church member must become the acknowledged principle, as well as the motive power, of our missionary enterprise, and

"Whereas, our methods must be so devised and operated as to furnish an adequate expression of that responsibility and to make probable the effective working of that motive power,

"Be it Resolved, that while holding to the apportionment system, and the present method of support from our churches, the executive
officers be instructed to take such steps as may be necessary to break the total budget up into such parts as may be suitable for assignment to individuals, churches, groups of churches, districts, or episcopal areas, and

"Be it Further Resolved, that the Centenary Commission be instructed in cooperation with the executive officers of the Board of Foreign Missions, to develop such ways and means as will insure the necessary educational and inspirational elements which are essential to such a program as is proposed."

We have had "regular" and "special" and "parishes abroad" and "regularized specials," until our people are in great confusion, and while these terms have been necessary for administrative purposes, it does seem as though we ought to work out a way by which a church that desires to give a thousand dollars instead of six hundred, may be permitted to do so without undue red tape and receive credit therefor.

. . . 

Cost of Administration

In all denominations rumors are afloat periodically concerning the cost of missionary administration. It is difficult to tell how these rumors arise, but at stated periods it is necessary for the missionary Boards to announce that it does not take ninety cents of every dollar to send money to the mission field, but, on the contrary, that the missionary Boards are the most economically managed of all of the great business enterprises of the day. The manager of one of the great telephone companies recently stated that his company would sometimes spend one hundred per cent for a period of three or four years during the process of absorbing some other company, and that normally they would spend around twenty-seven per cent, and that the administrative cost of every great business enterprise is usually above twenty per cent. He named one great life insurance company where the cost is twenty and one half per cent, and one of the few great commercial enterprises that is on a world-wide basis where the cost is twenty-eight and one half per cent. He named one great life insurance company where the cost is twenty and one half per cent, and one of the few great commercial enterprises that is on a world-wide basis where the cost is twenty-eight and one half per cent. It is interesting to note that the cost of administration of the great Boards of the world ranges from seven to twelve per cent, and that among the Boards with the largest incomes, two report the cost of administration to be between seven and eight per cent; one between nine and ten per cent; and one eleven per cent; two between eleven and twelve per cent, and one twelve per cent. In the list our Board is one of the two lowest, our cost of administration the past year having been 7.6 per cent.

Your Secretaries would raise the question as to whether we have
not been over-economical in matters of publicity, correspondence and convention and field work. It may be a cause for congratulation that we are almost at the bottom of the list in amounts appropriated for this purpose, but it may also be a subject for serious inquiry as to whether we are spending enough money to produce the results that might easily be secured. One of the largest Boards of the country reports that they are spending $160,000 a year to reach a constituency of a million and a half members. During the past quadrennium we have been appropriating $112,000 each year to reach a constituency of 3,700,000 members. The Board referred to reports that there are sixteen executive and field officers on its regular salary list receiving over $1,500 a year.

During the past four years the budget as appropriated by the General Missionary Committee provided for certain increases to the foreign field, but recommended that the appropriation should remain stationary so far as home administration is concerned. Although our business has increased nearly half a million dollars during this time, we are convinced that our Board should feel free to expend not less than eight per cent of its income in administration and in the development of the missionary life of the home churches. This would mean an appropriation of about $150,000 instead of $112,000. But since an increase of this sort would take practically all of the available funds, we, therefore, suggest that we take a first step by adding to the amounts appropriated the sum of $8,000, making the total appropriation $120,000, and that this total amount be referred to the Committee on Organization for report as to details of budget expenditure.

Concerning Matters of Organization

After the adjournment of General Conference, a meeting of the Board was called for the purpose of organization. This was in order that the business of the Board could be conducted in some orderly way prior to the Annual Meeting. Various committees were appointed and various plans were set in motion. All that was done was understood to be in a tentative way. The committees both in number, character, and personnel were understood to be tentative. The adjustments of the work between the Corresponding Secretaries have been tentative and it is the desire of your executive officers that the Board shall now fully consider and determine the general lines of work to be undertaken by each of the Corresponding Secretaries, and the method of organization and procedure for the Board and for all of its committee. We have given thought to this whole matter. We
shall be ready with suggestions when they are called for, but we have no cut and dried program to recommend and the slate is clean for any record that this Board desires to write upon it.

**Things That Ought to be Done**

We are continually reminded by Bishops, secretaries, and others that the Board of Foreign Missions has “lost out” in the matter of presenting its appeal to the local churches. Time was when the pastor was compelled to deliver an address on missions when the “annual collection” took place at the end of the Conference year. Now, under the Disciplinary financial plan, many churches have a full treasury and the pastor is relieved of the pressure which was upon him. One church official reports that during the four years of his membership in his present church he has never heard a missionary address of any kind. We are being told that the increasing pressure and insistence of certain worthy local enterprises is blurring or blotting out the missionary vision of many pastors and laymen. We are told that in many churches in rural communities and small towns, the churches that constitute the backbone of our denominational strength, no missionary secretary, no missionary, and no missionary speaker of any sort has been heard in the memory of men now living. One pastor reported recently that in thirty years of his ministry in smaller churches, he never had a missionary to speak in any of his churches, and that the only missionary addresses had been delivered by himself, out of rather inadequate knowledge of missionary affairs. A rural pastor reports that he lives in a community where the farmers are growing rich; that as he goes his round of pastoral visitation he is impressed with the fact that they lack vision, that their horizons are limited; they can talk of corn and cattle and swine, but that, so far as he can see, they have never been inspired by the missionary passion. He says, “I have tried faithfully to talk to them, but I am not a great speaker at my best, and I am perhaps at my poorest when I try to talk about things that I know very little about, and when I give my missionary sermons the people go to sleep.” He says, “O, if some one could come and help me stir my people and give them a world vision.”

Instances of this kind could be multiplied by every man on this Board. The question is, what is to be done about it? The very magnitude of our denominational enterprise constitutes our chief problem. As Dr. Leonard used to say, our success is our chief embarrassment. We have grown big—the cost of reaching our con-
constituency is enormous. We are told that we must sow the Church kneedeep with literature, but let us be conservative and propose to put one good piece of literature—one small leaflet, if you please—in the hands of each member of our Church once during the year; what will it cost? Do we have any budget adequate to meet the cost? Mr. Diffendorfer, of the educational department, tells us that he is receiving an increasing number of requests such as were sent by Dr. Merle Smith, of First Church, Pasadena, wherein he asks that we furnish one bright, up-to-date, attractive leaflet for each member of his congregation. As churches enter into the month of preparation preceding the Every-Member Canvass, requests of this kind increase. But Mr. Diffendorfer reports that he does not have any funds available for such general circulation of literature. When the Board ordered that a Self-Denial Week be observed it was at once understood that if we were to secure the general observance of a new feature of this kind, it would be necessary in some way to reach our constituency with the message. A commission was appointed with Bishop Warne as Chairman, and with Dr. B. M. Tipple, of Rome, as Executive Secretary, and experienced leaders like Dr. F. H. Sheets giving willing cooperation. Many sessions of the commission were held to determine what must be done. It was at first proposed to try to place a Self-Denial leaflet, and the pledge card or envelope, in the hands of each member of the Church. The cost seemed prohibitive. It was then proposed to provide a copy of Missionary News, a pledge card or an envelope, and a leaflet setting forth the spirit and the purpose of the Self-Denial offering—these to be sent upon the order of the pastors and to be provided upon the basis of one for each family, instead of each member of the Church. It was decided that a letter should be written to the pastors explaining the plan, and it was urged that if this were merely in the form of a letter in imitation typewritten form it would be thrown into the waste basket, as circulars so often are. It was therefore agreed to address a letter to each pastor telling him of the literature available and of our intention to send enough for his congregation upon order. The very simple plan agreed upon was as follows:

1. That the fullest possible publicity be given to the Self-Denial Week through the Advocates.

2. That a letter be written to each pastor explaining the plan and agreeing to furnish a leaflet, the pledge card, and a copy of Missionary News to each family in his congregation upon written order from the pastor.

And when all the requests were in, it was found that the clerical
labor, printing and postage, would involve an expenditure of nearly $30,000, and the plan was modified as to the quality of the leaflet material to be provided. But even so, the total cost was $22,000. Of course it will be understood that this was a new proposition and if it once became established in the life of the Church, much of the initial cost would be avoided. Moreover, as the treasurer has reported, the Self-Denial Week undoubtedly greatly stimulated the missionary life of the churches and indirectly contributed to the welfare of the general treasury, but it still remains that the cost of publicity on a church-wide scale is so great that few feel justified in making the necessary expenditures.

If we turn aside from literature and propose the lantern slide as a method of reaching our constituency, we find that hundreds of pastors and many district superintendents are yearly desirous of presenting our message by this process. Certain district superintendents have taken our slides and have covered the entire district on the second and third quarterly round, giving missionary addresses in every charge. This is great business for us, but here we find our problems. The Missionary Department of the Board of Sunday Schools requests that we provide sixty sets of each available lecture, and guarantees to keep these sixty sets in continual use by Sunday schools; this merely as a starter. We provide a fine lecture on Eastern and Southern Asia and the demand upon us is so great that we must duplicate the lecture again and again until we have twenty sets available, and these if going all the time touch but a small fraction of our great constituency, but no sooner have we manufactured the last of the twenty lectures in the first series when the pastors who have used No. 1, come back with a request for No. 2. And the pastors of some of our leading churches have requested a series of four lectures to be used on successive Sundays prior to the Every-Member Canvass of the Church. We could easily use a hundred sets of each lecture, and we ought to have no less than twenty different lectures available. The Church Missionary Society which has been at this business for many years has nearly fifty different sets of slides available. But it costs money to produce lantern slides. A good slide, well made and well colored, will cost from sixty cents to a dollar, and a slide to be well colored requires most delicate hand work which cannot be hurried. A good colorist will not color more than ten slides a day. A lecture will contain from sixty to one hundred slides. Hence it is evident that a staff of colorists is needed to handle a large output such as our Church would require. This field is rich and our corre-
spondence reveals the fact that it may be made immensely productive. Our Board easily has the lead in this country at the present time in the matter of illustrated lecture work. All sorts of people are turning to us for advice and for help. The missionaries as they return want slides for use in the churches as they find that their audiences, especially the week-night audiences, are greatly increased thereby. The missionaries on the foreign field are requesting slides for use in their respective missions. Dr. Tipple needs a great series for use in Rome. Pastor Anton Bast says that he can fill the biggest hall in Denmark and give a great impulse to our work if he can have our slides. Neils Boldt says that he can deliver illustrated lectures before any of the young people's societies and especially before the summer Conferences of Scandinavia, and the brethren in Germany and Switzerland, before the outbreak of the war, requested that we have a depository for our slides in Frankfort, another in Berlin and another in Zurich. The missionaries of India and China and Africa and South America need lanterns and slides for presenting the life of Christ—for presenting views of our Church and national life here in America, and for giving new ideas and ideals concerning civilization. In one of our great women's colleges abroad they want slides showing the best of our women's colleges in America, and something of our home and domestic life.

The picture age is upon us. The moving picture concerns are spending hundreds of thousands of dollars upon a single production. The people are trained to high ideals of photographic excellence. Missionary lectures are in demand everywhere, but what shall we do to meet this demand in any adequate way with any budget now at our disposal? These rather incidental matters have been mentioned merely by way of illustration of some of the details of our problem.

We ought to have personal correspondence with present and prospective givers. We have twenty thousand names on our Special Gift list at the present time, and we have over a hundred thousand names of influential laymen on other lists. The National Cash Register Company had a room set aside for correspondence with their "P. P." list, meaning thereby their "prospective purchasers." There were eighty thousand names on the list and sixty stenographers were required to carry on the correspondence. But it hurts us when a letter comes in, as one did the other day from one of our devoted friends, saying that a financial contributor to our Board had received a brief formal acknowledgment of his gift, when he had hoped that he would receive a full, warm-hearted personal letter containing some state-
ment of our work. We need to keep in personal touch with every church at least once a year. Pastors who do well ought to be commended; pastors who are not doing so well ought to receive friendly counsel and such help as could be afforded. But in the history of this Board but one attempt has been made to write a personal letter to each pastor, and that was so expensive we have not tried it again. But what business house would have its agents scattered from Maine to California without keeping in direct and personal and frequent contact with them?

We need personal contact with possible annuitants. There are thousands of good people in this country who are ready to invest their money upon an annuity basis. Other Boards which have been spending more money than we have in this particular matter have been getting very much larger results. We have made a fine beginning, but with the staff and funds available we shall do a very superficial piece of work at best. We need to extend the District Campaign idea so as to put all of our missionaries at work to a definite purpose for such a portion of their furlough period as they feel they can give to public work, consistent with the health requirement. We need to keep in personal contact with the five hundred District Superintendents, and especially to cooperate with those who are just beginning their District work and who, therefore, feel the lack of experience in the development of the larger aspects of the benevolent life of the churches. We need to keep in close contact with the district committees and the Conference Boards. We need to get up close to the Annual Conferences. We need to bear our part in any interdenominational gatherings both in committee work and on the platform. We need to grip the whole question of lifting up the missionary ideal before our people until it becomes a consuming passion in the lives of both pastors and the laity. How shall we do this in a practical way? This is one of the big questions before the Board at its first annual session.

ACKNOWLEDGMENT

We have had much to encourage us and to cheer our hearts during the past year. There have been complete harmony and sweet Christian fellowship in our executive councils. We have been surrounded by as loyal and faithful and efficient a staff of workers as could be desired. Our relations with the other Boards of the Church, and especially with the Home Board, are on a firmer foundation of brotherly kindness and cooperative adjustment than ever before. The
work of the Commission on Finance has done much to give each Board a deep interest in the work of the others, and to promote a family feeling where all desire the common good. Our relations with the Federal Council of Churches, the Continuation Committee of the Edinburgh Conference, the Foreign Missions Conference of North America, the Student Volunteer Movement, the Missionary Education Movement, and with the various Mission Boards are well defined and are satisfactory. The loyal and enthusiastic cooperation and support of the missionary body has been a constant joy. The sympathetic support of the Church press has been one of our great assets. Best of all, God is with us! Not a day passes but we have had a consciousness of Divine guidance, and as the time goes by we are continually impressed with the fact that the Heavenly Father is as directly shaping the destinies of men and of nations as He did in the days of the Old Testament and the New. The year has been one of joyful service and we look to the future with increasing confidence in our God, in the Church, and in Jesus Christ as the living leader of the missionary enterprise.

S. Earl Taylor.

The following letter, referred to in this report, was sent to Dr. Forsyth concerning possible cooperation in publishing WORLD OUTLOOK:

NEW YORK CITY, November 10, 1916.

The Rev. D. D. Forsyth, D.D.,
Arch and 17th Streets,

My dear Dr. Forsyth:

In accordance with your request over the telephone this morning, I now make the following proposals concerning WORLD OUTLOOK. As I told you over the phone, I am making these entirely upon my own responsibility and without the authority of the Board or any of its committees. All the proposals mean, therefore, is that I, personally, am prepared to favor them before our Board, if you think it desirable that I should do so.

I am sure you will believe me when I say that I make the proposals upon
the high ground of our common interest in the Master's Kingdom. For some
time I have believed that, whatever may be the advantages of the division of
the Missionary Society for financial or administrative purposes, there is every
reason why the two great Boards which we represent should stand close together
in field and publicity matters.

I have hesitated to make these proposals for fear that some would interpret
them to mean that we are in financial distress over WORLD OUTLOOK, as
a proposal of this kind might be interpreted by some as an admission of weak­
ness. On the contrary there is no reason that I can think of why we require
the cooperation of your Board. Of course, it is obvious on the face of it that
two Boards can handle the financial proposition easier than one, but we feel
perfectly capable of handling both the editorial and financial aspects of WORLD
OUTLOOK alone.

The invitation which I am now extending in an informal way is in the
nature of a brotherly invitation to another great Board in the Church to share
with us in what we believe to be the finest publication venture ever undertaken
—a venture, by the way, which seems to have commended itself in a remarkable
way.

Proposals

1. That, beginning with January 1, 1917, the Board of Foreign Missions
and the Board of Home Missions and Church Extension unite in publishing
WORLD OUTLOOK.

2. That Mr. Willard Price be made Editor of the paper, and that he be
supported by an editorial committee consisting of D. D. Forsyth and S. Earl
Taylor. (By this plan Taylor would retire from the position of Editor-in­
chief.)

3. That the Editor be given full editorial discretion as to the use of the
best available material, that no attempt be made to departmentalize the paper,
but that the Editor be allowed to put up the best possible numbers with the
material available, his best effort being made, however, to find good Home
Missionary material and to present the Home Missionary side as fully and as
attractively as the Foreign Missionary side is presented, subject always to the
modifications made necessary by the type of material available.

4. That each Board annually set aside the sum of $10,000 from its publica­
tion fund for reducing any deficits that may occur in WORLD OUTLOOK
budget, until the magazine is made self-supporting, or until the termination of
this agreement.

5. That, in addition to this amount, each Board make provision for securing
photographic and editorial material from its own field, and at its own expense.
(The Board of Foreign Missions is already doing this and the Board of Home
Missions would have to make provision for sending trained writers with cameras
out into its great field to secure the fine type of material that is available if
experts go after it.)

6. This plan to be in force for three years, or throughout the Centenary
period, and nothing to be considered binding upon either Board beyond that time.

7. That approximately one year and six months after this agreement goes
into force, a joint committee of the two Boards will meet to consider, in the
light of developments, what ought to be done after the three year period is
over. If that committee agrees that the joint publication arrangement continue we can go forward with it, with such modifications as may be agreed upon. If, on the other hand, the committee feels that the arrangement ought to be terminated at the end of three years, each Board would have a year and a half in which to adjust its plans.

If this proposal is not fully satisfactory to you I will be glad to receive counter proposals. In any event I would like a frank statement as to your thought in the matter not later than Tuesday afternoon, November 14. I mention this date as being the latest date after which it will be possible for me to present any plan to our Board for consideration this year.

Cordially yours,

S. Earl Taylor.
Asia

The missions of the Methodist Episcopal Church in Asia are divided into two great groups, those in Southern Asia and those in Eastern Asia. The missions in the first group consist of the Conferences in India, Burma, Malaysia, and the Philippine Islands; in the second group those in China, Japan, and Korea.

The work in India was begun by Rev. William Butler, D.D., who arrived in Calcutta September 25, 1856. We now have seven Conferences, the North India, Northwest India, South India, Bombay, Bengal, Central Provinces, and Burma.

The work in Malaysia was begun by Rev. William F. Oldham, D.D., who arrived in Singapore in 1885. It consists of one Annual Conference, including work in the Straits Settlements, Java, Borneo, and Sumatra. The Philippine Islands work was begun by Bishop J. M. Thoburn in 1889. Our first missionary, Rev. T. H. Martin, arrived in Manila in 1900.

The work in China was begun by Rev. Judson Dwight Collins and Rev. Moses C. White, who arrived in China September 4, 1847. The work now consists of six Conferences, the Foochow, Hinghwa, Central, North, and West China, and the Kiangsi Mission Conference.

The work in Japan was begun under the superintendency of Rev. Robert S. Maclay, D.D., who arrived there June 11, 1873. This work was incorporated in organic union in the Japan Methodist Church, organized May, 1907. At the same time the status of the Methodist Episcopal Church as a cooperating agency in the evangelization of Japan was recognized.

The work in Korea was begun in 1885, our first missionaries, Rev. H. G. Appenzeller and Rev. William B. Scranton, M.D., arriving there in April and May respectively of that year.
NORTH INDIA CONFERENCE

The North India Conference occupies that section of the United Provinces of Agra and Oudh which lies east and north of the River Ganges. The area of this section is about 50,000 square miles, and the population 31,000,000—over one tenth of the population of the Indian empire—of whom the mission work of the Conference nominally touches about 17,000,000, the southeastern part of the territory not being occupied by the Methodist Episcopal Church. On the northeast this Conference borders on the forbidden lands of Nepal and Tibet. The grand trunk Pike, a stone road 1,500 miles long, runs through the Conference territory. There are three railways, namely, the Oudh and Rohilkhand, the Rohilkhand and Kumaun, and the Lucknow-Sitapur.

Methodist Episcopal mission work was begun by the Rev. William Butler, who arrived in India September 25, 1856. December, 1864, the India Mission Conference was organized, and in 1873 the powers of an Annual Conference were conferred upon it. In the greater part of this region the Methodist Episcopal Church is alone in the field. The Church Missionary Society, the London Missionary Society, and the Wesleyan Methodist Mission occupy portions in the southeast, and the London Missionary Society has work in the mountain tracts.

BAREILLY DISTRICT

The Bareilly District, area 3,800 square miles, population 3,000,000, is the geographical center of the North India Conference. One of the original three districts of the Conference, it was constituted in 1864 about the city of Bareilly as a center. No other missions are at work in this region except the Salvation Army. The district has two centers where foreign missionaries are located—Bareilly and Shahjahanpur. It now includes part of the territory of the former Philibhit District.

Bareilly

Bareilly (population, 129,462) is the headquarters of both the civil and military administrations of the district of Rohilkhand. It is the junction of the Oudh and Rohilkhand, and Rohilkhand and Kumaun, and the Lucknow-Sitapur Railways. It is 672 miles from Calcutta and 1,031 miles from Bombay, and is said to be one of the most healthful cities in North India. Bareilly is a center for the manufacture of furniture.

Methodist mission work was begun in December, 1856, upon the arrival of the Rev. William Butler. The first public worship was conducted February 25, 1857, but the city was abandoned at the outbreak of the Mutiny in 1857. It was again occupied in 1859. The first Methodist mission press was established here in 1861. The Bareilly Theological Seminary was opened in 1872. Salvation Army headquarters are here.


Institutions: Bareilly Theological Seminary, Bareilly Boys' Middle School. W. F. M. S.: Woman's Hospital, Nurses' Training School and Dispensary, Girls Middle School and Orphanage.

Shahjahanpur

Shahjahanpur (population, 71,778) is the administrative headquarters of the civil district of the same name. It occupies the high ground on the west bank of Garra River, just above its junction with the Khanauj River. It is on the Oudh and Rohilkhand Railway, 768 miles from Calcutta and 987 miles from Bombay. At Rosa, five miles from Shahjahanpur, is located the large Rosa sugar refining works and distillery. Much sugar cane is grown in the district and most of the land is closely cultivated. In 1911 the military cantonment was abolished and the old barracks are now being used as a clothing factory for the northern army and as police quarters.

Methodist Episcopal mission work was begun in 1859. No other mission boards are at work here.


H. H. Weak, Superintendent
Bareilly District was further enlarged by the addition of three more circuits by the Annual Conference held in January, so that there are now eighteen circuits in all, comprising nearly all of three civil districts, and with a Christian community of 16,510. To oversee all this territory, roughly forty miles wide and eighty miles long, is a tremendous job when it is borne in mind that there are more institutions and small properties to look after in this district than in any other within the bounds of the North India Conference. I desire to record here with deep gratitude to God that I have kept perfect health throughout the year, and that I have never failed to meet my appointments. I have been able to travel extensively, using the railways, the motorcycle, and the bullock cart. It has been a year of excessive rains, with numbers of earthquakes, much sickness among the people, and high prices continuing as before. There has been no marvelous work in any of the circuits, nor any signs of a mass movement among any class of people, but we have been making steady growth, and all of the various interests of this extensive work have been carefully supervised and safeguarded.

Christian Workers

There are twenty-eight ordained and 100 unordained workers in the district, making a total of 128. Aside from this number sixty-nine women, the wives of workers, are employed by the Woman’s Foreign Missionary Society not including those who are working under missionary supervision in the cities of Bareilly and Shahjahanpur. The number of non-Christian teachers out in the district is seven, and there is a large number, both Christian and non-Christian, employed in the various schools, while a large number of retired workers give much help in the places where they live. At our District Conference twenty-six men were found to be graduates of the seminary at Bareilly. But while this seems very good it should not be forgotten that not one of these men had passed the high school standard.

There are about 635 Christians for every ordained worker and about 181 for each worker, including those who are ordained. The Christians are widely scattered, and every worker has from fifteen to forty villages to visit. Aside from the Salvation Army with headquarters at Bareilly we are responsible for the evangelization of this entire territory with over three million inhabitants and while we hold all the strategic centers of the field, and have gone out into all the territory, we yet would need about ninety more workers to do what ought to be done; and out of this number at least fifty should be seminary graduates, with special training qualifying them to work among the higher classes. Five workers resigned, during the year, two were dismissed because of idolatrous practices, and three new men were employed. There were no deaths among the active workers, but two from those on the retired list passed away. One of these was W. R. Bowen, who gave about fifty years to the ministry and whose loss is deeply felt by many. At the District Conference three men were recommended for deacon’s orders, one for admission on trial in the Annual Conference, and two for admission to the seminary. There are six Christian chaudhris in the district to whom certificates have been given, and there are many laymen who render valuable help in all the work of the church.
Foreign Missions Report

State of the Church

1. Membership. There were 765 baptisms during the year, 409 were received on probation, 216 into full membership, and there were 649 deaths. This is the largest death roll in years, and cholera, plague and fever were responsible for most of them. There were forty-three weddings according to Christian rites and a good many more, I fear, according to the old customs; yet we are gaining ground even here. The Christian community is about equally divided between full members, probationers and children. There are 223 Sunday schools with 8,128 pupils enrolled; nineteen Epworth Leagues with a membership of 780; eleven Junior Leagues with 423 members; 1,678 villages in which Christians live; 2,058 villages visited systematically by the workers; 636 inquirers; 2,847 are reported able to lead in a brief prayer; 567 children were born; 5,657 portions of scripture were sold; there are 174 village leaders; and outside of our schools 442 boys and 253 girls have been taught to read.

2. Spiritual Condition. Many weaknesses yet appear among the people; thus in the matter of marriages we often stand helpless before the traditions bound up with child marriage and idolatrous rites. Two of the lower class workers had to be dismissed during the year for participating in such rites, and I fear that the reason why our church is not gaining ground more rapidly is because so many of our workers are not entirely purged from the old leaven, and do not take a determined stand against idolatrous practices. Only one third of those who died were buried according to Christian usage, but the reason for this is largely that the workers are so few and the seasons so inclement that no word can reach the worker; the burials often taking place a few hours after the death. Thans or idols are occasionally found, as in one instance where I found one hid in a corner of the compound and in another right in the common meeting place, but in all cases we have succeeded in getting them broken down, and they are disappearing never to return. In one village twenty-six of our people died of plague and fever, and those who remained have broken and cast out every idol from among them. They trusted to the idol for help but since none was given why should they be continued any longer?

3. Self Support. At the beginning of the year there was one acknowledged tither from among the workers in the district, but at the close of the year there were thirty-five who had pledged themselves to give a tenth of their income, and this number was further increased at District Conference. Rupees 600 were collected in village offerings, Rupees 444, as pastor fund; Rupees 204, as fees from non-Christian students in the village schools, and over 100 Rupees from other sources, making a total for the year of Rupees 1,348. Including the Annual Conference collections, Rupees 5,230 were collected during the year as compared with Rupees 3,656 of last year. This is encouraging. The churches at Bareilly and Shahjahanpur are entirely self-supporting, and are able to look after all repairs and improvements of their respective church properties. On Easter Sunday as a fitting culmination of the Passion week services, Rupees 489 were given as a thankoffering, and Rupees forty-three of this came from the workers and people out in the villages. Many non-Christians hearing of this offering asked to be permitted to have a share in it. The best part of it all, however, was the spiritual blessing that came to the people by having a part in this special memorial of our Lord's passion and death upon the
cross. Even the boys and girls in our schools, who have almost nothing to
give, brought what they had and in many cases it was their all and they
gave it gladly. We are trying to gather in all those who have been left
over from among the relatives of those who have previously become Chris-
tians, and it was my privilege to baptize in one village a man over eighty
years old who had resisted all these years; and the next day I baptized in
another village a man and his wife, both over eighty years of age. During
the District Conference which was attended by 121 men, eighty-one women, and
124 children, many were blessed and helped both among the students in the
schools. Many confessed sins and habits which had hindered them in their
own lives, and a higher standard was set for the coming year. It is hoped
that this outpouring of divine grace will be reflected during the coming
months everywhere out in the district. I believe that our work is on a
better basis than it has ever been before, and though there is a great deal yet
to be desired, nevertheless I feel sure that we are gaining ground. If we had
the trained workers required I am sure that many among the higher castes are
ready to receive Christ. The problem with me is not so much more money
for evangelistic work as it is more and better trained workers. We have con-
fined ourselves during the past mainly to the low caste people until our workers
themselves are imbued with the idea that they have no message for any one
else, and the non-Christian high caste men think as we do on this subject since
they are seldom approached, and very few of the workers are able to talk
to them intelligently about the way of salvation. To lift our Christian com-
community we need better trained men, better and more systematic teaching, and
quantities of brotherly love.

Our Schools

The number of boys and girls in school is about the same as last year, and
the proportion is relatively the same. Of the 5,600 children reported in the
district about one fifth are receiving systematic school instruction. The rest
are being taught more or less by the itinerating worker. The proportion of
boys to girls is in favor of the girls in the ratio of almost three to one, as
far as the boarding schools are concerned, and this is because we have two
schools for girls and only one for boys. Out in the district, however, the boys
far outnumber the girls.

There are in all ten educational institutions in the district of some impor-
tance. Among these the theological seminary at Bareilly holds a unique place,
and by far the most important, since our entire evangelistic work is most inti-
mately related to the work of this school. Its graduates are found throughout
the entire Hindustani speaking area, and they invariably hold the highest and
most responsible positions in the church. This year there are eighty-four stu-
dents on the rolls, fifteen of whom will graduate next May. The institution
stands in urgent need of better dormitories for the married students, and even
more in need of a higher grade of students; for it is a deplorable fact that
not one of the eighty-four students now on the rolls has passed even the
high school standard. The outlook for capable pastors for our large churches
is very depressing, and for the immediate future I can see no way out. The
number of educated laymen is constantly increasing, and if we are to hold
these to the church, and impress the higher classes of the educated, non-Christ-
tian community we must find some way to send better qualified men to the seminary for training in the immediate future. The woman's school in connection with the seminary, and under the leadership of Mrs. Mansell, has an attendance of forty-eight women which is the largest number in five years. Out of these, fifteen have completed the course of study for Bible readers and the educational grade of the women is inclined to show improvement. There are sixty-seven children for whom kindergarten training is provided. What a large family to look after.

The completion of the new high school at Shahjahanpur marks the biggest single achievement of the year. It was occupied in July, and in August had an enrollment of 420 students of whom nineteen were Christians. Through the generosity of a friend in America the building has been completed without debt, and the school will in future be known as the Abbie Leonard Rich Christian High School in memory of the generous giver. The property, including the playground, represents a value of Rupees 80,000 and is one of the finest in our Conference. The school is furnished with American desks and blackboards, is recognized for the school-leaving certificate examinations, and has a flourishing business department. A Sunday school is being conducted regularly for the students and this has a good attendance. In connection with this institution we need a non-Christian hostel or dormitory for students from the country, and better dormitories for our Christian boys.

The Shahjahanpur Industrial School and Orphanage has had a good year with an enrollment of 115. Two women teachers are employed for the lower classes in the school, with marked success. The boys make and repair their own clothes, a Bible study class meets every Sunday, two boys have pledged themselves to the ministry, and about thirty of the boys were specially blessed during the meetings of the District Conference. The dormitories have been repaired, collapsed walls rebuilt, and a new line for servants is under construction. The Industrial Department has had more orders than it could execute, and the health of the boys has been fair.

Bidwell Memorial School for Girls at Shahjahanpur has an enrollment of 120; eight appeared for the middle examination and seven passed. Out of these, two are in the college at Lucknow, two are taking training as nurses at Bareilly, two are in the high school at Meerut, one is being normal trained at Moradabad, and one is teaching. One girl died from cholera during the summer when for a time it seemed as if an epidemic of the disease might visit the school, but there were no other cases. About fifty of the girls were helped by the special services in the District Conference, and many of these expressed a desire to live a better life.

The Girls' School at Bareilly also reports a good year with the enrollment of 184 girls. The principal reports that the seven girls sent up for the examinations all passed, one in the first division and the others in the second division, and four out of the seven received scholarships. This is a remarkable record. The school also had a clean bill of health with no sore eyes, no tubercular cases, no itch, and one girl returned from the Tilaunia Sanitarium cured. During a series of meetings conducted by Mr. Hallowes of the Union Church, Mussoorie, every girl of responsible age expressed a desire to serve Christ. Both teachers and pupils have since been anxious to be helpful to others.

The Middle School for Boys at Bareilly has had a larger attendance this
year than usual, and in spite of some discouragements there has been marked progress in many ways, and the school has been entirely self-supporting. Religious instruction is given regularly, and many Christian boys attend. Scholarships sufficient to maintain a good dormitory for Christian boys at Bareilly are urgently needed.

Medical Work

Not least among our institutions is the Woman's Hospital at Bareilly. The following is a brief summary of the year's work: 18,079 new cases, 36,756 return cases, 649 out calls, 919 hospital cases, 76 maternity cases, 488 surgical operations, and Rupees 954 received in fees and donations. Dr. Gimson and her faithful staff of helpers do a lot of work of which no record is ever made, but those who have benefited by the unselfish service of love will remember a long time.

The dispensary at Lodipur is not only a boon to the boys of the school but to thousands of others who come for treatment. We are trying to secure a Christian doctor for this place and to put it on a more definite basis of Christian service. The local government gives a regular monthly grant for the maintenance of the doctor, and also an annual grant for the purchase of medicines.

In connection with the hospital at Bareilly there is a two years' training course for nurses, and girls who have passed the middle examinations and show special aptitude for this work are sent here. The graduates are found in most of the girls' schools, and are filling a large place in the life of the schools where they are ministering.

BIJNOR DISTRICT

The Bijnor District is in the northwestern part of the Conference, and lies between the Ganges River and the hills of Kumaun and Garhwal, which are lower ranges of the Himalaya Mountains. The main line of Oudh and Rohilkhand Railway passes through the district, and a short branch runs from Najibabad, the northernmost center of our work in this district, eighteen miles to Kotedwar, which is in the Garhwal foothills. From there travelers and traffic proceed direct to Pauri, the headquarters station of the Garhwal District. The chief products of the region are sugar cane, cotton, wheat, barley, rice, and millet. In Nagina, a Methodist center, there is considerable manufacturing of ebony work, such as canes, boxes, and tables; crude glassware is also manufactured here.

The Methodist Episcopal Church began work in this district in 1859 by the coming of Dr. and Mrs. E. W. Parker in October of that year. This district was set apart from Moradabad District in 1901. It is coextensive with the civil district of the same name, and has a population of nearly one million. With the exception of two small missions, the Roman Catholic in Tajpur and the Seventh Day Adventist in Najibabad, our church is the only Christian force working for this vast multitude. We now have the beginnings of work in eight hundred villages, towns and cities.

Bijnor

Bijnor city (population, about 13,000) is situated on undulating ground four miles east of the Ganges River, and nineteen miles from the Oudh and Rohilkhand Railway. The railway station for Bijnor is Nagina, and the two cities are connected by a well metalled road. The city is well paved and drained; contains the residences of the district officials, magistrates and clerks of all offices; and is noted as being one of the most healthful stations in the North India Conference.


This is the fifty-seventh annual report of the Bijnor District, and represents the measure of progress the cause of Christ has made in this area, not only in the
past year, but in the past fifty-seven years as well. It deals not only with progress, but also tells of sorrows and defeats, without which not even the life of the most optimistic missionary would or could be real.

M. T. Titus, Superintendent

Effects of the War

While every one is searching the daily newspapers for the latest events and effects of the world war, how is this great cataclysm affecting our work here? If it were not for the newspapers, we would hardly realize that all Europe is a battlefield. Prices are much higher, it is true, and some of our people have gone to France and Mesopotamia as servants; but aside from these two things the war has not touched our people and our work is moving as though peace in large letters were the order of the day throughout the world.

Growth of the Work

The general evangelistic work of the district has been carried on with a force of fifty paid workers and their wives, which means that on the average each pastor is responsible for 180 Christians, besides carrying the gospel message to the non-Christians, or, taking the population as a whole, each pastor and his wife are responsible for the evangelization of 20,000 people scattered in forty villages and cities—clearly too large a task for the average man. In fact the work is seriously handicapped by the shortage of workers, and we are looking forward to the time when Bijnor will receive its share of the fruits of the Conference training school in Budaun.

Through the efforts of this small band of pastors and teachers 432 baptisms are recorded for the year, of which more than forty were from among the chamars; and one was a Brahman, who gave up his family and all for Christ, receiving baptism with great joy. As a result of this ingathering the Christian community now numbers 9,001; or one in every 100 of the district is a Christian. There is ever increasing hope that this number may one day be suddenly increased by the baptism of large numbers of chamars, who have been taught for years, and who are apparently just on the verge of taking the great forward step.

Self Support

"I am afraid to estimate how long it will be before the evangelistic work in this district will be self-supporting. So far as I can make out we have reached a stationary stage, although nearly five times as much is being raised for self-support than was being raised five years ago. The difference is just this, that five years ago all the available means of self-support were NOT tapped, now we seem to be drawing in all that is actually available, and I do not see that any appreciable increase on the two pice per family can be made until the present Christians get farther away from their present idolatrous state, farther away from their bhagats’ influence, and awake in a real spiritual sense to the existence of a vital relationship between themselves, and the church by which they have been baptized. The long and short of it is they don’t pay, because they don’t see that there is anything worth paying for! Our job is to show them that something worth paying for.

If it is true that self-support is strong in proportion to the existence of a strong chaudhri movement then this may be the cause of our weakness here, and the inauguration of a strong chaudhri movement here may rapidly help
us to solve our problem of self-support, but at present for some reason we are scarcely nearer the one than the other. Yet we are trying."

The Bijnor congregation is the only one that supports its pastor entirely, and even this would not be possible without the assistance of the missionary members, who provide one half of the pastor's support. Nevertheless, considerable progress has been made in the district as a whole, and this year shows an increase over four years ago of 125 per cent, or a total of all money raised for all purposes in 1916 Rupees 1,609-0-0, as against Rupees 752-0-0 in 1913. Next year we may expect a still further increase, owing to the commendable fact that at our recent district conference all of the workers voted to begin tithing from January 1, 1917. This is a matter of much encouragement, and points to the day when the whole Christian community will follow the divine financial plan, and become a strong self-supporting, self-propagating church, having for its motto, "Every member a tither, and every tither a worker."

Sunday School Training

Special emphasis has been laid during the year on Sunday school teacher training, and at the district summer school all of the workers, both men and women, were enrolled in the three special courses of the Indian Sunday School Union for the training of teachers, and at the end of ten days all were required to take the special examinations provided by the union. These courses are admirably adapted for developing teachers of village Sunday schools, and in the past three years since we first tried the first book we have been able to notice definite practical results in the methods used by the workers—in every case the story being the manner of presentation of the gospel truth. Special mention should be made of the fact that our success in this line has in no small measure been due to the splendid help and instruction given by the Rev. D. M. Butler.

Education

The district is proud of its two institutions now operating in entirely new plants. These are the Lois Lee Parker Girls' School and the Christian Boys' Boarding School. Miss Alice Means, in charge of the girls' school, writes:

"The new plant of the Lois Lee Parker Girls' School has been completed during the past year and is now being occupied. There are eighty-five girls in attendance, coming from three districts; Bijnor, Roorkee, and Moradabad. After completing the upper primary course the girls are sent from here to Moradabad for their middle course, and an equal number of small girls are taken from there to make room for the girls we send. The aim is, by spending more time and labor on the primary classes to make them better, and to lay better foundations for further education than was possible when we had to divide our efforts with the middle section as well. A junior normal training class has been opened also, with six girls in attendance. This is to be for girls who have passed their upper primary, and is to fit them for teaching in the lower classes of our boarding schools, or for work in the village schools when they marry and go to the villages to live.

"The staff has been increased by the coming of Miss Ethel Calkins, a graduate of Baker University, and by Mrs. Bose, a converted Bengali Brahman widow with normal training.
The new school building was opened on the 21st of October, by Bishop Warne, while the workers of the district were all here attending the District Conference. Mrs. Parker, for whom the school was named, was also here. The remarkable thing about it was that it was within a few days of being the 57th anniversary of Bishop and Mrs. Parker's first coming to Bijnor; and as Mrs. Parker told us a little of the conditions which met them in those early days, we were able to understand a little what changes she saw in the present days.

The boys' boarding school has followed the policy of sending boys to the local government school for secular education, while providing daily Bible instruction in the hostel. This has proved a success; the accommodations of the hostel were taxed to the utmost at the opening of school in June when forty-three boys appeared for admission, more than half of whom were village boys, the sons of farmers and servants.

The great outstanding event of the year was the District Conference and summer school which met for the last two weeks of October. From its opening to its closing service on the evening of November 1st, there was a remarkable presence of the Spirit noticeable, and the results of the daily revival meetings were such that the oldest preachers in the district said they had never before witnessed such a working of the Holy Spirit. Hearts were cleansed, bad habits given up, and many, including school boys and girls, showed by the change in their lives that they had been truly converted. The whole Conference seemed tinged with the spirit and hope of victory over sin in each life, and over the powers of evil in the world around. The Conference closed its work by the adoption of a most hopeful program for the coming year, emphasizing tithing and chaudhri meetings; and finally the whole body in its last session filled with the desire and spirit of conquest rose and sang:

"Glory, glory, hallelujah! Our God is marching on!"

BUDAUN DISTRICT

The Budaun District lies between the Ganges on the west and the Bareilly District on the east, and contains a population of a little over 1,000,000. The greater part of the district is a level plain crossed by several small rivers, which flow into the Ganges. The chief industries of the district are sugar refining and the manufacture of indigo. Cotton, opium, wheat, rice and millet are raised. A branch of the Oudh and Rohilkhand Railway passes through the northern part of the district and the Rohilkhand and Kumaun Railway runs through the eastern part, making easy access to Bareilly and Agra.

The Methodist Episcopal Church began mission work in 1859, and is the only mission board represented here.

Budaun

Budaun (population, about 20,000) is the headquarters of the civil district of the same name in the United Provinces, and is situated on the Rohilkhand and Kumaun Railway which runs from Bareilly to Muttra.


J. N. West, Superintendent
The average missionary feels that he is too busy making history to stop to record it. A sense of the inadequacy of written record to represent the living, throbbing vitalities of aggressive mission effort makes the writing of a report a reluctant task. But this reluctance is overcome by the knowledge that for those whom we represent and for ourselves also it is a good thing once a year, at least, to sit down and put in black and white the things that we have been doing, or have been trying to do.

Membership and Baptisms

In Budaun District our church has now a membership of 17,573. This is the first fruits among the more than million people of the district whom we hope to gather in by and by. There were 1,160 baptisms during the year.

Christian Marriages

In the campaign to displace heathen customs there has been much emphasis placed upon Christian marriage with the result that there have been forty-one Christian marriages. Only two of these occurred in Budaun City, the remainder being in towns and villages and eleven of them in one circuit where there are no large towns. This evinces a healthy growth of opinion toward Christian rites.

Heathen Altars Falling

One of the delightful experiences of the year has been to see pagan shrines voluntarily demolished by the hands that had erected them. Not fewer than sixty such places of heathen sacrifice have been destroyed this year.

At one village near Budaun, where we baptized twenty-three candidates, we fully explained the duties of the new Christian life that were being taken up. We mentioned the collection (chanda) and the cloth being spread out a generous assortment of grain and eggs and pice was given. Then we inquired whether there had been a family altar. We were told that there was one outside somewhere, but were assured that it would be removed. We felt that now was the accepted time and so we adjourned the meeting and went with the men outside the yard and there under a tree was the earthen altar. But the men and the boys tore it down in our presence and we returned to the baptismal service.

At another place, Kakrala, we were told that there was an old Christian who many years ago was baptized and to remedy a disease of the eyes he had erected an altar to a heathen goddess. His eyes did not improve but he continued the heathen altar. He had often been reproved and had promised repeatedly that he would tear it down but it still remained. It was the revival month and we had reached Kakrala and in the dusk of the evening we went to this brother’s mohalla to hold a revival meeting. The old man received us gladly and with great courtesy asked us to be seated. We told him however, that we could not do so nor could we hold a meeting in his mohalla as long as the idol image and altar were there. He promised to tear it down; he told how loved ones gone before had helped to build it; and made many similar excuses; he hesitated; he stood with folded arms above the altar, but through the prayers and help of the people he was victorious and with his own hands destroyed the idol and tore down the altar. It was a sight never to be forgotten to see that nearly blind old man, on his knees with one hand feeling for the corners
of the altar and then for the form of the idol and with a brick in the other hand smashing to pieces the thing he had vainly worshipped, while the Christians were happily singing "Jai Prabhu Yisu" (To Jesus victory). Then followed a revival meeting of power in which idols were taken out of hearts as well as out of houses. These two illustrations show how the heathen altars of India are one by one falling.

Self Support

The total collected this year for ministerial support and other benevolences is Rupees 1,734 as compared with Rupees 1,103 last year; an increase of Rupees 631. There is a gradual improvement in the collections although we are not yet up to the full standard of two pice from each family every month. We hope to reach this within the coming year.

The Ganges Mela

The Ganges River is, for about seventy-five miles, the south-western boundary of the Budaun District and at Kakora about midway is a famous bathing place at the annual mela. It is the natural place for Hindus from Budaun, Shahjahanpur, Bareilly and even Moradabad to bathe and hence the great crowd that assembles there for a week once every year. It was estimated that over half a million were there this year in November. This is an opportunity that we seized and with forty Christian men and women we spent three strenuous days in preaching the word of God, selling Bibles, and distributing Christian literature. Mrs. West and Miss Fannie Scott and two Bible women went to the tents and wagons and bathing places to tell the story to the women and girls. We had the large district tent with us which served as a resting place for our preachers at night and an excellent auditorium for preaching in the day. Bands of preachers went out into the bazaar and conducted public services and on the banks of the ancient river told of the stream of Calvary that takes away the sins of the world. In the big tent, services were held continuously from 7:30 a.m. to 7:30 p.m. The audience changed many times, but the meeting went right on and closed with a full audience. The opposition on the part of a certain Samaj was intense, organized and open. Attempts were made to destroy our literature, to disturb our meetings and to hinder the people from listening, but in answer to definite and earnest prayer—often public, united prayer—our people in every case came off victorious. Seven hundred portions of God's Word sold, and six thousand Christian pamphlets left in the hands of the people, as well as the messages of the Spirit-anointed messengers, will bear fruit.

Institutions

(1) The North India Conference Training School for Village Workers:

At the January session of the finance committee, a committee of five was appointed to establish at Budaun this much needed training school. The committee met, established a staff, and a three years' curriculum, and started with the meager funds in hand to lay the foundation of this work. The plan was to have thirty-three students the first year, of whom eleven should be married, sixty-six the second year of whom twenty-two should be married and ninety-nine the third year with thirty-three married, making when complete a school of 132 sending out a yearly contingent of forty-four trained men and women
to work in the villages of India and bring them to Christ. The first year's program is being carried out. The school barracks formerly occupied by the Sigler Girls' School have been remodeled, and twenty-two single men and eleven married men have been in attendance, while the headmaster and one teacher are housed in the same compound.

There is a headmaster, Mr. P. L. Smart, and two teachers, Mr. Sher Singh and Mr. Isaac Joel, in the men's school, while the woman's department under Mrs. West has two good women teachers, one of whom is normal trained. The work has been taken up by the headmaster and teachers with enthusiasm, and the pupils, considering their previous limited privileges, have made commendable progress.

It should be clearly understood that this training school is in no sense a rival of the Bareilly Theological Seminary. We take men who because of lesser education could not be admitted into the seminary. The graduate from the training school will receive an exhorter's license just as a graduate from the theological school receives a local preacher's license. There need never be any conflict between the two. Our training school has been affiliated to the seminary by an action of the board of trustees of that institution.

(2) The City Mission Boys' School, Budaun, has 225 students. Of these ninety are Christians and live in the Christian Boys' Boarding School. This boarding school is now under thorough management. A paid chief monitor has been added to assist the manager, and Mrs. West gives a mother's care to the boys to see that their food is clean and wholesome, their clothing neat and proper and she has a dispensary where she daily dispenses medicines to the boys of the boarding school as well as to the men and women of the training school. When Mr. Peters left Budaun there were fifty-eight boys in the boarding school; there are now ninety and we could have 200 if we had scholarships and buildings.

(3) The Sigler Girls' School under Miss Celesta Easton has had a good year. There are 124 girls in this school and a good work of religious inspiration and growth as well as intellectual progress is manifest. Revival services were held in both the boys' and the girls' schools and nearly all were definitely converted.

EASTERN KUMAUN DISTRICT

Eastern Kumaun is the youngest district in the North India Conference, having been created in 1912. It consists of the sweep of territory of uncertain breadth lying along the eastern bank of the Kali Ganga River and extending from Tibet for one hundred and seventy-five miles to the plains. It has been well called the "double-doored district," for it has one door open into Tibet and another into Nepal, the two chief "forbidden" lands of today. The great Tibetan Road runs the full length of the district, while the Almora and Nepal Road intersects it at Pithoragarh, but fourteen miles from the Nepal boundary.

At Pithoragarh, which is the seat of the district, the occupied territory is about fourteen miles wide. Eastern Kumaun bears a strong resemblance to the Holy Land. In the north are snow-covered mountains, greater than Hermon; on the east is a larger river than the Jordan, occupying a hot valley; Jhulaghat may stand for Jericho, though a narrower valley. On the south lie hot sandy plains. With the Dead Sea and Great Sea the resemblance ceases, but the Sarju River Valley is a plain as warm as Joppa, and producing excellent fruits. Sheep and goats are numerous in Bhot. Both "milk and honey" are found in this region. The mountains are round about Pithoragarh as they are about Jerusalem. But sad to say, like Canaan, the land is filled with idolatry. We believe that idolatry has begun to lose its power over the people, and the time may not be distant when multitudes will cast their idols to the bats.
Pithoragarh

Pithoragarh (population, about 1,000) is the central town in the Himalayan region called Shor. Shor has a population of about 36,000 and contains some of the finest mountain scenery in eastern Kumaun. It is sixteen miles west from the bridge across the Kali River on the road leading into Nepal and is six days' march north from the proposed railway terminus at Tanakpur at the foot of the mountains. Thus, Pithoragarh is at the crossroads of the two trade routes leading into Nepal and Tibet from India, and is a place of strategic importance.

The Methodist Episcopal Mission was opened in 1874.


Chandag

Chandag is a mountain station two and one half miles west from Pithoragarh, on the direct road between Pithoragarh and Almora. The view of the Himalayas—valleys and heights—is one of the finest in the range. At this place is a leper asylum directed by the Leper Association, but by the request of that association it is under the supervision of the Methodist Episcopal district superintendent of the Kumaun District. There are nearly sixty Christian lepers, men and women in this asylum.

J. R. Chitambar, Superintendent

The work in Champawat will be discussed in the next report.

General Conditions

The year under review has been a hard one. Our winter crops, owing to scarcity of rain were a total failure and it was difficult to secure grain and other food stuffs. There were cases of actual starvation among our Christians and we were compelled to open relief work to enable them to support their families. The high prices made it impossible in some places to secure any grain, and with salaries ranging from $4 to $5 a month, and large families to support, the suffering of our people was intense. Most of our Christians are cultivators of land, and were therefore among those who suffered most keenly.

We were still in the grip of this famine when on August 28 a severe earthquake ruined much of our valuable property on the district. The Woman's Dispensary at Pithoragarh was irreparably damaged. In Bhot almost all our property is in ruins and our people including the workers are living in sheds made of straw and bamboo, or in tents made of old blankets or canvas. Many of our people have been rendered homeless. Following the earthquake came heavy rains and the sufferings of the people were greatly intensified. I have just returned from the scenes of this catastrophe (November, 1916) and tears come to my eyes as I think of what I have seen. We need $1,500 for the Woman's Dispensary and the same sum for preacher's homes in order to replace our loss.

The war has affected us unfavorably. Prices of things have very considerably advanced making it hard for our people, especially Christians, to live within their means.

The Christian Community

The Christian community numbers 706, an advance over last year, and there have been thirty-one baptisms of whom fifteen were adults. Three hundred dollars has been raised for pastoral support and $100 for other purposes. Most of our workers tithe their income and from their tithes we have supported six workers during the year. There are organized congregations in two places only, namely, Pithoragarh, which has 300 members and Champhawat, and these two are wholly self-supporting. This is a creditable showing, for our people are very poor, most of them being cultivators, who have suffered owing to the
dreadful famine. They are realizing that sooner or later they must assume the responsibility of carrying on their church and evangelistic work. The war is teaching us all the lesson that we must develop our indigenous resources.

The Sunday school and Epworth League have received a new emphasis. There are forty Sunday schools in the district with a total enrollment of 1,328 pupils in them. The catechism and Bible stories, in the form of questions and answers, are taught to children under fourteen years of age, and the regular Sunday school lessons to the rest. Our people are very backward and therefore no reform movement is seen in the region, but education is the cry from all sides, and our mission schools are taking the lead in this matter.

Education

There are twenty-two schools on the district, of which two are Anglo-Vernacular, one for girls and the other for boys. Of the twenty vernacular schools ten are for boys. There are 646 pupils in these schools, of whom 149 are Christians. We have sixty Christian boys who are not in any school because of our inability to provide for them. Our schools are a powerful means of impressing upon the minds of non-Christians the truth of our relation. The houses of the pupils which would not otherwise be open to our Christian workers are accessible. Each of these day schools has a Sunday school connected with it and every morning the Bible is taught for a half hour. It is worthy of note that nearly ninety-five per cent of our workers are from our schools. The leaven of the gospel is at work and the truths impressed upon the hearts of our Christian and non-Christian pupils can never go to waste.

Pithoragarh

The new Anglo-Vernacular school for boys was opened last April and has continued to flourish under the able headmastership of Rev. S. J. Shaw who is also the preacher in charge of the circuit. The government has continued to patronize our schools and seems to be satisfied with our work. The Hindus feel this school meets a great need. The girls' school under Miss Sullivan and her faithful assistants has done good work. Miss McMullen, in addition to her farm work, has in the absence of a doctor, carried on medical work most acceptably.

Chandag

Miss Reid has done and is still doing, in her unobtrusive way, more for these people than can be described in words. About three miles away a work has been started in the village of Jagtar. A new stone church has recently been built through the generosity of a few American and English friends at a cost of $250. The church was built by the Christians themselves and has a seating capacity of nearly 200.

Bhot

The work in Bhot deserves special mention. The people still remember Miss Sheldon and Miss Browne, and are sorry because no one has been sent to take their places. While no one has yet taken Miss Sheldon’s place, (it will be impossible for any one to take her place) the work has steadily gone on. The work under the preacher in charge and his wife, assisted by preachers and Bible readers, has been very satisfactory. We are trying to organize a primary
school for our Christian children, who are without any school facilities in that remote region. Besides this a hospital is urgently needed here. If we have a medical missionary, and his wife, or two senior ladies one of whom must be a medical doctor, the work will yield results in a very short time. We have all the necessary buildings at our disposal. There is enough to encourage us in our work there, and we expect great things from Bhot in the future. It is an entrance into Tibet and Nepal, where our people can go and preach the gospel of salvation without much difficulty.

GARHWAL DISTRICT

The Garhwal District includes the Garhwal civil district in the western part of the Kumaun civil division, and is the northernmost district of the North India Conference, lying almost entirely in the rugged Himalayas, some of the peaks in this region having an altitude of 24,000 feet and stretching to the sealed land of Tibet. The area of the district is larger than the State of Connecticut comprising 5,000 square miles, and the population numbers 650,000. There are numerous rivers flowing through narrow gorges, and two small lakes in the extreme north. The Ganges rises in this district. A branch of the Oudh and Rohilkhand Railway touches the southern part of this district at Kotedwar and connects with the main line at Najibabad, eighteen miles to the southwest. This district contains a number of Hindu temples, which are visited by pilgrims from all parts of India. The popular language is Garhwali, while Hindi and Urdu are used by the educated classes. Tea is cultivated in this region.

The Methodist Episcopal Church began work in 1859, and no other mission board is represented in the district.

Pauri

Pauri (population, about 500) is the headquarters of the Garhwal civil district, and is situated on the northern slope of the Kandaulia Hill, a range of the Himalayas, at an elevation of 5,390 feet. Pauri is forty-six miles—a four days' march—from the railway terminus at Kotedwar.

Methodist Episcopal mission work was begun in 1865.


P. S. Hyde, Superintendent

Hindustan's Holy Land

Garhwal is the holy land of Hinduism. Small wonder that to the Hindu the majestic Himalayas should seem the abode of the gods. No spot throughout the world would seem more fitting for their residence than these lofty, snow-covered peaks. From my study window I see a huge mass of stone and snow, standing almost foursquare and rearing itself to an altitude of over 25,000 feet. At the base of this great pile is a shrine, one of the most sacred in Hinduism, and thither possibly not fewer than 50,000 pilgrims make their tortuous way every year in hope of a vision of the greatest of their gods. It was chiefly to reach these pilgrims that work was opened in this district just fifty years ago. And one of the first things that Bishop Thoburn did when he came here, his second appointment in India, was to make the journey to this famous shrine that he might preach to the pilgrims. The work that he started has been continued and at three stations on the long winding road that leads to the shrine our workers have preached to the passersby. But we almost never hear of any results of this work. We have cast our bread on these waters that spread throughout India but the many days of the promise have not yet been fulfilled. This year, however, an incident occurred that reminds that labor is not in vain in the Lord.
One of our preachers was preaching to a company of people on the pilgrim route. A man, whose appearance marked him as different from the common run, observed the preacher very closely. Presently he called out, “You are my master” (guru). The preacher modestly demurred to such a title, saying that only Jesus is the great master of us all. But the man, a high caste and educated Hindu, with the deference and respect which a Hindu shows his teachers, said, “Yes, I have come to know through your influence of your great guru.” He then took three books from his bundle, saying, “These three books you gave me nine years ago. They are very dear to me and I keep them carefully, for in reading these books I have come to know your great Saviour and have taken Him as my Master.” In the conversation that followed it was learned that this man was manager of some large rest-houses, maintained by a raja on the plains for the convenience of pilgrims traveling to the shrine. He had given up all idolatry, he claimed, and was preaching Christ among his own people, believing that he could do so more effectively by keeping his place in his caste, but he expected shortly to cast in his lot with Christian people.

But our work is not only among the pilgrims, but also and chiefly among the natives of the district, a gentle, lovable, yet hardy, even warlike mountain folk. In a half century of work among these people we have gained comparatively few converts. Our present Christian community numbers only 751. But perhaps nearly half as many more that became Christians in this district are now in other parts of India. The good, however, that we have done cannot be measured by the number of baptisms. We have had very perceptible influence on the whole district, in enlightening the moral sense of the people, in stimulating a desire for an education and in providing a way to an education. Leading men of the district gratefully acknowledge their debt to the mission.

Pauri High School

In comparing results here in the mountains with those on the plains where great mass movements are now on, it must be remembered that the population of this district is largely high caste and that the castes among whom successful work is now in operation on the plains are very few and far between in the hills. It is the “far betweenness” especially that makes progress among them difficult. They are largely the serfs of the high castes and are held in their power. They are too scattered to be moved in masses towards Christianity. That they are worth Christianizing finds abundant proof in our Christian community, which numbers some very fine types of Christian character.

It is our high school in Pauri that has been the agency in bringing about these results upon the Hindu community, though it is not claimed that any converts have been made by the school. But thousands of boys have studied in the school, which for many years was the only school in the district affording an English education. And these boys returning to their homes to become men of influence in their communities have carried with them a knowledge of the spirit and teachings of Christianity. These we hope will help to pave the way for a great mass movement some time, when the prayers and toil of a half-century will bear their fruit.

Our Garhwali church stands almost solidly in the conviction that the school should not be given up. It is the crown and glory, they say, of our church. It is the school that gives us prestige and because of the school that our preachers
are received in the villages with respect. As our work is so largely among the high castes, educational agencies are the most effective.

That this has been my own conviction is clear when I confess that not only have I continued to teach in the school as heretofore but on the death of our late headmaster I took over complete management of the school as headmaster. That has meant to sacrifice my work in the district. And that is why this report tells so little of work done. The writer is a superintendent that does not superintend except from his office, at long range. Very long range indeed, as the district is twelve days' journey long and six days' journey wide. Most of the district has been unvisited during the year. But the results in the high school justify the step taken.

Local Conditions and the War

The year has been one of great difficulty for our people. Owing to failure of crops, the price of food has been more than double what it usually is. We have been able to distribute some relief but conditions have seriously interfered with our work, making any plans for extension of self-support impossible.

The great war comes very close to us in Garhwal. Many of our neighbors and friends have gone to the war, some never to return. Some have come back, battle-scarred. Strange and paradoxical as it may seem, the war is actually helping our cause along. A soldier who had fought in France, recently came to our church in Pauri, while a service was going on. He said he had walked sixteen miles just to say something to the Christian congregation. He was given an opportunity to speak and said that he had been wounded in France and though he was but a poor soldier in a strange land fine ladies nursed him in a way that the women of his own family would not have done. Such love and devotion as he saw manifested there in England convinced him that our religion is the true religion. His own religion he knew was false because it did not produce such love. He wanted to learn more about our religion.

This testimony, thus given in public, was very impressive indeed and as there are a number of returned soldiers, some of them officers, that are openly showing their leaning towards Christianity it is hoped that there will be an opening among this warrior caste, very few of whom have in this district become Christians.

GONDA DISTRICT

The Gonda District includes the Gonda Basti and Bahraich civil districts, with an area of 8,232 square miles. It has a population of 3,554,803 Hindus, 733,043 Moslems, and 1,532 Christians, a total of 4,290,300. It is bounded on the north by the independent state of Nepal. It is separated from the rest of the Conference by the treacherous Gogra River, which at times spreads over large areas and hinders the communication of the people on one side with those on the other. The region includes a level, well-watered plain, studded with small, shallow lakes, the water of which is used for irrigation. There is an expanse of about 1,000 square miles of aboriginal forest jungle, full of wild life, including Bengal tigers. It is preeminently an agricultural and lumbering territory, suited to the production of rice. This region was the original home of Buddhism, its founder, Sakya Muni, having been born within its bounds. It was here the Sepoy mutineers made their last stand and on being defeated escaped into the jungles and mountain fastnesses of Nepal. There are only three cities of about 20,000 population or more—Gonda, Bahraich, and Balrampur. The language of the people is a peculiar conglomerate, fast becoming Urdu-Hindi.

Methodist Episcopal mission work was started in 1865. For ten years, from 1893 to 1903, the district was without an American missionary. No other mission boards are at work here.
Gonda

Gonda (population, about 18,000) is the headquarters of the civil district of the same name, and is situated at the junction of the four branches of the Bengal and Northwestern Railway, seventy-eight miles east of Lucknow. There is considerable trade in agricultural products, but no manufacturing.

The Methodist Episcopal Mission opened work in Gonda in 1865.


J. O. DENNING, Superintendent

Physical Character

Gonda District lies east of Lucknow and comprises the civil districts (counties) of Gonda, Bahraich and Basti. The independent state of Nepal borders it on the north, and the Gogra river forms the west and part of the south line.

The land is level, fertile and supports a heavy population. Agriculture is the principal industry, very little manufacturing being done. The old fashioned implements are used, and oxen pull the plows. The principal products are wheat, rice, barley, pulse of several kinds, and many grains peculiar to India. English vegetables will grow well in the winter, and several kinds of Indian vegetables grow at various seasons, also a great variety of fruits. The food consists of wheat cakes, rice, pulse, vegetables, and red peppers for flavor.

Like most of India, the land is owned, for the most part, in large estates. Portions are rented out to tenants, and these, as a rule, do not do the work themselves, but hire laborers. The man who follows the plow gets but a pittance for his services.

Our Task

The population of the district is 4,290,310. The area is 8,256 square miles. There are 11,584 towns and villages. We have thirty-four preachers. If we are to take in all the territory, then each of the preachers would have to look after 340 villages with 125,800 people. But it is impossible for a preacher to preach in more than fifteen villages, and that is too many. Each village averages 370. Then on the basis of fifteen villages to each preacher, each one would have a parish of 5,550 people. Thus, 510 villages would be supplied with preaching, and 11,074 would have no preaching.

This will give some idea of what we are able to do in proportion to what ought to be done. To supply every fifteen villages with one preacher would require 772 preachers on this Gonda District, instead of the thirty-four that we have.

The work of converting India seems appalling when one gets down to the bottom facts. The 300,000 Methodist Christians in our mission in India, and the 4,000,000 of all the missions, more than half of whom are Roman Catholics, are a mere beginning on the population of 320,000,000. May the Almighty make bare his arm to save this land.

Religious Life

Seventeen per cent of the people are Mohammedans. These worship the true God, but, not accepting Christ as the divine Son of God, have no Saviour. The remainder of the population are nearly all Hindus of various castes and outcastes. The Brahmins number 502,274. These are among the
most difficult to reach with the gospel. The humbler castes more readily listen to the truth and accept it. We reckon about one million people that we call the accessible castes.

The Hindus worship many imaginary deities. Some are represented by idols and some are not. The monkey is specially sacred in these parts, except to us who may have gardens or fields. Thousands of them infest these parts, and no one is supposed to kill one, as they are the people of the great monkey god, Hanuman. A pack of a hundred or more live within a radius of a half mile of my garden. They are driven from one garden or field to another, each man trying to protect his own crops from their ravages.

The mela is the center and inspiration of the Hindu worship. It is a religious fair. There are several of them in this district, each having its appointed place and time of year. Thousands attend them, and some melas in India number a million and more. These are usually beside some river or lake. Shopkeepers with every kind of wares ply their sales. Merry-go-rounds, side shows, and jugglers attend to the amusements. Good-for-nothing, lazy, immoral, religious (?) mendicants infest these melas, and a large consignment of bad women. The people bathe to wash away their sins, buy and sell their wares, meet old friends, see the show, sleep on the bare ground in the open at night, and go home feeling that something had been accomplished.

Development of the Work

Our Methodist Mission was begun here by the Rev. Samuel Knowles in 1865. At one time there was quite a movement towards Christianity among a class called Tharus on the border of Nepal. A good number of them were baptized, but a preacher went bad, and that almost destroyed the work. These people are now turning to us again, and we have hope of winning this class. We are putting special effort on the shoemaker caste. There are over four hundred thousand of them in this district. They are the caste that is coming to Christ so rapidly in the "mass movement" areas. We already have some converts among them.

We have a Christian community of 1,065; fifty-seven Sunday schools with 1,612 pupils; six Epworth Leagues; and 514 pupils in our day schools. There have been eighty-three baptisms during the year. The Woman's Foreign Missionary Society have a girls' boarding school with eighty-five girls, and seven day schools in the villages. They also have well organized zenana work, and the wives of the preachers work among the women of the villages.

Our summer school and district Conference is a very essential affair in the year's program. This year it was held in October. Sermons, lectures, discussions on practical topics, prayer and consecration meetings, were a great help to the workers.

On account of shortness of missionaries I was given the Lucknow District this year, in addition to Gonda. This made double work, and I was unable to tour among the villages as I should have done. I have traveled nearly twelve thousand miles during the year, held the Quarterly Conferences, visited all the principal stations of both districts several times, repaired a good many houses that were damaged by the flood of 1915, served on many committees, carried on a large correspondence with home patrons, and came out at the end of the year in good health and with my usual weight. Praise the Lord.
HARDOI DISTRICT

The Hardoi District is co-extensive with the Hardoi and Unao civil districts. Its population is 301,099. The chamars are the most numerous among the castes numbering 189,293. Our work is chiefly among them, the Pasis and the Lai Bejis.

The district occupies a triangle seventy-eight miles long by forty-six miles wide between the Bareilly District on the northeast and the Oudh District on the east and the Ganges River on the southwest. Much of this territory consists of jungle and uncultivable land. Along the Ganges the soil is damp and alluvial, while the remainder of the territory consists of uplands. The Oudh and Rohilkhand Railway passes through the district.

Hardoi

Hardoi (population, 12,000) is the headquarters of the civil district of the same name, situated on the Oudh and Rohilkhand Railway. It is a center for an export trade in grain and is celebrated for its woodwork.

The Methodist Episcopal Mission was opened in 1871. Mrs. Lois L. Parker, who took up her residence here in 1907, is the first foreign missionary who has resided in the district.

Missionaries: Mrs. Lois L. Parker, Miss L. S. Wright.


Freem Singh, Superintendent

Growth of the Work

The following statistics will give the growth of the work:

Full members 550, probationers 773, children 656, total Christian community 1,979, baptisms 194, Sunday schools sixty-two with 247 day pupils; three day schools; day school pupils 140; raised for the pastor's fund Rs. 523:9, other benevolent collections Rs. 275:15.

There are many inquirers in this district, especially among the chamars. It is an interesting fact that with the exception of eight persons all the preachers and Bible leaders were converted and baptized in the district. Passion and self-denial week was observed by the churches of the district and Rs. 20 was contributed to the self-denial fund. At the District Conference two days was given to the discussion of the tithe with the result that all the workers gladly promised to contribute to the work of the Lord, the tithe of their income beginning with January, 1917. We have all of us been greatly helped by the presence and work of Mrs. Lois S. Parker, widow of our venerated bishop.

Purchase of a Christian Cemetery

Owing to the lack of room in the old public cemetery, the deputy commissioner asked us to secure a separate site for an Indian Christian cemetery. This at first seemed a difficult problem for us to solve, but by the help of the Finance Committee of the Conference and other friends, three Kach-cha-bighas of land were purchased for this purpose at a cost of Rs. 250.

Education

The Boys' Anglo-Vernacular upper primary school has made progress. By special arrangement we are sending our boys who are above the second standard to the King George school paying the necessary fees for their instruction.

Concerning the Girls' Anglo-Vernacular School, Miss L. S. Wright says: "Seventy girls have been enrolled and four took the government middle examination passing successfully, and one of them won a government scholarship. Word has also been received that a scholarship may be given to a second girl. Three girls were sent to Shahjahanpur for their middle class studies, as the going on leave of the head mistress made it difficult to carry on more advanced work this year. This has enabled us to give more time to the lower classes. The
health of the girls has been on the whole good though one girl was ill at home and died of tuberculosis. This is the third girl of this family who has died of this disease within four years. Many parents are unwilling to let their girls be sent to our sanitarium at Tilaunia, so we are helpless."

LUCKNOW DISTRICT

The Lucknow District occupies the territory which was formerly the kingdom of Oudh, the annexation of which caused the Mutiny of 1857. It embraces the Civil Districts Kheri, Sitapur, Rae Barelli, Partabgarh, Barabanki, and that portion of the Lucknow District not occupied by the Wesleyan and Church of England missions. The total area is over eleven thousand square miles. In shape the district is like the State of New Jersey, though greatly exceeding it in area, while the population is over six millions. It lies west of the Godhra River. The general aspect of the region, except during the hot season, is that of a rich expanse of various crops interspersed with numerous ponds and shallow lakes, mango groves, and damp clumps. It is said to have the densest rural population of any area in the world, averaging 537 to the square mile. The Oudh and Rohilkhand, and the Lucknow and Sitapur Railways pass through the district. The majority of the Methodists are villagers who depend for a living on the grain given them in the tilling of their fields.

Lucknow

Lucknow (population, 259,398), the former capital of the kingdom of Oudh, is situated on the banks of the River Gumti, 666 miles by rail from Calcutta and 885 miles from Bombay. It is the largest city in the United Provinces and the sixth in size in British India. Lucknow is called a "city of parks." From a distance the city presents a picture of unusual magnificence and architectural splendor, which fades on nearer view into the ordinary aspect of a crowded Oriental town. The civil station, adjoining the eastern side of the city, has a fine thoroughfare lined with European shops. There is a large military cantonment of all arms and a fort. The city is noted for its manufactures. It is a center of literary activity and of education, and is the headquarters of the principal court in Oudh. This is said to be the purest center of the Hindustani language.

Methodist Episcopal mission work was begun in 1858. Other boards at work in Lucknow are the Church Missionary Society, the Board of Foreign Missions of the Reformed Episcopal Church, the Seventh-Day Adventists Mission Board, the Wesleyan Methodist Missionary Society, and the Zenana, Bible, and Medical Mission. Missionaries: Rev. Brenton T. Badley and Mrs. Badley, Rev. Theodore C. Badley and Mrs. Badley, Rev. John W. Bare and Mrs. Bare, Mr. Oswald H. Blackwood, Arthur C. Boggess and Mrs. Boggess, Mr. M. Wells Branch and Mrs. Branch, Mr. George F. Henry (on furlough), Mr. John N. Hollister, Mr. Ernest H. Langdon and Mrs. Langdon, Mr. William S. Meek (on furlough) and Mrs. Meek (on furlough), Rev. Charles E. Simpson and Mrs. Simpson, Rev. Otho D. Wood, W. F. M. S.: Misses Nettie A. Bacon, Emma Barber, Sara E. Crouse, Grace Davis, Harriet Finch, G. Evelyn Hadden, Katherine L. Hill (on furlough), Elizabeth Hoge, Roxanna H. Oldroyd, Flora L. Robinson, and Ruth E. Robinson.


Sitapur

Sitapur (population, about 25,000) is the headquarters of the civil district of the same name. It is on the Lucknow-Bareilly State Railway with Lucknow and Shahjahapur. The town is beautifully situated and is well laid out. It is the chief commercial center in the district, having a large export trade in grain. There is a cantonment for British troops in Sitapur. Methodist Episcopal mission work was begun in 1861. No other mission boards are at work here.

Missionaries: Rev. E. Stanley Jones and Mrs. Jones. W. F. M. S.: Misses Mary E. Ekey and Laura S. Wright.


J. O. DENNING, Superintendent
The District

Lucknow District is in the north central part of India, in the territory of the old kingdom of Oudh.

The land is very level, and, for the most part, is reasonably fertile. It is called the "Garden of India" by the people who live here; but that is a distinction that every place in the land occupies in the minds of its residents. And nearly every part of India has a pillar that marks "the exact center of the universe." Lucknow is one of these celebrated centers.

Comparatively little manufacturing is carried on outside the city of Lucknow. Agriculture is the main industry. Wheat is dropped by hand, one grain at a time, in the furrow behind the little plow; and the ripened grain is harvested by the sickle, and threshed by oxen "treading out the corn." Many other kinds of grain are grown. Three lines of railway take care of the traffic.

The climate is very hot in summer—dry and hot in April, May, and part of June; then wet and steamy till the middle of October. White people have to have fans in their houses for seven months in the year, swung from the high ceilings, and worked by a coolie who stands outside and pulls a rope.

The City of Lucknow

Lucknow City has a population of 259,398. It is full of interesting buildings, palaces, tombs, and places of assembly, marking the glory of its kings. A large square surrounded by a two-story building is the place where one king kept his four hundred wives. The "residency" is celebrated the world round on account of the siege of the English by the Indian mutineers in 1857. The city now has well paved streets, electric lights, a well regulated government, good railway stations, parks, clubs, banks, churches, three colleges, several high schools and primary schools, printing presses and various manufactories.

Three principal missions are working in the city—Methodist Episcopal, Wesleyan, and Church of England, besides the Salvation Army and some work by two or three small missions. Our mission has two colleges—the Lucknow Christian College for men, with high school and commercial departments attached, and the Isabella Thoburn College for women, with high school and normal departments. Also a number of schools in various parts of the city. We have a splendid brick church for the Indian congregation seating 800 people, and an equally good English church seating about 500. Regular services are held in both of these. There are also several Indian preachers who hold services in various parts of the city, preach in the markets and on the streets, and conduct Sunday schools.

Among our most useful enterprises is our publishing house, where tons of literature is printed and sold or given away. Here are published the "Indian Witness" in English, and the "Kaukab i Hind" (Star of India) in the vernacular. These reach a large constituency in other missions besides our own.

The Lucknow District comprises a territory of 8,152 square miles, with a population of 3,010,480, living in 7,114 towns and villages. Almost no work is done in this territory by other missions outside the city of Lucknow. The whole territory is practically ours. We have in this district, outside Lucknow City, fifty-eight preachers.
If we are supposed to work the whole territory then each of our fifty-eight preachers would have to be responsible for 123 villages, averaging over 385 people to a village; making a parish of 47,478 people for each preacher. But if we estimate that one preacher can take the gospel to fifteen villages (which is too high an estimate), then the fifty-eight preachers could preach to 870 villages and 335,820 people; leaving 6,244 villages and 2,417,880 people without the chance of hearing the gospel. On the basis of one preacher to every fifteen villages, we would need 474 preachers, or 416 more than we now have.

People in America sometimes ask if India isn't about all converted to Christ. The above items will correct that idea. The work is only begun. But our Lord, the Creator of the world and of men, has undertaken to save this land and he will do it. A good start has been made and in many places the work is going ahead by leaps and bounds.

We have 3,874 Methodist Christians in the district. There were 400 baptisms during the year. 169 Sunday schools with 7,580 pupils. Two colleges, three high schools, four hostels; a total of twenty-eight day schools with 1,649 pupils. Rupees 8,268 has been collected in the district for self-support and the various benevolences.

Two years ago the smaller boys of our boarding schools were put by themselves under the care of women teachers in Sitapur. They have good dormitories and school building. It is a great success, and the boys are better cared for than they could be by men.

The Woman's Foreign Missionary Society have a boarding school with 110 girls in Sitapur. Also zenana and village work throughout the district. A woman evangelist tours the district and is a great inspiration to the work.

Lucknow Christian College

Besides the college department, it has a high school and a commercial department. It is patronized by Christians, Hindus, and Mohammedans. The attendance this year has been the largest in its history. The college building is entirely too small for the work. The new high school building and the hostel for Christian students serve their purpose well. A new hostel for non-Christian students was dedicated a year ago. People in America can scarcely understand that Hindus and Mohammedans will not eat with each other or with Christians; so they must have separate rooms and separate kitchens and dining rooms.

Two of the American professors went on furlough in the early part of the year. Two new ones, Mr. Wellons and Mr. Hanson, have been added to the institution. Professor Wood is expected to return soon. There are now six American professors and a large staff of Indian teachers. The commercial department is very popular, having eighty students. It is turning out many stenographers and accountants whose services are in great demand by government and business firms. The college takes to the B.A. degree, and is a very important factor in our mission work. The Rev. T. C. Badley, son of the late founder of the college, is principal.

Isabella Thoburn College

This college has not recovered from the shock it received in the rains of 1915, when the large Hazzard Memorial Building was destroyed by the flood.
But the assembly hall and the verandahs have been used for classes and the work has been carried on.

There are 220 girls in the high school department, twenty-six in the normal, and twenty-seven in the college. All of the college and normal students and 124 of the high school are boarders. A dozen boarders are Hindus and have a separate kitchen. Twenty Hindu girls and about the same number of Mohammedans are day pupils, in the high school. Twelve American women and as many Indian and Anglo-Indians are employed on the teaching staff. A large percent of the girls, on leaving the school and college go into mission work, usually teaching. A number of the pupils while in school teach poor children of the neighborhood who are gathered on the verandahs in the evenings.

The religious life of the college has been greatly quickened by the Dasahra meetings. Many of the girls professed to give their hearts to the Lord. The teachers have regular prayer meetings with them and conduct Sunday schools in the mohallas in which the girls do the teaching.

The college and its departments is aided financially by the government and follows the course of instruction laid down by the educational department. The director of public instruction has given orders that the college must be separated from the high school and normal in the near future. This problem is giving the management serious concern. How shall it be provided for? We must have the college, and we cannot get on without the government aid.

MORADABAD DISTRICT

Moradabad District, one of the original three districts of the Conference, includes the Moradabad civil district and a large portion of the Rampur State on the east, and a large circuit in the Naini Tal civil district on the north. The population in this territory is about 1,500,000. The main line of the Oudh and Rohilkhand Railway passes through the district; also branches of the same railway go out from Moradabad city to the westward through the district to Delhi, and one south to Chandaun and Aligarh which has a branch into Sambhal. A branch of the Rohilkhand and Kumaun Railway has been opened through the district to the northward via Kashipur. The district is thus well provided with railways, making almost all the out-stations easily accessible by rail. Wheat is the chief product and sugar refining the chief industry. The languages spoken are the Urdu and the Nagri or Hindu.

Moradabad

Moradabad (population 81,168) is the headquarters of the civil district of the same name. It is on the main line of the Oudh and Rohilkhand Railway, and is the terminus of the branch going to Delhi. It is 868 miles by rail from Calcutta and 1,078 miles from Bombay. One third of the population is Mohammedan and about 2,500 are Christians. There is a resident portion for the civil population, and a large railway section, being a division center with many European employees. The exports are sugar, wheat, rice and other smaller grains. Extensive manufactures of ornamental brass inlaid with shellac, known as "Moradabad ware," are found in the city.

Methodist Episcopal mission work was begun in 1859. The Society for the Propagation of the Gospel has work in the city, also Salvation Army has some work in villages, a large hospital and industries among the criminal classes.

Missionaries: Rev. Robert I. Faucett and Mrs. Faucett, Rev. C. E. Simpson, and Mrs. Simpson, Rev. Wendell F. L. Kumlien (on furlough) and Mrs. Kumlien (on furlough), Miss Jessie I. Peters, Miss Elizabeth Rexroth and Miss Ruth Warrington.


R. I. FAUCETT, Superintendent

At our Conference session the boundaries of the Moradabad District were
changed so that five circuits were given to adjacent districts, Bareilly getting three and Buldaun two. Notwithstanding this fact we are still the largest district numerically in the North India Conference.

Our Christian Community

From the statistics it is seen that we are now 24,567 souls in our Christian family. We added 1,663 this year by baptism. In some places we have practically all of the sweepers so that among them we may not expect great advances for the future; in other parts of the district we still have hundreds and even thousands that are still to be brought under the influence of the gospel. These will within a few years be exhausted so it means that we must look to other quarters for the increases of the community.

The vast numbers we have in our community are not yet fully separated from their old customs. Some of them are, and we are glad that this condition is extending among the villages and peoples so that in time we hope to have a strong church free from all the heathen customs of the past. This means however a very determined attitude on our part with such teaching as is needed to lead them into the light. To reverse the customs of centuries is no mean task and it is hard for the people to yield obedience to such suggestions. For instance, when the marriage rite has been performed in a certain manner for hundreds of years, it is hard to have it on an entirely new fashion and so it is with many another thing that must be changed. The reason that these must be changed is that they have so mixed the rite with heathen ceremonials that in order to be free from the bad, one has to reject the whole. We are thankful that we are making progress against all these odds. We find one of the greatest means of success is the chaudhri or village leader. The pastor is not able to do nearly as much in the matter of control as this key man. In all that has to do with customs this is the one person who is best fitted to make our work successful. We are giving a larger place to this man in our work than in former times and we believe that if we get them converted to our way of doing things we have won the battle. At our District Conference we had about a hundred of these men in attendance. They were a source of inspiration to us and we to them.

It was determined to give a special mela for them, and all the Christians that we might be able to get out, at two centers in the district next February and the way in which this was received by these men shows that they are able to do great things. They take all the financial responsibility of the plan and it promises to be a time of great help to all. We look forward to the good that will come from the course of study which is being prepared for the chaudhri people and to the giving of certificates showing their standing. This will give strength to the movement and to them as they work.

Through these people and the efforts of the pastors and preachers we are trying to move the great numbers of probationers up to full-membership. This is a very important step and while we have been working hard at this, yet we are going to make still further attempts to bring about this end.

The education of the boys and girls of the Christian community is very important and we are much concerned about its progress. The fact is that we are able to fill double the accommodations that we have now in the boarding schools in Moradabad. While we are looking forward to the extension of both
of these schools, yet even the proposed plans when worked out will not be sufficient for all that are to be had. It is a clear situation, the people are poor and all that they are able to give are the children, except in the case of the workers and a few of the better class whose earnings are more than just their food. Still with this gift of the children we are in a position to do our hearts' desire, provided we are able to get for them scholarships for food, clothing and other necessities.

Village schools for these children are doing a great deal to get them to read and write. We have 190 such schools for boys and girls but for lack of funds we have to use the pastors for their teaching. That means that in most cases we are not able to give more than from one to three days a week of instruction. It is far from ideal and we are anxious that from these schools we may be permitted to bring in those boys who are fit and give them the instruction that they deserve. This will mean that we will have to support almost entirely the poorest who can give but little. To educate the people is the only hope they have for rising in the social scale. Those who have been educated have fully demonstrated the wisdom of our effort in this needy work.

Our Seekers

We thank God that we have this class with us and in increasing numbers. It is fitting that we push the work among them until all have become Christians. In some places we have already gained this end but in many others we have still quite a large number that must be reached. Rampur has a large number that are easily to be had as soon as we are able to meet the situation with workers. Further, we have seekers among the chamars and they number thousands. In the district we have about 150,000 of this particular caste or class. This year we have had about seventy-five converts from among them, perhaps the most that we have had in one year since Bishop Parker's days. They are glad to have us work among them and in all parts of the district we have an open door of approach to them. There are some places where hundreds are now almost ready to be baptized and we trust that in the coming year our hopes will be realized. Passing this class we come to the many of other castes that are looking to us for their part in the Gospel. In this class of seekers we have those that range from the chamar to the Brahman, in some castes more and in some less. From among the Brahmans a young man came who for a year has desired baptism. At last we accepted him but it meant that it was the moment for his people to begin serious and severe persecution. The west is not able to understand the extent and violence of the persecutions that are thus given to those who leave the fold of Hinduism. We have many who are willing to give up all and follow Him who is able to give everlasting life. Of this class I have about ten young men in one city.

It should be noted that the workers that we have are so busy in looking after their flock that they have little time for the seekers among other castes. When each man has from ten to twenty villages one can easily see where this lack of time comes in. We are in need of other workers to fully man the situation especially with regard to the early preparation of our seekers.

Self Support

This is the first year that tithing has been accepted by the district as a whole.
At the first of the year it was put to a vote after full discussion and circulation of literature on the subject. The result was that almost all of the people voted to make it the rule we should follow. It has been a blessed year of experiences and the entire Conference at the close of the year rejoiced in this new way of acknowledging Him as supreme in all things. We have taken the stand once for all and will never revert to the old method. Its spiritual benefits aside from its financial increases to our efficiency have made it a matter for profound thankfulness to all. Aside from this we are getting the regular village chanda which the pastor collects from month to month or at the times of the harvests. From a careful inquiry it is found that we are getting this in most of the places in full. If a pastor is not able to get this there is something wrong in this service to the people as a rule. We have collected this year from the two above sources, Rupees 3,300 or $1,100 direct from the people on the support of the pastors and for all ministerial support including benevolent collections the district has reached almost Rupees 5,000 or $1,666. Aside from the amount noted we have collected Rupees 900 or $300, in school fees just from the people that live in our district. This makes a grand total of Rupees 5,900 or $1,966. In making an estimate of the percentage of support that we are now getting it comes to nearly twenty percent of all that is spent in the villages. It should be made clear that our central church is fully self-supporting and that this percentage represents the village conditions only. We are devoutly thankful for all that we have been able to do to get the Indian church on a sound financial basis and God speed the time when not alone the twenty percent is raised on the field but the entire amount. Then and not until then will the church know the joy of life more abundant which is manifest in service for others. In leaving this subject it would not be complete unless I noted that our villagers give their chapels for the place of worship in many villages. This takes the place of a small church and serves the same end. They not only give the use of them but keep them in repair, the whole costing the mission not a pice. This is certainly worthy of mention. I suppose that not less than 500 of such places are in use. Some of the more zealous have built churches but as yet we have but few that have thus been made.

The District Conference was a season of unity unmarred with any unwise speech or action of any member. The result was that we had our altars full of seekers from both schools and many of the workers entered into new experiences. Some said that in their knowledge of the work from the beginning there had never been a Conference like this for spiritual blessing, brotherly love, and hearty service for the Master. Personally, I have not seen any like it but I trust it may be but the beginning of better and more blessed times of refreshing in the Lord.

Incidents of Interest

In looking over the interesting incidents that were written out by the workers I find that the larger number of them have to do with answers to prayer. I am glad it is so and that our people are finding that they have one of the most powerful of weapons at their disposal. They are learning the power of God through prayer and it is but the beginning of great things that God is going to do through the ones who learn His secret. One tells of a sick child healed through prayer; the conversion of a hard hearted idol worshipper through
prayer is the story of another; another tells how prayer removed idol altars; another tells how thieves came to rob and hearing him in prayer departed; converts are won through prayer; new villages opened and many other sure testimonies to the work of God through prayer are to be found in the year's work that has passed. Among some of the striking incidents are some that read like the Acts of the Apostles, and why not, since God is the same and the link that binds us to Him is the same as in the early times? In one place a woman protects her idol altar by falling on it but hearing the message rises and with her own hands tears it from its unholy place and casts it out forever. A man finds the wisp of hair that he has on his head in the name of some god is sinful and not waiting to have it cut off he pulls it out by the roots. A Brahman of high standing turns from persecuting the Christians to become one who would learn the truth at their meetings and becomes a follower in secret of the Master; a woman takes a club and drives the priests, who were once the feared masters of her life from her house; one tells how Christians who have died this year, with their last breath gave clear testimony to the work and power of Jesus; a woman possessed by an evil spirit is healed by the prayers of her pastor; children tear out the altar of the home when their father is trying to defend its being there; the home of a Christian burns by fire and he kneels in its ashes with all his family to give praise to the Father of all blessings; a very influential man known in all the district, called the pastor to hold services in his place, calling a congregation of not less than 200 to be present, none of them being Christians; a man under persecution was told that his house would be burned if he did not give up Christ; his answer was that he was ready to give even his life for the Master. There are literally scores of other incidents of like nature which go to show that the days of wonderful works are not at an end. The same God, the same Lord, the same Spirit are able to show the non-Christian world that salvation and power are still with us on earth.

The Needs of the District

We hope to represent them to the centennial commission but it may be well to say that we always are able to find a place for more workers if we can get the money. Circuit centers are badly needed in several places. Houses for pastors are needed in still more places. A church is needed in some of the larger places which is better than the people alone are able to build. Money is needed for building houses for summer schools in Moradabad. Extension of our boarding for the boys is urgent and thus we might make a long list of things that we need to work to the best advantage the hard field with its many sided problems.

Parker Memorial High School—C. E. Simpson, Principal

At present we have a total enrollment of 330 students, out of which 162 are Christians and 168 non-Christians, with seventeen teachers.

The falling off in attendance of the Christian boys was becoming quite a problem with all our schools, creating a great deal of discussion and bringing forth volumes of suggestions. Has it been met? The first thing we did was to write to some of the district superintendents asking them to state what they thought might be the reasons for this falling off. A number of answers came giving different reasons and many valuable suggestions. Then we invited them
to send their boys, agreeing to meet their suggestions as far as possible. The time came and with it the boys, both from our own Conference and the Northwest India Conference, till we had to call a halt. We took in 148 boys into our boarding department which really has room for only 130 boys. We had to turn away quite a number as we had no more room. We opened school in July with nineteen Christian boys in the ninth class in place of only one as we had last year. There has been a good increase in all the upper classes. We have now almost as many Christians as non-Christians, which is a new thing in the history of our school. Next year we hope to have a much larger number of Christian boys than non-Christians. That is and has been our policy right along—to make our school a distinctly Christian school, and fill it with Christian boys. If we can't get the Christian boys (and there are thousands of them now in India) our school work is a failure, and the sooner we close down the better. It means, however, a little additional expenditure for some time to come on the part of the school. Many of the Christian boys are not able to pay the fees required to finance the school; but with the aid of the government (for they pay one half of the school expenses), and the co-operation of our friends at home, plus the fees we are able to collect, and the blessing of God, we are not going to have any difficulty along this line.

During the year nineteen boys have been sent up for the government examination. Six passed. This certainly is not a very large number, and we wish it had been much better; but only twenty-seven per cent of all sent up throughout the whole province passed. The government has granted us what is called the school-leaving certificate course this year. This is a much stiffer course than the one we have been having, but it also means much more to the student who has successfully taken the examination. In order to teach this course the school has to purchase about Rs. 2,000 worth of science material and other necessary things. This course though hard is very popular. We only started from last July, but we have thirty-five boys in the class already.

Keeping up Finances

Keeping up finances is one of the most important things in all our work. I rejoiced much when I saw so many Christian boys register at the opening of school last July, but at the same time I was just a little anxious as to how we were going to meet expenses, specially as I had been warned not to take any more than we could finance. I am glad to say however that so far all our apprehension has proved groundless, and we have a good margin to begin 1917 with. The greatest strain is always toward the end of the year, and when we can bridge that over we feel fairly sure. The good financial condition of the school this year is due to the cooperation of our friends at home, who have given liberally for the support of boys.

Preparing for Great Things

The site for a new high school building was secured for us by the government, and last March we received possession of the same. This site is just alongside of our new hostel, or boarding school, one half of which is completed and has been in use for about five years. We have been working on the plans of the new high school building for nearly two years. They have been in the hands of a contractor for a whole year and yet we did not get what we wanted.
We have now however finally gotten a set of plans that meet with our united approval, and we hope to have the building up and in use within a year at the most. It will be one of the best buildings in our mission, and will cost about $26,000. Out of this the government has already given us $10,000, and we are going to ask for $3,000 more; which leaves half, or $13,000 to be supplied by the mission, or some good friend of the mission.

We are in the process of securing a playground for the school. This has been one of the greatest needs for years, but we have never been able to meet it. We are now securing through the aid of the government a plot of seven acres adjoining our new high school site. It will cost $5,000 out of which the government will give us at least $2,000.

**Spiritual Atmosphere**

One thing that has been of great encouragement has been the daily Bible study with the boys. There are about sixty-five young men in two classes. I do not know any year when I have had such marked attention in the Bible class both from Christians and non-Christians, as I have had this year. Then the class meeting with the Christian boys every Tuesday afternoon has been of great profit. In the early part of the year many of the boys took part in the evangelistic meetings we were having for about a month with great blessing to themselves and to others. The greatest blessing, however, has been reserved to the last part of the year. October 19th we began our District Conference, which this year proved to be of exceptional blessing to us all. Bishop Warne was with us the first two days. His spiritual power and earnest preaching opened the way for great things from the very beginning. At a noon meeting, which we had with the older boys, thirty-six indicated that they felt that God was calling them to special service for the Master. It was a time long to be remembered, and we pray that each one may prove true to his calling.

Miss A. G. Blackstock who has the girls' boarding school writes: “There are 155 girls in school. The school year has been a good one which is to the credit of a good staff. The government examinations in April gave us passes of sixty-six percent of all the girls sent up. This is very good considering all things. We have a class of nine going up for their examination this year. We have had very little illness in the school during the year, the health of the girls being generally good. The girls have their auxiliary missionary society and we have enjoyed the study of China this year. Their offering amounted to Rupees forty. At our District Conference a large number of the girls consecrated their lives to the Master and they are making progress in the spiritual life.”

Miss R. Warrington who has charge of the normal school reports that at the beginning of the year we had twenty girls in the normal school, six in the second and fourteen in the first year. All six of these have taken up work in the middle schools from whence they came and are doing satisfactory work. At the opening of the new school year in July we began with sixteen in the senior class and nine in the junior class. We could take many others but we are not permitted to take more than twenty to twenty-five by government order. There is a very great demand for the girls who finish their work here in the normal school and we are glad to be doing such needed work for the community.

Miss J. Peters who is the district evangelist writes on coming home from a trip into the villages: “We have visited over 200 villages, ridden nearly 700
miles in a bullock cart and have seen more than 1,000 baptized women in their villages. Of course many others have heard the message as we worked among the Christians and many men have been present in the services to say nothing of the many children who are always present. We rejoice that over sixty shrines have been destroyed and more than 150 charms torn off. We have sold many gospel portions and from all sides comes the plea for some one to come and teach them. The little basket of medicines we always take with us is a great blessing to the people and many a person is made happy by the little assistance that we are thus able to give. It is good to see the change of spirit among the people. We visit the low castes and from there we are able to go to the high castes with no objection made as to what we have done. It is a joy to give out the Sunday school cards that come from home and they are highly appreciated. Miss Watson has the zenana work of the city and goes into the best homes of the city. God is blessing the work.”

Miss Rexroth says: “The Message of Jesus has been given to the city and circuit women and in the 123 meetings held we have reached more than 2,000 Christians and non-Christians. The attendance in the Hindu Sunday school is as good as the day school attendance, which is a splendid showing. The two Hindu schools in the city have eighty girls in regular attendance and the inspectoress speaks well of the results. The teachers are very happy in their work. Those promoted in the mohalla school were two very interesting cases. One was a mother with a baby in her arms; the other a girl of fourteen, but this little may be the beginning of great change and may ‘leaven the whole lump.’”

KUMAUN DISTRICT

The Kumaun (formerly the Western Kumaun) District includes the Naini Tal and Almora civil districts, with an area of 8,074 square miles and a population of 800,000, living in 6,450 villages. The district is situated almost entirely in the Himalaya Mountains. Its connection with the plains is by way of the Rohilkhand and Kumaun Railway, which terminates at Katgodam, and by a branch of the Oudh and Rohilkhand Railway from Moradabad to the town of Ramnagar. There are many tea plantations within the bounds of the district. Kumaun is the Holy Land of the Hindu. Some of the sacred rivers of India have their headwaters within the district. The people live in small, isolated villages, having little to do with their neighbors. There are cantonments for British troops in Almora, Naini Tal, and Ranikhet.

Besides the work of the Methodist Episcopal Church, the London Missionary Society has a flourishing station with a college at Almora, and two undenominational leper asylums are cared for by missionaries.

Naini Tal

Naini Tal, the headquarters of the civil district of the same name, is situated around a beautiful lake of the same name on the outer ranges of the Himalayas, at an average elevation of 6,300 feet above sea level. It is twelve miles from the railway terminus at Katgodam. Naini Tal is the summer capital of the United Provinces, with a military cantonment and the administrative center of the Kumaun civil division. The trade of the town consists chiefly in supplying the needs of the summer visitors.

The first annual meeting of the Methodist Episcopal Mission was held here on August 20, 1858. Mission Hall in Naini Tal was the first Methodist Episcopal Church in Southern Asia. The first worship was conducted in an old sheep house.


S. S. Dease, Superintendent
The Problem of Physical Suffering

Every part of this district has suffered this year from famine conditions, and the mission workers have had to be given help to tide them over the hard times. It was with great difficulty supplies could be obtained from our boarding schools. The rains, when they did come, were in excess and rotted the crops so that the looked for relief did not come. Sickness too, has been harassing, infectious diseases have kept our English schools in quarantine for months. We are thankful to say that there have been no deaths in our schools.

Effects of War

We feel the effects of the war in the prevalent high prices, many articles having doubled in price, thus adding much to the difficulties of our work. As but few Europeans could leave this country on account of the war, our hill stations have been full. Large numbers of invalided soldiers have been here, principally from Mesopotamia. Many have been regular attendants at our English services. Both the attendance and the collections at our services have been good.

A Noble Convert

The pastor of our Hindustani Church, Samuel Dutt, has had much to encourage him, he has certainly done faithful work.

A young man, the grandson of one of the noble families of India, helped for a time in the services. A lecture he delivered on the atonement of Christ greatly incensed the Mohammedan community, and as a result he was assaulted and injured. He refused to persecute his assailants, saying it would not be Christ-like to do so. Fortunately, he made a good recovery and has now gone to his home. If he is spared, he will undoubtedly be a leader among Christian workers, as he is well educated and his social position gives him a standing that brings him in contact with a class that our ordinary workers seldom come in contact with. He had the privilege of attending as a nobleman the great gathering at Delhi, when King George was crowned Emperor of India.

Work in the Hill Country

Our most promising field is the Taiai at the foot of the hills; here we have numerous inquirers and many have been baptized. The extreme poverty of the people in the hills among whom we work, has prevented any large accessions, for as soon as a man is baptized he no longer has a support and has to look to the mission for help. These poor people in the days before British rule were serfs and were on a level with the cattle, and were not any better treated. The work of Christian missions is to raise people up who are downtrodden and we certainly have a large mission in these hills.

Education

The large number of missionaries in this station during the summer months enables us to utilize their help for religious meetings and our schools have had much help in this way this year. In Dwarahat the special meetings resulted in the conversion of many boys and girls in our boarding schools. We have added eight large class rooms to the high school building and now we have ample room for all the classes. Mr. Clements, the headmaster, has succeeded in satisfying the educational authorities, but as this station cannot support two high schools
and we cannot compete with the Government school our future gives a great deal of anxiety and it is a question whether we will not eventually have to close our high school for Indians. Miss Sellers, the principal of Wellesley High School and Mr. Busher, principal of Philander Smith College both report that their schools have had success in the examinations and have been favorably reported on by the government inspector of schools.

RAE BARELI DISTRICT

It is an interesting fact that the Rae Bareli District was founded by our beloved Bishop F. W. Warne. To my knowledge, this is the only district in the North India Conference which he organized, and so it would not be inappropriate to name it after him. This district is an infant three years old, but in this period it has passed through varied experiences. Every year, and once twice in a year, its district superintendents have changed hands—thus there have been four superintendents within three years. Thank God that these repeated changes have contributed to the welfare of the district, because each incumbent evinced his heartfelt interest in the work.

PRAHU DAYAL, Superintendent

Work of J. O. Denning

This year the Lord has blessed us much according to our capacities. I have great pleasure in mentioning the fact that we received great help from the counsels of Dr. J. O. Denning. Though carrying at present the burden of two districts he cheerfully helped us in our work, and this clearly proves that he can easily bear the burdens of more than two districts.

The Plague

Plague raged rather severely the first four months of the year, and this caused some hindrance to our work, as many of our inquirers died, and quite a number were scattered here and there. In one Christian family two persons died on the same day, and these two dead bodies lay in the house for two days. Mission workers risking their lives and committing them to God buried these bodies. God blessed them so that they were not attacked by that fell disease. His promise is true that when we pass through the waters they would not drown us, and through the fire, it would not burn us.

Growth of the District

There are six circuits in this district, a new one being added this year. In order to provide for this new circuit a brother was recommended for ordination last year. The last Annual Conference approved him and the circuit was made.

The total Christian population is 850, a gain of fifty-five over the figures of last year. There were eighty baptisms, during the year of which seventy-two were from non-Christians of various castes, i.e., from among the Brahmans, the Thakurs, Lodh, Pasi, Chamars and Doms. According to the baptismal figures we should have reported an increase of seventy-five but the decrease is due to twenty deaths in our community.

Work Among Criminal Tribes

I would like to write something about a caste known as the Pasi. They are regarded by the government as a criminal tribe. In the Sataon circuit as many as sixty of these Pasis sued for baptism, but we did not accede to their request lest they should be persecuted for becoming Christians. In order to safeguard that, I interviewed the superintendent of police, who approved of
their embracing Christianity, but at the same time recommended that stringent measures might be taken to supervise them. For want of men to adequately supervise them, we did not consider it advisable to assume the responsibility of so large a community.

The Arya Samaj Persecution

The Arya Samajists are very strong in our Purwa Road circuit. They do not wish any Christian worker to live in that place. If any landlord would rent his house to us, they bring pressure on him to cancel his agreement with us. Should the worker be delayed in occupying the house rented, they tear down the roof. During the course of the year the preacher in charge of that circuit had to move three times from one place to another. A man was willing to sell us an old tumbled down house and the ground on which it was standing; we were waiting to receive the sanction of the finance committee to purchase it, but in the meanwhile the Arya Samajists got wind of the affair, and one of them immediately stepped in and purchased it. When they hear of any man who inquires after our religion they not only draw him aside, but actually make him an opponent of Christianity. Still there are great possibilities in this circuit, but they can hardly be realized till we have a mission house there.

Self Support

We thank God that our people are progressing in spirituality. This year twenty-nine people were received in full membership. Rupees 243 were raised for pastoral support of which Rupees eighty-one were realized from non-mission employees. Our receipts show an increase of Rupees seventy-nine. The contributions toward self-support would have been larger but for the fact that most of our people migrate to Cawnpore in search of employment. A very pleasing feature of our report is the fact that all of our workers have agreed to put themselves on the tithing list.

Education and Young People

There are five day schools in our district with an attendance of 122 students twenty-two of whom are Christians. Most of our boys and girls have been sent to our boarding schools either at Hardoi or at Sitapur. Last year the boarders of this place were sent away to Sitapur. A primary school for boys and girls is greatly needed in the district for the children of our new converts who are not willing to go to schools outside their own district. The Board has some arrangements for the boys, and if the Woman's Foreign Missionary Society could make some provision for the girls, a great need would be supplied.

During the revival month, we worked equipped with special preparation and much prayer. We distributed 12,000 tracts and sold 1,000 portions of scriptures. Two thirds of these were distributed and sold during the revival month. Our thanks are due to the Methodist Press at Lucknow for providing us with these tracts. The passion week was observed in our district. Rupees ten were raised as self-denial offerings.

The Rev. T. G. Peters, the Assistant General Secretary of the Epworth League, toured through four of our circuits during the revival month and not only created interest in the Epworth League work but also aroused the people to live a spiritual life. We have seven chapters of the League with a total membership of 104. The Epworth League rally at the session of the District
Conference was a great success. We had the pleasure of the company of Mrs. Parker, the founder of the League in India, and of the Rev. B. T. Badley, the General Secretary of the Epworth League in India. Mr. Badley spent two days with us in our Conference and summer school and his messages were very helpful.

An Indian District Conference

Our District Conference and summer school was in session for nine days. We made a special study of the epistle to the Hebrews and of the parables of our Lord. In our Bible study both men and women read together. This was the first time that we had a session of the Woman's Conference. Mrs. Parker conducted the examinations, and when Mrs. Denning came down, she heard the reports of the women and gave us several addresses. She also started a branch of the Temperance Union. Bishop Warne was also present with us in our District Conference and we cannot adequately describe the very great blessing that we derived from his presence and his messages. During his stay with us for two days our people were greatly blessed. His story of Lizzie Johnson's quilt strangely moved all hearts, and our people received the spirit of consecration. In the consecration service that he was conducting, a Moslem young man that had come with the spirit of frivolity, just to make fun of the Christians, was so deeply affected that he came up to the altar like the Christians, joined in our prayers and consecrated himself to God. For fear of his relatives he is not yet able to accept baptism, but he will do so just as soon as the outlook becomes favorable for him. Another young Mohammedan came to the Bishop and asked for baptism. This young man has asked for baptism before, but being a minor, we did not feel free to baptize him without the consent of his parents. We ought not fail to mention the help our District Conference derived from the messages of Dr. J. O. Denning, the Rev. S. B. Finch, the Rev. T. C. Badley and Professor N. K. Unkerjee. Sunday school work has been carried on regularly in this district. We have forty Sunday schools with 1,145 scholars.

A Prospective Mass Movement

Though the district cannot lay claim to any mass movement within its bounds, yet we are expecting some day a movement among the chamaris, for, some years ago, a number of them accepted Christianity but for some reason or other offenses came in, and some went back. Provided we can have an adequate staff of workers, we are expecting a mass movement among them as well as among the Banmanush and the Pasi people. We are trying to raise workers from among our own people. In the work of evangelization, we are glad to record that the women take their share with the men. They go and work among the Christian and non-Christian women, and testify of their Lord and Saviour, Jesus Christ. Sometimes, when it is known that their teaching among non-Christian homes is taking effect upon the women, their husbands prohibit them to enter their homes. Thus the women are also doing a great work for the Lord though it is carried on very quietly.

TIRHUT DISTRICT

The Tirhut District includes most of the province of Behar and a small portion of the southeast corner of the United Provinces. It consists of a huge territory on both sides of the Ganges River, the land being low, level, and very fertile. The dis-
North India

1916

The district contains 25,000,000 people, and has many large towns of 45,000 inhabitants. It is the most densely populated rural section in India, there being in many places 800 and 900 to the square mile. The language is Hindustani. Tirhut means "the place of the three rivers." As it is not a political division it has indefinite outlines, though our district has well marked boundaries. Other missions at work are: The English Baptists; the German Evangelical Lutherans; the Church Missionary Society; and the Regions Beyond Mission. There are large sections containing one to two million population without a Christian preacher of any kind.

Methodist Episcopal Mission work was begun in June, 1888. There are three main centers.

1. Muzaffarpur

Muzaffarpur (population, 46,000) is the headquarters of the civil district of the same name, situated on the right bank of the Little Gandak River, in the northwestern part of Bengal. It is the center of the indigo plantations and many English planters reside in the vicinity.

Methodist Episcopal mission work was begun in 1888. "Gossner's Mission" is also at work here.


2. Ballia

Ballia (population, 15,000) is the headquarters of the civil district of the same name in the United Provinces. It is situated on the north bank of the Ganges, near its confluence with the Gogra. Ballia is on the Bengal and Northwestern Railway. It is noted for the great Dadri Fair, which brings from 500,000 to 600,000 visitors every year.

Methodist Episcopal mission work was begun in 1906. No other Mission Board is at work here.


Institution: Training School.

3. Arrah

Arrah (population, 46,000) is the headquarters of the Shahadbad civil district, which contains a population of 2,000,000. It is situated south of the Ganges on the East Indian Railway.

Work was begun by the Methodist Episcopal Church in 1907.

Missionaries: Rev. J. Waskom Pickett and Mrs. Pickett.

Institution: Boys' Primary School.

H. J. SCHUTZ, Superintendent

Our Relation to the War

This district like the rest of the world has been affected by the great European war. Our work is in the same region where the "Gossner Mission" has been at work for years. Since this mission depends for its financial support upon Germany it has been compelled to dismiss nearly all its workers and as a result the work is suffering badly and the Christians representing scores of villages in Ghazipur District, north of the Ganges and in Buxar, south of the Ganges have come to us and begged us to shepherd them. Since most of these belonged to our mission in the first place and were baptized by us and still regard us as their spiritual father, it is very natural that they should look to us in this hour of their trial. Bishop Warne has advised me to take over the work of shepherding them, but alas! When we cannot properly shepherd our own flock, whence shall we get under-shepherds for all these additional sheep in the Ghazipur and Buxar fields? The bigness of the task fairly overwhelms us. Until we can very materially increase our corps of workers, it will be utterly impossible to take care of these hundreds of neglected ones from the German Mission.
We are in a dilemma for logically we are the only mission who can care for them so far as accessibility and knowledge are concerned, but on account of the paucity of workers our hands are tied. On the other hand if we do not do something very soon, these neglected ones will be Christians in name only and some of them may even lose their names. Their spiritual condition is bound to affect ours and we can in a sense save ourselves only by saving them. They all belonged to the same brotherhood before conversion and they are still very intimately bound up one in the other, and what one does sooner or later affects the others for good or ill.

Since the war began our foes have hurt our work by spreading false reports among the Christians. For a while they circulated news to the effect that any child or baby who became a Christian would be melted up into lard to be used for the greasing of bullets in Europe. As a result of this report, one of our missionaries was nearly mobbed at a village service. Again report was spread that any who were Christians would be sent to the front and the plea was made that if any wanted to escape being seized for the King's army, he had better deny his Christianity forthwith. As a result not a few denied the Christ from fear while still confessing him in their hearts. Latterly a report has been spread to the effect that the government had issued an order that because of the war all that were Christians were to go back into heathenism. When one remembers the credulity of these illiterate folks is it any wonder that certain ones have become fearful and in the presence of their foes have denied their Christ?

We are embarrassed because of the high prices. It is getting more and more hard for the Indian workers to subsist on their meager salaries during the war period when famine rates are in evidence everywhere. It also makes it almost impossible for our Christians to exist on the pittance they get and to contribute even a mite for the support of the gospel.

The Arya Samajists

This has been a year of testing. The Arya Samaj people invaded the Ballia field and with the help of the landlords caused thousands of our enquirers and some few Christians to lapse. Appealing to the material side of the chamar leaders they won them over and converted them into enemies of all those Christians who formerly had been chamars. By socially ostracizing them, they caused considerable disaffection among the Christians and for the time being have impeded the onward rush of the mass movement. With hardly an exception I have discovered that wherever Christians have allowed the chutiya (the hair tuft which indicates caste) to grow again, they have done so not because they had any desire to leave Christianity but because fear and intimidation drove them to it. This is the testimony of many: "At the time when we were surrounded by the enemy and in his power, we cried for help and there was none to deliver." Where we had one worker, the Aryas had a dozen and humanly speaking it was impossible to cope with our foes. These same Christians say, "We are still Christians and intend to remain so." Had our corps of workers been sufficiently large to have enabled our men to be on the spot to contradict the lies of the Aryas and to instill courage and faith in these babes in Christ there would not have been a single lapse. For while the pastor was shepherding one of his many flocks, the other unprotected sheep had to ward off single handedly the attack of the Arya wolves.
Steadfast Christians

The pressure brought to bear was tremendous. In one village one chaudhri stood out against all the others. He was ostracized and taunted and in the many ways known to Hindustan pressure was brought to bear on him but he stood firm as Gibraltar. What happened? One night while we were at dinner he arrived with the blood streaming down his face, with a deep cut in his forehead and with bruises over his body. The others incensed at his obstinacy fell on him and mercilessly beat him. He was laid up in the hospital for a week, went back, forgave them and has continued in his definite stand for Christ.

In another village after various fruitless efforts had been made to get the Christians to lapse, the landlords fell on three of the chaudhris, and crying, "We will teach you not to let your chutiyas grow; we will fix you for not forsaking your Jesus," they applied the "big stick" till the men were left bruised and bleeding but undaunted on mother earth. When shortly afterwards I saw them, my heart cried out in agony, "How long! O Lord, how long!" Consoling them as best I could I asked why the ire of the landlord had fallen on them more than on others. The reply was, "We are the leaders and if we fall away he thinks all the rest will follow our example; but don't fear, sahib, we will not leave Jesus. If we die, we die, but we will not put on our chutiyas again or in any way forsake Jesus." Is it any wonder that a short time after this the preacher of this very village should write as follows:

Five Hundred Put to Flight

"Now I wish to let you know that this week we have got the victory over Satan at last, so much so that when his children were driven away they turned their faces no more towards us who are Christians. What I mean is this that the 500 chamars had met together in the form of a panchayat. This panchayat was to continue for seven days in my village. In the meantime I told all the men of my village to be ready and the men of my village told the men of other villages to be well prepared for it. In this way we had about a hundred men on our side also. These one hundred men began to oppose those five hundred men. At last the latter were defeated to such an extent that they were not even able to answer one single question and were so much ashamed of themselves that they left all their utensils and fuel, etc., the store of seven days behind and ran away. Our men marched out from the village victorious, singing "Masih ki Jai, Uisu Masiah ki Jai." The landlords of the village were amazed to this procession. Thus we were victorious. Kindly join with us in prayer, for the joy we have received in gaining this victory."

A Heroic Preacher

In one village the landlord thought to smash the work by illtreating the pastor-teacher of the place and here is what happened:

"There, you take this and that," and down came the big stick of the big fisted man on Prem Das' back. "And if you ever come into my village again and open a school for these Christians, I will kill you. Can pigs learn! Can dogs read! You get out and stay out!"

Such were the words of an angry landlord who was incensed that Christians from the the chamar caste should be taught. "Were they not pariahs? Was it not true that just as the tall palm tree had no shade, so the pariah had no
decency? Did not the proverb say, 'He will not obey words but only kicks'? Did this little upstart of a preacher think that a pariah had brains like a Brahmin? Was he not an 'untouchable' and had he not sprung from the feet of Brahma? Was he not born to be 'a drawer of water and a hewer of wood'? Was it not the unpardonable sin for him so much as to touch or look at the sacred Shastras? Was not he a god and the pariah so much dust under his holy feet? Bah! what was the world coming to!"

Thus musing the Brahman went his way, and Prem Das with a bruised back made his way to Ballia, eight miles distant. Not only is Prem Das a Zaccheus in nature, but he is also of a frail constitution. As a result of the beating he lost not a little blood and sustained internal injuries. His friends advised him to prosecute the lordly Brahman. The Christians of the village said, "If he beats our pastor-teacher like this, what won't he do to us? It is better for us not to send our children to school. It will only empty the vials of his wrath on our heads."

What did Prem Das do? Prosecute? No, on the contrary, Christ-like, he forgave his prosecutor and prayed for him. Did he leave the village? How could he leave? Had not God sent him? He returned and at once began to reorganize the school. Again the ire of the landlord fell on him and a thrashing resulted. Nothing daunted he returned and again this son of Belial met him.

"Did I not forbid your entering this village?"

"Yes, but one greater than you has commanded me, 'Go—teach—preach,' and Him I must obey."

"Who is greater than I?"

"The great eternal omnipotent God, my Saviour."

"Yes, you little runt, that's what you are always doing—exalting your God and belittling our gods. Oh, I heard you singing, 'Let others worship their idols, but for me I will serve the Lord Jesus.' I won't stand for it! Have not two beatings been enough? Will you not learn that I am master here and that I will not have you pollute this village with your presence and with your Jesus teachings? Take this, and this (beating him), and never show your face again."

Yesterday Prem Das came to me and said, "Sahib, let me have a dozen first Hindu books. I am going to open the school."

"Won't it mean more beatings?"

"Perhaps, but this is Jesus' work and I am Jesus' man and, beatings or no beatings, Jesus can and will conquer this Brahman."

Such is the stuff many of our workers are made of. Prem Das is a real hero. In his frail thin body is the heart of a Daniel, and I bless God for him.

Was it all strange that a few weeks later, the Mohammedan police officer of that station should say to me, "Sahib, my heart has bled as I have seen your preacher dishonored by that Brahman, and the other landlords. He is a man of God and is doing good to all."

**Christians Do Not Steal**

That Prem Das' stand has told on the Christians is made clear by this incident: A landlord falsely accused a Christian of stealing and brought him to the police station. "You liar!" cried the police officer, "**Christians do not steal.** You have a grudge against him. However, I will investigate and prove that I am right." Immediately an investigation followed and the man was found innocent.
Character Wins Confidence

Another police official was offered a bribe by a landlord to get him to per­secute some Christians. At first he was inclined to take the bribe, but when he heard in what village the Christians lived, he refused it saying, "Why those Christians are under the care of Padre S. and he is my friend and I will not do anything that will do harm to his Christians."

Another time there was a big quarrel on between two Brahman landlords and each brought charges against the other. The English official before whom the charges were brought was puzzled about the right and wrong of the cases. What does he do? He privately calls in our Padre S. and deputizes him to go out to the village concerned and investigate the case saying, "I can trust you. You are bribe proof and have intelligence and know how to use it." Our preacher-man investigated, submitted his report and the magistrate acted accordingly.

Line Upon Line

Our work is mainly among the chamars, a caste so low that it is said of them that they have to reach up to touch bottom. Not only are they low in the social scale, but in a religious and intellectual sense as well. To teach them the simplest truth requires "line upon line, precept upon precept, here a little and there a little." To illustrate: One of my best men was telling the story of the crucifixion to a village group. All were attentive, but one man seemed to be all ears. "That man is drinking it all in," thought the preacher. According to his practice, upon the conclusion of his sermon, he began to catechize them. "Whom have I been telling you about?" "Jesus." "What shall we do with Him?" "Kill Him." "What!" "Yes, do what the Jews did, kill Him."

Again the preacher explained, line upon line and the man comprehended and cried out: "Forgive me. I misunderstood. Oh, He was killed in my stead that I might have salvation. What do with Him? Believe in Him, follow Him, and if need be, die for Him. He died for me; I will live for Him."

A Mohammedan Convert

We believe that "Christianity is not the survival of the fittest, but the revival of the unfit" and that all out of Christ are "unfit." For this reason we spend and are spent not only for the illiterate but for all classes in India. We are glad to report the thorough conversion and baptism of a highly educated high caste Mohammedan young man and his wife in the Samastipur circuit. He is at present teaching in our boys' school in Muzaffarpur. He has literally left all, to follow Him.

And the Floods Came

With the coming of the rains, the floods literally overswept the district. Thousands of houses were demolished in the Muzaffarpur and Sitamarhi Circuits, thousands more in the Ballia and the Arrah divisions. Here in Ballia city the overflow of the Ganges coupled with the floods swept away 1,100 houses, including the jail and part of the post office. All of the streets, the bazaar and practically all of Ballia was under water. Throughout the district the same conditions prevailed and hundreds of lives were lost and thousands were made homeless. Most of the country on both sides of the railway embankments for miles and miles was a sea and huge country boats sent out on life saving expedi-
tions rescued many from drowning. There were whole villages where only the thatched roofs of the houses were left and where one could see only the tops of the trees.

Hundreds of our Christians lost all they had, but fortunately, no lives were lost. One Christian woman pathetically told one of our preachers: "All we had has been swept away, but our lives are spared and we thank God. Our hearts are sad however, that we will not be able to give an offering as usual to the Lord this year. We love to give but there is nothing to give. We are happy in Jesus and praise His name."

Relations with Other Missions

We have had most helpful relations with the Australian Methodist Mission which in 1913 opened work at Mau in the Azamgarh District which adjoins the Ballia Civil District. We loaned them several of our workers and chaudhris and enabled them to get a good opening among the chamar caste. Our men were able to win one entire village for them and thus start the beginning of a mass movement among the chamars of their district. This year a number of our chaudhris went there to help their chaudhris in the solution of some of their local difficulties. The missionaries of the two missions have taken counsel together regarding problems peculiar to both fields. We have had similar helpful relations with the Wesleyans in the Benares District.

Our Connection with the Continuation Committees

Since this district is in both the United Provinces and in Bihar, we are related to both the Bihar and Orissa and also the United Provinces Representative Councils of Missions. For years some member of this district has represented our mission in the former council and the past two years our representative has been the Convener of the Survey Committee. Besides this the superintendent is a coopted member of the United Provinces Council Mass Movement Committee which meets twice a year and grapples with some of the big problems connected with this movement. Our relations with other denominations have been most cordial, fraternal and helpful.

Columbia Boys' School in Muzaffarpur

Since the work of the district is mainly evangelistic, and since it is woefully suffering from lack of workers, our chief aim in connection with these schools is to raise up workers for this great field. The Columbia Boys' School and Orphanage is made up largely of the sons of our preachers, and of orphans who have come to us. This school has served as a feeder to the Bareilly Theological Seminary. Many of our best workers in the district have been raised up in this way and at present there are two graduates of the former school in the seminary preparing themselves for the ministry. Of course every boy in the school does not turn out to be a preacher but a large per cent of them do.

Indian Girls' School in Muzaffarpur

What the Boys' School is for the sons of our preachers, that the Indian Girls' School is for their daughters. This school continues to furnish wives for our preachers and in this land of heathenism and impurity what would our young
men do were it not for such institutions? From this school too come the young ladies who later serve as teachers or zenana workers in the mission.

Last July the Finance Committee of the Woman's Foreign Missionary Society sanctioned the moving of the girls' school plant from Muzaffarpur to Arrah for the following reasons: 1. The present location is unsanitary. 2. The school premises are thoroughly infested with tuberculosis. Five have died from this disease within the past eighteen months. This is not an exception but the rule, for every year phthisis has claimed several victims. 3. Even were the locality healthy, it affords no room for expansion and more buildings are imperatively needed at once. 4. This school ought to be so located that it is more accessible to our mass movement area. This is accomplished by moving it to Arrah.

Training School in Ballia

The training school in Ballia has for its object the training of our most promising young converts for the Christian ministry. After a three years' course in simple theology and the three R's we send them out among their own people as teachers of village schools, as evangelists and pastors of small churches. Experience has proven that these humble workers are the greatest soul winners we have. They themselves are living illustrations of the power of God to save and when they tell their former fellow-caste men, "What God has done for me, He can and wants to do for you. Won't you give him the chance?"; it strongly appeals to the man who is down and out. We have been compelled in the past few years to turn away thousands because we had no means of preparing them for baptism; our hearts have ached because due to the under-shepherds being so few in number, it has been possible for the wolves to enter the fold and play havoc with some of the flock. Countless doors are still open but alas many doors that were open a year or two ago are now closed. Our outstanding need is more workers and the only way to get them is to raise them up ourselves and for this reason this training school is a sine qua non of conserving our present Christian community and of pushing forward and possessing the land before us. We have never had more than twelve in the school at one time, but to cope with the situation we ought to be sending forth at least this many each year.

Boys' School in Arrah

The boys' school in Arrah is another attempt to cope with one of the big phases of the mass movement, viz, the education problem. In this district we have 2,000 Christian children of a school age and only twelve village schools with 143 pupils. These schools are not only pitiable few in number but in quality are just as disappointing. To improve both the number and the quality we appointed a school inspector at our District Conference. Having no boarding school of any kind in this mass movement area (Arrah and Ballia) we opened a primary school in Arrah and hope to gradually raise it to the rank of an upper primary. By means of this school we are reaching out after the sons of our Christians believing that if we can get them away from their heathen surroundings and from crushing child labor that their chances of developing into normal men and worthy Christians will be enhanced a thousand fold.
Work Among Young People

We are doing nothing original in the way of work among children and young people or in relation to reform movements and social uplift. These matters have all been entrusted to special committees appointed by the National Council and the various Provincial Councils. In every way possible we aim to cooperate with them and profit by their findings.

Self Support and Self Direction

In the matter of self-support and self-direction in the native church the most encouraging sign is the work of the chaudhris. These headmen in their villages are mighty factors in directing the affairs of the church, in disciplining refractory members, in collecting the free will offerings of the people, in serving as assistants to their pastors and in winning their unconverted neighbors and caste brethren. When one remembers that the high cost of living has reached India also and that our Christians are receiving as a wage the same pittance their forefathers received and that as a result they generally are semi-starved, we must for the time being be satisfied with receiving a minimum of one cent per mensem per family. This is our beginning toward self-support so far as these poor villagers are concerned.

At the District Conference just held, the majority of our workers voluntarily became tithers. This is a great step in advance and most heartening, for it is a true saying that only in so far as the preachers themselves give can they expect their people to give.

To me it is a bright sign of the times, that whereas ten years ago we had only two Indian preachers in charge, today they are in charge of eight of our ten circuits. As quickly as they show ability to assume added responsibilities we gladly put on their shoulders more of the burden of the administration of the church and of the evangelization of India.

The District Conference

We have just closed our District Conference and from beginning to end the shout of victory was heard in the camp. Again and again we felt that we were on holy ground and the Shekinah was in our midst. The Sunday's meeting, closing with a special consecration service, and the last day, which was a day of prayer and consecration, were signally blessed of God. Many entered into a deeper Christian experience and are now living the life that wins. One man whom we had dismissed was so transformed that all voted him another chance and his name went down in the appointments. One preacher in charge who had come in discouraged over his circuit and had sent in his resignation caught such a vision of the power of God in the life of the consecrated worker, that he asked to be sent back and full of new faith, hope and courage he returned to his hard field. These are but typical of the victories won day by day in the Conference. The changes in the appointments were many but every man went to his new field of labor with a glad spirit and with the tread of a conqueror.

We now have a Christian community of 6,080. There were fewer baptisms than usual, the number totaling 591. Of these 333 took place in the Arrah division. Here year after year the mass movement has been gaining in power. One preacher in charge writes: "I have baptized 143 this year but God knows
that it should have been 1,400 instead, but I dare not receive into the fold more than we can care for. Oh, sahib, do send me more workers."

The Raghunathpur Circuit has advanced thirty percent in membership but were it not so undermanned, the gain would have been one hundred percent. In the Arrah division our success is limited only by our ability to prepare the inquirers for baptism and to shepherd them afterwards. My heart is heavy when from all over this great field cries come for more preachers and I am helpless to respond.

In the Sitamarhi Circuit where the work is among the higher caste, the year's work has resulted in fifty baptisms. Where we have three workers there now we ought to have thirty to properly cultivate this rich field which is ripe unto the harvest. Were a farmer to neglect his harvest field like we do ours, the result would be disastrous. If we dally much longer, with these fields ripe unto the harvest, the results are bound to be equally disastrous. Oh, Lord of the harvest, thrust out more laborers into this thy harvest field.

Medical Work

Our two dispensaries at Rasra and Raghunathpur have had a prosperous year. Think of what it means that in this land of neglect, disease and ignorance 30,779 sick people have come to these dispensaries and have not only been ministered to in body but also in soul. The influence of these institutions of mercy is simply incalculable.
NORTHWEST INDIA CONFERENCE

The Northwest India Conference consists of that portion of the United Provinces which lies south and west of the Ganges, together with the Punjab and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel of latitude. The Conference was part of the North India Conference until it was organized as a separate Conference January 18, 1893.

ALLAHABAD DISTRICT

Allahabad District includes the mission work in four large civil districts of the United Provinces—Allahabad, Mirzapur, Benares, and Banda—in each of which are large and important cities, towns, and villages. In addition the district includes the mission work in two important native states—Rewa and Panna. The population of the district is about 4,000,000, the majority of whom are engaged in agriculture. The main line of the East Indian Railway passes through the district close to the southern bank of the Ganges.

Allahabad (population, 180,000) is the headquarters of the civil district of the same name, also the seat of government for the United Provinces. By rail it is 564 miles from Calcutta and 884 miles from Bombay. Allahabad is the fifth largest city in the United Provinces. It was the scene of one of the most serious outbreaks of the Mutiny in 1857 in the United Provinces. It is one of the sacred cities of the Hindus because it is at the junction of the rivers Jumna and Ganges. The great Magh Mela is held here every January, at which between two and three million people are in attendance. Allahabad is the seat of a great university with which all the important schools and colleges of North India are affiliated.

Besides the Methodist Episcopal Mission, which was opened in 1873, the American Presbyterian Board, the Society for the Propagation of the Gospel in Foreign Parts, the Industrial and Evangelistic Mission of India, the Zenana, Bible, and Medical Mission, and the Woman's Union Missionary Society of America are at work in Allahabad. Our people are distributed among eleven thousand towns and villages. About ninety per cent are Hindus and the rest are chiefly Moslems, and some Jains and Buddhists. The Christians number over 4,000, or about one to each thousand non-Christians. There is one foreign worker to about 50,000 and one native worker to 12,000 people.

Institutions: Anglo-Vernacular Boys' School, Industrial and Training School, Orphanage.

G. W. BRIGGS, Superintendent

No report.

CAWNPORE DISTRICT

The boundaries of the Cawnpore District include the two entire civil districts of Cawnpore and Jalaun, with parts of Etawah on the northwest and Jhansi in the south. The total population of this field is 1,800,000, of whom only about 6,000 are Christians. In the civil district of Cawnpore alone we have six towns and 1,962 villages. The district itself is part of the great alluvial plain lying between the Ganges and the Jumna. Outside the city of Cawnpore evangelization is chiefly among the lower castes.

Cawnpore (population, 200,000) is situated upon the west bank of the Ganges, 120 miles above its junction with the Jumna at Allahabad. By rail it is 684 miles from Calcutta and 590 miles from Bombay. Cawnpore is the third largest city in the United Provinces. The city is called "the Manchester of India" because of its many factories. There are numerous cotton and woolen mills and the largest tanneries and shoe factories in India are in Cawnpore. Cawnpore has a large cantonment for British troops. In 1857 it was the scene of several of the most terrible episodes of the Mutiny. The Memorial Well, into which more than two hundred and fifty murdered English women and children were thrown, stands in the center of a beautiful garden.

Besides the Methodist Episcopal Mission, which was opened in 1871, the other
mission boards at work here are the Society for the Propagation of the Gospel, the American Presbyterian Mission, and the Women's Union Missionary Society of America.


W. W. Ashe, Superintendent

Effect of the War

The close of another Conference year finds the district in a more satisfactory condition than that of the preceding year. While there has been a slight decrease in ministerial support, there has been a substantial increase in all other interests. The decrease is due to the heavy toll levied by the war. The English Church has paid the heaviest in both men and money. The soldiers have been called to the front, leaving their pews vacant and the chaplaincy grant blank. This has thrown a heavy burden upon the domiciled membership, but they have responded loyally to the demands of the situation, and the pastor's salary and all other expenses have been paid in full. In response to the call of the King and country several of our young Hindustani men have gone to the war, leaving their places in the church vacant. The greatly increased prices of food, clothing and all other commodities of life have thrown another heavy burden upon our already impoverished people, but they are not discouraged. They have assumed it with Christian fortitude and are patiently struggling on, awaiting better times.

Aside from the financial conditions, the people are not greatly concerned about the war and its final issue. Being fatalists, they are quite willing to consign it all to the "raj" and "qismat." The various religionists are more active in propagating their creeds, but to what extent this is due to the war is difficult to tell. But one thing is certain, the depressed classes have become more restive under the yoke of caste and are seeking salvation through Christ by the thousands.

Evangelistic Work

There are nine circuits in the district and each circuit is divided into subcircuits, according to the number of assistants employed. Each circuit is under the care of a preacher-in-charge who has direct supervision of the sub-circuits. This arrangement enables us to shepherd our own people more easily and preach the gospel more systematically among the non-Christian people.

Special revival services have been held throughout the district with encouraging results. By the aid of a bioscopé we were able to draw large crowds from all classes and present our message in a new and attractive form. Through this agency thousands have been induced to listen to the gospel message who would otherwise never have given it a thought. More scripture portions have been sold than in any previous year. This is largely due to the special efforts of our workers on this line.

Owing to the impossibility of securing suitable workers we have not been able to push the work opened among the chamars last year, but the door is still open, and we are trusting and praying that "the Lord of the harvest" may send
the laborers. On the Konch Circuit considerable interest has developed among the weavers, and two or three influential families have been baptized.

The English Church, Cawnpore

This church has had a strenuous year, of which Rev. J. H. Wilkie, the pastor, writes:

"Conditions in our church are far from being what they ought to be, in fact, at times we have been discouraged. It is difficult to say just what is the cause of it all, but we believe that better times are coming, we are seeing signs of them already. What we need is a good old-time revival and some of us are praying that the revival fires which are burning so brightly in some districts of our vernacular work may drop a few good live sparks in our midst and start a conflagration. May it hit Cawnpore soon and may it get in some good work here. We greatly need a mighty outpouring of God's Holy Spirit—commencing with the pastor."

The Lizzie Johnson Memorial Church

This report would be incomplete without mention of the splendid work this Hindustani church is doing. Notwithstanding the hard times this congregation has paid the pastor's salary and all the current expenses in full and raised about one hundred dollars for improving the church grounds. The loyalty and devotion of the laymen of this church is an inspiration to other churches. The Sunday school heads the list of successful schools in Northern India.

Educational Institutions

The Central School, Cawnpore. An Anglo-Vernacular school for Hindustani boys. This school has been crowded throughout the year, and many boys have been turned away for want of scholarships. Of the 230 boys attending sixty-nine are boarders, from Christian homes. The government has again shown its approval of the work this school is doing by giving us a grant of two hundred and fifteen dollars to buy new furniture for the classrooms.

In connection with this school there is a work-shop in which all the Christian boys are taught some useful trade while they are securing an elementary education. This enables them to get employment on good wages as soon as they are old enough to leave school.

The Girls' High School, Cawnpore—Miss E. L. Whiting, Principal, reports as follows:

"Our enrollment at the present time is fifty-two boarding and seventy-eight day scholars. Teachers and pupils have been working well and we hope for good results at the end of the year. We are very thankful for the good health of the children, as we have been spared epidemics and serious illnesses.

"This is a school for European and Anglo-Indian children, and all classes, from the highest to the lowest, are represented.

"Education is not free in India, and sometimes the school fees for a number of children amount to more than it takes to support the whole family at home, and very often they are more than the parents can afford to pay. In that case, the children must remain uneducated unless some school can furnish
Northwest India

free scholarships. We have fourteen scholarships from the Woman's Foreign Missionary Society, and a few more given by friends here, but these are not sufficient. The Roman Catholics are using this condition as a great opportunity, as they are taking all the Protestant children they can get, free of charge, on condition they may be taught the Catholic faith.

"We ask prayers for the English work that we may meet this emergency and provide Protestant education for these children."

Hudson Memorial School, Cawnpore

This school is for Hindustani girls and is conducted by the Woman's Foreign Missionary Society. Miss Jessie A. Bragg, Principal, reports as follows:

"In this Anglo-Vernacular school for girls there are 100 boarding pupils and twenty-five day pupils. Thirty girls are orphans. We gladly report that during the year there has been no epidemic and very little sickness of any kind. The four sixth-class girls who took the government examination in April all passed well. Two of them are teaching for us this year. One of our orphan girls is receiving a municipal scholarship which enables us to give her a high school training. She and two others are in the Meerut Girls' High School. Miss Wheat who came in January, 1916, has been a congenial coworker during the year."

Village Primary Schools

To meet the ever increasing demand for primary education among our poor village Christians we have established small schools wherever possible, but with our limited number of teachers it is not possible to meet all the demands. The government has established schools in all important places for the caste people, but there is no provision for the out-caste. There is urgent need of support for ten more teachers for these schools.

Needs

Again we emphasize the need of a missionary to take charge of the educational work. Our young people must be educated or we can never hope to establish a strong self-supporting church. Our large central school demands more attention than it is possible for the district superintendent to give. The future of our church will largely depend upon this institution. If we want our people to be Methodists we must educate them as such. Also a lady evangelist is needed for the district.

DELHI DISTRICT

Delhi District has existed as a district since the Conference session of 1911, having previously been a part of the Punjab District. It includes five government districts with a population of about three million, and is not occupied by any other mission except the Society for the Propagation of the Gospel and the English Baptist Mission. These are working in a few centers only and among but one or two castes. The Methodist Episcopal is the only mission doing work among the Sweepers, while it also has a share in the work among the other castes.

Delhi

Delhi (population, 208,000), the capital of the old Mogul empire, became, by royal proclamation at the time of the coronation Durbar for King George, held there in December, 1911, the capital of the present empire. Delhi was one of the three cities which figured conspicuously in the Sepoy mutiny. It is full of historic memorials of this and other chapters of India's history. It is a Moslem center, Mohammedans being in the majority among its inhabitants; it holds within its walls the
greatest Mohammedan mosque in India. Delhi ranks as the ninth city of India in size. It is a great railroad center, being intersected by the Great India Peninsula, East Indian, Northwestern, Bombay and Baroda and the Oudh and Rohilkhand Railways.

Methodist Episcopal work was opened in Delhi in 1892. It became a mission station in 1911, when the Rev. F. M. Wilson was stationed there. The Society for the Propagation of the Gospel and the English Baptist Mission have work there, each of these having churches, a college, and a hospital in Delhi.

**Missionaries:** Rev. W. Rockwell Clancy and Mrs. Clancy, and Deaconess McLeavy.

**Property**

When I wrote my last report of the Delhi District I had to tell you of our disappointment in not being able to secure the beautiful garden on the bank of the Jumna river for which we had hoped and prayed for months. The owner of the garden has built several fine bungalows in it from which he will receive a large income in rents; so there is no longer a hope that we may secure the garden for our mission. When we saw the buildings going up we knew that the property would no longer be suitable for our purpose. There was no other property available in Delhi so far as we knew; but we continued to pray that God would guide us to the place he would give us. Last spring an old friend who lives near Calcutta, visited us for a few days. He had spent his childhood in Delhi, and we asked him if he knew of any property suitable for our mission. He knew of nothing, but promised his prayers. Not long after he returned to his home, he wrote us inclosing an advertisement from the “Calcutta Statesman” telling of land for sale in Delhi, and he said that this might be the place for us. The advertisement appeared only once. I wrote to the “Statesman” and got the address of the owner of the land; within a few days we had bought the land and transferred it to the mission. We borrowed the money to pay for it. The location is one of the best in Delhi, adjoins the famous “Ridge” and is near the center of the civil station. Government owns a piece of land adjoining ours which contains about seven and a half acres, which we hope to secure on favorable terms. There is another piece of land on the east of ours which is also for sale. If we can secure these two pieces of land we will have a block of nearly twelve acres. We have not yet received a dollar towards the purchase of the property, but we hope friends who read this account will decide to invest money in the “William Butler Memorial” which we hope will be located on this land. So far as I know Delhi, there is no better location for our mission than this. We hope in time that hostels and schools for girls and boys, a church, bungalows for missionaries, two for the Board of Foreign Missions and two for the Woman's Foreign Missionary Society, may yet be built on this land.

**Mass Movement**

Delhi District is in the very heart of the mass movement territory. During the year ending October 31, 1916, we baptized 1,991 people. We now have 14,667 Christians. We have not been working for numbers but for the salvation of the people. In every one of the eight circuits there are hundreds of people asking for baptism; but we have had to refuse many because we could not give them pastors and teachers. In one circuit there is a group of six chamar villages in which the people are asking to be baptized, but up to the present we have not been able to give them a teacher. In another circuit where Bishop Eveland baptized scores of people in 1913, there are now over 800 Christians and many
hundreds who are accessible. The same is true of every circuit in this district. There are probably not less than 5,000 people who could be baptized within a year if we could give them pastoral care. We are praying the Lord of the harvest to send us workers of his own choosing. We have recently made a tour of circuit centers. In one village, where the people have been Christians only a short time, they were able to sing many songs of the life of Christ and his death. Few of our Christians are able to read, but hundreds of them know Jesus Christ through songs. Recently, Mrs. Clancy was out visiting some villages where the people have been baptized only a short time. As she went along a road she saw a lot of boys waiting for her. She asked them, "Who are you?" They replied, "Ham Isai hain" (We are followers of Jesus). They all began to sing "Raja Yisu aya" (King Jesus has come) and they sang the whole song telling how King Jesus had come to save his people. The children are very keen to learn these story-songs. Many of them know the Ten Commandments and the Lord's Prayer, the prodigal son and many other gospel stories.

Chaudhris

Chaudhris are leaders of village communities. Every caste has its own leaders; they form the village council and are men of authority. As we never baptize any persons in a community until we can get all the people of that community living in a village, we always get the chaudhris with the others. These leaders are invaluable helpers in our work. Our Indian preachers never baptize people in a new village until the chaudhris of the adjoining villages recommend them. We have 446 Christian chaudhris in this district who are helping the Indian teachers and pastors in the places where they live. In the absence of the pastor the chaudhris gather their people for song and prayer. One hundred and sixty-three chaudhris visit adjoining villages and we are constantly increasing the number of these voluntary workers. The hope of our work is the unpaid chaudhri. During May and June a series of twenty-one chaudhri meetings were held by the Indian preachers in all the circuits. At least three preachers were present at each chaudhri meeting. There was a great spiritual revival among the leaders during this campaign. In connection with our Quarterly Conferences we have held twenty-one chaudhri meetings in eight circuits. A few days ago six leaders were present in one meeting. In another there were seventy-six of whom six were the wives of the chaudhris. We hear their reports of work they have done, sympathize with them in their sore persecutions from men of higher caste, take part with them in the Lord's Supper and make them feel that we love them and trust them. In one village a young man took off his turban and showed a great cut on the top of his head, where he had been struck with a club by the land owner. These people are wonderfully patient but the time will come when Christian character will be so strong that men of higher caste will respect them. This is true of many cases now. Whenever we hold a meeting of chaudhris they bring their offerings of money for the work. Out of deep poverty they are giving for God's work.

Summer School

From July 15th to August 15th, all our workers and their families lived in an old palace of the Moghuls in Delhi City. It is called "Kalan Mahal" (great palace), and was built centuries ago. We often think that the builders had our
summer school in mind; it suits our purpose well. This year we allowed none of our workers to preach; but each man and woman had to tell a Bible story which had been assigned. Our workers are learning to tell Bible stories in a most interesting way. We had twelve new songs composed by one of our Indian preachers on such subjects as “The Snake in the Garden of Eden,” “The Prodigal Son,” “The Lost Coin,” “The Lament of the Mother of Jesus Christ,” “The Death of Christ,” “Who will roll away the Great Stone,” “Christ's Ascension,” and many other similar stories in song. Hinduism teaches the common people by song-stories and we have found no method so good as the story-song to teach our village people. During the summer school 154 chaudhris and other village helpers and thirty-eight wives of chaudhris were present. Some remained for nearly a week and others for a few days. One preacher devoted his whole time to teaching them. These people came entirely at their own expense. All our workers give special attention to the teaching of the chaudhris.

Workers

I cannot speak too highly of the work done by our Indian preachers and teachers. Without them this great work would be impossible. They are increasing in spiritual power and devoted service. Deaconess McLeavy and her band of Indian workers have gone from village to village wherever we have Christians or inquirers. Eighty old shrines have been broken down and many of our people have entered into a deeper spiritual life. Mrs. Clancy and I have been greatly encouraged by what we have seen in our tours among the circuits. We believe that “The Battle is the Lord's,” and that Jesus Christ will yet save India from idolatry.

Hissar District

Hissar District covers an area of 400 square miles, a population of 3,000,000 and is situated entirely in the Punjab. There is no other mission at work in this new district except the English Baptists who have a good medical work at Bhwani, forty miles south of Hissar, with which the most friendly relations are maintained, they freely assisting us, and we are on our part as freely helping them.

James Lyon, Superintendent.

Our Staff

We have nine ordained Hindustani ministers and ninety-one other workers to care for 7,000 Christians and evangelize 3,000,000 people. Truly we may ask, What are they, or what are we among so many? The Lord of the harvest will surely send forth many laborers and will speedily send for the harvest is ripe for the cutting.

Baptisms

On my last tour I found 5,000 waiting to be baptized, but not being able to provide them with teachers we had to postpone their baptism. From all sides we have calls from the people for teachers and for baptism. If we had been able during the year to respond to all we could have baptized 10,000 instead of 3,000. In baptizing we strive to get family by family, hence it comes to pass that a fair proportion of those baptized are women and girls. These numerous calls for baptism from the people result from two causes I think. First, God is answering the prayers of His people and is pouring out His Holy Spirit upon us and upon the people around. Second, the workers have been filled with a
Northwest India

holy zeal and have pressed and pushed forward in the name of the Lord, preaching and scattering the printed Word far and wide. Fifteen thousand gospels have been sold by our workers during the year and who can tell the good results sure to follow? The calls for baptism and for teachers are not all from the poorest depressed classes. The chamars and others are calling and we have opened work in a few centers of the chamars (leather workers), and the outlook is very encouraging.

A few samples of some of the converts, showing how the mass movement moves in Hissar and how God is working mightily in our midst.

A Boy is Used to Win 500

It was on a very hot summer day in the railway station of one of the towns in the Punjab when a lad of twelve summers, who was selling gospels at a half-penny each, was accosted by a proud Brahman, a Shastri, B.A., of the Hindu College at Benares. "Come with me, my lad, and I will make you holy." "No," replied the boy, "come with me to my father who is a preacher and he will show you the way to salvation and the way of true holiness." "Has your father room for a stranger?" The boy said, "Come and see." The Brahman went and saw and was entertained for two months, during which time, by day and by night, the story of Calvary was kept before him, and in the process his great knowledge of India's so-called holy books and the way of salvation as taught by them was daily compared with God's simple plan of salvation through the Lord Jesus Christ. The result was that the great stronghold of Brahmanism crumbled to pieces before the power of God, and the Brahman could hold out no longer. Renouncing his Brahmanism and forsaking his work as a teacher of the Vedas and Shashtiras he earnestly required baptism in the name of Jesus and was publicly baptized.

Great was the excitement in the town. From far and near the people came to hear and see the converted Brahman. The high caste people were afraid lest others might follow him, and the priests were also afraid lest the hope of their gains should depart by the gods being dishonored and despised. They took counsel together, and, with the intention of stopping his mouth, putting him to shame, or winning him back to Hinduism, they summoned their expert teachers and lecturers from Lahore, the capital of the Punjab, and he was challenged to a public debate. God stood by the young convert and his servants and gave them a complete victory. Every mouth was stopped. They were confounded and put to shame and silenced by their own weapons, the Vedas, Shashtiras and knowledge of Sanskrit on which they relied for victory, and by the simple testimony of the power of Jesus to save. Like wild-fire the knowledge of this victory spread, and high and low, rich and poor, began to inquire concerning the new religion, and they are still coming and inquiring. Within the past few months, no fewer than 500 within that circuit, have forsaken their dumb idols and turned to the living God and have been publicly baptized.

Self Support

The subject is ever kept before the people and the workers, hence we are able to report real progress. Last year the amount given was Rupees 1,000. This year the amount given is Rupees 1,800. An increase of sixty per cent. The workers have all given their tithes cheerfully and freely and are thus an example
to the people and especially to the new converts who are slowly learning to give out of their deep poverty. We humbly praise God for the measures of success and are pressing forward expecting greater things.

Training Schools

The ideal method is to get the students into headquarters under an experienced master teacher when such is possible. When, however, this is not possible on account of the lack of a mission plant, we do the next best thing and place the students under their own pastors in their own towns, the men under the men and the women under the wives of the pastors. This has been our plan during the year and thus far it has worked very well and we have seen good results. Men, and women too, who one year ago could not read a word in their own mother tongue are now able to read the Bible and some have passed a fair examination in the first elements of Christian doctrine. They spend three hours each day in studying and the rest of the time in preaching and visiting with their pastors and in this way develop into good workers.

The Chaudhris or Village Leaders

The chaudhris are the key to the situation here as elsewhere and we are getting hold of them. A goodly number came of their own accord into our District Conference and revival services, paying their own way, besides giving some financial aid. Our District Conference and revival services were a great success. We were favored with a visit from Bishop Warne, and in a special manner God answered prayer, pouring out His Spirit upon and filling and baptizing anew many of the workers who have returned to their work like men and women filled with renewed zeal.

The Great War

The war has exacted its toll from our band of new converts and 145 of them have been called to the front to fight for King and country. We have no doubt they will prove faithful and give a good account of themselves. Otherwise the effect of the war upon the general conditions of life, with the exception of higher prices for everything and a demand for higher wages, is almost nil.

MEERUT DISTRICT

Meerut District is about 120 by 60 miles in dimensions. It lies between the Rivers Ganges and Jumna. It is composed of the civil districts of Meerut and Bulandshahr. The territory of this district is one of the richest in India and is watered by the Ganges and Jumna Canals. Its comparative altitude makes Meerut one of the healthiest districts in the plains of India. The population of the field covered by this district is about 2,643,000. Nearly 2,000,000 of the population are Hindus. The body of the remainder are Moslems. The masses of the people live in towns and villages. About one half the people depend entirely on agriculture for a living.

Besides the Methodist Episcopal Missionary Society, the Church Missionary Society and the English Baptist Missionary Society carry on work in this field.

Meerut

Meerut (population, 150,000) is the administrative headquarters of the Meerut civil district and of the Meerut commissioner's district, which includes all the following other civil districts, viz., Dehra Doon, Saharanpore, Muzafarpur, Bulandshahr and Aligarh. Meerut is one of the chief military cantonments in North India. By rail it is 970 miles from Calcutta, and 931 miles from Bombay. It is noted as being the scene of the outbreak of the Mutiny of 1857. Of the population fifty per cent are Hindus and about forty per cent Mohammedans.
The Methodist Episcopal Church opened work in the station in 1875. The first work was confined mostly to Europeans. Mission work was opened regularly among the Indians in 1887. The Church Missionary Society carries on work in Meerut.


Benson Baker, Superintendent

Christian Community and Staff

In the Meerut District this year, 4,418 men, women and children have been baptized. There could have been many more, but when we have not enough workers to care for baptized Christians, it is not wise to baptize. There are now over 20,000 inquirers in the Meerut District, most of whom could be baptized any time were we able to care for them.

There are now 38,788 Christians on the district and to care for these we have 330 workers. Some of the preachers have over twenty villages, and no Christian preacher can properly look after more than seven or eight villages.

The Meerut District has the best band of Christian workers of any district in India, men and women who are devoted to God and to his service. Preachers-in-charge especially deserve the credit for the splendid work that is done. Some of the preachers have under them more workers than are to be found in other districts, and are busy day and night.

It is no easy thing to get people to give up customs that were observed by their ancestors for a thousand years. Especially is this true if the customs are religious mixed with superstition. You at home can have no idea of the awful battle that is on out here. I have seen the powers of Satan come out boldly and fight the most terrific battles. I have seen men really filled with the Devil. Nothing but the power of God could prevail in such battles.

Not long ago, we were in a very large Christian mohalla, about to hold a Quarterly Conference. The leading man of that mohalla is a Christian local preacher, and for twenty years has been working in our mission. He is, for India, well off and has built at his own expense a dear little meeting place. I very often hold services there. But on the other side of his house and just in front of it is an idol. For years the missionaries have tried to get this idol torn down. This local preacher seemed to try as well, but said that it belonged to a non-Christian and he was helpless in the matter. On this day referred to, we stood in front of the idol and tried to get the people to tear it down. There were three Christian chaudhris, who said that without a meeting of the panchayat (council) nothing could be done. Then I said to one of the leading chaudhris, "Yes, but you have been saying this for many years, but this panchayat never takes place."

I felt convinced that this one Christian chaudhri was the cause of the whole thing. He became very angry, and showed every sign of being really in the hands of the devil. He at once said, "All right. We will call a meeting of the panchayat at once." The rest of us all went inside and held our Quarterly. Most of the time was spent in praying for the destruction of this idol.

After our meeting two of the chaudhris came in and gave the report of the panchayat. They said, "The panchayat has decided to rebuild this idol of
burnt brick.” (It was only mud brick.) It was very evident that they had deliberately chosen wrong. Knowing what was right, and in spite of all the good influences of years, these men were taking a backward step. It seemed that Satan had won the battle.

I knew of the many influences that were at work. I knew that there were some in that mohalla who were not Christian. I knew that there was one old woman, a worker of evil, who had great influence among the non-Christian people. Not only was this one mohalla affected. This was a city set on a hill, and the country for miles around was much influenced by what took place in this particular mohalla. And so long as the idol remained in front of his home, our Christian local preacher had little influence for good. It just seemed that the bottom was about to drop out of that part of the work.

We came away sick at heart. The next day I happened to be in a Committee meeting in another part of the Conference, where there were several experienced missionaries, and I asked their advice as to what should be done. It was thought that perhaps the best thing would be to dismiss the preacher. We put the question to Bishop Warne. A look of sorrow came over his face, and he said, “I would advise that you set aside a day of prayer, call in all the missionaries and pray about this one thing.” And right there in his room we got on our knees and prayed. And how the dear bishop poured out his soul.

It so happened, that the next Sunday all the missionaries were in Meerut. We decided to set aside the day for prayer, and in a room on the roof of our bungalow, we spent the entire day on our faces before God. It was a day of wonderful blessing.

The following Tuesday I received a letter from the preacher-in-charge of the work in Meerut city. He wrote, “Praise God, on Sunday after morning service, about half past one, the chaudhris went out and with their own hands tore down that idol.” I was so happy I could hardly tell the good news, but I changed my plans and started for that mohalla. I reached the place about eight-thirty that night and held a praise service, and never have I seen a happier lot of men than those dear people.

Sunday Schools

We believe that the Sunday school is the key that will solve many of our problems. If only we can get the boy and girl lined up for Jesus Christ, we are on the road to victory, so we have set aside one of our very best men as district Sunday school secretary. He spends his time in going from circuit to circuit, showing the preacher how to conduct an efficient Sunday school, and at the same time he examines the day school, for education must go hand to hand with evangelization. The education of the village Christians is one of our greatest problems. We have this year largely increased the number of our day schools.

Public Worship

When in committee meetings with members of other missions, I often heard them use the expression, “public worship,” and it suddenly dawned on me that we were not placing sufficient emphasis on public worship. When this matter was presented to the preachers-in-charge, they at once realized our weakness and now every preacher makes out a program assigning a certain day to a certain
village, and on that day he goes to the village at the appointed time and gathers the people for worship. Men, women and children are expected to come. Specially, do we emphasize the coming of the women, for how to teach the women of the villages has been one of our problems. We believe that the women should be taught by the preacher, and that they should be present in the same congregation and taught with their husbands. This is being done and it is remarkable how women will come and sit and sing and take part in the services.

In every sub-circuit of the district the preacher has formed a class of those who are to be received into full church membership. A special catechism has been prepared and every preacher gives special attention to this class. At the end of the term the district superintendent is to be present, and a large meeting is to be held, the people in this class are to be publicly examined, the district superintendent laying his hands on the head of each candidate and individually receiving him into full membership.

In these mass movements we are baptizing large numbers with the thought that after having received the people into the Christian church we will train and prepare them for a real Christian life. It seems to us that we can do this by emphasizing full membership.

The Chaudhri

The work that we have been doing for the chaudhri is beginning to bear fruit. In our efforts to emphasize the Sunday school and public worship and full membership, we find the chaudhri willing and able to help us. Remarkable progress has been made in the matter of Christian weddings, Christian burials and the doing away with idol worship. At least once a year we try to get the chaudhri into a big chaudhri meeting, and in order to do this, we divide the district into groups and hold the meetings from group to group. We believe that the chaudhri is the key to the situation. In the mass movement work the gospel spreads from village to village, largely through the chaudhri, and we are gathering around us in the Meerut District a band of well trained, enthusiastic helpful chaudhris.

Village Revival Meetings

The district evangelists Miss Livermore and Miss Christenson have inaugurated a new method of work in the villages. Instead of going from village to village, and spending a brief hour with the people, they are doing intensive work. They visit a village where we have a large Christian congregation, set up a Shamiana and plan to stay for ten days or more. Revival meetings are held every night, and during the day nearby villages are visited. In the village where they are camping, schools are conducted and personal work is done.

In the big meeting at night they have a choir and musical instruments. Sin and the need of conversion are specially discussed. Next day the people are visited in their homes and every effort is made to get them to begin a new life. So far, these meetings have been very successful, and it is our evangelist’s plan to hold three or four in every circuit.

The Village on the Ganges

Not many days ago we were in a village on the banks of the Ganges. It was in the farthest corner of the district, about eighty miles from Meerut. No
missionary had been in that village for ten years. There is one lone missionary to travel among the 3,000 Christian villages in the Meerut District. This man has to superintend the work of the district, with 180 workers to look after. He has to raise most of the money to pay all of these workers, hold Quarterlies and do a hundred and one things. To reach the villages in his district he rides by motor, bicycle, oxcart, and train, and often walks many miles. It would take more than three years to visit all the Christian villages alone, and there are thousands of villages in which there are inquirers. And so with office and administrative work and the rainy season and the hot season, etc., there are many villages that are very seldom visited.

In the village, of which I speak, I found a Christian community of long standing. The place is very sacred to the Hindus and is known as a famous bathing place. Tens of thousands of pilgrims come there each year. Yet in the very midst of all of this awful heathenism is a Christian church. They seemed so glad to see the Sahib and we had a delightful service. A dozen children were brought forward for baptism. These children were not baptized before because there was no preacher to do it. A pastor teacher lives in the village, but he is not ordained and cannot baptize. He is only an ignorant village young man picked up and sent to the training school at Meerut for two or three years. He hardly knows how to read and write, yet he is the best we can get for that place. This work is growing so fast and there are so many people coming in that we cannot keep up with the work. We have many fine men, men who are ordained and fine preachers but not enough to go around to all the places. So in many places we have to use men who have had very little training.

Before baptizing these children it was necessary to cut the sacred lock of hair that the Hindus allow to grow on the crown of the head. Most of them had been cut when we reached a baby boy in arms. As we were about to cut the sacred lock the father came forward and said that we must not cut his baby's hair. When asked why he replied that two of his children had died and that he had promised this one to the River Ganges. The child is thrown into the river, but a sacred priest stands there to catch the child as soon as he goes under. True sometimes the child slips away and is drowned but this is kept away from the police. When this child reached the age of five he was to be thrown to the Ganges and until that time his hair could not be cut.

But I said, "That is a heathen custom." The father said, "What can I do, every one here does it." I turned to the pastor-teacher. He replied that he had done his best.

Try if you can to picture that scene. A village that was absolutely given over to heathen worship of the worst kind. In the midst of this village a small community of Christians, and they from the low caste, trying to know Jesus Christ. A poor half taught village preacher, himself only out of heathenism a few years has done his best, but the forces of evil have been too strong for him.

I was heart broken. It all seemed so awful. The father of the boy, a fine bright young man, said, "Well no one has come to help us all of this time, we have done the best we could." And what could I say?
I thought of the thousands of villages in which Christians live, and of how seldom a missionary gets around to help. The workers we have are doing the best they can. We baptize a community and then go and leave them in the hands of a half taught preacher. If we could get around two or three times a year to help and encourage and pray with the people it would be all right.

The Mass Movement

A wonderful mass movement is on, it cannot be stopped. We baptize 5,000 a year, and they are coming in multitudes. Not an hour ago I talked to a great company of men gathered at a dinner. How they listened, how hungry they seemed for the bread of life. Every last one of that crowd could be baptized in a year if I could get around with my preachers to help. But tomorrow I am off ten miles to another place and who knows when I can get here again.

We baptize these people in large numbers with the thought that after baptism we will give them thorough training and lead them out into the blessedness of the Christian life; we are doing all we can, and there is wonderful progress, but we need missionaries who can go with the native preacher and help him. Sometimes the burden of it seems more than I can stand. God has given these people into our hands. Before him we are responsible, and we are not taking care of them. There ought to be at least three more missionaries in this district at once, consecrated men who would live in the villages, work with the preachers, and help build the church in India.

India must be won by the Indian, and taught by the Indian but just now the Indian preacher needs the help and inspiration that only the foreign missionary can give. We are raising up splendid strong men out here, but the missionary with his generations of Christian training and his wider outlook must be here to help, encourage and direct.

As I sit here miles away from any white man, alone in the house, on every side of me are all the powers of heathenism. I think of that crowd of fine men to whom I have just talked, I think of the 40,000 Christians and the tens of thousands of inquirers in this district, then I look out across the plains of India, over the wide ocean to dear old America, and I think of the thousands who will this year finish college and seminary, and then my heart cries out, "Oh why do they not come and help?" There are hundreds who would gladly come but there is no one to send them.

The Anglo-Vernacular Boys' School

A new day is dawning in our schools for our mission boys. We are giving them and will continue to give them in greater measure a chance to test their strength through physical endurance, play, and team work. No better safety-valve for a boy's wonderful life of activity can be found than on the battle field of the playground. Hence cricket, volley-ball, indoor-baseball, hockey are encouraged. Competition in rope-tying, first-aid relays, wand drills, etc., all do much in giving our 120 boys brawn, bone, and brain.

When our boys shall leave the school and assume places that require leadership we want them to show that they are strong; especially in the spiritual realm. Hence stress is being laid on graded Bible study in all the classes. Small group prayer meetings every Friday night give opportunity for boys and masters to get together and talk heart to heart. Some of these boys are going down to the city
with our teachers and assisting in Sunday school work. Back of all our teaching, back of all our athletics, and back of all these avenues for development, is the dominant desire in the heart of the missionary that his boys shall have real heart power. We cannot expect our boys to be rich in material prosperity, but we can hope and pray for clean, strong, devoted personalities, and that is India's greatest need.

The Bible Training School

When I think of our training school, men and women sitting on benches in the sun, with a slate or a reader in their hand, struggling over a sum in arithmetic that an American child of eight or nine years of age could answer immediately, I ask, can any good thing come out of this school? I look back into the village and see the appalling ignorance of the people then come back to the school before my question is fully answered. Come and see. Sit with me on the bench beside the rough, uncouth, yet earnest man as he struggles with his problems. Listen to him as he stands before you and tells the story of the prodigal son, clothing it with oriental imagery impossible to a Westerner. Listen to him and then picture that same man after three years' training in our school standing before his own villagers and telling them the stories of the Christ.

Many of these twenty-two men and thirteen women now in training have a hard battle within themselves. It is difficult for them to concentrate their untrained minds on puzzling characters and sums, interrupted by the wail of a baby, the crow of a rooster, the curiosity of a goat, and the friendliness of a canine intruder. But they do it. They study when they pull punkas. They study when they eat and when they walk. Verily they hunger and thirst after knowledge.

These men and women have to pay the price of learning. When I see a man willing to work about the compound and thereby help to support his wife and growing family, and at the same time, go to school, he commands my respect. I know something of the struggle one has in working his way through college and when I see these poor, plodding pupils climbing up the ladder of learning, somehow I take fresh courage. These preacher-students come to us as rough diamonds. They leave us after three years and return to their people with many edges rubbed off, brighter jewels for the Master's use.

MUTTRA DISTRICT

The Muttra District extends for about one hundred miles along both sides of the River Jumna and takes in the civil districts of Muttra, Agra, Aligarh and the native state of Bharatpur. The population of this area is about 4,000,000. In this district are eight important cities, with populations ranging from 10,000 to 80,000, and besides these there are many large towns and villages. The government has built good roads throughout the length and breadth of the territory, so that practically every part of the field is easily accessible. This is one of the most productive parts of the country, and is so well watered by two or three systems of canals that there is little danger of famine, even when the rains completely fail. Three or four large railway systems link the country up with the great cities of India, so that there is always a good market for everything that the people can produce.

Aligarh

Aligarh (population, 70,000) is the headquarters of the civil district of the same name in the United Provinces. It is situated on the Grand Trunk Road, at the junction of a branch of the Oudh and Rohilkhand Railway with the East Indian Railway, 876 miles by rail from Calcutta and 904 miles from Bombay. The city
makes a handsome appearance, its center being occupied by the lofty site of an old fortress, now crowned by a mosque. Aligarh contains the Anglo-Mohammedan College, the largest east of Cairo. It has a considerable export trade in grain, indigo, and cotton.

Besides the Methodist Episcopal Mission, the Church Missionary Society is at work in Aligarh.

**Missionaries:** Rev. L. B. Jones and Mrs. Jones. W. F. M. S.: Misses Sarah C. Holman, Carlotta E. Hoffman and Ruth Cochran.

**Institutions:** Boys' Industrial School. W. F. M. S.: Louisa Soule Girls' Orphanage, Women's Industrial Home.

**Agra**

Agra (population, 80,000) is the headquarters of the Agra civil district of the United Provinces. It is situated on the Jumna River, 843 miles from Calcutta and 839 miles from Bombay by rail. It is the fourth city in size in the United Provinces. Of the population about sixty per cent are Hindus. The famous Taj Mahal is on the right bank of the river. The city contains, in addition to the district offices, some fine public buildings. It is a great railway center at which several important lines meet. The city is famous for its native arts. It is one of the chief educational centers in the United Provinces. It was the earliest center of the missionary enterprise in North India. Agra is the seat of a Roman Catholic bishopric, dating back to the time of the Mongol Emperor Akbar. There are three colleges—Saint John's College of the Church Missionary Society, the Roman Catholic College, and Agra College.

Besides the Methodist Episcopal Mission, which was opened in 1874, the Church Missionary Society, the Edinburgh Medical Missionary Society, the English Baptist Mission, and the Baptist Zenana Mission are represented.

**Missionaries:** Rev. Claudius H. Plomer and Mrs. Plomer.

**Brindaban**

Brindaban (population, 30,000) is a town in the civil district of Muttra, situated six miles up the Jumna River from Muttra. The town is wholly given up to the vile worship of Krishna and has five thousand temples, some of which cost several millions, and are richly endowed. Its annual car festival draws thousands of pilgrims from all parts of India.

The Woman's Foreign Missionary Society has a hospital in the city.

**Institution:** W. F. M. S.: Hospital.

**Muttra**

Muttra (population, 60,000) is situated in the Agra division of the United Provinces on the right bank of the Jumna River and on three important lines of railway. The city is famous as the birthplace of Krishna, and is visited by thousands of Hindu pilgrims annually. It was the center of the Buddhist faith long before the Christian era, and is mentioned by Pliny and Ptolemy. The finest collection of Buddhist relics in India is found in the museum at Muttra. Muttra for one hundred years has been a cantonment for British cavalry.

The Methodist Episcopal Mission has been at work in Muttra since 1887. The Church Missionary Society is also at work here.

**Missionaries:** Rev. Mott Keislar and Mrs. Keislar, M.D. W. F. M. S.: Misses Edith Randall, Grace Boddy, Jennie Ball, Adelaide Clancy and Isabel McKnight (on furlough).


**MOTT KEISLAR,** Superintendent

Emphasis on the Right Things

In closing last year's report I mentioned one object of prayer—a revival. I wish to begin this one with thanksgiving. Not that we have seen the desire of our hearts and been satisfied, but that we know our prayer has its answer begun. Early in the year the preachers-in-charge of the Meerut and Muttra Districts gathered in a quiet place and spent several days in prayer and council, first to personally obtain the Spirit filled life; and secondly to give this life to all our workers. When we broke up our camp we felt that none of us could be
the same as before. Many of the men returned to their villages full of a mighty power.

During the year there has been all through the district an evidence of a turning to God. Never in our experience in India have we found people more eager to learn of Christ. School children have been attentive as never before. One evening in our little boys' dormitory while the monitors were conducting evening prayers, the Spirit came upon them. They prayed, wept, shouted, sang, some confessing sins committed, others apologizing to those whom they had wronged.

The sub-district superintendent went one evening, as was his custom, to a village a few miles away. Nearly 300 people gathered, filling the inclosure and the housetops, and for two and a half hours they listened attentively. They urged him to come more frequently, and the meetings since then have been largely attended and several have asked for baptism. This village has been taught for twenty-five years without such results. In many circuits we find the same condition. The people are hungry for the gospel.

Progress

Our Christian community now numbers 23,513. Of these 1,837 have been baptized during the year. But we have ceased to reckon our progress by the number of baptisms. Other features of the work, such as better instruction, especially of the children, further removing the people from their old customs and life, are of even greater importance but cannot be shown by statistical reports. We are thrilled as we find the changing attitude of the non-Christians. Many, abandoning time-honored custom, are now devotionally reading the Bible.

Among our Christians we have been gratified to see so many seeking to learn. As I go about on the district in every circuit I hear the plea, "Send us teachers." This is our problem—teachers. There seems but one solution—they must come from among the people themselves. Our Bible training school for villagers is the place of preparation. Promising young people are selected, and after a course of training are sent back as instructors. At the close of the school term this year two fine young men were put into the work. Two more are now ready to go out. Then from our Conference Normal School four high class young men who graduated in May were appointed to village schools. Six are now in training, expecting to be sent out next May. Thus we are providing teachers.

Village Work

What a tremendous task! If I could be free to visit the villages every day I could complete the round in about four years. We must teach them some other way. Paid workers will always be too few to reach them as frequently as they should be taught. The chaudhri (village leader) must be the man. But he is ignorant, and must be taught. He can't come to school, so we are holding short conventions in each circuit. During the last month these have been inspiring. The chaudhri is beginning to understand his place and assume his burden. Through him the people will be removed from their old life and customs, and Christian ideals will be implanted among them. Miss Holman, our district evangelist, has had the most wonderful year of her work. She writes: "This year the interest manifested by people in the district has been even beyond that of last
year. Old men have fairly cried, and old women have entreated us to send more teachers. One day we planned to go to three villages, but could not get away from the second one. About three times we were surrounded by non-Christians begging us to come again the next day. Over and over we were asked ‘when will you come again?’ Miss Ogilvie, another district worker, has had wonderful experiences. One day as she entered a village garden to pitch her camp the villagers asked the Hindu gardener who these people were. “Oh,” he replied, “these are the people who worship some one who died and is alive again. The incarnations we worship are dead and gone, but their God is alive and saves them from sin.” This shows how the gospel is finding its way into remote places.

Non-Christian Awakenings

Aroused by the zeal and progress of the Christian Church, India is attempting to adapt the ancient customs and philosophy to the new life and thought. Hinduism must needs be reconstructed to keep pace with the spirit of the present. The societies which are attempting to revivify declining religious beliefs are increasingly active. Conventions assembling thousands of people, in some of which women were given seats—a custom unprecedented in non-Christian India—have been held in our midst this year. In one such convention the education of the masses, and the uplifting of the low castes, were made a prominent slogan. The education of women and girls was given a place of unusual importance. Within the year one of these societies has opened a school large enough to accommodate several hundred girls. In one of our large cities there is, belonging to this same society, a splendidly endowed boys’ school for manual training.

While opposed to Christianity the methods employed—and indeed the very idea of the convention and the school itself—are the direct result of Christian missions.

Christian Education

The Blackstone Missionary Institution has been under the management of the Misses Randall, Boody, and Ball. The dormitories are full, the staff efficient, and the work of the usual higher order. This is the only institute in India that offers such a Bible course to girls.

Misses Hoffman and Cochran have had a successful year in the Aligarh Girls’ School. One special feature of this school is the very large kindergarten and primary department.

The Widows’ Industrial Home at Aligarh, is still the only institution of its kind in North India, and affords a home for approximately 225 women and children. A fine new wing has been added to the bungalow during the year. Mrs. Matthews, who for many years has so successfully managed the institution, has been on furlough. Miss Murray who has carried on the work in the same efficient manner, was compelled to take a rest and was relieved by Miss Boddy who came from Muttra to meet the emergency.

The Boys’ Industrial School at Aligarh under the management of the Rev. and Mrs. L. B. Jones has had the most successful year in its history. A fine new building has been constructed made possible by a gift from the civil district, an evidence of the appreciation of Mr. Jones and his work. The shoemaking and carpentry departments have been flooded with orders.
The Boys' School at Muttra has 105 Christian boys enrolled, ninety-eight of whom are in the hostel. This is the school's record enrollment, and includes the largest number of village Christian boys we have ever had. An average of about 120 non-Christians have attended school.

The Conference normal school reported last year as having been made possible by the generous gift of Mrs. Geo. Wyman, of Indiana, closed its first year in May. Seventeen splendid young men were sent back to their various districts, well equipped for village school work. This year eighteen others are enrolled. These boys have practice classes in the city which are also evangelistic agencies. The training in primary methods is very interesting. The equipment consists of a pile of clay, coloring matter made from vines and leaves, some sticks, and a few boards. With the clay they learn to make models, which, when colored with the juice of vines, represent remarkably well, both in shape and color, various kinds of fruit and vegetables. Marbles of many colors, toys, and many articles pleasing to children are made. With the sticks they teach numbers and games. The boards are for slates. Thus trained to use things everywhere available they go to the villages to teach school by the natural method. We consider this school one of the greatest assets in our great village educational plans.

Medical Work

Although no doctor was available for the Brindaban hospital this year, the work has been well cared for by Miss Porter, missionary nurse, and her Indian medical assistant. There have been 13,500 dispensary patients, and 119 have been admitted into the hospital. Miss Shute has assisted in the evangelistic work in Brindaban.

English Work

The usual English services and Sunday school have been held in Agra by Rev. and Mrs. C. H. Plomer. Mr. Plomer has also had charge of Agra sub-district. In March, British territorial troops were sent to Muttra. Since that time two services on Sunday and one on Thursday have been held among them. It has been a great inspiration to preach to the audiences numbering sometimes nearly three hundred. Many of the men are earnest Christians, have shown great interest in our mission work. The Bible class and prayer band among them have been inspirational.

The Workers' Institute

It was too big to be held in Muttra. The houses built for this purpose were mostly filled with school boys who had been crowded out of the school dormitories, training school families, and the Conference Normal School. So we went to Aligarh where there were more houses and a big church. Aligarh and five adjacent circuits came back to this district since the last report, a change necessitated by the death of the Rev. Dennis Clancy, so we took possession of Aligarh's large compounds. There were 272 people from the district, and these with the children in the schools made up a congregation of nearly 700. Our work was to impart normal methods for school work; regular Bible teaching; the story method for Sunday school work; preparation for Conference course examinations; and above all the deepening of the spiritual life. A number who
came to help were impressed with the evident spiritual life of the people. Never in all my work have I had such sweet and helpful meetings with the preacher-in-charge.

The Self Denial Week

Self-denial was observed in real earnest. Special meetings were held during Passion Week throughout the district. Alike from remote villages and city churches came the testimonies of joy in personal sacrifice. These stories of sacrifice, could they all be told, would put many to shame. The children in all our schools gladly gave up part of their food and ate dry bread for the week. Yes, some of them even for a whole month, so that the price could be put into the collection. One of our teachers gave the price of a new pair of shoes which he needed, and for months went barefooted. The testimonies from the villages were in many cases pathetic. People living on two meager meals a day gave one in self-denial. Over Rs. 200/- ($66) was thus gladly given.

Time will not permit me to tell of the work of our Indian workers, many of them as good as gold. Padri Budden, sub-district superintendent, Masters Luke, Silas, and Singh, as well as the many preachers-in-charge have given splendid service.

PUNJAB DISTRICT

Punjab District includes the Punjab civil province with its 21,830 villages, and a population of about 13,500,000. It is the seat of the earliest Aryan settlements in India. About fifty-six per cent of the population is sustained by agriculture. The main source of wealth lies in the exportation of wheat.

Besides the Methodist Episcopal Mission, the other boards at work in the Punjab are the English Baptist Mission, the Reformed Presbyterian Mission, the Church Missionary Society, the Church of England Zenana Mission, the Church of Scotland, the Moravian Mission, the United Presbyterian Mission, the Zenana Bible and Medical Mission, and the Salvation Army.

Lahore

Lahore (population, 210,000) is the political capital of the Punjab. It is situated on the Ravi River, and at the junction of the railway lines from Karachi, Peshawar and Calcutta, 1,250 miles from the last and 1,280 miles from Bombay. Of the population about sixty per cent are Mohammedans. The native city covers an area of about one square mile. The European quarters cover a large area and contain the secretariate buildings, the district courthouse, the government college, and Punjab University, the Senate Hall, the American Presbyterian College, and other important buildings. Lahore is one of the most important educational centers in North India. Rudyard Kipling was educated here.

Methodist Episcopal mission work was begun in 1881. Other mission boards at work here are the Church Missionary Society, the American Presbyterians (North), the Society for the Propagation of the Gospel in Foreign Parts, and the Zenana Bible and Medical Mission.


F. M. Wilson, Superintendent

Division of Territory

Punjab District has recently been divided, and the territory transferred to the Delhi and the Hissar Districts. The present Punjab District contains a little more than half the territory belonging to the original districts and about half as many villages.

At the last session of the Northwest India Conference I was appointed superintendent of the Punjab District, to succeed Dr. J. C. Butcher who had
been superintendent for eleven years, and had seen the district divided into four, each one having a larger Christian community than the original district had when he came. As I had spent a little more than a year in this district about seven years before, it was in a sense a homecoming when I moved to Lahore. The years had brought many changes but, as these have been mentioned in past reports, I will not touch on them in this.

Attempting to get acquainted with the work in a territory so large that one round of Quarterly Conferences necessitates traveling more than a thousand miles, several hundred miles of this in the crudest kinds of springless vehicles, has kept Mrs. Wilson and myself extremely busy, and there are hundreds of villages in the territory we have not yet seen, and also hundreds of our Christians whom we have not met.

While the responsibilities of the work have been great, and the burdens heavier than human strength unaided by divine power could endure, the year has seen many heart-rejoicing victories.

Christian Community

Requests have come from several mohallas which are ready for baptism. During the year there have been 1,626 baptisms, and our membership is now 21,183.

The Mass Movement

The Punjab District is in the heart of the mass movement, and in addition to our present baptized Christian community, there are several thousand inquirers under instruction, and other thousands who desire instruction, but for whom we cannot care until a larger financial income makes it possible for us to place more preachers and teachers in the work.

From experience in my former district, I was persuaded that the public shrine of the mohalla, as well as the individual shrines of the residents of the mohalla must be destroyed before the inquirers are baptized, or they will be a temptation to the new Christians, and that the only way to get rid of the public shrines is to refuse to baptize any of the people in a village until all the people of the mohalla are ready. So shortly after taking over the work of the district I requested the preachers not to baptize in any new villages except when the entire mohallas are ready for baptism. This has kept many people who are anxious to receive this rite from baptism, and has made considerable difference in the statistics as compared with last year, but a few days ago word came from a village that all the people of the mohalla are ready for baptism, so Mrs. Wilson and I went with the preacher in whose circuit the village is located, and with the munshi of that section. Arriving at the outskirts of the village we were met by about fifty men, and as we came nearer, the women and children began to appear, and by the time we had arrived at the place set apart for the meeting we had a large escort. There was a band seated near the chairs which had been placed for us, and led by the band, the audience began singing one of the psalms of faith in God, and desire for cleansing of heart. After getting a little in touch with the people, and finding that they had no motive in seeking to be accepted as Christians, except the desire to be saved from sin, and to be helped in Christian living, I inquired for the public shrine, and was taken to it. They all expressed their willingness to have it destroyed. I then
went to each house, and made a careful search for any household shrines or other objects used in their worship but found none. Mrs. Wilson then examined the necks of the women and girls, while I examined the wrists and heads of the men for the symbols of their former religion. After they had surrendered such symbols as we found, I questioned them to find whether they were sufficiently instructed to be ready for baptism, and told them of the persecutions they were sure to have to endure, and that they would be expected to contribute as largely as possible toward the support of the work among them.

We then went to the shrine, and the head-man of the mohalla tore down the flag, and a handful of earth and brick from the top of the shrine, and was followed by the younger men who with their tools broke down the former object of their trust, level with the ground platform on which it had stood. Then the leaders, the preacher, and munshi, and I stood on the pile of ruins and sang—

"Rajah Yisu aya, Rajah Yisu aya,
Rajah Yisu aya, Rajah Yisu aya,

The interpretation being—

"Jesus the King has come, Jesus the King has come
Jesus the King has come, Jesus the King has come

None but those who have heard a similar song under similar circumstances can appreciate the spiritual thrill of such a moment when in song the people attribute the victory over their former idolatry to the true God.

I have noticed an increasingly friendly feeling on the part of members of castes in which the mass movement is not yet operative, and while it would be rash to predict that this movement will soon begin in these castes, the changing attitude of these people is encouraging, and does lead to a hope that they will ultimately embrace Christianity.

More Mohammedans than usual have applied to us for instruction and baptism, and I am very hopeful that the day is rapidly approaching when we will see large numbers of people from this religion forsaking Mohammed for Christ.

The Chaudhri Movement

Among the chaudhris or leaders of the church who have heretofore largely confined their work to assistance in raising the self-support, several have recently manifested a new interest in the spiritual work of the district. As one among several instances of this new interest that I might mention, a leader came to my office recently bringing a friend who had not yet been baptized, and pleading for him and about twenty-five more in his village who had heretofore refused to be baptized. I promised to visit his village, and baptize those for whom he was pleading, if I found them prepared. He said, "But, Sahib, I have been teaching of Christ in several villages where there are no Christians, and they are ready too." I found the village where he lives ready, baptized the people there, and shall see the people of the other villages at my first opportunity.

The War and Our Work

As elsewhere throughout the world the war has caused an increase in prices. This was at first noticed in the luxuries, and did not greatly touch the poor from whom our membership is drawn, but later the prices of the cheaper grains
and the Indian-made cloth, as well as the imported, have risen until even the poorest are feeling the difference the war has caused.

The Punjabis have always been considered as belonging to a warrior race, and in this war they have lived up to their traditions. A large per cent of the Indian troops which have gone to the front are from the Punjab. In the past the enlistment of Punjabis as soldiers has not materially affected the church, as the people of the caste from which our Christians have come have been barred from enlisting, but during this war Christians have been permitted to enlist, and something over a year ago the enlistment of a Christian regiment was begun, and since then a large number of our members have enlisted and left their homes. While these soldiers are still in training in India, and many are sending money home, the times are harder in many homes because of the absence of the husband, father or brother; but in spite of the hard times, though in several sections the effect has been noticeable, the self-support raised by the Indian Church this year paid more than one fourth of the expenditure of the Board exclusive of the salaries of missionaries.

A Christian who had gone to the front before the formation of the Christian regiment was begun, sent a full month’s salary to be used in mission work in this district, and another has written of the work he is doing in spreading the gospel at the front, and at his request I have sent scripture portions to help him in this.

Few of our Indian village Christians can read, and probably none of them read the newspapers, the knowledge they have of the progress of the war is largely derived from what they overhear, so there is not the keen interest in the details of the contest that one finds with those who are reading the newspapers. A fair per cent of the Christians in the cities can read, and they manifest a much more lively interest in the war than the Christians of the villages. But while the little I hear them say about the war shows that they are intelligently interested in it, not much has been said in my hearing, and I think the general attitude of the city Christians is to hear rather than to talk when the present world-conflict is the subject of conversation. It is a matter for profound thanksgiving that one never hears a doubt of the loyalty of our Christians to the government suggested, and I do not know of a single instance where a Methodist has shown any disloyalty, or has had to be dealt with for indiscretion in his conversation.

Inter-mission Relations

The missions of the Punjab, as a result of the tour of Dr. Mott representing the Continuation Committee of the Edinburgh Convention, formed a Provincial Representative Council of Missions, and our mission has two representatives of whom I have the honor to be one. This council is making a survey of the field to discover what parts of the province are now occupied by missions, and by what missions, and what parts are as yet unoccupied; to find what is being done in the way of education, in providing Christian literature, in hospital and dispensary work, and to obtain and make public all information which may be helpful in coordinating the work of the missions, and where desirable, in unifying it.

For several years there has been a weekly interdenominational prayer meeting, which has been a source of great help, and has had a large part in the fraternal spirit which exists among the missions represented in this province. The
missionaries of our mission frequently take the services in the Wesleyan Church, thus having the opportunity to preach in the English language.

Institutions

One of the great problems which confront us in the Punjab District is the fact that the language in this district is different from that of the districts further south in our Conference. In fact it is so different that several of the preachers and teachers who have in the past been imported from Hindustani-speaking districts have failed to learn the language of the people at all, and those who have made a study of it have seldom reached a place where they were sufficiently proficient to be acceptable to the village people, in less than two years. Then the manners and style of life of the people are so different from those of the people of the south that few who have come from outside the districts have been successful in their work in the villages. This makes it essential that we shall find and train our preachers from among the people who have been born and raised in the Punjab. It is also essential that we shall educate girls who speak the Punjabi language and are familiar with the Punjab ways, for when one of our preachers or teachers marries outside of the district the women's work in his territory must necessarily suffer during the years his wife is learning the language, and finding points of contact with the people. The only Methodist schools in the Punjab-speaking part of India are located in Lahore, and the fact that we must depend on the boys' school for furnishing us educated Methodist boys who will fill the ranks of our ministry, and on the girls' school to provide educated Methodist girls from among whom the preachers may find their wives, accentuates the need and importance of these schools.

The Boys' Boarding School

For several years Dr. Butcher has been attempting to accomplish the impossible task of acting as principal of the boys' school and of the training school in addition to the arduous work of the district superintendency which required his absence from the city a great deal of the time. The marvel is that Dr. Butcher was able to keep the school going at all with the limited amount of supervision he could give it, and that in the effort his health instead of being merely impaired was not wholly ruined.

At the last session of our Conference Rev. C. B. Stuntz, a son of Bishop Stuntz, was appointed to the district to have charge of the boys' school and training school. Realizing the importance of new missionaries getting the right start in the language during their first months, I for some months largely relieved him of responsibility for the school. The attempt convinced me of the injustice to a school to expect a district superintendent to act as its principal, in addition to attending to district work. Since Mr. Stuntz took over the entire responsibility for the schools there has been a very marked improvement in all respects, which is a cause for great thankfulness, and is a high tribute to Mr. Stuntz's energy and abilities. Mrs. Stuntz has ably aided him in his work, and has given the boys that mother love and attention which is so essential in the building of character. Both are making fine progress with their language study and are so interested and helpful in all lines of missionary activity that their making good as missionaries is assured.
The Johnson Memorial Training School

Many of the preachers and teachers of the district received their training for the work in this school, and it is the only place where those who cannot take the full theological course can get preparation for mission work. Mr. Stuntz is giving considerable time to overseeing the work of this training school, and the effects are already apparent.

The dormitory capacity of both the boys' school and the training school has been reached, and new dormitories for both schools are pressing needs, as is also a new bungalow. The one now occupied by two families was built for only one, and cannot be permanently used by two.

Girls' School

Through the able supervision of Miss Greene and the earnest efforts of Miss Nelson, the progress of the past has continued this year, and the school is already filling a long-felt need in the district. To see these girls as they file into the church, and to watch their happy faces and catch the look of intelligence in their eyes as the sermon is in progress, and compare their happy condition with that of their less fortunate sisters in the villages who know nothing of school life, is a telling commentary on the noble work the women of America are doing for their sisters abroad, and the effectiveness of the sacrifices the missionaries of the Woman's Foreign Missionary Society are making.

Village Schools

Through the financial help which this year has been received from the mass movement fund, it has been possible to open new village schools, and to strengthen those already in existence. The action of the Inter-Conference Educational Committee in fixing a minimum requirement which must be met before a group of children in a village who are studying can be reported as a school has very materially changed the statistical report of the district; but while the number of schools reported is less than last year, the number of boys and girls under instruction is really much greater, and it is our purpose to bring the groups of scholars previously reported as schools up to the requirements. The greatest difficulty in this is the requirement that no such group be counted as a school unless it meets each school day. When the poverty of the people is remembered, it is not strange that there are few children of school age, either boys or girls, who do not have to contribute their share to the support of the family, and a large per cent of those who are trying to get an education cannot be present each day. A few days ago I was holding a Quarterly Conference in the neighborhood where there is a cotton press. I was asked to examine two boys, each about thirteen years of age, who had completed the first book. Two or three times during the day the teacher attempted to arrange to have them excused from their work long enough to take the examination, but each time failed. A few days later word came that one of the boys had had his hand caught in the machinery and was so seriously injured that he died within a few hours. Investigation showed that these boys had been leaving their homes for work long before daylight and did not get back until after dark. While this is an exceptional case of long hours of child labor there are comparatively few of our Christian children in the village who are not putting longer hours a day in work than the
average adult workers of America, and on the days when they were working it is impossible for them to spend a stated number of hours in a school. I feel it but justice to pay a tribute to the many boys and girls who, in spite of their hard labor and weariness, are finding time to study a few minutes each day, who are taking time from their rest hours to recite their lessons to their teachers, and I feel that those who are helping these to get a start toward an education are doing vastly more to bring joy and enlargement of life to the children of this district than they will ever realize.

Often the opportunity to teach members of these groups presents itself at times and places where a few of the children have gathered together without any thought of having a chance for a recitation. Experience has convinced me that for our village children whose parents cannot read, and who have never seen a book, slate, or writing paper in their homes, the use of any of these during the first weeks of their school life would confuse rather than help them. They are all familiar with trees, grass, weeds and dust, and all of these have contributed to their play, so that showing them a new way in which these can be used, presents no new tool with which they must become familiar before they can begin to use it. In the normal class of school methods which I have conducted at the summer school, I urged the teachers and preachers to have the children make the straight-line letters from twigs until they become familiar with their shape, and then draw them in the dust with their fingers or a stick, until they can do it readily and well, and then to have them find the pictures of these letters in the first book. The same method in word and sentence building was also used. I wish you might have been with us the other day as I was examining a boy of about five years of age. We were in a house and the boys were seated on a carpet. Each time this boy traced a letter with his finger on the carpet he brushed his hand over the carpet in a way that showed that although he had been studying but a very short time, smoothing the dust for the next letter had become perfectly automatic, and his mind was not divided between the mechanical process of making the letter, and remembering its shape. In every possible way we are trying to make it easy for the village children to take the first educational steps.

RAJPUTANA DISTRICT

Rajputana District, formerly named Ajmer District, includes the whole province of Rajputana, a group of twenty native states, and the small British division of Ajmer, the combined areas of which aggregate 130,000 square miles of territory, or more than the combined areas of the New England States and New York. To reach the extreme outposts of the district the superintendent has to make a round trip of 700 miles. A large part of the territory is desert.

The latest census, taken in 1901, shows a population of 10,125,000. The great mass of the people are Hindus, who number 8,000,000. There are 757,000 Mohammedans and 25,000 Christians. The remainder belong to the aboriginal or non-Hindu tribes, such as the Minas, Bhils, and Mhairs. The Rajputs are the ruling tribe, but they nowhere form a majority of the population. While there has been considerable political ferment among the educated classes of British India, the rulers and people of Rajputana have been loyal to the British crown. With the exception of a few high caste leaders the people are friendly toward missionaries, and gladly listen to their preaching. The entire province is subject to periodical famines at intervals of about seven years. Consequently, the great mass of the people, who are farmers, are very poor.

Ajmer

Ajmer (population, about 86,000) is a large and important city in Rajputana, being the administrative headquarters of the civil district of Ajmer-Merwara. It
is 677 miles northeast of Bombay, and is an important railway center, lying in the middle of the Rajputana-Malwa Railway system. The city lies at the foot of a high hill. It is rich in buildings of antiquarian interest, and contains the tomb of a Mohammedan saint, which is visited by about 25,000 pilgrims annually. Of its population about sixty per cent are Hindus and thirty per cent Mohammedans. Ajmer is a city of considerable manufacturing activity.

Methodist Episcopal mission work was begun in 1883. The other boards at work are the United Free Church of Scotland and the Society for the Propagation of the Gospel.


Phalera

Phalera (population, about 1,000), one of the most important centers of Christian work in Rajputana, is situated on the Rajputana-Malwa Railway, about fifty miles northeast of Ajmer. The great salt lakes are near Phalera.

Methodist Episcopal mission work was begun about 1900, during the great famine. No other mission boards are at work here.


Institution: W. F. M. S.: Tubercular Sanatarium at Tilanua.

A. L. GREY, Superintendent

The Task Before Us

The boundaries of the district include the whole of Rajputana, the area of which is estimated at 139,452 square miles. In this area are eighteen native states and two chiefships. In addition to these is the British Province of Ajmer-Nerwara. The population is estimated as being 10,554,418. Of this number 8,000,000 are Hindus and the remainder is composed of Mohammedans, Christians, and non-Hindu tribes. "Among the castes and tribes the most numerous are Brahmans, Jats, Mahajans, Chamars, Rajputs, Minas, Gujars, Bhils, Malis and Balais. The Rajputs are, of course, the aristocracy of the country, and as such hold the land to a very large extent, either as receivers of rent or cultivators. By reason of their position of integral families of pure descent as a landed nobility, and as the kinsmen of ruling chiefs, they are also the aristocracy of India: and their social prestige may be measured by observing that there is hardly a tribe or clan (as distinguished from caste) in India which does not claim descent form, or irregular connection with, one of these Rajput stocks." (The Indian Year Book, 1916.)

Of the twenty native states and chiefships in Rajputana, seventeen are Rajput, two are Jat, and one is Mohammedan. There are 1,576 miles of railway which greatly adds to the convenience and comfort of the traveling public. The physical features of Rajputana are also of interest. "The Aravalli Hills intersect the country almost from end to end. The tract to the northwest of the hills is as a whole, sandy, ill-watered, and unproductive, but improves gradually from being a mere desert in the far west to comparatively fertile lands to the northeast. To the southeast on the Aravalli Hills lie higher and more fertile regions which contain extensive hill ranges and which are traversed by considerable rivers." (The Indian Year Book, 1916.) But whether the country be sandy or rocky, hilly or level, desert or inhabited and fertile, Rajputana appeals strongly to the traveler, and gets a grip upon the resident. Here, too, one finds among the sand drifts and hills pleasing samples of old India. Also while in other parts of the empire some have become affected with sedition, the
people of Rajputana have remained loyal to the British crown, happy, and contented, and in the present crisis have gladly laid upon the altar of state their wealth and their sons. The majority of the people being cultivators and owing to the fact that much of Rajputana is desert and the remainder ill watered there are frequent failures of crops which greatly impoverish the people. In fact this section is seldom free from famine conditions. The land is productive enough but the scarcity of water is a great problem.

The Staff

The present staff consists of two missionaries of the Board and their wives, five Woman's Foreign Missionary Society missionaries, and one assistant missionary. Of Indian workers there are four members of Annual Conference, four local elders, twelve local deans, forty-eight local preachers, forty-three exhorters, and fifty Bible readers and evangelist teachers. A first reading may leave the impression that this district is well staffed but just a little thought and comparison will reveal the fact that the above number is far too small for the task before us. But if you are still unconvinced, divide the total of the population by the number of our workers and see the result. This done you will find it is still necessary for us to pray that the Lord of the harvest will send forth more laborers into this great field.

The Work of the District

The work of the district is institutional and evangelistic in character. We have three institutions, namely, a sanitarium for tuberculosis and a school each for boys and girls. All of these have had a good year in their respective work. God has been pleased to bless the efforts put forth in healing the body and training the mind. I shall let the superintendents of these institutions speak to you of their work.

Ajmer Boys' School

In addition to the work of this large district I have had the care of our boys' school. It has been a hard year and goes without saying that since a person can do but a certain amount of work many things have been neglected. However, with the assistance of Rev. Solomon Cornelius who has been in charge of the boarding school, I have managed to keep the work going. The fact that we have kept no teaching staff this year has lessened the detail of the daily routine of the school work. Our boys go across the street to the Husband Memorial High School for their class work. This plan has worked well. It has also meant a saving of about Rs. 100 a month, and it has furnished another example of union in mission work. At this time we have in our hostel sixty boys. Of these eight are in the high school section, five in the middle section, and thirty-six in the lower classes. The other eleven are learning some trade. The spiritual life of the boys has not been neglected. The day is begun and finished with prayer. Besides this they attend the Tuesday evening prayer meeting and the Friday evening Epworth League, and the usual Sunday services. In a recent consecration service fifteen of our Methodist boys and one Presbyterian boy definitely gave themselves to the work of the ministry and testified to a definite call. Since 1893 this school has given to missions eighty teachers and preachers. It is
our plan to send as many of our boys as possible to the Lucknow Christian College after completing their high school work.

The financial condition of our school is about the same. We depend mostly upon special gift scholarships for the support of this part of our work. The kind friends supporting boys have been very faithful in sending their gifts and the success of our school is due to their faithfulness. I take this opportunity of thanking them one and all for their help and bespeak for the Rev. Earle M. Rugg, who is now taking over the school work from me, the same hearty cooperation that they have given me.

The Ajmer Girls' School

The Ajmer Girls' School under the superintendency of Miss H. M. Mills has had a good year. Miss Mills has been ably assisted by Miss Henschen and Miss Lawrence. I will let Miss Mills tell of the year's work. She writes: "The number of girls in our school has averaged about 100. The teaching staff has been very faithful and helpful in their work applying themselves to their studies with interest and zeal. One girl completed the course of our school at Lal Bagh, Lucknow. All our girls are well and happy and the year has been one of profit and growth in many ways. Twenty girls united with the church this year. We praise God for touching their hearts and drawing them to Himself. May they all be true followers of Jesus and faithful workers in his vineyard. We have made an effort this year to keep in touch with the work among women in the city and nearby villages. During the revival month the teachers and older girls went daily to some part of the city or to a village and held service among the women. We always found the women eager to hear and anxious to have us come again. Not alone were the women we visited helped but the girls learned something of the great need for evangelistic teaching."

The Sanatarium—a Woman's Foreign Missionary Institution

"In June," writes Dr. Huffman, "we celebrated the tenth anniversary of the Tilaunia Sanatarium for Tuberculosis. During the ten years 500 patients have been treated. The results continue to be good in early cases. Many come too late to be helped, and there are a few who fail to remain well on returning to their homes. Ability to work in the garden and fields with no ill effects is the test for dismissal. Even patients who have never done anything of the kind learn to enjoy working out-of-doors and gain strength much more quickly than they would otherwise. While financial difficulties are not so great as they were a few months ago, it is almost impossible at times to meet expenses.

"The out-door dispensary was closed for a time until friendly neighbors donated Rs. eighty (about $27.50) to help pay for medicine. Thanks are due to these and to others who have given help and encouragement during the year."

I want to add a word to Dr. Huffman's report of the work of the sanatarium. I think you will agree with me when I say we have no more important institution in this field than our sanatarium for the treatment of tuberculosis. This being true, no plan that we make for the work of our institutions should leave the Tilaunia Sanatarium without adequate staff and funds. The staff should consist of a doctor, medical assistant, trained nurse from home to superintend the hospital and boarding department, and Indian trained nurses in sufficient number to insure prompt and efficient care of each patient. The estimates for expend-
Northwest India

1916

Itures should include an amount from all sources sufficient to cover the proposed total expenditure for the year and thus relieve the one in charge of the work connected with financing such an institution, and leave her free to give herself fully to medical work. I sincerely hope such an arrangement can be made for this year.

Another very urgent need is a church for the patients of the sanatorium, the majority of whom are able to attend worship more or less regularly. At present there is no place for any sort of service. If some one would give $3,000 a splendid memorial church could be built. The number of patients is seldom below 100.

The statistics for the year are as follows: In-patients treated, 200; out-patients treated at the dispensary, 3,916; and the fees amounted to Rs. 212 or $70.60; the donations for the year amount to Rs. 699-10-3 or $233.10. This record was made possible by the incessant labors of Dr. Huffman.

The English Church

I have also had to care for our English church work during the past year. We hold a Sunday evening service regularly and although the attendance is not large there are indications that point to the fact that Methodism is contributing something to the spiritual life of the community. A Sunday school with an average attendance of from forty to fifty is maintained and through this medium we are influencing the life of many homes. The success of our Sunday school is due to the untiring efforts of our efficient superintendent Mr. Jas. Inglis of the Scottish Mission Industries Co., Ajmer, and other officers and teachers. The membership is small and the income is just enough to meet current expenses and help with the repairs of the church. Our church is unfortunately situated and the people who attend have to drive across the city. Were we nearer to the European section of Ajmer I am sure we could reach very many more of the city's population. Perhaps the way may open for just such a forward movement as this and then our English church will meet with the success it deserves. With Mr. Rugg to lead, I feel confident the results of the coming year will be more gratifying.

I shall also mention our English service at Bandikui. When I returned from furlough about two years ago and while stationed at Phalera I began to hold services twice a month in Bandikui. There is no church here so we meet at the home of Mr. McKenzie. The attendance varies as the people are in railway service and have to be on the line a great deal. Good is being done through these services and so long as it is possible I shall continue my visits. There is no income from these services though the people make occasional gifts to the work in our district.

Evangelistic Work

Before referring to the work of the circuits I desire to mention the work of Miss E. M. Forsyth, our district evangelist. Miss Forsyth has been abundant in labors throughout the year. She has spent much time out in the district in the various circuits and has contributed much to the success of the work. She has had complete charge of the women's work in the district throughout the year. When it was possible for Mrs. Grey to accompany me in the district
she arranged with Miss Forsyth to look after the zenana work of those circuits in which we toured. This division of labor has been most gratifying in results enabling the work to be properly cared for in two parts of the district at the same time. In this large field there should be more than one district evangelist as it is impossible for one to cover the entire district and properly care for the work even once during the year. We all hope that one result of the Jubilee campaign will be an increased number of district evangelists and that two of them will be sent to Rajputana.

The Work of the Circuits

There are fifteen circuits and three sub-districts in the Rajputana District. Distances in Rajputana are so great that it was thought advisable to make three additional circuits during the year bringing the total up to fifteen. Thus far the plan has worked well. However much I should like to do so time will not permit me to go into the detail of the work of each circuit. The preachers-in-charge have cared for the work of their respective circuits with their usual zeal and faithfulness and have found in their assistants willing helpers. There has not been the forward movement in the matter of self-support that I hoped for in the beginning of the year. In fact, very little over and above what has come from the workers themselves has been reported. I think the chief weakness of our plan for increasing the income from the Indian church lies in the fact of our workers’ pay not being linked up with the giving of the Christian community. We are casting about for some plan that will furnish the connecting link. Baptisms, too, have been fewer this year than last due to the fact that we have given more instruction before baptism. The policy has been and is still intensive rather than extensive cultivation. The effort is not to get the people to a point where they will come to us with unmixed motives but to a decision that will enable them to come to us with enough faith to break with the old life and renounce their idolatrous and sinful customs. The thought is, the more intelligent the inquirer, the more intelligent and faithful will be the convert. But we have no hard-and-fast rule as to the number of things an inquirer shall know and be able to repeat before baptism. In some cases we teach and then baptize and in others we baptize and then teach. It is possible to baptize large numbers each year and perhaps we should feel free to do this if we had sufficient teachers and pastors to place among them. As it is our present staff is inadequate for us to properly care for the Christians of other years and we feel obliged to give these people our first care. So this year we have given ourselves to the work of teaching the converts of other years and have baptized only those prepared to publicly confess Jesus Christ.

I wish to express gratitude to Revs. Mohan Lall, Puran Mall, and Henry Daniel who, as sub-district superintendents, have so ably assisted me in supervising the work of the district. With the boys’ school and the English church to care for it was impossible for me to do much touring and again and again I had occasion to send these men to various points in their sub-districts to look after some detail of administration. In every instance they did their work well. The plan is to continue their services in the same capacity another year.

The total collected for all purposes by the Indian church is Rs. 1855, or $618.50, which is an increase over last year of Rs. 21, or $7.00. This is a small amount but the workers of the district say it was all that they could possibly
raise. It is encouraging to know they are planning for bigger things along this line for next year.

The total number of baptisms for the year is 416. This is less than half the number baptized last year. I have given the reason for this decrease. It was agreed in our District Conference to give special attention to the chaudhri and then using him to hasten the coming of the kingdom of God in the village. In this way we hope to see a mighty forward movement among both Christians and non-Christians. We feel that as the Indian worker is the go-between for the missionary so there must be found a man in every village who shall be able to act as go-between for our Indian workers. Until we do this the people will treat all mission agents as outsiders and regard them with more or less suspicion. Looked at through the promises of God, the future is bright.

New Arrivals

It is with great pleasure and deep gratitude that we welcome to our district the Rev. and Mrs. Earle M. Rugg who reached Ajmer the first of October. Already they have made for themselves a large place in our affections and deeply and favorably impressed the Indian Christian community. They have started the study of the language in a spirit and with a zeal that wins. I feel sure they will develop into efficient and faithful workers in this great field. We also rejoice over the safe return to India and to Ajmer of Miss Bobenhouse, one of the ladies of our Woman's Society.

Urgent Needs

Our needs are many and some of them very urgent. The first on the list is money for land and buildings, for the work of our summer school and District Conference. Since closing the Phalera schools we have had no place for this important work. There is no room in Ajmer at present. It will cost about $4,000 to secure land and erect suitable buildings. These buildings, if erected in Ajmer near our present buildings now occupied by our boys' school, may be used for our training school work when the summer school and District Conference are not in session. This plant may be built as a memorial.

We still need fifty donors who will each take a $50 share in the work of the district. By becoming a share holder you will have a part in all the work that is done in the district and receive a quarterly report of the work from the district superintendent. Or, if you prefer, you may take the support of a preacher which will cost from $50 to $100, according to grade. You will get a picture of and a letter from your worker at least once a year. If you are already supporting the work of the district will you not try and get your friends interested? Thus you shall have a double share in the work.

Another urgent need is twenty-five scholarships for as many boys at the rate of $25 a year. These are required to place our Ajmer Boys' School on a solid financial basis. In view of the fluctuation of the special gifts we are obliged to put more than one scholarship on a boy so as to create a reserve fund and avoid loans and overdrafts and interest. Hence this urgent need. Another reason for this is the enrollment of several new boys. In investing in one of our boys you may be training a preacher and leader for the Indian church of the future. Fifteen of our present number are student volunteers. They have definitely
promised to give their lives to the work of the church. This is an investment in which every Christian should be interested.

There are strategic points within the bounds of this great district that are still unoccupied. We have twelve men in our theological seminary in Bareilly and a few more workers in sight whom we would like to put into the needy places as soon as possible but we cannot do this until we secure the necessary funds for this forward movement. If we can get the fifty share holders mentioned above this will be possible. These places in mind are important centers removed from railway but lying between stations now occupied by our workers. Help us to enter these places and give the gospel to those who have not had a chance to accept our Saviour.

The Outlook

Opportunities for service are countless. The people, on the whole, are interested listeners. It is possible to baptize thousands among the lower classes but we are following the policy of teaching before baptizing and holding the people back until they are ready to forsake their idols and sinful customs. Our work is among all castes and classes. Our distances are so great that, for the same number of converts, we require almost twice the number of workers as in most other parts of this great field. There are a number of very large villages and cities out in the desert beyond our farthest outposts that have never been reached by anyone with the gospel message. These we hope to occupy as soon as our funds and staff will permit. Here is a great field unoccupied and untouched. In this connection our chief problem is men and money. I believe I can find the men if you will find the money.

ROORKEE DISTRICT

Roorkee District is situated in the United Provinces, between the Ganges and the Jumna Rivers, having the Himalayas on the north and the civil district of Meerut on the south. It comprises two civil districts, Dehra Dun and Saharanpur, and also parts of Muzaffarnagar. It is approximately 100 miles from north to south and 40 miles from east to west and contains a population of 3,000,000, 800,000 of whom are of the depressed classes. The majority belong to the Chamar (leather-workers) caste. Hardwar, one of the sacred cities of the Hindus is in this district, and is situated where the Ganges River emerges from the Himalayas. Thousands of Hindus visit Hardwar to wash away their sins. Two thirds of the population are Hindus and one third Mohammedans. The Hindustani language is spoken.

Roorkee

Roorkee (population, 20,000) is the headquarters of the tahsil of the same name in Saharanpur District of the United Provinces, and a cantonment for British troops. It is on the main line of the Oudh and Rohilkhand Railway. The upper Ganges Canal passes through the native town and the cantonment. The most important institution in Roorkee is the Thomason Engineering College, said to be the best of the kind in India.


J. T. Robertson, Superintendent
Meeting the Problems of Growth

On our return from Annual and Central Conferences at the end of January, we called a meeting of our fourteen circuit preachers. Two ladies representing the Woman's Foreign Missionary Society met with us. During the time we were together every worker, circuit, sub-circuit, and the number of villages in each came under review. After careful and prayerful consideration we made some realignment of circuits and villages with the best interests of our people in view.

We found that our registers carried 25,471 names of persons living in 905 villages and towns. Of this number 2,398 were reported as backsliders. We endeavored to discover the cause of this and decided that it was due first: to inadequate teaching from the very beginning; and second, to a lack of follow up work, because of the paucity of workers. We were unable to do anything to increase the number of our workers, but by readjustment we were able to place three workers where an old couple in poor health were trying to care for one thousand people.

We next decided that our teaching should be constructive and continuous and so we assigned lessons from Zaruri Talim (essential teaching) and texts for each month. In this way we could discover who were the slackers. Then came our real plan of campaign. We set ourselves four things to do: To reclaim the backsliders; to gather in the "left overs," or those who were not brought in when their mohalla came; to teach the people using the appointed lessons from Zaruri Talim; and to educate the children, utilizing as far as possible the wives of our preachers.

Pruning the Rolls

We found that on the two circuits of Purqazi and Muzzaffarnagar the names of over 1,000 persons were carried. These people had been baptized by the Purqazi preacher several years ago but were in the Muzzaffarnagar Circuit of Meerut District and in an adjustment the names as they stood on the lists of the worker were all given to Meerut District, but were not cut off the circuit register at Purqazi. Then it was found that on no less than seven circuits, the number of deaths were correctly reported each year, but were not taken off the circuit register, with the result that we show 2,421 deaths this year most of which took place long ago. Indians are not strong on detail work, and are woefully afraid of a decline in statistics.

Winning the Backsliders

The success of our plan of campaign has been a source of great comfort. Practically all the backsliders were found on three circuits, and all were from among the chamars. We have won back to the faith about one half of these people. In one town near Hardwar the Ram Khrishn Mission, a Hindu imitation of our Christian society has opened a school and placed their children under instruction. The parents are friendly to us but are afraid to come to us to be taught, lest their children lose the advantages they now enjoy. In another place the old chaudhri with unblinking eye denied ever having been baptized, while his nephew who sat behind him nodded assent to all our statements regarding their baptism. We are not downhearted, but expect to win yet in His name.
The Left Overs

Gathering up the left overs, or “fragments” to keep to the scriptural way of putting it, has had a measure of success. Over 500 of these have been baptized this year, and in the three circuits where the backsliders were found we did not get all the children of Christians baptized. Apart from this, new ground has been broken in the four circuits of the Muzaffarnagar Zilla; Jansat, Kandhla, Shamli and Muzaffarnagar. On these circuits we have had two thirds of our 2,055 baptisms. A heartening feature of our work has been the coming of 500 Bhangis, for heretofore most of the converts have been from the chamars.

Emphasizing Teaching

In teaching the people some real progress has been made, but here again we have to deal with the conservatism of the Indian, and are proving anew the old adage, “You cannot teach an old dog new tricks.” All our men are, or think they are preachers, and preaching, however insipid, is easier work by far than teaching, so we find it very difficult to get our men to sit down in a mohalla and stay there until they have taught some one something. Some have begun to teach and are Cheered by the success of their efforts. We hope that the summer school will help along this line. We have reopened some of the schools, and every worker is teaching some one to read, even where there is no regular school. Through a gift of $500 last year, two schools were opened and this year three more were started on the strength of this gift. We need $75 for each of these schools to carry the work through 1917. In all we have forty schools with 636 scholars attending regularly.

Our District Finance Committee

This committee was appointed at the session of the District Conference held in December, 1915, and is composed of the pastor and the district steward from each circuit. Our district stood lowest last year in the Conference in the matter of self-support. We realized only 1,535 Rupees from the Indian Church. Our district finance committee first brought our district into line in regard to tithing, and then set to work on the minimum from each sub-circuit in the line of self-support. This resulted in an increase of over fifty per cent, since the amount raised in the same territory this year was Rupees 2,333. The committee met this year without the presence of a missionary, and decided that an advance of fifty per cent in self-support would be expected from the Indian church, agreeing under normal condition, if it were not realized the worker must go without.

English Work

At two points on the district, Mussoorie and Roorkee, we have English work. At the former place our Conference veteran, Dr. Buck is pastor, and during his absence as delegate to General Conference, we were fortunate in securing A. A. Parker, H. H. Weak, and F. M. Perrill to carry on the work. Congregations were well maintained, and all other work progressed, including finance. The English work in Roorkee is still small, and just now due to the war many soldiers who usually attend our services are away.

Evangelistic Work

Miss C. T. Holman, district evangelist reports: “We have done work in all of the eleven circuits during the year. During the camping season over 400
meetings were held in about 200 villages, and this is not one fourth the number of villages in the district in which we have Christians.

"Four 'thans' (shrines) have been broken down. One day we had meetings in eight villages, and the women and girls left their hard, dirty work to listen to the gospel. These women had been well taught, some were able to read, and many knew the Lord's Prayer, the Commandments, and several hymns. Several were able to offer prayer."

Persecution

There have been many cases of persecution this year. In one place where I was conducting services and where the people were ready to accept Christ, a zamindar (landlord) threatened to turn out of the village any who became Christians. In another village a non-Christian man was beaten for giving me a seat in his mohalla. The people often say to us, "We do not want help from you, but protection from the oppression of the landlords." Notwithstanding all this they are eager for Christian teaching.

One night while writing in my tent a number of men came to me and when I asked what they wanted they said, "When we came in from the fields we heard that you had been to our village and as we have to go out early in the morning please tell us now about your Jesus." I called the already over-tired preacher and that garden rang with Christian song between eleven and twelve o'clock at night. In another place they brought water and asked to be baptized, we put them off as they were not sufficiently well taught, but they came again.

We visited a village long neglected, where the few converts were reported to be backsliders. Feeling the need of special help we prayed as we went along the tonga. Upon our arrival in the village we were made welcome and the people listened attentively to our message and all confessed their faith in Him. Some of the young men had married non-Christian wives, and later these men were baptized.
The South India Conference includes all that part of India lying south of the Bombay and Bengal Conferences and the Central Provinces Conference. It comprises the great Madras Presidency, a small part of the Bombay Presidency, nearly all of the state of Hyderabad, and the state of Mysore. The general shape of the Conference is that of a triangle, with its apex pointing southward. Within its boundaries are spoken the great Dravidian languages—Tamil, Telugu, Kanarese, Malayalan; also toward the north, Marathi. The soil of South India is proverbial for its fertility, producing sugar cane, cotton, rice, and other products, with an abundance surpassed by no other region.

The South India Conference was originally the Bombay, Bengal, and Madras Mission of the India Conference. It was organized as an Annual Conference November 9, 1876.

**Bangalore District**

Bangalore District lies in the southeastern part of the Mysore state. The civil district of the same name has an area of 3,092 square miles and a population of about 900,000. Of this number over 25,000 are Christians, there being in this district more than half of the Christians in the state of Mysore. The majority of native Christians are Roman Catholics.

Besides the Methodist Episcopal Mission, the other boards represented in Bangalore District are the Society for the Propagation of the Gospel, the Church of England Missionary Society, the London Missionary Society, and the English Wesleyan Mission.

**Bangalore**

Bangalore (population, about 160,000) is the seat of government for the Mysore state and a British military cantonment. It is situated 3,000 feet above the sea and enjoys a pleasant and temperate climate, which has attracted a considerable European and Eurasian population. It is the meeting place of four lines of railway, being 219 miles by rail from Madras and 692 miles from Bombay. Bangalore, next to Madras, is the largest city in South India. It is an important Roman Catholic center; of the 13,700 native Christians about 11,700 are Catholics.


**Bowringpet**

Bowringpet (population, 3,000) is situated in the eastern part of the Mysore state, on the Madras Railway, about 40 miles from Bangalore, and is the junction for Kolar Town, situated eleven miles distant on the Bowringpet-Kolar Light Railway. The Methodist Episcopal Mission is the only Protestant mission here.

**Kolar**

Kolar (population, about 10,000) is the headquarters of the civil district of the same name in the state of Mysore, 42 miles east of Bangalore. It is a place of great antiquity, though little of what is ancient remains.

Methodist Episcopal mission work was begun in 1874. It is the most important point of the vernacular work of the Methodist Episcopal Mission in the district, chiefly noted for its successful Industrial Institute.


No report. W. H. Hollister, Superintendent
BELGAUM DISTRICT

The Belgaum District includes about 7,000 square miles of territory, with a population of 1,573,035, in the southern part of the Bombay Presidency. There are 1,680 villages and towns in the district.

The missionary work in this region was taken over from the London Missionary Society in 1904, the work having been organized by that society in 1820.

Belgaum (population, 42,623) is situated at an elevation of 2,500 feet and enjoys an exceptionally mild climate. It is on the Southern Maratha Railway. The great vernaculars, Marathi and Kanarese, meet here. Limitless scope for village evangelism and educational work offers in this promising field.

Missionaries:
Rev. David O. Ernsberger (on furlough) and Mrs. Ernsberger (on furlough), Rev. Earl L. King and Mrs. King, Rev. Charles F. Lipp (on furlough) and Mrs. Lipp (on furlough), Rev. Charles W. Scharer and Mrs. Scharer. W. F. M. S.: Miss Judith Ericson.

Institutions:

Our Field

We have in Belgaum District 1,500,000 inhabitants speaking eight different languages, divided into eighty-four castes and sub castes. With our small force of workers we have only been able to man sixty-four villages out of the 1,680 villages and towns in the district. We have Christians in 132 villages. Stretches of outlying territory in two directions for miles with their teeming population are without a worker. The field we work is 103 miles long, forty miles wide, divided into six circuits, manned by three missionaries and their wives, and twelve sub-circuits manned by local preachers and exhorters. The villages where we have Christian schools are cared for by pastor-teachers.

Bail Hongal Station

I have not felt the burden of Bail Hongal Circuit for Mr. and Mrs. Coates have labored there earnestly with the best interests of the work at heart, and the progress along all lines during the year has been splendid. No new work has been opened up, but the circuit had been left without a resident missionary with the result that some of the Christian villages had not been visited for three or four years; schools had been closed for lack of teachers and evangelistic work had nearly ceased. Today the whole circuit has new life. Eighteen new workers, evangelists, pastor-teachers, and Bible women have been taken on during the year, and regular work is being done. The future with God's blessing upon the work is bright and hopeful for Bail Hongal Circuit.

Work for Girls and Women

The Girls' Day Schools in charge of Mrs. King have had a good year. The attendance during the past year has been 857. With few exceptions these Marathi schools in Belgaum passed through some troublesome experiences. A spirit of opposition arose and some girls left school.

The Girls' Boarding School in charge of Miss Ericson, assisted by Miss Mann, has had an exceptionally good year. The enrollment is ninety. The schoolrooms are filled and also the veranda. The dormitories are filled to
the limit. Early plans are necessary for the extension of the dormitories and the enlargement of the school building.

The Widows' Home under construction will be ready for occupancy early next year.

The Woman's Foreign Missionary Society work in Belgaum Circuit has been in charge of Miss Ericson and her assistant Miss Graham. Bail Hongal Circuit is in charge of Mrs. Coates, and Gokak and Hukeri Circuit in charge of Mrs. Scharer. The work among village Christian women gives us much concern. Our few Bible women for so many villages scattered over a large circuit find it impossible to go to the many distant villages. Therefore, many of our women are without definite and regular instruction. These women need help or they will go back to their old ways of living.

**Day and Sunday Schools**

We have fifty-seven day schools for our village Christian children. The attendance during the past year has been 857. With few exceptions these schools are attended only by children of our Christians. The pastor-teacher is the most direct agent we have for evangelizing our children and training our people in the way of Christianity.

There are eighty-five Sunday schools with an enrollment of 2,214 pupils. Some of our boarding school boys and girls took the All-India Sunday school examination. Our teachers have been preparing lessons during the year, using the very helpful suggestions the Rev. A. A. Parker gave us on Sunday school work during his visit to Belgaum last March.

In our evangelistic campaign nearly all of our workers and some of the boarding school boys and girls took part. We worked in bands and endeavored to give each Christian community a service. This work was followed up during the year with regular systematic religious instructions, both for the children and for the grown people. Several class and prayer meetings have been started, and the results are very encouraging.

**Christian Community**

Our Christian community numbers 7,961, and there have been 923 baptisms during the year.

Self-support has been earnestly pressed upon our people and substantial progress has been made. All the circuits show an increase in collections.

Nearly all of our workers have done colporteur work. Fifty-nine Bibles, forty-six New Testaments, and 3,635 portions have been sold. Including all kinds of books, tracts, and leaflets a total of 8,646 have been sold or distributed.

This year we had five training classes with fifteen students. The students supported themselves by doing coolie work, or as student-teachers in nearby villages. This way of training young men is good, but it takes the student much longer to get his training. The time has come when something more must be done to meet the needs of the work in Belgaum District. The demand for trained preachers and teachers is not being met. We must have a central place where our earnest and promising young men can gather for training. The Arya Samaj is working hard in opposition, in one end of the district. They are our bitterest enemy, and they constantly seek to hinder our advance. If
we could open stations in the principal centers throughout the district now while the calls are so loud, we could lay the foundations for a great mass movement; but with our few trained workers we are embarrassed by the proportions the work is assuming. As the work spreads we are less able to keep it organized. We must have trained reinforcements. There are thousands to win for Christ. We have workers who can teach and preach, but as they are untrained they must be placed where they can have almost daily direction. Our enemies are too many and too troublesome to put an inexperienced worker among them.

Relation of Special Gifts

The financial problem has been the heaviest part of our load. The entire work of the district is carried on by special gifts; even taxes and repairs amounting to over $500 had to be met by special gifts. The lapse of some patrons has caused us grief, but we are not dismayed for God is with us.

Beynon-Smith High School—E. A. King, Principal

Order of Knights of Service.—"Perhaps the most hopeful piece of work now being done is in connection with the Order of the Knights of Service. About five years ago I started a social service club which did some good work, but the need for a better organization of the work was felt and so we started the order mentioned above, about three years ago. We have been feeling our way and still are, but the order is now well established. We started with twenty-five boys and now have 220. The younger boys are especially enthusiastic. In several ways we have noticed a new spirit in the school as a result of the work of the order.

Normal Class Training.—"The last two years I have conducted a teachers' training class. There is only one secondary teachers' college in the presidency and that is not capable of meeting the needs of government, much less of helping us out. So we merely send our men up for what is called the secondary teachers' certificate examination, which does not make them 'trained' teachers, but gives them a little extra standing. Last year we passed three out of a class of four. This year a class of three passed the theoretical part of the examination, and will soon take the practical.

Results of Religious Work.—"The religious work of the school, while by far the most important, does not lend itself to reporting. Mr. A. A. Parker conducted a series of meetings last November which were greatly appreciated, but there were no visible results. It is impossible to tell just how deep our teaching in the school goes, but we do not believe that a faithful preaching of the Word will be unavailing. The new national feeling is likely to make our work much more difficult in the near future."

ENGLISH DISTRICT

Missionaries: Rev. Matthew Tindale and Mrs. Tindale.
C. W. Ross de Souza, Superintendent

The English District now comprises five thoroughly organized Quarterly Conferences.
1. Belgaum

It may be safely assumed that every part of the British empire is feeling more or less the influence of the present war. Yet, notwithstanding the reports which reach us of the horrible tragedies enacted on the east and west of Europe, India as one of the dependencies of the British realm, has with one exception, suffered no direct or immediate assault. Here no darkening of cities has been considered necessary for fear of Zeppelin raids and no special defense of sea coasts for fear of enemy cruisers.

The one outstanding feature in connection with the war has been the removal of troops to the front, and in some cases the evacuation of whole garrisons, to be replaced as opportunity offered by that section of the British forces now familiarly known as “territorials.” Belgaum at a very early date fell within this category and for nearly eighteen months no European troops were resident in the place. This naturally operated adversely on our work which consists almost exclusively of Christian effort among the troops.

Rev. and Mrs. Harcourt King have held the depleted fort amid some very discouraging features, notably, the absence of all capitation allowance during this period of a practically empty garrison. With just a brief absence from their field they have kept on working among such as were available in the civil section of the population, notwithstanding the very dispiriting circumstances. Their fidelity to the obligations laid on Christ’s servants has brought its compensating cheer.

The longest lane has a turning, and the darkest night has promise of a morning and so in due season, signs of encouragement began to appear. Mr. and Mrs. Lynn, members of our Taylor Memorial Church in Bombay came over on transfer to Belgaum and have helped strengthen our forces there. Just after the middle of this year, invalided and convalescent soldiers began to be sent to Belgaum, which for its climatic conditions lends itself admirably to such a purpose, and while conditions previous to this year have not been altogether restored, still they have considerably improved—a small capitation grant is now available and the people are rallying to the pastor and the church, and there is promise of brighter and better days. There has been a small addition to the membership.

2. Bangalore—Richmond Town Church

The resignation of our beloved brother and fellow worker, Rev. Harry Stephens, for reasons of failing health, necessitated a change in the pastorate in our last Annual Conference. This change, in the providence of God, brought to Richmond Town Church one who had been its pastor eight years before, so that the arrangement was mutually acceptable to pastor and people. Rev. and Mrs. K. E. Anderson with one added member of their family returned to Epworth parsonage early in the year after eight years spent abroad and in other places. They missed some they had known in the years before, they renewed old friendships and have made several new friends. With a sympathetic and efficient staff of fellow workers they have enjoyed a prosperous year. All branches of the church activities have not only been maintained, but have impressed themselves on the community. There have been the largest number of accessions on the district in Richmond Town Church this year—some having been received on transfer and a good many from probation. This church is a
missionary church. Apart from more general or scattered effort toward evangelizing the heathen it provides the entire cost of maintaining a live, up-to-date Anglo-vernacular school in a very needy part of the town. This institution in respect to its building and other features will ever remain as a monument to the self-denying labors of the Rev. H. Stephens.

Richmond Town Church also recognizes its obligations toward the submerged section of the domiciled community, and under leadership of Mrs. Toussaint and Miss Walker maintains a mission in that part of Bangalore known as Blackpully. All organizations within the church, such as Sunday schools, of which there are three, Senior and Junior Epworth Leagues and Ladies' Aid Society, are in a most promising condition.

3. Baldwin Schools

The boys' high school has maintained its reputation for usefulness and efficiency under the Rev. J. W. Simmons as principal, with Mrs. Simmons who has done her share in the domestic side of the institution. On the purely educational side they have been ably supported by Mr. and Mrs. Plank, who came over from Calcutta and by others; five of whom are old pupils now on the teaching staff of the school. This in itself as a process of natural and desirable evolution, justifies the existence of the school in the interests of the community which it specially serves.

There has been a larger enrollment of boarders than in any of the six previous years of the school's history. With such funds as have been available, the principal has been able to introduce electricity in all the buildings where light is indispensable, and to furnish the classrooms with up-to-date and approved furniture. These improvements make one wish that more funds had been available so the principal might have had the pleasure of realizing some more of his cherished ideals in the direction of school improvement. The moral and spiritual needs of the boys have been well cared for, and a spirit of manliness and Christian unselfishness has been developed.

The girls' high school closes for the second term of the year with a good record. The year opened under conditions that occasioned some concern on account of the departure of Miss Wisner and the very uncertain conditions of health of Miss Isham, upon whom the responsibilities of principalship naturally devolved. Within a few weeks it became evident that Miss Isham was feeling the strain and absolute rest was necessary. The finding of temporary supplies afforded Miss Isham the opportunity for rest, but it finally became evident that a complete change and cessation from school work must be provided and the Board of Governors of the school arranged for this.

Miss Muriel Robinson stepped into the breach and has put her whole heart into the work. She had a new and difficult situation to face, but assumed her responsibility with great fortitude. Her association with the school has helped to reassure the parents and patrons, and with the capable staff of Anglo-Indian teachers looking after the educational needs of the girls, we may look for very satisfactory results. It is gratifying to be able to report excellent results at the last examination, when nearly a hundred per cent of passes were secured in the various public examinations in which candidates from the Baldwin Girls' School appeared.
4. Hyderabad

The Rev. H. F. Hilmer, who has served this charge faithfully and acceptably for two years, was found at the end of that term to be so broken in health as to make a change not only necessary, but imperative. Accordingly at our last Annual Conference the Rev. G. S. Roge, a local preacher of twenty years' standing in our church, who had recently retired from secular service, and felt called to consecrate his later years to the work of the ministry, was ordained deacon and appointed to supply Hyderabad. Mr. and Mrs. Roge entered upon their labors early in January of this year. It was a new sphere, a new situation, and a new experience, but they have given evidence of their fitness for the work; thus proving that God not only provides the work and furnishes the workman, but also trains the workman and trains him best in the work. The schools of experience and grace transcend the schools of theology, as the divine inspiration of the heart transcends the highest culture of the mind.

These new workers were heartily welcomed to the hearts and homes of the warm-hearted people of Hyderabad. The new pastor and his wife took instinctively to the various departments of the church work, and have very generally secured and maintained the heartiest and the most efficient cooperation of the church members in such activities. The church services, especially the prayer meetings, have been attended by interested and encouraging audiences. Epworth League, class meeting, and other institutions have been made in increasing measure, centers of spiritual power, and the young people have been wonderfully attracted and helped.

Boys' Home

This charge has done nobly in maintaining the Anglo-Indian home for boys—the largest share of the expenses being received from local sources. Here is a feature of our English work which affords the Christian worker a real vision. This home began in a hut in among the slums of Hyderabad, and God in his providence has graciously supplied not only its needs, which represent about $600 a year at present, but furnished it with means of growth and improvement. The policy is to gather in the disadvantaged boys of the domiciled community, give them the touch of Christian home life and influence, until they are fitted for institutions of a higher grade, from which they may be finally sent out to face the realities of life as worthy members of the church and community.

Madras

The superintendent of the English District is also pastor of the Madras English Church. The Rev. and Mrs. C. W. Ross de Souza were reappointed to this charge at the last Annual Conference. A survey of a third year's work reveals certain facts that are both encouraging and discouraging. Excepting Belgaum, perhaps, it may be truthfully asserted that this charge has felt the handicaps incident to the war more than any other. Belgaum in the natural order of things was on account of the war denuded of its military element, but Madras, where our congregations and membership are composed exclusively of people in civil employ, or military people engaged in what is technically known as "staff employ," would naturally suffer more, by removals and transfers. While some have moved away for personal reasons, in order to settle down in more congenial climates, we have lost eight or ten families whose transfers, even
though they may last only till the end of the war, have considerably thinned our ranks. In exchange for the large number who have gone, we have received by transfer only one family, and several young people who have joined on probation in the course of the year. This is one of the encouraging features of our work both in Vepery and Royapuram, that we have so many young people within our borders whose lives are full of the promise of usefulness and service.

During the first quarter of the year we were able to complete the purchase of an eligible site in Royapuram for Rupees 4,500, and now wait the arrival of the funds which will enable us to erect a church and a schoolhouse in this very promising suburb of Madras. No mention of Royapuram would be complete that did not include the names of the Rev. and Mrs. Rodrigues, who are greatly missed since their removal to Bangalore.

Our two day schools at Otary and Royapuram, maintained entirely by our Ladies' Aid, and Social Service Mission respectively, have had a good year. The average enrollment of each school has been thirty-five. A trained head mistress has been employed for the latter school, and in justification of the establishment of these institutions, it need only be noted that the children who attend them are such as would be absorbed by Romish institutions, or would go to no school at all, did we not provide them with the opportunity.

6. Secunderabad

The Rev. and Mrs. M. Tindale have continued to work among this little but faithful flock through the past year. Mr. Tindale has supplied the appointment as one of our retired ministers, and affords a concrete instance of a retirement allowance being inadequate for a married man's support, and where the retired brother who should be quietly enjoying the rest of eventide has in spite of advancing years to eke out an income which will help to make ends meet. It is very much, therefore, to the credit of this veteran that, with the able assistance of his wife, he has kept things up to the mark of old-fashioned Methodism, in this earnest and spiritually minded little church. Pastor and people are always on rapport in all matters that concern the interest of Christ's kingdom, and its growth upon earth.

One of the most prosperous Sunday schools under the leadership of a tried and thoroughly consecrated superintendent is to be found in Secunderabad, also a live class meeting led by a class leader of the Daniel Quorm type—though an Irishman instead of a Cornishman. Here also death has invaded the little flock and removed one of the sweetest, saintliest, yet most practical of women in the person of Sister Louisa Weston, whose life was a benediction in the home, family circle, church, and other relations.

GULBARGA-BIDAR DISTRICT

Gulbarga-Bidar District includes a territory of about 8,994 square miles and a population of approximately 1,528,608 according to the census of 1911. The government is Mohammedan, but nine tenths of the people are Hindus. Kanarese and Telugu are the chief languages spoken. Our work was begun here in 1885, in virgin soil. No other Protestant mission is at work in any part of the district.

Bidar

Bidar (population, 12,000) is the headquarters of the Bidar civil district of the state of Vikarabad. It is situated on an elevated and healthy plateau, 2,330 feet above sea level, and is surrounded by thousands of villages. Bidar was a place of considerable importance in its prosperous days, as is evidenced by its palaces,
mosques, and other buildings. It is the chief trade center of the district and has
given its name to a class of metal work.
Methodist Episcopal mission work was begun in 1893. No other mission save
the Methodist Episcopal is at work here.

**Missionaries:** Rev. Hugh H. Linn, M.D., and Mrs. Linn, Rev. Cecil L. Camp
and Mrs. Camp. W. F. M. S.: Misses Elizabeth M. Biehl and Norma H. Fenderich
(on furlough).

**Institutions:** Boys' Boarding School, Hospital, and Dispensary. W. F. M. S.:
Girls' Boarding School.

**Gulbarga**

Gulbarga (population, 30,000) was, hundreds of years ago, a Mohammedan
capital of great importance. It is now the capital city of a division of the Vikarabad
state. It is a great trade center and a sacred place of pilgrimage among the
Mohammedans. It is 353 miles southeast from Bombay.

**Missionaries:** Rev. John B. Buttrick and Mrs. Buttrick, Rev. Joseph H. Garden
and Mrs. Garden.

**Institution:** Training School for Pastor-Teachers in Gulbarga.

**J. B. BUTTRICK,** Superintendent

**Changes in Supervision**

Having been on the district but one month out of the twelve months form-
ing the year under report, it is manifestly impossible for me to write a report
of what I have not witnessed and shared. I am in the position rather of hav-
ing heard of labors wrought and of results achieved.

My first word should rightly be an expression of my obligation to C. E.
Parker for his ready shouldering of the burdens of a large Kanarese District
in addition to those of his Telugu District, and for his inspiring administration
of the district throughout the time of my absence from this beloved land.

C. L. Camp has been the lone missionary of the Board of Foreign Missions
on the district, and he and Mrs. Camp have devoted themselves unsparingly and
whole-heartedly to the varied forms of service which they have been called
upon to render. We have four less Indian workers than were reported a year
ago, which is cause for regret, inasmuch as our Indian co-workers are the
natural evangelists to their own countrymen.

**The Two District Combinations**

The division of the Gulbarga-Raichur District at the last Conference was
a wise one, and should make for better administration and efficient working
of the territories embraced in each of the two districts as now constituted.
The former district, which survived only one year, was somewhat unwieldy, and
especially did it seem so when its superintendent had other responsibilities and
duties distinct from his district. Even now there is room on each district for
at least one additional missionary, and for hundreds of Indian preachers and
pastor-teachers. The Gulbarga-Bidar District covers an area of 8,994 square
miles of his highness the Nizam's dominions, and is responsible for the evan-
gelizing of 1,528,608 souls, according to the census taken in 1911. If the popu-
lation is increasing during this decade at the same rate as it did during the last
decade, then 152,860 more can be safely added to the foregoing figures, making
a present constituency of 1,681,468 souls.

In spite of a slightly depleted corps of workers, the work has not diminished
or receded. Aggressive zeal has been manifest in all the regular forms of
missionary activity. The Christian community numbers 4,229, an increase of 315
for the year. The increase would have been larger if the living messengers of
the gospel had been more numerous. For "how shall they believe on him of
whom they have not heard?” is a pertinent question today, when the bearers of the message are so few, and the multitudes are so illiterate that the printed gospel would be a blank.

With the workers we have we are far from reaching all the people on the district. Four principal languages are spoken: Kanarese, Telugu, Marathi, and Urdu. Nearly one fourth of the population of the district use Marathi as their mother-tongue. We have not a single preacher in this language yet, a lack which should be immediately met. Some of our preachers have married Marathi-speaking wives, so that the Woman's Foreign Missionary Society, which employs these women may be said to be touching the fringe of this great Marathi work. But our responsibility as missionaries remains unrelieved so long as we fail to bear the tidings of salvation to the Marathi and Urdu peoples of the district as earnestly and as energetically as we are endeavoring to minister to the Kanarese and Telugu-speaking peoples.

As the designation of the district implies, there are two distinct sections, Gulbarga and Bidar, each being the name of a separate district in the dominions, and each being the name of the capital city of the district.

The Bidar Section

I will speak of Bidar first. As that is the larger section of the district, it is provided with a much larger working force than is the Gulbarga section, and there are the majority of our Christians. It embraces Bidar Circuit, together with the Circuit of Hominabad, a town situated thirty-two miles west of Bidar. In this section evangelistic, educational, and medical departments of work are equipped for service, and are in operation. Mr. C. L. Camp has been in charge of the educational and evangelistic phases of the work, in addition to keeping the accounts of the medical department. He has had more than sufficient responsibility to keep him busy, and has been an inspiring leader to his Indian co-workers during the year. He has been loyally and ably assisted by Mrs. Camp, who has cared for the boys' boarding school, and has also toured in evangelistic work.

Evangelistic campaigns were conducted in February and in October, which provided opportunity for service not only for missionaries and Indian preachers, but also for the older boys from the boarding school who went from village to village singing and witnessing. The village Christian communities were ministered to, and aggressive work was prosecuted amongst non-Christians. The entire Madiga communities of several villages were baptized. God's power was very manifest, and several who had resisted the Spirit even to old age came and asked for baptism. There were 617 baptisms during the year, and there is now in these seven circuits a Christian community of 3,546 souls. The mass movement is on, and its momentum and extent are to be gauged, so far as our human part in this divine work is concerned, by the number of workers engaged in it. We must also bear in mind that there are more than 300,000 Marathi-speaking people on this section of the district whom we are not yet reaching. A great field here awaits workers.

The Bidar School

The Bidar Anglo-Vernacular Boys' School has had a prosperous year. Last year an enrollment of twenty-seven was reported. This year the enrollment is
forty of whom twenty-nine are boarders. This school is much hampered in its operation, and its usefulness is greatly limited by its lack of suitable school and dormitory buildings. The present accommodation is inadequate, so that very few more boys can be taken into the boarding school. Mrs. Camp has supervised the educational work of the school, and has also been a mother to the boys. The provision of substantial and ample buildings is an urgent and pressing need.

The Bidar Hospital

When I returned from furlough near the end of September, I learned that the Bidar hospital had been temporarily closed. Conditions prevailed making that course wise. During the months it was open it ministered to the physical and spiritual well-being of a large number of afflicted people. Dr. O. G. Taylor has had the oversight of the medical work, and Dr. Paul continued in the hospital from the time of Dr. Linn's departure on furlough until the closing of the hospital. I trust that it will not be long before its doors are again open for patients, as there is sore need for such a beneficent institution in this region. Mr. Cornelius, an Indian compounder with considerable medical knowledge and skill, has been in charge of the dispensary in Hominabad, and has had a busy year. He has ministered to 939 patients, and has received about Rupees 171 in fees.

The Gulbarga Section

As to the Gulbarga section of the district I cannot write as cheerfully as I would like to do. Mr. J. Karodi has been in charge in this section, and he has had a fairly fruitful year. But what oppresses me is the thought that we are doing so little in this extensive field. With a population of about 700,000 in this area we have just a dozen Indian male workers! There have been fifty baptisms during the year, and the Christian community numbers 683. Part of the Gulbarga Circuit went to the Shapur Circuit of the Raichur District when the division was made a year ago, and the villages given over contained 162 Christians. Hence our present numbers cannot be compared with last year's figures without taking this into account.

No evangelistic campaign was held in the early part of the year as Gulbarga and this part of the country were then badly plague-stricken. The close of the year finds plague again slowly spreading both in Gulbarga and in many villages of the circuit. In spite of this and other hindrances to aggressive and widespread operations, the work of God has not remained stationary.

When I went to Gulbarga nearly two years ago I found there a small training school for workers. But I soon learned that its continuance meant the increase of current work debt. So the few young men, who had been in the school some length of time, were put to work on various circuits. The need of such an institution is greater than ever, and this need must be met if the movement of souls Christward is to be fostered. And what are we here for, but to foster that very movement?

Self Support

We are keeping the question of self-support prominently before the workers and our people in season and out of season, having in view the time, distant though now it may seem, when we shall have self-supporting churches in the towns and villages of the district. All the workers on the district tithe. Village
collections and collections from Sunday schools are gradually increasing. The Bidar Circuit has raised more than the support of the Kanarese church there. Mr. Camp reports concerning the Bidar section of the district: “Financially we have done what we promised to do. We have raised over one third of the workers’ salaries from the Indian church. At the October Thanksgiving Offering meetings the Indian Church raised Rupees 240.” These are hopeful tokens of the progress being made toward the goal of self-support, which still, however, lies far ahead. Hence, we realize that our zeal in this regard must not wane, but must rather be intensified.

Work Among Women

No report of the district would be complete without reference to the work of the Woman's Foreign Missionary Society. The Bidar section of the district has been extremely well served in having such an experienced missionary as Miss Montgomery to push the evangelistic work on the women's side. In whole-hearted consecration to her work she has been a true spiritual leader to her Bible women, and she has toured the villages, building up the Christian women and girls in the faith, as well as joining in the aggressive work of the campaigns. Many of the victories of the year have been won through the toils of herself and her fellow laborers.

Miss Miller was cordially welcomed at the beginning of the year to take charge of the girls' boarding school. She is proving to be an efficient missionary, and she has taken her young charges upon her heart. Very soon the new and spacious school and dormitory buildings will be completed and ready for occupancy. And we trust to see the time when these buildings will be taxed to their utmost capacity.

I wish that I could write as glowingly concerning the Woman's Foreign Missionary Society's work on the Gulbarga section. There are eleven Bible women or teachers employed, and I fully appreciate Mrs. Parker's supervision of these workers throughout the year. But I cannot understand how it is that Gulbarga has no missionary of the society resident there. Gulbarga is the fourth populous city in his highness the Nizam's dominions. It is the head of a suba, or division, of which Bidar and Raichur are two of the districts. Strategically and centrally situated for this Kanarese field in the Deccan, Gulbarga ought years ago to have been made a strongly staffed station of the Woman's Foreign Missionary Society. I sincerely trust that the deficiency may be speedily supplied, and a widespread women's work be developed from that center.

HYDERABAD-VIKARABAD DISTRICT

Hyderabad District includes a number of centers in the civil state of the same name and that part of Vikarabad District where the Telugu language is spoken. Much of the land is level and a large portion is under cultivation. Of the entire population of the state of Hyderabad, which is about 12,000,000, forty-six per cent speak Telugu and twenty-six per cent Marathi. The ruler of the state, the Nizam, is a Mohammedan. While only ten per cent of the population are Mohammedan, the large majority of the students in the college, and about half of those in the lower schools, are of that faith.

Methodist Episcopal mission work was begun in 1873.

Hyderabad

Hyderabad (population, over 400,000) is the fourth city in India in size and one of the oldest. It is the capital of the Hyderabad state, and the seat of the Nizam.
who is the most powerful Mohammedan ruler except the Sultan of Turkey. Hyderabad is situated on the Musi River, a tributary of the Kistna. It is a city of many races, including Indians, Persians, Arabs, Africans, and several others. The great mass of the people are Hindus of several nationalities and speaking many languages, chiefly Telugu, Hindustani, Kanarese, and Marathi. The city is an educational center, having three colleges and numerous schools. It has several public buildings and a number of prominent mosques.

**Missionary Society, the English Wesleyans, and the Mennonites have missions here, as well as the Methodist Episcopal Church.**

**Missionaries:** Rev. C. E. Parker and Mrs. Parker, Rev. John D. Harris and Mrs. Harris. W. F. M. S.: Misses Alice A. Evans, Nellie Low, Margaret Morgan, and Catherine A. Wood.


**Secunderabad**

Secunderabad (population, 84,000) is a British cantonment in the state of Hyderabad and a suburb of Hyderabad city. It is one of the largest military stations in India. Methodist Episcopal mission work was begun in 1873. The American Baptist Foreign Mission Society, the English Wesleyan Missionary Society, and the Society for the Propagation of the Gospel are represented here.

**Vikarabad**

Vikarabad is a town in the state of Hyderabad, situated about 50 miles due west of Secunderabad. Not of great importance in itself, it has become the headquarters of a very important Methodist Episcopal mission work. Methodist Episcopal mission work was begun in 1890. No other mission boards are represented here.

**Missionaries:** Rev. Walter L. Morgan and Mrs. Morgan, Oswald G. Taylor, M.D., and Mrs. Taylor. W. F. M. S.: Misses Rosetta Beck, Mildred Simonds, and Elizabeth J. Wells.


**Yellandu**

Yellandu, or Singareni Collieries, is a coal mining region in Hyderabad state, situated 162 miles west of Hyderabad. Work was begun here in 1888 by the late Rev. C. B. Ward. The Church Missionary Society, and the Indian Missionary Society of the Church of England have work in this district.

**Missionaries:** Rev. J. H. Garden and Mrs. Garden.

C. E. PARKER, Superintendent

**The Spiritual Factor**

Early in January, according to our annual custom, all the missionaries and Indian preachers-in-charge on this district met in Hyderabad for two days of prayer and planning before beginning the work of the new year. The Holy Spirit met with us. God gave us a watchword, “Immanuel,” which each one applied personally, “God with me for the coming year.” We promised him that our lives should be laid down against His power for the great work committed to us.

The year under review has been a trying one in many respects, but God has proved Himself sufficient in every time of trial. That awful disease, the plague, has swept the cities of Hyderabad and Secunderabad, and entered many of our villages. Because of this, our work has been greatly hindered. With the extra burden of the Gulbarga-Bidar District for most of the year, together with an attack of malaria, necessitating a vacation in the hills during the hot weather, I was prevented from giving as much time as usual to the village work. Nevertheless, there has been steady progress almost everywhere.

At our last Annual Conference, Rev. and Mrs. M. D. Ross were transferred to Raichur to take up the superintendency of that district, and Rev. and Mrs.
John D. Harris were transferred to Hyderabad. Though Mr. Harris has, of necessity, had to give much of his time to language study, yet he has been able to get out a good deal into the work, and has toured through most of the Hyderabad section of the district.

Medical Work

The medical work, in charge of Dr. and Mrs. O. G. Taylor, has had an encouraging year. 787 out-calls have been made and 4,129 have been treated at the dispensary, an increase of 417. Rupees 738-13-0 have been taken in as fees, or an increase of Rupees 238-13-0 over last year. For three months, Dr. J. Paul, of Bidar, has assisted in the medical work. A gasoline engine, the generous gift of some of Dr. Taylor's Wilkinsburg friends, is now being installed, and will add much to the efficiency of the hospital. We hope very soon to have the hospital building ready for occupancy.

Educational Work

The J. L. Crawford Boys' School in Vikarabad, in charge of Mr. and Mrs. W. L. Morgan, has had an average enrollment of ninety-nine boys, of whom eighty-nine are Christian. Mr. Morgan writes as follows: "Among interesting results, the most inspiring is the way in which the larger boys spent their last vacation. Twenty-four of them volunteered to spend the hot season teaching in the surrounding villages and 309 children were enrolled in these day and night schools. Our Alumni Association reports that of the boys who have been educated in this school, twenty-seven are pastors in villages, six are teaching, seven are learning to be doctors in our hospital, and twenty-one are in commercial work."

The Elizabeth K. Stanley Girls' High School, in Hyderabad, in charge of Miss Evans and Miss Morgan, has had an average enrollment of 214 girls, of whom 164 are Christians. This, I believe, is our only girls' school in South India, which prepares Indian girls for college. Two have gone to college from this school during the year. With the government grant-in-aid, and school fees collected, the local income amounts to more than Rupees 300 per month. We are glad to report that in November, twenty-one of these girls were received into full connection with the church.

The Mary A. Knotts Girls' School in Vikarabad, in charge of Miss Wells, has also had an encouraging year, with an enrollment of 102 girls. This school reaches more of our village girls than any other. We rejoice that the long-felt need of more room has at last been supplied by the erection of the Mary S. Packard Memorial High School building. Miss Wells has given her full time to the erecting of this building and has been able to complete it during the year. A new kitchen has been provided for the school by the generous gift of a Brahman friend. The compound has also been enlarged which will add much to the comfort and health of the girls. News has come from America that $1,000 has been given for a nursery, and it is hoped that this building, also, may soon be ready for use. Miss Pennah has assisted Miss Wells in the school work.

Evangelistic Training Schools

The Hyderabad Bible Institute, in charge of Mr. and Mrs. Harris, has had a good year. Mr. Harris writes, "The institution has had the full time of the
head master this year, Rev. J. Venkatachellam, which has helped very much. As the teachers are versed both in Kanarese and Telugu, a Kanarese section has been added, with good results. Another encouraging feature of the institute is the section for village men, comprising a three months' course, wherein they may learn to read, write, sing, and tell the Bible stories. God has blessed this feature of the work."

The Charlotte Maurice Training School for village workers in Vikarabad, in charge of Mrs. Parker, has had an enrollment of thirty-one students. This school was born out of the necessity for village workers in the mass movement section of the district. Each student remains in the school for three months, during which time he is taught to read, write, sing, and tell Bible stories. During the year three men from this school have been transferred to Hyderabad Bible Institute for more advanced study and twelve have received appointments as teachers in the villages. The wives of these men receive similar instruction, which is arranged for by Miss Simonds. Already some good workers are coming out of this school, and God has put his stamp of approval upon it.

Village Day and Night Schools

On the district there are 163 of these schools, most of which are held in the evening from six or seven until ten and twelve o’clock. The great poverty of the people makes it impossible to hold many day schools. Most of the boys are bound out in order to pay family debts, and child marriage is a great hindrance to the education of little girls. During the year there has been an average enrollment of 2,010 in these village schools, an increase of 198 over last year. In many places the schools have had to be closed on account of plague.

Sunday Schools

We have on the district 210 Sunday schools, with an enrollment of 4,633, showing a decrease of eight schools but an increase of 198 in number of scholars. This decrease in the number of schools and the very small increase in attendance is accounted for by the prevalence of plague in so many villages. Many of the schools have had to be closed. Mr. O. David is General Secretary of Sunday schools, on our district, for whose support we are indebted to the Board of Sunday Schools. With the exception of one month spent in the Teachers’ Training Institute in Coonoor, his whole time has been given to touring, with good results to the work. The Vikarabad Station Sunday School, under the superintendency of Miss Wells, still maintains its splendid record. A special thank offering service was held, at which the collection amounted to Rupees 150. With this offering, a worker’s house was purchased in the Pergi Circuit.

The Epworth League

Miss Partridge is District President of our Epworth Leagues, and she has given special attention to this department of the work with a view to training young men and women. On the district we have forty-seven Leagues with a membership of 739, or an increase of thirteen chapters and sixty-five members. There are four Junior Leagues, with 210 members.

Evangelistic Work

The great movement Christward continues. During the special evangelistic campaign, held February 15th to March 15th, 1,926 were received by baptism,
and the number has gone on increasing until our baptismal list for the year has grown to 3,481, making our Christian community on the district 27,098.

Mr. Harris has had charge of the Hyderabad section, comprising the Hyderabad Hindustani, Hyderabad Telugu, and Narsingpe Circuits. Mr. M. Luke has given his full time to the Hyderabad Telugu Church, with good results. In this section of the field, there have been 307 baptisms during the year.

The progress of the Hindustani work cannot be tabulated in our statistics. This work is carried on more especially by Miss Wood and her helpers. Miss Low has had charge of the Telugu work among women in the Hyderabad section. In addition to her language study, she has toured throughout the villages and has held the women's quarterly meetings.

On the Vikarabad field, the mass movement has continued, without abating. The number of baptisms does not show its extent for there are still thousands of people whose names are recorded, who are not yet baptized. We cannot begin to supply teachers as fast as the people want to come. Oh, the calls that keep coming to us! They are heart-breaking. A letter came to me from one of our preachers-in-charge, saying, "I have 700 ready for baptism, who have been waiting for more than a year. They ought to have the first chance. Please come soon, or send an ordained man." I sent a man as soon as I could, but by the time he reached the circuit, plague had broken out there and the people were scattered to the jungles. Many of these who had been waiting for baptism, died without receiving the rite. Another preacher-in-charge writes me as follows: "The people will not let me go. They are desiring with a great desire, saying, 'Send us teachers! Send us teachers!'" Oh, friends, I cannot get away from these calls. They seem to me to cry, "Oh why should I wander an alien from Thee, or cry in the desert for bread!" If we could only man this field as it should be manned, thousands more could be received into the Christian fold.

Miss Simonds and Miss Beck have spent most of their time touring in the Vikarabad, Tandur, Pergi, Ragapur, Kortapully and Kohir Circuits. In addition to visiting the regular work and holding women's quarterly meetings, they have visited forty new villages, which never before have been entered by white women.

Miss Partridge has toured throughout the Shankerapully and Momenipet Circuits and conducted the women's quarterly meetings in that section. A noted feature of her work this year has been the special campaigns she has conducted; one to get students for the village workers' training school, and the other to get children into the boarding schools.

The benefit derived from the woman's quarterly meeting for another year has proved beyond the shadow of a doubt that it is a part of God's plan for this work.

On the Yellandu field, in charge of Mr. and Mrs. Garden, a remarkable movement has begun. All castes seem to have been touched. In the Yellandu and Palwancha Circuits, Mr. Garden has baptized 415 people, though the greater part of the year he has been tied down to building work. Had he been able to give his full time to evangelism, his accessions would, I am sure, have been more than doubled. He has finished the bungalow and repaired the other buildings, so that we now have in Yellandu one of the best mission plants in our Conference and are ready for a mighty work for God in that field where Mr. C. B. Ward laid down his life.

Mrs. Garden has had charge of the women's work in Yellandu. This work
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is supported by Special Gift, the Woman's Foreign Missionary Society not yet having taken over the Bible women of these circuits. The need of support for this ripening harvest field is very great.

Self Support

This year we went back to our old plan of putting the burden of the support of the preachers-in-charge upon the circuits. In this way, nine preachers-in-charge were entirely supported by the circuit in which they worked; and these nine circuits gave enough over to make up the deficiency in other circuits, so that all preachers-in-charge on the district have been supported by the Indian people. The total amount raised during the year for pastoral support and all collections, is Rupees 7,275, of which Rupees 4,025 is credited to the Indian Church. With the exception of what was given by missionaries in some special thank offerings, all of this amount was given by the Indian people. In addition to supporting their preachers-in-charge, the people have contributed in labor one third the cost of the workers' houses which have been built during the year. Had all of this help been counted, there would have been quite a gain over last year. In some places, the houses have been entirely built by the Indian people. These houses, of course, are small and inexpensive, but the fact of their being built by the natives represents quite a step toward self-support.

The greater part of missionaries' gifts have this year been recorded under benevolent collections and current expenses, instead of under pastoral support by Europeans, as before; hence the decrease under the heading "Total Collected for Ministerial Support," and the increase under other benevolent collections.

We have set as our goal for the coming year, the following:

1. That we bring into each of our boarding schools at least fifty new students from the villages.
2. That we take in, train, and send out two hundred village workers.
3. That we double the full-membership of our Church.
4. That we double the amount raised for self-support this year. Pray that we may be able to reach this goal.

MADRAS DISTRICT

Madras District comprises the city of Madras, with its population of over 500,000, and a chain of about thirty villages lying southwest and north of the city, together with a large unevangelized territory in the neighborhood of Pondicherry, a city about 150 miles south of Madras, and work in Tuticorin, the farthest southern point reached by the Methodist Episcopal Church in India. The district is within the Madras Presidency, which covers an area of 139,698 square miles, has a coast line of about 1,700 miles, and a population of 41,870,190, about half the population of the United States.

Madras

Madras (population, 518,660) is the capital of the Madras Presidency and the third city in India in size and in political and commercial importance. The city is built on the shore of the Bay of Bengal, on a strip of land nine miles long and from two to four miles wide, having an area of twenty-seven square miles. Three different railways connect it with Hyderabad, Calcutta, and intermediate stations on the north; Poona, Bombay, and intermediate stations on the west; and Madura, Tinnevelly, Tuticorin, and intermediate stations on the south. Madras has a rural appearance by reason of numerous parks and groves. The city has handsome thoroughfares and more than usually attractive public buildings. Madras has several important industries, and is fifth among the ports of India in the value of her trade, and fourth in tonnage. The city is an educational center, having besides a university, ten art colleges, three professional colleges, and numerous secondary and primary
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Schools. Tamil is spoken by fifty-eight per cent of the people, Telugu by twenty-three per cent, and Hindustani by a large portion of the remainder. The oldest Protestant place of worship in Madras dates from the year 1680.

Methodist Episcopal mission work began in 1874. Other boards at work are the Society for the Propagation of the Gospel, the Church of England Missionary Society, the Church of Scotland, the English Wesleyan Missionary Society, the London Missionary Society, the American Baptist Foreign Mission Society, the British and Foreign Unitarian Association, the Danish Missionary Society, the Evangelical Lutheran Mission at Leipzig, and the United Free Church of Scotland.


W. L. King, Superintendent

The year just closed has been a trying one for the district superintendent because multiplied duties and an unusually large amount of routine work have hampered his work on the district, and a hard one for the work because the close and constant supervision needed was not possible. There have, however, been many evidences of God's presence and of his blessing upon the work. Large growth cannot be reported but there has been some advance in all our fields and in most departments of the work.

The lines on which the advance has been most marked are (1) material equipment; (2) Sunday school work; (3) the aggregate contributions of our people; and (4) better organization. Without going into any extended discussion of these points I may say that seven new churches have been built varying in price from $50 to $160; three houses for workers have been erected and plots for five additional buildings in villages have been secured. Towards the buildings the people have contributed $77 and towards four plots of ground purchased $8.00 have been contributed. Five plots have been given outright, the value being $58. The value of newly erected buildings with the land on which they stand is about $740.

Our advance in Sunday school work has been about twenty-two and one half per cent in number of schools and over twelve per cent in enrollment. We now have seventy-six schools and 2,665 pupils.

Christian Community and Self Support

Our Christian community has been increased but little and the number reported is much less than would be expected from the number of baptisms owing to the fact that a considerable number could not be located. We report a slight advance.

In the matter of ministerial support excluding contributions of Europeans the advance has been over twenty-nine per cent, being Rs. 1,544 while last year it was Rs. 1,195. The total collected for all purposes has however advanced from Rs. 1,995 to Rs. 3,102 or over fifty-five per cent. This large advance is explained in part by the fact that very special effort has been put forth to collect funds for the Vepery Tamil Church and for that purpose Rs. 951 have been collected. On the whole we are gratified at the financial report we are able to present but there are a few circuits that have not done creditably. For ministerial support, current expenses, and connectional objects the giving of our people has averaged about seven and one half annas or fifteen cents per member,
European contributions being excluded. I think this is the best record the district has ever made.

**Tamil Boys' Boarding School**

This institution has been reported for many years and usually with a discouraging note. There have been hindrances to the work, but the three chief ones have been lack of support, lack of suitable accommodation, and inadequate supervision. In the latter part of 1914 the question of support became most critical, and after very serious consideration, and with deep regret, the finance committee voted that the institution must be closed, unless help was forthcoming by the end of the year. The Board of Foreign Missions tried to save the day by a grant of $300 in the emergency. At the same time Corresponding Secretary Oldham wrote me that if I would send photos of the boys to the office, support would be secured. By the time things reached this stage, and I was able to get photos off to New York, half of 1915 had passed. Of course time was needed to work things out at the American end, but it was worked out, so that early in the current year, and after funds had run low again, support began to come in as the result of the special movement mentioned above.

Meanwhile a change had taken place in the missionary supervision of the institution. At the last session of our Conference Mr. and Mrs. C. N. Bateman were appointed to the charge of the school. Their earnest effort, both locally and in appeals to America, resulted in several scholarships so that there are now fifty in attendance. Last year there were twenty-three. This growth is most gratifying but it has meant vigorous and persistent work on the part of those in charge. Mrs. S. W. Stephens, M.D., has served the institution well the last half of the year by looking after the health of the boys. I cannot refrain from here recording my hearty thanks to the Board for setting apart $4,000 from some special funds for property for the Tamil Boys' Boarding School. I cannot forget how the boys sang for Dr. North's party when they passed through Madras. After a very strenuous day, and when, in the dusk of the evening, they were about to start for the train Mr. Appajiah came over with the boys, and they sang in five languages to his accompaniment on the violin. Both Dr. North and Dr. Haven wrote me after they had made their rapid trip through India, had seen much work, and received many impressions, how they had been impressed by the boys and the need for a property for the institution. I cannot but wonder whether the boys may not be credited, under the blessing of God, with singing themselves under a permanent roof, and providing for coming generations of their successors in the enjoyment of the benefits of this school.

I may say further that this year has marked the reintroduction of the industrial phase to our boys' boarding school and orphanage, so that "industrial" may now be added to its name.

**Evangelistic Work**

In this work our Sunday and day schools may be included, for we count both as evangelistic agencies. I have already referred to these special departments. The general work of an evangelistic nature is at a more hopeful stage, than it was a year ago. There have been many hindrances to a real evangelistic movement that are less today than they have been hitherto, and I believe we may
expect marked advance in certain sections of our field in the approaching evangelistic campaign.

In the Tuticorin section of the district, Walter G. Gray has been missionary-in-charge. He has toured extensively, and Mrs. Gray has accompanied him on many trips, and has practically aided him in the work. They have done good work, and the conditions are more favorable in that part of the district now than they have ever been for a good forward movement. The furlough of J. J. Kingham and his wife was continued during the year, but they are expected to return at an early date.

Church at Madras

Our churches in the larger centers, Madras and Tuticorin, should have special mention. In the former Mr. Gershom is completing his first year. He has struck the evangelistic note strongly and has been in demand for special services in churches of other missions. Advance along most lines can be reported. One feature of the year's work, that calls for very special mention, is the beginning of the Tamil church building, the corner stone of which was laid ten years ago. When the work was begun we had nearly $4,000 in sight, and we have recently been greatly rejoiced by word that the Board has provided from some source $3,000 more, and has stipulated that the building shall cost $10,000. The plans provide for a church sufficiently large for our present congregation of 300, and for the growth for some years to come, that may be confidently expected in this great city.

Church at Tuticorin

In the Tuticorin church Mr. Gopalah has just completed his first year. The work of this church is handicapped in many ways. There is need of a new building, and the people were taught to give, during the long period when they were cared for by a pastor who declined to receive any salary from them. They have done better in this direction during the past year, and I am inclined to be hopeful for the future. The opening of a school in the old church building has long been under contemplation, and as soon as a suitable teacher can be provided the school will be opened. Mr. Gopalah reports most encouragingly of the outlook for work among the educated classes in the city, among which he has gained considerable influence. He has already baptized one Brahman convert.

Woman's Foreign Missionary Society Work

The work of this society is carried on by Misses Grace Stephens and Evelyn Toll, and an earnest band of capable assistants and helpers. The year has been a good one in the various departments of the work. 160 girls are cared for in the orphanage and boarding school, while about 500 are regularly instructed under Christian influence in ten day schools, and a much larger number are taught in Sunday schools. The number of Bibles, New Testaments or portions sold or distributed has been large, and nearly 15,000 tracts and papers have been put in circulation. Definite evangelistic work is carried on in fifty centers. In this work the Christian people are cared for and definite effort put forth to reach the non-Christian population. In the zenana section, work is carried on in 307 houses and the women under special instruction number 507. Among the purdah women fourteen have professed conversion during the year. We
rejoice in the extent and efficiency of this work and thank God for the successes of the past year.

General Statement

There are no special things to report that are of unusual interest. War conditions have a marked bearing in some ways, but have not seriously disturbed our work. Prices of many things absolutely necessary to our people have advanced, which means higher cost of living and greater hardship for our people; salaries ought to be advanced, for while gifts to relieve present distress will help, they will not settle the matter. Salaries were hardly on a living basis before, and the prices of necessary supplies will not return after the war to the pre-war figures. Most of the workers on this district are very meagerly paid and a twenty-five per cent advance in most cases is by no means too much.

Our fellow workers across the seas must have mention and it is with no small sense of appreciation of their aid that I record my gratitude. They have not been privileged to come into direct contact with the work or workers they support and yet they give on again and again. They perhaps little realize how essential their gifts and their prayers are to the work. We who are privileged to engage personally in the work here, wish to assure them that they have a very real share in the work, and that the victories gained are theirs as well as ours, under the blessing of God, who has made their gifts and our labor combined fruitful in blessing to the people.

RAICHUR DISTRICT

Raichur District includes a territory of about 10,000 square miles and a population of approximately 1,500,000, in the southwest extremity of the state of Hyderabad. The government is, of course, Mohammedan, but nine tenths of the people are Hindus. Kannarese and Telugu are the chief languages spoken. Our work was begun here in 1885, in virgin soil. No other Protestant mission is at work in any part of the district.

Raichur (population, 30,000) is the headquarters of a civil district in the Gulbarga division of the same name, which lies between the Tungabhadra and Kistna Rivers.

The city is a strong commercial center, 444 miles southeast from Bombay on the railroad leading to Madras, which is distant 350 miles toward the southeast.

Missionaries: Rev. Albert E. Cook (on furlough) and Mrs. Cook (on furlough), Rev. David P. Hotton (on furlough), and Mrs. Hotton (on furlough), Rev. M. D. Ross and Mrs. Ross, and Miss Edna Brewer.


M. D. Ross, Superintendent

First Year Impressions

A person assuming charge of a district for the first time, should not be asked to make an annual report until the end of the second or third year. For naturally, at the beginning of the year, he is filled with visions as to what ought to be done and what he hopes to do, and at the end of the year is compelled to review with a feeling of disappointment, because so many things he hoped to do are still undone, and with a feeling that if he had had just a little more time all would have been realized. For comfort we must fall back on the words of Browning, “Our reach must exceed our grasp, else what is heaven for,” and determine to offer no apologies at the close of years to come.

Upon moving to Raichur in January, being a stranger to the new territory
we asked an Indian brother who was familiar with the field to come with us upon the house top, and through the telescope of the imagination, to show us the field included in the Raichur District. The calculations we took down at that time were: six large circuits, covering a territory entered and unentered of 10,000 square miles; about 6,500 Christians; fifty workers of various grades; a girls' boarding school, a boys' boarding school, and a training school; and opportunities, the which to grapple with challenges all power except that in our Lord Jesus Christ. We started out with the hope of visiting every village, during the year, where there are Christians. But the villages were too many, the roads too long, and the rainy season lasted too many months. So we still have some pleasant visits ahead of us. And surely it is a pleasure to visit a Christian village. If I am tempted to home sickness, I like to go to a village. If I feel lonesome, a visit to a village is an excellent remedy. India is made up of villages. Here is where the people live, and a more sympathetic, love inspiring people I have not seen.

Productive Methods of Work

Since the first year is largely one of discoveries, the most pleasant I have found, I think, are the footprints of my predecessors on the field, and the work of our Indian brethren who are still among us. Some have sowed, some watered, and surely God has some years since begun to give the increase. And my earnest prayer is that the falling grain may all be saved. I could but praise God for some of the scenes witnessed during the year. At Anandapur, in April, we had a revival of an institution, which Mr. Desai had attempted to start once before, the Christian Jathra. Early in the morning of the day set for this occasion, drums, and cornets, and trombones (I use these terms advisedly) announced the approaching bands of people from nearby and distant villages. By noon there had assembled 300 Christian men, representing the leaders of the Christian section of the villages of the Shorapur and Shahpur Circuits. The program for the day consisted of testimony, sermons, and music of various kinds. To me this group of men represented more than so many Christians, it represented a movement.

We attempted the Jathra on two other circuits, but the people in general failed to grasp the idea as they had at Anandapur, and the attendance, though good, was largely local. At Indawasi, a village on the Yirigiri Circuit, where there are 446 Christians, we did not have to call on the outside for an audience. In this Jathra, after a sermon by our senior Indian preacher, some twenty Christians surrendered their "jutus" (tufts of hair). One other preacher told me that he caught the impulse and went home and severed the jutu from the last Christian in his village.

Changing a Temple into a Christian School

Another memorable service was on the Yadgiri Circuit in one of the outvillages. We were somewhat limited for time, so the service was called at three in the afternoon on a very hot day in the harvest season. Notwithstanding these conditions, the people came in from the fields, and a rousing number, dressed in their summer clothes and happy, attended the service. In the congregation I counted over ninety children under ten years of age. I think I have not enjoyed a meeting more than this summer afternoon service. Special reference is made
to this village because it is a real mass movement village which has been without a teacher except an evangelist who tours that section perhaps twice a month and visits them. They were baptized five years ago and have made a marked spiritual progress. Of course they wanted a teacher and I could not but promise them one. They took me to an old forsaken temple in their midst which they would give for a school room. There was another house where the preacher could live. A month later I was able to send them a teacher. The young man came to me a couple of months ago and asked for eight first books as he had eight people sufficiently advanced to begin reading. He also brought eight of the leading men to the fourth Quarterly Conference with him and they sang a song for us which they said their teacher had taught them.

**Raising a Collection at a Wedding**

One man in this audience came with a peculiar request. He and his wife had never been married, and when they received baptism they gave promise that they would have a legal ceremony at first opportunity. Much time passed and he was becoming impatient because of it. He pressed me to set a time when I would come for the wedding. A month later I performed the ceremony in the presence of a large congregation, the bans having been regularly cried. This was not only a real Christian wedding but a Methodist wedding as well, since the evangelist arose after the ceremony and announced a collection for the happy couple and met with an immediate response of nearly ten rupees.

**The Return of the Harvest**

In another village in this locality, some of the workers were visiting what they thought to be a non-Christian village. They preached there for a few days and began to talk to the people about decision and asked one old blind man if he did not want to become a Christian and he said to the surprise of the evangelist, "I am a Christian." And said he had accepted Christ and received baptism a number of years ago when Mr. Maigur made an evangelistic tour through that section. He wanted our workers to go and see his sons. Perhaps they might become Christians. Said they would not hear his words. A few evenings afterwards I visited that village and baptized some twenty-five persons including two generations of the family of this old brother. The old man was supremely happy that night with what he saw with eyes that could see not.

**Importance of Woman's Work**

One important feature in our work of the year has been the revival of the Woman's Foreign Missionary Society work in Raichur. For many years this appointment has been vacant. As a result the women's work is far behind the men's. On the Raichur Circuit alone, the number of men who are Christians is more than 600 in excess of the women, which practically means in the homes where the fathers have accepted Christ one half of the mothers are still clinging to heathenism. In January of this year, Miss Edna Brewer was appointed to the women's work of the district, and we hope for a special revival among the women.
The Message to the Oppressed

Large numbers are asking for baptism. Many of these have troubles, being oppressed by native police officials or money changers. Perhaps their land has been stolen from them and they want it back. They believe if they become Christians they will get help. While of course we cannot receive them on these grounds, it gives us a matchless opportunity to preach Jesus, the Burden Bearer, unto them, and we believe by so doing, these hundreds and perhaps thousands who have come to us from the only motive they knew, may see the true Light, and come to know that even in the midst of troubles they may have peace in Jesus.

Opportunities manifold await us. We believe that thousands can be won for Christ in the next few years right here in this field. Such opportunities we never dreamed of. There is no church competition here, and we are not troubled with too many churches in the same town. More than 2,000 villages, containing more than 1,000,000 people are right here before us and we are the only Protestant mission working among them. And we have not been able to do aggressive work in more than 200 of these villages. We believe these may be won by the thousands, provided the home church will stand by us and furnish us with teachers, for we must follow this work up by instruction. The opportunities challenge us. We pass the challenge on. We have felt no particular hindrance from the war or anything else except our inability to make the most of the task which lies before us.
BENGAL CONFERENCE

The Bengal Conference includes the province of Bengal, which is the largest and most populous province in the Indian Empire, containing 84,728 square miles and a population of 90,000,000. The Conference was organized in January, 1888, mission work having been commenced in 1873. In February, 1893, Burma was united with the Bengal Conference to form the Bengal-Burma Conference. In accordance with an enabling act passed by the General Conference of 1900, the Burma District was organized into the Burma Mission Conference by Bishop Warne in February, 1901.

ASANSOL DISTRICT

Asansol is in Burdwan District, but the mission work runs into Manbhum, Bankura, Birbhum Districts and a tract of country peopled by an aboriginal tribe called Santals.

Asansol

Asansol is the headquarters of the civil subdivision of the same name, and is situated on the East Indian Railway, 132 miles from Calcutta. It is an important railway junction and one of the chief centers of the coal industry. The native population is about 15,000 and there is a European community of 3,000, all employees of the Railway Company. The languages used are English, Bengali, Hindustani, and Santali. Many large villages surround this place.

The English work of the Methodist Episcopal Church was begun in 1883; the native work in 1889. Missionaries: Rev. William P. Byers and Mrs. Byers. W. F. M. S.: Misses Rachel C. Carr and Eugenia Norberg (on furlough).


W. P. BYERS, Superintendent

No report.

CALCUTTA ENGLISH DISTRICT

Calcutta English District includes the Methodist Episcopal mission work among the European people in Calcutta and Darjeeling.

Calcutta

Calcutta (population, 1,100,000) was until December, 1911, the capital of British India. It is the principal port in Asia. It is situated on the east bank of the Hoogly River, one of the many mouths of the Ganges, about ninety miles from the Bay of Bengal. Extensive docks, dockyards, and shops of various kinds lie in or near the city, while jute and cotton mills stud the river banks for over forty miles.

Calcutta is a fine city, with imposing government buildings, courthouses, business blocks, residences, churches, and clubs. Facing the commons is one of the famous streets of the world, given up almost entirely to hotels, clubs, and handsome shops. The streets, except in a limited portion of the native section, are wide, well-paved, and clean. Calcutta has a large immigrant population; no less than fifty-seven different languages are spoken. Of the population, sixty-five per cent are Hindus, twenty-nine per cent Mohammedans, and about four per cent Christians.

Methodist Episcopal mission work was begun in 1873. Other Mission Boards at work here are the Church Missionary Society, the Oxford Mission, the English Baptist Mission, the London Missionary Society, the Wesleyan Methodist Mission, and the missions of the Established and Free Churches of Scotland, the Women's Union Missionary Society of America, the Christian Woman's Board of Missions, General Missionary Board of the Pentecostal Church of the Nazarene, the Seventh Day Adventists, the Society for the Propagation of the Gospel in Foreign Parts. Missionaries: Rev. John Byork and Mrs. Byork, Rev. G. S. Henderson, Mr. T. P. Campbell and Mrs. Campbell, H. W. Knight, M.D., and Mrs. Knight, Rev. David H. Manley and Mrs. Manley, Rev. C. H. Archibald and Mrs. Archibald. W. F. M. S.: Misses Fanny A. Bennett, Ava F. Hunt, Besdie D. Tunison, Clara A. Callow, Elizabeth Maxey, Florence A. Boyce, Daisy D. Wood.

Darjeeling (population, 17,000) is the headquarters of the civil district of the same name, situated in the lower Himalayas, in the northernmost part of Bengal, 379 miles by rail from Calcutta. Methodist Episcopal mission work was begun in 1878. The Church of Scotland also has work here. 

**Missionaries:** Rev. A. B. Moss and Mrs. Moss. W. F. M. S.: Misses Bertha Creek, Emma L. Knowles (on furlough), C. Josephine Stahl, and Lois Rockey. 

**Institution:** W. F. M. S.: Queen's Hill School.

G. S. HENDERSON, Superintendent

This district includes all the English work in Calcutta and vicinity which was last year set off into a district by itself, because so much of it is institutional work and is very different from the Bengali village work. The institutions required the continuous presence of the superintendent in Calcutta and so the work was divided.

**Calcutta Boys’ School**

Mr. and Mrs. T. P. Campbell who are second generation missionaries, and have had a long experience in our Philander Smith College at Naini Tal, have been in charge of this school and have made an excellent record during the past year. A new department for small boys has been opened and the school has grown in numbers and influence. We are anxiously looking forward to the time when all the debt on this fine school property will be cleared off and enable it to enter the full program of benefit it will be to the European and Anglo-Indian children of this community.

**Calcutta Girls’ High School**

This institution under the care of Miss Hunt as principal, with Miss Callow as assistant principal and two other Woman’s Foreign Missionary Society missionaries on the staff, has done a year of good work and the school has been filled to overflowing. Changes are constantly being made in the government educational policy, but this school has had good patronage, and has been a great help to our general work and to the needy children around it. Several girls have this year gone to Lucknow College to be trained for work among their own people. The great need of the school is more playground but land in this part of the city is so very expensive that we have not yet been able to buy.

**Deaconess Home**

The Deaconess Home for many years under the fostering care of Miss Maxey, has continued to be an important center of influence to all the English work in Calcutta. The poor and the needy know Miss Maxey and make many demands on her time and money. Visiting the people and the hospitals is her daily occupation and her ministrations are appreciated. The home has also been a resting place for missionaries and there are always some to be found under Miss Maxey's hospitable roof. Miss Maxey goes on furlough this coming year and many inquiries are made as to when she will return and many people will follow her with their prayers and good wishes.

**Queens Hill Girls’ High School, Darjeeling**

The school has just closed a very successful year during which a new dormitory was added to the school plant to make room for the ever increasing
number of applicants. The school is now housed in seven separate buildings, each one overcrowded, and four are old, unsanitary, and were built for private dwellings and are unfit for the requirements of modern education. There is urgent need of rebuilding one large building to take the place of the four, but no help can be had from the government during this war, and the problem is how to carry on the school work until materials can be obtained at ordinary and not at famine rates.

Union Church, Darjeeling

The Union Church, Darjeeling, has been under the care of Rev. A. B. Moss who arrived from New York during the year. His able ministration has been much enjoyed by the missionaries on vacation and by the girls of the school.

Seamen's Mission

This institution under the wise guidance of Mr. and Mrs. Byork, continues to spread like the green bay tree. A new veranda has this year been erected along the whole front of the new building, adding much to the beauty of it and giving increased accommodation for the numbers of sea-faring men who come to enjoy the privileges of the institution. The debt on the new building has been cleared off down to the last $1,000 and now we have a fine working plant worth about $40,000, which has all been paid from local sources during the past ten years. It caters to the physical and spiritual needs of all connected with the harbor and shipping, and the Church and Temperance Society is in a flourishing condition, with a Ladies' Aid Society that in work and devotion is an example to all.

Thoburn Church

This church has been under the care of the district superintendent during the past year. The attendance has kept up well and the finances have taken a marked advance, especially the Missionary and Conference Claimants' collections. The young people have supported their own missionary worker. Money and comforts for the soldiers and war sufferers have gone out in a steady stream during the past six months and we look forward to greater work and blessing during the coming year.

CALCUTTA VERNACULAR DISTRICT

Tamluk

The town of Tamluk is the headquarters of the subdivision of the same name in the Midnapore District, Province of Bengal. It is situated on the west bank of the Rupnarayan River, about fifty miles southwest of Calcutta. The population in 1901 was 8,985; compared with only 5,849 in 1872. Tamluk figures as a place of great antiquity in the sacred writings of the Hindus, being the capital of an ancient kingdom known as Tamralipta. Tamluk is surrounded by a very fertile and populous tract which produces rich crops of rice. This is the only town of any considerable size in the subdivision; but there are 1,378 villages. Tamluk sub-division has a population of 601,502. Ours is the only mission working here.

C. H. S. Koch, Superintendent

A year ago, the Diamond Harbour District was united to the vernacular work of Calcutta and vicinity, the whole being denominated the Calcutta Vernacular District. Our district actually contains a population of 2,898,616 souls.
It is a difficult matter to measure Methodist responsibility, for while it would be easy to divide the total population by the number of missions at work, yet some are engaged in educational work, and some do little but pastoral work in existing Christian communities; from ten to sixteen per cent would perhaps be a fair estimate.

D. H. Manley, after a full term of service, during which he labored in every capacity and in almost every appointment on the district, left on furlough early in February, 1916; there have been no other changes of missionary staff during the year. Rev. D. H. Lee of the Lee Memorial returned in November, and was heartily welcomed; he has labored for over forty years in India, and is a well-known figure in the metropolis.

Collins Institute—Rev. G. Schaenzlin, Principal; Mr. L. B. Chatterjee, Headmaster

This is a school for Bengali boys, including classes up to university matriculation. The school made a good record this year in the university examinations, twenty-one out of the twenty-eight candidates passed, the greater share in the coveted “first division.” The spiritual tone of the school is good; special meetings were held for the boys at Easter-tide by Tamil David of South India, and the boys were greatly helped. We need a young man to live with the boys in the hostel to help them with their lessons, and in their personal and spiritual problems. In athletics, the boys have also done well, as a number of trophies eloquently testify.

The Bengal Conference Training School

The class has three students. The Wesleyans are planning to have a training school after the war, and we will join in this important affair. Such attempts at cooperation need the earnest prayer of our constituents at the home base.

Dharamtala Bengali Church

This church is situated at 146 Dharamtala Street in the compound of the Lee Memorial Mission, D. H. Lee, missionary-in-charge, and L. B. Chatterjee, pastor. Even more necessary than a new building is the need of a whole-time pastor. Mr. Chatterjee as headmaster of Collins, cannot possibly give any time for pastoral labor, or to building up a congregation. This church otherwise will become only a school church and as such, it has a mission; but it has a larger mission to the community.

East Calcutta Circuit

Here we have a church at Hati Bagan (Elephant Park) about half an hour's walk from Thoburn Church. The work of this church is handicapped also, because the pastor has to teach the training class at Collins four days of the week. East Calcutta is morally a very needy community; our people live in the closest proximity with their Hindu and Mohammedan neighbors, and need constant attention. On this circuit there is also a boys' school with twenty scholars which receives a small grant-in-aid from the government; and a church, known as Fisher Chapel, in memory of the gracious lady who made it possible.
Lee Memorial Mission

This excellent work is operated and financed separately, but it controls the work on the Balliaghata Circuit, in the northeastern part of the city. At Wellington Square is the large school for girls, with a normal training department, and much work is done in several important villages on the Diamond Harbour line as well as in the city zenanas.

Hindustan Circuit

In Calcutta there are 512,579 Bengali-speaking people, and 435,897 people who speak Hindi and Urdu. We have not as yet fully taken these facts into consideration. Furthermore in the big jute-mills along the river, there are many people from Bihar and the United Provinces. This industrial situation demands attention.

Tamluk Circuit

This year we borrowed Rs. 2,000 and erected a thatched parsonage and church building that can also be utilized as a school. The pastor who is our Sunday school secretary, has spent much time traveling over the circuit and has held training classes for our workers at the District Conferences.

Jhanjra

This station, formerly in the Diamond Harbour District, is south of Calcutta, about eight miles into the rice fields, and is under water half the year save here and there where the villages rise like little islands. The pastor’s quarters have been enlarged and a member of the church has offered an acre and a half of land and Rs. 200 in cash to start a village boarding school, but we have not been able to make the necessary supplementary grant to begin the work.

PAKAUR DISTRICT

Pakaur District extends along both sides of the East Indian Railway Loop Line for a distance of one hundred and ten miles, and is bounded on the east by the Ganges River and on the west by the Raj Mahal Hills, comprising a territory of approximately 4,000 square miles, with a population of three millions.

Pakaur

Pakaur is a town situated near the Ganges River, about 160 miles northwest of Calcutta on the East Indian Railway Loop Line, and is the center of a great rice, jute, and stone producing country. The Rajah has his residence here, and the English magistrate’s court and residence make it a place of some importance.

Methodist Episcopal Mission work was begun in 1884 and there are now a large church, new buildings for the boys’ and girls’ schools, houses for the missionary of the Board and for the W. F. M. S. missionaries, and houses for a number of workers. There are also four flourishing village congregations, each with a church and one or two houses for native pastor and teacher. The languages used are Bengali, Santali, and Hindustani.


Institutions: Boys’ Middle English School, Industrial Farm. W. F. M. S.: Girls’ Middle Vernacular School, Lace School, Widows’ Home, Hospital and Dispensary.

Bolpur and Rampur Haut

Bolpur and Rampur Haut are both on the railway, 99 and 136 miles northwest of Calcutta respectively. They are situated in a great rice producing district and export great quantities of rice every year. The territory of the two circuits includes about 3,000 square miles with a population of two millions. Rampur Haut has a small community of European railway employees. Bolpur is chiefly inhabited by
brokers and grain dealers. The famous Indian poet, Rabindranath Tagore, has his residence at Bolpur. We have here a church, missionary's bungalow, schoolhouse, and buildings for native workers.


Henry M. Swan, Superintendent

Effects of the War

Owing to a lack of funds in government treasuries occasioned by the war many missionary undertakings dependent on government aid are held in abeyance. The price of building materials has also increased to such an extent as to prevent the erection of most mission buildings. Regular government grants to schools have generally continued as before, but extra grants or new grants have been sanctioned only in exceptional instances. Missionaries generally find that owing to the increased cost of living former salaries are proving inadequate.

Boys' Middle English School

Malaria epidemics which formerly seriously affected the work of the school are not so frequent and we now have comparatively few cases of fever. The result is a much more regular attendance of teachers and students. During the last four years eighty-six per cent of the Christian boys passed their annual examinations, but only seventy-one per cent of the non-Christian boys. Five of the seven teachers are former students of the school. The headmaster is a Christian B.A. of the Calcutta University.

The Industrial Farm

Early in the year government offered to give us a grant of Rs. 1,000 on condition we make our farm a demonstration farm to which cultivators of the sub-division might be sent to observe the results of improved methods of farming. But owing to some official hitch or the lack of funds, the matter is still pending. The local rajah has shown his interest by making a donation of Rs. 100 toward the purchase of new implements.

Evangelistic and Pastoral Work

Ninety-nine persons have been baptized during the year. The matter of pastoral support has been given constant attention, and the amount collected shows a fair increase over that of last year. The station church has paid for more than its share of the pastor's time, he having served as headmaster of the boys' school as well.

Village Sunday schools have received special emphasis during the year. The standard for Sunday schools has been materially raised and better results are expected. Our aim is to have a good village Sunday school for each mission worker.
BOMBAY CONFERENCE

The Bombay Conference consists of the Bombay Presidency north of the Belgaum civil district, and such parts of Central India as lie south of the twenty-fifth parallel of latitude and west of the Central Provinces Conference. Marathi, Gujarati, Sindhi, and Kanarese are the principal languages.

The Bombay Annual Conference was organized out of portions of the South India and Bengal Conferences in December, 1892.

AHMEDABAD DISTRICT

Ahmedabad District (population 5,000,000) has an area of 30,000 square miles, and includes that part of the Bombay Presidency which lies north of the Cambay-Godhra Railway as far east as the town of Dakor, and thence north of a line extending in a northeasterly direction to the Mahi River, south of Sindh and Rajputana, and west of the Central India Agency, and including the peninsula of Kathiawar. One third of the district is in territory under British control, the remainder in the territory of native rulers. The prevailing language spoken in this district is Gujarati. The Ahmedabad District was formed out of part of the Gujarat District, which was divided in 1909.

Ahmedabad

Ahmedabad (population, 200,000) is the chief city in the northern division of the Bombay Presidency. It is 310 miles by rail from Bombay on the Bombay, Baroda, and Central India Railway, and 50 miles from the head of the Gulf of Cambay. The Hindus form about seventy per cent of the population. Next in importance and wealth are the Jains, who are the traders, merchants, and money-lenders, and who have many beautiful temples in the city. Ahmedabad is one of the most important cotton manufacturing centers in the world and is progressing rapidly.

Methodist Episcopal mission work was begun in 1881. The Presbyterian Church in Ireland, the Christian and Missionary Alliance, and the Salvation Army are at work in Ahmedabad.

Nadiad

Nadiad (population, 33,000) is on the Bombay, Baroda, and Central India Railway, 29 miles southeast of Ahmedabad. The town is the center of an extensive trade in tobacco and grain.

Methodist Episcopal mission work was begun in 1895. The Presbyterian Church in Ireland and the Salvation Army are at work here.

Missionaries: Carl H. Conley and Mrs. Conley, Rev. Alexander Corpron, M.D. (on furlough), and Mrs. Corpron, Rev. Frederick Wood and Mrs. Wood (on furlough). W. F. M. S.: Miss Ada Holmes (on furlough), and Miss Haney.

Institutions: Nadiad Industrial and Engineering Institute, Thoburn Memorial Hospital.

FREDERICK WOOD, Superintendent

During the year under review the Ahmedabad District has been in the charge of the Rev. John Lampard, in addition to his duties as superintendent of the Baroda District. On returning from furlough, October 14, I resumed charge under the appointment of Bishop John W. Robinson. Mr. Lampard did fine service, and his superintendency was greatly appreciated by missionaries and Indian workers alike.

War Conditions

At the beginning of the war there was no little criticism expressed by certain sections of the people of the failure of Christianity to permeate the civilized and Christian nations with its spirit as apparently evidenced by the outbreak of the war. This criticism is scarcely heard at all now. There is no doubt that
the war has profoundly stirred the minds as well as the hearts of the people. The more intelligent confess that the war was the result of Christian principles not being acted upon. The people are contented, and intensely interested in the world struggle, and devotedly attached to the King-Emperor and the British empire.

Inter-mission Relations

Except in one corner of this territory, and the part where our work is oldest, our field is untouched by other missions. This is by reason of inter-mission arrangements. In the oldest section, unfortunately, several missions are at work, and there is often friction. But the chief source of trouble is from the priests of the Church of Rome who are extremely energetic in their proselyting work, especially among the school children, and, by offers of clothes, candies, and money gifts, are using their best endeavors to close our schools. Inducements along these lines have a tendency to affect these poor people considerably. A priest disclosed to one of our preachers the reason for their intense activity and opposition. When expostulated with for encroaching upon our work, he replied that they could not allow the Methodist Church to invade holy Rome and carry on such aggressive work there without retaliation. Our preacher had heard nothing of our church in Rome, and came in all simplicity to ask me what we were doing in Rome to stir up the enmity of the priests. This reveals the fact that, as in the great war no part of the front is unattached, but all form part of the whole battle, so we are suffering here for the offensive in Italy. The discouraging part of it is that while the Jesuits have a full staff of missionaries and equipment for a small section of territory, we have, besides the superintendent, but one man who can give only part time to evangelistic work and a field several thousands of square miles in extent.

Work Among Young People

The work among the young people is growing in numbers and strength. Indian preachers have been specially set apart for Sunday school and day school work. This year, for the first time our village children took part in the All-India Sunday school union examination. Of 540 who appeared for this examination 435 passed, many with honors. This work is well organized.

In the villages mission day schools are a necessity for our people. In nearly every place there are government or municipal schools which are open to all, but the caste feeling is too strong to allow the children of the depressed classes to attend. We have fifty-three such schools, all elementary, few teaching beyond the third or fourth book, because family needs demand the services of all who can labor at all, and in the case of non-Christian girls early marriage forbids a large attendance of any but small girls. A large part of our district is in native states, and quite a large section is in the territory of the Gaikwar of Baroda. In that state we have no schools because the government has schools, and attendance is compulsory. But the following statement will show the difficulties in the way of education in this field: “The progress of education in Baroda (state) is not without difficulties. Compulsory education is not popular, as proved by the fines for non-attendance in 1914-15, amounting to nearly Rupees 49,000 ($16,333).” The British (Indian) government is keenly interested in the uplift and education of these people, and liberally assists us.
in this work, giving during the year $335 to twenty-eight of our schools which have been registered. Christian teaching is imparted in all our schools.

Self Support

The increase in self-support is very encouraging, notwithstanding that last year was a famine year, and in most parts of the district the crops were a failure; the collections amounted to $1,573.65, an increase of $91. A year ago this district led all others in India in the matter of proportionate giving. We are striving to lead all the churches up to complete self-support. All our preachers and workers are voluntary tithers.

Every year we are increasing the burdens and responsibilities which are being carried by the Indian preachers. It is gratifying to watch them develop. Owing to the size of the field and the paucity of missionaries, the district is divided into sub-districts, or "prants," each under a "prantputty," as the Gujarati sub-district superintendent is called. We are conscious of the fact that if ever India is to be won for the Lord Jesus Christ it must be by its own people. And we are bending every effort to do our part in developing a self-supporting, self-directing, and self-propagating church.

Industrial and Engineering Institute, Nadiad

This institution has been well and nobly served by Mr. Carl H. Conley, and under his administration it has reached a high state of efficiency, and has been classed by the government among the very best of the institutions of its kind, whether government, municipal, or mission. Mr. Conley goes on furlough early next year, and we are anxiously looking for a qualified man with the real missionary spirit to come and take up the work. Mr. Conley reports as follows:

The health of our lads has been much better than during the previous year. A dozen or so boys who were fighting tuberculosis seem to be greatly improved or entirely well. For this much credit is due to our beloved medical missionary, Dr. Corpron. Among the boys there was but one death, and that was of a little fellow who was at the time at his father's village home. Although cholera was very bad all about us during the hot weather, and twenty or more deaths occurred daily in the city, yet we had not a single case among the students, although one of our teachers, a fine young Christian, fell a victim to this awful disease.

Of the twelve graduates who went out this year two are employed as teachers, three are in a machine shop in Ahmedabad, two are employed as engine drivers, two as mission workers, one has gone to the Government Forestry Department, one teaches carpentry in our Baroda school, and one has work in a weaving factory. We have been asked to supply young men for several places, but were not able to fill all the demands.

The number of students has been increased by about twenty and there are yet many who ask, some of them very insistently, to be admitted. We are glad, indeed, that our Christian boys and their parents are getting more eager for education and industrial training, but we regret that we have not yet sufficient support to allow filling the institute to capacity.

As more than half of the old current work debt has been paid off during the year we feel we have great cause to rejoice, and if our hopes are realized,
next year will see us free from this burden, and in a position to begin a few of the many urgently needed improvements and developments. Greatly do we appreciate the help along financial lines rendered by friends on the field and in the homeland.

One of our Christian teachers has this year graduated from the Government Normal College, and a second has passed the first year course. We look forward to the day when we shall have a staff of well trained teachers, all Christians.

The government inspector called the other day and said that he noted progress and improvement in the work of the shops. The regular annual inspection has been postponed until January. The government grant on the primary school is already in and shows an increase over the previous year.

In spite of high prices we have made profits on our work in the shops and the sales have been unusually good, especially from the machine shop. With increased demands for our products and our trained boys, with many bright lads eager to enter the school, and with an increasing number of faithful friends in the homeland, we see every reason to be hopeful for the future.

Thoburn Hospital, Nadiad

The work being done and the good accomplished at this institution would cheer the heart of the good bishop for whom it is named, and who is held in such reverence and affection in this land.

Dr. Alexander Corpron, who is in charge, gives these figures for the year:

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<tr>
<td>Out-patients</td>
<td>12,861</td>
</tr>
<tr>
<td>In-patients</td>
<td>376</td>
</tr>
<tr>
<td>Operations</td>
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<tr>
<td>Major</td>
<td>69</td>
</tr>
<tr>
<td>Minor</td>
<td>846</td>
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<tr>
<td>Cataract extractions</td>
<td>99</td>
</tr>
<tr>
<td>Eye treatments</td>
<td>930</td>
</tr>
<tr>
<td>Surgical dressings</td>
<td>3,001</td>
</tr>
</tbody>
</table>

Around these figures the busy doctor could weave a great story of investment and achievement. Sufficient to say that his name has become a household word in all this countryside, and his fame has spread far and wide, and high and low, rich and poor, flock to receive treatment at his skillful hands. Many patients travel hundreds of miles for treatment.

He is greatly beloved and does not spare himself in any way. In this great work he is ably assisted by Mrs. Corpron and an English trained nurse. Every day a preaching service is held in the hospital attended by large crowds, and in this way the gospel is heard by many who would otherwise be ignorant of its message of spiritual healing. And by the hearers it is carried into the remote corners of our field, and thus prepares the way for the preachers. The influence of the hospital for Christianity in this district cannot be overestimated.

Dr. Corpron should have immediate relief. The work is too much for one man to carry alone. He has enough surgical work to occupy all his time, and there is urgent need for another medical missionary before a breakdown in the doctor's health occurs.

BARODA DISTRICT

Baroda District includes a large part of the territory of the Gaekwar of Baroda; it is bounded on the north by the Ahmedabad District, its southern boundary being
the Narmada River; it also includes the Panch Mahals, the eastern boundary of which is the Central India Agency. It covers about 6,000 square miles of territory. The Gujarati language is spoken. The total population of the district is 2,500,000. About four fifths of the population are Hindus, the rest being Mohammedans together with a few Parsees.

Methodist Episcopal mission work was begun about 1875. In 1895 the people began to turn to Christ by hundreds. The Gujarat District was organized the following year. The Baroda District was formed by the division of the Gujarat District in January, 1909. Other mission boards in this field are the Presbyterian Church in Ireland and the Salvation Army.

**Baroda**

Baroda (population, 125,000) is the capital of the native state of the same name. It is situated on the Vishwamitri River, 248 miles by rail from Bombay, and 60 miles southwest of Ahmedabad. There are many important buildings in Baroda including notable Hindu temples. Under the progressive and enlightened administration of the present Gaekwar, Baroda is rapidly becoming an important educational center, and is well equipped with hospitals.

Methodist Episcopal mission work was begun by William Taylor's local preachers from Bombay about 1875. The first missionary was sent there in 1888. No other mission board is at work here.

**Missionaries:** Rev. Royal D. Bisbee (on furlough) and Mrs. Bisbee (on furlough), Rev. Charles B. Hill and Mrs. Hill, Rev. Lewis E. Linzell (on furlough) and Mrs. Linzell (on furlough). W. F. M. S.: Misses Ethel Mae Laybourne, M.D. (on furlough), Mary E. Chislon, Dora L. Nelson (on furlough), L. A. Godfrey, E. Turner, and Helen E. Robinson (on furlough).

**Institutions:** Florence B. Nicholson School of Theology, Boys' Orphanage, Anglo-Vernacular, and Methodist Boys' High School. W. F. M. S.: Girls' Orphanage, Mrs. William Butler Memorial Hospital.

**Godhra**

Godhra (population, 30,000) is the headquarters of the Panch Mahals civil district of the Bombay Presidency, situated on the Godhra-Ratlam Railway, 288 miles from Bombay. Godhra is the center of the trade in timber and firewood extracted from the forests of the district and the neighboring states, and exported to the rest of Gujarat.

Methodist Episcopal mission work was begun in 1896. No other mission board is at work here.

**Missionaries:** Rev. John Lampard and Mrs. Lampard. W. F. M. S.: Misses Cora L. Morgan, Minnie E. Newton, Laura F. Austin, and Elsie Ross (on furlough).

**Institutions:** W. F. M. S.: Girls' Orphanage and Woman's Normal Training School.

**John Lampard, Superintendent**

Although the superintendent of the Baroda District has had, during the past year, the added responsibility of the Ahmedabad District during the furlough of its superintendent, involving the oversight of forty-three circuits scattered over several thousands of square miles of area, and consequent less thorough supervision, the statistical returns show that all departments of the work have been well maintained and some advances made. For this the other missionaries of the district and the good work of the Indian preachers and teachers are responsible, and to them the credit is due.

**Christian Community**

The end of the year shows an increase of 242 in the Christian community of the district which now numbers 12,085. There have been 730 baptisms, an increase over last year. Twenty-five Sunday schools with attendance of 571 have been added to last year's figures making a total of 212 and 7,059 respectively. There has been an increase of seven village day schools raising the number to sixty-seven with 1,529 pupils. The total contributions to the Indian Church have been increased by Rs. 815 making the total amount given Rs. 7,193 or $2,400.
Village Evangelism

The foundation of our mission work is in the villages, and converting the heathen and developing the religious and intellectual life of the village Christian must ever be our chief work. During the year, two months have been given to special evangelistic effort in every village where we have Christians, and in many where there are no Christians. The interest of the higher castes in the gospel message increases year by year.

Village Schools

This year special emphasis has been given to the development of village schools. We have done our utmost to improve the quality of teachers, and to open new schools in the numerous villages where we have Christian children who are without opportunity for learning even to read. Our chief difficulty in this direction is the keeping up of attendance. Often when, with much effort, a school of twenty-five pupils has been started and systematic instruction begun, the cultivating season, or some other opportunity for the children to earn a few cents comes along, and there is a stampede of nearly all the scholars, excepting the tiny ones. This difficulty we have endeavored to meet by establishing night schools at such seasons, and have met with a measure of success.

For the All-India Sunday school examination 643 boys and girls were examined in twenty-one different centers, and 484 passed, an average of seventy-five per cent. Our large boarding schools have taken part in this examination for many years, but only recently have we applied it to the villages. The examination is becoming increasingly popular, and is a substantial help in the developing of the religious knowledge and character of the Christian community. At the Baroda District Conference, which is to be held next week, four days are to be devoted to a teachers' training institute, where we hope to still further strengthen the matter of the teaching both secular and religious given in villages.

Educational Work

The boys' school at Baroda has had a good year. There are forty-four students in the high school and 129 in the primary, making a total of 173, of whom 137 are in the mission hostel. The health of the boys has been good throughout the year. An outbreak of cholera occurred in July when several lads were attacked, but only one succumbed; one other boy died suddenly in his own village home. These are the only losses by death. The parents of the boys in school are beginning to contribute toward the cost of their sons' education, and during the year under review $95 have been collected from parents who have boys in the hostels. Our great need in connection with these schools, is a modern well-equipped building. At present the classes are held in the church, where the rooms are too small and the accommodation generally unsatisfactory. Over ninety per cent of the boys in these schools are from the Christian community, and it will be easily understood what an important influence they will exercise in future years throughout Gujarat Methodism. During the year two boys have gone to the theological school, one graduated at the Baroda Normal school, two matriculated at the Bombay University, one has gone to take training as a compounder in a mission hospital, and another has passed his drawing examination gaining admission to the School of Arts, Bombay.
Florence B. Nicholson School of Theology

There have been forty-two men and thirty-two women students during the year. At the recent commencement eight men and two women graduated. This institution is of growing importance and usefulness in the general machinery of the mission, and is enabling us, year by year, to replace unqualified and otherwise unsatisfactory workers by fine, zealous, well-trained young men and women. In addition to their studies the students are given much practical training, which includes preaching in the bazaars of the city of Baroda and the villages round about; and the conducting of twenty Sunday schools. They have also done excellent work in hundreds of villages going out in groups of four or five, preaching and singing the gospel. The Rev. R. D. Bisbee, who has had charge of the institution for the past five years, has just left for furlough in America, and the Rev. L. E. Linzell, who has been associated with the work of the Baroda District for many years past, and who has just returned from furlough has taken charge. While in America Mr. Linzell obtained substantial financial help for all departments of the work of the district.

The Woman's Foreign Missionary Society schools at Godhra and Baroda have been maintained at high efficiency during the year. The female training college at Godhra continues to make progress, and the third year which the government tentatively sanctioned a year ago has now been made permanent, thus evidencing government's appreciation of the work done. We still greatly need a school building. In Baroda the girls' primary and high schools continue to prosper, the numbers of last year being fully maintained, and the teaching staff strengthened. The matter of greatest congratulation in connection with these schools is that the money has now been sanctioned for the long-waited-for school building. Plans and estimates are at hand, and we are hoping that the foundation stone will be laid during our Annual Conference in January, 1917.

General Educational Data

Our institutions are run under the direction of the principal, subject to the Bombay Annual Conference; and we do not have a Board of Trustees.

Our immediate needs are a modern equipped school building, capable of housing both boys' schools. At present the schools are held in the Baroda Methodist Episcopal Church. The rooms are altogether too small for classrooms, and the building was never intended to meet the conditions of a modern school, either from the sanitary or pedagogical standpoint. Such a building will cost $25,000, including the site; and no more worthy memorial building could be erected on the mission field.

The value, $26,000, shown against the Methodist Boys' Primary School is the value of the hostel and missionary bungalows connected with the work, on which a debt of $6,000 exists. To sum up this feature, we have this indebtedness on the hostel and have no school buildings in Baroda for the two boys' schools. The Woman's Foreign Missionary Society are now erecting a high school for girls to cost about $20,000. Because of the war, we can expect no financial aid from the British government.

While non-Christian lads are found in our schools, over ninety per cent are the children of our Methodist people for whom we have the greater obligation, since our Christian community in Gujarat is illiterate.
Heence the importance of these schools to the evangelization of Gujarat cannot be over-estimated. Remember that we are adding to this illiterate Christian community by over 1,000 souls a year; and you do not need to be impressed with the grave dangers, which an illiterate church must perforce run, in becoming a prey to superstition or division, and the impossibility of it rising above the low moral level of the class from which it has sprung. The only hope lies in Christian education if this indigenous Methodist Episcopal Church in Gujarat is to play its part in the conversion and regeneration of India.

Medical Work

The women’s hospital, Baroda, has had an excellent year with 430 in-patients, 5,842 out-patients, and $260 received in fees. The doctor in charge has also rendered valuable aid in connection with cases of sickness in the boys’ and girls’ schools at Baroda. It is a matter of greatest regret that no doctor can be found to relieve Dr. Laybourne when she goes on furlough shortly, thus making it impossible for us to keep the hospital open for women’s work. In view of this, and of the fact that government is ever requiring more hospital accommodation for sick and wounded soldiers, both European and Indian, the Woman’s Foreign Missionary Society missionaries of the Conference, with the sanction of the Home Board, have offered the use of the hospital till the end of the war to government.

General Statement

During the past year, beyond the increased cost of a very few commodities used by our Christian people, little effect of the war has been manifest. The excitement of the first year has died down, and there is not much interest apparent among the village people; educated people in the larger towns and cities follow the course of events with more interest.

Our missionaries have met the missionaries of other societies working in the Gujarat and Kathiawar Missionary Conference twice during the year, and there is helpful cooperation in the matter of producing literature, joint language examinations, etc.

One of our missionaries, Rev. C. B. Hill, is a member of the Bombay Provincial Ministry Council, and I am a member of an evangelistic committee appointed by that body. Our missionaries all take the interdenominational language examination.

Our institutions have all been referred to in my report, but it might be added that we have now a fairly efficient machine, which makes it possible for an intelligent village boy or girl brought to Christ through our agency, to come through our schools of various grades to a college education, or to efficiency in some mechanical pursuit, this latter through the agency of the Industrial and Engineering School at Nadiad.

A member of the Viceroy’s Council some time ago wished to bring in a bill pledging government to some definite effort for the uplift of the depressed classes. Sanction was not given to the introduction of this bill, but government promised to institute inquiry in the matter. A government circular was issued to a number of missionaries as well as government officers, asking for full information as to what was being done for the depressed classes by various missions, and also asking for suggestions for the further amelioration of the
condition of these people. The reply to this circular enabled me to give a full statement of not only what we as a mission have been doing, and are doing for the uplift of the depressed classes among whom we work, but also for a statement of abuses which they suffer at the hands of petty officials and others, and suggestion of various remedies.

The native church in this district is making steady progress in the matter of self-support and of self-direction. The increase of contributions from the native church as shown in the preceding report continues, last year showing an increase of thirteen per cent on the previous year's contributions. With regard to the matter of self-direction the fact of my having the Ahmedabad District added to the Baroda District necessarily largely reduced the amount of personal supervision I could give to the work of the preachers in charge of circuits. I have been gratified with the way in which, generally speaking, these men discharged their larger duties, and kept up the work.

BOMBAY DISTRICT

Bombay District includes all the work in the city of Bombay and surrounding country; also a few centers in the northwestern part of the Bombay Presidency, near the delta of the Indus River, including Karachi and Quetta Circuit in British Baluchistan. Work is carried on at Chaman on the very borders of Afghanistan. The district is widely scattered, stretching over a territory of about twelve degrees of latitude. The extreme stations, Igatpuri and Chaman are 1,400 miles apart by ordinary routes of travel.

Bombay

Bombay, the "Eye of India" (population, 1,000,000), is the capital of the Bombay Presidency and the principal seaport of West India. It is situated on an island which is one of a group lying off the coast of the Konkan. The island of Bombay is united with the larger island of Suwette, and also with the mainland by many causeways. It has an area of twenty-two square miles. For beauty of scenery and advantages of position, Bombay is unsurpassed by any city of the East. In front of the city is a wide harbor, studded with islands and dotted with native craft and steamers from many ports. The houses are well built and the broad streets of the city are ennobled by public buildings. There is a great variety of national types in Bombay and there are many industries incidental to the active life of a great seaport. Next to New Orleans, it is the largest cotton-exporting center in the world. Scores of cotton mills are in prosperous operation. The Improvement Trust is transforming the city. New docks to cost some $20,000,000 are under construction.

Methodist Episcopal mission work was begun in 1871. We have organized work in five different languages and four church buildings. Other mission boards at work here are the American Board (Congregational), the Missionary Settlement for University Women, the Church Missionary Society, the Society for the Propagation of the Gospel, the United Free Church of Scotland, the Wesleyan Methodists, and the Zenana Bible and Medical Mission.


Karachi

Karachi (population, 200,000) is the capital of Sind and the headquarters of the district of the same name. It is situated at the extreme end of the Indus Delta, near the southern base of the Fb Mountains, and close to the border of Baluchistan. Karachi is 933 miles distant from Bombay by rail and about 700 by sea. There are about 80,000 Mohammedans, 60,000 Hindus, and over 6,000 Christians. Owing to the value of the Indus as a channel of communication the development of great irrigation projects along this river, and building of great trunk lines of railway, Karachi is now the second port of importance on the west coast of India, and is the chief grain-exporting city of the Indian Empire.

Methodist Episcopal Mission work was begun in 1876. The Church of England also has work here.

Missionaries: Rev. George Eldridge and Mrs. Eldridge.
Quetta

Quetta (population, 30,000) is the capital of British Baluchistan, situated in the Bolan Pass, the pathway from Persia, Afganistan, and Western Asia to India. An old mound which was thrown up by Alexander the Great on his famous march to India is still used as a fort.

We have a beautiful English church property at Quetta and an organized vernacular church. Work has been opened at a number of centers in this part of the district.

Mr. James Cumming, L.E., is the pastor of the English Church and gives general oversight to the vernacular work.

POONA DISTRICT

Poona District includes all English and vernacular work in an area extending from Lanowlee to Kopargaon, a distance of two hundred miles and including seven circuits. This is the Marathi country. The Marathas are a virile, independent, haughty race, who have been subjected but never conquered.

Lanowlee

Lanowlee is an important town on the Great Indian Peninsular Railway, eighty miles from Bombay. It has a fine climate, and an elevation of two thousand feet. Methodist Episcopal Mission work was opened here in 1875.

Poona

Poona (population, 154,000) is called the “Queen of the Deccan,” and is 120 miles from Bombay on the Great Indian Railway. It is the headquarters of the Poona civil district, and for several months of the year the capital of the Bombay Presidency, and the residence of the Governor and his staff. It is the terminal of the Southern Maratha Railway, and the city extends for a mile and a half along the banks of the Mutha River. Poona is an important center of trade and industry; considerable weaving is done. There are many government and private schools in the city, besides two colleges. Poona has ever been the heart of the Marathi country—the center of everything that pertains to the Marathi people, and is generally regarded as the most influential Brahmanical city in the empire. Methodist Episcopal Mission work was begun in 1872. Other mission boards at work are the Church Missionary Society, the Free Church of Scotland, and the Scottish Mission (Church of Scotland), and a Zenana Bible and Medical Mission.

Institutions: Marathi Boys’ Orphanage and School, Training School for Preachers. W. F. M. S.: Anglo-Indian Home for Girls (Taylor High School for Girls has been amalgamated with the Anglo-Indian Home); six lower grade vernacular schools—three for boys and three for girls.

Telegaon

Telegaon (population, 4,000) is on the Great Indian Peninsular Railway twenty-three miles from Poona. Like Poona it is 1,900 feet above the sea, and has a good climate. It is an important strategic center with a large number of surrounding villages and about 2,000,000 people to be evangelized.


Pantamba and Kopargaon

These are important places, 150 miles from Poona where a break has occurred among the Marathi people. Christian communities occupy sixteen villages.

W. H. Stephens, Superintendent

I have just returned from a tour of the villages, and am in no mood to write a short report. I would like to write a book.

Outstanding Evidences of Growth

Our work is growing not merely in numbers, but in Christian character and Christian vision. I never realized this so much as during this tour when I met nearly all of our Christian people. Not at any time was I approached for pecuniary aid. This means much in view of the fact that our Christians are very poor. There is poverty in India for which a new word must be coined.
if it is to be properly described. Here it reaches abysmal depths. Most of India is in debt. Only the money-lenders are free. I have just received two promissory notes from an esteemed Christian—notes which are now canceled, but which show where the money was borrowed at seventy-five per cent. I am keeping these notes as curios to show the home folks that they may see how deep is the hole into which these poor people are drawn when they are in debt. During the last few days I have stood before congregations where every member was in debt. Bullocks have died, seed corn must be purchased, and new demands are made on the people, and yet no man has said, "Sahib, I need assistance."

Our people are beginning to realize their duty in respect to self-support. They are developing in manliness, and are ceasing to look toward the missionary pocket. Our people are not beggars, but to them the white man from the west has boundless wealth, and according to his preaching he ought to hand over some of it to his Indian brother. Some of the churches of India are already standing on their own feet, but it will be a long time before they will be able to entirely care for themselves, and push the work into the teeming regions beyond.

People from a village came to me and said, "Sahib, we must have a school at once." I hear this very often, but I said to this particular village, "You will get a school when you pay half the expenses." The school is there, and the village is paying half the running expenses. This is a new Christian community and is starting right.

Education

The Anglo-Indian Girls' Home in Poona has had an unusual year. Fine new dormitories will be formally opened within a month. The cost was $22,000, (over Rs. 60,000). This amount has been paid, and was all raised in India. The only debt on the new property is $2,000, on the site and original bungalow—site and house are worth $5,000—so we add about Rs. 80,000 worth of property to our Poona plant.

Another important Poona transaction is the purchase of new property for the orphanage and training school and missionary's home. We have had our eye on this property for years, and were willing to pay Rs. 25,000, but the owners wanted more. We moved out and stayed out for several years. Then the property was improved, the ceilings were made higher, and the place looked as good as new. Remodeling cost Rs. 6,000. This year we bought it for Rs. 21,800, including the cost of transfer. This seems like a dream to me and I am afraid I will wake up. I do not know how it was done, but think it one of the good things that have grown out of the tragedy of war. House-owners just now want money more than land.

The new property affords a site and dormitories for the Marathi Training School, and in the coming property campaign we are sure to have this listed as one of the important things for which provision is to be made. We believe we will be generously dealt with, since we have done much to help ourselves, and have much to show in this direction. The training school is one of the most important institutions in the Marathi country, and no part of our work among the non-Christian people needs to be kept at the highest point of efficiency more than our training schools. For from these go out trained workers—
people of the soil—into towns and villages to reach their own people, a work for which they are far better suited than the most highly trained western missionary.

The orphanage and boarding school at Poona are feeders for the training school, and we report progress in all our institutional work.

Our Staff versus Our Field

There were only three European male missionaries on this district last year, and at the beginning of the year one of these was removed, leaving us so handicapped that I have no words to describe the feeling of depression and grief which overwhelmed us as we looked over great fields white unto the harvest, and no harvesters. To daily listen to cries that cannot be answered, to every day meet great needs that cannot be supplied, to have to go over great fields, and see what cannot be done, these are the hardest things the missionary has to bear.

Plague

That terrible scourge which for the last twenty years has devastated India, now striking a deadly blow here, and then moving to some other center and destroying the population in droves—has again come into Poona, and at this writing is still here in epidemic form. It is not as bad as it was a few years ago, when in five months it carried off about 12,000 of the city population—about ten per cent of the entire population. This time the death rate from plague reached eighty a day. Schools had to be closed and a panic set in among the shop-keepers, and we had difficulty in getting grain supplies for the school and orphanage. Thanks to the fact that our new orphanage property is situated outside the city, we did not lose a boy, neither did the plague get into the school.

It is always a time of anxiety for we are connected with the plague area by so many lines, but continual vigilance and cleanliness have saved us.

Cholera

At the far end of the district we had trouble from cholera, and the families of some of the workers suffered greatly.

I might mention one case to illustrate what tearful damage these epidemics do when they get fairly started by the fact that one of my workers lost eight members of his family within a few days by plague. We can get used to anything, and we have become accustomed to a journey which leads us through cholera, plague, or any other visitation peculiar to this part of the world, but we pray that we may never become accustomed to heathenism—and that long residence in the shadows of it may not blunt that terribly shocked feeling which came to us when we first looked this terrible evil in the face.

The War

We are continually reminded that we are part of an empire in the greatest war of its history. Yet it is wonderful how very little this affects our daily program of work.

The people were never more accessible, and in the villages the question of war is not discussed. Here in Poona where our institutions are, and where many must be fed and cared for, we feel the pinch a little more, because of increased prices, but this is a very little matter in the sum of the great sorrows which overshadow the whole world.
CENTRAL PROVINCES CONFERENCE

The Central Provinces Conference includes the Central Provinces with their feudatory states, the southern part of Central India, the province of Berar, and a strip along the northern and eastern border of Hyderabad state.

The population within the bounds of the Conference is about fifteen millions.

The Mission Conference was organized in January, 1905, by joining together the Central Provinces District of the Bombay Conference and the Godavari and Raipur Districts of the South India Conference. It was organized into an Annual Conference by Bishop J. W. Robinson, February 27, 1913, in harmony with an enabling act of the General Conference of 1912.

JUBULPORE DISTRICT

Jubbulpore District includes the civil districts of Jubbulpore, Narsinghpur, and Balaghat. The northern part includes the junction of the Vindhyan and Satpura ranges of mountains. Jubbulpore forms part of the great watershed of India. The main line of railway from Bombay to Calcutta runs through the district.

Methodist Episcopal mission work was begun in Jubbulpore in 1874. In addition to work among Hindus and Mohammedans work is carried on among the Gonds and other aboriginal tribes.

Jubbulpore

Jubbulpore (population, 100,000) is the headquarters of the civil district of the same name, situated 616 miles from Bombay, on the Great Indian Peninsula Railway, and 733 miles from Calcutta by the East Indian Railway. The city is situated in a rocky basin surrounded by low hills. It ranks as the second city in the Central Provinces. Jubbulpore includes a cantonment of troops with a population of over 13,000. It is an important commercial and industrial town.

Methodist Episcopal mission work was begun in 1874. The other mission boards at work here are the Church Missionary Society, the Church of England Zenana Mission, the English Wesleyans, and the Foreign Christian Missionary Society.


W. F. M. S.: Misses E. Lahuna Clinton (on furlough), Helen Brethorst, Lydia S. Pool and Mrs. Alma H. Holland.


Narsinghpur

Narsinghpur (population, 12,000) is the headquarters of the civil district of the same name. It is situated on the Great Indian Peninsula Railway, 564 miles from Bombay. Hand weaving, dyeing, and bookbinding are important industries.

Missionary work formerly conducted by Swedish missionaries was transferred to the Missionary Society of the Methodist Episcopal Church in 1891. No other mission boards are at work here.

Missionaries: Rev. F. D. Campbell and Mrs. Campbell, Rev. Henry C. Scholberg (on furlough) and Mrs. Scholberg (on furlough).


Baihar

Baihar is the headquarters of the tahsil of the same name, in the Balaghat District, situated in the Satpura Hills, one hundred miles south of Jubbulpore.

Work was first started here in 1893, by the Rev. J. Lampard, and it became a part of the Methodist Episcopal Mission in 1906. No other Mission Board has work within the district.

Missionaries: Rev. T. Williams (on furlough) and Mrs. Williams (on furlough).

Institutions: Boys' School and Orphanage, Girls' School and Orphanage.

Balaghat

Balaghat (population, 6,000) is the headquarters of the civil district of the same name. It is situated on the Jubbulpore-Gondia branch of the Bengal and Nagpur Railway, 142 miles south of Jubbulpore.
The district contains 1,075 villages and the people are chiefly agriculturists. Manganese mines are being worked near Balaghat. Mission work was begun by the Rev. J. Lampard in 1894 and it became a part of the Methodist Episcopal Mission in 1906.

D. G. Abbott, Superintendent

Effect of the War

Jubbulpore is a military center and the people have not been ignorant of the great war. The large gun-carriage factory has been turning out material for the front and has furnished employment for a large number of laborers: troops, both European and Indian, have been coming and going and the sick and wounded have told their stories. People generally have felt the stress of high prices, but through all there seems to exist, among both Europeans and Indians, a feeling of security, and expressions of loyalty to the government have come from all classes. A number of our native Christian young men have been at the front, and in many of our churches the congregations sing "God Save the King" at the close of the Sunday service.

Changes in the Missionary Staff

Soon after Conference five foreign workers of the district left for furloughs—the Rev. H. C. and Mrs. Scholberg and Miss Clinton left for America and the Rev. T. and Mrs. Williams went to England. The Rev. O. M. Auner was transferred to Raipur District. In place of these six, three others came—Rev. and Mrs. F. D. Campbell from Raipur District were appointed to Narsinghpur, and the Rev. G. B. Thompson of West Wisconsin Conference was appointed to the English church, Jubbulpore. The staff of eleven was thus reduced to eight whose responsibilities were necessarily increased.

Entertaining the Central Conference

The Central Conference met in Jubbulpore in January, and while the entertaining of such a large number of guests meant much time and hard work for the local missionaries, we were repaid in meeting the many missionaries from other Conferences and in having the Jubbulpore people enjoy the feast of good things provided by the program.

Cooperation with other Missionary Societies

There are four missionary societies working in Jubbulpore and there is frequent exchange of thought regarding different phases of the work. There is little friction or overlapping. Questions relating to exchange of workers, and other matters relating to comity have been discussed with frankness and good will. Owing to financial stringency caused by the war the union convention or camp meeting has not been held this year, but there have been union meetings and occasional exchange of speakers. The Balaghat church building is used by the Church of England for their services which are held at intervals, and at present the church is being used by the Scotch missionaries who are temporarily conducting their college work in Balaghat to escape the ravages of the plague in Nagpur.

Inter-missionary meetings were held in Jubbulpore in September and missionaries belonging to about a dozen different societies working in the mid-India area were present. One day was given to the Missionary Educational Union, one day to the Mid-India Missionary Association and two days to the Mid-
India Representative Council of Missions. In all these organizations our missionaries take an active part. A Methodist missionary is secretary of the association above mentioned and another is chairman of the council. The National Missionary Council met in Jubbulpore, October 27-31, and all local missionaries whether members or not had the privilege of attending its sessions.

Education

The high school at Narsinghpur, the only Methodist high school in the Conference, has an attendance of about 250 and is doing good work. Two of the six who passed the matriculation examination this year were Christians, and one of them is now teaching in the middle school. Since this school has been adopted as the model school for the civil district it is incumbent upon us to meet the requirements of government as to staff and equipment, and the principal, F. D. Campbell, has no easy task in his work as financier and manager. A new science room with proper furniture and apparatus is listed by Science Inspector as urgently needed. A new and separate hostel for the small boys should be provided at once and a new house for the headmaster is greatly needed. Friends could help much by sending support for boys or teachers.

The Thoburn Biblical Institute graduated four men and three women in May, and eight men and five women entered at the opening of the school year in July. The total enrollment is now thirty-two. This is a Conference institution and there are students in attendance from all the districts. The graduates each year are in demand and while many more could be taught with the present staff, applications have had to be refused for lack of scholarships. The students conduct Sunday schools, preach in the weekly markets, and spend some time during the summer vacation helping the village preachers in evangelistic work. We are hoping for money for new buildings and we plead for more endowment for scholarships.

The Johnson Girls' School, Jubbulpore, has high school classes, and two girls will appear for their matriculation examination in March. Fifty-five girls are enrolled in the middle and high schools, 161 in the primary school and thirty in the teachers' training school—a total of 246. The managing of these schools with the responsibility of the orphanage requires three missionaries and we are hoping that Miss Pool and Miss Brethorst will soon have assistance.

Orphanages for boys and girls at Baihar provide homes for a number of Gond children who are being educated in the mission school. Support for this work has been received largely from England for many years but the present war necessitates our appealing to America for assistance.

The primary schools in Baihar and Balaghat Circuits have a large attendance and the government grants for four of them have been increased. The Garha Girls' School and other smaller schools in the district for both boys and girls open the way to the homes of the people and make it possible to influence greatly the lives of the children.

Epworth Leagues and Sunday Schools

Epworth League chapters are maintained in eight different centers and three Junior Leagues are doing much for the younger boys and girls. Sunday schools are conducted by all the paid workers and also by some who do secular work. There are about 3,500 in these schools. The Home Sun-
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day School Board very kindly provides salary for a district secretary who visits from time to time all the workers of the district. Copies of "Lessons for Village Sunday Schools" prepared by Mr. Annett of the India Sunday School Union, are now provided for all the workers and as the book is in Hindu it will be valuable to the teachers and will mean greater efficiency in the work.

Temperance Society

A temperance society in which Hindus and Mohammedans unite with the Christians holds regular meetings in our church in Gadawara, and the subject of temperance is receiving increased attention throughout the district.

English Church

The only English church organization in the Conference is in Jubbulpore. Rev. G. B. Thompson, the pastor, arrived from America the middle of February and at once took up his work. The Sunday school, the Epworth League, and the recently organized Junior League are all doing much for the young people, and the attendance at the services is evidence that the pastor knows his people and is helping them.

Self Support

There is a growing conviction that tithing should be more generally practiced. The question was discussed in District Conference, and one of the Indian members moved that hereafter each worker should state in his annual report whether or not he tithes. Being the last day of the session there was little time for discussion and the question was lost by a few votes but the interest manifested was encouraging. Two churches, for some months, have paid the salaries of their pastors. One has been paying about two thirds of its pastor's salary and the other has been paying about one third, while the English church has raised more for pastor's salary than it has for several years past. The English church also gave its Passion Week offering of $25 for village evangelistic work. The Boards of Stewards raise the money for the pastors.

An item of self-support is furnished by Mr. Williams, as follows: "This was my first visit to Tirgnaw since last April and as we alighted from our cart the first thing to attract my attention was a very neat and attractive looking little house situated at the entrance of Lachman's compound. It certainly was not there on my previous visits. After greeting Mr. Lachman and his wife, I inquired, 'To whom does this belong?' Try and imagine my surprise when this dear child of God made answer, 'It is a house of prayer which I have made for the use of the Christians.' For some time past our hearts have been cheered by evidences that our Christians are beginning to feel their responsibility and are trying to help solve some of the problems of self-support, but I must confess, that in my most sanguine moments I had not imagined that any of the little groups of Christians for whom I am responsible would ever erect for themselves a house of prayer. Not a word had been said to me about it, but here it was not a castle in the air but a real substantial prayer room. What joyous surprises the Master has for us!"

Evangelism

The month for prayer and special evangelistic effort was observed throughout the district with encouraging results. In Jubbulpore the Woman's Foreign
Missionary Society missionaries with some of their helpers and a number of the older girls from the school had a part in the work and large numbers heard the gospel.

The students during the summer vacation held meetings in 177 villages. The following from one of the students will indicate the interest taken in the work. "We preached in forty-one villages and sold sixty-seven gospel portions. Truly this is a great work! When we proclaimed the good news in the villages many people listened with attention, and the thought came into my heart, that if arrangements were made for preaching the gospel in the whole world as you arranged for it to be preached in these villages then the Word of our Lord as recorded in Matthew 24. 14 would be very quickly fulfilled. By working these days I have gotten a new heart and I know that Jesus has chosen me for his work."

Summer School

The summer school and District Conference have just recently been held in Jubbulpore and there was evidence that the workers received valuable help. There were many expressions of appreciation for the help received and a general request for a similar program for next year. The program consisted of Bible study, teaching methods, papers on practical topics, the daily study of "The Spirit Filled Life," by John McNeil, lectures and sermons. The following names which were on the program will indicate that we were fortunate in securing special speakers—Bishop Warne, Bishop Robinson, Commissioner Booth-Tucker, Rev. B. T. Badley, Rev. J. H. Smart of North India, Rev. F. Kingsbury of Bangalore and others.

KHANDWA DISTRICT

Khandwa District includes all of Nimar civil district and part of Kandesh north of the Tapti River, with the western boundary not definitely fixed. The population, including the state of Makrai, is 406,092. At present there are three large circuits, Khandwa, Burhanpur, and Pandana, in each of which there is room for at least ten good-sized circuits. The Roman Catholics are in Khandwa Circuit with a strong force. The Methodist Episcopal Church is the only evangelical denomination at work in the district.

Khandwa

Khandwa (population, 25,000) is the headquarters of the Nimar civil district, on the Great Indian Peninsula Railway, 353 miles from Bombay. It is at the junction of the two great roads leading from north and west India to Deccan. In the twelfth century Khandwa was a great seat of Jain worship. It is a center for the exportation of cotton. Methodist Episcopal mission work was begun in 1880.

Missionaries: Rev. Herman Guse (on furlough) and Mrs. Guse (on furlough), Rev. Carl C. Herrmann and Mrs. Herrmann, W. F. M. S.: Misses Josephine Liers and Cornelia H. A. Gruenewald (on furlough).

Institutions: Boys' School and Orphanage. W. F. M. S.: Girls' School and Orphanage.

Burhanpur

Burhanpur is the largest town in our district. It was once the capital of Kandesh, 210 miles east of Surat, with a population of about 35,000. It is on a high bank of the Tapti River, surrounded by a rampart of brick, and has in the center a palace of brick known as the Red Fort, built by Akbar, who adorned the town with marble halls and a mosque and gardens now nearly in ruins. It was formerly a city of great importance, noted for manufacture of gold and silver brocade, silks, cotton and muslin, which is still carried on, although not extensively. Under the Moguls the city had an area of five square miles. The Methodist Episcopal Church began work in Burhanpur in 1887, having purchased the present property from Ernest Ward, of the Free Methodist Mission, or as they call themselves, "the Burhanpur Faith Mission."

C. C. Herrmann, Superintendent
Our Staff

We are grateful for the spirit of harmony and cooperation that has existed throughout the year among our forces. The Lord has helped and blessed in every department of the work. We are still waiting for a married missionary for the important city of Burhanpur. A lady doctor under the Woman's Foreign Missionary Society is most urgently needed in this vast city for work among the numerous zenanas, where no man can enter and where medical help is so necessary. Miss Liers has carried the double work of the Khandwa Girls' School and Orphanage and the zenana work of Khandwa and Burhanpur cities. Miss Ruggles will be with us during the next year to help carry forward this important work. During the year we have increased our force of Christian workers by eighteen, which has enabled us not only to occupy all the places where we had established work but to open several new and important places.

Educational

Our village schools have increased by five and we have seventy more scholars than a year ago. In the annual government examinations the Khandwa Vernacular Middle School, had exceptionally good results. Out of the fifty-nine boys who took the examination, fifty-six passed and were promoted. The masters in this school are all well qualified for the positions they fill. The government inspector of schools at his last visit expressed his satisfaction with the staff and the work done. However our present school building is absolutely inadequate for the number of boys attending. We are looking forward to the time when we shall have a suitable building, which we can turn into an Anglo-Vernacular School. Besides this intensive educational work throughout the district, we have sent eight boys to our Anglo-Vernacular Middle School at Narsinghpur who are preparing for high school at that place. Four of our young men with their wives are in the theological training school at Jubbulpore, one is in the theological seminary at Bareilly, and another young man who passed his high school work at Narsinghpur in April is now in our Lucknow Christian College. We are very happy that our boys and young men are eager for a higher education. We have tried to hold before them the standard that the very best education was not too good for the Lord's service.

Evangelism

This is the work for which we came to India, and which we have tried to keep before us during the three years that we have been on this district. We have labored and prayed most for this one thing. We believe the Lord is leading in this important work. We have had 171 baptisms during the last year. This number would have been much larger had the rains not hindered us from touring the last few months during the fiscal year. There are several hundred now waiting to be either baptized or instructed for baptism. The preachers in charge of all three circuits have had urgent requests from villages to come and open work. One incident is specially worthy of mention. Representatives of twelve villages came to the pastor of the Khandwa Circuit and urged him to send teachers or preachers to them that they might be instructed in the Christian religion. They want to learn of Christ and they want their children instructed. Thus far we have not been able to meet this call. With careful guidance, with consecration and much prayer on the part of the missionaries and Indian workers
we believe that we are face to face with a great mass movement towards Christianity in this district.

Self Support

Unless our Indian church strives to become self-supporting it will be almost in vain that we labor in India. But our Indian church out of her poverty is pushing ahead. Our church at Khandwa entirely supports its pastor. The churches at Burhanpur and Pandhana are much weaker, yet they are doing nobly what they can. The summer school work was most encouraging. Dr. and Mrs. Felt of the Nagpur District were helping us and one evening Dr. Felt preached on tithing. At the close of the sermon the meeting was thrown open for discussion and testimony of this important topic. The missionaries and the Indian pastor of the Khandwa church spoke of what a great blessing tithing had been to them. When the latter had finished we knew that we had reached the limit of our tithers. We prayed that the Lord might touch some hearts in this meeting to pledge themselves to tithing. One by one the local preachers and exhorters of the Conference arose and confessed that they had not been tithing. They also spoke of the troubles and trials in their own heart life and in the work. One by one they pledged themselves that from henceforth they would render unto the Lord the full tithe. Out of thirty who spoke twenty-seven pledged themselves to tithing. The good example our workers are setting is spreading into the villages. Many of our village Christians have promised to give to the Lord's cause at least as much as they gave to the Hindu priests before they became Christians. Some have pledged from five to ten rows of grain at harvest time. This grain is set aside and will be collected by the preachers when harvest time comes.

Statistics

Our statistical report shows the following increases. Our church membership and Christian community has grown from 1,306 of last year to 1,661, an increase of 355 members. Last year seventy-five baptisms were reported while for this year we have 171. In Sunday school work we have another record year. Last year thirty-six Sunday schools were reported with 903 scholars. This year we have fifty-six schools with 1,603 scholars. We have urged our preachers in charge, as well as all other workers, that special stress should be laid on Sunday school work. India's masses are as children and must be taught as children. I find that the usual adult in India is quite as much interested in pictures and simple illustrated Bible stories as the child. Our Epworth League has now 150 members, an increase of thirty-eight over last year, and the Junior League has six chapters, an increase of five chapters with a membership of 144, or an increase of eighty-nine. Ministerial support and all benevolent collections have likewise had a good advance. Last year Rs. 624/3/0 were reported. This year we have Rs. 784/3/0, an increase in all collections of Rs. 160.

Property and Equipment

While we can show increases and advances in every other department, we regret that in property and equipment there has been no advance. We most urgently need at least fifteen village schools or chapels. These places should be so built that part of the building can be used for the preacher or master and
part for school purposes, or for a place to hold religious services for the Christian community. We also need suitable church buildings for Burhanpur and Pandhana. At Khandwa we need a new school building for the vernacular middle school. There is a growing demand that this school should be turned into an Anglo-vernacular middle school, and the new building should be so constructed that at any time it could be used for that purpose. With this new building we will need the necessary school equipment. Any of the above buildings would make a magnificent memorial to any donor who wishes to perpetuate his name in India for the sake of Jesus Christ.

**NAGPUR DISTRICT**

Nagpur District embraces the greater part of the Marathi-speaking section of the Central Provinces Conference. The actual territory in which the Methodist Episcopal Mission is at work includes a triangular section of about 90,000 square miles, with a population of about 6,000,000.

Besides the Methodist Episcopal Mission, the other Boards represented in this district are the Scottish Episcopal Church, the United Free Church of Scotland, the Free Methodists, and the American Christian Alliance.

**Nagpur**

Nagpur (population, 130,000) is the capital of the Central Provinces. It is situated on the Great Indian Peninsula Railway, 520 miles from Bombay, and on the Bengal-Nagpur Railway, 701 miles from Calcutta. Of the population about eighty-five per cent are Hindus and there are 4,000 Christians. Nagpur is the leading industrial and commercial town in Central India, and carries on trade principally with Bombay. It is a prominent educational center.

Methodist Episcopal mission work was begun in 1874. The United Free Church of Scotland is also at work in Nagpur.

**Kampti**

Kampti (population, 10,000), ten miles from Nagpur, is the cantonment for the capital. Several rich manganese mines are located a few miles from Kampti. Methodist Episcopal work began in 1874, and in 1889 the school and church property of the United Free Church of Scotland were transferred to the Methodist Society.

**Basim**

Basim (population, 14,000) is in the southern part of the province of Berar. The town has an altitude of 1,758 feet above the sea level. It contains several ginner factories and a printing press. Its importance as a base for extensive evangelistic work is recognized by all, though it suffers the disadvantage of being forty miles distant from the railway.

The mission work now carried forward by the Methodist Episcopal Church was started by independent missionaries in 1884. It was transferred to the Missionary Society of the Methodist Episcopal Church in 1895.

**Hingoli**

Hingoli is a town situated in the northern borderland of the Hyderabad (Deccan) state. It is 30 miles south of Basim and about 170 miles southwest of Nagpur. It is the center of a huge circuit of 30,000 square miles and about 80,000 people who speak chiefly the Urdu and Hindustani.

Methodist Episcopal mission work was begun there in 1903. It first became a mission station in November, 1906, when the Rev. William A. Moore was stationed there. No other mission board is at work in the territory of this circuit.

**Sironcha**

Sironcha (population, 5,000) is the headquarters of a Tahsil of the same name in the southern part of the civil district of Chanda, and is situated on the east bank
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of the Godavari River, at its confluence with the Pranhita. Marathi, Koi, and Telugu are the principal languages of the region.

Methodist Episcopal mission work was begun in 1893. No other mission board is at work in this region.


Gondia

Gondia (population, 5,000) on the Bengal-Nagpur Railway, is a junction station in the Bhandara civil district and 81 miles from Nagpur and 601 miles from Bombay. It is a busy railway center, receiving goods from the surrounding country. While Hindustani is spoken, the vernacular is Marathi.

Methodist Episcopal mission work was begun in 1905. No other mission board has work in the Gondia Circuit.

Missionaries: Rev. William A. Moore and Mrs. Moore.

F. R. Felt, Superintendent

Our Territory

Nagpur District embraces three great areas, each with its own peculiar problems and difficulties. They lie in territories which are the meeting places for various vernaculars, and these constitute one of our advantages, or disadvantages, just as you may choose to view it. A single Epworth League program in some places may have exercises in five different tongues, and in one circuit in the district at one session of the Quarterly Conference reports were given in four languages.

The Sironcha Area

The Sironcha area embraces the Sironcha Tahsil of the Chanda civil district of these provinces, the Venketapur Tahsil of the Madras Presidency, and quite a large area within the Nizam's Dominions. It is a beautiful region of dense jungle, small villages, hills, and rivers, pleasing to the eye. The principal language is Telugu, though Marathi is the court vernacular of the Sironcha Tahsil. Work began here in 1893 when the two workers and their families made up the total Christian community of the circuit. They began by organizing themselves into a Sunday school, with six in the school. There is no record of anything raised that year for self-support. At the close of 1916 the Christian community numbered 339. There are thirty-nine Sunday schools with 1,165 scholars, five Epworth League chapters, eight day schools with 364 scholars. The scripture sales for the past year number over 6,500. There are fifty-one workers of all grades. They raised during the year Rs. 355 for ministerial support and a total of Rs. 1,128 for all purposes.

One characteristic of the area is its distances. Many of the workers walked over ninety miles through jungles, fording rivers to get to their Quarterly Conference. It was made a sub-district with four circuits at the last Annual Conference under the care of B. Luke who has served many years in the area. The move has proven a good one in every respect. With the hundreds of villages and thousands of people to be evangelized, ignorance, superstition, and evil to be overcome, the little band of workers has not yet commenced to solve the great spiritual problem presented by this field.

The Basim-Hingoli Area

The Basim-Hingoli area lies to the west of Sironcha and embraces the work of our church in the Berars and extends south into the Nizam's Dominions.
Work began in Basim in 1877 when it was a station of the Dr. Cullis Faith Mission. It became a part of the Methodist Church in 1894. It too, is a country of distances. It is in the rich farming land of the Berars, with thousands of prosperous villages, wealthy landlords, and a hardy and industrious people. Many of these are of the classes from which in former days the armies of the Maratha kings were recruited. The independence and push of the people are characteristic.

The principal vernacular is Marathi, but much Urdu is heard in the larger towns, especially as one travels south into Hyderabad. The difficulties in the work cluster about the problem of reaching a hardheaded, independent people, prosperous, mostly satisfied with what the gods are doing for them. The growth of the work has been slower than in some other fields of our church. This warrior people have been very difficult to evangelize, but in the area we have about 300 Christians, eighteen Sunday schools with 700 scholars, eight day schools with over 200 scholars, three Epworth League chapters and a staff of eighty-six workers of all grades. During the year about 1,400 Scriptures were sold and Rs. 298 were raised for ministerial support, and a total of Rs. 425 for all purposes. There is an incessant and constantly increasing demand for more workers to follow up favorable opportunities and meet the calls from many villages for teachers.

The Northern Area

The third area lies to the north of the others and stretches along the Great Indian Peninsula and Bengal-Nagpur Railways for about 175 miles. It includes the circuits of Gondia, Kampti, Nagpur and Umrer. The chief language is Marathi, but there are also the Hindustani, Tamil, and Telugu. Work in Nagpur, the capital of the provinces, began in 1874, later in the other places, Umrer being the last to be occupied. The work of this area has several large towns, and the problems include those incidental to effort among peoples engaged in trade, shops, and mines, in addition to those met in dealing with a large rural population.

In the first two areas we are alone in the field. In the northern areas we work with other missions. The close of the present year shows a church membership of over 800, fifty-two Sunday schools with over 1,500 scholars, sixteen day schools with over 600 scholars. There are seventy-nine workers of all grades. Over 4,200 scriptures were sold during the year. Rs. 328 were raised for ministerial support by the native church, and Rs. 5,352 for all purposes in this area during the year.

Evangelism

No deaths have occurred among our missionaries or Indian members of Conference. There have been no serious cases of discipline among the district staff. As happens from year to year a few have left us but others have taken their places. Several of our young men are in theological and normal schools. The increase over last year in the total number of workers in the district is seventeen and we now have a staff of 204 workers of all grades.

Evangelistic work has been full of encouragement. The month of aggressive evangelism was observed, and much good resulted. The different areas planned that campaign to meet the varying problems, and enthusiastic preaching and earnest efforts marked the work of the month. In Sironcha the workers were
divided into bands and sent out through the villages and bazaars to preach and sell scriptures. A Hindu teacher from our mission school was in one of the bands and sold more scriptures than any other worker in that area. He also interested a Hindu woman and her son in the gospel, taught them, and prepared them for baptism. The lad is now in our boarding school.

Among those baptized during the year was a fine looking young woman from a low caste. She is now under instruction and bids fair to become one of the reliable workers of Basim. Three Mohammedans were baptized. One of these had heard the gospel years ago in South India and it laid hold of his heart and mind. He came to Nagpur and attended our services and soon asked for baptism. He was put off in order to test him, but was encouraged to continue coming to church and Sunday school, and in study of the Bible. His fellow Mohammedans tried to induce him to “mend the evil of his ways” and stop coming to the Christian meetings, but he persisted. Then they tried the age-honored argument of the Orient. A week or so after this when he was able to crawl about a bit, he came to church and was baptized in the presence of the congregation. Another was baptized at Umrer, a young man of much promise. He is now under instruction and should develop into a good worker.

Summer School

As in previous years, we have again laid great stress upon the summer school, and three sessions have been held during the year, one in each of the areas. In those in Nagpur and Basim more of preaching and general instruction were given on subjects connected with the Bible and with the general work in which the men and women were engaged. In the session at Sironcha, as a matter of experiment another plan was adopted. It was made almost entirely a school for teaching methods. This proved such a success that it will probably be followed in future sessions. These schools take a good deal of time, but their results as seen in the better spirit and equipment of our workers, both men and women, make them among the worth while things done in the district.

Education

Work among young people has not been neglected. An increase of three Sunday schools and 250 scholars, and of three Epworth League chapters would indicate that the various areas of the district are awake to their opportunities in this respect. With the present staff of workers we cannot expect any great increase in the number of Sunday schools, but we are laying greater stress on the quality of the work done.

Our day schools continue among our best assets, and we are giving them all attention. Many of them receive grants-in-aid from government and we have reason to be thankful for this, and other marks of confidence and help on the part of the educational department. There has been a small increase in the number of schools and scholars during the year. Our chief aim is to build up our Christian schools, for these are our main source of workers for the needy fields about us. We are constantly seeking to increase the efficiency of our staff of teachers. The boarding school for boys in Kampti has grown in numbers. The prayed for, hoped for school for the girls of that area has not yet materialized. Such a great need cannot be much longer left unsupplied.
The schools at Basim have had a revival during the year. Several of the larger boys dedicated themselves to the work of God and some of them were appointed to places in the circuit at the District Conference. Some of the girls have married and have gone out into homes of their own to live and work for Christ. All this gives encouragement to our work. In Sironcha both boys and girls schools have added to the ranks of workers during the year. Our educational work is fairly well organized and for the size of our Christian community is in a fair measure meeting the demands upon it.

Self Support

By no means the smallest part of our work and problems is that which pertains to money. With the exception of preachers supported by their churches, all our men are supported by gifts from friends at home. The amount of work involved in keeping in touch with our scores of patrons, in enlisting sympathy and help for our new fields we wish to develop, can only be fully understood by the men who have it to do.

We desire again to thank the Board at New York for their kindly sympathy and efficient office arrangements which have greatly aided us in this part of our task. We also thank our patrons who have stood by us so loyally during the year, many of them at no small sacrifice. They have helped to make possible the successes of the year.

On the field we have been doing our best to merit the confidence given us by those at home, and to build up a church able to care for itself, and be aggressive in evangelization. In every circuit, save one, there has been a very good increase in ministerial support. That one is the church at Nagpur. It was reported last year that they had decided to take upon themselves the full support of their pastor, and so join the list of self-supporting churches. All went well for a time, but an unfortunate disagreement in the Board of Stewards resulted in a very serious falling off in the pastor fund. Whether this can be put down as an illustration of "growing pains" in a young organism, or whether the residence of the district superintendent makes it illustrate the Hindustani proverb, batti ke tale andhēra—it is dark just under the lamp—the falling off is to be regretted. They are now doing better.

The benevolent collections of the district have increased sixty-seven per cent over last year's figures, and the total collected for all purposes is more than double the amount of last year. The matter of the tithe was again presented at the sessions of the District Conference, and several joined the ranks of the tithers. Now practically every man, and many of the women workers give the tithe.

School Boys Build a Home

The financial operations of the year include the purchase of land for workers' houses in the Gondia, Basim, Ummer and Nagpur Circuits. In the latter place the quarters for servants and workers have been rebuilt through a grant from the Board at New York. In Sironcha, for many years the boys in the boarding school have been housed in grass huts. They suffered much from the cold and rain. A gift of $50 inspired faith, and the lads went to work under the leadership of the pastor, and during the monsoon of 1915 dug the stone for the foundation of a home. They began slowly to make and burn brick and tile, and burn
A mason helped them right along, and when the monsoon of 1916 came, they had a fine dormitory 100 feet long. It still requires the doors and windows. Most of the boys concerned are little fellows and they have had to keep up their regular class work in school. This building is the result of time given from their play hours and cooking. No more creditable piece of work has come to my notice in India, and these boys may be pardoned the justifiable pride with which they say our house.

Physical Suffering

During the year the Basim and Nagpur areas have suffered severely from cholera and bubonic plague. The latter disease is still raging in and about Nagpur, Kampiti, and Umrer. All schools have been closed, business is seriously disarranged, Sunday school work is almost impossible, and evangelistic work is carried on with great difficulty, since the people have scattered out into the fields and jungles to escape the disease. None of our people have died.

Effect of the War

Peace reigns within our borders. In no other part of the British Empire is there probably less of disturbance because of the European war than here. The gospel may be proclaimed without let or hindrance. The church should rouse herself to seize this, the opportunity of centuries. The war has resulted in raising the cost of living, and it is a matter for the greater rejoicing, that our financial gains have been won in the face of this.

Inter-mission Cooperation

Our relations with the missionaries of the societies working in this and adjacent areas are most friendly. A definite policy is followed in interchange of church members and mission workers. Our mission is represented in the Mid-India Missionary Association, and Representative Council of Missions for this area, and the various missions of the area are working together in faith and harmony in this great movement, the greatest and most important in the history of the provinces. This will mean much to our work and we look on into the near future, hailing the larger successes along all lines, which we believe the Master has for us.

RAIPUR DISTRICT

Raipur District includes a territory of 35,000 square miles, and has a population of about 3,683,325. It was established in 1903. The main line of the Bengal-Nagpur Railway passes through this district. The following languages are current in the district: Hindi, Marathi, Uriya, Telugu, and certain aboriginal tongues.

The American Mennonite Mission has work in the district, about 48 miles south of Raipur.

Raipur (population, 34,000) is the headquarters of the civil district of the same name. It is on the Bengal-Nagpur Railway, 513 miles from Calcutta, and 188 miles from Nagpur. The town is situated in an open plain, about four miles from the Karun River. Of the population, about eighty per cent are Hindus and seventeen per cent Mohammedans. The town is important commercially. Hindi is the vernacular of the circuit centering here.

Methodist Episcopal mission work was begun in 1898. The Foreign Mission Board of the German Evangelical Synod of North America is at work in Raipur.


Jagdalpur

Jagdalpur (population, 4,000), a town situated near the left bank of the Indravati River, is the capital of the feudatory state of Bastar.

The Methodist Episcopal Church, which began mission work here in 1893, is the only mission board represented.

Missionaries: Rev. Frank D. Campbell and Mrs. Campbell.

Institutions: Boys' Orphanage, Girls' Orphanage, Training School for Workers.

Drug

Drug Circuit is 4,645 square miles in area, population 676,313. This civil district ranks seventh in area and population of the districts in the Central Provinces and Berar.

Drug Town (population, 4,000) is twenty-six miles to the west of Raipur and on the Bengal-Nagpur Railway. It is the headquarters of the civil district of the same name. The town is 536 miles from Calcutta and 685 miles from Bombay. Mission work in connection with our mission was begun in 1899. We are the only mission in Drug Town. The Pentecost Mission is working in the Dondi-Lohara portion of the civil district and in the extreme end of the Sanjar Tahsil in the south of the district is the American Mennonite Mission. The German Evangelical Mission of North American Synod is working in the northern part in the Bemetera Tahsil. Practically, we have the field to ourselves.


G. K. Gilder, Superintendent

No report.
BURMA MISSION CONFERENCE

The Burma Mission Conference includes Burma, with its area of approximately 237,000 square miles, lying along the eastern shore of the Bay of Bengal. The scenery is of surpassing variety. In the extreme north the uplands reach almost to the snow line. In the south are low-lying fertile plains. Islands are numerous along the shores of the Bay of Bengal, the largest being fifty miles in length. The population of Burma was 10,500,000 at the last census (1901), the Burmans constituting about 7,000,000. The other chief races, in order of numbers, are the Shans, Karens, Talaings, Chins, and Kachins, all of Mongolian origin. The great majority of the Burmans are nominally Buddhists, but their Buddhism is badly mixed with spirit-worship. Being Mongolians, they are free from caste restraint. Next to the Buddhists are the Animists, or non-Buddhist spirit-worshipers; then follow Moham­medans, Hindus, and Christians, the latter numbering about 150,000. The Burmans are ardently devoted to the pursuit of pleasure, yet they are probably the most literate of all heathen peoples.

The Burma Mission was started in 1879 by Bishop Thoburn, then presiding elder of the Calcutta District. A church was organized with preaching in several languages, and, later, the mission became the Burma District of the Bengal-Burma Conference. In February, 1901, it was organized by Bishop Warne into the Burma Mission Conference, in accordance with the action of the General Conference of 1900. No considerable work was done among the Burmese people until 1889 and 1890, and even for a decade thereafter there was little continuity of effort, owing to very frequent changes in the personnel of the missionary staff. No work is undertaken in Upper Burma, as the English Wesleyan Methodist Mission occupies that field. Work is also carried on extensively in Lower Burma by the American Baptist Foreign Mission Society, the Seventh Day Adventists, and to some extent by the Society for the Propagation of the Gospel.

Rangoon

Rangoon (population, 289,000 in 1911) is the capital of Burma, situated on both sides of the Hlaing or Rangoon River, at the point of its junction with the Pegu and Pazundaung streams, 21 miles from the sea. The greater part of the city lies along the east bank of the river. Rangoon contains several handsome buildings. It is famous for its carvers in wood and ivory, also for the beauty of its work in silver. The Shwe Dagon Pagoda, situated here, is the most magnificent and most sacred shrine of Buddhism.

Besides the Methodist Episcopal Mission, the Society for the Propagation of the Gospel, the Seventh Day Adventists, and the American Baptist Foreign Mission Society are at work in Rangoon.

Missionaries: Rev. Willard E. Graves (on furlough) and Mrs. Graves (on furlough), Rev. Clarence H. Riggs and Mrs. Riggs, Rev. Cyrus W. Severance and Mrs. Severance, W. F. M. S.: Misses Phoebe James, Elsie K. Burmeister, Roxie Mellinger, Alvina Robinson, Valeria Secor (on furlough), Mary E. Shannon (on furlough), Alice M. McClellan, and Marie Wiegand.


Pegu

Pegu (population, 14,200 in 1901) is the headquarters of the civil district of the same name in Lower Burma. It is situated 47 miles by rail northeast of Rangoon. In 1907 Pegu was connected with Moulmein by railroad. It was already on the main line of the Burma Railway from Rangoon to Mandalay. A line has been surveyed from Pegu to Syriam. Pegu was formerly the capital of the kingdom of that name, and the Methodist Mission house is built on the old fortifications of the city.

Methodist Episcopal mission work was begun in 1895. Mission work was carried on by the Baptists in Burmese, and by the Methodists in Burmese, Chinese, and Tamil.

Missionaries: Rev. Benjamin M. Jones and Mrs. Jones.

Institution: Methodist Tamil School.

Syriam

Syriam is about 5 miles east of Rangoon, on the east bank of the Pegu River near its junction with the Rangoon River. It was the old capital of the Portuguese Kingdom set up for a short time in Burma, centuries ago. It is the seat of the
refiners of the Burma Oil Company. Government has surveyed land for buildings in Syriam, with the plan of making it the headquarters of a civil district. Methodist Episcopal work was begun in Syriam in 1904.

Institution: Boys' Middle School.

Thandaung
Thandaung is in the Toungoo civil district of Lower Burma, east-northeast of the town of Toungoo, which is 169 miles north of Rangoon. A motor stage connects Thandaung with the railroad at Toungoo. The village is situated on a ridge about 4,500 feet above the sea. Thandaung is a useful sanitarium for the residents of Lower Burma.

It was first opened as a Methodist mission station by the transfer from Rangoon of the Methodist Orphanage for European and Eurasian children in 1897.
Institutions: W. F. M. S.: Coeducational High School and Orphanage.

Thongwa
Thongwa (population, 3,200 in 1901) is situated near the Gulf of Martaban, about 25 miles east of Rangoon.

Methodist mission work was begun in 1901.
Missionaries: W. F. M. S.: Miss Grace L. Stockwell.
Institutions: Burmese Boys' School, Burmese Girls' School.

R. M. Jones, Superintendent

District Conference
This report is being written on the day following the close of the District Conference. An official visitor was present who had not seen the work in Burma before, the Rev. A. A. Parker, director of religious education for India and Burma, and he gave expression to the impression conveyed to his mind in the words, "Burma, the land of promise." If a company of one hundred and fifty people, four fifths of whom were under thirty, enthusiastically witnessing to the saving power of Jesus Christ, and thronging the altar in search of a deepening of their spiritual experience, may be taken as a sign of promise, that sign was very apparent in that District Conference.

Education
A large part of our work is among young people, who are being educated in our schools. The attendance has fallen off very slightly, because of the scarcity of money since the war began. That some have actually increased their attendance in spite of the unfavorable conditions indicates that with the cessation of hostilities we may expect a resumption of the rapid growth we were experiencing in the pre-war period.

Rangoon High School. We are happy to report an improvement in our educational facilities by the erection of a splendid pucca dormitory for the Boys' High School in Rangoon. This additional property will cost $38,000, and all of it is to come from local sources except $8,000 which amount is to pay the debt on the property, and is being asked for from America. An American headmaster, supported by the school, has been secured to assist the principal. Student enrollment 784. We confidently look for this institution to become a powerful influence for the kingdom of God among the youth of the city and country.

Other schools at Syriam, Thongwa, and Deiku are doing similar work as efficiently in their smaller spheres in proportion to their equipment. The Syrian School has an enrollment of 122; of this number eight are girls. The schools
at Thongwa and Deiku are still greatly handicapped by being carried on in buildings that would not be regarded as fit for stock barns in America. The education department is insisting on better facilities, and we shall have to come up to grade or lose our standing. We are constantly being threatened with the opening of competing institutions by non-Christian agencies. If we had fairly substantial plants we should be safe from this danger as the government will not register rival schools in small communities where one is meeting the demand.

The missions at work have been drawn into closer cooperation in educational work by the appearance of non-Christian competition, and the revision of some of the government's policies. The Provincial Council of Missions, of which the writer is secretary, has a strong committee on the education, and aims to unify the attitude of the various bodies toward the changes that may be introduced.

Evangelistic Work

The evangelistic work is being pushed in Burmese, two dialects of Chinese, Tamil, Telegu, and Hindustani, and there is an energetic, self-supporting, English-speaking Methodist church in Rangoon. No startling results have been attained, but there is steady progress.

The ladies are gratified this year at being able to graduate a class of students from their training school. There is more and promising material in the junior classes of the school so that they look forward confidently to a permanent supply of workers. Unfortunately no such school for men exists, chiefly for want of a sufficient missionary force to make possible the assignment of a man to that work. There are candidates available now, and it is surely the opportune time to push forward this work.

The Chinese have responded heartily to the effort made in their behalf, and we may look for steady development in that direction. Property for a church and school in Rangoon is very greatly needed. Up to the present we have only had rented quarters in crowded localities. We need a playground. We are beginning the new year with two men and two women assigned to work among the Chinese, though all are still having to spend much of their time at language study.

The Chinese Work

Of the 140,000 Chinese in Burma more than seven tenths are probably adult men; four sevenths of the Chinese are of the Hokien or Amoy dialect, the other three sevenths being Cantonese and Yunnanese with a small scattering of Hakka, Foochow, and Panthy. The Chinese next to the British are probably the most influential people in this country. The Burman affects to despise and look down on the Indian, but he recognizes in the Chinaman a fellow Mongolian, an equal on general principles; and as the Chinaman is usually prosperous, he really ranks as a superior. The Chinese in Burma are even keener in the race to overtake progress than are their brothers at home, and there are great possibilities for work among them, and for the work through them for the Burmese.

Our Chinese work was begun in Rangoon fifteen years ago, and for a time it consisted largely in furnishing a place of worship for immigrant Chinese Christians. Part of the time we employed a local preacher or exhorter, and in the fall of 1913 the first missionary was assigned to that work.
At Pegu we found a wholesale grocery shop with a sign "The Chinese Christian Association," and found it to be a sort of cooperative firm the members of which were all Christian. Again for a long time all we could do for them was to furnish a place of worship. However, in 1914, we opened a school in Pegu, and last year built a composite church and school building to the cost of which they contributed about Rupees 2,500. There are fifty children in the school, and we may look for it to grow to 150 when trade resumes its normal condition after the war, providing we are able to furnish a dormitory for boarding pupils from the surrounding villages. We have a devoted headmaster who is working for half the salary he could get elsewhere, and is also doing the work of pastor of the church. He is very much beloved and respected by the people. There are other communities all over Burma where this work could be duplicated—for the Chinese have penetrated to every town and village.

Indian Work

There are vast numbers of Indians in Burma. It is said that the number passing from the port of Rangoon is equal to that of the port of New York. There are mostly Indian laborers coming and going for the various work seasons, but there are also large numbers of clerks and other government employees, and nearly all postmasters and station masters are Indian. We mentioned two Tamil congregations in Rangoon and a Hindustani congregation at Pegu, where there is also a vernacular school for Tamil children, and two more in Rangoon.

Burma as a mission field is a rich and fertile country nearly equal in area to Missouri, Kansas, Iowa, and Nebraska combined; a conglomerate caste-free population that has trebled in a little more than a single generation, and continues to increase at an amazing rate maintaining the while a degree of literacy found nowhere else in Asia with one possible exception. Surely there is here a mighty nation in the making, and the fact that the Christian Church is divinely called to take the most important part in carrying on the process, should solemnize our hearts and make any sacrifice a pleasure that will contribute to the accomplishment of the divine purpose.

Statistics

Statistics for the year show an increase of ten per cent in the Christian community, and there is no doubt that the records are more reliable, and also the personnel of the membership more reliable than it has sometimes been in the past when our staff was handicapped by a lack of experience. The contributions for ministerial support have increased, and over $3,500 has been raised on the field for building projects, or debts on buildings.

Our whole force goes out into the new year expecting a revival. Will not every one who reads this report join us heartily in the prayer that a multitude of this people also may be swept into the kingdom in the year to come?
MALAYSIA CONFERENCE

The Malaysia Conference includes the Straits Settlements, the Malay Peninsula, French Indo-China, Borneo, Celebes, Java, Sumatra, and the adjacent islands (not including the Philippines) inhabited by the Malay race. Malaysia is like a great saucer into which the overflow of China and India is sending a continuous stream of immigration. In the territory included within the limits of this Conference there are 70,000,000 people of many races, including Malays, Javanese, Malayo-Siamese, Chinese, Siamese, Dyaks, Arabs, Eurasians, Europeans, and others.

Methodist Episcopal mission work was commenced by the Rev. William F. Oldham, who arrived in Singapore in the spring of 1885. The Mission was organized in April, 1889, and in April, 1893, the Malaysia Mission Conference was organized. This Mission Conference became the Malaysia Annual Conference in 1902. The Methodist Episcopal Church is the only American organization at work in Malaysia.

SINGAPORE DISTRICT

Singapore District includes the work on the island of Singapore and in Sarawak, northwest Borneo. The island of Singapore is located at the extreme southern end of the Malay Peninsula. It has an area of 226 square miles. Coconuts, pineapples, rubber, and various tropical fruits are produced on the island.

Singapore

Singapore (population, 259,578 in 1911), the capital of the Straits Settlements, is located on the island of the same name off the extreme southern point of the Malay Peninsula, and is about seventy-six miles north of the equator. It is on the direct route between India and China, and is a coal station for steamers. Singapore is the chief emporium of southeastern Asia, and the second port in the East. The city of Singapore is well built and has several fine buildings. Of the population about seventy percent are Chinese.

Methodist Episcopal mission work was begun in 1885. It is conducted in English, Malay, Tamil, Hokkien Chinese, Hinghwa Chinese, Hakka Chinese, and Foochow Chinese.

Other Boards at work are the Society for the Propagation of the Gospel, the Presbyterian Church of England, the Plymouth Brethren, the Church of England Zenana Missionary Society, and the Seventh Day Adventists.

Missionaries: Rev. William T. Cherry and Mrs. Cherry, Rev. J. M. Hoover and Mrs. Hoover, Rev. C. Davis and Mrs. Davis, Rev. Kingsley E. Pease (on furlough), Rev. William G. Shellabear (on furlough), and Mrs. Shellabear (on furlough), Rev. Benjamin F. Van Dyke (on furlough), and Mrs. Van Dyke (on furlough). Contract: Rev. J. Stewart Nagle and Mrs. Nagle, Rev. E. R. Hibbard and Mrs. Hibbard, Rev. C. J. Hall and Mrs. Hall, Mr. J. Preston Cole, Mr. G. F. Little, Mr. A. B. Kitzmiller, Mr. W. L. Matson, Mr. Dean Swift, Mr. Frank C. Sands, Mr. Ralph R. Hornbeck, Miss Emma Olson, Mrs. A. Zinn, and Miss Clare Norton.


Sarawak

Sarawak is an independent state of Northwest Borneo governed by an English "Raja." The Methodist Episcopal Mission is on the Rejang River, near the town of Sibu. Methodist Episcopal Mission work was begun in 1902. The Society for the Propagation of the Gospel has work in Sarawak on the Kuching, Batang-Lupar, Lundu, and other rivers.

W. T. Cherry, Superintendent

Effect of the War

For an outpost of empire on one of the world's main highways, Singapore has been spared the disturbances of war in a remarkable manner. No local
Malaysia

Places where Methodist Episcopal Missionaries reside, are underlined in red.

Distances in Nautical Miles:
- Singapore to Rangoon, 1,133
- to Penang, 395
- to Palembang, 395
- to Batavia, 532
- to Suratthai (Sukhothai), 477
- to Port Timah, 549
- to Bangkok, 895
- to Hongkong, 1,449
- Batavia to Padang, 528
- Sarawak to Labuan, 380 Naut. Miles.
event has interrupted our peace since the mutiny during the Conference week of 1915. Every Britisher of European birth and military age resident in this colony is perforce a soldier, but as this rule does not affect Asiatics and aliens, it has little effect on our work.

The expenses of living have risen for everybody, but no one cognizant of conditions in less favored lands can complain. Our people have joined in the many movements and contributions for the alleviation of distress, and many hundreds of dollars have been collected by our churches, schools, and publishing house for this purpose.

The Strength of the Church

Our churches and institutions number the same as last year, though they have gained remarkably in strength. Within the city of Singapore we have eight churches using seven languages and enrolling 650 members and probationers. If all our Sunday congregations met at one time and place, there would be after eliminating all duplicate figures, about one thousand in attendance.

In our twelve Sunday schools one thousand children are enrolled; our six day schools have an average enrollment of 2,400; the publishing house and two training schools employ eighty-five assistants. Our staff of foreign workers numbers twenty-eight, while 100 local teachers help in the training of our day school children.

Self Support

Singapore is conspicuous for the degree of self-support which it has attained. All but six of our foreign workers are engaged in school work, and of these six, four are supported by the publishing house, and two by the English church. No male missionary, and only five of the women receive support from America. The English, Tamil, and Baba Malay churches are entirely self-supporting.

The weakest part of the work is the lack of provision for church buildings. The publishing house is earning the cost of its property, the schools receive generous aid from the government and from wealthy non-Christian friends, but such sources of income are not accessible to churches. We have two good church buildings; three other congregations share a poorly adapted house; the remaining three are in great need, though through much sacrifice each has a nucleus of several hundred dollars toward a building fund.

Singapore is a modern city with stringent building and fire regulations, property is high and buildings are expensive. Our church to realize its usefulness must have facilities for social service such as are afforded by the institutional church rather than by the conventional structure.

Evangelistic Spirit in the Schools

The evangelistic spirit in the schools is encouraging. About 250 boys attend a wholly voluntary Sunday school held in the Anglo-Chinese school. Many of the boys have become Christians, for it is no longer uncommon for well-to-do Chinese, though not themselves Christians, to permit their sons to be baptized. Many young men destined to become leaders in this part of the world are accustomed to leading Christian meetings, visiting hospitals, and distributing literature.
Other Lines of Work

Many lines of work remain untouched. The preponderance of English educational work, while a great opportunity in itself, deprives the missionary from learning the native languages. Vernacular literature is under-developed. Our publishing house could do more of such work if we had the talent for its production.

A vigorous campaign against intoxicants and other vices is needed, and one or two men and women could reap a rich harvest in Chinese evangelistic work, if time-free and possessed of a knowledge of the language. The management of this part of the work by teachers is fine, but not adequate to the opportunity.

Sarawak

Sarawak was restored to this district upon the homegoing of Dr. and Mrs. Shellabear, last spring. Others workers from Sarawak have just left for America owing to poor health. The colony in Sarawak has reached that stage of its growth where the natives are assuming more and more control of their affairs, both educational and religious. This is a great relief to the missionary.

FEDERATED MALAY STATES DISTRICT

Federated Malay States District includes the work in the states of Pahang, Perak, Selangor, Negri Sembilan, and the territory of Malacca. All of the mission centers in this district are on the west coast of the Malay Peninsula. The district includes a territory of 27,000 square miles. To this may be added Kelantan, Tringganu, Kedah, and Perlis, which were recently brought under the suzerainty of Great Britain from Siam. Their area and population are indefinite. The country is mountainous in the center, and along the slopes of the mountains are luxuriant tropical forests. In the valleys are vast deposits of tin ore, the largest that have yet been found. Besides there are gold, silver, lead, iron, and copper. There is a large and ever increasing foreign population in the Federated Malay States, principally Chinese, but Tamils from South India and Ceylon have also come in large numbers.

Kuala Lumpur

Kuala Lumpur (population, 50,000), the capital of the Federated Malay States, is one of the most important business centers on the Malay Peninsula, having railways running out of the city in four directions, thus giving it easy access to a number of important and growing towns. More than half of the population is Chinese, the remainder being principally Tamils and Malays.

Methodist Episcopal mission work was begun in 1897. The Society for the Propagation of the Gospel, Presbyterians, Plymouth Brethren, Seventh-Day Adventists, and Roman Catholics have missions here.


Institutions: Methodist Boys' School. W. F. M. S.: Girls' School (English), Boarding School and Orphanage.

Klang

Klang, (population 8,000) is a growing town in center of the rubber district, and with Port Swettenham forms a circuit for Chinese work. Other missions at work here are the Society for the Propagation of the Gospel, the Presbyterians, the Plymouth Brethren, and the Roman Catholics.

Institution: Anglo Chinese School (Port Swettenham).

Malacca

Malacca, (population, 21,213) is the oldest settlement in the Straits. It was held first by the Portuguese, then by the Dutch, taken by the English in 1795 and restored to the Dutch in 1818, and exchanged for Bencoolen, Sumatra, in 1824. A tablet in the ruined cathedral marks the tomb of Francis Xavier, whose body was removed to Goa in 1588. The old courthouse and church are still in use and look ages old.
The Methodist mission began work here in 1897. They have also a medical mission for women and girls.


Seremban

Seremban (population, 9,000) the capital of Negri Sembilan (nine states), is a very promising center for all this state and gives entrée into the state of Pahang. Other missions at work are the Society for the Propagation of the Gospel, and the Roman Catholic.

Institutions: Chinese Church, Anglo-Chinese School.

G. F. Pykett, Superintendent

Rev. W. E. Horley being on leave, I had charge of the whole Federated Malay States District until his return in May. Rev. W. G. Shellabear going on leave, Malacca was added to this district for this year, and Rev. S. Abraham went on three months' leave to Ceylon, so I had also charge of the Tamil District for that period.

The District Divided

On Mr. Horley's return he was appointed to the Federated Malay States North,' which includes the state of Perak and all north. My district is now called Federated Malay States South, and includes the states of Selangor, Negri, Sembilan, and Pahang and also the settlement of Malacca. Distances are long and stations far apart, and as they are nearly all new they have needed much supervision.

Kuala Lumpur

The new church here for English and Chinese is not quite completed, owing to delay in getting the marble tiles for the floor, but we hope it will be dedicated next month (December). It is an ornament to the city, and as it stands on the top of the hill on which our property is located it is visible nearly all over the city. We have lost most of the English people who used to attend our services, as they have now joined the Presbyterians, to which most of them belong, and they did not like mixing with the native people who attend our church. I have had to act as pastor to this church, as we could not support a man for the work.

The Methodist Boys' School has grown considerably in numbers, and is a good deal improved in efficiency through the hard work of the vice-principal, Rev. P. L. Peach.

The Methodist Girls' School new building has been completed and occupied. Miss Marsh worked very hard in raising money for it, and is now rewarded by having a building which is one of the landmarks of Kuala Lumpur. The school has grown much in numbers and efficiency.

Klang

Last year the government gave over to us a school which has now nearly doubled its numbers under our management. We have found ourselves considerably embarrassed by the obligations made by our predecessors, to put a missionary in charge and to erect a new building. The missionary appointed had
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to be released for imperative needs in Java, and the raising of war loans by the
government has made it very difficult for us to raise funds for the school,
but I think $10,000 Straits are now in sight.

The Chinese here are widely scattered, and as I have acquired for them
1,260 acres of land from government at a nominal ground rent they have given
me a motor car to enable me to visit them frequently, and also for my wife
to visit their women folk, who hitherto have had no missionary visitation
whatever. There will be a new settlement of 500 men besides women and chil-
dren here, who are nominally associated with our church.

Port Swettenham

The work at this station is slowly growing, but many of our members who
are agriculturists have had to move owing to the planting up of the rubber
estates on which they have squatted, and so the membership of the church has
not been maintained, and the pastor-in-charge has not been *persona grata* with
most of his people.

Seremban

This is an old station which has taken on a new lease of life. We are
now in possession of a fine new ferro-concrete building for our school. We have
had to overcome almost innumerable, and as it seems sometimes almost in-
superable, difficulties and hindrances. Mr. Jones has served several months of
a missionary apprenticeship here, that ought to prove very valuable experience
in the future. The Chinese work has been fairly well sustained, and there are
several very promising centers which can be reached and worked from this
place. Seremban will develop into a very strong station.

Malacca

This place seems as old as the hills, and has not changed much in the last
five centuries. Little progress has been made this year. The girls' school has
maintained its numbers and the orphanage its babies. The two congregations,
Chinese and Malay, have been about as usual. We have made great efforts to
get a suitable building for the school as we are under promise to the government
to put one up since they have given us a grant-in-aid, but it is impossible to find
any kind of new site. Several wealthy Chinese have said: "You get the site;
we will see to the building." A situation like this is enough to give any mis-
sionary nightmare.

The War

We scarcely realize here that there is a war. The tin and rubber industries
have never been so thriving. The Malays are now reaping the benefits of the
beneficent care taken of them by the government, which gave to anyone for the
asking, four or five acres of land; those who received land planted it with rubber
and are now rich beyond their wildest dreams. This abundance of money with
the difficulty of getting goods imported from abroad has raised prices very con-
siderably so that the missionaries and others, who have fixed salaries find it
difficult to make ends meet. The huge war loans, and there have been very
numerous funds raised for the war, have taken much that might have come
our way.
Young Men's Christian Association

The greatest line of development amongst our Chinese people has been in their Chinese Young Men's Association, which, while somewhat on the lines of the Young Men's Christian Association has yet a great deal that is more practical, and so appeals to the Chinese mind. More people have been brought into the church through the means of the Christian Young Men's Association than in any other way. So much are they impressed with the benefits of these associations which are now operating in Kuala Lumpur, Port Swettenham, and Seremban as well as in Ipoh that there is now a demand to organize Christian Young Women's Association for their women folk. Mrs. Pykett has had a great reception, as she speaks their language, and they have held out such openings as we have never seen before. We all feel the imperative necessity of going into this open door at once. These associations are entirely self-supporting, and also give a good deal of financial support to the churches.

Needs

The gift of a motor car would be deeply appreciated. Money is needed for schools in Klang and Seremban, and the establishing of the Christian Young Men's Association throughout the Federated Malay States.

PENANG DISTRICT

Penang District includes the island of Penang and the neighboring mainland called Province Wellesley and the west coast of the peninsula up to the Burman frontier, including the Malay and Siamese states, the Mission Plantation and district of Sitiawan, and the northern half of the island of Sumatra. The chief products are cocoanuts, rubber, and tin.

Penang

Penang (population, 100,986 in 1911) is located on an island of the same name off the west coast of the Malay Peninsula on the Strait of Malacca. The population is made up of Chinese, Tamils, and Malays, the Chinese composing about sixty per cent. The Chinese are enterprising and thrifty, and make the best business men. The Tamils are next to the Chinese in industry and wealth, the Malays being obliged to fill the more humble positions.

Methodist mission work was begun in 1891. Other Boards at work in Penang are the Society for the Propagation of the Gospel and the Plymouth Brethren.

Missionaries: Rev. J. R. Denyes and Mrs. Denyes, Rev. B. J. Baughman and Mrs. Baughman, Rev. C. E. Draper and Mrs. Draper, Rev. L. Oechali and Mrs. Oechali, Mr. Glen D. Spoor (contract) and Mrs. Spoor (contract), Mr. W. T. Ward (on furlough), Mr. R. S. Fraser (contract), Mr. R. F. Thomas (contract). W. F. M. S.: Misses Clara Martin, Thirza Bunce, R. Luella Anderson, and Mattie Shilling (contract).


Sitiawan

Sitiawan is a small village in the state of Perak on the west coast of the Malay Peninsula. With the assistance of the government, some 300 Christian Chinese were brought to this place from Foochow by Dr. Luering in the year 1905, to form an agricultural colony, the land being given by government on favorable terms. Subsequently thousands of Chinese came and settled at Sitiawan. Many of these Chinese planted Para rubber, and will shortly be very prosperous. Large rubber estates were opened near Sitiawan by European planters.

Missionaries: Mr. Charles E. Draper and Mrs. Draper, Mr. Glenn D. Spoor and Mrs. Spoor.

Institutions: Boys' Industrial School and four primary schools.

J. R. Denyes, Superintendent
The Penang District is divided geographically into three distinct divisions. First there is the original Penang district which includes the island of Penang, Province Wellesley, a small corner of the Federated Malay State of Perak, the native state of Kedah, and the unoccupied territory of Perlis and the regions to the north and east of Siam. The second division is the Sitiawan Mission Plantation region in Perak and the Dindings. This division was added to the district this year by the breaking up of the Malacca-Sarawak district. The third division comprises the north half of the island of Sumatra.

During the past year this district has had on its pay roll, eighteen missionaries, including missionary wives, and 109 Asiatic preachers and teachers. The institutions on this district comprises twelve boys' English day-schools, three co-educational vernacular day schools, one girls' English day school, one boys' boarding school, one girls' boarding school, one boys' orphanage and industrial school, one teacher-preacher Bible-training school, one home for destitute women, and two rubber plantations. There are now 2,300 boys and 300 girls enrolled in these various schools. There are also one English church, five Tamil churches, and five Chinese churches. There are two Epworth Leagues, and nine Sunday Schools.

Religious Work on the District

In all the churches in this part of the district there has been a good, healthy life, but the only appreciable increase in membership has been in the Penang Chinese church. This is the only church which has a missionary attached to it who devotes her whole time to evangelistic visiting, and which has a pastor who is free to do evangelistic work. The pastor at Kulim is not in school work, but he is a Hingwa man who tries to preach in the Hokkien dialect, which he understands very imperfectly, to a Hakka congregation, which likewise understands very little Hokkien. The growth there has not been unduly rapid.

At the beginning of the year every Tamil preacher was transferred to a new charge. This has necessitated getting acquainted with a new set of people, but there has been a deepening of the spiritual life at every place. The congregations are larger than ever before. It ought to be kept in mind that these churches, with the exception of the Tamil church in Penang, are all working among a class of people who are constantly being transferred from place to place, for they are mostly in government service or are plantation coolies.

The church services do not exhaust the religious efforts of the missionaries or the Asiatic preachers and teachers. Every out-station school has its regular daily Bible classes in the day school, and its chapel exercises, and there is a constant visitation of the pupils in their homes. Several of the pastors have begun the practice of getting out on mimeographs short tracts of their own composition and circulating them among the people. In the big school the Sunday school now numbers nearly 250, and a large percentage of these come from the seventh standard and secondary classes. On one occasion one boy brought to the Sunday school twenty-three of his classmates and another brought twelve outsiders. Neither of these boys was a Christian. Every Sunday night there is an evangelistic meeting held in the school. Every Friday a popular meeting is held with the purpose of making the school a center of public interest. The older boys are organized into cadet and scout corps. At
Ayer Itam the Sunday school on Sunday morning has fifty per cent more enrolled than does the day-school. In the girls' school the principal has systematically visited the homes of the girls of the school. Two series of evangelistic meetings have been held at the regular morning chapel time, and Bible classes have been conducted throughout the year. In the Winchell Home the girls are given thorough religious training and the great majority are members of the church. In almost every case where a girl is not a member of the church it is because of home objections and not because of the girl's own wish. Miss Martin's evangelistic visiting and the work of the Bible women is bringing a steady stream of converts into the Chinese church. A new congregation has been formed at Sungai Patani among the Tamil people and regular services are also being held among the Chinese there. Simpang Ampat has developed this year into a preaching appointment for the Tamil coolies on the plantations in that neighborhood.

Only Miss Martin and the district superintendent remain of all the missionaries who were on this part of the district two years ago. This shifting of the missionary body has made it impossible for us to secure the grip upon the people that is needed for obtaining large results. It is not surprising that there are no striking increase in membership; nevertheless we believe that there has grown up a deeper interest in the matter of salvation than there has been for some time. The spirit of evangelization is abroad and in every church there is a solidifying of the work and an eagerness to serve on the part of the laymen as well as the preachers and missionaries such as I have not seen before.

Work in Sumatra

At my request, Mr. Oechsli prepared notes regarding the work in Sumatra, but as his notes so completely and accurately represent the work there I have adopted them boldly. They are as follows:

"We arrived in Medan April 14th and have had more varied experiences in the six months than in the same number of years previously.

"We found the school with an enrollment of about seventy and two teachers. We have attempted to follow the code of the Straits, adapted to local conditions. The Penang Anglo-Chinese School quarterly examinations have been introduced, resulting in greater enthusiasm and more thorough work on the part of both students and teachers. A large percentage of most of the classes failed on the finals and we were fearful of an exodus, but not one boy left the school because of having failed. The school is now fairly well graded, and we have a promising class of nine in standard six.

"The present enrollment is 130, and we expect an increase following Chinese New Year, but do not know where to put them, as the capacity of our present shop-house quarters is exhausted. We are in a quandry to know what to do until we can get a new building.

"After six months of rather discouraging work we have secured land in Medan. Through the assistance of Government officials the tax was reduced from 520 guilders to 130 guilders a year, and the ten per cent which others would have had to pay to the Sultan for his rights was waived. We paid 10,400 guilders, and we have a sightly location just at the edge of the town, but destined to be engulfed soon by the Chinese community. We have streets on three sides and a lane on the fourth side, with room enough for a play-
ground, school building, residence, and perhaps a dormitory. The task of raising enough money locally to put up an adequate building is a formidable one, and the measure of its success quite problematical. This will be the first duty after conference.

“The Sunday school has emerged from a rather nebulous and precarious existence, into a well-organized school with a substantial average attendance of sixty-five for the past few months, and an enrollment of ninety, not including the home department, and cradle roll.

“An Epworth League was organized a few months ago with an initial membership of forty-three, almost all active members with emphasis on the ‘active.’

“I have baptized twenty-eight adults and nine children. About half of these have been in the out-stations. The growth of the church in Medan is retarded by lack of suitable quarters. Even after we get the new school it will be almost too far away for church purposes. We sorely need in Medan as the center and pattern of our Sumatra work, a good sized church, centrally located.

“While the work in Medan itself is making progress, the most imperative call is from the out-stations. There are seven of these towns in which I have preached, all of them future centers of population and located on the railway. In all of them we have Christians from Medan and from China. In one, Tebing Tinggi, we now have a self-supporting school of forty pupils, with a nucleus of twenty baptized Christians, with as many more asking for baptism. In another we should open a school on my return from Conference if the teacher-preacher is available. The people have been coming to Medan to ask for it ever since we arrived there. The people have rented a house themselves and have bought furniture, put pictures on the walls, etc., and have promised twenty-five or thirty guilders a month toward the support of a preacher. We have now twenty Christians and promise of many more if only we have someone to gather them in and shepherd them. I dare not baptize those who are asking for it without providing for their instruction and care.

“As far as time has permitted I have gone with the training school students preaching and selling Bibles. In some of these places we have had fully a thousand people respond to the invitation to come and hear the preaching of the gospel. The whole Chinese community is open to us. Recently memorial services were held in most of the towns for General Hoang Hseng and others. We were invited to speak and to bring the brass band to furnish music. The whole Chinese community participated and our people took a prominent part. Usually two services were held, at first we preached patriotic sermons and at night preached the gospel, on their own invitation.

“For the coming year we ought at the very least, to maintain schools in three of these out-stations, making Tebing, Tinggi, and Bindji into separate church organizations, and we should maintain regular preaching services in all seven places, even if it were only possible to have a few travelling preachers to go from place to place.”

Work in Sitiawan

The Sitiawan section of the Penang District comprises the Chinese Christian colony and the Mission Plantation. The work consists of the general reli-
gious care of the colony, an orphanage, an English school, three vernacular
day-schools, a Chinese church, a Tamil church, and the plantation.

For the benefit of the young members of the conference let me give a
brief historical statement. Ten years ago the mission entered into an agree­
ment by which at government expense Dr. Leuring of our mission went to
Foochow, China, and brought down about 400 Chinese Christians. The gov­
ernment gave to each of these men three acres of land, helped them to build
their houses, and fed them for six months. They cleared the jungle and planted
rubber. The colony has grown until it now numbers about 3,000. The people
are becoming well-to-do, and the old attap huts are giving place to substantial
frame houses. Old settlers have taken up larger pieces of land and some of
them can almost be considered as rich men. The government is now laying out
a town in the midst of the settlement and purposes to metal all the streets.

Of the English and the vernacular schools there is little to be said. Steady
faithful work has been done. The English school has outgrown its building
and there is urgent need for a new building.

The Tamil church deserves commendation for the way in which they have
set to work to solve their problems, both financial and religious. There seems
to be lacking but one thing in order to insure a wide-spread revival, and that
is time for the missionary to go among the people. The laymen have done
splendid work in the way of personal evangelism.

The Chinese church keeps up a steady growth, but a missionary who had
time to go among the people would gather in a great harvest. Sin in the form
of gambling is making great headway, and prosperity will breed other sins,
unless a religious campaign is soon pressed.

There are as yet no heathen temples or places of worship. Christianity is
the dominating religious idea. But the people need missionary care. To
appoint a Chinese preacher to this place is to put him into temptation, for the
opportunity to make money is all about him, and none so far has successfully
resisted the temptation. To keep control of the natural increase in the popula­
tion will be to insure a church membership. Imagine trying to preach through
an interpreter to a congregation in which there were forty-three babies in arms.
Twenty of these were baptized that morning.

These Chinese people do not in the days of their prosperity forget their
financial responsibilities towards God. Their church pays the whole of the
preacher's salary of seventy-five dollars a month. Just before the mid-year
finance meeting it was suggested to them that if they would put up $5,000 for a
hospital building the mission would finance the bringing out of a doctor. Two
weeks later they wrote that they would guarantee the amount and wanted us to
send for the doctor. Shortly afterwards I went down there, and one morning
in a pouring rain Mr. Draper and I, with a Chinese committee went out after
subscriptions. Before six o'clock that evening we had subscriptions amounting
to $12,500.

At the Quarterly Conference it was suggested that they should pay off a debt
of $160 on the parsonage. No action was taken, but at my next visit a man
handed over $160 with the remark that he had collected part, and if he did not
get his money back from the people, never mind.

It was suggested that something should be done to provide a place for the
young men to spend their evenings. Again no action was taken, but on my
next visit I found that a field had been levelled for tennis courts and one of
the men handed me $600 and said that $600 more had been placed in the bank.
This was to be for a Young Men's Christian Association building. Now they
propose to make a public park with a swimming tank for the amusement of the
young people.

One night we were working late over church affairs, when I remarked that
next day I was to visit the resident to see about the hospital. One man spoke
up and said, "We need a boys' school building. Will you please tell the resi­
dent that if the government will give $5,000 toward a building, I will guarantee
$3,000 more." I agreed to do so, and then he said, "I will also duplicate that
offer for a girls' school building." But there I balked and said, "Let us get
one at a time."

The opportunities for both extensive and intensive development on the
Penang district are very great. Already four lines of railway reach out from
Medan into the hinterland where the material development is taking place with
almost marvellous rapidity. Hundreds of thousands of people are crowding
into that territory and fabulous amounts of capital are being invested in various
forms of agriculture. Medan is being prepared for a port-of-call for the great
European vessels, and there is every prospect of this becoming one of the great
cities of Malaysia. The whole east coast of Sumatra is open for evangelism,
and we are the only society operating in this region.

Within a few years the railway from Singapore through to Bangkok will be
open for traffic. Only a short span remains to be completed. With the open­
ing of the road there will be a flow of population into this region. Towns will
spring up everywhere, as they are doing in the Federated Malay States. We
ought to explore this region and map out a course of development commen­
surate with the growth of the country.

But intensively the Penang district needs development. Our Asiatic brethren
are not getting fair treatment. They come to us willing to serve but untrained.
There is no one who can spend time with them and carry them through the
first months of lonesomeness. They are left to work out their own salva­
tion, and they do not know how to begin. The district superintendent is sup­
posed to look after them, but he is tied to institutional work which makes is
impossible for him to spend more than occasional hours with them, when they
should have days in learning pastoral visitation, evangelistic methods,, and the
work of organizing the lay membership. Some beginnings have been made by
making the District Conference an institute for teaching methods, but this is
totally inadequate. We can never hope to get results in proportion to our
working force until we can give some missionary the time free to teach our
helpers how to do their work.

Educational Work

In a material way the out-standing improvement was the purchase of the
property known as the Sultan’s house, the corner of Anson and Logan Roads,
Penang, for $25,000. This was a dwelling house which belonged to the late
Sultan of Perak, but it was admirably adapted for the use of a school. Some
of the rooms are small, but they can be used for the smaller upper classes.
When the whole capacity of the house is called for, we can take care of 450
girls. This new building was painfully needed, for the Anglo-Chinese Girls’
School, with its 250 girls was crowded into the Winchell Home which itself had to serve as a home for ninety girls. The original property was in the form of an L, one side being the Winchell Home, and the other the home of the Woman’s Foreign Missionary Society ladies. The new property fills out the corner, thus making a solid block which is sufficiently large to accommodate the girls’ school work for many years.

Parit Buntar. The Government of Perak has granted the mission a piece of land on which to erect a school at Parit Buntar. The land is small, but as it lies next to the Asiatic football ground there is no need for a playground. The Government has also granted us $3,500 toward the erection of a $7,000 building. It is hoped that we will be able to have this building ready for use within the next six months. The fourth standard at Parit Buntar was given a first grade grant for the work in 1915. This is we believe the first time that any school in our mission has received such recognition when it was in charge of an Asiatic.

Bukit Mertajam. At this place we were fortunate enough to secure for rent a large, haunted house. It is well adapted for school use. The property is, however, only rented, and when we have “laid the ghost” we may be obliged either to move out or to pay an exorbitant rent. It is vitally important that we should put up a building of our own at this place. We made application to Government for a building grant last year, but were told to apply again this year. We have applied again this year, but have been told that we did not stand much chance of getting a grant for another year.

Sungei Patani. This is a new town which promises to become the largest town of the state of Kedah, we opened a school on the second of January 1917. It is too early to tell what will be the success of this venture, but it starts with the good will of the people. Mr. Tan Leong, one of our Christians, has given us the free use of a shop house which he had just erected, and has promised that when we have outgrown that he will help us to put up a building of our own.

The Anglo-Chinese School at Penang. Every school on the district has grown in numbers, but the largest growth has been in the Anglo-Chinese School. Last year the average enrollment was 1,330 with an average attendance of 1,199. This year the enrollment was 1,468, and the attendance 1,376. High water mark in enrollment was 1,540. We have now however reached about the limit in numbers until we can increase the size of the buildings. We have outgrown the Dato Kramat school building and have rented a shop house to accommodate two primary classes. This is not satisfactory and we should have a larger building and one which is not situated on the tram line. The present building is so noisy that the best work cannot be done. The Simpang Ampat school which was opened last year, has had to have an additional teacher this year.

Scholastically there was nothing particularly startling, though the big school secured a fair share of recognition. Oon Aik Keong received the Edward Seventh Scholarship at Hongkong University, and also the local senior Cambridge scholarship. The school also was awarded three junior scholarships, one commercial scholarship, and the province Wellesley scholarship. In the senior examinations one student secured second class honors and in the junior examinations one secured third class honors. Out of the first ten boys in the junior class in Penang six were from our school.

At the beginning of the year we had anticipated that there would be
fifty students in the secondary classes. But we were confronted with 100. Over against that was the death of Mr. Toomey, the resignation of Mr. Eckersall, and the delay in the arrival of Mr. Spoor, which kept Mr. Draper from assuming his duties regularly for some weeks. Miss Hawes, who was already prepared to start for home, kindly postponed her marriage and helped us until the arrival of Mr. Thomas in June. But by that time the health of Mr. Spoor had failed and Mr. Draper was obliged to return to Sitiawan. Also by this time Mr. Baughman had arrived and had taken up the duties of vice-principal. This irregularity in the teaching staff caused us the loss of some of the upper class boys, but by commandeering the services of Mrs. Denyes and my daughter Elizabeth we were able to keep the classes going, and were able to present some sixty-eight for the final examinations.

The Anglo-Chinese Girls' School. This Woman's Foreign Missionary school has had a good year. In the Cambridge examinations the two girls presented in the senior both passed in all sections. One of these was a Malay girl. She is said to be the first Malay girl to pass the senior Cambridge examination. There has been an increase in the enrollment and the attendance. A beginning has been made in an effort to follow up the ex-students. At a reception held recently thirty of the former students were present.

The Winchell Home has at last been given an opportunity to expand its lungs and take a full breath. For some years it has had to fold up its beds when daylight came and make room for the day school classes. At last the day school has moved into its own home and the boarding school can occupy the whole of its own building. The year has been marked by no startling change. There was the usual amount of sickness, and then some, and once an epidemic of chicken-pox forced the closing of the day school for some weeks. The building has been placed in a good state of repair.

The boys' boarding school is a perennial problem. The building is not large enough for a big boarding school and a small one does not pay the interest on the debt on the property. There is need for such a school, but the problem of running it to advantage has not yet been solved.

TAMIL DISTRICT
(Federated Malay Settlements)
SAMUEL ABRAHAM, Superintendent

The Tamil District, during the year under review, was grouped into ten circuits of twenty-four preaching places in the four states of the Federated Malay States, which, according to the census taken in 1911, had a Tamil population of 143,785 out of a total population of 1,036,999; of this number 22,902 are Christians and 140,968 are Hindus. In addition to the work done by the Methodist mission other missionary societies working in this land are: The Roman Catholics, the Church of England, the Lutheran Mission, and the Presbyterian Mission. All the missionary bodies, except the last mentioned, work among the Tamils as well.

Our Workers

The district was short of preachers last year. owing to the death of Rev. S. Kohlhoff, at Teluk Anson. Rev. Y. J. Yesudason was appointed to work there, but remained only three months when he was transferred to Singapore.
The preacher supplied for the Taiping Circuit, was obliged to leave the mission after two years' trial at three different stations. Rev. D. David, of Kuala Lumpur, had to go to India on two months' leave to bring his family, and the district superintendent was also away in Ceylon for three months, after seventeen years' service without furlough. Two new preachers Mr. Y. P. Caleb, of Travancore, and Mr. V. Swamy Iyah, of Thenkasy, came into the work. Rev. J. J. Kovil Pillay succeeded Mr. Yesudason and Mr. Pykett acted for the district superintendent. The Tamil young men of the Union Epworth League in Kuala Lumpur rendered valuable and timely help in conducting the prayer meetings in the church and in the houses of the members of the church, during the absence of the workers.

State of Selangor (Tamil population 66,561)

Kuala Lumpur. This circuit has three centers of preaching places: The church at Kuala Lumpur, Central Workshop, and Porters' Line. This self-supporting circuit was under the care of the district superintendent, who was ably assisted by Mr. D. David. It is earnestly hoped that something will be done to enable us to place an ordained pastor in this place.

Klang. This circuit also has three preaching places: The church at Klang, Port Swettenham, and Carey Island. Mr. S. W. V. Arumugam, an energetic and enthusiastic unpaid worker, has had the supervision of this circuit.

Jeram. Jeram and the surrounding estates are in charge of S. Sundram, a paid exhorter. He works chiefly among the Christian estate coolies, and half of his support is met locally.

State of Negri Sembilam (Tamil population 15,556)

Seremban. There are three preaching centers in Seremban Circuit: The church at Seremban, Port Dickson, and Kuala Pilah. This work is under Mr. A. Joseph, half of whose support is also met locally.

State of Perak (Tamil population 57,735)

Ipoh. There are five preaching centers here: The church at Ipoh, Porters' Line, Batu Gajah, and the Tamil Settlement. Mr. Edward Isaac is working here assisted by one teacher-preacher and four unpaid local preachers. This circuit also is self-supporting.

Kampar. This includes all stations as far as Tanjong Malim, and is under Mr. Paul Ponniah, teacher-preacher who has time only to preach in Kampar. Over fifty Christians in this circuit are anxiously waiting a Methodist preacher to look after them.

Teluk Anson. This too, has three preaching places: The church at Teluk Anson, Ratani Estate, and Bagan Datoh, where a chapel was built through the kindness of the estate manager, and was dedicated by the district superintendent on October 21, last. Mr. J. J. Kovil Pillay is in charge.

Sungei Siput. This too, has three preaching places: The church at Sungei Siput, Chemor, and Kuala Kangsar. This circuit is under Mr. V. Swamy Iyah, who is a lyric-preacher. Half of this support also is being met locally, although most of the members are servants of very limited means.

Taiping. There are four preaching places in Taiping Circuit: The church at Taiping, Trong, Krian Road, and Bagan Serai. The work is supervised
by Mr. Y. P. Caleb, an elderly preacher who worked for many years under the Christian Missionary Society and London Missions in Ceylon and India.

State of Pahang (Tamil population 3,933)

Chief towns of this remote state together with the other important places not included in the above circuits are formed into what is called the Federated Malay States Itinerary Circuit. The district superintendent as pastor has had time to visit some of these places monthly, others quarterly, or half yearly, and a few only once a year as he is tied up in Kuala Lumpur as pastor of the church there.

Self Support

Of all these circuits, two are entirely self-supporting. One is under an honorary worker, four pay half the support of their pastors, who are helped by the schools of the English district, and one is managed by the district superintendent.

The amount paid for the support of the district superintendent was more this year than last, but was not sufficient to pay his half support and house allowance as anticipated by the district stewards. It is encouraging, however, to see that the pro rata share planned for the purposes by the churches is yearly on the increase.

Collections

The Tamils do their best in giving for religious as well as benevolent purposes. In addition to the usual subscriptions paid for the support of the ministry they shared in almost all the collections made during the year for the war relief, and showed their gratitude and loyalty to the government in this time of their need. Hindu and Christian Ceylon Tamils, of Straits Settlement, and Federated Malay States collected $20,000 which was given to the war office for the purchase of an aircraft named "Jaffna." Further they collected $1,000 which they sent to the American Board Mission in Ceylon on its centenary celebration last October to show their gratitude to the home mission. But it is a matter of regret that the collections in the Federated Malay States are becoming a burden to the Tamils. Not being satisfied with the donations and thank offering annually received, the home churches in Ceylon and India sent appeals for help for church repairs, church buildings, schools, and even went so far as to appeal for monthly subscriptions. Collections for private purposes for Hindu and Christian are too frequent. The amount thus collected and sent to the home churches and individuals during this year may be roughly estimated at a thousand dollars. And again without the sanction of the stewards and pastors local collections are made for schools, Christmas carol parties, presents for children, help for the poor, etc., and evangelistic work. All these collections affect very much the growth of our work in Sunday schools, Epworth Leagues, and churches, and our appeals for building Tamil parsonages and repairs of churches are entirely neglected.

Work for the Young People

Union Epworth Leagues have been reorganized with a view to bringing young people of the various congregations together for their mutual religious, intellectual, and social development. There are Leagues at Kuala Lumpur with
a membership of 110; at Ipoh, forty-five; and Taiping, twenty. These Leagues are fostered by the missionaries of the English district, and their meetings are always conducted in English. They are beginning to be recognized as important factors in the progress of the work of the church, and as a means of promoting Christian brotherhood and cementing the bonds of union between the various nationalities.

Sunday Schools

Sunday schools are regularly conducted in four centers of the district, and good work has been done. It may be particularly interesting to record that Kuala Lumpur presented for the last All-India Sunday school examination, four students for the teachers' division, two for the senior division, and three for the junior division examinations, all of whom have been successful; one candidate of the senior division taking first class with honors. The fifteen children who were presented for the oral examinations all passed. It is hoped that in the future other centers will follow the example of Kuala Lumpur, by presenting candidates for the All-India Sunday school examinations. The superintendent takes this opportunity of thanking all those who helped the Sunday schools, and trusts that they will continue to do so in the future.

Interdenominational Relationship

The majority of the Tamil Christians in the Federated Malay States have their home connections with their respective denominations in Ceylon and India, where, among the Protestants, it may be noticed that some belong to one denomination by baptism, to another by parentage, to a third by marriage, and to a fourth by location, while many belong to one only in all these. In Ceylon even ministers of the Church of England (C. M. S.) could be seen preaching in the nonconformist churches. Those who come from such churches, where there are no denominational scruples, are not particular in this country about the denomination which they join. They are convinced that the different denominations are only different branches of the one Church of Jesus Christ. Malaysian Tamil Methodist Episcopal Church is cosmopolitan, and with the exception of most of our young people and converts from Hinduism none of the members, including our preachers, could class their originality to Episcopal Methodists. While this cherishes an encouraging interdenominational relationship among the Tamil people to a large extent, on the other hand there are others even among preachers who join us once, and then others with selfish motive to advance their own interest and thus create misunderstanding and disunion.

Statistics

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<td>Number of baptized children ......</td>
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SUNDAY SCHOOLS
Number of Sunday schools .............................................. 4
Number of officers and teachers .......................... 12
Total enrollment .................................................. 120
Average attendance ................................................ 75
Number of home department ................................. 40
Number of cradle roll ........................................... 25
Number of scholars ............................................ 50
Sunday school expenses .......................... $50

NETHERLANDS INDIES DISTRICT

This district (population, 39,000,000) includes the work in Java, Dutch Borneo, Banka, and south Sumatra. Java, on an area 50,000 square miles, equal to Ohio, supports a population 32,000,000 greater than that found in all the states west of the Mississippi. This multitude is made up of Javanese, Madurese, Malays, Chinese, Arabs and Europeans. The Chinese are idolaters, the Europeans nominal Christians, and the other races Mohammedans. The larger towns are connected by 1,500 miles of railroad, most of which is owned by the state which also owns the telegraphs and telephones. The exports of Java have increased in ten years from $11,824,000 to $27,357,000 or 231 per cent and the imports from $8,313,900 to $19,733,600 or 237 per cent. Among the chief exports were sugar 2,280,000,000 pounds; coffee, 10,750,000 pounds; tobacco 132,660,000 pounds; 54,000,000 pounds of tea; 2,780,000 pounds of rubber; much of the world’s quinine; a considerable quantity of petroleum and of spices.

Borneo, 288,000 square miles, is one of the largest islands in the world. Only a fringe around the coast is settled except by the scattered wild Dyak tribes who are still heathen. The Dutch hold two-thirds of Borneo. It produces a large amount of petroleum, some gold, copra or dried cocoanut kernels, rattans, hard woods and other jungle products. In west Borneo and in southeast Borneo a relatively large number of Chinese are found; the remaining coast peoples are Mohammedans.

Sumatra has an area equal to all France but only a little over 3,000,000 inhabitants. It is being opened up by roads and railroads and will not long remain without inhabitants. Its largest city, Palembang, population 75,000, lies some sixty miles up the Moesi River but is a port of call for ocean going steamers. The people are Mohammedans except in the interior where some heathen tribes are still to be found. Various Dutch and German societies are at work but, except in Java, they are all in fields unoccupied by us. In north central Sumatra the Rhenish Mission has had a most successful work among the heathen Battaks of whom over 100,000 have enrolled as Christians. Seventy-five years ago the first missionaries to this people were killed and eaten. In northern Celebes, on the Sanggir Islands, and on Amboyna there are strong Christian communities which have never been under sway of Islam. Nothing like these large ingatherings has, as yet, been possible by any mission working among Moslems; but converts have been won and there are not lacking signs of better days.

Batavia (Java)

Batavia, the capital of the Dutch East Indies, is situated on the north coast of Java, near the western end of the island. Its population of 141,000 is fairly representative of the whole island, being composed of Malays, Sundanese, some Javanese, Chinese, Dutch and other Europeans.

Methodist work was begun here in 1905. There are three congregations within the city and four outside with four schools. In addition four of our missionaries teach in the Chinese school which pays their salaries.

Missionaries: Rev. C. S. Buchanan (on furlough) and Mrs. Buchanan, (on furlough), Rev. H. B. Mansell and Mrs. Mansell, Rev. A. V. Klaus and Mrs. Klaus. W. F. M. S.: Miss P. Stefanski. Foreign Workers: Rev. J. B. Matthews, Miss Mary Myers.

Buitenzorg (Java)

Buitenzorg (population 30,000) lies thirty-five miles south of Batavia. The residence of the governor-general is located here in the midst of the finest botanical garden in the East.

Methodist work was begun here in 1905. There is an English day and boarding school here with Chinese and Malay schools attached. Our membership is largely Malay speaking Chinese. Three outstations are worked from here.


Institution: Methodist English School.
Tjisaroea, via Buitenzorg (Java)

Tjisaroea is a great rice and tea estate on the government post road fifteen miles south of Buitenzorg. It lies on the slope of Mt. Gedeh, one of Java's many volcanoes. A thickly populated Sundanese territory surrounds the estate.

Work was begun here in 1907. There are now four village schools in three of which we hold church services.


Institutions: Boys' Preparatory School, Tjisaroea Mission Hospital.

Soekaradja (Java)

This is a town of about 10,000 in mid-Java; and is the seat of a very wealthy Chinese family. Our missionaries are teachers in the Chinese school from which they get their support.

Foreign Workers: Rev. E. W. Allstrom and Mrs. Allstrom.

Poerbolinggo (Java)

Another mid-Java town near Soekaradja with a population of about 10,000. The Chinese school supports the missionary who was first stationed here in September of this year.


Soerabaya (Java)

Soerabaya, (population 151,000) the largest city in Java, is on the north-east coast. It is the principal trading center of the island and has a rapidly growing population of Javanese, Madurese, Chinese, Arabs and Europeans. The number of China-born Chinese here is very noticeable.

Methodist work was begun here in 1909 and has been confined to the Chinese. Our missionaries secure their own support by teaching school. Church services are held in the Amoy and Cantonese dialects of Chinese.

Missionaries: Rev. Harry C. Bower and Mrs. Bower.


Singkawang (West Borneo)

Singkawang is a small town of some 5,000 people, but is the administrative head of a large territory. It is the center of a system of roads running through the cocoa-nut groves for 150 miles along the coast and for fifty miles into the interior. The first auto, a Ford, entered Borneo this year. The Chinese owner takes the Dutch road-master out for rides; the roads are rapidly being improved.

Methodist work was begun here in 1906, but for three years permission to do full mission work was withheld by the government. The work is among the Hakka Chinese settlers and the heathen Dyaks. The former are eager inquirers while the latter can now be reached before they are converted to Islam.


Pangkal Pinang (Banka)

Pangkal Pinang (population 10,000) is the capital of the island of Banka which is about the same size as the state of Connecticut. It and its nearby neighbors produce about a tenth of the world's tin. The government has nationalized the ore deposits and makes a large annual profit on the tin mined.

Methodist work was begun here in 1911. Our work has been self-supporting from the start. Here again the missionary has secured his salary by school-teaching. Our membership is entirely Hakka Chinese. One member has his pedigree for 137 generations, or back to about the time of Abraham.

Missionaries: Rev. Mark Freeman (on furlough) and Mrs. Freeman (on furlough). Foreign Worker: Mr. L. L. Akerson.

Palembang (Sumatra)

Palembang, (population 70,000) the fourth city in the Netherlands East Indies, is the head of a region as large as the two states of Ohio and Indiana and of a population exceeding a million. It is on the Moesi River up which ocean steamers take their cargoes to exchange them for tropical jungle products. A large oil refining plant is located at Pladjoe, three miles below Palembang.
Methodist work was begun here in 1908. It has been carried on by workers born in British India and so far it has been impossible to station a missionary here. There is no missionary of any church in this territory.

*Institution:* Methodist English School.
(The following station is in the Dutch East Indies but is this year attached to the Penang District.)

**Medan (Sumatra)**

This is a rapidly growing town on the East Coast of Sumatra about one fourth of the island's length from the north end. It is the port from which Sumatra tobacco is exported.

Methodist work was begun here in 1912.

*Missionaries:* Rev. W. T. Ward (on furlough); Rev. L. Oechsli and Mrs. Oechsli.

*Institutions:* Anglo-Chinese School.

H. B. Mansell, Superintendent

During the whole of the year we have dwelt in the midst of a dense Mohammedan population with entire safety. The only disturbance, at Djambi, Sumatra, was not near any of our work, and was promptly suppressed by the vigilant Dutch authorities. It is worthy of note that Djambi has never been the scene of any missionary efforts. The war for over a year had no effect on the rate of exchange, and then suddenly the value of the Singapore dollar began to fall, and instead of 142 Dutch cents we could only get 125. The gold dollar was apparently holding its value, and it was hoped that by getting money direct from New York loss could be avoided. No sooner was this tried than the value of the American dollar fell here; a recovery has since taken place, but whereas it formerly brought as much as 250 Dutch cents it now yields only 240. On regular and special gift receipts the loss will be about $375 for the year.

**The Year's Work**

The year has been one of steady progress. In Batavia there is a readier access to the Chinese pupils of the schools in which our missionaries teach. In August, Mr. Goh Hood Keng, of the Anglo-Chinese School, Singapore, held two weeks' special evangelistic services in Kramat Church. Advantage was taken of his presence to hold a series of noonday students' meetings. Because we have no church building near the Chinese school, the use of the Dutch Mission Church, a few doors from the school, was generously given us. Some thirty lads signed a pledge to study the four Gospels. Our Mangga Besar (Big Manggo) Church is following up this work; we greatly need a suitable church building as the present rented quarters are very unsatisfactory, small and suggestive of failure rather than the successful work which is being done.

**Soerabaya**

Among the marked material advances on the island of Java is the purchase of a centrally located property in Soerabaya for use as a church and parsonage. The local church, under the leadership of Rev. H. C. Bower, raised a fifth of the total cost, 25,000 guilders or $10,000, gold. The remaining $8,000 represents the faith of the Hongkong and Shanghai bank; we hope that there are those at home who are equally willing to trust us with money, and who will not need to draw interest. This charge is met by the money formerly spent as rent, and by the income from the rooms we do not yet need for mission use. As a result of an opportunity to continue growing, the Sunday school at Soerabaya is making a strong effort to win the "Contest Shield" for the third year. An-
other result is the development of a very promising work among the Cantonese Chinese.

Tjisaroea

The second advance was the receipt from the Dutch government of over $17,000, gold, for the building and equipment of Tjisaroea hospital. This large subsidy, the generous gift of land by Grandpa Bik, the Dutch landlord of the estate, and the steady giving by the Leagues of Northwest Ohio assures the completion of the hospital as rapidly as war conditions permit us to secure the necessary materials. This is the first Methodist hospital in the East Indies, but as the government is desirous that others be established, and is willing to give three fourths of the cost of building, and generous annual subsidies for maintenance we hope to build many more.

West Borneo

In West Borneo the Sultan of Sambas has promised us help, both materially and morally, in establishing a hospital there. Some German and Dutch friends have given us the site, and the Chinese have also promised help. The plans are being drawn, and as soon as possible application will be made for the building grant.

Pontianak

At Pontianak the widow and children of the former Chinese mayor have given us a valuable piece of land for mission use. The only conditions attached are the placing of a memorial tablet in a building, and the free admission of five descendants into any school we may establish.

Singkawang

During the mid-year visit to Singkawang a class of candidates were being examined for baptism. Out of twelve the Chinese rejected or held up three. One was under strong suspicion of being engaged in the opium traffic; a second, who had been entangled in the government gambling monopoly, was anxious to be received, and readily promised to free himself at the first opportunity; the third case seemed to the district superintendent to receive a very severe judgment. The Chinese brethren alleged that the candidate had not been sufficiently regular in his attendance at the church services. It was admitted that he usually came, but they thought he ought to come every Sunday. Now the candidate lived only ten miles from the church. He was continued on another three months' trial.

Banka

On Banka Island, Mr. and Mrs. Freeman in spite of ill-health pressed the work vigorously until an attack of sprue compelled them to leave in September. Fortunately Mr. Akerson arrived from America about that time, and continued their work. It is unfortunate that the financial condition makes it impossible for us to station a married missionary at this point. The work among the women and girls was most promising when Mrs. Freeman left, and needs a woman's supervision; but the school can support only one worker. We face a similar condition at Soerabaya for next year. If some of these important points
are to be staffed, as they ought to be, by married missionaries it will be necessary
to secure in some way a fund to subsidize the stations.

Pangkal Pinang

At Pangkal Pinang, Mr. Freeman was compelled to leave a church building
half finished; this can be completed, but it will probably not be free from debt
when dedicated as it would have been if our missionaries could have finished the
year. The total cost is about $2,500, gold.

Palembang

Palembang has again been held by our faithful Indian workers led by Rev.
Solomon S. Pakianathan. The only death among our workers occurred here in
July, when Mrs. Kenneth, a bright, well-trained Christian daughter of India,
passed away after several weeks of patiently borne illness.

There was some fear that the opening of the government Holland-Chinoise
school would adversely affect our work. The slight drop in enrollment which
occurred was quickly made good. I would that one of the first fruits of Methodist
reunion might be the release of enough money to enable us to put an American
missionary in Palembang. Here is a territory that would have aroused the
spirit of Asbury—a region as large as Ohio and Indiana with nearly 1,000,000
souls, and without a missionary of any Christian church.

Among the Mohammedans

At the District Conference in September, the mission meeting earnestly
considered the condition of our work, and the things needed for its develop­
ment. We were painfully conscious that we are not succeeding in reaching the
Mohammedans as we desire. Out of a most prayerful consideration there was
evolved a program which seems to us as little as we can well attempt. We
endeavored to sit down and consider how much we need to build a tower among
the forts of Islam. Without going into the details it can be said that the under­
lying principle is a reenforcement of our evangelistic work with a concentra­
tion of these reenforcements in a chosen area, the aim being the development of
a Christian community from which we hope to secure workers of the Malay race
for an extensive propaganda later. If these Malay lands are to be fully evan­
gelized it will have to be by the young men of these lands fired and filled by
the life of the Young Man of Galilee. It was the young men of Italy that
Garibaldi led. But with an eye to the day when the Malay preachers are avail­
able, and with the aim to break up the hard heart of Islam the program includes
the establishment of mission hospitals in unoccupied strategic centers. Our faith
is not sufficient to expect funds from America in sufficiently large measure to
enable us to place an evangelistic missionary at each hospital; we do believe
that the generous assistance afforded by the Dutch government will enable us
to plant and maintain hospitals with but little assistance from America. From
$3,000 to $5,000 will make possible the establishment and probable maintenance
of each hospital contemplated except in the case of two large centers where as
much as $10,000 is advisable. The planting of a hospital carries with it the
annual support of one or two doctors, two or three American nurses, and a staff
of native workers.

There is a Mohammedan legend that Allah fashioned two clay figures like
men. One he threw over his right shoulder saying, "These to heaven and I care not"; the other over his left shoulder saying, "These to hell and I care not." Against this indifference to man and his sufferings let the Christian doctor embody in himself the message of the infinite compassion of the "heart of mercy of our God," and an entrance will finally be found for the message which tells of One who loved us and gave Himself for us all.

Educational

The Methodist English School, at Buitenzorg, Java

The work of this school has been standardized so as to be on the same basis as the other standard schools in the Malaysia Conference. Students who may go to some one of the other schools in Malaysia are received in the same standard out of which they came when leaving this school. Schools outside of our mission receive our graduates as teachers in their schools upon presentation of certificates. Our students are also received in the offices of large corporations located in the cities of this island.

This school is known throughout the Dutch East Indies to be under Christian management. This fact may keep some people from entering, but a larger number come because they know it is a Christian institution, and feel safe in sending their boys to be trained in such a school. Many boys, by reputation known to be bad, upon entering this school have gone home so changed for the better that the parents have taken time to write to the principal telling him of the matter. Some of the students have become Christians, and are giving a good account of themselves as they take their part in the world outside of the school halls.

This is the only Christian English school in a radius of 500 miles, having a contributing population of over 30,000,000, a large percentage of whom are Chinese, the business people of this part of the world and the Orient also for that matter. There is a large demand for English instruction as that is the one language that can fit them for the business career toward which the most of them are looking. This is the logical school to satisfy that need, and at the same time it will be one of the most vital factors in Christianizing this Insular World. Bishop Oldham speaks of it in highest terms.

We are greatly embarrassed for want of buildings and equipment. We have secured a good location for building purposes, but have not the funds for the buildings. We need at the earliest possible date $20,000 for this purpose. This school is not only self-supporting, but will pay the salaries of its teachers who attend to many other phases of mission work with no expense to the board. If we get the amount mentioned above we can get $10,000 more from wealthy Chinese to complete the building program. When this school is established it will act as a permanent endowment for the mission work in this station.
In accordance with the allotment made by the Evangelical Union, composed of all the evangelical churches working in the Philippine Islands, the Methodist Episcopal Church for the present confines its efforts to that portion of the island of Luzon lying north of a line drawn east and west through the city of Manila. Luzon is the principal island of the Philippine Archipelago, having an area of over 43,000 square miles, about 2,000 square miles less than the State of Pennsylvania. The coast of Luzon is irregular, having large bays and excellent ports and harbors near the center and south. The island is drained by four large rivers and numerous smaller rivers and streams. A number of roads connect the capital with remote points, and there is a railroad which unites Manila with important cities in the north. Luzon has a population of about 4,000,000. The most numerous native race is the Tagalog, which occupies the municipality of Manila and the surrounding provinces, and speaks the Tagalog language. Second in importance is the Ilocano race, occupying the northern part of Luzon. Other important races are Pampangas, Pangasinanes, and Ibanags. Hemp, tobacco, sugar, coffee, rice, and numerous other staple products grow in abundance in Luzon. There are valuable mineral deposits, including copper, gold, asphalt clays, coal, gypsum, and iron.

Methodist Episcopal missionary work was begun by the Rev. T. H. Martin, who reached Manila in March, 1900. The General Conference of 1904 enabled the Philippine Islands District of the Malaysia Conference to become a Mission Conference. In 1908 it was organized as an Annual Conference. The Boards of the following churches are at work in the Philippines: the Presbyterian Church in the United States, the Protestant Episcopal, the United Brethren, the Disciples of Christ, the American Baptist (North), the Methodist Episcopal, and the Congregational. The American Bible Society and the British and Foreign Bible Society are translating and distributing the Scriptures in all the islands. The Young Men's Christian Association is at work here.

CENTRAL DISTRICT

Central District lies in the central valley of the island of Luzon. It has recently been divided and now contains only the Tagalog territory north of Manila. It includes the provinces of Nueva Ecija and Bulacan. The territory included in the provinces which form the district is about 5,000 square miles in extent, and supports a population of over 500,000. It is well drained by rivers and creeks. The soil is very fertile and produces sugar, rice, and tobacco. Gold and fine hard wood lumber are obtained from the mountains of Nueva Ecija. Travel is not difficult, as three fourths of the circuits are reached by the Manila and Dagupan Railway. The inhabitants of the district are Tagalogs, with a few Ilocanos in the north. More than ninety per cent of all the homesteads taken in the Islands have been taken in Nueva Ecija.

Malolos

Malolos (population, 32,000), the capital of Bulacan Province, is situated on a branch of the Pampanga River, at the head of the delta of that stream, six miles northwest of Bulacan, the former capital, twenty-five miles from Manila. Malolos is a railroad, telegraph, and military station. It is the seat of a flourishing high school with 400 students, an intermediate school with 1,300 pupils, and a new student church.


San Isidro

San Isidro (population, 7,000), the old capital of Nueva Ecija, is soon to be abandoned as a mission station. The high school moves from there next year. No missionaries.

Cabanatuan

Cabanatuan (population, 15,000) is the new capital of Nueva Ecija, located at the end of the Cabanatuan branch of the railroad. It is one of the foremost towns in the Islands with fine buildings, good streets, good artesian wells and an ice plant. The cooperative "farmers" have a large warehouse, rice mills, and eighteen threshing machines for threshing rice. 5,000,000 cavan of rice will pass through this town during the coming year. Cabanatuan is the center of a community of 6,000 Protestants, and has no missionary.

J. F. Cottingham, Superintendent
The Great War

The day after war was declared food-stuffs increased in price. That increase has been gaining momentum as the days go by. Food (milk) for Filipino babies that cost thirteen cents a can, now costs thirty-five. A box of matches that cost one cent now costs two. A dose of quinine that cost one cent now costs five. And who in the Philippines can get along without fire, milk, or quinine? One investigator lady passing through said, "Why not substitute?" There are no substitutes when everything has risen in price. Building iron is up more than three hundred per cent.

The second lesson learned was one of sacrifice. Many workers were unable to endure the new hardships and have left the work. Others have suffered, but have remained true. To be able to keep alive on a salary that is only enough for necessities of life is good, but when that salary is decreased, and living expenses increased one hundred per cent, then to live is almost martyrdom.

Our Churches

Though the past year has not seen as great a growth in membership as we have sometimes had, there has been a deeper and more spiritual growth than we have yet witnessed. In eight months since the last Annual Conference the membership had increased by 1,100, or about fifteen per cent of the membership of the district. The severe storms of last year compelled us to rebuild in many places. We have built a stone church at Malolos, that will seat 300 people. It is all finished, painted, and furnished, and is worth $2,500. Less than $1,500 came as special gifts and the people and missionary gave the rest. At Baliuag we had to rebuild. We made an appeal to the Board. The church is finished and we still have the debt and a promise from the Board. The new church at Baliuag is worth $1,000. The Cabanatuan church went down also, and a new one is finished except the floor and painting. It is worth $1,500. Bongabon church was carried away but we have a new one worth $500, and a good sized debt. The Pullok church was damaged, and had to be rebuilt. It is worth $500, with no debt. In addition, a number of light material chapels were built by the people themselves.

Work Among the Young People

We now have seven Epworth Leagues. The weekly meetings are well attended and full of life and interest. Our young people are taking up the gambling and the temperance questions and trying to create a public sentiment against these evils. Our Epworth League Convention of this year passed strong resolutions in favor of the prohibition clause in the Jones Bill but Congress heard the voice of the brewer from Manila instead of the young men who are to soon be the leaders of the Filipinos, and the Gronna Amendment failed. The same convention also petitioned the Filipino Assembly to close the cock-pit and observe the Sabbath day.

The Sunday School

Our Sunday school work is taking new and advanced steps. We have grown little in the number of schools but the attendance has greatly increased and the character of the work done has improved. The English work in Malolos is a pleasing feature. The English class has fifty-two students; fourteen of these are taking the "Standard Teacher Training." Mrs. Cottingham is the teacher.
Missionary Societies

With the hard times due to the war, cholera, rinderpest, and locusts came the growth of the Home Missionary Societies. Last year saw the beginning and $15 a month was given to the support of native workers in new places. This year we have been able to help in the support of the gospel to the extent of $26 per month or about thirty-five per cent of the amount received from home. We hope in time to be able to take over the whole support of the new places. We now have twenty-seven Home Missionary Societies which are helping in the work.

Self Support and Self Direction

The people have contributed to the support of twenty-three pastors since last Conference, $150 (gold) a month. We have received from special gifts seventy dollars a month. We feel however that seventy per cent of self-support is almost the limit of the ability of the people until better times. We have given over a large part in the direction of affairs and especially the financial affairs into the hands of the native brethren. Our district stewards have been a great help to us this year. Our pastor-in-charge and evangelist, the Rev. Dionicio Alejandro, has been faithful and successfully accomplished that which was set before him.

Petra and Her King

Petra was like the woman of Samaria, she had not had a husband but many, and none were true husbands and the one she now had was not so even by contract. But there had been no one to tell Petra that she was doing wrong. She was a faithful Roman Catholic. Every week she went to the mass and heard the padre recite the mass in Latin. Petra is an ignorant old woman who cannot even read Tagalog, her own language. She went to mass so often that her knees were hard and callous like the soles of her feet. When she went to the priest for absolution he always forgave her and took her money. Why should he not do so, for he too, was living in sin and supporting a large family. But one night old Pablo the man who had lived with Petra for years came into our meeting. He was converted. Next Petra must be found and told about the new King. She was converted and they were married. Go down to San Miguel and visit the chapel and you will find a little wrinkled old woman and a white haired man, always in the services. Ignorant, yes, but they know the King. Hear them sing as they love to sing "I surrender all" and hear them talk of their new King, Jesus, and you will know why we speak of Petra and her King.

MANILA DISTRICT

As at present constituted the Manila District (population, 400,000) includes the city of Manila, parts of the provinces of Cavite, Rizal, Bulacan, and the entire province of Zambales, which stretches for 100 miles along the west coast of the island. In this province the people are about equally divided between the Ilocanos and the Zambals. Apart from this province the district is Tagalog, except the 4,500 Spaniards, 5,500 Americans, and 16,000 Chinese in the city of Manila.

Manila

Manila (population, 350,000) is the political, commercial, social, and educational center of the Philippine Archipelago. It is situated on the Bay of Manila, which juts into the west coast of the island of Luzon. The city is divided into two parts by the Pasig River, that on the south containing the old walled city, with narrow
streets, quaint buildings, and numerous stately churches and schools; also the Luneta Park and the newer American and European residential section. That on the north side contains the commercial, mercantile, and the largest Filipino residential sections of the city. The position of Manila on the bay gives it unrivaled advantages of commercial intercourse with all parts of the world. It is likewise the key to the trade of all the islands of the Archipelago under the dominion of the United States, and convenient steamship service has been established between all parts for mail and mercantile purposes. There is direct steamship communication with many large cities on the east coast of China, Japan, and southern Asia; also with Europe, the United States, South America, and various islands of the Pacific. A fine railroad system is being established and now has in operation several lines. Numerous industries are carried on in the city of Manila, including the manufacture of cigars, cord, rope, thread, buttons, ice, cocoa, etc. Besides there are iron foundries and machine shops. The city has the finest sewerage system and street railway in the whole East. Millions have been and are being spent for harbor improvements, which will put Manila among the safest and most commodious for ships of all sizes. The population of the city besides Filipinos, includes Americans, Spaniards, and Chinese, with representatives of probably all nationalities.

Methodist Episcopal mission work was begun in 1900. Other boards at work here are the Foreign Christian Missionary Society and the Board of Foreign Missions of the Presbyterian Church of the U. S. A.

Missionaries: Rev. E. S. Lyons and Mrs. Lyons, Rev. M. A. Rader and Mrs. Rader, Rev. W. F. Kinsey and Mrs. Kinsey and Rev. D. H. Klinefelter and Mrs. Klinefelter, Rev. Harry Farmer (on furlough) and Mrs. Farmer (on furlough). W. F. M. S.: Misses Margaret Decker, Margaret Crabtree, Mary Evans, Bertha Charles, Rebecca Parish, M.D., Anna Carson, and Mrs. Eleanor Pond, M.D.

Institutions: Methodist Boys' Dormitory, Publishing House, Union Theological Seminary, W. F. M. S.: Harris Memorial Deaconess Training School, Mary J. Johnson Memorial Hospital and the Hugh Wilson Hall.

D. H. KLINEFELTER, Superintendent

Work of the District

In the tragic death of Bishop Eveland the district lost a fine Christian man, an indefatigable worker and a wise counselor. The work and condition of the Manila District may profitably be considered under three heads: Political, material, and spiritual.

Politically, as is well known, the islands are in a state of transition. The recent action of the United States government in granting a Filipino Senate and a House of Representatives together with the dismissal of many American employees whose places natives have taken, leaves little to be desired in the attainment of the independence which has been their ardent desire. Thus far these newly elected and appointed officials have given a good account of themselves and the sweeping reduction in salaries cheerfully accepted by them and the attention now being given to developing the agricultural, mineral, timber, and fishery wealth of the islands speaks eloquently of good things for the future.

Materially the islands are prospering. The rice crop has been a bumper one everywhere. In the public schools 600,000 children are happily poring over their lessons, while fathers and mothers look on in wonder but with real satisfaction at the knowledge their children have of things they themselves never thought to know. First class roads, telegraph lines and railways are reaching the most remote districts and wonderful changes for good are manifest everywhere. With this prosperity has come the recent opening of a dozen new saloons in Manila by the liquor interests, an increase in the number of road houses, and dance halls and an evident lowering of moral tone never very high in the Orient.

Spiritually the Protestant churches continue to gain ground. Revivals have borne precious fruit at many places. Our boys' dormitory, accommodating eighty young men, is full and the Hugh Wilson Hall for young women opened but a year ago, and accommodating eighty, is also filled. There has been a
splendid maintenance of self-support by the churches of the district, the monthly salaries of all the men of the district being about $220 of which the mission pays less than half. In the erection of new chapels the members have shown a spirit of real sacrifice in giving.

Our theological seminary is conducted jointly with the Presbyterian, Christian, United Brethren, and Baptist Missions. The relations are harmonious and a union college is projected along the same lines.

Incidents of the Work

The Idol Maker. I was on my way to hold a Quarterly Conference out among the fishponds in Manila Bay where we have a good work among the fishermen. The last four miles of the journey were made in a small canoe with quite a number of our members accompanying me. Among them and facing me in the canoe was Eulalio, whom I engaged in conversation. I asked him what he did for a living. He said, “I am a painter.” He then told me of his conversion which was as follows: “Before the Protestants came here I made new idols, repaired and painted old ones in the Roman Church. I puttied up the holes made by the ani, used pigs’ hair for the eyelashes and eyebrows of idols repaired and made, dressed and painted new idols to represent Jesus, Mary, or such saint as the priest directed. I was often disturbed at hearing the priests tell of the wonderful cures wrought by some of the saints I had made especially when I saw thousands of people paying money to the priest to secure the wonderworking power of those idols. The Protestants came to town and some of them stopped one day at my place of business while I was selling some little Jesus idols and in their conversation I heard them say: ‘How much did Judas sell Jesus for?’ ‘Thirty pesos was the price.’ ‘This man sells him for less than did Judas.’ I did not like that kind of talk especially as I began to be called ‘Judas’ by the Protestants. Then one of my neighbors asked me to listen to him as he read some verses from the Bible. I refused at first but little by little I became interested in the things I read in the Bible and at last bought one of my own. One day I read Psalm 115: 1-8. It was the last verse, the eighth, which changed my life. I repented, joined the church and I am now telling my friends how wonderfully I have been saved.” It has been my privilege to renew Eulalio’s license as an exhorter in the Methodist Church, each year for three years past.

The Miracle of the Bleeding Heart. It had been an unusually hot day. The cool breeze of the evening was thrice welcome and many of the townspeople had accepted Nature’s gracious invitation to take an evening “paseo” to which the fronded palms and feathery bamboo beckoned alluringly. Word had gone about the town that a great, great miracle had happened in the house of one of the missionary’s neighbors and it came to pass that our missionary and wife in taking their walk decided to look in on a miracle, for were they not new missionaries and interested in miracles?

With difficulty they made their way through the company of people kneeling in the yard and with greater difficulty climbed the steps and entered the room where a large company of people led by the “manangs” were burning candles and crying to the saints and “Mary, the Mother of God.” An adornment often seen on the walls of well-to-do Filipino homes is a small box with glass front, inside of which are artificial flowers and wax figures of the saints or, as is often the case, a red plush covered heart is nicely arranged in the center of the flowers.
Of this latter class was the adornment in this home. A recent hard rain had soaked the roof of the house, and the box flowers as well, causing drops of water to drop from the heart to the glass front. The priest was called—his revenues had been very poor for years owing to the indifference of the people in paying for weddings, baptisms, sick benefits, tolls of the bell for funeral services and indulgences—he pronounced this a great miracle naming it, "The Miracle of the Bleeding Heart of Jesus."

Booths were erected at once about the house and a blessing pronounced on all who should worship in that place burning candles which could be had at the convent only at 10¢ each. Things were fast getting on a money-making basis and great companies of people bringing their sick, lame, and blind were arriving at the time our missionary and wife made their visit. After making an examination of the box and contents the missionary explained to the assembled people just what had happened and exhorted them to flee from such vain worship to the true and living God.

The truth of what was said found lodgment in the heart of the owner of the house, the box was taken down from the wall and placed in a dark corner of the bedroom and the people dispersed. The next day one of the influential men of the city told the missionary that his visit and explanation had spoiled what was to have been a great money-maker for the resident padre.

**PANGASINAN DISTRICT**

Pangasinan District includes the Province of Nueva Viscaya and all of Pangasinan Province except Rosales and Alcala, which belong to the Paniqui District. In the Province of Pangasinan the languages are Ilocano, Pangasinan, Zambales, Tagalog, and Pampanga. In Nueva Viscaya they are Ilocano, Gaddang, and Isinai. The population of the district is over 500,000, or about the same as the State of Rhode Island and occupying three times as much territory. In Pangasinan there are 31,513 pupils enrolled in the public schools.

**Dagupan**

Dagupan (population, 24,000), situated at the east outlet of the Agno River into Lingayen Gulf, is the commercial center of the province and is connected by fine roads and navigable rivers to the other towns in the province and by the railroad to Manila and to points north in Union Province. Dagupan is also an important port for sea traffic.

**Lingayen**

Lingayen (population, 25,000) is the capital of the Province of Pangasinan. It is situated on the south shore of the Gulf of Lingayen. Has fine road connection with towns west and south and with Dagupan eight miles to the east. Lingayen is the educational-center of the province. In its high school there is an enrollment of 653 students. A students' dormitory could do a great work here.

B. O. Peterson, Superintendent

**The Effects of the War**

The material condition of the country has been affected very much by the war. The rise in price of imports occasioned by the rise in cost of production and abnormally high freight rates has gone far ahead of the income from exports. The Filipino people use much canned milk, salmon, sardines, etc., as well as much cloth goods shipped from other countries. These have risen in cost nearly twenty per cent. Galvanized iron roofing has increased in cost seventy-seven per cent. This makes it prohibitive to construct chapels with iron roofing. Although raw sugar and fibers have raised in export price the increase does not make up for the increased price of imports.
Cooperation with Other Missions

The continued cooperation of the United Brethren Mission in the publishing of the "Naimbag a Damag," a weekly paper for the Ilocano people of both churches, is proving altogether satisfactory. A new Ilocano song book is being produced by the Methodist Mission, assisted by the Disciples and United Brethren. We view with great favor the recently announced decision of the Disciples and Baptists to cooperate with Presbyterians, United Brethren, and Methodists in the Union Theological Seminary in Manila.

Women's Bible Training School

Miss Washburn and Miss Blakely in the Women's Bible Training School in Lingayen are continuing the previous splendid record made in the training of efficient Bible women. One of these Bible women, a young girl, has won her parents and built up an enthusiastic company of true believers in her own home town of Alava. People in the barrios nearby are being attracted to the gospel because they have learned that the converts in Alava are "so happy."

Sunday Schools

Sunday school conventions conducted by the Rev. A. L. Ryan, our Sunday school missionary, and Bible institutes conducted by the Rev. Rex R. Moe, my predecessor as district superintendent, and by the Rev. Charles Bernhardt, missionary in charge of Ilocano work, have helped in the building up of a more efficient system of Sunday schools and the training of more effective native workers.

Evangelism

The year's evangelistic activities have climaxed in the growth of the work at San Nicolas. At this place an influential man, converted a number of years ago, has bent his energies untiringly to the making of a better town. With the highest of motives he has pushed the candidacy of such men for the highest offices as gave promise of continuing to follow the ideal of good government set by himself as town president. This has resulted in the driving out of the cockpit and the lessening of other evils. In a recent Sunday afternoon meeting I baptized thirty-eight adults. Mr. Bernhardt had been invited to be chief spokesman in the dedication of the new public school building the day previous. Rev. T. A. Cabacungan and Rev. Felix P. Ilan are the Filipino preachers who have contributed to this splendid growth of the Church's work and influence in San Nicolas. At Labayug Rev. Felipe Marques has a strong influence over the semi-Igorotes or Tinguians. Mr. Bernhardt has had the directing of this work in East Pangasinan.

Western Pangasinan has had its largest work in the Women’s Bible Training School before referred to and in the increasingly large high school Bible class conducted by Cipriano Navarro, a senior in the high school. The Rev. and Mrs. J. W. Moore, our new missionaries who arrived in Lingayen last August, are winning their way rapidly into the heart of the student life and already see the intense need for the establishment of a students' dormitory in Lingayen in the near future. With 653 students enrolled in the provincial high school in Lingayen it is easy to understand why this need for a dormitory is so vital.

Not many chapels have been built the past year but there has begun and
grown a widespread interest toward the construction of better chapels. The people are becoming dissatisfied with the bamboo and palm leaf chapel. At Binalonan there is a campaign on for the construction of a P2,000 chapel. At Villasis, Asingan, Tayug, San Nicholas, Mangaldan, Urdaneta, and Calasiao this ambition will bring forth good and well built chapels within the next year. They are already under construction at San Nicholas and Calasiao.

Self Support
It has been a discouraging year in some sections of the district in the matter of self-support. The want and poverty of the people and the famine prices of commodities have made it necessary for the mission to increase its assistance to the native pastors. Rev. Roman Calica, who has charge of the work in Nueva Viscaya Province, has organized Ladies’ Aid Societies in several of his churches. These have aided splendidly toward the support of Rev. Calica and family. Furthermore, early in the year, Mr. Calica called together all the workers in the province for several sessions of consecration meetings. At that time he presented the need for a self-sustaining church and the workers returned to their homes inspired to do their very best.

PAMPANGA DISTRICT
E. L. Housley, Superintendent

No report.

NORTHERN DISTRICT

Northern District includes the provinces of Ilocos Sur, Abra, Ilocos Norte, Cagayan, and Isabella. This district has an area of about 12,000 square miles and a population of 600,000. The races include the Ilocanos, Igorotes, Ibanags, and others. With the exception of the large Cagayan Valley, the district is mountainous, intervened with fertile valleys and plains. Abundant crops are raised, such as tobacco, rice, corn, indigo, and sugar cane. The mountains contain valuable timber; gold and copper are the principal mineral deposits, and asbestos is being mined on the northwest coast. The chief industries are agriculture, grazing, and weaving. There are no railroads, but boats on the rivers and the China Sea connect the principal cities with one another and with Manila. Some provinces have good, new macadamized wagon roads, while others, like the Cagayan, have but few roads, making travel difficult.

Vigan
Vigan (population, 20,000) is the capital of the province of Ilocos Sur, and the principal city on the northwest coast. It is situated near the outlet of the Abra River into the South China Sea. It was the stronghold of Catholicism in north Luzon, under Spanish rule. It has fine streets and buildings, including local government edifices, barracks, and ecclesiastical structures. No city outside of Manila is so compactly built up. It is the center of Ilocano influence.

The Methodist Episcopal Church began mission work here in July, 1904. The Foreign Christian Missionary Society is at work here.


Tuguegarao
Tuguegarao is the capital of the Cagayan province, and is the center of this great valley. It is in the midst of the tobacco and corn-growing district, and the shipping of these products is of great importance. Friars’ College is located here and an American bishop has a residence in the town. The government has a high school, together with a trade school for industrial study and work.


Aparri (population, 18,000) is the port of entry for the Cagayan valley. All boats from Manila make terminus here. It is the trading and distributing point for a valley 200 miles long. The Cagayan River which empties into the China Sea near Aparri is used as a highway for transporting merchandise throughout the valley.

Oscar Huddleston, Superintendent
There have been many hardships and anxieties during the year just past. For two years the crops have failed, and to the hardships incident to this have been added those resulting from the rise in the prices of foodstuffs, due to the war. Many things cannot be obtained at all, and the rise in the price of native products has caused much suffering among our members. The present crops are fairly good and will relieve the local burdens somewhat.

Our Workers

There have been changes among our workers this year. One pastor left his circuit without giving any reason, and two men lapsed into sin. Three of our field nurses have accepted government offers. Several of our Bible women have dropped out, and we now have twenty-eight women workers on the district. Many other workers have continued true and active.

Emphasizing Morality

We are more and more impressed that the emphasizing of morals among the Filipinos cannot be overdone. The young people are being educated along modern lines; men and women are being led hastily to new life, but older relatives and friends have grown up under wretched and immoral conditions and can be of little help to these young Christians. We have much hard work to do, and must meet these conditions in the spirit of Paul in his work among the Galatians. Miss Wilhelmina Erbst has been appointed to the work in Tuguegarao, and Miss Elizabeth Parkes has joined Miss Dudley at Vigan. These missionaries will all lead busy and useful lives in the very heart of the work we are in these islands to do.

Cagayan Valley

The Cagayan field was never so promising. Rev. Rex R. Moe and Mrs. Moe are second-term missionaries and are meeting the needs as only experienced workers can. Assisting them are some of the best and truest pastors—men who are not afraid of work and who have in them the stuff out of which pioneer Methodist preachers are made. They travel constantly over large districts, and expose themselves to all conditions of climate and living.

Aparri

A doctor is urgently needed to meet the needs of the people at Aparri, and throughout the valley. Aparri is the only seaport for the entire valley, and is situated at the mouth of the largest river in the Philippines. It is especially well located for a hospital and the successful carrying on of medical work.

Ilocos

In Ilocos we have perhaps the best developed work in the entire Conference. We are developing from the centers of the town to the barrios, and we are as a church a part of these towns and of the life about them, and we have a large share in directing the life and thought of the Filipino people.

Work of the Circuits

Candon Circuit supports its pastor and has had a splendid year. The church here has nearly 600 members, and 442 Sunday school scholars. The Sunday school has eleven regular classes.
Narvacan Circuit is also self-supporting, and the people have just completed the prettiest and best church building in the entire district. Two thirds of the cost of this was raised by the people. The church is called the “Newton Memorial,” in honor of the Newton, Kansas, Church and Sunday School, whose gifts made possible the building of the Narvacan church.

Magsingal Circuit has had a good year. The pastor has been especially successful in raising funds for and pushing the work on the new stone church in this place.

Vigan has had the best year in its history. A strong, active Sunday school and Epworth League have been maintained. Mrs. Huddleston is responsible for the success of this work, and has had the undivided support of the pastor and other workers, and the loyalty and assistance of the dormitory students. We were forced to put up a new dormitory at Vigan to replace the one destroyed by the typhoon last year, and by March we hope to have completed a roomy, brick dormitory, large enough to accommodate at least sixty boys. We have found that dormitories for high-school students were a great help in the building up of the church. The one at Vigan has been especially so; it has remained crowded with students who have daily studied the Bible and nearly all of whom have been converted and baptized. The dormitory at Tuguegarao has grown more slowly, and the girls' dormitory at Vigan has housed a limited number; the girls need larger and better accommodations, that may be used as a home for our women throughout the province when they visit the city of Vigan.

Self Support

Wages are small in this district and the people are very poor, yet we are making satisfactory progress in the matter of self-support. Nearly all our members give something each month to the support of the gospel. Tithing is being practiced by a few, and the subject has been much discussed throughout the district this year and the idea is taking hold, especially among our best organized churches.

Division of Territory Suggested

Since the Cagayan valley is so naturally divided from the Ilocos territory by high mountain ranges, and because of the lack of communication, except by sea, we recommend that the valley be made a district by itself, and that the Ilocos field be also made a district, in charge of a Filipino superintendent. We believe there are Filipinos who are able to take charge of the work and carry the burdens of the position, and in native leadership lies the hope of the self-sustaining church.

Looking Backward

As we draw near to the time for our furlough we naturally look backward as well as forward. Twenty years ago next March the District Conference at Dodge City, Kansas, gave me a license as a local preacher. Bishop Hartzell's sister was present and when she congratulated me she said, “God bless you, some day you will be on the foreign field.” Little did I know then where the Master would lead me. Eleven years ago in the little parsonage at Pawnee Rock, Kansas, Mrs. Huddleston and I offered ourselves to the Board of Foreign Missions and were accepted. On our arrival in Vigan in September, 1906,
we asked Mr. Peterson if he had any real converted Christians. He said, "Yes, I think there is one."

The reports made to this Conference this year include within the Northern District a membership of more than 6,700; Sunday school scholars, 3,748; ordained preachers, seventeen; exhorters, 207. There are forty-two church buildings valued at P39,685; the total value of all property owned by the church is P80,685; this includes the three mission stations and the two dormitories.

When we came here the mission owned just two lots in Vigan, and no other property within the bounds of what is now the Northern District. We have not time nor space to go into details. The ten years have been busy ones. They have not been years of ease, but they have been happy years. We have been sure that the work has been that which our Master has appointed. It has been like so many tropical fruit trees, there have been blossoms and ripe fruit at the same time from the first. We have had many of the experiences that came to Paul: "Journeyings often, in perils of water, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."
The Foochow Conference comprises the Foochow and Yenping Prefectures of the Fukien Province with special attention given to the regions along the Min River and on the seacoast as far south as the island of Haitan. The province is so mountainous that it is called the Switzerland of China. The mountains are clothed with fir and bamboo and by a skillful system of terraces are rendered exceedingly productive; but owing to the mountainous character of the province, there are few roads which are passable by vehicles. The Min River, with its four large and numerous smaller branches, drains about three fourths of the province, and is navigable for small vessels for 500 or 600 miles. The people are active, independent, and of fine business ability. The chief industries are paper-making, tea cultivation, silk and cloth weaving, and agriculture. Different tribes of aborigines live in the secluded mountain villages and are engaged in the cultivation of the soil.

The first missionaries of the Methodist Episcopal Church sent to China were the Rev. Judson D. Collins and the Rev. Moses C. White. They arrived at Foochow on September 4, 1847. The first annual meeting was held in 1862. The Mission was organized by Bishop I. W. Wiley into the Foochow Conference in December, 1877.

**FOOCHOW DISTRICT**

Foochow District is made up of two counties, Auguang and Ming, which include a territory of about 1,800 square miles, with a population about equal to that of the State of Ohio. Within a radius of thirty miles around Foochow city there is a population of about 3,000,000, who speak the Foochow dialect. The climate is semitropical.

Foochow (population, 800,000), the capital of the Fukien Province, is a seven-gated city, with a circumference of about seven miles. It is situated about two miles from the north bank of the Min River, and thirty-four miles from its mouth. It is nearly midway between Shanghai and Hongkong, either of which can be reached by steamer in two days. It is one of the five Chinese ports first opened to commerce and foreign residence by the treaty of 1842. The southern suburb is located on two islands, which are connected with the mainland by the “Bridge of 10,000 Ages.” Our mission is on Nantai, the larger of these islands, and commands a fine view of the city and surrounding mountains. It is on the edge of a very densely populated part of the city, near the foreign legations and business houses.

Methodist Episcopal mission work was begun in 1847. The first Methodist Episcopal Church in Asia was opened here in July, 1856. Other mission boards at work here are the American Board of Commissioners for Foreign Missions, the Church of England Zenana Mission, the Church Missionary Society, and the Young Men’s Christian Association.


**INSTITUTIONS:** Fukien Union College, Anglo-Chinese College, Union Theological School, Union Normal Training School, Boys’ Academy. Foochow Branch of Methodist Publishing House. W. F. M. S.: Woman’s College of South China, Boarding School for Girls, Women’s Training School, Vungau Hospital, Woolston Memorial Hospital, Mary E. Crook Children’s Home, Women’s Industrial Home.

**U SEUK SING, Superintendent**

**E. C. JONES, Missionary-in-charge**

*Note: The report for the Foochow District has been prepared by Rev. Go Dick Sieng who in the absence of the superintendent at General Conference was in charge.*
Progress of Various Classes of Society

Foochow is the place where many learned scholars assemble. Today the human mind has been opened, and the different classes—officials, gentry, merchants, and students, have come out of a gloomy world and entered into the bright stage. People of old despised and insulted our church but now they are all taking the advantage of asking about the doctrine. For example in the city, our work at Hua-haeng, Siong-in dong with higher and lower primary schools, a newspaper-reading room, an entertainment room, boys' and girls' junior schools, and kindergartens, have perfectly been prepared, and they are greatly admired by the higher classes of people. Since the religious lecture meetings have been held every Sunday evening, the people from various classes, attending them, are very much pleased.

In the two seasons of Spring and Autumn, two specially great meetings were held, during which time, Pastor Uong De Gi and Mr. Uong Giu Mi were asked every evening to make addresses. Our two hundred converts have entered into our church. Indeed, this is by the guidance and edification of Providence. Opportunities like this are uncommon.

Moreover, the Hok-ink dong at Deug-ga, Bo-Deng-haeng dong at Sa-muong, Cing Sing dong at Da-ding, and Sin-liang dong at A-do, held special meetings for gospel-preaching, and the opportunity was very good. This has given us great pleasure indeed. If we can take the advantage to spread the gospel seeds everywhere, we believe that our church will prosper.

Development of Schools

A nation can become prosperous from the developing of the spirit of its people; the spirit of its people can develop from the reformation of customs; if they are wanted to be reformed, it will surely depend on good instruction. Now, what instruction the people of the world have had, is surely not better than of the gospels.

In considering why our church in Foochow has become prosperous, we see it is simply because the institutions for boys and girls were established twenty years ago, and so the deaf and the blind have been roused. This will ever be an important question with reference to the progress of our Foochow church.

Foochow, the capital of Fukien, is the headquarters of our church education, such as boys' higher primary school, Tai-main girls' school, women's school, primary schools, and kindergartens. As to the general educational institutions, there are the Fukien Union College, Union Theological School, Union Normal School, Anglo-Chinese College, Woman's College of South China.

Again, of benevolent institutions, there are the orphan asylum at A-do, McGaw Memorial Hospital at Liang-au, and Woolston Memorial Hospital in the city. All of them mentioned above are very prosperous, and will be reported elsewhere.

Achievement of Sunday Schools

Our Foochow Conference Sunday schools supervised by Mr. W. H. Miner, have been perfectly planned. This year, the editor of the Sunday school newspaper named Huong-in, is Mr. Miner. He has written many articles for the schools in the paper, and they have been well received.
Achievement of the Epworth League

The Epworth League of the Metropolitan District has established several places for this kind of work. Though the outcome has not been found perfect yet many believers have received much benefit.

The procedure of the Epworth League of the Tieng-ang dong is the most perfect. This year, Miss Ruby Sia is its president. She is very excellent in attainment and is zealous in religious work. During the summer she asked three students from the Union Theological College to form an “Epworth League Volunteer Band,” and the expenses were furnished by her and the committee of the said society. As these students went around to preach the gospel in every circuit, they were welcomed by all the villages. If every man and woman of our church were as ardent in the doctrine of our Lord as Miss Sia, the Foochow church would make more rapid progress.

Achievement of the Volunteer Bands

This year, there have not been any special services for preaching because Mr. Jones and I have had school work to do and were unable to go out preaching except Sunday. During the summer vacation, Mr. Jones asked five students from the Union Theological College to form a preaching band to preach in every circuit for a fortnight. During the day, with the pastor of the church where they were staying, they visited church members and preached to the people, and by night, they held special meetings, made addresses, and played the gramophone. Hundreds of people attended the meetings. The opportunity was very good and there surely will be a hundredfold harvest.

Achievements in Bible Study

After the Bible study classes were begun last year, the Metropolitan District planned two headquarters—one in the city and the other in Nantai. The believers have been very diligent in this work. There are two sorts of meetings—ordinary and special. At the former, every Sunday afternoon from 3 to 5 o’clock, the four Gospels and catechism of the “World’s Salvation” are studied, and at the latter, every circuit fixes a day for holding monthly meetings by turns, when the believers from every church assemble, study the Bible, and listen to addresses by men of renown. Believers and students form various schools, who have been influenced and have determined to study the Bible, have increased to over 1,560 in number.

Increase of the Numbers of People

This year we received 190 probationers and thirty-seven with letters of transfer, twenty-six have left on letter of transfer, fourteen have died, and eighteen were expelled. The total number of members is 783. Fifty children on probation, and 336 adults. The total of the probationers is 885. There were 199 adults baptized, and thirty-nine children. The total of the learners is 792.

Progress of Contributions

This year $25 was raised for the bishop’s expenses; $140 for the district superintendent; $1,612 for the pastors of the circuits; $95 for the Board of Foreign Missions; $938.50 for the Home Missionary Society; $19.50 for the super-
annuates; $15.50 for the General Missionary Society; $10.50 for Foochow Evangelistic Committee.

FUKIEN UNION COLLEGE

EDWIN C. JONES, President

The relation of this institution to the educational system of Fukien Province cannot be made clear without speaking of the plans for Fukien Christian University.

Relation to the Fukien Union Christian University

In the spring of 1911, at the invitation of Rev. John F. Goucher, D.D., a meeting was held in Foochow of representatives of the six Protestant missions working in this province to discuss the problem of higher Christian education for the men of the province. At that meeting it seemed "not only desirable but essential" that a Christian Union University be established in Fukien. A committee representing all the missions was appointed to continue the study of the problem, and report progress at intervals. As time went on, the problem of providing funds for such a project loomed larger and larger. There seemed little prospect of getting them unless there was definite organization on the field, and organization was impossible without funds. Steady progress was made toward the final goal, however, by formulating the constitution of the proposed university, and thoroughly familiarizing the constituency at home, and on the field, with the salient points of the plan. Nothing was done, however, toward the organization of such an institution. In the summer of 1914 it became evident to a large number that, although immediate organization of the university contemplated was out of the question, there was a distinct need for the amalgamation of the existing union institutions into one organization, for economy of management, saving of teaching force, and for the advancement of educational ideals in the province. In the autumn, the immediate starting of the arts course of such a university was talked of, but there seemed to be neither money nor suitable quarters for such a project. Dr. Goucher again appeared on the scene and the subject was again thoroughly gone over. This afforded the stirring up sometimes needed to effect crystallization. The previous discussions had prepared the way and the time was deemed ripe for immediate steps toward organization of the arts course.

Visits were made to Amoy to discuss the matter fully with the Amoy brethren, and although they were unable at that time to participate by putting either men or money into the project, they deemed it wise for the Foochow Missions to make the start and they would come in as they were able. Accordingly in March, 1914, a president was elected, the various missions were requested to release certain men as members of the faculty, and plans were laid for opening Fukien Union College in February, 1916.

Skipping for the moment the history of Fukien Union College during the intervening months, we come to a meeting of representatives of all the Fukien Missions again held in Foochow in November, 1916, to lay plans for the organization and incorporation of Fukien Christian University. Many things of importance were discussed and determined. Foremost among these was the admission as departments in the proposed university of the following union schools which had attained or proposed to attain acceptable university standard: Fukien
Union College, Foochow Union Medical College, Foochow Union Theological School (Collegiate Department), and Foochow Union Normal School (Collegiate Department). The American Board, the Church Missionary Society, the Methodist Episcopal Board, and the Reformed Church in America were respectively requested to appoint representatives on a Board of Trustees which is to incorporate as soon as possible. The secretary of Fukien Union College Board of Managers was requested to act as corresponding secretary for the Committee on Incorporation and Organization. Thus another decisive step toward a Union University for Fukien Province was taken. It will be merely a matter of months till the goal is attained.

Enrollment

The total enrollment for the year is ninety-three distributed among the classes as follows: freshmen, fifty-eight; sophomores, twenty-seven; junior specials (doing only part work), five; freshmen medical students, three; geographically they come from Amoy, nine; the Philippines, three; Swatow, two; Hinghwa, two; and Foochow, including its several counties, seventy.

Sources of Students

The basis upon which the Fukien Union College rests is revealed in the following statistics:

<table>
<thead>
<tr>
<th>Mission Institutions</th>
<th>Government Institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys in middle schools and junior colleges ..................</td>
<td>1,663</td>
</tr>
<tr>
<td>Boys in higher primary schools ................................</td>
<td>10,989</td>
</tr>
<tr>
<td>Boys in lower primary schools ..................................</td>
<td>1,029</td>
</tr>
<tr>
<td>Government Institutions</td>
<td></td>
</tr>
<tr>
<td>Boys in middle schools .........................................</td>
<td>2,916</td>
</tr>
<tr>
<td>Lower and higher primary schools ................................</td>
<td>88,499</td>
</tr>
</tbody>
</table>

For these students the only institution of college grade in the province is Fukien Union College.

Faculty

We have been fortunate in having more than one representative of each Foochow Mission on the teaching force. There have been ten Chinese and foreign teachers regularly appointed by the missions or hired by the college, and three assistants in addition. The list of teachers follows: E. C. Jones, M.A., chemistry; Ch'en Hai Ngao, Chu-Jen, Chinese History and Literature; Chou Hsu Chen, Chu-Jen, Chinese Literature; C. A. Neff, M.A., history and sociology; C. M. Lacey Sites, Ph.D., political science; J. B. Carpenter, M.A., Greek; L. Hodous, B.A., B.D., comparative religion; C. R. Kellogg, B.A., biology; W. S. Pakenham-Walsh, M.A., English literature; Yuan Deng Gi, librarian; R. A. Leake, physical director. The teachers of Chinese are men well known in Foochow for their scholarship, and one is reckoned among the first three or four in the province.

Although there are many places in the teaching force yet unfilled, we are in a fair way toward supplying some of our needs in this line. I need not go into details here. A start was made in the right direction, however, when this college joined with the Young Men's Christian Association and two other schools in
Foochow in getting a physical director for the four schools combined. We are hoping that this department may grow rapidly, for the need of well developed bodies is very great among Chinese young men, and special attention must be given to this phase of education so that graduates may be physically as well as mentally equipped for life.

Spirit of College

Naturally when students come together from several institutions which before have been more or less rivals, one looks for disturbances of various kinds. In this case, however, there has been in general a marked brotherly spirit developed. This has been, in part at least, the result of a studied attitude of students from the larger groups in honor to prefer one another. The fact that seventy-seven of the students enrolled are Christians has a bearing here.

Community Service

From the first, opportunities have been given for students to offer themselves for Christian service of different kinds. Nearly half have responded to this call. About twenty are connected with churches of different denominations in and about Foochow, and are giving their services in the Sunday school or other church organizations. Some are also pastors or assistants in churches.

Under the auspices of the College Young Men's Christian Association there has been started a night school in which are enrolled over fifty boys and young men who are apprentices in neighboring shops. They are studying, under voluntary student teachers, subjects such as arithmetic, Chinese, and English. A service is held regularly to give the students religious instruction. A weekly street preaching service is also held by students at which a hundred or more passers-by are instructed for an hour or so.

One of the greatest aims of the college will be to have the students put into immediate use the truths learned in the classroom, by themselves becoming teachers of others who have not had their opportunities.

UNION NORMAL TRAINING SCHOOL, FOOCHOW, CHINA

A. W. BILLING

The work of both terms this year has been seriously interfered with by sickness; many cases of sore eyes the first term, of Denguo and other fevers the second. But we are thankful to God that no vacancy has been caused by death and that He has helped us in largely overcoming these physical handicaps. The majority of our teachers have been exceptionally faithful in helping to make up for lost time.

The number of applicants at the beginning of the year came very near fulfilling our expectations. We had only eleven old students. Eleven more came from the middle school for the two-year course, thirteen from higher primary schools for the three-year course, and fourteen for the preparatory year. This gives a total enrollment of forty-nine, seventeen American Board and thirty-two Methodist. The attendance has kept up unusually well, there being forty-four at present. Our graduating class this year numbers only eight; so there will be about thirty students to carry over, and we shall have no difficulty in securing new students to the limit of our capacity for the coming year.
Manual Training

In several ways this has been the most eventful year in the history of the school. At the beginning of the year we introduced a course in manual training. The instructor is a graduate of the manual training department in a government normal school, is a Christian and has certain outstanding qualities which are necessary to make the work a success in the face of prejudice and indifference manifested by the ever-present strong conservative element. We were fortunate in being able to make arrangements with Miss Hartwell to use the quarters and apparatus she has near by for the industrial department of the orphanage. Our students have taken greater interest in this work than we had hoped they might, and it will certainly prove to be a valuable part of their education. The aim is not to make them specially proficient in any trade, but rather to acquaint them with the use of ordinary tools, to give them some skill in the use of their hands, and to give them a broader sympathy with the working classes.

Improving the Curriculum

Beginning with the fall term of last year Mr. Peat has been giving a course of lectures on the Social Principles of Education. During the last spring term Dr. Sites gave the advanced class a course in elementary economics. In the promotion of such subjects we are trying to lead our students to use their education in working out the practical problems found in the life about them.

We are now giving Romanized character a larger place in the curriculum than heretofore, allowing one term with four periods a week instead of one or two, because of the conviction that the Chinese character can never become the reading medium for the masses of China; and for want of a more popular or better medium, we consider it best to emphasize the Romanized to the end that our graduates can properly teach it and so help in training up a Bible-reading church. In the promotion of this study we are grateful for the enthusiastic assistance of Mrs. Sites and Miss Hartwell.

This year we have slighted English perhaps more than any of the other important subjects. Hereafter we hope to give it more time as we shall not have to lay so much stress on the lower academic subjects.

From the beginning of the school we have taught singing but have not attained such a standard as would allow us to recommend our graduates as competent teachers in singing. Due to Mr. Newell's efficient instruction we are able to so recommend this year's class. Mr. Newell has maintained a high standard in the department of practice teaching. We are condensing the work in pedagogical theory and are giving observation and criticism of teaching earlier in the course.

One of the most notable advances made this year is in the way of physical training. At the beginning of the year we employed a splendid young man who had specialized in children's games, to come three evenings a week and teach these games to our boys. He has done well in getting them interested in this new line of work. However, he is not an all-round physical director, so we were glad for the opportunity to cooperate with the Young Men's Christian Association, the Union College, and the Union Theological School in getting out an expert physical director from America. Mr. Leake commenced his work early in November. He is ushering in a new athletic era for our Foochow Christian schools and we are confident that his work will result in a more healthy, more vigorous, a longer-lived, and a better educated church leadership.
Although the American Board Mission has been supplying almost the equivalent of one man’s full time, another new epoch has been marked this year in the definite appointment of Professor Roderick Scott for full time in the normal. While Prof. Scott is devoting his first year on the field to study the language, we have already commenced to feel his influence and know that he will be a great help to the school. 

At a recent meeting of the committee appointed by the various missions to organize and incorporate the Union University, they decided to make the normal school a department of the university. This does not mean that we shall at once begin to do college grade work. Conditions here will not permit but it will insure the highest possible grade of work.

Nearly all of our students, this year, are Christians; too many, however, we fear are Christians only in name. We are coveting for them a richer experience and a deeper sense of service.

BINGTANG DISTRICT

Bingtang District comprises the Haitan group of islands, which are situated about ninety miles southeast of Foochow, and off the Lungtien peninsula. The population of the group of islands is about 80,000. The people subsist very largely upon what is taken from the sea, supplemented by meager products from the soil. The Methodist Church has thirteen well established circuits. Three of these circuits are large and include so many preaching places that associate pastors have been appointed to assist the regular pastors. The work is about half self-supporting. Work was opened on this field as early as the year 1875 and it was set apart as a district in 1892.

Tangtau

Tangtau is the port of entry for the Bingtang District. This is a flourishing business center of about 16,000 population. Tangtau is situated about forty-five miles from Futsing city, and is a city of the subprefectural rank.

Missionaries: W. F. M. S.: Misses Jennie D. Jones and Emma L. Ehly.

Institutions: W. F. M. S.: Girls’ Boarding School, Woman’s Training School.

Ling Su Hua, Superintendent

Harry A. Worley, Missionary-in-charge

NGUKA DISTRICT

Nguka District comprises the Futsing District, made necessary a further division of the districts so that the proper amount of supervision could be given to each district.

At the session of the Foochow Conference of 1914 the western part of Futsing was set aside as a new district and was called West Futsing. This term proved to be rather misleading, so at the session of the Conference in 1915, the name of the new district was changed to Nguka, after the largest and most important town in this area. Nguka District borders on the Hinghwa Conference.

Though so recently made a separate district, work has been done in this section for several years. Some of our best and most influential preachers have come from this area, and one of the strongest churches in the Conference is situated in the town of Nguka.

Nguka has no resident missionaries, the work being supervised by those living at Lungtien and at Futsing.

Ding Hieng Ngien, Superintendent

Harry A. Worley, Missionary-in-charge

LUNGTIEN DISTRICT

Lungtien District lies to the south of the Futsing (formerly Hokchiang) District and comprises the entire Lungtien peninsula. This is claimed to be one of the poorest sections of China agriculturally, but is at the same time one of the most densely populated sections of the empire.

The Methodist Church opened work on this district as early as 1873. Considerably more than one half of the work on the district is entirely self-supporting, while several circuits contribute annually more than is required for support of the
local charge. The Lungtien Circuit supports not only its own preachers, but contributes enough to support regularly appointed preachers on several newly opened and weak stations. The population is more than one half million, speaking the Foochow dialect.

Lungtien olocation

Lungtien (also known as Ngucheng) is situated about sixty-five miles south of Foochow, and is a township city of low official rank. It is in the geographical center of a vastly populated region, and has become one of the leading mission stations of our work in South China.

Missionaries: Mr. Henry V. Lacy and Mrs. Lacy. W. F. M. S.: Misses Mabel Allen (on furlough), Li Bi Cu, M.D., Carrie M. Bartlett (on furlough), Floy Hurlburt and Edith Abel.


Harry A. Worley, Missionary-in-charge

FUTSING DISTRICT

Futsing (formerly Hokchiang) District centers around the walled city of Futsing (formerly Hokchiang), which is situated about twelve miles from the sea-coast and about forty miles directly south of Foochow. Haikow is the port of entry to Futsing from the sea. Futsing city is the county seat for the Futsing County, and is a city of about 50,000 inhabitants. The people of this district are given to mercantile and agricultural pursuits. The density of the population has rendered comparatively easy the work of reaching the people with the gospel message. The Methodist Church is establishing a very strong work on this district. A number of villages have given up idolatry entirely and identified themselves with the church. The population of the district is more than one half million, most of whom speak the Foochow dialect.

The Church Missionary Society is working in the Futsing District, with medical work in Futsing city.

Missionaries: Rev. Harry A. Worley and Mrs. Worley.

Ding Ceng Bing, Superintendent

Harry A. Worley, Missionary-in-charge

Note: Many, reading the reports of the work in China are confused by such a phrase as "the work in Futsing (formerly Hokchiang)." In former years it has been the custom of the missionaries to translate the local name for a place directly into English. For example, Hokchiang best expresses in English the local sound for the two Chinese characters which represent the name of the city of Futsing. After the revolution and the establishment of the republic, the postal department, which had hitherto carried mail to the large coast cities only, developed rapidly and now has stations in many small and out of the way places. This marvelous extension of the postal service has resulted in the standardizing of the names of places. All places are now called by their mandarin sounds. Thus Hokchiang is called Futsing which is the mandarin sound of the two characters representing that name. This is but an illustration showing why names were changed and applies to all places in this area.

It is impossible to call all the accomplishments of a year the result of that year's activity, for many are the results of effort and seed planting of other years come to fruitfulness. Futsing has had a good year.

Increase in Church Membership

The gain in church membership has been steady; but any increase brings its problems, for with our limited force of missionaries and native preachers it is very difficult to properly instruct each individual. New recruits to Christianity must be well grounded in the faith and knowledge of Jesus Christ, else they are a source of weakness and a danger in any church, and especially in a mission church. The church is made up of individuals who have been accustomed to the heathen way of living, which is radically different from the Chris-
tian way, and much patient instruction is necessary to bring them up to an acceptable Christian standard.

Persecution

The day of persecution is not past. During the year there have been many disturbances; one of our preachers was fired upon and several members of the church have been subjected to annoyance and humiliation because of their faith.

Self Support

Twice during the year, just at crucial times, the rains have failed. As a result the prices of food stuffs have been very high and if the catch from the sea had not been unusually good, there would have been great suffering from lack of food. While this has prevented any increase in self-support, there has been no decrease.

New Ming Ngie School

Two things of interest have occurred during the year: One is the breaking of ground for the Ming Ngie school and the other is the opening of a social center in the city of Futsing.

The Ming Ngie School is substantial proof of the fact that Christianity has taken hold of the upper classes in China and is drawing the educated and cultured. For many years the Christian church was denied entrance in Futsing, but now men of high degree are glad to work with the missionaries in establishing a school. Many important men are serving on the various school committees, and the secretary of the Board of Managers has the highest literary degree in the country.

Social Center in Futsing

Many in America think of an institutional church, or a social center as a medium through which the slums are reached. In China the purpose of a social center is to reach the upper classes, so difficult of access. The educated classes in China are very influential and if they can be won for Christ the battle is more than half fought.

The social work in the city of Futsing is in charge of two talented preachers. The attractions include a reading room with daily newspapers and magazines, a library, lecture courses, and social and athletic privileges. The reading room is the only one in a county with a population greater than that of the state of New Hampshire.

Many of the gentry and literati have responded to this social call and not only have friendly relations been established with the upper classes, but numbers have joined a class in the Sunday school, while others have entered the church on probation.

Among other things, a committee was appointed to attend to the matter of sanitation in the city, and during the summer months a very efficient street cleaning force was put into active service. This is the first attempt at anything of this kind, and the result gives us large hopes for the future.

KUTIEN DISTRICT

Kutien (formerly Kucheng) District includes the city of Kutien, ninety miles northwest of Foochow, and numerous large towns and villages surrounding it. The
population of the district is approximately 175,000. The Foochow dialect is spoken. The inhabitants follow agricultural and literary pursuits almost entirely. The district comprises one of the vast tea districts of Fukien Province.

**Kutien**

Kutien (formerly Kucheng) (population, about 25,000) is the capital of the civil district of the same name. It is beautifully situated in a mountain valley 1,200 feet above sea level and at the juncture of two large streams, the waters of which empty into the Min River about thirty miles south of the city and about sixty miles up the river from Foochow. Its wall, 15 feet high and 12 feet wide, is said to have been built about the time of the discovery of America.

Methodist Episcopal mission work was begun in 1864. Other missions at work here are the Church Missionary Society, the Church of England Zenana Mission, and the Mission to Lepers in India and the East.

**Missionaries:** Rev. Thomas H. Coole, M.D., and Mrs. Coole, Rev. W. S. Bissonnette and Mrs. Bissonnette. W. F. M. S.: Misses Laura Frazey, Paula Seidmann, Lura M. Hefty, Mary Peters, and Emma Eichenberger.

**Institutions:** Schell-Cooper Academy, Wiley General Hospital. W. F. M. S.: Boarding School for Girls, Women’s Training School, Kindergarten.

Note: Kude District has been combined with Kutien District.

**After Half a Century**

Fifty-two years ago the first Christian sermon heard in Kutien was preached by the Rev. Nathan Sites. Methodist and Anglican missionaries have lived here continuously for twenty-five years.

After half a century we have a church membership of 1,200, and 1,000 probationers; with twenty-six workers under appointment. The district has produced a large number of workers, preachers, evangelists, and teachers of the Foochow Conference, but during the last decade the field has not developed to any appreciable extent. Membership and self-support are at a standstill, and this is partly due to emigration to Borneo and Malaysia—regions which are draining this part of China of much of its enterprising population. Another cause of our weakness lies in non-strategic positions of many of our stations; small remote villages, rather than large towns on the main road were opened as preaching places in the early days, perhaps for excellent reasons at that time, but without any foresight as to the future development of the work. There also seems to have been less attention paid to the cultivation of the indigenous resources of the church than in other places, and as a consequence the larger use of missionary funds to support the Chinese church. Numerically growth has been correspondingly slow, not averaging over two per cent per year in the last decade.

**Self Support**

During the last two years much has been done to awaken a sense of responsibility in the Chinese church and to place a larger share of the financial burdens on the Chinese people. This plan is meeting with success, and the offerings of the native Christians have increased ten per cent.

**Christian Workers**

As a source of supply of Christian workers, Kutien has justified the large expenditure of Christian funds in the fifty years of missionary effort. Of the graduates of our higher primary school more than forty have gone out as preachers into China and Malaysia, and more than thirty have become Christian
teachers. There is scarcely an institution of South China Methodism, from day school to college, but has felt its influence through teachers whose first Christian impulses were stirred into life during their years of training in our school.

Educational Work

Our two societies carry on a large educational work. There are forty-three students in the Schell-Cooper Academy the higher primary school for boys; and the enrollment in the girls' school is 120. There are forty day schools for boys on the district, and forty-two for girls. Total number of children enrolled 1,400.

The Woman's Training School has an attendance of thirty-five, who are being trained as Bible women. A new kindergarten was built last year, which will care for sixty children.

The New Spirit in China

The concrete outcome of the new spirit of China in 1915 was the province-wide campaign for the evangelization of the official and gentry classes of Fukien. Kutien District shared in the movement, and in the city of Kutien audiences ranging from 500 to 800 filled the public hall. Scientific demonstrations and lectures were given to keenly interested people, and several hundred signed pledge cards to study the Bible. Officials, business men, government teachers and students actively helped in the carrying out of the program; 12,300 attended the meetings, and 368 promised to study the Bible.

Medical Work

A flourishing medical work is carried on in the Wiley Memorial Hospital, by Dr. T. H. Coole. A class of eight Chinese men and women graduated last year, and nearly all are now employed in Christian hospitals.

MINTSING DISTRICT

Mintsing District lies about sixty miles west and a little north of Foochow, on two sides of the beautiful Min River. On either side the great mountains lift their heads among the clouds. These mountains are for the most part barren, though sometimes heavily wooded, and in their fastnesses may be found ant-eaters, porcupine, deer, wild hogs, tigers, etc. The entire region is about fifty miles long by forty miles wide, about the size of three or four ordinary counties in the Middle States. It is estimated that 200,000 people, or one hundred to the square mile, find their living within its borders. Iron is very abundant and already is being mined in considerable quantities. Other metals exist, but are not yet productive. Rice is the staple product, of which they reap two crops per year. Winter wheat is raised in small amounts. Sweet potatoes are raised in great abundance on the mountain sides. Tobacco and flax may be seen frequently.

The honor of having opened up this region to the gospel belongs to Dr. Nathan Sites, who in his report to the Foochow Conference of 1891 says: "Seed-sowing began in Mingchiang twenty-seven years ago (1864), when I had the privilege of making the first missionary visit through all this region. 1891 seems to be the date when real aggressive measures were begun." At that time it was recognized as a part of the Foochow District, but in November, 1893, Bishop Foster established it as a presiding elder's district, with Dr. Sites as presiding elder.

Mintsinghsien

Mintsinghsien (formerly Minchiang) is situated on the Min River, about thirty miles up the river from Foochow. Methodist Episcopal mission work was begun in 1864. No other mission board is at work here.
Missionaries: W. F. M. S.: Misses Edna Jones, Ursula J. Tyler, and Rose A. Mace.
Institutions: Boarding School for Boys, Nathan Sites Memorial Hospital.
W. S. Bissonnette, Missionary-in-charge

Evangelistic Work

A flourishing evangelistic work has been carried on in the nineteen circuits of the Mintsing District, and with one exception these circuits touching a population of at least 100,000, have had a steady growth along all lines. Special meetings held in Mintsing were very successful, 3,900 attended, and 376 pledged themselves to Bible study. The church here has 900 members, and 600 probationers.

The great problem of the church in South China is the illiteracy of its membership; only about three per cent can read the Scriptures. For two years we have worked to overcome this handicap, and the result is that 1,200 are enrolled in Bible classes.

Perhaps the most important action of the year was the determination to have a part in the proposed week of evangelism, planned for the first month of the year by the China Continuation Committee and to make adequate preparation. To this end the following program was adopted: A three days' series of meetings to be held in the central church at Lek-du during the first week of the first month (1917); the preachers and representatives from the whole district to be present if possible.

A three days' series of meetings on each circuit immediately following the central meeting. The workers of two circuits to combine where practicable. In preparation for this work, special prayer meetings were held on every circuit, every Saturday evening; and special personal work was required of each member. Each member asked to work for at least one non-Christian.

Work of the Circuits

One circuit, Ngo-chek-du, where six years ago we had neither pastor nor membership, now offers $500 to build a school and $500 for a church. This place resisted the gospel for forty years.

Another circuit, Sek-se-du, has offered $500 and land for a church. Gau-du has offered $310. But most significant of all is the offer of $500 from one man, a non-Christian official in the custom station, to help erect a church or school in his home village, Duai Ung. This is more than a straw that indicates the way of the wind; it shows that the whole tide of Chinese life is near the turn.

New Openings

The new openings are many and alluring. The Lek-du region calls insistently for a preacher. Bah-hung-do, the richest town in the country, will loan a splendid furnished house if we will send a pastor. A-Song, in the wilderness beyond the Min River, sends the same call, and will give $10 to support a preacher. Seng Chiong offers a house for a church and forty dollars toward a preacher's salary (about two thirds of the total amount). Some of the younger preachers add to their usefulness by new methods. One has taught a night class of thirty-one Christians to read and as a result fourteen are now studying the catechism.
Another preacher teaches a class of fourteen in mandarin, these also study the Bible and other Christian books.

Educational

The educational work is the strong arm of the church in this region at present. There are sixty day schools for boys and girls which provide Christian instruction of an elementary kind. At Lek-du where the missionary center has been located for many years there are 120 students in the two boarding schools for boys and girls. Here is also a training school for Bible women, with twenty students; and a hospital for women.

The Leper Asylum

At Mintsing city the county leper asylum is about one hundred yards from our missionary residence. After several years of unsuccessful effort we are about to see it removed to a remote spot some miles away. The people of the town have given $900 to help rid us of this menace to public health.
The Yenping District lies in the Yenping Prefecture and has a population of about 1,500,000. This district includes four counties, each having a walled city as a county seat. In three of these counties the Mandarin dialect prevails, in the other one an utterly different dialect is spoken. Cedar trees, firewood, bamboo, tea, and limestone are very plentiful. The country is very mountainous, and most of the roads lead through mountain passes and are difficult to travel.

The Methodist Episcopal Mission is the only board at work in this district, except in a few places along the Min River, where the American Board Mission has some work.

Yenpingfu, where the missionaries reside, is situated on the Min River just where it is joined by the Kienning branch. It is a most beautiful place. The magistrate of Yenping County, the Yenping Prefect, the Governor of the Yenping, Kienning and Shaowu Prefectures, and a few military officials reside here. The Mission compound is situated on a high hill overlooking the whole city. All travelers say that it is the most beautifully situated mission station in China and lies about 130 miles northwest of Foochow.

There has been preaching here since 1869, when the Rev. Nathan Sites, of the Methodist Episcopal Church, made his first visit to Yenpingfu. He is said to have been the first white man who came here to preach the Gospel of Christ. No missionaries were resident here until 1901, when the Misses Mabel C. Hartford and Alice Linam of the W. F. M. S. arrived. The next year the Rev. W. A. Main and family settled in Yenpingfu, and in 1904 Dr. J. E. Skinner and family took up their residence there.


Note: The Yenping District by formal action of the General Conference and Foochow Annual Conference in 1916, became a separate Conference. Concerning this action at Foochow, Rev. H. R. Caldwell writes:

H. R. C.aldwell, Missionary-in-Charge

Evangelism

There has been an intense campaign for souls carried on during the year. Under the direction of the Conference-wide Forward Movement the interests of the church have not been neglected on these districts. The district superintendents have been alert to all phases of the great campaign. The ingathering of souls has been abundant, but the deepening of spiritual life throughout the constituency on account of the Bible study work done is even more encouraging.

Notwithstanding the adverse conditions attending the work on these districts substantial gains along the lines of self-support have been realized. The Foochow Conference at its last session fixed a twenty per cent increase in pastoral support from native sources as a minimum for the districts. The Yenping District has reached a forty-seven per cent increase; the Chang-hu-ban District a fifty-seven per cent increase, while the Yu-chi District reached a little more than a sixty per cent increase this year, and has assumed complete self-support as the program for the future.

To those who understand conditions on these districts this degree of self-support which has been attained is most satisfactory. The greatest need on this vast up-country field is suitable and inviting houses for worship. The church on this field is more poorly housed than that of any other district in the Conference. One handsome church building is being erected on the Yenping District, while plans for two on the Yu-chi field are about complete. The shortest route
to complete self-support on this field is that of providing church buildings that will relieve the present congestion which produces spiritual stagnation. For this purpose the native church is giving heroically.

**Yenping as a New District**

The one thing above all that was done that is of more than ordinary concern to this great field was the action setting off this territory as a separate Conference. With but three dissenting votes the entire Conference stood for the separation, and our up-country field was constituted an Annual Conference with thirty members. I am confident that with the blessing of God attending efforts put forth on this field the newly constituted Conference will within the period of from three to five years become one of the leading Conferences of China Methodism.

The progress along many lines during the past year was more marked on the several districts now constituting the Yenping Annual Conference than on any other part of the Foochow Conference field. I will not undertake to go into detail concerning the progress made. This will appear in the summary of the year's work which will soon be issued in pamphlet form. I might say, however, that upon my own three districts the actual increase in giving by native church for pastoral support was encouraging. This increase for the three districts was forty-seven per cent, fifty-one per cent, and sixty per cent, one district assuming complete self-support as its program for the future. The increase in membership is also very high. We are launching a program for the new year which will stand for unprecedented results along all lines. For instance, one circuit which had never given more than $30 for the support of pastor assumes complete self-support at $144 for this incoming year. This is a result of the aggressive campaign of the past year and the program being launched for the Conference year upon which we are now entering.

The degree of self-support attained on two of my three districts is all the more to be appreciated when one takes into account local conditions. Brigandage on these districts is assuming grave proportions. Many families have been forced to give their all in order to redeem some loved one held for hostage by the brigands. While I was holding one of my District Conferences thebrigands swept down on a community and captured seven members of one family. These were held for $14,000 with a time limit set for redeeming them. Do what the family could only $2,000 could be raised. This was turned over to the brigands with the hope that the entire seven persons would be released. A nine-year-old boy was released and the remaining six persons led away across the mountains to be disposed of either as wives, slaves, or concubines. Such as cannot be disposed of will be shot. One of our Christians was taken and held for several hundred dollars, and because the money was not forthcoming "on time" he was killed and left in the brigand camp. Such conditions affect the entire community, and render increased contributions for support of the church exceedingly difficult. Nevertheless the church prospers along all, including financial, lines.

The success of the past year has brought us as a church face to face with opportunities which give us great concern. Each of the districts has assumed in addition to its regular budget the opening of at least one new preaching place as special "home mission" work. There are many other places to be occu-
pied, and I must rely almost wholly upon foreign contributions for the opening of such work. The fact that we are making very marked progress along the line of self-help does not lighten the burden of the missionary very much. We cannot let up one bit in our endeavors to secure funds with which to inaugurate and carry on other campaigns, for this field is large, and the opportunity for occupying new and hitherto unoccupied territory such as never confronted the church in this part of the world.

The work in Yenping city gives greater concern than any other one phase of our work at this particular time. Our so-called "Yenping Mission" has developed into a very great work indeed. We have completely outgrown our present quarters and are hard up against the erection of a building in connection with this work. This building just must be provided during the next twelve months. It is going to be difficult to find the necessary funds in a lump sum, so I must go after it in one hundred dollar shares. I must in this way find $5,000. I have felt keenly the need of a gift for a residence for my family so that the building now occupied by my family could be used for the Bible school work, but I will say I would rather vacate this building and live in a native building if necessary, if by so doing I could turn a sum of money toward that institution church enterprise in Yenping city which would render possible and certain the enterprise. Make this city work the one main object of your prayers when praying for work your missionary is trying to do. I think I could provide for the last twenty shares of $100 each right here on the field.

NATHAN SITES MEMORIAL ACADEMY, YENPING

B. H. PADDOCK, Principal

Training the Future Teachers

The latest service of the school to the church has been in the establishment of a one year's normal course for teachers in our primary schools. In a few months we shall turn out the first class of six men who will return to their villages to be teachers in the primary schools in connection with their churches.

In our Bible course, which is for men too old to enter the Bible school in Foochow, we have six students. They will finish their course in another year and go out to be local preachers in charge of churches. During the summer these men were under appointment as supplies and proved their earnestness and zeal by leading forty people to Christ.

In our regular boarding school courses we have ninety pupils who average about fifteen years in age. These are the boys who will in time be the leaders of the church. At Easter special meetings were held in the school during which thirty boys were converted. Most of them were nominal Christians before but had had no definite experience. Since these meetings a great change in the spiritual life of the school has been noticeable. All of the students are eager to do Christian work. On Sunday afternoons they go to the city prison, to private houses, and to the surrounding villages to talk to the people and to give out Scripture portions. Twenty-two of the students promised to do special evangelistic work during the summer vacation and were the means of influencing a number of people to accept Christ.
HINGHWA CONFERENCE

The Hinghwa Conference is in the Fukien Province, south of the Foochow Conference, and includes the Hinghwa Prefecture and adjoining territory where the Hinghwa dialect is spoken, and the Yungchun (Ingchung) Prefecture. It includes a large and thoroughly irrigated plain, which yields three crops a year. The central part is mountainous and embraces one of the best pottery sections of China, the soil being particularly suited to the manufacture of porcelain ware. Further inland there is a rich coal, iron, and limestone region having direct water connection with Foochow. This mineral wealth has not been developed.

Methodist Episcopal mission work was commenced in the Hinghwa Prefecture in 1865, and the Hinghwa Mission Conference was organized on November 26, 1896. In accordance with the action of the General Conference of 1904 it became the Hinghwa Annual Conference in November, 1904. Other mission boards at work in this region are the Church Missionary Society, the Church of England Zenana Mission in Hinghwa, and the English Presbyterian Mission in Yungchun.

BINGHAI DISTRICT

Binghai District includes the eastern end of the Binghai peninsula and the adjacent islands. Lamit island is the place where our mission first started in 1865. The first station on the mainland was near Binghai, the local seaport. The people are extremely poor on account of the poverty of the soil and lack of water. But they are very accessible and work among them brings large returns. Lamit Island is notorious for its pirates, who infest the coast.

DENG CHERNG, Superintendent

Evangelistic Campaign

In this district we have eleven circuits divided into five groups. Every month each group has evangelistic meetings. During this spring and summer I set aside four days a week to work with them in each circuit. We feared not the hot summer weather. We found opportunity to preach in every village. Everywhere we went preaching or making pastoral calls, also encouraging and comforting the weaker brethren. We always had good opportunities. The people listen to us eagerly.

Church Building

Three new church buildings have been erected in this district this year. (a) No-cho circuit built a foreign style two story building with a fine porch, the building costing $1,000. An American lady aided us with $650. The rest of that amount, $400, was collected from the church members. (b) Sauh-sia circuit. Several years ago we planned to build it, and had already bought the stone and lumber, but because of some hindrances we were stopped for a long while. After the last Annual Conference was closed we began our work to build it. It is now completed, and is a two-story foreign style building too. We used stone for the whole building and completed it this Spring. It cost $800. Four hundred dollars was collected from the church members here, the rest was gifts from an American lady and missionaries in Hinghwa city. (c) Work began on the Dang-uang church building last winter and was completed this Spring, costing $600.
Longitude East 118 from Greenwich

Place names and locations on the map are as follows:

- **Yenchow**: Capital of Province
- **Prefecture City**: Prefecture City
- **Sub Prefecture City**: Sub Prefecture City
- **Other Cities and Places**: Other Cities and Places
- **Cable Lines and Telegraph Lines**: Cable Lines and Telegraph Lines
- **Treaty Ports**: Treaty Ports

**Methodist Episcopal Missionaries**
- Residences marked in red

**Scale of Statute Miles**
- 10 miles

**Methodist Episcopal Conference**
- **Central Fukien Conference**: Foochow and Hinghwa Conferences

**Principal Cities and Towns**
- **Foochow**: Capital of Province
- **Hinghwa**: Prefecture City
- **Other Cities and Places**: Other Cities and Places
- **Cable Lines and Telegraph Lines**: Cable Lines and Telegraph Lines
- **Treaty Ports**: Treaty Ports

**Map Legends**
- Treaty Ports are underlined in black: Foochow
Contributions of this District

Concerning contributions in this district, every circuit has made an increase except three circuits where the contributions are the same as last year. This year we collected the following funds:

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastoral support</td>
<td>$1,296 00</td>
<td>$321 00</td>
</tr>
<tr>
<td>Home missions</td>
<td>897 00</td>
<td>189 00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,193 00</strong></td>
<td><strong>$510 00</strong></td>
</tr>
<tr>
<td>Sunday offerings</td>
<td>205 00</td>
<td></td>
</tr>
<tr>
<td>Preachers’ aid</td>
<td>31 00</td>
<td></td>
</tr>
<tr>
<td>Church building and repairs</td>
<td>1,366 00</td>
<td></td>
</tr>
<tr>
<td>Sundries</td>
<td>419 00</td>
<td></td>
</tr>
<tr>
<td>Circuits’ sundries</td>
<td>15 00</td>
<td></td>
</tr>
<tr>
<td>Church paper</td>
<td>12 00</td>
<td></td>
</tr>
<tr>
<td>Foreign missions</td>
<td>11 50</td>
<td></td>
</tr>
<tr>
<td>Bishop’s salary</td>
<td>11 50</td>
<td></td>
</tr>
<tr>
<td>District superintendent</td>
<td>38 00</td>
<td></td>
</tr>
<tr>
<td>Charity fund</td>
<td>97 00</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,206 00</strong></td>
<td><strong>$1,025 84</strong></td>
</tr>
</tbody>
</table>

Condition of this District

The territory of this district includes the Binghai peninsula, Hang-cih island, and also other little islands. The soil of this district is poor and the people are poor too. Most of the inhabitants of Dinghai peninsula belong to the “Gun Society,” and village-fights occur very often; our church members’ farms and fields join those of their heathen neighbors, so their grain has been destroyed by the enemy, though they did not join in the fighting. The inhabitants of the islands gather together in boats as pirates, troubling the merchant people very much. The pirates of Hang-cih island this year have robbed a large number of boats. The Government sent down soldiers to punish them. Our innocent church members have suffered too. One of our Binghai city church members was robbed and lost merchandise valued at $2,000. Though he has told the magistrate, his goods are not yet recovered. So the darkness of the people is truly great! What can change their stubborn and bad hearts unless it is the true light of the gospel?

Our district has been progressing well. We have received fifty-two full members, sixty-eight probationers, eighty-two baptized children, seventy-four entire families, forty-two families have left heathen customs this year.

Hai Sing Grammar School, reported by Deng Cih Ung

The Hai Sing School has been opened eight years. Last year the bishop appointed me superintendent of Binghai District, and also principal of this school. The year has passed quickly. I have examined and supervised the school carefully, and this year we have good results and a successful year.

Spiritual and Moral Progress. In our course of study we have an hour each day for Bible study. The pupils study diligently and are greatly interested. On Sundays they help to teach the Sunday school, and we have organized an Epworth League which meets every Sunday evening. The pupils take turns in leading the meetings, and keep everything in order.
Enrollment. We have a monitor and three teachers in this school. There are thirty-six pupils in the higher primary, and sixteen pupils in the lower primary school. There is also a class of still lower grade. Among the student body we have sixteen girls. This year the Woman’s Foreign Missionary Society invited Mrs. Deng to teach, and thus the girls opened their school separately. About forty pupils are staying in the school, and the others are day pupils. In January there will be a graduating class, which will be the third class graduating from the school.

HANKONG DISTRICT

Hankong (Antau) District includes the market towns Gangkau and Hankong and the surrounding villages. It is situated on the coast plain east of Hinghwa city, but also has an extensive mountainous region further inland. The population of the seaport town Hankong is estimated at about 100,000. Here is located the large Aaron Baker Memorial Church. A hospital is being erected which will be opened soon. It is to be in charge of Dr. Li Ko-sing, a graduate of the Union Medical College at Peking.

General Conditions

Although the monarchical movement has been set aside and the much loved democracy has been revived the people are still lax in morals. They do not seek that which is true but worship that which is vain. The most important duty of the church at this critical period is to preach the gospel and convince the people that healthy morals are really the foundation of a true democracy. Our district has been carrying on our evangelistic campaign for three years. Both the preachers and the Bible women have done their best in this work and have received much fruitage. The people seem to be more interested in the gospel than before. We are sorry to report that economically our church members have been much handicapped during the past year. Those who live on the coast used to earn their living by making salt, but the government has monopolized this industry, and consequently more than two hundred church members have had to go to Singapore to make their living. As to the villages in the mountain regions, epidemic plague raged among them and killed many of the people. Our church members had to suffer with them. Fortunately, however, our preachers were not confined to their poor conditions. They went ahead and organized the Romanized classes and Sunday schools.

Training for the Church Members

That the church is not able to bring forth satisfactory fruitage is due to two reasons: first, because there are many cases where whole families have not joined the church, and, secondly, many persons are not able to read the Bible. Both the Chinese and American leaders are conscious of these drawbacks and have decided to use the Romanized characters. Mrs. Brewster opened a training class at Ng Sauh where many church members were sent to learn the method of teaching the Romanized Chinese. They finished their work and returned home with certificates to open new classes for their fellow members.

Sunday Schools

Formerly the Sunday school of our district was not very prosperous. This year Mrs. Brewster has prepared Bible verses and the bishop has appointed
Rev. Na Hong Heong to take charge of this work. Rev. Na has worked with faithfulness and prudence. He visited all the churches encouraging those that have already been opened and initiating at the places where there were no Sunday schools. Thus our Sunday school work has advanced a great deal. Those who passed the examinations from all the quarters numbered 650 adults and 682 children. We shall not stop here however. We are to improve our Sunday schools that they may be a means through which the church members may be taught to read the Bible.

Self Support

The subject of self-support has long been a matter for discussion, but we were not able to realize it on account of our poor conditions. Last year only Hankong and Au-Ng were self-supporting churches, but this year we have added to them Gang Kau, Ding Ha, and Nang Dua Circuits. There are still six circuits that are not self-supporting, but the preachers have worked hard toward the same goal as the other five circuits.

Reopening of School

Religion and education are the two factors in the development of the Western civilization. The former builds the character and the latter the mind. This is recognized by all the civilized countries. As Hankong is a large city in our Conference our church decided to open a school there. Accordingly, Bi Eh School was established ten years ago, but after I was transferred to Binghai District the school was closed.

Last year on my return to Hankong District I found many boys who had finished their lower primary work and were idle for lack of opportunity to get a higher education in Hinghwa city. The only way to help them was to provide an opportunity to continue their common school work in their own city. We consulted Dr. Brewster and through his interest in public education the school was reopened. About a hundred dollars were taken from the Jubilee Fund for its equipment and necessary expenses.

This spring with the recommendation of our preachers eighty boys were enrolled. We have now twenty-eight students in the higher primary department, divided into two classes; and fifty-two students in the lower primary department, divided into three classes.

The object of our school is not only to give the boys a good education but to train them to be strong, physically and morally. Our boys must be strong and useful men in the service of the church and community. We need your prayers that under the guidance of the Almighty our hope may be realized.

Medical Work

Since we established the hospital at Hankong, Dr. Li Ko Sing has been in charge. Due to his skill and faithfulness he has been taken into the confidence of the people, so that each year has seen a new increase of people coming to be cured. He has also inoculated many people against the plague, and it proved to be a success, for very few of those who were inoculated caught the disease and died. We hope that an American physician will be appointed to take charge of the hospital and that more money will be granted for its necessary expenses.
Hankong Hospital, reported by Li Ko Sing

It has been five years since I was appointed to take charge of the hospital. If we compare the conditions then and now the difference is more than that between heaven and earth. Formerly, those coming to our hospital for treatment were few, but now our building is always crowded and we only regret that we cannot treat all that need our help.

The work of the past year was much the same as that of the previous year. The daily treatments were as many, but those coming for their second treatments were a few hundred less. The reason is this; owing to the war, the prices of different medicines have soared high and we have to pay almost thirty times the price for the common medicines. As we all know, the hospital is embarrassed by lack of funds. Thus I have sent those who could afford to the drug stores to buy their own medicine. No wonder the past year has witnessed a decrease of the second treatments. But the number of our ward patients and my visits to the villages has been three times that of last year. Since some of the patients had to go out and buy their own medicines, the drug stores kept by the students of the hospital enjoyed prosperous business. What a contrast it is between those going to the idols for healing in former days and those coming to our hospital today. That the hospital is a means for introducing a new civilization for China is undeniable.

We regret to report that the apparatus and bedding of the hospital are very scanty, and this much handicaps the progress of our work. As I have been loaded with such heavy responsibility, all I could do I did with carefulness and industry. I must say that the good results that we have been able to achieve are due to the grace of the Lord and the help of my friends.

Rev. Li Diong Sui and Mr. Si Ming Cheong are our hospital preachers. They have been working hard for the salvation of the souls of our patients, and their work has brought forth plenteous fruits.

<table>
<thead>
<tr>
<th>Ward patients</th>
<th>365</th>
</tr>
</thead>
<tbody>
<tr>
<td>First treatments</td>
<td>2,582</td>
</tr>
<tr>
<td>Second treatments</td>
<td>3,299</td>
</tr>
<tr>
<td>First visits to outside patients</td>
<td>133</td>
</tr>
<tr>
<td>Revisits</td>
<td>195</td>
</tr>
<tr>
<td>Outside patients visited</td>
<td>585</td>
</tr>
<tr>
<td>All treatments given</td>
<td>6,831</td>
</tr>
<tr>
<td>Operations with chloroform</td>
<td>33</td>
</tr>
<tr>
<td>Operations with cocaine</td>
<td>53</td>
</tr>
<tr>
<td>Operations without chloroform or cocaine</td>
<td>696</td>
</tr>
</tbody>
</table>

Money collected from ward patients $241.00
Money collected from dispensary patients $684.40
Money collected from outside patients $732.42
Special gifts from patients $125.00

The total receipts $1,782.82

HINGHWA DISTRICT

Hinghwa District includes the prefecture city of Hinghwa and surrounding villages. It is situated on the coast plain. The people have been extremely friendly to the missionaries, and for many years there had been no organized opposition until the recent disturbances caused by the poppy planting and the faithful and successful opposition to this great evil by the preachers and missionaries. But this is a
Hinghwa

Hinghwa city (population, 60,000) is a prefecture city situated near the mouth of the Sienyu River on the coast plain. It is off the lines of travel and commerce. The city is one of the cleanest in China. The houses are well built and the city wall is in good repair. The city presents an interesting sight from over the wall, with its fantastic roofs showing through the beautiful foliage of the lichi trees with which the city is well provided.

The city was occupied as a residence by a Methodist foreign missionary for the first time in November, 1890. The Church Missionary Society is at work here, and its hospital is a great help to the Methodist Mission.

Missionaries: Rev. William N. Brewster and Mrs. Brewster, Rev. Frederick H. Trimble (on furlough) and Mrs. Trimble (on furlough), Rev. F. Stanley Carson and Mrs. Carson, Rev. Winifred B. Cole (on furlough) and Mrs. Cole (on furlough), Rev. Harry G. Dildine and Mrs. Dildine, Mr. John H. Irish. W. F. M. S.: Misses Cora M. Brown, Jessie Marriott, Elizabeth W. Varney, Pauline E. Westcott, Minnie E. Wilson, and Grace McClurg.


Ding Seng-ngeng, Superintendent

Bible Study

The church has greatly prospered and the membership has increased. Both Chinese and Western leaders know that those who are inquiring into our religion must be able to read the Bible, and unfortunately, the written characters of our country are so difficult that it is hard to understand the meaning of the Bible, unless more than ten years are spent in studying these characters. Moreover, in the villages nine tenths of the population are illiterate. Although we have tried to open night schools and used as our textbook the "Six Hundred Character Reader," published by Prof. Dong Ging Ang, yet the practical results were few. After close observation and consultation we decided to use the Romanized method which spells out the Hinghwa spoken dialect, in order that the whole church may be able to read the Bible in the immediate future.

Conditions of the Churches

This year the Chinese government experienced a great political shaking up. The Southern Provinces opposed the monarchic movement and restored the republican form of government. Social and political parties congratulated each other, some saying that the soul of the republic can never die, others that the spirit of democracy has again lived.

Our city church still divides the morning services into two parts, one for the students and one for the adult members. We do this that the church may not be too crowded, and that the speakers may preach opportune sermons. In regard to the self-support question all the preachers have done their best to carry out our object. The total collections for pastoral support and home missions are enough to make the district a self-supporting one. But, fundamental to the maintenance and the increase of subscriptions is the deepening of the spiritual life of the members.

New Location of the Orphanage

This spring the orphanage was moved from the city to a town called Yellow Stone. There a large tract of land was bought and large buildings, such as the
church, school houses, and industrial shops, are being built. It will be reported separately.

As to the original houses in the city: one of them is used as the home of the district superintendent, another as the city parsonage, and the third as a lodging place for the incoming preachers. The former compound is used as an athletic ground for the children.

The Yellow Stone Circuit is one of the most important in the church. Now that the orphanage and Dr. Brewster's family have moved there, and that an agricultural school and other new enterprises are to be started, there is no doubt that it will become the principal feature of our district.

Construction of New Churches

The Central Church of the city is being built with stone, and the walls are now more than ten feet high. The timber has also been bought, but we have to stop the work temporarily, as we have collected only about $2,000 of the building fund. We hope that the promised contributions will be paid soon and that the building will be completed in a short time. The new church at Yellow Stone is a fine building. The cost has been considerable, but Go Teng Ui has collected $1,200 from the church members, while Dr. Brewster has met the other expenses. At Au Sia a church member, Na, has started to build a new church. It is all finished now, and without any help from the Mission Board. Some of the church members are contributing each year four hundred pounds of their own rice in order to pay off their subscriptions. There are other places that have either bought tracts of land or raised money for building but do not have enough money to start building. We hope that the Mission Board will help them some that they may not stop short.

Statistics

The church register is revised once in a few years that there may not be errors and unnecessary insertions, so this year we have revised our church register, and the statistics are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Received</th>
<th>Men</th>
<th>Women</th>
<th>Total</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full members</td>
<td>176</td>
<td>1,154</td>
<td>585</td>
<td>1,739</td>
<td>138</td>
</tr>
<tr>
<td>Probationers</td>
<td>457</td>
<td>1,641</td>
<td>350</td>
<td>1,991</td>
<td>77</td>
</tr>
<tr>
<td>Children baptized</td>
<td>159</td>
<td>577</td>
<td>474</td>
<td>1,038</td>
<td>271</td>
</tr>
<tr>
<td>Inquirers</td>
<td>...</td>
<td>4,343</td>
<td>1,447</td>
<td>5,790</td>
<td>d.151</td>
</tr>
</tbody>
</table>

A Comparison of Growth

The following is a table showing the growth of the church during the last six years:

<table>
<thead>
<tr>
<th></th>
<th>1911</th>
<th>1916</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full members</td>
<td>1,344</td>
<td>1,738</td>
<td>394</td>
</tr>
<tr>
<td>Probationers</td>
<td>869</td>
<td>1,901</td>
<td>1,122</td>
</tr>
<tr>
<td>Children baptized</td>
<td>767</td>
<td>1,038</td>
<td>271</td>
</tr>
<tr>
<td>Inquirers</td>
<td>2,069</td>
<td>5,790</td>
<td>3,721</td>
</tr>
<tr>
<td>Pastoral support</td>
<td>$1,916</td>
<td>$4,299</td>
<td>$2,383</td>
</tr>
<tr>
<td>Home missions</td>
<td>$1,621</td>
<td>$1,966</td>
<td>$345</td>
</tr>
<tr>
<td>Sunday school offerings</td>
<td>$228</td>
<td>$398</td>
<td>$70</td>
</tr>
<tr>
<td>Number of church buildings</td>
<td>29</td>
<td>41</td>
<td>12</td>
</tr>
</tbody>
</table>

Total membership in 1911, 5,044.  
Total membership in 1916, 10,557.
Some one has said: “Education is leading human souls to what is best, and making what is best out of them.” If this, then, is to be our purpose, great is the obligation resting upon every man or woman at the head of a school and upon every teacher under their supervision.

The removal of the orphanage to Ng Sauh last February took ninety students from our higher and lower primary departments. Although this lessened the number in the classrooms it did not relieve the overcrowded condition of our dormitories, because of the increase in the number of new students coming from outside schools. At the present time there are four and sometimes five students occupying the same room.

The enrollment in all three departments of our school testifies to the constantly growing popularity of education in our mission schools. The enrollment is as follows:

<table>
<thead>
<tr>
<th>Department</th>
<th>First Term</th>
<th>Second Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the high school department</td>
<td>97</td>
<td>105</td>
</tr>
<tr>
<td>In the higher primary department</td>
<td>91</td>
<td>90</td>
</tr>
<tr>
<td>In the lower primary department</td>
<td>54</td>
<td>57</td>
</tr>
</tbody>
</table>

**Advancing Pupils**

It is gratifying to report the activities of the students who went out from our school last year.

At the close of last year fourteen boys were graduated from the higher primary. Five of these entered the high school. Seven who were orphanage boys went to Ng Sauh to teach and do industrial work in the orphanage. At the same time thirty boys were promoted from the lower primary to the higher primary department. Of the thirty-two in the entering class of the high school this year, six are from our own higher primary, three from Hai Sing School at Binghai, one is repeating the work, while the remaining twenty-two came from the government schools of Hinghwa and Sienyu.

In September of this year an entering class of thirteen was received. This marks the beginning of the change of the date of graduation from January to June—and this class will be the first to graduate in June, 1920.

**Teaching Staff**

Our teaching staff has been added to by two new teachers: Mr. Na Teng Lang who has several classes in English has just returned from America having completed his college course in Southwestern College, at Winfield, Kansas, and taken post-graduate work at Princeton University. Mr. Lau Geh Keong has returned from Shanghai after spending two years in the Young Men’s Christian Association Physical Training School of that city. He has charge of the work along that line in the school.

We have sustained a loss in the removal of Mr. Dau King, the well-known teacher of Chinese composition and essay writing, to a government position in Peking. His place is now being filled by Mr. Guang Ding Bo, the new president of the government middle school.

The English department of the school has been strengthened by the arrival
since the last report in October, of Rev. and Mrs. Francis P. Jones, both of whom are giving some time to teaching along with language study. Mr. Jones is giving a course in pedagogic principles to the seniors and some periods are devoted to normal training and observation of teaching in the primary schools. It is our hope to offer this course to the juniors next year. Mrs. Irish and Miss May Wilson are also teaching classes in English.

Student Support

One of our purposes is to impress our students with the dignity of labor. At the present time no aid is given to a student unless he earns the greater part of it. Twelve boys are assisting themselves by attending to the sweeping and dusting of the halls and classrooms. These boys have been organized into a band which calls themselves the "Clean-up Society" and they are encouraged to admonish any student who is seen throwing paper or waste matter about and to solicit his cooperation in keeping the buildings and grounds in an orderly condition. This work is inspected and a record kept. At the end of the month the student receives pay according to the merit of the work done. Besides fostering a certain pride in keeping one's surroundings more attractive another advantage of this plan is that a number of boys who were receiving aid were found not to need it and were quite able to support themselves when it became necessary to work for it.

Hinghwa City District Schools

This year Mrs. Brewster was appointed superintendent of these schools. She has done careful work and has raised funds to open new schools. During the summer she held an institute to examine teachers. She also planned a phonetic method to be used in teaching children. After the institute closed every teacher who passed the examination received a certificate showing the grades for examinations, those who received high grades received certificates for two years.

There are thirty-three day schools on this district, enrolling 779 boys and sixty-five girls; total number of students, 844.

SIENYU DISTRICT

Sienny District is located in the valley of the Siennyu River, about thirty miles from the coast. Some of the mission centers are in the foothills which border the coast plain. The district or department of Siennyu is very populous and extremely productive. The people are comparatively well off, and upon that account somewhat less accessible to the gospel than in other parts of the Conference; but there was a great awakening there in the spring of 1909.

Sienny

Sienny (Singiu) is situated at the head of navigation of the Siennyu River, about thirty miles from Hinghwa city.

Methodist Episcopal mission work was begun in 1870. Other mission boards at work here are the Church Missionary Society and the Church of England Zenana Mission.

Missionaries: W. F. M. S.: Misses Emma J. Betow, M.D., Martha Lebeus (on furlough), Martha L. Nicolaisen, and Mary M. Thomas.


Deng Cih Sing, Superintendent
The Sorrows of a Chinese Superintendent

I have been superintendent of the Sienyu District for six years and have experienced many trials. My first year here saw the beginning of the new republic and the revolution in which so many of our people were persecuted. During the second and third years the bandit leader, Ua Liang, led his rebellion and many church members were captured, robbed, and killed. In the fourth and fifth years the Teh Hua bandits continually raided the Sienyu territory, burned houses, looted, captured and held people for ransom.

Evil doers, under cover of the various taxes levied by the government, have persecuted the Christian people forcing them to pay more than the just amount. The present official hates the Christian church and its members receive no justice in the courts; and because of this contempt for the church, the people force the Christians to pay idol money, and they destroy fields and property. The country is in a condition of continual unrest and the Christian people are in a state of constant terror.

Personal sorrow came to the superintendent in the death of his eldest son, who had consecrated his life to the Lord's service. He graduated from the high school and with the help of Mr. Dildine went to Peking for further study, planning to return to Sienyu to teach in the school. Our hearts are truly heavy with sorrow.

Condition of the Circuits

The number of believers on the district has increased, and most of the circuits have made encouraging progress. The increase in contributions has been the largest in Sienyu city, with encouraging reports from other places. The evangelistic campaign is carried on in four divisions, and this work has been very beneficial. In all places where meetings have been held many people came and listened attentively, and many others signed as believers.

Efforts Toward Bible Study

It is necessary for the Christian to know how to read the Bible, and because there are so many illiterate church members, Dr. and Mrs. Brewster introduced the Romanized colloquial, an easy method whereby the people may read the Bible. During the first month of the year an institute was held at Ng-sauh to teach the new method. Of the seventy-two who graduated, thirty-two were from Sienyu District.

Self Support

This year there has been contributed for pastoral support $4,223, an increase of $115 over last year; for home missionary society $1,948, an increase of $157; for preachers' aid $78, an increase of $9.50; for church building and repairs $2,446; Jubilee fund $800; miscellaneous $1,315; making the total amount contributed $10,810. At the close of my first year I reported $2,944 for pastoral support and missionary society; this year the amount raised for these two causes is $6,171; an increase of $3,227. This means complete self-support. For the salaries of the thirty-six preachers and the eleven who preach on Sunday, the district superintendent's salary and traveling expenses $6,061 has been paid out, so that we have a balance of $110.
Church Membership

This year 148 men and sixty-five women have been received into full membership, making a total of 1,442 members, 915 of whom are men. This is an increase of 127 men and fifty-six women. As probationers, 345 men and 105 women have been received, an increase of 137 men and forty-six women; number of probationers 1,021 men and 299 women; total 1,320. Children baptized, 201; making a total of 890, an increase of 187. Five years ago the membership statistics were as follows: Full members 946; probationers 537; baptized children 570; inquirers 1,335; total 3,388. This year the total is 6,995.

New Buildings

At Nia-tau on the Ga-deng Circuit the church members have given sacrificially over one thousand dollars, and with this and $900 given them by the Board they have built a church which seats over 800 people. The Keong-tau church people gave $1,000, and with a grant-in-aid of $400, put up a building with a seating capacity of 500. Another new church building at Nan-hong accommodates 700; this congregation raised over $600 and received a grant-in-aid of $350.

Jubilee Gifts Collected

The Jubilee Committee fixed the Sienyu District's share in this gift as $2,600. This amount has already been collected, and more than half as much has been pledged in addition and will be collected later.

Appreciation

Dr. and Mrs. Brewster have come often to Sienyu giving good counsel to the preachers and teaching the people; Mr. Carson has not spared himself in serving the people in time of suffering; and Mr. and Mrs. Hollister have attended the various quarterly meetings, and the people have been greatly benefited by their instruction. In sickness our Christians have been lovingly cared for by Dr. Betow and her helpers. Greatful thanks are extended to all these friends.

Educational

Bo Hang Senior and Junior Primary School, at Sienyu, Deng Cih Sing, Principal. A well-known preacher of the Western hemisphere once said, "Children are like iron. Iron itself is not of great value, but hammered and tempered it grows in value. For example, take a piece of iron that is worth only about $5. Made into horse-shoes, the value of that piece of iron increases to $12. Beaten into knife blades it is worth $300; further tempered and made into needles it is worth $3,000; by increased tempering to make the delicate steel springs for watches it is worth $25,000. It is all the same iron, but the more it is tempered the greater is its value." The material we have to work with is children, and the more we train them the more they will develop; with a rounded education, and with perfected character they will benefit their nation and their countrymen. There are no generals, statesmen, ambassadors who have not come from the schools. Thus we know that the school is the anvil where children are tempered into true steel. Therein lies the importance of good methods of training the pupils so that they may grow into useful men. It is for this reason that Sung Tai Co says "statesmen must be educated men." Those in charge of this
school know the full meaning of this, and therefore are willing to labor, willing to bear the brunt of fault-finding, while they put the task of teaching first in importance.

**Choice of Teachers**

In the wall inscription of the famous teacher Leng Ka he says to the teacher: “The intelligence of children depends upon the teacher’s firmness and power to arouse interest. Therefore, teachers, be spurred to effort.” In the inscription addressed to pupils, he says, “To achieve a good education a student must study diligently and put effort into his mastering of a lesson. Therefore, children, try with your strength.” Seeing this, we know that the success of a school is achieved by good pupils and by good teachers and one cannot be without the other. Therefore in the choosing of teachers, we are determined to employ only good teachers. Although there may be idle talk of bystanders to the contrary, I rest assured that this is most essential.

In receiving pupils, we consider carefully and receive only those of good character. Those not having this, we kindly but firmly refuse and thus prevent evil influences that might corrupt our studious, earnest boys.

**Number of Students**

Senior primary forty-four pupils; junior primary, sixty-six pupils; total, 110 pupils. Of these ninety-six come from Christian homes, fourteen from non-Christian. There are many more pupils who desire to enter our school, but because of lack of room there is no possibility of receiving them.

**Sienyu District Day Schools**

Bismarck, the great German statesman said, “The foundation stone of a country’s strength is its primary education.” The growth and prosperity of our church also rests upon the foundation stone of primary education. It is important that primary schools be established, and once established, good methods, rules, and curriculum should be enforced, that the schools may be successful. Dr. and Mrs. Brewster realized this when they called a meeting of the District Educational Committee. Each school was carefully considered, successful schools were continued, others were dropped, at important points new schools were opened. Teachers who were capable and faithful were reappointed, transfers were made, a few teachers were dropped, new teachers were appointed; the aim being to get the right man in the right place.

In the schools the Bible and the Romanized characters are studied; every student attends church, and studies the Sunday school lessons. Many of the students are earnest in their Christian life, and have influenced older members of the family to attend the classes and learn the gospel of Jesus. The number of pupils attending the day schools is 591 boys and sixty girls, a total of 653. Of this number 407 come from Christian homes.

**TATIEN DISTRICT**

Tatien District includes the city of Tatien and surrounding villages. It covers parts of three counties and contains representatives of thirteen. The district covers a large area, but is sparsely settled. The roads are rough and hilly.

We are the only mission at work in this region, and our responsibility is corre-
spondingly great. It is a very fruitful field if intensively cultivated; but we have not been able to occupy it even by one foreign missionary.

HNG Bo SENG, Superintendent  
J. W. HAWLEY, Missionary-in-charge

This district has had only long range missionary supervision for the past four years, due to furloughs and to the disturbed condition of this region. Bandits are still very numerous and active and many of the roads are unsafe for travel. During the past year several of our church members have been killed by the brigands and homes plundered and burned.

In spite of such conditions, progress has been made. The total Christian community of the district is now 1,297, an increase of fifteen per cent over last year. Total collections for the year amount to $2,540 Mex., a gain over last year of forty-two per cent. These gains are especially good when due consideration is given to the local difficulties faced by the church.

A fine new church has been built at Tatien city to replace the one burned three years ago by the bandits. This has been built with the indemnity money received from the burning of the former buildings. A new parsonage also provides comfortable homes for the city pastor and the district superintendent. The new church is in a much more favorable location, and is nearer the mass of the population of the city.

There are only five day schools on this district, enrolling 126 students who this year have paid $234 Mex. in fees. We greatly need funds for more schools of this sort, and also for a higher primary school in Tatien city.

This district is a very profitable region to work if only we could do it with any degree of thoroughness, but with only one missionary to oversee this and the Yungchun-Tehwa District and the boys' school at Yung Chun, the work is sadly neglected. There is now a possibility of this district being set off with the new Yenping Mission Conference.

Reforms move slowly in this region as is evidenced by the fact that about half the population still wear the queue, and the feet of all non-Christian girls are bound as they were before any anti-foot-binding crusade was ever begun.

**YUNGHUN-TEHWA DISTRICT**

This district embraces all the territory and work which was formerly included in the two districts of Yungchun and Tehwa, these two now being united into one, and under the superintendency of one man. It now includes parts of four counties and two county seats. It requires a month of constant travel, staying less than a day at each preaching point, to complete a circuit of the district. The dialect of this whole district is the Amoy vernacular. The Yungchun end of this district is quite wealthy, a very large proportion of the male population having spent a part of their life in the Malay Peninsula making money. They then return to their native village, build an expensive home and live in the luxury of idleness the rest of their lives. This class of people are usually hard to reach but some are now coming into the church. The English Presbyterian Church has evangelistic work covering about half the district. They also have in Yungchun city, schools for boys, girls, and women, and also an exceedingly well equipped and efficient hospital.

**Tehwa**

Tehwa is located on the Shwangki River, in a mountain valley, about eighty miles west of Hinghwa city. It is in the heart of the pottery region.

Methodist Episcopal mission work was begun in 1873. The English Presbyterian Mission is at work here, but only through Chinese agents.

**Institutions:** W. F. M. S.; Susie L. M. Mansfield Girls' Boarding School, Carrie R. Donnel's Women's School. Schools temporarily closed.
Hinghwa

Yungchun (population, 12,000) is located seventy miles southwest of Hinghwa, upon the bank of a mountain river. The people are very idolatrous and keep a number of temples in a good state of repair.

Methodist Episcopal mission work was begun in 1873.

Missionaries: Rev. Joseph W. Hawley and Mrs. Hawley.

Institutions: Hardy Training School.

Sih I Siong, Superintendent

J. W. Hawley, Missionary-in-charge

The past year on this district has been a hard one for the people as well as for the missionary-in-charge. Bandit disturbances have made itinerating very difficult, and in some places impossible. Excessively high prices due to the world war have made living expenses burdensome for everybody. In spite of these conditions, gains in membership and collections have been registered.

The government has taken a forward step in prohibiting the idol processions upon which in former years the people spent huge sums of money and a great amount of time. The prohibition of the use and sale of opium is becoming more and more effective, so that now only in secret men dare use it, and its sale is attended with the gravest danger of severe punishment at the hands of government officials. We have not seen a poppy plant growing in these regions for nine years, but the cutting off of the queue is still tabooed by a large proportion of the people, especially the lower working classes who have a dread of any change. Foot-binding is still practiced very generally, though some progress is being made in this among the non-Christian population also.

The potential economic resources of this district are enormous: coal, iron, waterpower, pottery clay of the finest kind, and bamboo for paper making are all found in most advantageous juxtaposition. No modern methods of development have as yet been introduced and for the most part all these vast resources are untouched and unrealized.

Education: Hardy Training School

The Hardy Training School for boys at Yungchun city has this year reached its highest enrollment so far, 108; sixty in the lower primary, forty-five in the higher primary and three special. Fifty-six of them are boarders, the remainder day pupils. We have had this year several students from wealthy and influential families, but they have proved to be not very acceptable students, being exceedingly irregular in attendance, disinclined to work, and not cheerfully amenable to authority. Our most promising pupils are from the poorer Christian homes. Our school carries the students up to the high school grade only, then from here they enter the Hinghwa high school or the biblical school. We have only nine day schools on this district, whereas we should have three times that number. Lack of funds, teachers, and supervision accounts for the shortage. The girls' and women's schools at Tehwa have been closed since the fall of 1911 on the outbreak of the revolution, and since that time a combination of circumstances has prevented their being reopened. We are most earnest in our hopes and prayers that this station may soon be reopened and the girls and women of this district be given an equal chance with those of the other districts where schools are being maintained for them.

Self Support

The district has this year become entirely self-supporting, including the
salary of the Chinese district superintendent. We are hoping to add several more preachers next year to our number, and these can all be cared for on the self-support basis. The self-support movement has brought with it problems of its own, some of which have been harder to solve than the former difficulties of getting special gifts with which to support the preachers. The total collections for the district for the year amount to $7,421 Mex., of which $3,117 is for pastoral support and $3,225 is for church building. On several circuits, churches have been partly erected but cannot be completed for lack of funds, the people having given to their limit. Several other circuits stand ready to begin building as soon as they are given assurance of help in the proportion of one to one, and even as high as one dollar of help to three dollars of local subscription. The total giving on this district for the year has been at the rate of $2.30 Mex. per capita for every man, woman, and child in the church.

Christian Community

The total Christian community of the district is this year reported as 3,231 of whom 717 are women and 2,514 are men: a proportion which is usually reversed in America. This disproportion of men here shows the great need for more extensive work among the women, and also for an added emphasis on the value of women for the success of the church. This year shows an increase in total Christian community for the district of 161.
CENTRAL CHINA CONFERENCE

The Central China Conference, located in the heart of the great plain of the Yangtze, includes the southern parts of the Kiangsu Province on both sides of the Yangtze, and part of the province of Anhwei. This field embraces some of the most populous cities of China, together with fertile agricultural districts. The country is well provided with means of communication by numerous navigable canals, rivers, and creeks. Nanking and Chinkiang are on the Shanghai and Nanking Railway. The Grand Canal, which runs through the Kiangsu Province, is of immense commercial importance. Railroads are being constructed from Nanking westward to the Szechwan Province, and southwest to Wuhu. The Tientsin Pukow Railway starts north from Pukow, the city opposite Nanking, on the north bank of the Yangtze River. By this road one may go to Tientsin in 26 hours and Peking in 27.

Mission work was begun by missionaries of the Methodist Episcopal Church in 1867, and this region was set apart as the Central China Mission in 1869. The first annual meeting was held at Kuekiang in 1875. In accordance with an enabling act passed by the General Conference in 1904, the Central China Mission Conference was organized in 1907. In 1908 it was organized into an Annual Conference.

In 1912 the Conference was divided into the Central China Conference and the Kiangsi Mission Conference. The former extends up the river to and including Anking, the capital of the Anhwei Province; and the latter the northern and central part of the Kiangsi Province, especially about the Poyang Lake, and a part of the Province of Huchu north of the Yangtze.

CHINKIANG DISTRICT

Chinkiang District includes Chinkiang and two other circuits.

Chinkiang, population, 150,000, is a busy port city 150 miles up the Yangtze River from Shanghai. It is also on the Shanghai-Nanking Railway.

Methodist mission work was begun in 1881. Other missions operating in the district are the China Inland Mission, the Baptist Mission, South, and the Presbyterian Mission, South.


Institutions: W. F. M. S.: Girls' Boarding School, Lettie Mason Quine Hospital, and the Christian Herald Orphanage and Industrial School.

Li YUN SHEN, Superintendent

W. F. WILSON, Missionary-in-charge

NANKING DISTRICT

Nanking District includes Nanking and eight other circuits.

Nanking, population, 400,000, is an open port on the Yangtze River nearly 200 miles by rail from Shanghai. It is on the main line from Shanghai to Tientsin, and Peking, and its wall is the longest in China, about twenty-one miles. Nanking's political importance makes it a source of fear to those whose ambitions center at Peking. For that reason there is a movement on foot to tear down the city wall, and develop the city as a great industrial center, thereby to remove part of its pride and glory, and power of defense and to create diverting interests. At present the chief industry is weaving. Nanking is a great educational center. Government institutions include the Military School, Naval College, Law School, Normal School, High Schools, and many Grammar Schools.

Methodist Episcopal mission work was begun here in 1883, and other mission boards at work are the Presbyterian Mission, Foreign Christian Mission, Friends' Mission, Christian Advent Mission, Protestant Episcopal Mission, and Young Men's Christian Association.

Among the missions much union work is done, notably the University of Nanking (seven societies), Ginling Woman's College (ten societies), General Hospital (four societies), Bible College for Women (nine societies), Bible Training School and Theological Seminary (five societies).

Prof. Harvey C. Roys and Mrs. Roys, Rev. Wilbur F. Wilson and Mrs. Wilson, and Miss Adelaide Wixon. W. F. M. S.: Misses Elizabeth Goucher, Mary G. Kesler (on furlough), Sarah Peters, Ella C. Shaw, Cora L. Rehe, Marion F. Frank, Jean Loomis (on furlough), Mabel C. Stone, Edith M. Crane. On detached service resident in Shanghai are the Rev. R. C. Beebe, and Miss Laura M. White.

Students in Language School are: Chinkiang, Miss Flora M. Carncross; Nanking, Misses R. G. Brown, N. A. Carson, Olive Krespach, Lucile Tretheway, Rev. and Mrs. Dodd, Rev. William Kramer and Mrs. Kramer; Wuhu, Dr. Walter E. Libby, and Miss Bertha L. Reichers; Kiukiang, Dr. E. C. Perkins and Mrs. Perkins; Nanchang, Rev. J. T. Illick and Mrs. Illick; Shanghai, Mr. and Mrs. Paul Hutchinson.

Institutions: Nanking University (merged into the University of Nanking, a union institution, in 1909); with several affiliated schools, Philander Smith Memorial Hospital, Conference Academy for Boys. W. F. M. S.: Girls' Boarding School, Hitt Memorial Training School for Women.

Edward James, Superintendent

NINGKWOFU DISTRICT

Ningkwofu District includes Ningkwofu and two outside circuits.

Ningkwofu

Ningkwofu (population, 40,000) is a typical inland Chinese city, about fifty miles southeast of Wuhu, and connected with this city by canal. It is a fine agricultural region. Besides the Methodist Mission, the China Inland Mission has work in this district.

Missionaries: Rev. Frederick W. Dieterich and Mrs. Dieterich and Mr. John A. Lewis.

Institution: Boys' Middle School.

Tung Yuin Seng, Superintendent

F. W. DIETERICH, Missionary-in-charge

WUHU DISTRICT

Wuhu District includes Wuhu and three outside circuits.

Wuhu

Wuhu (population, 150,000) is more than 160 miles up the Yangtze River from Shanghai, and is the largest rice exporting port in China. It is the largest and busiest city in the Province of Anhwei, though not the capital. Besides the Methodist Mission, the China Inland Mission, Foreign Christian Mission, Christian Advent Mission, and the Protestant Episcopal Mission have work in this district.


Institutions: Wuhu General Hospital, Wuhu Cooperative Academy for Boys.

Tung Yuin Seng, Superintendent

Lyman L. Hale, Missionary-in-charge

GENERAL REPORT

Central China Field

The Central China Conference has just had one of the most successful years in its history, its increase all along the line is a measure of success. Located in the heart of the empire the center of the Central Kingdom, there is not a fairer field under heaven, and few regions where an efficient and successful church would mean more for evangelizing and Christianizing and regenerating a great nation.

Nanking, the central station, though not now so much as formerly, dominated by the artificial life of transient officialdom, is unquestionably the second city in the land in political importance. But the real strength of this region is the permanent character of the population supported by permanent resources that are exhaustless. Our three great ports, Chinkiang, Nanking, and Wuhu, on
the great river—on whose broad waters may ride the navies of the world, and with whose currents flow streams of commerce enriching the nations; the vast quantities of raw materials exported, rice, cotton, silk, tea, and cattle, make this a region of great commercial importance.

It is neither too hot in summer nor too cold in winter for people to work at ordinary vocations, indoors or outdoors, all the year around. Though differing in some respects from the people farther north or south, the people of this region are energetic, economical, and generally intelligent. Arabic land is abundant and fertile, well watered and well drained. Seldom is there disastrous flood or drought in this region. The poverty that exists is due chiefly to the calamities of fire and sword, rebellion and revolution, of which this region has been the victim, rather than the aggressor.

There is not a similar area in the republic, where education is more highly prized, or more sacrificially sought. Given half a chance, any educational institution worthy of a place can find place and patronage abundant, and support to the extent of the means of the people. Though the blood of the youth tingles with the new matter, and schools vie with one another in practicing the new manner in education; there is enough of the spirit of the past—the chivalric devotion to learning for its own sake—to impart steadiness to the educational craft over what might otherwise prove perilous waters.

Our Membership

This is a needy field for evangelism. The increase in the number of converts is reassuring and encouraging, still the figures are so small that we feel neither vanity nor pride of achievement.

We report in full membership 1,244, a gain of twelve per cent over last year; probationers, 765, a gain of thirteen per cent. During the year forty-two children were baptized, bringing the number of baptized children up to 233. This is one of the most hopeful features of the work, as it brings the children into the church and indicates that the parents are interested. We now have thirty-three Sunday schools, only two new ones were added during the year. Officers and teachers number 175; scholars, 2,127; a gain of over twenty-five per cent. Our five Epworth Leagues have a membership of 648, a gain of over 100 per cent. In all our educational institutions have enrolled 1,709 boys, and 956 girls and women.

Medical Work

We have now completed an adjustment for this part of the general plan of uniting certain phases of the work, thereby promoting efficiency both in service of the needy, and in training Chinese workers.

The plan of the Rockefeller Foundation for medical work in China, includes schools for instruction in medical science, and hospitals for practice and service, all to be on a much more advanced and efficient scale than was possible for the separate missions to support. This foundation is cooperating with the China Medical Board, for the more intelligent conservation of the great "what-is" as a basis for the "greater-to-be." An adequately equipped modern medical school is to be established in Shanghai, with work to be done in English, and another at Tsinanfu, in Shantung Province, with work to be done in Chinese. These two institutions to be founded and financed by the Rockefeller Foundation profoundly affect all medical work in China.
Among the more immediate results for us are: 1. The union of our hospital in Nanking with the Christian Mission hospital for doing a larger and higher grade of work, having three or four doctors instead of one. This does not mean that we have any less responsibility, but that by cooperating with others we are able to secure substantial aid from the foundation toward maintaining an altogether more efficient medical work. We have to support our share of the work with no less than we were putting into that work before, and keep our representative, or his equivalent, in the union hospital. The thousands of sick folks are being helped and healed; the gospel message is being presented to them; and better work is being done than could be done with our former limited equipment. We have our medical work, but under different form, and calculated to be more productive, or rather reproductive.

2. The medical school, which was part of this original plan and was affiliated with the Nanking University, is now absorbed into the other two schools mentioned above, chiefly at Tsinanfu. The medical practice, which was part of the school, is to be dissociated from the university, and is separately supported by all the cooperating missions.

3. Dr. Beebe is executive secretary of the China Medical Board, a most important position, coordinating the bulk of medical work of the missions in China, and mediating the cooperation of this with that of the Rockefeller Foundation. Dr. Gaunt has charge of our general hospital at Wuhu, with Miss Dane (formerly in Nanking), assisting Miss McCracken to supply the much needed work of nurses among women, and in training Chinese nurses. Temporarily we are represented by proxy in the Nanking Union Hospital; but our support at present goes toward maintaining our share of that work. We expect to have our own physician there soon.

The Woman’s Foreign Missionary Society Hospital in Chinkiang, in-patients, 1,98; dispensary, 4,004. General Hospital at Wuhu, in-patients, 276; dispensary, 3,862; for the half year.

Financial Situation

Properties have increased in values $1,850, and now total $69,450. Collecting over $3,000 on the Forward Movement resulted in decrease of less than $100 on all other items. Four men were ordained deacons and admitted into full membership in Conference; and one was ordained local deacon.

Happily we have not been seriously affected by the European war, except in exchange. At this writing a gold dollar is worth seventy-three cents less in silver than it was fourteen months ago, and it practically amounts to that much decrease in the missionary salary. Our pastors do not suffer from this, for they are paid in silver. But at this time silver also exchanges for cash at ten per cent less than a few months ago. To this may be added the increased price in silver, or in cash, that we have to pay for everything, supplies or service, property or travel, from which it may be seen that our financial situation is well-nigh desperate.

Monarchical movements, and the death of President Yuan Shi K’ai produced profound political unrest which temporarily disturbed our educational work, but does not unfavorably affect the attitude of Chinese toward foreigners or the gospel. In fact, never were the people more receptive of the gospel than now.
Central China

Forward Movement

Our forward movement has begun to move, but not yet with full vigor. It appears that finances for property and equipment will be easier than for pastoral support and current expenses. But the giving of our people of Central China compares very favorably with that of any other people; our weakness is in numbers. We recognize that our most important objective is such a revival as shall double our numbers, or more. This requires an annual increase of twenty per cent for the four years.

No distinctly European society is at work in this area; but interdenominational relations are uniformly of the most fraternal nature. The territory is divided for evangelism, and in institutional work there is much union and large cooperation.

Central China needs an enlargement of evangelistic work. In the great city of Nanking, with a population of 400,000, for the work of all denominations, including our schools and hospital chapels, there are all told only twenty-three regular preaching places. Nothing less than fifty such places can be called anything like an adequate effort to evangelize this city. During the thirty-five years of our work in this region, the work of the country circuits has been found more immediately productive than that in the cities. Yet we cannot forget the strategical importance of cities like Chinkiang, Nanking, Ningkwofu, and Wuhu.

Educational Institutions

Second in importance to no other work is the training of our preachers. The Rev. H. F. Rowe and the Rev. Chang Yung Hsuin ably represent us in the Union Theological School. There are 110 students enrolled in the higher and lower departments; twenty-four belong to our church. This is a superb opportunity and regal responsibility, at once our hope and joy, our anxiety and perplexity, our burden and embarrassment. Six of our young men are to be graduated in January, 1917, and will enter at once upon work already waiting for them.

The Orphanage and Industrial School at Chinkiang continues, under the efficient and sacrificial management of Rev. and Mrs. J. W. Bovyer, its ameliorating and redemptive work for above 100 boys and girls. How to maintain this work is a perplexing problem. Patrons are found in America and Canada for some of the children, but not for all. Other conditions, also, are reaching a climax whereby the work will have to be discontinued by the end of 1917, unless the entire work can be put upon a more satisfactory basis. Plans are now in progress toward this end.

One of our most urgent lines of work is day schools. We have had reasonable success so far as we have been able to develop these. Many boys and girls have thus come to our higher schools. Most of our present preachers and teachers were originally found in this way. But we are woefully weak and inadequate in this form of service. We lack support; and we lack someone to give constant and competent supervision to this special department. We have scarcely thirty schools in our territory where one hundred could well be placed. This form of effort has well repaid all we have put into it; and both justifies and demands larger investment.
The Kiangsi Mission Conference

The Kiangsi Mission Conference comprises prospectively all of the provinces of Kiangsi, and a part of the province of Hupeh north of the Yangtze. The parts now occupied are the portion of Hupeh north of the river and the north central part of Kiangsi chiefly about the Poyang Lake, and south and southeast of Nanchang for 200 miles.

The Kiangsi Province lies entirely to the south of the Yangtze River and just back of the first tier of provinces bordering the China Sea and the Pacific Ocean. It is larger in area than the State of Ohio and has a population equal to one fifth that of the whole United States, with the population of the State of Illinois added. Nanchang, the capital, is the political, commercial, and educational center of the province. The Methodist Church is the only Protestant church undertaking to do college work in this territory.

This Conference was, until 1912, a part of the Central China Annual Conference. By an enabling act of the General Conference of 1904 the Conference was divided, the lower part retaining the original name, and the upper, or more interior part, taking the above name.

At present only two cities have resident foreign missionaries, Kiukiang, the first station in Central China to be occupied by our church (1867), and Nanchang, opened in 1894.

Kienchangfu District

The Kienchangfu District, formerly a part of the South Kiangsi District, comprises the territory of the Fu River Valley, extending from within twenty miles of Nanchang on the northwest to the boundary of the province and the watershed between the Fu and Kan Rivers on the southeast, a distance of one hundred and seventy-five miles. It has an area of approximately twelve thousand square miles and a population of five million two hundred thousand. The district has, for the most part, an undulating surface, and because of the bad roads and shallow rapid rivers it is rather difficult of access, yet the population is dense and the fields are kept like a garden.

The two prefectural cities, Fuchowfu and Kienchangfu, Kienchangfu is centrally located and the natural base from which to work. Fuchowfu, however, can boast of a larger population and better commercial advantages. Aside from our mission, only the China Inland Mission has work in this district.

Chiang Ming-chih, Superintendent
Carleton Lacy, Missionary-in-charge

The work of the Kienchang District is difficult, the rivers are too shallow for extensive boat traffic, and the roads are very bad. The missionary in charge has traveled 1,350 miles by boat, on foot, on horseback, in wheelbarrow, and in sedan chair. Every station has been visited twice, and the out-stations at least once.

During the year three more circuits have been added to the district making six in all—Likiatu, Fuchow, Kienchang, Nanfeng, Lichuen, and Sungshi. The work on each circuit is most encouraging.

Six years ago there was but one name on the church record of membership, today there are ninety full members, 107 probationers, and 397 inquirers who are regular attendants at our church services.

Educational

Within the bounds of the district there are nine day schools of lower primary grade for boys, enrolling 285 students, and three schools for girls with sixty-eight pupils. From the boys' schools the fees for the year amounted to $629; and the receipts from the girls' schools were eighty-seven dollars. The instruction in these schools is excellent. The higher primary school has done splendid work, and has a fine reputation in the neighborhood.

Nanchang District

Nanchang District centers around the provincial capital of Nanchang, which is
Located in the heart of the province of Kiangsi, it was part of the South Kiangsi District previous to 1911.

A railroad is being constructed from Kiukiang to Nanchang, part of which is now in operation.

**Nanchang**

Nanchang (population, 800,000) is the capital city of the province of Kiangsi, and situated at the junction of the Kan and Fu Rivers, at the head of steam navigation, about thirty miles south of the Poyang Lake. There are 4,000 business places inside the walls and as many in the suburbs. The degree of intelligence is high. Beggars are seldom seen in the city. It is one of the wealthiest cities of China—a center of porcelain, grass cloth, lumber, tea, indigo, and rice trade. It has many government schools. The buildings of the provincial university stand where once stood the old examination halls. A large electric lighting system has been installed by Japanese.

Methodist Episcopal mission work was begun in 1894. Other Boards at work here are the China Inland Mission, the American Protestant Episcopal Mission (no foreign missionaries), and the Christian Mission ("Brethren").


**Institutions:** Nanchang Hospital, Boys' Academy. W. F. M. S.: Stephen L. Baldwin Memorial Girls' School, Women's Bible Training School, Women's and Children's Hospital.

**Wang Shih-tsing,** Superintendent

**F. C. Gale,** Missionary-in-charge

There is a great field within the bounds of this district, and we have good men in the pastorate, but more are needed. The church has 191 full members, 169 probationers, and 379 inquirers, who are under instruction. The church is hobbled by old methods and by the illiteracy of its members, though this is being gradually overcome with the introduction of the six hundred characters into the people's schools—"T'ung Seo Hsio Hsiao." The program for work on this district provides for such a school in each charge. Announcements are already posted for two schools in Nanchang.

The city churches are in good condition, and all report an increase in both membership and contributions. Panpukai Circuit maintains three preaching places—the church, Baldwin school, and Nanchang hospital chapel. The school opened services in the school building, and the student body filled the place, and crowded out many people residing near the church. This circuit has five Sunday schools.

**Educational**

Simachi School for English. This school has been rejuvenated and is justifying its right to live. The number of students attending the Sunday services with Bibles and hymn books shows that we have in the school an effective agency for reaching young men and boys.

Boys' Academy, at Nanchang, has seventy-nine students enrolled. The new, large three-story brick building will soon be finished, and it is expected that the attendance will greatly increase. This building is really a dormitory, but until another structure is erected, it will be used for both classroom work and dormitory. We need money for furnishings, such as the usual classroom and laboratory equipment. The aim of the academy is to develop into a college, and ground has already been purchased, and plans drawn.

Baldwin Memorial Girls' School in Nanchang has had a good year. Six of the grammar school graduates are out on the firing line, and are making good.
Two of the high school graduates are teaching and visiting in the homes of the people. The "Self-help Department" so long needed is now a reality, and twenty of the girls spent the summer in the school doing needle-work, and most of them earned enough money to pay for books and some clothing. There are over thirty girls who are trying to earn their board for the school year in this way. All the finished work was sent in Kuling, where a sale was held. It was a great success. The opening of the normal department is a great step forward. The music department had thirty-five piano and organ pupils enrolled, and at a concert given by the girls, three hundred guests taxed the capacity of Harrison dining hall.

Medical Work

Bishop Bashford Hospital, at Nanchang, has had a busy year. Dr. Vaughan left for furlough last spring and Mr. Carleton Lacy assumed the business and financial responsibility for the hospital, while Mrs. Gale, in addition to her other numerous duties became physician-in-charge.

This hospital was established in 1905, and is under the supervision of one foreign physician, assisted by two native doctors, and five native nurses. There are twelve beds, and there have been 196 in-patients during the year; eighteen operations under total anaesthesia, and nineteen minor operations.

There have been 4,530 first visits to the dispensary, and 9,699 return visits. Outside patients were twenty-five, return visits sixty-one. The total number of patients were 4,545, and the total number of treatments 14,305.

Hospital receipts from fees amounted to $3,445.76; from miscellaneous sources, $3,088.81; from appropriations (including salaries of missionaries), $2,760; making a total of $9,195.57. Expenditures amounted to $4,640.03.

SOUTH KIUKIANG DISTRICT

South Kiukiang District has its center in the prefectural city of Kiukiang and covers practically all the territory in the north of the Kiangsi Province that is north of the Lu Mountains. The district contains an area of 130,000 square li, which is one fourth the area of the entire Kiangsi Province. The population of the district is nearly 5,140,000, which is one fourth the population of the entire province.

Kiukiang (population, 40,000) is on the Yangtze, about 450 miles southwest of Shanghai. It is beautifully situated on the south bank of the river and is nearly surrounded by a series of small lakes. Like all prefectural cities, it is walled, the wall being about five miles in circumference. The people are industrious and enterprising and are noted for their sale of porcelain ware and silk. The church owns property both outside and inside the walls of the city. From Kiukiang, as a center, there is a large territory accessible by boat, while some is now accessible by rail.

Kiukiang is the oldest Methodist Episcopal mission station in Central China, having been opened in 1867. Other mission boards at work here, besides the Catholic, are: The Protestant Episcopal Mission, the China Inland Mission, and the Christian Mission ("Brethren").

MISSIONARIES: Rev. Fred R. Brown and Mrs. Brown, Rev. Carl F. Kupfer and Mrs. Kupfer, Dr. Edward C. Perkins, Rev. David Miller, W. F. M. S.; Misses Nelle Beggs (on furlough), Jennie V. Hughes (on furlough), Clara E. Merrill, Mary Stone, M.D. (on furlough), Mabel A. Woodruff (on furlough), and Blanche T. Search.

Institutions: William Nast College, W. F. M. S.: Rulison-Fish Memorial High School, Ellen J. Knowles Bible Training School, Elizabeth Skelton Danforth Memorial Hospital.

C. P. Hu, Superintendent

South Kiukiang District has seven churches with 484 members, 531 probationers, and 793 inquirers: eleven Sunday schools, with forty-three teachers.
and 304 pupils. More than 1,000 boys and girls are enrolled in our other schools. During the month of February revival meetings were held throughout the district, and were well attended. The work at every out-station is encouraging. The following illustrates the difficulty of the work on this district: At Peng Tseh, there is only one business street, and a population of 6,000. The people crowd our headquarters every day in the week to hear the message, and the schools are filled. We need larger quarters. Tuchang is a very conservative place, the steam launches are not patronized by the people, and one family is not permitted to sell property to another. Two magistrates have been killed by the people. Only twenty-six children attend our day school, and the older people are just beginning to be friendly.

Educational

William Nast College. The college has had a good year. There were 444 students enrolled. This college has five departments:

The Intermediate School, with a three years' course, from which twenty-nine students were graduated this year.

The Academy where the work is difficult, and only those who are willing and able to do strenuous work can complete the course.

The Normal Department affords an opportunity for professional training of teachers for primary and secondary schools. Two courses are offered, one two years, and the other four years.

The Theological Department with two courses, a three years' course to all students who have completed the intermediate school and the academy; and a course to all students of advanced age and who have had no preparatory training.

The College of Liberal Arts graduated four students, three of whom have been added to the college faculty. One hundred and sixty credits are required to graduate from this course.

The volunteer band in connection with the institution has thirty-six members. The band links up the evangelistic work of the school with that outside of the school.

Rulison Fish Memorial High School. This school located at Kiukiang, graduated six young women in January, and fourteen in June. The June class was the largest in the history of the school. All of these girls except one who married, are teaching in Christian schools, or have entered higher institutions of learning, educational and medical.

Knowles Bible Training School. This Woman's Foreign Missionary Society institution at Kiukiang, sent fifteen young women splendidly equipped, mentally, physically, and spiritually, into the field to serve the womanhood of their country, as Bible women and teachers.

Medical Work

The Elizabeth Skelton Danforth Memorial Hospital, at Kiukiang, has been in charge of Dr. Harriet Love during the absence of Dr. Mary Stone in America. The hospital has had 551 in-patients during the year, eighty-three out-patients, and the total number of treatments has been 11,754.

NORTH KIUKIANG DISTRICT

North Kiukiang District includes part of Kiangsi, Anhwei, and Hupeh Provinces. The eight circuits cover a territory 100 miles long and from 30 to 50 miles wide. The population is estimated at 500,000.
The entire work of the district is conducted by the Chinese district superintendent and the Chinese pastor.

C. P. Hu, Superintendent

Since Siaochihkeo was transferred to this district, the North Kiukiang District extends into but two provinces, Hupeh and Ahnwei. Hwangmei, Kunglung, and Hushipeh stations are in the province of Hupeh; Taipeh, Susung, Shipai, and Anking are in Ahnwei province.

Kunglung Circuit. We have been working here for thirty years, but the church has not made much progress. Meetings are being held in the homes with some success. There are two schools for girls, and one for boys at Kunglung.

Hushipeh Circuit. Here the church is located off the street and it is impossible to do any street preaching; still the services are well attended—an average of eighty persons at each service.

Hwangmei Circuit. This is one of our old stations, and the people in the town and surrounding country are familiar with the gospel. Here, besides the church, we have four schools for girls, and two for boys.

Susung Circuit. We have been at Susung many years, yet the church is not as old as at newer stations. The people do not seem to understand. During a visit here last spring the colporteur traveling with me said, "In all old places I have sold many books; here if I offer to give them away the people refuse to take them." Susung has several out-stations; and two schools, one for girls and one for boys.

Taihu Circuit. Taihu Circuit is large, and has many out-stations. Work is easier here than in other places because the gentry, and higher classes are friendly to our church; some are Christians. One of the out-stations, a village called Meitutsi has one hundred inhabitants, among whom we have some faithful members. The little chapel is situated on the business street and is well attended. There are many villages among the hills and opportunities for a great work. The influential people of Yinsan Hsien have asked us to open work in their village; they gave us land worth $600, and an old Chinese house which we repaired, and opened a school. On the road to Yinsan Hsien are Hochiapu and Changchiapan, two large villages where we have work, and where schools are needed. Then there is Tsichiachao, a busy market village, where we have two schools, one for girls and one for boys, and where the people are keenly interested in the gospel.

Shipai Circuit. On account of the water routes, Shipai is a busy place. Our headquarters in Shipai is a Chinese house so low that we have to hang our sign on the bamboo fence. There are two schools here, one for boys and one for girls. Work here is very important.

Anking Circuit. There are at least 20,000 people in Anking; there are two long streets running parallel, and we have a fairly good building on the main street. The school has an enrollment of eighty; there are two teachers.

**KAN RIVER DISTRICT**

Kan River District includes the four Kan River circuits, part of what was formerly the South Kiangsi District, and it extends from the city of Nanchang to Siakianghsien, a distance of one hundred miles. Theoretically, it comprises the valley of the Kan River with the tributary valleys and adjacent territory to the west boundary of the province, and extending from Nanchang on the north to the extreme end of the province on the south, a distance of two hundred and fifty miles,
Kiangsi

an area of twenty thousand square miles, and a population of eight or nine million people, almost half the area of the State of Iowa with a population as large as the States of Iowa and Illinois combined. Williams's Middle Kingdom says: "If the extent of this river and the area of the valley it drains be considered, it will probably bear comparison with that of any valley in the world for density of population, amount and fertility of productions, and diligence of cultivation."

Of the prefectural cities, Nanchang, Shuichaufu, Linkiangfu, Kianfu, and Kanchaufu are in the Kan River Valley and along the probable route of the first railroad through the province, while Yuenchaufu and Nananfu are located on tributaries of the Kan and lie near the west boundary of the province.

The English Brethren and China Inland Mission have work in the district, but most of the territory is practically unoccupied and a large field lies before our church to be developed.

W. R. Johnson, Superintendent

At the beginning of the year the charges in Nanchang, which had been a part of the Kan River District, were transferred to the Nanchang District so that the district as at present constituted, consists of four districts with one resident pastor in the chief city of each. There has been a slight increase in the number of full members, a fair increase in probationers, and a considerable increase in the number of inquirers and in the average attendance at public worship. The failure of the district superintendent to visit all the stations at the time of the Quarterly Conference prevented the final examination and reception of a few members who have been prepared by the pastors for reception as full members.

Educational

From the time of the departure of Mr. H. C. Hwang for the United States as delegate to the General Conference, we have directed the work of the Nanchang Academy, and taught a few classes when present in the city. The enrollment this year has reached eighty-seven in the academy and upper primary schools, twenty-eight being enrolled in the lower primary school conducted nearby. Three boys were given certificates on the completion of the upper primary course in June.

Following the lead of the government schools our upper primary course of study has been cut from four years to three years, while at the same time we are maintaining our academy course at the same standard as heretofore, and, as we believe, equivalent to the course in the Nanking University High School.

This summer we printed our first catalogue in Chinese, and this fall we are teaching full work in the first and second years of the academy course. We are rejoicing over the return of the principal, and in the addition of three teachers to our staff. The coming of these men of longer scholastic training, should improve the grade work done. We are also delighted to record the coming of Mr. and Mrs. Illick this fall. They will spend a year in the language school before taking up their duties in the Nanchang Academy.

New Building

We have found it necessary to give more time than to any other one phase of our work, to the planning, contracting for, and supervising the work on the various buildings which have been under construction as the result of gifts pledged to the work during our furlough.

The largest of these projects is Jones Hall, a dormitory for the boys' school, which when completed will cost not less than $36,000 Mexican ($15,500 gold). Mr. H. E. Baker has rendered excellent service as engineer, and has
furnished plans and architect's drawings as well as directly supervising the Chinese contractor. Our financial arrangements in connection with the building have been most satisfactory. The money was cabled to us in February just in time to get a good rate of exchange. Had this authority to draw for the money not been cabled to Mr. Morrow we would have lost probably more than a thousand dollars, Mexican. The higher prices of lumber in Shanghai caused us to use local pine throughout the building. This has not only saved us several thousand dollars, but in the opinion of Mr. Baker we are getting even better material than that to be had in the Shanghai market. Only in the matter of iron for the roof trusses, and for re-inforced concrete, nails and hardware we have had to pay more than in normal times and all of this would not amount to more than a few hundred dollars. It is an item of interest that after taking the contract the contractor visited several places back in the province, and purchased, while still uncut, the pine trees from which to cut the large timbers for the roof trusses. These were cut in the spring and left to season during the summer till after the harvesting of the second rice crop, as the timbers were too long to be carried over the narrow winding roads without trampling out the standing grain. For this reason many of these larger timbers are only arriving on the grounds.

It is a matter of great satisfaction to record that the Oliver Talbot Memorial building, a primary school building of two rooms, has been completed during the year on land purchased by the local church at Fuchowfu. Funds for this building were generously provided by Mrs. Mary C. Talbot, of Polo, Illinois, in memory of her husband.

The Cecile Clothier building is also under construction at Fengcheng, where a parsonage is being built. These two buildings have been considerably delayed owing to the fact that the capacity of the brick kilns in this neighborhood has been all but exhausted in furnishing brick for the buildings now being built by the mission. Except for the delay in securing brick, these buildings should have been completed before this time. The church at Fengcheng is contributing $250 toward the parsonage, and the balance is provided from a fund long held by the local church.

Numerous small gifts from personal friends, and the use of considerable old material from demolished Chinese houses have made possible also the construction during this spring and summer of one good house for a Chinese teacher in the Nanchang Academy. We sorely need another such house for the present staff of teachers.

We wish also to report that during the last eighteen months considerable time has been given by our district superintendents and myself to the sorting, copying, stamping, recording, summarizing for report to the New York office, of the deeds to all the properties on the three districts in this part of the Conference. In several instances the grounds have been plotted so that accurate information may be on hand, both for our own use and for the completion of the reports to the Board. Many valuable hours have been taken up in this work, and we are glad to report that the work is almost completed.

Thus another year has gone by, spent largely, so far as we are personally concerned, in preparation. Already some slight results are beginning to appear, and in the years to come we are confident that the wisdom of better physical equipment will be proved.
NORTH CHINA CONFERENCE

The North China Conference of the Methodist Episcopal Church theoretically includes the provinces of Shantung, Honan, Chihli, and the Chinese Republic north of them. The theoretical limits of this Conference include an area about equal to that of the entire continent of North America. The preaching places of the Methodist Episcopal Mission are almost all in the provinces of Shantung and Chihli, the majority being in the latter province, which contains the capital city, Peking. The actual territory in which the mission of the Methodist Episcopal Church is at work contains 124,000 square miles, a territory equal to that of the States of Ohio, Illinois, and Indiana combined, with a population of about 59,917,000. The Conference includes three nationalities—Chinese, Mongols, and Manchus. The mission work is done in the Chinese language.

Methodist Episcopal mission work was commenced in 1869, and the Conference was organized in 1893. Other missions working in this same territory are: the Bap- tists and Presbyterians in Shantung; the Canadian Presbyterians and China Inland Mission in Honan; the Baptists, Congregationalists, and China Inland Mission in Shansi; the Scotch and Irish Presbyterians in Manchuria; and in the provinces of Chihli, the following: South Chihli Mission, China Inland Mission, London Missionary Society, American Board of Commissioners for Foreign Missions, Board of Foreign Missions of the Presbyterian Church in the United States of America, Society for the Propagation of the Gospel in Foreign Parts, American Bible Society, British and Foreign Bible Society, National Bible Society of Scotland, United Methodist Church Foreign Missions, Young Men's Christian Association, Christian Missions in Many Lands (Plymouth Brethren), Missions to the Chinese Blind and Illiterate Sighted, Foreign Missions of the Presbyterian Church in Ireland, Young Women's Christian Association.

Peking City District

Peking (population about 700,000) has been the capital of the Chinese empire for six hundred years. It is situated in the province of Chihli, about 100 miles northwest of the mouth of the Pei River. The city was built in 1267, and consists of two sections, each surrounded by its own wall. The Chinese city on the south contains about twenty square miles, which has an area of sixteen square miles. The city contains many handsome dwellings and gardens of princes and court officials. The imperial palace covers a considerable area in the center of the northern city. The Imperial Railway has been extended within the limits of the southern city, also the Peking-Hankow Railway. In the streets of Peking, Chinese, Manchus, Mongols, Tibetans, Koreans, and every people of Asia are found together. The residence compound, hospitals, and higher schools of the Methodist Episcopal Mission are in the Tartar city. There are four churches and street chapels in the city.

Institutions: Peking University, John L. Hopkins Memorial Hospital. W. F. M. S.: Women's Training School, Elizabeth Sleeper Davis Memorial Hospital, Mary Porter Gamewell School, and Woman's Medical College.

REV. LIU FANG, Superintendent
G. L. DAVIS, Missionary-in-charge
Street Chapels

In dealing with our work in Peking I give first place to the street chapels. We have three in our district, which represent one fourth of the number owned by the different religious organizations in Peking. Both Shun-chih-men and the Hua-shih chapels are open to the public every afternoon, and on market days there have been such full gatherings that the Hua-shih chapel has on many occasions been unable to accommodate all.

Chu-shih-k’ou, which is situated in the business center of the metropolitan city, has been the best chapel of the three, in fact, it has proved the most successful street-chapel in Peking, being envied by the different missions, because of possessing greater facilities for preaching of this kind. This chapel has been open to the public from 2:30 to 6 p.m., each day, and both this and the Hua-shih chapels have held Bible class and prayer meetings every evening. The ordinary preaching given to the public has been done by the active members of these chapels, while the prayer meetings have been conducted by the pastors in charge of the respective chapels. Although half of the attendants at these prayer meetings were non-Christians, there has never been any lacking in solemnity on their part.

Special lectures by different men of leading professions were given every Sunday evening, the aim being to stir up the people to a faith in Christ and thus the salvation of their souls. To attract the public, lantern services and moving-pictures were occasionally given in these chapels. Printed matter was distributed among those attending the Bible classes and prayer meetings before these special meetings took place.

Revival Meetings

Last winter we were favored with a visit from Miss Dora Yu, a well-educated and consecrated Chinese lady, from Shanghai, who came to conduct revival meetings in both the Asbury and Hua-shih churches. Members of Shun-chih-men and Chu-shih-k’ou churches also attended these meetings. Miss Yu possesses a profound knowledge of the Bible, and a great earnestness of spirit, and dealt so faithfully with the plain truths of the Scripture, that in a period of ten days, all the members including both girl and boy students received new light and teaching, and in consequence their Christian faith was greatly strengthened. Later there came the famous Rev. Wang Shan Chih, of the Methodist Mission, Kiangsi, previously one of the preaching-secretaries of the National Committee of the Young Men’s Christian Association, Shanghai. Mr. Wang conducted four days’ revival meetings. Influenced by these meetings, forty of the students decided to serve in the ministry of our Lord for life. Dr. Pyke also conducted revival meetings for seven days in the Chu-shih-k’ou church, at which meetings both Dr. Hobart and Dr. W. P. Chen assisted. It was gratifying to see all the members rise up in one body to weep for their sins and seek salvation.

Sunday Schools

Ten Sunday school organizations large and small have been successfully maintained. The total attendance was 1,725, and the collections were very satisfactory. Asbury Church has first place in regard to collections, which were used to support twelve poor boys at school during the year.
Special Class Meetings

In addition to the ordinary class meetings held by church members, we have had two special class meetings. One has been held at a large house owned by a member of the Asbury Church; the leader of the meeting was a Christian lawyer. The average attendance was twenty, about one third being Christians; the remainder non-Christians who were attracted through the efforts of the leader and other Christian members, who taking Philip's example, "Come and see," have done a great deal of this kind of work. The government university is near by the place, and some of the officers of that institution attend our meetings, and some have been converted and joined the church. There has been yet a further meeting of this kind, the method of procedure being practically the same; but a greater proportion of those who attended were traders, the situation being near Chu-shih-k'ou, the greatest business center in Peking. I may add that meetings of this kind conducted by laymen are of great importance to the churches, and I hope that we may have many such meetings, for it is by this means that the great aim of the Lord's work may be accomplished.

New Membership

During the year we have baptized 254, among whom there is Colonel Kung, a military officer, in charge of three regiments, and who at the time General Feng registered his name in the church, was a contemporary of the latter. But he was soon ordered to follow after the "White Wolf," a notorious brigandage leader, then raging in the Hupei Province. He spared no efforts in bringing his soldiers to the church wherever possible, on his way pursuing the "White Wolf." He also lost no opportunity in raising contributions to help those churches. His religious efforts have several times been referred to in the leading Christian newspapers.

Contributions

At the Central Conference held in Nanking last winter, it was decided, that beginning with this year churches in the North China Conference should endeavor to double their subscriptions for self-support by the time the next convocation of Conference arrived. Inspired by this idea we have done our best, and the result was that contributions in the two circuits, Chu-shih-k'ou and Hua-shih, were increased by thirty-three per cent upon the contributions of the previous year, while the Shun-chih-men Circuit has already increased to 100 per cent. As the Asbury Church has been self-supporting for years it was not imperative for her to work out this idea, nevertheless contributions in this church have also increased.

Primary and Intermediate Schools

There have been eleven primary schools and one intermediate school under my charge in this district. To encourage both the teachers and boys, monthly examinations have been held with the result that the teachers gave more heed to their work and the boys studied more attentively. Examinations of this kind helped greatly in the improvement of these schools, and from the experience gained we are convinced that it will be a good thing for all the schools. Notwithstanding the efforts made by government schools to attract pupils, by allowing boys to enter their schools gratis, we have had a total number of 356 boys,
and the fees collected from them amounted to $644. The salaries paid to the teachers of the above mentioned schools amounted to more than $1,300, but the meager allowance which the mission could make us was only $200. The discrepancy was too great to make good by other means, and the outlook was certainly very dark, and as the Chinese proverb goes: "A skillful housewife cannot make congee without rice," I was disheartened at the beginning; in fact, I felt I should be compelled to close up some of the schools, and by the help of both the Christians and non-Christians who were interested in this educational work, we not only were able to keep all the schools open, but engaged two more teachers for the extension of the work.

District Workers

We have had fifteen elders, four deacons, nine probationers of Conference on trial, eleven local preachers, and eight exhorters at work on the district this year. The total number was forty-seven, among whom eleven have had direct charge upon the church affairs.

Colporteurs

We have had four colporteurs in all, two of whom were volunteers. The total disposal of gospels amounted to more than 15,000 during the year.

Union Work

We have had two kinds of union work. One being the union preaching, which is sub-divided into two phases, viz:

(a) Union Preaching in Temple Fairs. Beginning from January we have had regular temple fairs in the vicinity of the metropolis until the end of August of each year. At every fair we put up three matting sheds—differing from the tabernacles which Peter wanted to erect on the mount. These sheds were for men, women, and children respectively. Members of the different missions in Peking helped in the work by turns, and the expenses were also defrayed by them. Up to the end of June we had eighty inquirers, whom we distributed among the different churches according to the districts in which the inquirers resided. Some of these have already been baptized.

(b) Union Preaching in Street Chapels. There are thirteen street chapels of the different missions in the city. We have organized in these chapels a union body for preaching, which commenced in January and continued until April. The arrangement was for each chapel to have a week of this work, and we had a very successful time.

The preaching differs greatly from ordinary preaching, in that we selected men and subjects for the purpose of giving the hearers a clear and definite view of Bible truths. Subjects ordinarily preached at random were not allowed during this period. Before the service, invitations were sent out, and printed matter distributed among the public, and the attendance so drawn to these meetings was always good. After each service, meeting was held for those who were especially interested. The result has been that the street chapels, even those which were not in a good position, have been greatly helped, and the halls in which these meetings were held were generally packed.

Having three street chapels, we have by the above arrangement had three weeks of this method of preaching, with very satisfactory results. I remember on one occasion there was a very congested gathering in the Hua-shih
chapel, and from the silence of the audience I could see that the Spirit of the Lord was working. At nine o'clock in the evening the pastor of the church announced the close of the meeting; but some who were reluctant to leave said to the pastor, "Sir, we feel greatly touched by your religion tonight, will you please have the Word expounded to us more fully, so that we may know the whole truth?" Complying with the request, the pastor then led the audience to his inquiry room where he talked with them for fully another hour on the gospel message, and answered their many questions; afterwards they went away having given the promise that they would return to study this doctrine again. This is but one instance of which we have had many on similar occasions.

A further kind of union work has been the union of leading Chinese Christian workers and pastors in Peking. There had been an apparent lacking in cooperation and friendship among these Christian workers during the past years, and this union, to insure greater unity, decided to hold meetings by turn once a month in the different mission churches. The aim in these meetings has been threefold:

(a) To pray especially for the full blessing and out-pouring of his Holy Spirit on us as workers of Christ.

(b) To report to the meeting on the important matters that have happened during the month, and

(c) To discuss the ways and means for helping forward the work of God in Peking.

This work has not only been advantageous to the continued progress of the work, but has been the secret of promoting friendship and cooperation among the workers of Christ.

Prayer Meeting in the She-Chi Hall

Since his baptism in May, this year, Mr. Frank Yung T'ao, the well-known Peking philanthropist, has been the more kindled with a fire of patriotism. Realizing the great dangers that threaten the country, and the many evils of society which abound, Mr. Yung established a social reform association to fight against all these bad elements, his aim being to directly reform society so as to save the country; but his chief hope is to bring the people to Christ. The workers of this organization have almost all come from different missions in Peking.

On August 1, a prayer meeting under the auspices of this social reform association was held in the She-Chi hall, where emperors of the former dynasties used to offer sacrifices to the God of Earth. The place was forbidden ground, but we utilized the big and spacious hall to offer prayers to our Lord that day, which could never have been possible during former dynasties. Some 1,500 persons comprising ladies, gentlemen, and children, attended the meeting, and the great silence during prayer showed that many had devoted hearts; about two thirds of the attendance were Christians. The manner in which this prayer meeting was conducted was much the same as those held in our churches. This reform association, we believe, will help the churches in Peking a good deal.

Our Needs

The "moratorium" order of the government has done a great amount of harm to our collections during the last few months.
1. The Hua-shih church is too small; it holds 250. Recently the attendances have been increasing to such an extent that many times the junior members have had to give up their seats to others. As we have sufficient room to enlarge the chapel, we pray that $8,000 may soon be forthcoming for this purpose.

2. We need a suitable building to cost five or six thousand dollars in the Tien Chiao or "Bridge of Heaven" market. This is another crowded place, more people being found here than at the temple fairs. If a suitable building is put up here, we feel sure the fruits will be abundant.

3. Pai Chih Fang has, besides the ordinary inhabitants of the district, over 2,000 workers and officers, who are engaged in the printing and engraving bureau which is established by the ministry of finance. In the bureau itself we have had more than a dozen members, but we had no place of worship, except a very small house consisting of two rooms which we rent for day school. On account of these inconveniences, we have been unable to hold a larger gathering. We need $2,000 for the erection of a building at this place.

4. Our place of worship at Ho Po Ch'ang was borrowed from a girls' primary school, but we could not continue here very long and we need a house for this place.

Statistics

<table>
<thead>
<tr>
<th>Category</th>
<th>1916</th>
<th>1915</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full members</td>
<td>254</td>
<td>176</td>
<td>78</td>
</tr>
<tr>
<td>Children baptized</td>
<td>83</td>
<td>60</td>
<td>23</td>
</tr>
<tr>
<td>Total membership</td>
<td>1,590</td>
<td>1,372</td>
<td>218</td>
</tr>
</tbody>
</table>

Financial

<table>
<thead>
<tr>
<th>Category</th>
<th>1916</th>
<th>1915</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributed to support the pastors</td>
<td>$1,315</td>
<td>$1,116</td>
<td>$199</td>
</tr>
<tr>
<td>Contributed to bishop</td>
<td>8</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Contributed to district superintendent</td>
<td>6</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Missionary collection</td>
<td>905</td>
<td>945</td>
<td></td>
</tr>
<tr>
<td>Preachers' Aid Society</td>
<td>4</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Benevolences</td>
<td>578</td>
<td>298</td>
<td>280</td>
</tr>
<tr>
<td>Church building and repairs</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Current expenses</td>
<td>727</td>
<td>704</td>
<td>23</td>
</tr>
<tr>
<td>General Conference</td>
<td>7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Special gift from Chinese friends</td>
<td>843</td>
<td></td>
<td>843</td>
</tr>
<tr>
<td>Day schools</td>
<td>644</td>
<td></td>
<td>644</td>
</tr>
<tr>
<td>Total</td>
<td>$5,039</td>
<td>$3,080</td>
<td>$1,959</td>
</tr>
</tbody>
</table>

SOUTH TIENTSIN DISTRICT

G. R. DAVIS, Superintendent

The District

During the year I have visited over this district three times, and some of the nearer and more accessible charges frequently. After much travel over the whole country to the south and southwest of Tientsin, within which this district lies, a wide region subject to constant floods and drought, never full crops, more frequently failure, where the population is perennially on the sharp edge of deep poverty, where like conditions have prevailed for generations, we find a people of worried mind and irritable disposition. Too worried over the wants of the body to be able to give much attention to the interest of the soul. We have no depth of soil in which to work.
Day Schools—F. M. Pyke, Superintendent

The added responsibility of the district day schools has proved a blessing in many ways. The occasional trips into the country with Dr. Davis, for purposes of inspection were a great pleasure, besides which they furnished a much prized opportunity of taxing by judicious questions an endless fund of anecdote and information covering forty-five years of mission work in China of a type wonderfully interesting, and now increasingly rare. They gave a heart-touching insight in at least two instances into the struggles of a primitive Christian community, who have caught the great vision to provide for their children a birth-right of which in their youth they had not dreamed.

As a result of these visits one school was discontinued, and three more may be. It is a grave question whether in any city provided by the government with real facilities for western education, the church should attempt to found a school of its own. It has not a tenth of the resources necessary to compete with public moneys, and the experiment invariably invites confusion.

The situation in the large country villages is exactly the reverse. In many districts of over five hundred families there is neither church nor school. In three such villages the Christians themselves have taken the initiative in a brave but pitiable attempt at western learning, their schools meet in mud huts, with but a single window, and the pupils sit on mud benches before mud desks. Timely aid extended here would yield rich returns.

### TSUNHWA DISTRICT

Tsunhwa (Tsunhua) District contains three walled cities, twenty important market towns, ten minor market towns, and more than three thousand villages. The southern appointments lie along the Imperial Highway from Peking to Korea. The population of the district is placed at about 2,000,000. The area is 4,000 square miles. The country is very fertile and the people are mainly farmers. The southern part of the district produces a great deal of fruit which is shipped to Tientsin. There are a large number of Manchus at the passes of the Great Wall and near the tombs of the present dynasty twenty miles west of Tsunhwa. It has never been possible for Christianity to get a foothold among them. The hills around the tombs were covered with very fine timber. Enough money has been spent on building roads to the tombs to have built several railways. The distance from the railroad makes the people a little less inclined to adopt new ideas.

Methodist mission work was commenced in 1873, one year after the region had been visited for the first time by Methodist missionaries.

Institution: Boys' Intermediate School.

G. R. Davis, Superintendent

No report.

### LWANCHOW DISTRICT

Lwanchow (Lanchow) District includes the three counties of Loting, Lwanchow, and Tsienan, which are named after the chief cities in each county. It is the western half of the Yungpingfu Prefecture. It is a triangle, with the sea for the base, the Lwan River separating it from the Shanhaikwan District on the east, the Great Wall for the upper angle, and an imaginary line from the Great Wall to the sea crossing the railroad just east of Tangshan for the other side. The area is between 2,000 and 2,500 square miles. The railroad from Peking to Moukden divides the district into two parts. The population is between 1,000,000 and 1,500,000.

Ch' En Heng Te, Superintendent

No report.

### SHANHAIKWAN DISTRICT

Shanhaikwan (Shanhaikuan) District includes the territory of the three counties of Linyi, Funing, and Changli, and extends twenty-five miles beyond the Great Wall.
into Manchuria. It is intersected by the Imperial Railway of North China. Be­
sides the district cities of Shanhaikwan and Changli there is one walled city, besides
towns and villages with varying populations of from 5,000 to 20,000, making a total
population of 1,000,000. The area is about 3,000 square miles. The land along
the coast is level and very fertile. A short distance from the coast the mountains
begin, and in some instances rise to a height of several thousand feet. Because of
the fertility of the soil the standard of living is much higher than around Tientsin
and Peking. A great number of the people in this district are traders in Manchuria,
so that they are progressive and anxious to adopt modern ideas. There is a great
military camp at Funing.

Changli

Changli (population about 15,000) is situated on the Imperial Railway of North
China, ten miles from the coast and forty miles west of Shanhaikwan. It is the
county seat of Changli County. Changli is a very prosperous city because of the
fine fruit orchards around it. There are three government schools in the city.
The opium dens have been driven out, the streets are lighted at night, police in
uniform are on the streets, and an old temple has been changed into a prison. In
addition to the regular officials the department general lives in Changli.

Changli is the geographical center of the Shanhaikwan and Lwanchow Districts.
The Methodist Episcopal Mission is the only Protestant denomination at this im­
portant station. When the mission station was destroyed at Tsunhwa in 1900 by the
Boxers, it was decided not to rebuild at that point, but to move the entire plant
to Changli. This important step was not decided upon until June, 1903, and then
fifteen acres were purchased in the eastern suburb of the city. The mission already
owned a chapel in the heart of the city.

**Missionaries:** Edwin M. Kent, M.D., and Mrs. Kent, Rev. Henry H. Rowland
and Mrs. Rowland, Rev. George W. Verity (on furlough) and Mrs. Verity (on fur­
lough). W. F. M. S.: Misses Jennie B. Bridenbaugh, Clara P. Dyer, Ella E.
Glover, and Dora C. Fearon.

**Institutions:** Martyrs' Memorial Hospital, Boys' Boarding School. W. F. M. S.:
C. E. Thompson Memorial Woman's Training School, Hospital, Alderman Girls'
Boarding School.

WANG T'IEN HSANG, Superintendent

J. L. KEELER, Missionary-in-charge

No report.

**TAIANFU DISTRICT**

The Taianfu District is in the western part of Shantung Province. It is about
one hundred and twenty-five miles long, east and west, and forty miles wide,
bounded on the west and south by the Yellow and Wen Rivers, respectively, and
on the north and east by the mountains, which reach their highest elevation in
Taishan (5,500 feet), near Taianfu.

As the population of the region is the densest in China, averaging 683 to the
square mile, the district, probably, contains 2,500,000. Work done elsewhere
by animals is here performed by men; persons and freight being transported on
wheelbarrows, over unspeakable roads. The ground is fertile and well cultivated,
two crops a year are grown, winter wheat being harvested in June, and a second
crop of millet and beans gathered in October. The Tientsin-Pukow Railway inter­
sects the district. The language is Mandarin, and differs but little from that about
Peking, so that one from the north may be easily understood.

**Taianfu**

Taianfu is in the western part of the Shantung Province, about forty miles
east of the Yellow River, and between 250 and 300 miles from Tientsin. It lies at
the foot of Taishan, one of the five sacred mountains of China, and not far from
the birthplace of Confucius.

Methodist mission work was begun in 1875, but American missionaries first
settled in Taianfu as a residence in 1898. Other boards at work in the district arc

**Missionaries:** Rev. Perry O. Hanson and Mrs. Hanson, Rev. Henry S. Leitzel
and Mrs. Leitzel. W. F. M. S.: Misses Nora M. Dillenbeck, Elsie L. Knapp, Marie
Adams, and Effie G. Young.

**Institutions:** Bible Training School, Middle School, Intermediate School, and
Hospital. W. F. M. S.: Girls' Boarding School, Woman's Bible Training School, and Priscilla Bennett Hospital.

Wen Jung Tai, Superintendent

Perry O. Hanson, Missionary-in-charge

The twelve months covered by this report have seen three different missionaries in charge of the district. The Rev. G. L. Davis was compelled to leave on account of illness in his family, and during his absence the Rev. Mark W. Brown took over the work. Mr. Brown was later transferred to Tientsin, and the Rev. Perry O. Hanson was appointed to the Taianfu work.

Native Superintendent

This is the first time this district has had a native, or Chinese, superintendent, and the results of the year's work prove that the plan has been a success. There has been a very satisfactory growth in the evangelistic work during the year, and more than thirty per cent increase in church membership and in self-support.

Effects of the War

We hear very little of the war among the Chinese, not many in the interior read the papers, and we are glad that the Chinese press and people are observing neutrality.

Since the capture of Kiau-Chau by the Japanese, there has been but one other incident to remind us of the war. The enterprising Japanese have been buying the cheap cash from the Chinese, melting it and selling it in bar form to the allies. The metal is in great demand. China tried to prevent this business, but the Japanese ignored the orders from the government. Hundreds of tons have been sent out of the country. China is now acting with more energy, and has appointed inspectors not only to prevent the purchasing the cash, but to open shops where the Chinese government will pay a good premium for the cash.

Cooperation with Other Denominations

We are living in harmony with the missionaries of other denominations—those of the Anglican communion and of the Southern Baptists—but we have tried in vain to arrange for union meetings. These people are our very good friends, but they will not admit us to their communion service.

The Working Staff

Although the number of our workers in the province of Shantung is small when compared with other missionary bodies, still we have received due recognition in interdenominational lines of work. The present missionary in charge of the district is one of three representatives from Shantung-Honan on the Advisory Council of the China Christian Educational Associations, and Chairman of the Executive Committee of the Shantung-Honan Educational Association.

Medical Work

During the last few months our Chinese have taken over the responsibility for the medical work among the Chinese. We have borrowed a physician from the Woman's Foreign Missionary Society, and she is studying the language and caring for the foreigners in the city. The Chinese physician and his assistants
have charge of the drug store and the clinic. They also take the financial responsibility, since they are supported by some of our well-to-do Chinese businessmen. This movement has been a most encouraging forward step toward self-support. The great need of this district is a physician.

Educational

The attendance in our boarding schools during the last year was the largest in the history of our work. Our pupils led all other schools in athletic and literary affairs. Some of the primary schools were closed for lack of funds, but in several cases the people came to the rescue and kept the school open for at least a part of the time. In one instance the son of the teacher who has a good position, sent the money for his father's salary.

Union Educational Movement

We have had repeated invitations to join in the union educational movements in Taianfu, and doubtless we will be in this union eventually, since it is the logical development after we are set off as a Shantung Conference.

YENCHOWFU DISTRICT

Yenchowfu District includes the southern portion of the former Shantung District, which was divided in 1908. It is bounded on the north by the Wen River, which separates it from the Taianfu District; on the west is the Grand Canal. The south and east boundaries are not so definite, though approximately defined by a line running east from Tsiningchow to meet a line running south from Hsintaihsien. The area is about 4,000 square miles and the population 2,600,000. The field includes the Fu city of Yenchow, the Chow city of Tsining—the second city of the province—the Hsien cities of Ningyang, Wenshang, Tsow, Chufu, and Szushui, in all of which the Methodist Episcopal Church has buildings and resident workers. The Tientsin-Pukow Railway touches the district at Yenchow, and Tsow; there is a branch from Yenchow to Tsining. This region is of peculiar interest because here are the homes of China's greatest sages, Confucius and Mencius. The language is approximately Northern Mandarin, though there are often local peculiarities; with a knowledge of Pekingese one can work this district.

The Presbyterian Mission has a strong work in Tsiningchow, with schools, hospitals, and country work well organized. The Society for the Propagation of the Gospel has opened work at Yenchowfu with a foreigner in charge.

Chen Yu Shan, Superintendent

Perry O. Hanson, Missionary-in-charge

In the Birthplace of Confucius

The outstanding event of the year has been the purchase of property in the Confucian center, Chufuhsien. Only a year ago Bishop Lewis and the missionary in charge of the district, visited this place and selected the buildings for our work. The purchase was made a few weeks later.

At that time objections were raised because the place was too near the great temple of Confucius, so we secured property in the city further away from the temple. There was still some opposition on the part of the Confucian Duke, but the people in general have been very cordial. During the last few weeks large numbers have attended the preaching services, and our rooms are always filled. We hope that no trouble will result, and that next year we may be able to report excellent progress in this church, and that an important work will have developed in this strategic center.
Evangelistic Work

The growth in membership on the district has been more than thirty per cent for the year, while the increase in contributions toward self-support has been more than thirty-five per cent.

Educational Work

During the year the standard of the schools has been raised, and we now have higher primary schools in all of the city centers, thus placing the district in advance of the other districts in this Conference as far as educational work is concerned. The number of primary schools remain the same as last year.
The West China Conference is the farthest removed of all Methodist mission centers from the United States. Its center is 1,500 miles, or forty days' journey from Shanghai. The work of the missionaries is confined entirely to Szechuan Province, which is the largest of the provinces, containing about 218,480 square miles, or about the size of the States of California and Washington, and having an estimated population of from 40,000,000 to 68,724,000. The soil of the province is very fertile and the climate is favorable for the production of rice and other grains, sugar cane, drugs, and fruits. Tea is cultivated in the western border and cotton in the central districts. The province is rich in coal and iron. It has salt wells which are said to yield salt to a great depth. Natural gas has been utilized for sixteen hundred years. Generally speaking, the people are well to do and are homogeneous in descent, language, religion, social customs, and government, with the exception of a large number of Tibetans, who are found within the borders of this province, and about twelve aboriginal tribes who live in the west and southwest. The province is traversed by a number of good roads and waterways. The Great East Road from Chengtu to Chungking, passes through the heart of the province.

The Methodist Episcopal Mission was commenced in 1882, and was organized as a Mission Conference in 1908.

Education in West China

In order to make clear the environment in which we work in education, I wish to submit to you a few statistics setting forth the progress of Chinese Government Education in the Szechuan Province. Meager beginnings of modern government education in the Szechuan Province were present in 1906. The statistics herewith submitted represent the progress made since that date. The latest obtainable authentic statistics are those for 1913-14 and are taken from a Report of the Department of Education of the Province of Szechuan.

<table>
<thead>
<tr>
<th>Grade</th>
<th>Schools</th>
<th>Students</th>
<th>Graduates</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
<td></td>
</tr>
<tr>
<td>Professional and Special</td>
<td>25</td>
<td>5,738</td>
<td>1,164</td>
<td>$17,025</td>
</tr>
<tr>
<td>Normal</td>
<td>12</td>
<td>1,300</td>
<td>187</td>
<td>885</td>
</tr>
<tr>
<td>Middle</td>
<td>63</td>
<td>9,754</td>
<td>73</td>
<td>4,189</td>
</tr>
<tr>
<td>Industrial</td>
<td>31</td>
<td>2,031</td>
<td>503</td>
<td>57,272</td>
</tr>
<tr>
<td>Elementary</td>
<td>10,891</td>
<td>344,518</td>
<td>603</td>
<td>1,281,830</td>
</tr>
<tr>
<td>Total</td>
<td>11,022</td>
<td>363,341</td>
<td>863</td>
<td>2,436,491</td>
</tr>
</tbody>
</table>

We began our work under the present Educational Union ten years ago but have really been in active operation for less than half a dozen years. We now have a well articulated system in which all of the Protestant churches working in the province participate. Mr. E. W. Wallace, of the Canadian Mission, is secretary of the Educational Union and is largely responsible for working out a splendid system of education, and with the cooperation of the various missions is now carrying the work on in a most successful manner. In the course of study the Educational Union have followed for the most part the system laid down by the national government.

The lower primary course covers four years. It includes the subjects required by the government: Morals, Chinese Language, arithmetic, drawing, hand work, singing, physical exercises and sewing (for the girls). The Educational Union
Greenwich BOARD OF FOREIGN MISSIONS
METHODIST EPISCOPAL CHURCH

WEST CHINA

Places where Methodist Episcopal Missionaries reside, are underlined in red.
Treaty Ports are underlined in black: Chungking
adds scripture, geography, history (in the form of hero stories), and hygiene. I herewith submit the statistics for these schools in 1916:

<table>
<thead>
<tr>
<th>Schools</th>
<th>Boys</th>
<th>Girls</th>
<th>Coeducational</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>96</td>
<td>72</td>
<td>54</td>
<td>222</td>
</tr>
<tr>
<td>Students</td>
<td>4,445</td>
<td>3,821</td>
<td></td>
<td>8,200</td>
</tr>
</tbody>
</table>

Of these students six per cent are in boarding schools and ninety-four per cent are day pupils. These are the statistics for the lower primary schools that are directly under the Educational Union and whose students participate in a uniform examination provided by that board. There are probably an equal number of schools and students that are not yet articulated in the union. Many of this class of schools are under our own mission and we are making a strong effort to bring them under the union and believe that within two years from this date we shall make notable progress in this direction.

The higher primary course covers three years. The subjects required by the government are morals, Chinese language, arithmetic, geography, history, general science, drawing, hand work, singing, physical exercises, sewing (for girls), English and agriculture are optional. The Educational Union has added scripture, as a compulsory subject, and short optional courses in algebra and geometry. The statistics for this grade of schools for 1916 are as follows:

<table>
<thead>
<tr>
<th>Schools</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>34</td>
<td>12</td>
<td>46</td>
</tr>
<tr>
<td>Students</td>
<td>673</td>
<td>153</td>
<td>826</td>
</tr>
</tbody>
</table>

Most of this grade of schools have dormitories and sixty-four per cent of the students are in residence. Students attending this grade of schools are from eleven to sixteen years of age.

The middle school course of study covers four years. The subjects required are: Morals, Chinese language and literature, arithmetic, algebra, geometry, Chinese and foreign history, geography, English, five sciences (physiology, chemistry, physics, biology, mineralogy), law and economics, drawing, hand work, singing, physical exercises, house work (for girls). The Educational Union adds scripture with an optional course in trigonometry. It requires only three sciences, physiology, and two of biology, physics, and chemistry. The statistics for this grade of schools for 1916 are as follows:

<table>
<thead>
<tr>
<th>Schools</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>8</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>Students</td>
<td>389</td>
<td>27</td>
<td>416</td>
</tr>
</tbody>
</table>

Of these students ninety-six per cent are boarders. The average age of those trying the leaving examination in 1916 was nineteen and four tenths.

Another most inviting field is that of the kindergarten. If we had at this moment half a dozen well trained, thoroughly equipped, aggressive young women for this work we might count ourselves fortunate indeed. We have more than that number of centers in which the gospel of the kindergarten is not known. They could easily become self-supporting. Prosperous merchants and business men would eagerly seek the service of this kind of an institution for their young children. This would open the way into the best homes in the province and secure the cooperation of a class of people who when converted would become the backbone of the church. Kindergarten methods are always related to the life of the child. Children so trained would be responsive to
similar methods of instruction in the more advanced grades. I deem this of first importance for I see no way so well adapted to secure that which we all most desire, namely, an educational system related in all of its courses of study and practical teaching to the life of the people.

I was greatly delighted and encouraged by the rapid advancement of our Union University at Chengtu. The splendid site is being developed in a most artistic and practical manner. The buildings already erected represent the genius of the architect and in structure and appointment are worthy of all commendation. The spacious grounds—about one hundred acres—are laid out according to the best system of landscape gardening and there is every promise that within a few years we shall have here one of the commanding institutions of learning in the nation. One of the group of buildings of the Goucher Day Schools is completed and in operation is a model of perfection. It is so related to the normal school of the university as to constitute a most serviceable laboratory and I am sure it will be duplicated again and again throughout the province.

CHENGTU DISTRICT

Chengtu (Chentu) District includes the city of Chengtu, which is the capital of the province of Szechuan, two other walled cities, and part of another county on the Chengtu plain. This is one of the most densely populated portions of the globe. Within a radius of about fifteen miles from the capital city there are fifteen walled cities, and scattered among these are a large number of towns and market places. The river as it enters Chengtu plain on the northwest is first divided into two parts. These are divided and subdivided until the whole plain is covered with a network of irrigating canals. These uniting finally form again two rivers, one of which breaks through the surrounding mountains to the east. The other flows south and enters the Yangtze.

No other mission boards are at work in this district except in the city of Chengtu. We are responsible for 2,500,000 people.
missionary and district superintendent of Chengtu District are going to one of the large market towns nearby, for a revival meeting, and Mr. R. J. Davidson, an English friend, is going along to help.

Pastoral Work

Last week I had a letter from one of the out-stations, far in the country, saying we have raised $400 to buy land and some buildings which can be used for a church, will the missionary pay the cost of stamping the deed? I replied at once: "If people in a far-away village, with no pastor, are as zealous as that I will pay the cost on the deed." The Chengtu District is coming to the mass movement stage. Churches are springing up all around, and these little places with no pastor and no official board take as much of the time of the district superintendent as the regular churches where Quarterly Conferences are held. As he passes through the villages the people stop him and say, "Moo si, the church is far from here and we do not often have a preacher, you must stop and tell us about Jesus, and help us to understand the Book." Sometimes he preaches to more than 200 all of one clan gathered in one big farmyard.

Last month in one of the chief cities on the big road all the officials of the county and city except the magistrate himself, were present to hear Mr. Den preach. The native pastors are hard at work, and we are getting results. Mr. Den is an expert in elementary school work as well as in the management of the churches, and is accomplishing wonderful things.

Needs

Our great need at present is a good church building in the city of Chengtu. We need a big well-equipped institutional church. We have a wretched plant at present. But our reading-room is crowded, the street chapel is crowded at night, our church is crowded on Sunday; and we have been compelled to keep all the students out to make room for the members and visitors. The students worship in the school chapel. We also need a physician to manage our splendid hospital which is now closed. Here is a great opportunity for some man to invest his life.

CHUNGKING DISTRICT

Chungking District includes the city of Chungking, together with five walled cities with their ninety-seven market towns. The district has an area of about 5,000 square miles and a population of 2,000,000.

Chungking

Chungking (population, 800,000) is the second largest city in Szechuan Province. It is a trading mart on the left bank of the Yangtze, about 1,400 miles from the coast. Aside from its great commercial importance, Chungking is of great political importance, containing the imperial treasury, where all the revenues of the province are received and stored. Its merchants are said to be very wealthy, with established mercantile connection and credit in every business center of the empire. What Canton is to the south, Shanghai to the east, and Hankow to the center of China, Chungking is to the entire portion of the country west of Hupeh and Hunan Provinces. The city is divided into upper and lower sections, the former being built on a sandstone bluff that rises from 100 to 250 feet above the river at low water. In the upper city are the mission establishments, the pleasure gardens, and the British, American, French, German, and Japanese consulates. The business houses and principal yamens are in the lower city.

Methodist Episcopal mission work was begun in 1882. The other boards at work in Chungking are the China Inland Mission, the Friends' Foreign Mission (English), and the Canadian Methodist Mission.

Missionaries: Rev. Walter M. Crawford and Mrs. Crawford, Claude W. Freeman, M.D., and Mrs. Freeman, Rev. James H. McCartney, M.D., and Mrs. McCartney,
Mr. LeRoy W. McCartney, Jacob F. Peat and Mrs. Peat, Rev. C. Bertram Rape and Mrs. Rape. W. F. M. S.: Misses Ethel C. Householder, Agnes M. Edmonds, M.D. (on furlough), Lillian L. Holmes, Dorothy Jones, Frances Battey, Grace Ellison, and Annie M. Wells.


J. L. Peat, Superintendent

Writing of the work of Chungking, Mr. Rape, one of our missionaries there says: Chungking is a walled city of 800,000 inhabitants, and is located on the Yangtze River about fifteen hundred miles from the coast, one thousand miles from the nearest railroad, and two hundred miles from the Tibetan border. There are probably a half million people in the city, who have to struggle for existence, and of thousands it can be said, if they do not work today they cannot eat tomorrow. A common form of greeting is, "La mo go rih dsi," meaning, How did you get through the day?

The streets of the city of Chungking are narrow, dark, and filthy; the houses are built close together, and there are no parks or playgrounds, and the only wheeled vehicle in the whole city is a wheelbarrow that I showed a carpenter how to make.

There are many temples in Chungking, which are crowded with hundreds of idols, and presided over by priests who are doing all they can to keep the people in the bonds of ignorance and superstition. The four small mission churches are the only bright spots in the city. Ev'rywhere is the densest ignorance, not more than one third of the people can read or write.

The Death Rate

The suffering among the people is intense, especially during the hot weather. Living in a city without sewerage or water system, with no provision for recreation, undernourished, the death rate is amazingly high. Among adults the death rate is sixty per thousand, and eighty per cent of the children die before they reach the age of two years.

Their Need

The Chinese need, and appreciate our help. They are anxious to hear the gospel; there are thousands within the city who have never heard of the Christ, and yet we are actually turning people away from the churches because of the crowded conditions. We believe that Christianity is the only thing that can save these people from their sins, and raise them from their filth, want, ignorance, and suffering. Our mission is accomplishing great things, and yet we are only touching the surface of things in many places, and the call of millions rings continually in my ears.

Medical Work

Chungking Men's Hospital in the city of Chungking, is under the supervision of Dr. Freeman. There are eight native nurses in service. The hospital has 100 beds, and there have been 836 in-patients during the year; 215 operations under total anesthesia, and 406 minor operations. At the dispensary there were 11,306 first visits, 3,828 office calls, and 16,912 return visits. Outside patients, first visits, ninety-nine; return visits, 176. Total number of individuals treated were 15,233, and the total number of treatments 32,321. The receipts for the year were $16,381.72, and the expenditures amounted to $12,951.08.

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HOCHOW DISTRICT

The Hochow District (population, 1,500,000) covers two counties—Hochow and Tingyuen—and a large part of Kiangpeh County. Here are the two walled cities of Tingyuen and Hochow and about 120 towns with adjoining villages and country neighborhoods thickly settled. This district spreads itself out on all sides of and between three large rivers, the Suining, the Booling, and the Chii.

Hochow

Hochow (population, 100,000) is at the junction of the Suining and Booling Rivers. The Chii River empties into the Booling five miles above Hochow, hence Hochow is at the junction of three rich valleys. It is a very busy center. It was the old capital of the Szechuan Province, and at one time was the capital of the western portion of the Chinese empire. Its size, location near the coal and limestone regions, and the three valleys opening out from it, make it the third city in the Szechuan Province.

No other mission boards are at work in Hochow.

Missionaries: Rev. Benjamin F. Lawrence and Mrs. Lawrence, Rev. Ray L. Torrey (on furlough) and Mrs. Torrey (on furlough).

B. F. LAWRENCE, Superintendent

No report.

SUINING DISTRICT

Suining District includes three civil magistrates' districts, and part of a fourth. It has three large district cities, several subdistrict magistracies, about 165 towns and their outlying country neighborhoods. It covers the northeast central section of our West China Mission field.

Suining

Suining (population, 50,000) is 130 miles from Chungking and 120 miles from Chengtu. It is situated on a level fertile plain and on the river Fow. As a productive and distributive trade center it ranks high in Szechuan Province.

This city was first opened for work by our mission in 1896, but not till 1900 did a missionary family reside there. The Friends' (English) Foreign Missionary Association have come in later.


No report.

TZECHOW DISTRICT

J. F. PEAT, Superintendent

Tzechow (Tsicheo) District centers about the department city of Tzechow and seven walled cities, on the Great Road between Chungking and Chengtu. The boundaries of the district inclose about 3,000 square miles. The population of the district is estimated at 2,000,000. The people are mostly farmers and the chief exports are sugar, rice, alcohol, linen, and terra cotta ware.

No other mission board has missionaries in this district.

Tzechow

Tzechow (Tsicheo) is a department city situated on the Lu River, 150 miles by road from Chungking and 100 miles from Chengtu. It is second in size of the seven walled cities. Within the walls it is generally flat except for two high hills. On one of these hills is a fine Chinese temple, in which is the Great Eye Goddess, which is reputed to be able to heal all eye diseases. The people hold great festivals in her honor.

The Methodist Episcopal Mission, which began work in 1897, is the only Board at work in Tzechow.

Missionaries: Rev. W. Edward Manly (on furlough) and Mrs. Manly (on furlough), John W. Yost and Mrs. Yost. W. F. M. S.: Misses Lela Lybarger, Alice B. Brethorst, Stephena M. Brethorst, Ella Manning and Lena Nelson.


R. L. TORREY, Missionary-in-charge

No report.
KOREA CONFERENCE

The Korea Conference includes the work in the empire of Korea. Korea is a peninsula lying between Japan and China having an estimated area of 85,000 square miles and supporting a population which is returned in the government census as 12,959,981. The empire is divided into thirteen provinces which are subdivided into 330 prefectures, or counties. The country is very mountainous, the main range traversing the peninsula not far from the east coast. On the west coast there are a number of navigable streams with good harbors and landing places. The coast is dotted with many islands, which makes navigation dangerous. Korea is an agricultural country, the climate and soil being suited to the cultivation of rice, fruit, and cotton. The mountains of Korea are rich in minerals, and the government has already granted many mining concessions covering large areas and including mines of gold, silver, lead, copper, iron, coal, and graphite. The fisheries of Korea are also very valuable. Great attention is being paid to forestry.

Mission work was begun by the Methodist Episcopal Church in 1885 under the superintendency of Rev. Robert S. Maclay, D.D., who commenced the work in Japan. The Mission was created a Mission Conference in 1904 and organized into an Annual Conference in 1908.

CHEMULPO DISTRICT

Chemulpo District has two main circuits, Puchun on the mainland and Kangwha among the islands, with a population of 135,535 and nearly 26,000 houses. The people are mostly fishermen and farmers.

There are a great many islands and some of the fishermen are like Peter and John, also fishers of men. The other religious body at work is the Mission of the Church of England.

Chemulpo

This is the port of entry to the capital and is twenty-six miles from Seoul by rail. Express trains, which run daily, make the distance in one hour. Chemulpo has a population of 17,873 Koreans, 11,609 Japanese, 1,570 Chinese, and less than 100 foreigners. The Society for the Propagation of the Gospel in Foreign Parts is at work here. The Japan Methodist Church has work among Japanese here.


CHOI PYENG HYEN, Superintendent
W. A. NOBLE, Missionary-in-charge

There are nine circuits on this district. The district superintendent is Choi Pyeng Hyen, one of the men longest in the service of the church in Korea. There are three ordained men and six local preachers in charge of circuits. The churches and groups number 106.

Dong Suk Kui

Dong Suk Kui is the pastor of the Chemulpo church, a graduate of Evanston Theological Seminary and therefore fitted in an exceptional way for the great responsibility that has been placed upon him. The total following of the churches under his care numbers 855. He has the oversight also of the Collins Memorial School for boys and in appreciation of his versatility he has been asked to give considerable time to teaching in the theological seminary in Seoul. Cholera swept through the town last fall and many lost their lives but only six of our church family were victims of the dread disease. Chemulpo is the center of all activity on this island district.
Growth in Circuits

The Pu Pyeng Circuit is situated on the main land west of Chemulpo. There are twelve churches on the circuit and Pang Chok Sin is the pastor in charge. Class work of the circuit has been conducted with great profit during the last months. Mr. Pang has one assistant for this extensive work. The circuit is pushing the Forward Movement with energy.

Kang Wha is the third largest work of the district. Pak Pong Nai is the pastor in charge at the county seat. The church is the second most commodious building on the district. Here we also have a boys school under Mr. Pak's care. The school is almost self-supporting.

There are two other large circuits on this island of Kang Wha one called the West Circuit under Yun Hui Il and one is in the south under the care of Kim Kwang Kuk. Both these men are pushing the campaign for the extension of the Sunday schools.

Kyondong is another island which fixes the boundaries of a circuit. The pastor in charge is Choi Chok Il. We have at this point a strong day school for girls.

Two islands on the west are called the Chumoon Circuit under the care of Chong Sun Il. Farther south is the island forming a circuit called Yung Chong. Kim Ik Chai is the pastor. Yung Heung and Tuk Chuk Islands form the remaining circuit called by their names. These are in the care of Kim Yung Sik.

There are eight day schools but only two of them are assisted by mission funds. The rest are gradually falling away for the want of proper support.

Our church is responsible for a population of 113,478 on this district. There are three missionaries who give their time to this work, one is of the board and two are members of Woman's Foreign Missionary Society. The total membership of the district is 6,175.

HAIJU DISTRICT

The Haiju District takes in the southern part of the Hwangbai Province, which comprises a strip of territory stretching along the Yellow Sea, covering two hundred miles east and west by sixty to seventy-five miles north and south. It is a rolling, hilly country, with extremely fertile soil, some of the finest rice in the whole country being produced here. Its population is estimated at 330,000.

Haiju

Haiju city is the capital of the province and a growing, prosperous town of 15,000 population. Methodist Episcopal Mission work was begun here in 1893. The Presbyterian Church occupied this territory jointly with us until 1909, when, by mutual agreement, they withdrew, leaving the Methodist Episcopal Church with sole responsibility.


Paul L. Grove, Superintendent

The Advance in Haiju City

A new brick church building adorns the city, and the local church has bravely started out to be self-supporting. The district, like others, has been tested to the utmost in holding its own. We are told that "it is sometimes as important to hold a trench as to make an assault on a new one." We have been holding
the trenches for a few years against the onslaughts of secularism, infidelity, Western innovations and Western isms. The trenches have been held, and the Korean church is still victor. But an advance must be made. One cannot sit in a trench forever. With this in view, a forward movement for Korea has been launched. Haiju District is in the thick of it.

The city church is our problem. It does not grow. It is not the moving power nor the spiritual center it should be. But the people's hearts are being touched. Not long ago we had a week's early morning prayer meeting, from 4:30 to 6:00 a.m. The thing that pleased me, was the fact that the same crowd was out, morning after morning. The children's Sunday school draws over 200 and sometimes many more. The class meetings have been revived with wonderful interest, men and women meeting together. We meet on Sunday nights, having dispensed with the Sunday evening service, and all over the city are our groups, meeting in the private homes by turns. Ten such classes are in operation, and the homes are always crowded, the total attendance being much greater than ever assembled in the church on Sunday evenings, and far superior also to the number of those who used to assemble on Friday evenings. From out this revival of the class meetings, the foundation of Methodism, we expect the revival and advance of the whole church to emerge.

What is of great significance, is the launching of a new church outside the West Gate. The building has been bought, and with fear and trembling on the one hand, and unbounded confidence in the Almighty on the other, this long-postponed duty has been crystallized into concrete form. Already a Sunday school of thirty children, all of them new believers, and two classes of twenty adults, are meeting in the private homes, waiting for the little mud building to be finished. It is the beginning of something bigger and better for Haiju. Miss Battles, the competent nurse in the Norton-Holmes Memorial Hospital, has done courageous work in this field.

The writer has made it his mission to seek out the young men of this great city and win them to Christ. Already results are being seen in the young men's Bible class, started with a few Christian lads, and to which never less than six or seven unbelieving or newly believing young men come. Hundreds of calls have been made in the last few months in the interests of these future leaders of their people and of the Korean church. Miss Snavely has joined in the same kind of work among the women, and treads the streets of the city on behalf of the souls of the women of Haiju, besides making many excursions into the country. Mrs. Norton, as head of the girls' school has made many valuable improvements, and the hospital, under Dr. Norton's untiring attention is developing into a first-class institution. The addition of a nurses' dormitory has made possible the training of nurses under the instruction of Miss Battles. The whole city work in every department, is well organized and ready for business. We now need and pray for a special blessing for service—not for rest and religious seclusion.

Cooperation with the Salvation Army

The Salvation Army is at work in our midst and to them we extend every cordiality within our power. Outside Haiju city, they never enter a village in which we have work started, and only recently withdrew from a village, where our evangelists had preceded them by ten days. In October, we had the pleas-
Korea

ure of entertaining in our home the new colonel from America, Col. French, and his wife. We loaned them the church on Saturday evening and helped by our presence. It was a good sight to see how God had brought the hearts of his children together, for on the platform or just under it, were Americans, English, Swedish, Danish, Korean, Japanese, a Scotchman and a German.

A Tithing Band

Many signs of an awakening are on. With deep emotion and tears streaming down their faces, at a recent meeting of our district workers' class almost every one present, subscribed a month's wages to our endangered Haiju boys' school. It was done without previous plan, and was a spontaneous outburst of self-sacrifice and heroic spiritual exaltation such as I have never witnessed. What is more, it is being paid.

In much the same way, a tithing society, something rather off the plan of the ordinary society was formed. Its motive is to get people to tithe and to do so in their own way, before God in all seriousness. A ritual has been elaborated and all members are to promise in sincerity and in a spirit of prayer to tithe of their goods or income and to seek to induce others to do so. Failure to keep their promise obligates them to return the Society Membership Certificate. Much interest and enthusiasm has been generated. This was unpremeditated, though the plan had been hazily in my mind for some years. But the organization and the desire came from the hearts of the workers, who with one exception became charter members. We expect the whole district to receive the impulse of a new devotion through the agency of this society.

Yenan—The Circuit Work

At Yenan, where our church has been weak for years, a sudden revival broke out, due to a new vision of the pastor in charge. Now one thing about that church you could always depend upon, and that was that you could never expect to see more than four or five young men in a service. And yet after the revival got hold of the church the young men began to pour in, and on Sunday night, when I motored out particularly to preach to them, there were forty-five young men, between the ages of eighteen and twenty-five. Twelve of them have formed an anti-tobacco society, and are laying aside week by week, the amount formerly wasted on cigarettes, which sum they will use to pay their expenses in coming to our winter Bible class for the district.

Out in the west two churches have sprung up, almost over night, and twenty adults meet every Sunday in one of them. At another place, a whole family was won to Christ by the combined prayers of preacher, book-seller and Bible woman over a poor devil-ridden young married woman, whose father and husband had exhausted the resources of every witch and sorcerer, male and female, in those parts. In their extremity, they finally turned to the "Jesus doctrine" and its exponents. The trio prayed for two and a half days and the answer came. The woman is sane and has gone home to another village where she will spread the good news still further.

Many other such items could be related, such as the little town of Pyeng-nando, where the rickshaw men, through the godly life of one of them, have been converted to God, spreading the sunshine as they pull folks over mountain and vale.
Medical Work

Louisa-Holmes-Norton Memorial Hospital was established at Haiju in 1910 and present hospital building was erected in 1913. Reported by Dr. Arthur H. Norton, physician in charge:

The work of the hospital has suffered during the time I was away on furlough, and it has been difficult to bring it up to its previous standard, but that we have done so is shown by an increase in the number of patients of about 2,000, although we are still 5,000 short of the number we had when I left for America. This proves that for a doctor’s work a furlough is a disaster no matter how good it may be for the doctor. And yet that the work benefits by the vacation in the end is shown by the fact that a course of study I took while at home enabled me to save a woman’s life soon after my return to Haiju.

I have been reading with interest the report of the last Conference of Foreign Missions, especially the part devoted to medical work, which, I note, is the first time the work has been discussed at any length, and it is encouraging to know that the subject is being taken up. There seems to be an almost unanimous opinion that the medical work should be improved rather than extended, and in this I heartily agree. More than anything else I need trained help and apparatus. Drugs have been very expensive this year and we will finish the year with a deficit in spite of the fact that the money spent for helpers has been about half what it will cost to get an efficient staff. These cries coming from all of us, all over the world, make me wonder if there is any prospect of meeting them even though the Centenary campaign is ever so successful. Dr. Avison’s plan of separately financing the medical work and making it cooperative among the boards at work on this field, appeals to me as the best solution of the problem. We are looking forward to union with our southern mission, but the problem will not be solved until the support is increased. We are unquestionably getting more self-support than formerly, due in a large measure to the better service we render through our improved equipment.

Two itinerating trips were taken covering two circuits. The Korean doctor did this work and visited 300 patients. Itinerating should be done more and it would serve as a feeder for the hospital. With a reliable Korean doctor to leave in charge of the hospital, I would try this itinerating myself, and I am hoping for a motor cycle with a side car in which to make these trips. I could then carry the necessary outfit, and take along an assistant.

Our new electric lighting plant works very well, but the price of gasoline is so high that we cannot afford to use it. I am hoping for some storage batteries which will make it possible to use a small amount of light, without having to run the engine.

The training school for nurses is now fairly started, and the new dormitory is very comfortable. The water supply in the shape of a well given us by the Warren, Pa., people is now in operation, and I think sufficient for our needs.

The following statistics will give some idea of the work done:

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospital treatments</td>
<td></td>
</tr>
<tr>
<td>Number of beds</td>
<td>20</td>
</tr>
<tr>
<td>In-patients during the year</td>
<td>188</td>
</tr>
<tr>
<td>Operations under total anaesthesia</td>
<td>77</td>
</tr>
<tr>
<td>Minor operations</td>
<td>267</td>
</tr>
</tbody>
</table>
Dispensaries
First visits .................................................................................... 4,745
Return visits .................................................................................. 7,005
Itinerating circuits—two—patients .................................................. 300
Outside patients
Number visits .................................................................................. 113
Total number of individual patients .............................................. 5,233
Total number of treatments ........................................................... 12,238
Schools for nurses ........................................................................... 1
Number of graduates ....................................................................... 4
Receipts
From fees ........................................................................................ $901 65
From miscellaneous sources ......................................................... 1,525 88
From appropriations (including salaries of missionaries) ......... 2,742 26
Expenditures
Current ............................................................................................. $1,862 38
Property ............................................................................................ 1,478 33
Total expended ................................................................................ $3,340 71

KANGNUNG DISTRICT

During the Annual Conference of 1916, that part of the territory of the Wonju District located on the east coast was formed into the Kangnung District. This district covers four counties and extends north and south 130 miles and westward to the great mountain range. The people are mainly farmers and fishermen. The population is estimated at 150,000.

Kangnung

Kangnung is regarded as the third most important city of the province. It is noted as a shipping center and a distributing market for the fishing industry of this portion of the coast of Korea.

There is no mission station on the district, the work of oversight by members of the mission is conducted from Wonju and Seoul.

Yi Ik Mo, Superintendent
W. A. Noble, Missionary-in-charge

The Bible and Literacy

The whole system of our Bible class work has been changed by an action of the last Annual Conference. Before that date the work throughout Korea had not been unified. There were differences even on adjacent districts. A committee from our Annual Conference and also one from the Methodist Church, South, prepared a course of study which includes not only the work of the Bible classes but also the work of the class leaders, exhorters, and the local preachers. The work is now so conducted that the several grades of people can unite with the Bible classes for instruction. It provides also an opportunity to direct the year's work of the local preachers, exhorters, and class leaders.

There are many women on the district who are not able to read so that a special course of study has been prepared for them. Most of this work will be conducted in their homes during the year. The course begins with the Korean alphabet and the easy words in the scriptures. It is astonishing how soon they are able to read. Often women of sixty or seventy years of age, after a few weeks' work, delight themselves and the people of the church by appearing in the regular Sunday school classes with Bible and lesson leaf in hand, intelligent students of the Word. One of the pleasant tasks of the missionary and the pastor is the examination of these faithful students from time to time.
A Korean Lydia

Ulchin is in the charge of Yi Tong Sik. During the last month an evangelistic campaign was organized on his circuit which has resulted in the opening of one new group. A woman of some means, like Lydia of old, has opened her home for the weekly gathering of the Christians and the new converts of that section. This eventually will be an organized class and here also will be a new church building. During this period of about two weeks' work 330 new names were added to the church roll.

Laymen in Action

Eight men have set aside their spare time of winter months in the effort to establish new groups. We plan to visit the children who are playing beside the road, on the banks of streams, and in the fields; teach them hymns and passages of scripture; give them picture cards and make them glad to see these workers as they make their frequent visits; and finally, through the interest created in the minds of the children, secure a room to hold regular services for the group and thus establish the beginning of future churches.

On the Samchuck Circuit, a farmer, living in the village of Mangsang, has built a church for the Christians. On my last visit I dedicated the building for worship. At the close of the dedication Mr. Kim, the farmer, said: "I have been doing for the church all that I am able to do and will keep on doing, but I am an ignorant man and am unable to teach the people; after thinking the matter over I have concluded to make the church an offer. I will furnish a house and the board of a pastor if one can be sent to us."

I took up this generous offer and promised the amount that would pay for the clothing of the preacher and his wife on condition that the church would join Mr. Kim and secure the board of the wife also. This has been accomplished and now the young man, who is a native of the east coast, is preaching in that church and traveling a circuit in that section of the country.

The Kangnung Church

An Kyeng Nok is the pastor at Kangnung. He has been leading a campaign for the Sunday school with the help of a visiting pastor, Hyen Soon, with the result that nine Sunday schools have been reorganized and eight men have consented to work steadily for the establishing of Sunday schools among the non-Christian children in sections where no church or Sunday school exists.

Kongju Station

The work assigned to this station by the division of territory among the Protestant missions in Korea comprises South Cheungchung province (with the exception of two counties in the southwest) and one large county and parts of two others in the northern part of North Cheungchung province. The city of Kongju where the missionaries live is well located as regards all the work. The territory is one compact whole, but because of its size and for administrative purposes it is divided into two districts.

Kongju East District

The Kongju East District lies to the north and northeast of the city of Kongju, the southern boundary being the Kum River. The Seoul-Fusan Railroad divides the district into east and west sections of nearly equal size, with a population of more than 300,000.
Korea

Kongju West District

The Kongju West District is 100 miles long from northwest to southeast, and averages about thirty miles in width. The main line of the railroad touches it on the east and the Mokpo line on the south. The population is over 500,000.

F. E. C. Williams, Superintendent of East District
Corwin Taylor, Superintendent of West District

General Statement

Kongju, the provincial capital, has a population of nearly 8,500 of whom 1,200 are Japanese and about fifty Chinese. The surrounding country is fertile and much of it thickly populated. About ninety per cent of the people live by farming, and are illiterate and poor. All of the principal towns and railway stations in the province are connected with the capital by fine highways suitable for auto or motorcycle, making practically all the work readily accessible to the missionary itinerant. From scarcely a decent foot path eight years ago to several hundred miles of good road is a welcome transition and one which will mean much to the work in the years to come.

The major portion of the people live in villages and our work has largely been confined to the smaller towns and villages, but good beginnings have been made in several of the large towns and railroad stations.

The three largest centers in the south, all stations on the railway, have been entered and the work firmly established in two of these and a good beginning made in the third. At Chunan the largest commercial and political center of the East District, and to be the religious center as well, sufficient ground and buildings have been purchased, for purposes of worship, a house for the pastor to live in, and a rest room for the missionaries. At this station on the railway thousands of people from the east and west take the train for Seoul and other points every year, making the opportunity of our church in this locality a very important one.

Development and Growth

Since the work of our church started at Kongju fifteen years ago there has been a steady growth and we now have a following of 5,500. This number is divided into over 100 groups, and these again into seventeen circuits. We have seven ordained preachers who are members of Conference and two probationers, the rest of the circuit work and preaching being done by the local preachers and exhorters.

Normal Work for Preachers

For the last two summers a special normal class lasting for twenty days has been maintained, the purpose being to help the men in the preparation and delivery of their sermons, better plans for Sunday school work, and pastoral visitation. The men have found these very helpful as the lack of good books, sermon suggestions, and Christian literature affords them a poor opportunity for improvement. Every time the missionary preaches a sermon he is pretty sure that there are several who will take notes on what is said so that his effort will be reproduced in a number of other churches or in a following service in the same church. The plan of the theological school to give short courses to
the preachers between terms of regular work will be a great help in giving inspiration and new material for later development.

**Sunday Schools and Epworth Leagues**

Practically all of our more important groups maintain what is called a Sunday school, but owing to lack of room and a most inadequate supply of material and trained teachers, this generally consists of one class of all sizes and ages, the one who is supposed to teach the lesson really preaching a sermon or giving an exhortation on the general theme of the lesson. This is of course very unsatisfactory, but until we can get teachers trained, and accustom the people to using the lesson quarterlies, there seems no better way.

Bible study for a majority of our Christians is very interesting when rightly taught but among our 100 churches outside of the city of Kongju there may be ten people who can teach a lesson with profit and interest to the people.

One of the greatest opportunities offered in the way of Sunday school work is that among the children of non-Christian parents who do not as a rule attend our regular Sunday school. Through the use of picture lesson cards and post cards the children are induced to come. They are taught to sing, to drill, are told Bible stories, and interested in a number of ways, and many of them will eventually join the regular Sunday school and become seekers of religion. Our hope and aim is to so hold the interest of these boys and girls that they will not only become Christians themselves but through them we hope to reach the parents also. Since the closing of our day schools we are trying to keep our hold on the children through the Sunday school. This we feel can be done and our efforts have met with a measure of success.

To obtain and hold the interest of the young people is here as everywhere a task that calls for our best endeavor, but through the Epworth League which has been organized in our three largest churches we have been enabled to get a number of young men to attend church and several of these have already handed in their names as seekers.

The case of one young man is worth special mention not in that it is exceptional but rather because it is typical of the work being done in our church at Nonsan. The father of this young man is rich and according to old standards a good citizen, but his son began wasting the father's substance in riotous living, and was leading a fast life in every way.

He came under the influence of some of our workers at this place and was induced to become an associate member of the league, and soon after gave in his name as one desiring to become a Christian, he did not stop at this however but bought a Bible which he began studying, and from his allowance or the income that was his he began contributing a tenth toward the work of the church. His manner of life has been changed and he now seeks the fellowship of the church instead of the wine room and bids fair to become an earnest and efficient Christian worker. His father has always been an opponent of Christianity, but now he says, "The religion that can make such a change in the life of my son is a good religion and the one we all need." We are hoping and praying that through the influence of the son the father may also be brought to Christ. A number of leagues could be organized if we had competent leaders, but lacking these we are obliged to go slow for the leagues quickly develop into debating
societies of a political nature if not closely watched and all idea of the original aim is forgotten.

**Educational Work**

Woman's Foreign Missionary Society has a good day school for girls at Kongju which will soon be housed in a building suitable and adequate to its needs. There are also five other smaller schools for girls on the two districts.

All the day schools for boys except two have been closed, although there are several churches that give instruction to the boys in night schools and a few in day schools but these are not under the direct supervision of the mission, nor supported by them. The government has made a very creditable beginning toward the primary education of the boys and in several places, of the girls, but as yet the majority of the children have no opportunity whatever to obtain the fundamentals of an education.

Kongju Higher School for Boys, Rev. F. E. C. Williams, Principal. Throughout all the province with a population of nearly 1,000,000 people the only opportunity offered for schooling beyond the common grades is found in our mission school for boys at Kongju. This school was established ten years ago when the Rev. F. E. C. Williams first came to Korea and its growth and development has been steady though slow owing to lack of means and a proper building in which to do the work. At present we have the whole field before us, and given the necessary building at a cost of $5,000 and as much more for permanent endowment, we could maintain and bring up to standard a school that would accommodate 100 boys, and meet all the requirements of the government. The government at present does not contemplate duplicating our work, but if we fail to get the necessary building and equipment, our only institutional work in this Kongju field, which is Methodism's greatest evangelistic opportunity in Korea, will be lost to us for all time to come.

The work of the primary schools has of necessity been given up and all our means and plans have been concentrated on this higher school. This institution, because of its strategic location in the center of the province, because of the Christian men who are instructors in it, and because of its vital relation to the future evangelization and Christianizing of the people in these two districts, is to our minds so important that we feel sure that the future will fully justify the concentration of all our educational efforts and resources upon it.

The boys who have graduated from the school have given a good account of themselves, several are now attending the Union Christian College in Seoul, some the Union Medical School, others the Union Methodist Theological School in Seoul and the Aoyama School at Tokyo, Japan, and many have received scholarships for high averages in their studies.

All of the boys who receive help from gifts from the United States, or from the missionaries themselves, give an equivalent in manual labor, teaching in school, as language teachers and helpers to the missionaries, copying, janitor work, and the like. A part of the mission compound is utilized for experimental farming, the instruction being given by teachers from the Government Agricultural School. Much of the food used in the dormitories is raised in this way. The local authorities last year gave the school the privilege of planting the sides of several hills with pine, oak, and locust trees. This is healthful exercise.

A majority of the students are active in Christian work, some working in
the local church and Sunday school, while others go out into the villages to help in the weaker churches on Sundays.

Summary

A few years ago prior to and following annexation the spiritual thermometer of the work in this section kept bobbing up and down till we were in doubt a good deal of the time as to where we were. More normal times have given a greater stability to the work, although the sensational increase in new believers has not been forthcoming. The steady and natural growth which the work has taken is a cause for thanksgiving. We can dispense with astounding statistics.

Our preachers have grown from raw exhorters, many of whom were at the period above mentioned not converted, into men of power and deep spirituality. The work of the Bible and theological schools has contributed liberally to this end.

The Bible classes and revival meetings held the past year, while not yielding quite as large numerical results as the year previous, were nevertheless times of spiritual quickening and men and women who came to study also learned the meaning of conversion and the infilling of the Holy Spirit. Five of these larger classes were held lasting from eight to ten days each, following these a number of smaller classes were held where the helpers and preachers went out by twos and threes to encourage the weak and struggling groups.

Self-support has advanced and while the floods this last summer in the south destroyed the crops and in some instances the homes of our Christians, the monthly plan for paying toward the support of the pastor has been kept up in most of the circuits. Following the last Annual Conference practically every Quarterly Conference increased the amount estimated and in most cases have succeeded in raising it. During the year church buildings and parsonages have been purchased in some of our more important centers and the people have out of their poverty contributed liberally. As yet only one person in 130 is even nominally Christian and our task is to reach the other 129. Our colporteurs and preachers visit practically every village and hamlet sowing the seed and we are praying for an abundant harvest.

PYEONGYANG DISTRICT

Pyeongyang District includes the Methodist Episcopal Mission work in the province of South Pyeongyang, and the eastern part of Whanghai. South Pyeongyang province has a population of 700,000, and occupies the valley of the Tatong River. Whanghai takes its name from its two principal cities—Whangju and Haiju. Our station at Haiju and the Presbyterian station at Chairyung are in the western part of the province, which lies in the Haiju District. The eastern part of the province of Whanghai has a population of 400,000, making the total population of Pyeongyang District 1,100,000. Both provinces are rich and fertile, and the chief occupation of the people is agriculture. The opening of the mines in this section is developing a new source of wealth. There are thousands of villages, and a number of large towns in the district; the people are sturdy, intelligent, of strong character, and among the best to be found in all Korea. The only other mission at work here is the Presbyterian.

Pyeongyang

Pyeongyang (population, 60,000), the capital city of the province of South Pyeongyang, is situated on the Tatong River about forty-five miles from its mouth. Pyeongyang is an important railroad point, being on the main line between Seoul and the Yalu, and having a branch to the seaport, Chinnampo. It is fast becoming a modern city with fine water works, underground streets, sewers, and electric lights.
It is the most ancient of Korean cities dating from before the time of David. In 1907 the remarkable revival was started, and today has eleven Korean and two Japanese churches. The Japan Methodist Church has work among the 10,000 Japanese in the city. Methodist Episcopal Mission work was begun in 1892.


Institutions: Pyengyang Boys' High School, Hall Memorial Hospital. W. F. M. S.: Union High School for Girls (Methodist and Presbyterian), Hospital and Home for the Blind, and primary school for boys and girls.

J. Z. Moore, Superintendent

Work of the District—reported by J. Z. Moore

The two districts of Pyengyang, East and West, are reported as one. On the district there are eighty-seven churches ranging from First Church, Pyengyang, with 1,500 adherents, to the small village church with a total following of twenty. These churches are grouped into seventeen Quarterly Conference circuits, and are cared for by twenty-five paid preachers, five of whom are ordained Conference men.

First Church of Pyengyang, and Jacob Memorial Church of Chinnampo, are entirely self-supporting. Several other churches receive no aid, and no preacher receives more than two thirds of his support from mission funds.

The total Christian following of these eighty-seven churches is 10,363. During the year there were 470 baptisms, and the total received on the field was yen 13,736, or sixty-six cents for each adherent. A large amount of this went into the church schools. Four places gave large special offerings to build new churches.

Bible Institutes

The winter Bible institute held at Pyengyang was attended by 250 picked men from all over the district. The institute lasted ten days after which each church had a week of special Bible study and revival, conducted by two efficient men. An equal number of laymen assisted with this work, giving from four to six weeks of their time free.

In July a workers' institute was held at Pyengyang, and was attended by 150 of our officials. This was the best summer class we ever had, for besides giving great spiritual blessings, it marked a new era in comity, for one of the Presbyterian pastors helped with the teaching. Dr. Hugh Cynn, who has just returned from America, where he attended the General Conference as a delegate, spoke to the workers and made a deep impression on the Korean leaders. This gathering was followed by five central workers' institutes which were attended by 600 members. Institutes were also conducted by the Woman's Foreign Missionary Society, which were more largely attended than the men's.

Sunday Schools

For many years the Sunday schools of Korea were noted for the fact that there were no children attending them. About ten years ago the first efforts were made to gather in the children, and during the past year special efforts were made to organize children's Sunday schools. These are simply the primary departments from the adult school, meeting at a separate hour with a primary superintendent. The reason for this is chiefly a lack of floor space and teachers.
to accommodate all at one time. Twelve of these Sunday schools have been organized with an attendance of from twenty to 120. Many of the churches have changed the adult study hour from merely a lecture by one person to a real Sunday school with class study.

The teachers of our six Sunday schools in the city of Pyengyang meet every Saturday, in three sections. The children's work has been greatly helped by the use of the thousands of picture post cards, and left over Sunday school cards sent to us by friends in America.

Church Buildings

At the beginning of the year our Kang Sa church with a congregation of 400 had no church building; the church, the boys' school, and the girls' school were all meeting in buildings loaned by the government, and in March the government asked us to move. We appealed to the Board, and received aid. At this time a bequest came to me from Miss Mary C. Birch, of Hedding Church, New York city, and help was secured for the girls' school, so that now it seems as though we were in a dream, because we have on the finest site in town, a beautiful church, that will seat 600, a boys' school house, a girls' school house, a parsonage, a room for the missionary, a home for the teacher of the girls' school, and the Bible woman, and the keeper's house. The whole plant is worth $3,500. Three other churches in Pyengyang have erected new buildings. None is of the old mud wall, paper-window type, but all are permanent, high buildings, flooded with light. Two of the congregations have increased fifty per cent.

Educational Work

The Pyengyang boys' school, known as the "Kwang Sung Haktang," has three departments—the beginners, which should be organized into a fully equipped kindergarten, with seventy-five boys; the lower common school has 195 boys; and the higher common, or high school, has 110 students; total number of students in the school 380. About one half of the high school boys are boarding pupils, since they come from all parts of the district. They are on the average the best boys in the school and forty of them must receive help to pay for their food. Twenty-five dollars will care for a boy for one year. This money is used in our work department and none is given outright; the boys work at farming, road and well building. One of the best teachers in the school, Mr. Tuk Su Kim, was formerly a student in this school and one of the first to be helped. After he graduated from the Pyengyang school he went to America and graduated from Ohio Wesleyan, and received his A.M. at Columbia. Another Korean teacher is a graduate from the Imperial University of Japan. A third teacher is a first class licensed Japanese. This school has produced many of our best workers, and we expect greater things of it in the near future.

Day Schools

I have charge of twenty-three day schools for boys, outside Pyengyang city. Nineteen of these receive from two to fifteen dollars a month from the mission. Four receive no grant at all, not because they do not need it, but because there is no money. From thirty to 170 boys attend each of the schools, and the total attendance for the year was 1,100. Seventy-five per cent of the students come from Christian homes. Only four of the schools are located in towns where
there are government schools, and in these towns not one fifth of the boys are in school. With one exception relations between the church schools and the government schools are cordial and helpful. If it were not for our schools many boys who are now Christian would be growing up in as dense ignorance as their fathers. There is no better paying investment on the district, and no greater need than the day schools; they are not a means to get hold of non-Christian boys, and they are not for boys who attend other schools, they are for our own Christian boys; that they may not grow up in heathen darkness.

Effects of the War

The war has sent the prices of food and other necessities so high that it is a very serious question as to how our preachers and teachers are going to live. At a meeting of the preachers the other day it was said that fifty yen today purchased no more than fifteen yen did ten years ago. The men have made no complaint but the situation is serious.

Medical Work

Hall Memorial Hospital, is located in the city of Pyengyang. E. D. Fowell, physician in charge writes:

"The greatest event of the year was the opening of the new hospital building January 17, 1916. The work on this building was begun in 1914, but winter weather, and the difficulty in obtaining equipment from England, delayed the work. The new hospital is three stories high, sixty by forty feet, and cost $6,600. In addition $6,400 has been expended in equipment. The ground floor is used as a dispensary, drug room, laboratory, laundry, and store room; the second floor is reserved for men in-patients; and the third floor is for women patients. The operating rooms are also on the third floor. The building is entirely modern, with city water supply, electric lights, hot water heating plant, and all equipment and furnishings are foreign in style.

"From January to November we have had 11,000 dispensary patients besides 236 in the hospital wards. Of this number one third are women and girls. There have also been 122 operations in the hospital, nearly all of which were under chloroform, and sixty-seven in the dispensary under general or local anaesthesia.

"We have endeavored to push self-support, sometimes unwisely perhaps, but the war has placed many drugs almost beyond our means, and everything in the line of medicines and surgical supplies has greatly advanced in price."

SEUL DISTRICT

The Seoul District includes the work in and about the national capital and a portion of the metropolitan province of Kyungkui. It lies mostly in the valley of the Han River, the great central artery of the land, a region teeming with people. The population of the metropolitan province is given as 869,020, more than half of whom live in the territory of this district. The whole region is easy of access by means of rail and water. The cooperating missions are those of the Presbyterian, the Methodist Episcopal Church, South, and the Church of England.

Seoul

Seoul is the capital of the empire, and the most important city in the land. It was here that the first missionaries were able to obtain a foothold, securing residence under the shelter of the imperial court, and from here the work spread throughout the empire. Seoul is a walled city of 250,000 people, 50,000 of whom are Japanese. There are also about 300 Europeans and 2,000 Chinese. It is three miles distant from the Han River and twenty-six miles from the sea coast at Che-
It is the center of the political, intellectual, and social life of the people. It is the railroad center of the empire. Streets have been widened; there are electric lights, telephone, telegraph, and postal facilities, waterworks, banks, hotels, trolley cars, and two railroad stations.

Other boards at work here are the Board of Foreign Missions of the Presbyterian Church in the U. S. A., the Board of Missions of the Methodist Episcopal Church, South, the Society for the Propagation of the Gospel in Foreign Parts, the International Young Men's Christian Association, Korean, the Japanese Young Men's Christian Association, the American Bible Society, the British and Foreign Bible Society, the English Salvation Army, the Keswick Mission, and the Japan Methodist Church with work among the Japanese.


Institutions: Paichai High School for Boys, Union Theological Seminary, Methodist, Arthur T. Pierson Memorial Bible School, and Chosen Christian College (proposed). W. F. M. S.: Lillian Harris Memorial Hospital, Ewa Girls' High School, Bible Woman's Training School.

W. A. Noble, Superintendent

The campaign under the organization for the Forward Movement has been progressing on the Seoul District with a devotion and zeal that has greatly stirred the whole church.

A Lengthening List of Churches

There are thirty-six churches and preaching places on the district. The extent of the territory is small, but the population is great. The distance to the farthest point on the district from the center of the city of Seoul is about ten miles. I know of no place in the East where there are so many Methodist places of regular worship as in this city and its environs. It is good to remember also that the Methodist Church, South, and the Presbyterian Church have work in the same territory. On the district are eleven pastors and three assistant pastors. Under the Forward Movement two more groups have been started since the close of the last Annual Conference.

Chongdong, First Church, is under the care of Son Chung Do. This church is mainly for the students of Paichai high school and Ewa high school and college, yet it is supported by the people of this section of the city. Some years ago during the political unrest the emperor wished to live in the vicinity of the legations representing various foreign countries, located in this section, so he closed up his old palace across the city and built one within three hundred yards of our church. The result was that a great stretch of land and buildings occupied by the people was taken for that purpose and our church became isolated, so, now the congregation is made up of students and those people who live outside of the city wall. In many respects this is a very important church. It is sending out every year young men and young women who graduate from the schools to become Christian leaders all over this land. The church is entirely self-supporting, and the pastor is the St. John of the Conference.

Sangdong, Mead Memorial Church, is located inside of the South Gate and is second in importance. The church budget for the year is over yen 1,200.
They have the care of a school with 200 boys enrolled. There is also a girls' school on the same compound under the care of Woman's Foreign Missionary Society, but the church is deeply interested and gives liberally to the support of these schools. The Forward Movement asked for one yen for each member in excess of the regular budget for the year. This church has already made up its allotment. This is one of our greatest missionary churches in the country. Hong Sun Tak is the pastor and Kim Tai Hyen assistant pastor.

The East Gate Church is the head of a circuit of twelve smaller places of worship. Two schools, one for boys and one for girls are housed in the basement of the church building. The pupils number about 300. These schools are maintained by the greatest sacrifice on the part of the people and are likely to be closed on account of lack of funds. There are 946 believers on this circuit and 554 pupils in the Sunday schools. Five workers, local preachers and exhorters, have charge of these twelve churches.

Chongno is located in the center of the city and has before it more promise than any other church because of its location. A great Korean population surrounds this church. The two churches first named are surrounded by Japanese settlements and foreign residences. Our working plant for the southern part of Korea, is at Chongno. Here we must have a Bible Institute and Sunday school rooms in connection with a church which should be capable of seating 1,500 people or more. Chang Nak Do is the pastor and is probably the most eloquent sermonizer that has appeared among this people. A boys' school is being supported by the members of the church, but like those at the East Gate it stands in danger of being closed for the lack of funds.

Kongduk Ni Church is outside of the West Gate and the head of a circuit composed of two churches. The pastor is Yung Sung Yul. The people here have been praying for more than a year for a new church building. They have been working as well as praying. By the efforts of the members and the consecrated pastor, yen 1,000 out of the needed yen 13,000 has already been secured. The pastor is a year-round revivalist. He and his congregation always solve their problems and troubles on their knees.

Changnai is situated about three miles outside the West Gate. It is often spoken of as the model church, not because it is an attractive building, large congregation, or because their pastor, No Kyeng Chun, is a great preacher, or endowed with special wisdom, but because of the self-sacrifice and habit of personal work of all the members. At the last Annual Conference Mr. No was called to the front by the Bishop and personally commended for the good work he is doing. There are four other churches on this circuit.

Syokang, or West River Circuit, is in charge of Pak Yong Nai, one of the senior pastors of the district. Five churches compose the circuit. Recently a new group has been started on this work. A local preacher has assisted the pastor, but for lack of funds his services were discontinued. It requires a walk of about eight miles to make a trip over the circuit and pastor Pak sorely needs help, not only for the evangelistic work, but also because of the boys’ day school which takes much of his time. This is another school from which mission funds were withdrawn during the year and the church is struggling to keep it going.

There are five other circuits under the care of missionaries and student preachers. These are the smaller churches, but all are alive with zeal for the Master.
Strength of the Work

In thinking of Seoul it should be remembered that it is the center of institutional work for the whole country. Here are our Union Christian College, the Boys' High School, Girls' High School and College, Women's Bible School, the Pierson Memorial Bible School, and the Union Methodist Theological Seminary. In the high school is a group of forty boys who have banded together as Christian workers and call themselves the Students' Preaching Band. They travel out from the city every week preaching and teaching. They have a church which they care for without assistance. It is called Syopingo. "Western Icehouse," so called because here was once an ice house owned by the government. The name is quite in contrast to the warmth and activity of these young men.

Many of the college boys give their Sundays to the services in the churches and the theological students are engaged at all possible times in the preaching of the Word. Church membership, 5,848; students of high school, 325; college students, seventy-eight; students of day schools, 1,461.

The Union Methodist Theological Seminary

This institution is located outside the West Gate, Seoul, Chosen. It was founded in 1908 and has for its aim the training of men for the Christian ministry. The Rev. Robert A. Hardie, M.B., is president, and the faculty consists of eight members, of whom five are foreigners, two natives, and one Japanese. The student enrollment is eighty-five. The land on which the school is located is valued at $7,000; there are four buildings—the administration building (Gamble Memorial) value $21,000, the missionaries' residence $2,500, the native residence $500, and a dormitory accommodating thirty-six students, $2,500. This brings the total value of grounds and buildings to $33,500.

The title to the property is held by Mr. O. A. Weller. A loan of $3,500 was authorized by the two Boards for the purchase of land to round out property. About one fourth has been purchased. There is urgent need of an endowment fund of $1,000 for translation and publication.

Paichai High School

This is a school for boys in the city of Seoul, Chosen. Hugh H. Cynn is principal and the faculty consists of sixteen members, twelve of whom are natives. There are 314 students enrolled. These are all in the academic grades—first year 200, second year forty-nine, third year forty-two, and fourth year twenty-three.

Most of our graduates enter educational work, and many continue their studies in schools of higher grade. Twenty-eight per cent enter other schools, twenty-five per cent go into educational work, twelve per cent enter a business life, ten per cent go abroad, and only about four per cent enter evangelistic work. About fifty per cent of those students who entered other schools have enrolled in the theological seminary, and a large number have gone to the union college.

Paichai has no regular board of trustees, but Bishop Harris and Mr. D. A. Bunker represent the school before the government. The board of managers is composed of eight members, four of whom are foreign missionaries. They are—W. A. Noble, D. A. Bunker, A. L. Becker, G. M. Burdick, E. Y. Song, C. D. Son, S. K. Dong, and Hugh H. Cynn. The resident bishop is ex-officio chairman.
Medical Work

Severance Union Medical College—O. R. Avison, M.D., president. The faculty consists of nineteen members—six foreign men, two foreign women, seven natives, and four Japanese.

There are eighty-six students in the college. Seven of these are preparatory students in the science department; twenty-three are women in the nurses training department; all the other fifty-six are men students in the medical school; first year eighteen; second year fourteen; third year ten; fourth year fourteen.

The Board of Managers

1917
Rev. H. M. Bruen, Northern Presbyterian.
Rev. N. C. Whittemore, Northern Presbyterian.
Dr. J. D. Van Buskirk, Northern Methodist.
Dr. J. B. Patterson, Southern Presbyterian.

1918
Dr. A. M. Sharrocks, Northern Presbyterian.
Dr. T. H. Daniel, Southern Presbyterian.
Dr. T. D. Mansfield, Canadian Presbyterian.
Dr. A. H. Norton, Northern Methodist.

1919
Rev. J. E. Adams, Northern Presbyterian.
Dr. A. I. Ludlow, Northern Presbyterian.
Dr. W. T. Reid, Southern Methodist.
Dr. C. I. McLaren, Australian Presbyterian.
Dr. Robert Grierson, Canadian Presbyterian.

The college has an income of $17,108; this includes money from student fees, from the Methodist Board and other sources, and salaries of missionaries. The original cost of the college was $100,000. The title to the property is held by the American Presbyterian Mission, North.

Suwon District

This district was cut off the Seoul District in 1908 and includes the southern tier of counties in the Province of Kyungkui and part of the North Chung-chong. It is a great grain-producing section and has many important market towns. The district takes its name from the city of the Suwon, which is the capital of the Kyungkui Province. Probably 450,000 people reside within the bounds of this district. There are successful schools for boys and for girls at Suwon, Pumwon, and Yichun, and a rapidly growing evangelistic work all through the territory. The Church of England maintains a station at Suwon.

Missionary: Rev. George M. Burdick.

G. M. Burdick, Superintendent

Suwon District is made up of thirteen circuits with an average of nine churches to a circuit and a total approximate enrollment of 6,500. The district is divided into five sub-districts each in charge of an ordained preacher. As far as practicable the burden of all leadership is placed upon native pastors, and official board meetings, stewards meetings, and all business meetings except Quarterly Conference, and district meetings, are presided over by native preachers. Even in the Quarterly Conference important sub-committees are in charge of native pastors and leaders.

Self Support and Lay Service

The amount contributed toward the support of the native pastors has steadily increased from year to year, and the increase over last year was yen 114 or
eighteen per cent. Most of the official members of the church and many outsiders including young boys, have formed Bible training classes. Connected with these classes are evangelistic meetings which are an inspiration to evangelistic workers of the entire district. These classes have special courses for class leaders, exhorters, and local preachers, and from them are chosen the district workers.

The Sunday School

Three five-day Sunday school conferences were held at different centers during the year, and as a result new Sunday schools have been established and old ones organized and strengthened. In the Suwon Sunday school where the classes are graded there has been added a kindergarten department. The mothers are keenly interested in this phase of the work and many small children have been enrolled. At Yichun a special class is held every Sunday afternoon and many native children are being taught.

Influence of Christianity

The Christian Church is making itself felt throughout the community. The deep-seated native belief in ancestral worship is weakening, many non-Christians living in Christian communities having renounced it. The custom of serving wine to a grave digger is almost universal—yet in one place where there is a particularly strong church, even the heathen have abandoned this practice. One of the most difficult things is the observance of the Sabbath day; even church members find it hard, but in communities where they are faithful to the Christian teachings, non-Christians follow this good example. In one place no workmen are employed on the Lord's day. Because of the sobriety of our Christian young men, many have been chosen to represent various lines of business at neighboring markets, and many communities are strongly in favor of temperance. In these and numerous other ways Christian influence is manifest.

At Suwon a large number of students from the Government Agricultural College are attending our services. One of the Korean teachers is a Christian, as are forty of the boys. A special class on Sunday has been formed for these young men. In another community nearly all the pupils in a government silk culture school attend our church. Owing to the inadequacy of our annual appropriations, support was withdrawn from eight of our boys' schools. Four of the schools were closed.

The Importance of Quality in Leadership

With the development of the industries in Korea, the increased application in industry of modern inventions, and the growth in the knowledge of western science and learning, we are brought face to face in the conduct of our own work with a serious problem. Hitherto the strength of our organization has been in the lay leadership of our churches. While the preacher has been the chief administrator of the circuit, the class leader has been both pastor and preacher of the local church. The rapid changes of the last few years have not given this lay leader time to keep up with the march of events. The hard toiling farmer, the laborer, and the busy merchant from which classes our local preachers come, find themselves now mentally unprepared for the larger leadership of the present day. The times call for educated men with the old spirit of consecration, and we must look to the younger men, who are growing up with new ideals, to
fill our need. My wisest preachers realize this new need and often say to me, "We need a preacher in every church. Any church though weak in numbers will prosper if it has an efficient leader; but no matter how much effort we put into the work of a church, if it has an inefficient local leadership it will not succeed."

Formerly we were able in many cases to import bright Christian young men as teachers into the little country schools. These men were far ahead of the community in intelligence, and with a small mission subsidy to the schools we were able through the teacher to supply in part the lack of local leadership in the church and Sunday school work. The closing of these schools has removed these teachers, and following their withdrawal, the Sunday school has in most places entirely closed, or become too weak to hold the boys. There are young men scattered throughout the district who are well able and fitted for this work, but money is needed for their training. We are pushing self-support, but are not able to meet our needs through this source; the home church must come to our assistance if we are to properly meet this opportunity. For years the insistent call of this field has been "forward march," and the response of the home church has too often been "mark time," or even "here and there retreat a little." While we wait overburdened workers fall by the way.

WONJU DISTRICT

Wonju District covers five counties in the southern part of the Kangwun Province one county of North Chungehyeng Province, and one county in the eastern portion of Kyengkai Province. It extends from the central range of mountains, which run down through the Korean peninsula to the great east coast range twenty-five miles from the sea. It is a mountainous country, the chief agricultural product being rice. The population is estimated at 450,000.

This territory came to us in the division of the country which took place between our Mission and those of the Southern Methodist and Presbyterian Missions.

Wonju

The mission station of Wonju was the former capital of the province and has a population of about 3,000. It is a strategic point from which the entire territory can most easily be reached.


Pak Won Paik, Superintendent
W. A. Noble, Missionary-in-charge

Forward Movement

The forward campaign has been carried on during the last three months according to the plans worked out by the Annual Conference and announced in my last report. The main part of this program lies ahead of us in the establishing of the Sunday schools among non-Christian children. This is a task that requires time. Interest has to be aroused among the children and their confidence must be won, and through the children we hope to interest the elders and thus secure places for the beginning of regular work.

Faithful Workers

Pak Won Paik, the district superintendent, met with an accident recently. He fell from a donkey and struck on his head, resulting in a fracture of the skull. He was taken to Dr. Anderson’s hospital and is now rapidly recovering. In October he covered all the work of the district in the holding of Quarterly Conferences and the directing of the Forward Movement.
Kang Sinwha has a large circuit in connection with the city church, and completes the circuit on his bicycle once a month unless storms prevent. He is developing fast as a sermonizer. He has been instrumental in organizing self-support on the circuit till it is far in advance of what it was a year ago. At present, he is known as the best preacher on the district. There is a tithing society in the church at Wonju and by the efforts of this organization the main work of the schools is carried on, and the deficit in the salary of the preacher has been made good.

A New Church

The new church building has been completed and will be dedicated by Bishop Welch the 17th of December, 1916. This church building takes the congregation out of a straw roofed building that was so small that one fourth of the congregation had to sit out doors, into a spacious brick building capable of seating twice the number now attending. The first service was held in the new building the 18th of November, 1916. The people were delighted. All shoes were removed at the door, not a bit of dirt or dust could be found and the walls were as white as snow. The windows were down letting in the fresh air—think of it, fresh air, after years of suffocation in the little old building across the way. At the morning service eleven children were brought forward to be baptized. One was the child of the district superintendent and one was the child of pastor Kang. These two men took their places by the side of other worshipers and presenting their children, took the solemn, beautiful vows of the church. The daughter of Kang Sinwha was the first person baptized in the new church and in the evening he preached his first sermon there. So glad were the people that they gathered at five o'clock before daylight and held a prayer meeting; Sunday school was at nine thirty, preaching service from 11 to 12.45, the district superintendent preached at two and was followed by a visiting pastor, so with the evening service the people were in the building nearly the whole day. Several names were added to the church roll.

Occupying the Regions Beyond

Cho Yeng Yul was appointed to Ko Sal Chul as a result of a visit to the circuit in June. The people asked for a pastor and I told them that if they would furnish half the funds and also find a house free of rent that I would find the man and also pay half of the salary. They agreed to this arrangement and finally wrote me they were ready to do their part so Mr. Cho was sent to them. He is a young man who has done excellent work on the Tangmoru Circuit and in the theological seminary. He reports fine progress in the work of the circuit, numbers are being added to the church roll from week to week. Revival services by the help of our Conference evangelist, Kim U Sun and the Sunday school campaign under the charge of Hyen Soon was carried on in the central point, Yung Yul, during November.

Cho Yun Yo is in charge of the work nearest Seoul, about, fifty-five miles from that city. Perhaps this circuit has made a greater effort toward self-support by adopting the tithing system, than any other outside of Wonju Circuit. It is difficult to state just what the results will be till after the harvest for the people are not able to pay their subscriptions till after the threshing of their grain. Mr. Cho is anxious to have his family moved to Tangmoru where
he lives, but up to the present we have not had funds to move them. They live over 150 miles away from their work.

Medical Work

Wonju Swedish Hospital, Dr. A. G. Anderson in charge. This hospital has the opportunity to do a wonderful work. It is the only hospital in the province and the people come long distances for treatment, and many find their way into the Christian communities, where they become interested, and finally become Christians.

In his report Dr. Anderson says: "Our work is necessarily still small because of the superstition and poverty of the people; if we could give more free treatments, we could reach many more people than we do now, but our income is not sufficient for this."

There is but one foreign physician in the hospital, and there are no assistants, except a native drug clerk, and one native nurse. The following statistics will give some idea of the work done during the year:

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospital treatments</td>
<td></td>
</tr>
<tr>
<td>Number of beds</td>
<td>17</td>
</tr>
<tr>
<td>In-patients during the year</td>
<td>113</td>
</tr>
<tr>
<td>Operations under total anaesthesia</td>
<td>73</td>
</tr>
<tr>
<td>Minor operations</td>
<td>3</td>
</tr>
<tr>
<td>Dispensaries</td>
<td></td>
</tr>
<tr>
<td>First visits</td>
<td>1,162</td>
</tr>
<tr>
<td>Return visits</td>
<td>1,622</td>
</tr>
<tr>
<td>Outside patients</td>
<td></td>
</tr>
<tr>
<td>Number of visits</td>
<td>55</td>
</tr>
<tr>
<td>Total number of individual patients</td>
<td>1,330</td>
</tr>
<tr>
<td>Total number of treatments</td>
<td>2,052</td>
</tr>
<tr>
<td>Total receipts for the year</td>
<td>$2,739</td>
</tr>
<tr>
<td>Total expended</td>
<td>$2,719</td>
</tr>
</tbody>
</table>

The original cost of the hospital and equipment was about $6,500, and it would take about $10,000 more to make the plant thoroughly efficient and up-to-date, with $1,200 a year added to our receipts to be used in the current expenses.

YUNGBYEN DISTRICT

Yungbyen District includes all our work in the province of North Pyengan, consisting of the counties of Yungbyen, Tai Chun, Unsan, and Hiu Chun; and one county and part of another in the South Pyengan Province. The population is about 600,000. The country is mountainous and the villages are small and far apart; and the roads have not been improved as they have in the south, making itinerating difficult. Farming is the chief occupation of the people, and the "gentle­men" classes are not so numerous or influential as they are in the south. Consider­able mining is done, valuable concessions being owned by Americans.

The Methodist Episcopal Church occupies the central part of the district, and is responsible for 300,000 people. The Presbyterian mission is also at work in this district.

Yungbyen

Yungbyen, the former capital, is a town of 3,000 inhabitants, and is walled in by mountains surrounded by a stone wall built five hundred years ago. The nearest railroad station on the main line is Sinahju twenty-three miles away. Within the past year a narrow gauge road has been built to an iron mine ten miles from Yungbyen. We have here an active, growing church, and there is a successful hospital in the city.


VICTOR H. WACHS, Superintendent

No report.
JAPAN

The empire of Japan consists of four large islands, besides Formosa, the Pescadores, the southern half of Sakhalien, and about four thousand small islands, of which the Liuchiu on the south and the Kurile on the north are the most important groups. During 1910 Japan annexed Korea, over which she had held a protectorate since the close of the Russo-Japanese war in 1905. Korea now becomes a province of Japan. The islands extend in the form of a crescent from latitude $24° 14'$ to $45° 30'$, about the same parallels between which lie the states of the Mississippi valley. The total area of Japan proper is about 140,000 square miles, or a little more than that of California. The annexation of Korea increases this by 80,000 square miles. Its island formation gives it 18,000 miles of coast line. The climate is more varied than may be found from Minnesota to Louisiana, and in the principal islands of Japan, although somewhat debilitating, it is fairly salubrious. No month is exempt from rain, although it is most plentiful from June through September. The chief occupation is agriculture, the principal products being rice, barley, wheat, millet, maize, beans, peas, and potatoes. Tea, tobacco, and mulberry trees are cultivated. The last named are raised in connection with the silk industry, which is Japan's most important industry. Other important industries are fishing, mining, and a number of mechanical arts, in which the Japanese are very skillful. There are over 6,300 miles of railway and more than 40,500 miles of telegraph in the empire. Other modern improvements common to Western nations are being introduced in Japan.

The population of Japan proper in 1910 was almost 51,000,000, and the normal increase is about 700,000 per year. The Japanese people are quick to learn, strong in observation, perspective, and memory, but some authorities state that they are weak in logic and abstraction. Among their moral attributes are loyalty, filial reverence, obedience, courtesy, and unselfishness.

The Methodist Episcopal Church has mission stations in ten of the first twenty-two Japanese cities in size. Eleven stations are on three of the four main islands, and one smaller station is on Okinawa, of the Liuchiu group. The mission was organized in 1873 and became an Annual Conference in 1883 and two Conferences in 1899, when the South Japan Mission Conference was organized, which also became an Annual Conference in 1905. When in 1907 the Japan Methodist Church was formed by the merging of the Japan Churches belonging to the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church, Canada, these two Annual Conferences ceased to exist, but the Japan Methodist Church is divided into two Annual Conferences known as the East and the West, which include all the territory formerly occupied by the uniting bodies. The financial appropriations and the foreign missionaries of the Methodist Episcopal Church continue to assist the Japanese Church in the task of evangelizing the island empire. The educational institutions and publishing house preserve the same status as before the organization of the Japan Methodist Church.

[Note.—In reporting our work in Japan we have followed the arrangement of the districts as they obtain in the Annual Conference of the Japan Methodist Church. This will serve the purposes of comparison and reference and indicate the lines of cooperation between the Board of Foreign Missions and the Japanese church.—Editor.]

INTRODUCTORY GENERAL INFORMATION

BY DAVID S. SPENCER

When the missions in Japan of the three churches, the Canadian Methodist, the Methodist Episcopal, South, and the Methodist Episcopal united to form the Japan Methodist Church, the contribution of the Methodist Episcopal Church to that union exceeded in territory, in membership, and in work begun, that of either of the other bodies. In fact, about three fourths of the territory covered, and half of the membership gathered in the union came from the Methodist Episcopal Church. Hence, while it is no longer either practicable or desirable to state in figures our exact proportion of interest in the new church, it is fair to say that the Methodist Episcopal Church is contributing loyally and effectively to the evangelization of Japan, and should have credit for the same.
The Japan Methodist Church covers the empire of Japan, with the exception of the island of Formosa. It is divided into two Annual Conferences, known as East Japan and West Japan; and these Conferences are divided into eighteen districts. As the Methodist Church has no workers stationed, and no work in some of these districts, they are herein mentioned, if at all, simply to show our connections with the work of the Japan Methodist Church as a whole, the missionary stations being named from the leading cities.

By action of the last General Conference, the two missions of our church in Japan, the East Japan and the West Japan, have been reunited to form one mission organization for the empire, and for convenience this report deals with the work as a united whole. For similar reasons the two districts centering in Tokyo are treated as one.

The Japan Methodist Church

The Japan Methodist Church is making steady progress in membership, in finances, in perfecting its organization, and developing real self-support. Its pulpit constantly grows in strength, in vision, and in aggressiveness. It is making use of all the good workers it can get, and finds a dearth of properly qualified men. It has its own home missionary society, and last year raised $1,000 for this work. Its total gifts, for its own support were $32,793. It has twenty-seven self-supporting churches, a gain of two over last year. It has a membership of 16,170. The growth in Sunday schools is interesting. Last year's report shows 242 schools with 20,000 scholars. This year it has 465 schools with 32,734 scholars. In fact, of the 2,486 Sunday schools with 148,333 scholars now found in Protestant churches in Japan, 632 Sunday schools and 42,447 scholars, slightly more than one fourth, belong in Methodist ranks.

General Conference Action

The action of the last General Conference permitting our missionaries with home Conference relations to hold relations to Conferences here, and to serve in any official capacity offered them by the Japan Methodist Church without loss of such home relations, removes a hindrance to fullest fellowship in our work.

The Effects of the War

Whether or not mission work in Japan has suffered because of the terrible war in Europe may be open to question. We are under a severe financial strain, because of the rise in prices for everything. Much more than American prices are demanded for all imports, and many domestic productions are equally high. The enemies of our religion at first sought diligently to show that Christianity had failed, and serious questions were raised for our answer. But while this nation is numbered among the belligerents, and has had her part in the bloody struggle, the people have not considered this to be their war, as they did the wars with China and Russia. But the war has awakened the minds of the people, they take a broader interest in human affairs. A cosmopolitan spirit is being developed. The history of other peoples appeals to them with new force. They have come to condemn war and the faithlessness of nations in their relations with each other, as they have not done before. The unreliability of force as a means of adjusting human affairs has been impressed upon them. A spirit of inquiry after proper moral foundations has arisen. The awakening in thought
Foreign Missions Report [1916]

and increased intelligence resulting from the national system of education must not be discounted. The whole nation is open to strong gospel appeals as at no previous time. Certain lines of business in this country are now making money rapidly because of the war; but this does not as yet help the churches much. In spite, however, of the financial strain upon us, there is very much to encourage.

Interdenominational Relations

In theological education we are united at Aoyama with the Evangelical Association. Our mission is a member of the Conference of Federated Missions. We have a part in the Japan Continuation Committee, and are engaged in the interdenominational Sunday school organization. In most of the districts where we operate the territory has been more or less clearly divided, and assigned to the several missions operating in the respective sections, and a cordial spirit of cooperation exists. Our Woman’s Foreign Missionary Society has its share in the projected Tokyo Woman’s Christian College.

Sunday School Movement

Great progress is being made in work among the young, particularly in Sunday schools, Bible classes, and kindergartens. The writer is chairman of the Sunday School Committee of the Conference of Federated Missions. This committee, representing practically all mission groups in the country, held a Teacher Training Institute at Karuizawa, July 11 to 25, 1916. In this project the National Sunday School Association, wholly Japanese in management till now, cooperated. The program included daily devotional periods; studies in the prophets and apostolic age; five lectures on biblical institutions and geography; an excellent course on child psychology; three courses on principles and methods of teaching. There were also general lectures on story-telling, organization and conduct of the Sunday school, present lesson material, how to build up a Sunday school, social service, the organized adult Bible class, the pastor and the Sunday school, hand work, etc.

The faculty of the institute included some of the best Sunday-school experts to be found in the empire.

Analysis shows the following denominational representation:

- Methodist ................................................. 40
- Presbyterian .................................................. 21
- Episcopal .................................................... 20
- Congregational ............................................... 16
- Baptist ....................................................... 9
- Friends ...................................................... 8
- Other churches ............................................. 9

Fifteen were pastors, eighteen were evangelists, thirty were Bible women, while the rest were volunteer workers.

Conditions in Cities and Towns

Careful surveys of leading cities and large country sections have lately been made under the initiative of the Conference of Federated Missions, with results which have given much surprise. Licensed prostitution exists throughout the land, but is supposed to be confined to the large cities. It has ever and everywhere been the history of this social sin, that licensing it does not control and restrain vice. The unlicensed form outgrows the licensed. Culling from the
reports we read: “Licentiousness general”; “No prostitutes, but almost all adults licentious”; “Most common and thought to be natural”; “Very general”; “Common and no protest”; “Quite prevalent, and fifty per cent licentious”; “Moral condition of villages simply appalling”; “Paramours are many, including nearly the entire village at some period of their lives.” The evil spreads to all the land.

Taking Nagoya city as an example of general conditions, we find the following facts:

Summary

<table>
<thead>
<tr>
<th>Category</th>
<th>Number/Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population of Nagoya</td>
<td>470,000</td>
</tr>
<tr>
<td>Exports of the city</td>
<td>$20,000,000</td>
</tr>
<tr>
<td>Factories employing 20 or more</td>
<td>413</td>
</tr>
<tr>
<td>Factory hands</td>
<td>40,000</td>
</tr>
<tr>
<td>Primary schools</td>
<td>54</td>
</tr>
<tr>
<td>Pupils in same</td>
<td>47,000</td>
</tr>
<tr>
<td>Higher schools</td>
<td>18</td>
</tr>
<tr>
<td>Students in same</td>
<td>8,129</td>
</tr>
<tr>
<td>Buddhist temples</td>
<td>367</td>
</tr>
<tr>
<td>Buddhist believers (Est.)</td>
<td>250,000</td>
</tr>
<tr>
<td>Buddhist priests (in charge)</td>
<td>328</td>
</tr>
<tr>
<td>Shinto shrines</td>
<td>112</td>
</tr>
<tr>
<td>Shinto priests</td>
<td>256</td>
</tr>
<tr>
<td>Christian churches</td>
<td>14</td>
</tr>
<tr>
<td>Christian chapels</td>
<td>11</td>
</tr>
<tr>
<td>Christian membership</td>
<td>1,253</td>
</tr>
<tr>
<td>Japanese workers all told</td>
<td>30</td>
</tr>
<tr>
<td>Sunday schools</td>
<td>50</td>
</tr>
<tr>
<td>Scholars</td>
<td>2,790</td>
</tr>
<tr>
<td>Licensed prostitutes</td>
<td>1,664</td>
</tr>
<tr>
<td>Unlicensed prostitutes</td>
<td>1,564</td>
</tr>
<tr>
<td>Geisha</td>
<td>1,011</td>
</tr>
<tr>
<td>Income in one year from prostitutes</td>
<td>Yen 11,768,264</td>
</tr>
<tr>
<td>Income from geisha</td>
<td>Yen 679,178</td>
</tr>
<tr>
<td>Breweries</td>
<td>17</td>
</tr>
<tr>
<td>Income of saloons</td>
<td>Yen 2,300,000</td>
</tr>
<tr>
<td>Licensed saloons</td>
<td>659</td>
</tr>
</tbody>
</table>

HOKKAIDO DISTRICT

Sapporo

Sapporo (population, 90,000) is the capital of the Hokkaido, and the northernmost mission station of the Methodist Episcopal Church in Japan. It is the seat of the famous government Agricultural College, of which Dr. Sato, a Methodist (the 1913 Exchange Lecturer under the Carnegie Foundation), is president. This college is to be made into a university next year, by the addition of a medical college. Sapporo has been called “the most Christian city in Japan.”

Methodist Episcopal mission work was begun in 1892. Other mission boards at work here are the American Board (Congregational), the Church Missionary Society, and the American Presbyterians (Northern).


Hakodate

Hakodate (population, 102,929) is a leading port of the Hokkaido, the northernmost of the four principal islands of Japan. It is situated upon a beautiful crescent-shaped bay, looking upon the Tsugaru Strait, and is backed by a rocky eminence 1,000 feet in height, known as “The Peak.”

Methodist Episcopal mission work was begun in 1874. The Church Missionary Society is also at work here.

Missionaries: W. F. M. S.: Misses Augusta Dickerson, Ellison W. Bodley, Dora A. Wagner and Winifred Draper.

Institution: W. F. M. S.: Caroline Wright Memorial School.

F. W. HECKELMAN, Superintendent
Evangelistic Success

The year has been one of advance and encouragement, in the spirit of unity and cooperation, between pastors and people, in loyalty toward Methodism and its standards, in special evangelistic effort, and in self-support, self-propaganda, and self-dependence.

Early in the year after thorough preparation, the Sapporo churches united in a call to the Rev. Paul M. Kanamori to conduct an eight-day union evangelistic campaign. His message was simple and powerful in its appeal to the heart. He inspired confidence and drew large crowds every night. Possibly no city in Japan has ever been so stirred by the gospel; there were 1,207 decisions to follow Christ, and 223 chose the Methodist Church as their church home. Similar union meetings have been held in Otaru, Hakodate, and Asahigawa, and special meetings in five other Methodist centers. The result in decisions for Christ under Mr. Kanamori during the six weeks of special effort was 2,763 souls, more than half of whom came to our churches.

Mrs. Heckelman accompanied me on a special evangelistic trip during the month of October. House to house calls were made, and many meetings held with an attendance of from thirty to 600, and 228 signed decision cards expressing a desire to follow Christ.

Constant emphasis has been placed upon the prayer and class meetings, and most of the churches use these agencies with ever-growing success.

Work for Young People

We have had larger attendance, better organization, and a higher grade of work in our Sunday schools than last year. The Sunday schools enroll 1,845 scholars. Connected with the schools are Bible classes for young people, and for the older members of the church. Careful attention has been given to the Wesley Endeavor Societies, these are of great value to the young people. At present we have but two kindergartens on the district. Both of these are at Hakodate. These kindergartens are of great value and are much needed in our other centers.

Caroline Wright Memorial Girls' School

This is a Woman's Foreign Missionary school and has had the largest enrollment of its history. Miss Dickerson is principal. Nearly all the students are Christians, and the school furnishes more Bible women to the church than any other Methodist school.

A City Center

A valuable property has been purchased at Sapporo; it is called the Wesley building, and is rapidly becoming the center of church activities. Bible classes are conducted here every week with sixty choice young men attending. Sapporo is also the home of several students who thoroughly enjoy this Christian environment.

A reading room and workers' library has been started, from which we look for good results. A workers' conference composed of pastors, Bible women, Sunday school superintendents, and other district workers, was held in the Wesley building during the month of July, and was the first of a series of conferences
conducted under the auspices of our Tokyo Theological School. Twenty lectures
on church history were given.

Greater Sapporo, with a population of 100,125, presents to the church a
great opportunity and a great responsibility. It has three middle schools, and
a normal school with 2,000 students, a university with 1,000 pupils, and thou­
sands of young people in the city itself.

Advance at Otaru

Property for a larger church site has been purchased at Otaru. This cost
more than $4,000, and the local church gave $1,000 in cash, and a piece of property
which sold for $2,000. The other $1,000 came from funds in the hands of the
district superintendent, who has $3,000 more toward the proposed new church,
but $2,000 is needed for equipment. The late Mrs. Francesca Nast Gamble
gave $4,000 toward this project. Otaru is an important port, and the leading
commercial city of Hokkaido, and has a population of 98,746. There is a call
for us in Otaru, and a great need for a resident missionary.

Five Hundred Conversions at Hakodate

Our oldest church is located in this city. It was founded by Bishop Harris.
This year it became self-supporting. The influence of this church is command­
ing and ever-growing. A union evangelistic service just held in the church
resulted in 505 decisions for Christ. The church is responsible for many square
miles of territory around the city, and the need of a resident missionary is
urgent.

The Lure of a Great Task

Hokkaido District has a population of 1,650,000. This is a large and very
hopeful field, but the task is a big one; aside from the four large cities, Sapporo
(90,000), Otaru (98,746), Hakodate (90,000), and Asahigawa (60,576 population,
and no missionary), we have:

Six cities with a population of from 20,000 to 40,000, and work just begun.
Thirty towns with population of from 10,000 to 20,000, with work in ten
places.
Eighty-six towns with a population of from 5,000 to 10,000 almost untouched.
Thirty-two towns with a population of from 3,000 to 5,000 where no work
has been attempted.
Thirty-six villages with from 1,000 to 3,000 inhabitants each where we have
no work.

We have, besides these cities, towns, and villages, 464 factories with thou­sands of young men and women for whom nothing has been done, either socially
or spiritually; there are thousands of miners, lumbermen, fishermen, all sadly
neglected both physically and morally; there are multitudes of railroad men,
men in the stores and business houses, nurses in the hospitals, jinriksha men, and
thousands in the farm settlements; for all these almost nothing has been done.

We greatly need men, equipment, and the prayers of those at home. Lack
of a vital moral and social conscience, crass materialism and immorality, and
the doubtful influences and connections of an entrenched Buddhism, are the
mighty forces arrayed against us. The task is big, but God-given, and if the
church at home will stand by us, the kingdom of God will be hastened in this
land of brilliant achievement and of divine need.
HIROSAKI DISTRICT

Hirosaki District covers Aomori Ken (province or county), and a part of Akita Ken. Aomori Ken has an area of 3,617 square miles, and a population of 747,200; 207 to the square mile. Akita Ken has an area of 4,466, and a population of 918,800; 206 to the square mile.

The chief cities of the district are Hirosaki (population, 37,500), Aomori (population, 37,300), and Akita (population, 36,300).

Hirosaki

Hirosaki is 500 miles from Tokyo, in the province of Mutsu, the northernmost province of Hondo, the main island of Japan. Like all the northern part of Hondo the people of Hirosaki are very conservative, especially in religious matters. Methodist Episcopal mission work was begun in 1874, and one of the strongest Methodist churches in Japan is located in the city of Hirosaki. From this church have some fifty-three preachers and Bible-women, some of whom are prominent in Christian work in Japan. The Church of Christ, the Reformed Church in America, and the Episcopal Church have work here.

Missionaries: W. F. M. S.: Misses Helen M. Russell, Erma Taylor, Grace Preston, and Bessie Alexander (on furlough). The Board has no missionary residing in Hirosaki.


Motojiro Yamaka, Superintendent
E. T. Iglehart, Missionary-in-charge

A Great Revival

This region is still suffering from the effects of the famine three years ago. It does not seem to have reaped the benefit that many sections of Japan are reaping from war conditions.

The United Evangelistic campaign reached the district again this fall. Kimura, the Billy Sunday of Japan, held services in many of our towns, and they were wonderfully blessed. In Hirosaki alone over 130 seekers were enrolled. Practically all the girls of our Woman's Foreign Missionary Society school decided for Christ. In Hachinohe, the Episcopalian, Baptist, and Methodist Churches united in the meetings. This is the only instance I know of an Episcopal Church cooperating in this way.

Problems in Securing Workers

There are nine regular charges on the Hirosaki District, and three are under the care of the mission. At all three places there has been a change in the worker-in-charge. As it takes some time for the new man to adjust himself we did not expect any great results in the first six months. But the work is in healthy condition. The superintendent is pastor of the Hirosaki church.

At Goshogawara, since the bishop was unable to find a good man at Conference time, there was an interval of some months when no pastor was stationed there, but workers from nearby stations visited the town and held meetings. We also engaged a successful evangelist to make a three weeks campaign there, and his work was very satisfactory, especially along the line of house to house visitation and personal evangelism. We have a good young man settled there now.

One of our recent theological graduates was appointed to Noshiro last Conference, but toward the end of summer he felt that he must return to Tokyo for further study, so that here too, neighboring pastors are taking their turn in holding services and visiting the town for pastoral work, until we find a suitable supply.
The work at Tanabu is progressing well. No other Christian body is doing any work in that large peninsula. Our evangelist makes periodic trips in various directions, and holds successful meetings.

Intensive Work

I have been on the district several times during the year, and was especially pleased at being present at the District Conference at Hachinohe. All the preachers and Bible women on the district were there. We had a six o'clock prayer meeting each morning, attended by all the Conference as well as by local Christians. Street preaching in the evening and other evangelistic services were well attended, and large numbers of tracts were distributed, and Bibles sold.

The district has taken for its watchword for this coming year the doubling of its membership. Every active member is to try to bring in just one other. A prayer just at the noon hour each day is to be offered to God by every Methodist on the district.

SENDAI DISTRICT

Sendai District is composed of the Miyagi Ken, area 3,221 square miles, population 912,700—283 to the square mile; and parts of Yamagata Ken, with an area of 3,574 square miles and a population of 930,700—266 to the square mile; of Fukushima Ken, area 5,438, population 1,260,600—232 to the square mile; and of the large Iwate Ken, area 3,355, and a population of 827,500—155 to the square mile.

Sendai

Sendai (population, 100,000) is a garrison town, and it is called the capital of the north. It is 215 miles north of Tokyo on the east coast of the island of Hondo. It is an important educational center and is noted for its fossil-wood ornaments and pottery. The relations between the city officials and people and the missionaries are especially friendly, and the unity and social life of the missionary community delightfully harmonious.

Methodist Episcopal mission work was begun in 1884. Other boards at work here are the American Board (Congregational), American Baptist Foreign Mission Society, the Mission Board of the Christian Church, the Foreign Christian Missionary Society, the American Protestant Episcopal Church, and the Reformed Church in the United States.


Institutions: W. F. M. S.: Industrial School, and Union Orphanage.

No report.

T. MIURA, Superintendent
C. S. DAVISON, Missionary-in-charge

Tokyo

East and West Districts

Tokyo (population, over 2,200,000 and the fourth city of the world), the capital of Japan since 1867, and the largest city of the empire, has an area of 2,956 square miles. It is intersected by numerous creeks and canals, over which there are said to be about eight hundred bridges.

Methodist Episcopal mission work was begun in 1873. Other boards at work here are the American Board of Commissioners for Foreign Missions, the American Baptist Foreign Mission Society, the German Evangelical Protestant Missionary Union, the American Friends, the Christian Church, the Church Missionary Society, the Evangelical Association, the Evangelical Lutheran Church in North America, Foreign Christian Missionary Society, Methodist Church, Canada, Mission to Lepers in India and the East, Methodist Protestant Church, American Protestant Episcopal Church, the American Presbyterian (Northern), the Reformed Church in America, the Reformed Church in the United States, Seventh Day Adventists, the Society for
the Propagation of the Gospel, the United Brethren in Christ, Universalist General Convention, the Apostolic Faith Movement, the Plymouth Brethren, the Japan Evangelistic Band, the Lutheran Evangelical Society of Finland, the Oriental Missionary Society, and the Pentecostal Missionary Union of the U. S. A.

All missions operating in Japan have representatives located in the city of Tokyo. Here mission travel-lines cross and recross. Our two districts, Tokyo East District and Tokyo West District, centering here divide the city and extend into the surrounding country on either side, and together the two districts cover four Kens, or counties, namely: Tochigi Ken, area 2,452 square miles, population, 995,700; Chiba Ken, area 1,914 square miles, population, 1,304,700; Saitama Ken, area 1,581 square miles, population, 1,367,400; and the Tokyo-fu, area 752 miles, with a population of 2,809,600. Within the small compass of these two districts are nearly 7,000,000 people. No other center in Japan is so congested, and the 275 missionaries of the various denominations who reside in Tokyo are none too many for the work to be done.


S. Ogata, Superintendent East District
D. Hatano, Superintendent West District
E. T. Iglehart, Missionary-in-charge

Asakusa Church—Reported by E. T. Iglehart

The only organized work of our mission in the East Tokyo District is the Asakusa Church. It is located on the main street leading to the famous Asakusa monument section of the city. A few steps from our comfortable church building are blocks of gaudy moving-picture shows, skating rinks, eating houses of more than questionable morality, and the great Kwannon temple and the most notorious licensed quarter in Japan.

Every night in the year crowds of people stream by our church in pursuit of pleasure. A few years ago the church was about to be sold for debt, but the mission felt that it would be an ignominious defeat for the cause of Christ, and accepted the responsibility for the debt, and took over the building. We are working it as a mission. It is hard to build up a real church constituency, for as soon as a family gets much respectability it moves away from that section.

When the weather permits, meetings are held in the church yard on the street, and many passersby hear the gospel. Three or four theological students have been assigned to the work and the results have been gratifying. It was impossible until recently to get a morning congregation, but now regularly on Sunday morning from twenty to thirty people attend preaching services.

The Sunday school is growing and is organized into all the regular grades. The evening service is always evangelistic, and our building is nearly always filled. The church has begun to meet our hopes and prayers. There is still a considerable debt to be paid. The actual running expenses are very slight. There is probably no Christian Church in Tokyo so strategically placed for real evangelistic work as the Asakusa Church.
Aoyama Gakuin—A. D. Berry, Dean

The year 1916 forms a remarkable chapter in the story of Aoyama Gakuin; it is hardly enough to say that it has been a year of growth and promise.

Physical Expansion

None would claim that material growth is the main object of a school, but as one of the necessary elements, the physical growth of our Aoyama Gakuin has brought joy to its friends and its friends have brought joy to the school.

About thirty years ago, a poor young man started north to join an expedition to the Kurile Islands. When he had gone about twenty miles from Tokyo, his money gave out and he became discouraged. He pawned his watch and started back to Tokyo in a third-class car. On the same car with him were Bishop Honda, then president of the Aoyama Gakuin, and Dr. J. O. Spencer. President Honda noted the discouraged look of the boy and engaged him in conversation. He advised him to enter the academy of our Aoyama Gakuin. The boy did so, learned of Christianity, became baptized, and after graduation, entered the business world of Japan. His shipping interests prospered to a remarkable degree, especially after the beginning of the war, and he is now rated to be several times a millionaire. His name is Katsuta, and he is to be seen in many newspapers and popular magazines of Japan. President Takagi of our school, visited him in Kobe early in the summer of 1916 and presented to him our plans for expansion. He readily agreed to give a new college building, which it was then thought would cost about $40,000. Later plans have increased the estimate, so that now it is evident that the building which Mr. Katsuta wishes to be the most complete of its kind, will constitute a gift of nearly $100,000. It is the largest gift of its kind ever made by a mission-school graduate in Japan. Mr. Katsuta's life is upright and he is being held up as a wholesome example to the youth of Japan. He has also given $5,000 for the erection of a residence for President Takagi on the school grounds. While this is the most conspicuous gift our school has ever received from alumni, our friends are showing their loyalty in a remarkable degree. Scores of pledges have been made—about $20,000 so far has been promised. One of the greatest banks in Tokyo has given $2,500, the first gift it has ever made to a mission school. Several of its employees are graduates of our school and have so commanded the respect and confidence of the bank that our school itself is being rewarded. Friends in America are joining heartily in the expansion plan. Bishop Lewis and Dean Berry obtained a special gift of $7,000 for a new theological dormitory. The Board of Foreign Missions tentatively agreed to support the plan to the extent of $30,000, and of this amount, through the aid of the Board, Bishop Welch and other friends, more than half has already been pledged. All these gifts will permit of the early erection of several dormitories, and within a few months our school will have seen its greatest physical developments during its thirty-five years of history.

Courses

The courses in the college and evangelical departments have been improved during the year. At the beginning of the school year in April the theological course was changed to three years with the requirement that candidates for admission must be graduates of the arts course of our college or of a school
of equal grade; this makes our regular theological school a post-graduate department. There is also a special theological course for students not able to meet the regular requirements. In the college two new courses were started at the same time. The arts course is one of general culture modeled after a classical course in an American college. A collegiate business course was also started. Business schools in Japan are generally successful, and we think that the best Christian contribution we can make to the business life of Japan is to gradually permeate this department with the Christian ideals of the school of which it is a part.

Faculties

Doctor Obata of the theological faculty after representing Japan Methodism as fraternal delegate at Saratoga, remained in America for further study. His place is being temporarily filled by Mr. S. Oshima, who has taken post-graduate work at both Yale and Harvard. Two strong men have been added as regular teachers in the college. One, S. Yamada, graduated at De Pauw and at Clark University; the other, M. Toyoda; graduated this year from the Imperial University in Tokyo. Both are fine young Christian scholars. Several special lecturers of the highest grade have been engaged to keep our scholastic standards high.

Students

There are more than 700 students in our various departments, and we are endeavoring to give them the best possible education and the foundations of a Christian character. The religious work in the school is our constant care. Daily chapel exercises, the Bible taught in every class as a text book, the college church volunteers Bible classes and personal work are made the means by which all of these young men are brought under Christian influence, and many of them give themselves personally to Christ. Seven missionaries of our Board are engaged in this work. We feel that the school has never done better work than now, and the promise for the future was never more bright.

Methodist Publishing House, Tokyo

The past two years may be called an era of comparative prosperity in the history of the publishing house. While the year 1915 was not a year of great prosperity in Japan, yet the business of the publishing house kept up well, and its reorganization by Mr. C. W. Iglehart, manager at that time, enables it to furnish a good business record for the year. 1916 has been a year of renewed prosperity in sections where war supplies are produced, though not in the ordinary business channels throughout the empire of Japan; however, the publishing house has experienced a steady growth. Much of the credit, for this, is due to the efficient services of the present manager, Mr. G. A. Holliday. Mr. Iglehart returned to America on furlough in April, 1916, and Mr. Holliday was sent out to join our mission and to take up this definite work. His legal and business experience is an important asset in the handling of the business. His appointment by the Board to this work indicates their confidence in the future of the publishing house.

A year ago negotiations were under way with the Board of Missions of the Methodist Church of Canada and the Methodist Episcopal Church, South, look-
ing toward union in the publishing house, but because of present war conditions, the other Boards were not ready at that time to undertake additional financial responsibilities. The record of this year justified the confidence of the Board that the business is on a sound footing, and that through it, we can meet our obligation to aid in giving Japan the Christian literature which she must have.

The sales of the year show an increase of about twenty-five per cent over those of the previous year, and it is safe to say that the business was never in such a satisfactory condition as now. A considerable sum has been paid back upon old loans. There is no other missionary publishing house and book store in Japan. We believe that even if the publishing house were a heavy burden upon us it is still a needed missionary agency. It is doubly gratifying to know that while the Board is carrying the interest on former indebtedness, the business itself is more than holding its own.

The house at present is more a distributing than publishing agency. The Christian Literature Society of Japan is producing much-needed literature, but of course, cannot nearly cover the field.

Sunday school literature in Japan is about to receive better consideration. Most of the Christian missions and churches are now united in the formation of a committee to prepare an eleven-year series of the best possible graded literature, and our publishing house is to carry out its publication and distribution.

**YOKOHAMA DISTRICT**

Yokohama

Yokohama (population, 394,000) is the most important seaport of Japan. It is situated on Mississippi Bay, an arm of the large Tokyo Bay about 17 miles from Tokyo.

Yokohama is in the Kanagawa District. Kanagawa Ken is one of the very important provinces of the empire, being the gateway to the capital, and having constant contact with foreigners and with commerce from abroad. Its area is 927 square miles, and its population 1,145,100, or 1,235 to the square mile.

Methodist Episcopal mission work was begun in 1872. Other mission boards at work here are the American Baptist Foreign Mission Society, the Hephzibah Faith Mission, the Methodist Protestant Church, the American Presbyterian Church (Northern), the Reformed Church in America, the Women's Union Missionary Society of America, the Apostolic Faith Movement, and the Society for the Propagation of the Gospel.

**Missionaries:** Rev. G. F. Draper and Mrs. Draper, Rev. Herbert W. Schwartz, M.D. (serving as agent for American Bible Society), and Mrs. Schwartz. W. F. M. S.: Misses Georgiana Baucus, Emma E. Dickinson, Edna M. Lee, Anna B. Slate (on furlough), and Rebecca Watson.

**Institution:** W. F. M. S.: Higgins Memorial Home and Bible Training School, seven kindergartens and day schools.

H. Hirata, Superintendent

**GIDEON F. DRAPER, Missionary-in-charge**

No report.

**NAGOYA DISTRICT**

Nagoya

Nagoya City (population, 470,000) is located in what is called the Aichi District, composed of the Aichi Ken and the Gifu Ken. Aichi Ken, area 1,863 square miles, population 2,035,616, or 1,093 to the square mile. Gifu Ken, area 3,998 square miles, population 1,092,274, or 266 to the square mile.

Methodist Episcopal work began in this city in 1877, the first Christian work established in this place. Nagoya is located in a rich valley between Tokyo and Kobe, 235 miles from the former, and 150 miles from the latter city. The two provinces of Aichi and Gifu form a great rich basin, shut in by mountains on three
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sides, and the sea on the fourth, and of this basin Nagoya is the geographical, the commercial, the industrial, the educational and religious center. Other mission Boards at work here are the Southern Presbyterian, the Lutheran, the Methodist Protestant, the Missionary Society of the Church of England, Canada, the Evangelical Association, and the Baptist; the Universalist, and the United Brethren are represented by native workers.


S. Sugihara, Superintendent

David S. Spencer, Missionary-in-charge

The Japan Methodist Church has a strong self-supporting church in Nagoya, and does not really need the work of the missionary in order to carry on its activities. But it is not reaching out to the unevangelized as a church should do, and all about it in the city, and in the surrounding country are tens of thousands of people who have never had one fair chance to hear the message of salvation. I have therefore felt it my duty, in the interests of this church, of the mission and of the Kingdom, to extend the work to the unsaved about us.

In keeping with this idea, I have pushed our mission evangelism among the outsiders, and have had some good results. We have now in the city three chapels, six Sunday schools, a kindergarten, a teacher-training class, three Bible classes, besides occasional classes for study of English, and women's meetings. The Bible classes are mostly among high school men. Workers' meetings are held for prayer and study of the work. Visiting goes on all the time, as much as possible from house to house. Tracts are distributed, scriptures sold, reading of good books encouraged through our library, and a system of index cards helps to keep the follow-up work in hand. Emphasis is placed on spirituality, social service, and self-support.

At Anjo, twenty miles to the southeast of Nagoya, we have a chapel with weekly preaching, Sunday school, and Bible class. This is a growing town, a new development, with a silk factory, agricultural school, and a promising outlook. Forty inquirers have been enrolled, and among the seekers are some of the teachers in the agricultural school.

We have opened a chapel recently at Gifu, twenty miles northwest of Nagoya, a city of 50,000 people, and capital of the province, where we had work some time ago, but abandoned it because of lack of funds. This city is strategic, is growing rapidly, and must be held. The work is undertaken by the mission at the urgent request of the Japan Methodist Church. Here we have preaching, a Sunday school, and Bible class, the latter among students of the commercial college and normal school located here. Several Christians of our church have recently moved in. Nine miles further is the city of Ogaki, in which we also have members residing, holding good positions, and this city can be worked from Gifu for the present.

We now have in total five chapels, eight Sunday schools, five Bible classes, a kindergarten, a teacher-training class—all meeting at least once a week; women's meetings and other classes meeting less often. I teach in the government college here, and also in the agricultural school at Anjo in order to get in touch with the young men, and to help support the evangelistic workers. All this is new work, additional to what was being done when we came here. Ninety inquirers are being looked after, and special evangelistic services continuing a month...
have just been held with good results. Some won by this work have been
baptized in the Central church, and more will follow.

Mrs. Spencer assists in the Bible classes, plays organ at other services,
holds Women's meetings, and superintends the kindergarten. Through the latter
we are reaching families of good standing.

Rev. S. Sugihara, district superintendent and pastor Central Church is a
sympathetic and helpful co-worker. He is bringing the Central Church back
to a spiritual tone and interest.

NORTH KYUSHU DISTRICT

The North Kyushu District includes the following provinces on the great
southern island of Kyushu: Nagasaki Ken, area 1,404 square miles, population
1,082,677, or 771 to the square mile; and Fukuoka Ken, area 1,207 square miles,
population 1,817,301, or 401 to the square mile.

Nagasaki

Nagasaki (population, 176,000) is the seventh city of Japan in size and third
in the importance of the foreign settlement. It lies on a deep and beautiful bay
at the western end of the island of Kyushu. It is known for its large shipbuilding
trade, for its coal mining, and for the manufacture of the renowned Arita por­
celain. From the Christian standpoint Nagasaki is the most interesting city, histo­
rically, in the empire. It was at one time, over three hundred years ago, a thor­
oughly Christian city. Afterward it became the scene of the most terrific persecu­
tions; twenty-six priests, Japanese and foreign, were crucified in one day on the
hill where the Catholic Cathedral now stands. Within a few miles of Nagasaki are
the remains of the old castle where the Christian army made its last stand, and where
20,000 men, women, and children were put to the sword. When the first Protestant
missionaries came after Commodore Perry's visit they landed at Nagasaki.
Methodist Episcopal mission work was begun in 1873. Other Boards at work
here are the Church Missionary Society, the Reformed Church in America, and the
Southern Baptist Church.

Missionaries: Rev. Francis N. Scott and Mrs. Scott. W. F. M. S.: Misses
Adella M. Ashbaugh, Louise Bangs, Edith L. Ketchum (on furlough), Elizabeth
Russell, Bertha Starkey (on furlough), Lola M. Kidwell, Hettie A. Thomas, Margaret
Mathison and Marianna Young.


Fukuoka

The city of Fukuoka (population, 100,000) is the capital of Fukuoka Ken, in
the northern part of the island of Kyushu. It is rapidly becoming a great educa­
tional center, being the seat of one of the Imperial Medical Universities, and the
Third Imperial University, called the Kyushu Imperial University. Fukuoka is advanc­
ing at a great rate commercially, and is a most important city. It is of historic
interest to Christians, for the great Shinto shrine here is said to have been erected
in memory of a Christian Daimyo, or ruler.
Methodist Episcopal mission work was begun in Fukuoka in 1884. Other
missions at work are the Church Missionary Society, the Lutheran, the Reformed
Church in America, and the Southern Baptist.

Missionaries: Rev. J. Ira Jones and Mrs. Jones. W. F. M. S.: Miss Bessie
M. Lee.


K. UZAKI, Superintendent

F. N. SCOTT, Missionary-in-charge at Nagasaki
J. IRA JONES, Missionary-in-charge at Fukuoka

Nagasaki

There is no report of the evangelistic work from this section, but Mr. Scott
sends the following very informing report of the school work:

Chinzei Gakuin

Chinzei Gakuin founded in 1881 has just celebrated its thirty-fifth anni­
versary, in honor of which the alumni have started a memorial fund for the
expansion of the school, and the student body, at the same time in honor of
the coronation of the emperor, have contributed to the beginning of a library
for all the students.

The policy of the school is to have a Japanese president, and a mission
representative, who are coordinate in their administration of the school, the
missionary being the treasurer and mainly responsible for the finances. The
income from tuition and other fees is about $4,500 a year. The mission subsidy
amounts to $2,975. The school is not quite two thirds self-supporting.

The Board of Managers consists of three missionaries elected by the mis­sion,
and three Japanese elected by the Board of Managers. The personnel of
the present Board consists of F. N. Scott, chairman, K. Uzaki, J. C. Davison,
S. Toyama, Alumni Representative, and J. Akinaga. One missionary place is
now vacant.

Chinzei Gakuin is located on ground leased for 999 years by the Board of
Foreign Missions. For one tsubo (thirty-six square feet) a yearly rent of six
cents is paid. The school is still a mission institution, not having as yet been
turned over to the Japanese Methodist Church.

The present equipment of the school consists of one brick building fifty
by one hundred feet and two stories high; this was built five years ago at a
cost of $12,000. Besides this there is one old dormitory, capacity 100 students,
one chapel thirty-six by fifty-four feet, one small gymnasium utterly inadequate.
There are physical apparatus worth $1,200, all made in Japan, science apparatus
and specimens valued at $1,000, and chemistry apparatus and chemicals worth
$500.

The needs of the school are, first, a waiting room; our government recogni­
tion makes military drill obligatory, and in the very frequent wet weather, the
classes which are in the regular schedule, are greatly disorganized. The size
of the chapel (36 x 54 feet) as compared with the number of students (450)
is sufficient to state the case for a new chapel. An additional class room is
needed, two of our classes are being held in the old dormitory. Another need
is an athletic field. There is not one single spot on the whole compound that is
large enough for a tennis court. Our baseball team has good material, but no
place to practice. Only a few days ago they came home heart-broken over a
bad defeat. These defeats at games hurt the reputation of the school, because
the public thinks we cannot get good students.

The religious work of the school has been emphasized from the start. Our
methods are as follows:

1. Chapel Exercises. We lay great stress on this work, because the chapel
is the only place where we can assemble all the students every day. Thirty
minutes a day are given to the exercises, the program is planned a month in
advance, and every effort is made to have consecutive Bible teaching.

2. Christian Class Meetings. This is an adaptation of the Methodist class
meeting. Twice a month the Christians and the non-Christians are separated
at chapel time, and the Christians go into class meeting to be instructed by
Christian teachers. The students cultivate their own Christian life in these
classes, and pray for those who are not Christians. One great advantage of the
class meeting is that it gives the Christian an opportunity to show his colors.

3. Young Men's Christian Association. The school association manages its
own affairs, though the school president is president of the association. It
collects its own money, has its own social affairs, holds prayer meeting in the dormitory four nights in the week, one night being devoted to group Bible study.

4. Morning Watch Association. This is the only association of its kind that I have known. It was started by Mr. Heicher seven years ago, and at one time had as many as 200 members. Every new student receives a copy of the entire Bible, within which is placed a Morning Watch pledge card, which all students are encouraged to sign. A uniform schedule of scripture passages is prepared beforehand, and a printed copy is given to each student. Every Sunday morning a half hour is spent together keeping the watch. Practically every student who earnestly and prayerfully reads the Bible becomes a Christian.

5. The Bible in the Curriculum. The Bible is taught as such one hour every week, also there is an hour given to the study of ethics, or morals, as the Japanese call it, and every effort is made to interpret the subject with Christian ethics as a background.

We have not been hampered by the government in our religious work. At the end of a school year there are usually 200 Christians in the school. The school needs to be placed on a higher educational level, in order to attract a better class of students.

I teach English thirteen hours a week, and Bible two hours; Mrs. Scott is now teaching English eleven hours, temporarily, due to the removal of Mr. Wheeler to Tokyo. I am also mission treasurer, school treasurer, and general repairs man.

A few years ago we started what has proved to be the most important work ever done in connection with the evangelistic work of the school, that is the systematic visitation of the students at their homes and boarding places. Mrs. Scott and the wife of the former president, Mrs. Sasamori, make regular calls, especially on sick boys. Undreamed-of situations are brought to light, and otherwise unshakable prejudices are broken up. This work requires a knowledge of Japanese language and customs, and much tact.

The results of the year have been about as usual, seventy boys have been baptized, and of the graduating class of forty, thirty-one were baptized. The general religious tone of the school is good. But we need a chapel badly.

Fukuoka

The work in and about Fukuoka is reported by the missionary-in-charge, Rev. J. Ira Jones, as follows:

A Growing City

Fukuoka is the second largest city on the Island of Kyushu, and has a population of about 100,000. It is a progressive city and is fast becoming the metropolis of this section of Japan. It is situated in the heart of Japan's great coal mining industry. There are three such mines being operated just outside the city limits, and these are a source of great wealth to the city.

Within the last two years a splendid modern capitol building has been erected at a cost of $500,000, and many other modern structures like the Mitsui bank and life insurance buildings have been built. The city has just completed an elegant three-story building of pressed brick and concrete, of the most modern design, to be used as an industrial exhibit gallery for the products of the Ken. Ground is now being broken for a library. These are only a few of the many
indications of progress, and serve to emphasize the need of the expansion of our Christian forces in this growing center.

A Strong Church

The Fukuoka Methodist Church is a strong self-supporting church with a membership of over 125. It raises a budget of over 1,000 Yen a year, and pays all its bills in advance. Last year we felt that the time had come for the missionary to sever his connection with the work of the native church, and launch into new work, so we rented a suitable place in Hakata and began work last April. Hakata is really only the business section of Fukuoka. The merchant classes are the hardest to reach in all Japan, for the reason that this part of the city has been neglected through all these years. Although one half the population of the city is on that side of the river, only two churches are making any effort to help the people. The field is hard, and the work is very young, but we are hopeful over the situation. Regular public preaching services are held twice a week at night, and on Sunday morning. There is also an inquirers' meeting held weekly. About twenty attend this meeting, and all the public services are well attended, as many as fifty being present. Bible classes, with thirty young men in attendance are held, and are taught by both Mr. and Mrs. Spencer. The teaching is done partly in English, because this attracts the young men, and several have become earnest inquirers, and there have been five baptisms. We need a suitable building in which to carry on this really very important work.

The Ford Car as an Assistant

Work was begun among the villages in the immediate vicinity five years ago, and was the first work we attempted after learning the language. We began this work because we felt that the need of present-day Japan was for village evangelistic work, rather than institutional or city work, and also because country work is relatively less expensive, and our funds were woefully inadequate. There are four counties which lay adjacent to the city, and which have a population of over 250,000, more than double that of the city itself, and in which not a single Christian was making any effort to reach the people. A chain of villages was opened up touching the central points of each of the three counties, but it was not until two years ago that funds permitted us to really undertake intensive work, and even now we have been able to make but a beginning. At Shusenji, a small village, but central to all the county of Itoshima with its 62,000 people, we have a well-organized church with a membership of thirty. These people contributed thirty Yen toward the support of the work this year. We have a list of inquirers exceeding our total membership. Mr. and Mrs. Kubo are working among these people. From this center we are visiting seven other towns touching almost every part of the county, and the work is taking root in each place. It goes without saying that our Ford car has gone a long way toward making possible this country work; we traveled 1,500 miles last year among these villages.

SOUTH KYUSHU DISTRICT

The South Kyushu District of the West Japan Conference comprises seven Quarterly Conferences, including three large cities, several towns of considerable size, and a number of outlying villages in the country districts. Among these are two appointments under the direct supervision and support of our mission and known as extension work in cooperation with the Japan Methodist Church. All the cities and large towns lie on the line of the railway through a stretch of two hundred
miles, while the country appointments are from two to twenty miles off the line. At each of the three cities—Kagoshima, Kumamoto, and Kurume—is located a division of the Imperial Army, Kurume being the point at which the bulk of the German prisoners from Tsingtau have been concentrated. They are well cared for, even to the supply, without charge, of Christmas trees sent a thousand miles by the Young Men's Christian Association of Japan.

This district is composed of two provinces, the Kumamoto Ken with an area of 2,774 square miles, and a population of 1,278,700, or 461 to the square mile; and the Kagoshima Ken, area 3,587 square miles and population 1,397,387, or 389 to the square mile.

Kumamoto

Kumamoto (population, 61,233) is in the province of Higo, near the western coast of the island of Kyushu.

Methodist Episcopal mission work was begun in 1883. Other Mission Boards at work here are the Church Missionary Society, the Evangelical Lutheran Church in the South, and the Southern Baptists.

Missionaries:

Kagoshima

Kagoshima (population, 68,000) is located on Kagoshima Bay, at the southern end of the island of Kyushu, the southernmost of the four main islands of Japan. This region is said to be the rainiest part of the empire. Historically Kagoshima is of great importance, as it was the home of the great Satsuma clan. Now it is a great educational center with two middle schools, one high school, and the Imperial School of Forestry and Agriculture. Buddhist temples are scarce because of the fact that when the Japanese Napoleon, Hideyoshi, invaded Satsuma he was guided through almost inaccessible mountain passes by Buddhist priests, since which time the Satsuma people have been bitterly opposed to Buddhism. The Satsuma spirit has done as much for Japan as the spirit of New England has done for America.

Methodist Episcopal mission work was begun in 1879. The Church Missionary Society, the Southern Baptists, and the Reformed Church of America are at work here.


J. C. Davison, Missionary-in-charge at Kumamoto
E. R. Bull, Missionary-in-charge at Kagoshima

General Progress

The main features of the work on this district have undergone no change during the last year. The special evangelistic meetings were well attended giving the non-church going public a clearer idea of our aims and methods, though actual additions to our membership have been very few. Special efforts of a similar nature, but on a less extended scale are planned for the immediate future with emphasis on the question of encouraging self-support.

The new home for the Woman's Foreign Missionary Society ladies in Kumamoto was occupied in June and that at Kagoshima is now almost completed. Both are exceedingly well done in workmanship, and adapted to the end designed. In September, Miss Carrie S. Peckham, who had spent the first part of the year in language study in Tokyo, joined Miss Poole at Kumamoto where the door is wide open for a great work. There is steady increase in attendance upon the church services in the cities and street-preaching in the city of Kumamoto, carried on by the united efforts of the several churches has been a marked success during the fall months.

Our Field

The effect of the war on conditions of life on this district is seen chiefly in a slight advance in the price of goods imported from foreign countries. The Church Missionary Society is the only Protestant European society at work in
this territory, all the others are American and all work in cordial relationship with each other. There is no interdenominational work done in this territory.

In addition to the admirable system of government schools of all grades, there is but one mission school for boys within the bounds of the district. This school is carried on by the Evangelical Lutheran Church of America, and has an enrollment of 450 students. Students from the government schools are free to attend Christian services, but attendance on the part of students from the higher schools for girls is much more restricted, even forbidden in certain instances. The teachers, among whom are a number of Christians, and who generally reside outside the schools, are at liberty to come, yet they are frequently required to attend special functions appointed for Sunday, thus necessitating their absence from church and Sunday school.

A Work Among Lepers

A leper hospital of sixty or more inmates in the city of Kumamoto is worthy of note. This institution is under the direct superintendence of Miss H. Riddell, an English lady, and is supported by special gifts from England and the United States with very liberal help from wealthy Japanese. A gift of 6,000 yen from the Empress of Japan has quite recently been announced. The majority of the inmates of this hospital have been baptized, and are under the care of a regular Japanese pastor of the English church. This institution is not a part of the regular mission work of the Christian Mission Society, but has an advisory committee of English and American business men interested in the good cause. There is a larger leper hospital a few miles from the city under the direct control of the Japanese government, but in which no Christian work is done. A third hospital of this kind is maintained by the Roman Catholic mission for very indigent lepers who are under the care of some seven or eight Canadian Sisters of Charity, who report regularly to the priest in charge of the work of the said church in the city.

A free dispensary for the very poor of Kumamoto is maintained by the Protestant native churches of the city in which Christian physicians give their services gratis, mostly at night.

The Japan Methodist Church

The Methodist Church in Japan being independent is self-directing, and vitally concerned in the question of self-support. The special call made at our last Annual Conference to supplement the salaries of the preachers made necessary by the cut in the appropriations from the Boards of the sustaining missions, plus a deficit carried over from last year, has added about eighty per cent to their administrative expenses—not counting their regular pastoral support and incidental expenses. This is a burden which many of the churches are finding it difficult to bear though all on this district except two are so far succeeding, and these will in some measure be able to respond to the call. Each year, however, finds new additions to the number of churches reaching the full limit of self-support.

Work in Kagoshima—Reported by Mr. Bull

Just about the time that Christopher Columbus was born in Genoa, Italy, Francis Xavier stood on the streets of Kagoshima and preached the first Christian sermon ever heard in all Japan. Then followed two hundred years of
enforced absence on the part of all Christians; but at the end of this period of years God gave Japan a second chance, and as the result there are today in Kagoshima 730 Protestant Christians. Notwithstanding work done by former pastors and missionaries there are in this country thirty-eight towns each having over 10,000 population where no missionary work has as yet been done.

Since our arrival here in 1914, we have been engaged in teaching in government schools, using the proceeds in evangelistic work. We gave this work up in March of this year, and called Enomoto Taiji, a fine young graduate of our Kobe Theological School, as native assistant. He is a great help to us, and together we have conducted weekly meetings at our home, besides carrying on the country work.

Bible classes have been held among the students of the normal school, the boys' higher school, and the imperial school of forestry and agriculture. I have been teaching English to the members of Baron Shimadzu's family, while Mrs. Bull has held weekly gospel singing classes for the students attending the school of the Baroness. Other classes have been held in our home. Mrs. Bull is assisted in her work by Miss Nakayama, a Bible woman. A second native evangelist is with us now, and has charge of the new preaching place just opened in Kagoshima. This man has had ten years of successful work in Hawaii, and is especially fitted for personal work. A night school will be opened here very shortly.

Mr. Enomoto and myself are now opening up country work in the towns of Oguchi, Miyanojo, Kurino, and other places. Mr. Akiyama, of Tokyo, came to us for a month of special work to help us establish this new work.

Dr. Marcus D. Buell, of Boston, spent a Sunday in our Kagoshima church where he preached to a church filled with students and earnest believers. This native band, dating from the day of Francis Xavier, is as loyal to Christ as Saigo Takamori was to his imperial master.

**NAUTO (LOO CHOO) DISTRICT**

Nauto District has an area of 934 square miles, and a population of 531,200, or 569 to the square mile.

Naha (population, 47,000) is the principal city of Okinawa, one of the islands of the Loo Choo (Liuchiu) group, and is half way between Kyushu and Formosa.

Methodist Episcopal mission work was begun in 1892.

S. KIHARA, Superintendent

EARL R. BULL, Missionary-in-charge

On October 19, 1916, a native assistant and myself took ship to Loo Choo. We were equipped with a borrowed stereopticon lantern and slides, and on the evening of our arrival we presented the history of the life of Christ, at Naha. We spoke there two nights. From Naha we went to Shuri, where we talked to the girls of the higher school, spoke in the church at Shuri, and held meetings in the middle school and the common schools. Leaving Shuri we spent three nights in the Yontanzan and Katena section. Then we journeyed twenty miles across the island to Kuba, where we held a wonderful meeting. Here we found 100 Christians who had been listening to the gospel since last July, a very short time, and who requested baptism. The following night we were at Awase where 2,000 listened with rapt attention. Later the mayor of the village with a few
of the officials, gathered forty other officials in the club-house and requested a second meeting. Mr. Enomoto and I explained more fully the meaning of Christianity, and at ten-thirty in the evening the meeting came to a close, with the request that we open up Christian work in Awase. The leaders offered us the use of the club-house for all our services.

Retracing our steps we stopped at Yonabaru, and Shashiki; later we spoke at the Naha and Ogoro common schools, the Baptist church, and at the opening of our second small preaching place in Tomari. A series of meetings extending over a period of twenty-two days, closed with a number of services for the believers at Naha.

These three weeks spent in Loo Choo were full to overflowing, for we spoke every day but one. The audiences averaged five hundred, while at Awase 2,000 heard the story. Only twice was the life of Christ objected to as a topic, and the temperance talk was not objected to at all.

Now that 11,000 Loo Choo people have heard the gospel through the agency of a borrowed stereopticon outfit, we hope that some friend in America will send us an outfit, electrically equipped, that we may continue our work in these places, for we must visit Loo Choo twice every year, and taking new material each trip will bring pleasure to the people and encouragement to our workers. Each time we visit these people we are asked to extend our stay among them, and we have seen with our own eyes how God is opening the field in Tomari, Kuba, and Awase, and it seems that we must occupy these places with native evangelists.

While in the islands we made hundreds of new student friends, and were constantly renewing old acquaintances. Speaking for twenty-four consecutive days is a new experience in my life, and the memory of it will long remain. The work started by Dr. Schwartz is growing, and if any missionary becomes discouraged, he will find a visit to Loo Choo a good spiritual tonic.

KOREA DISTRICT

This district constitutes a mission to all Japanese residing in Korea. Its work is under the general supervision of the West Japan Conference, as the Methodist Episcopal Church has supervision among the Koreans.

F. Herron Smith, Superintendent

Japan's Splendid Work in Korea

It is already more than six years since the Japanese added Korea to their island empire and rechristened her Chosen. As the years go by it is more and more evident that the Japanese were chosen by God to bring order out of chaos, and to give to the people of Chosen a stable government and education, and the advantages of civilization and material prosperity.

After a term of six and a half years as Governor-General, Count Terauchi has been recalled to Tokyo by His Majesty and made Prime Minister. By his strict, but impartial administration, his ability, fairness, uprightness, honesty, and kindness, General Terauchi has won the hearts of all, and on all sides regret is expressed that we must lose him. In his stead Count Hasegawa has been appointed Governor-General, and it is not believed that there will be any change in the progressive policy which has prevailed since the annexation. Visitors are amazed at the results already attained, at the splendid railroad which is being
rapidly extended, at the broad avenues of the cities, and the magnificent wagon roads already stretching well toward the far corners of the peninsula; at the banks, schools, offices, model farms, forestry, rich harvests, and the rapid increase in industry and manufactures of all kinds.

The Flood of Japanese Settlers

One of the chief features of Count Terauchi's policy is the effort to amalgamate and assimilate the Korean people. It is planned to make them a real part of the Japanese empire, and to give to them both the responsibilities and privileges of citizens. To this end many Japanese are being transplanted to Chosen, and it is just here that the crucial importance of our work is felt. Only one in several hundreds of those who come is a Christian, but the separation from ancestral shrines and loneliness of the new surroundings render them especially susceptible to Christian teaching. True it is that many of them bring their god-shelves with them, and Buddhist temples are being erected everywhere. This great flood of immigrants is more and more affecting the life of all Chosen and the growth and spirit of our church there. Seoul, the capital of Korea, we find is almost one third Japanese. The Japanese are taking over great additional sections of the city every year, and the Koreans, not able to pay the taxes or meet the competition, are retreating to the country. If we consider the twelve chief cities of the peninsula, we find that the Korean population is 344,219 to a Japanese population of 146,912. Even in the most remote sections there are Japanese post offices, Japanese officials, Japanese gendarmes, Japanese traders, and Japanese settlers.

If we expect to win and hold Korea for Christ, we must pay more attention to the work for the Japanese. At present we are the only Americans giving their time and strength to this great work. So far our earnest appeal for a Woman's Foreign Missionary Society worker has been without avail, but we are greatly encouraged at the action of the General Committee in granting $1,500 for the Seoul church, and at the kindness of Dr. North and the Board in sending us a liberal special grant and a generous share of undesignated special gifts.

A Great Year

The year's work under review is the most satisfactory of the three that we have spent here. At Conference we reported 167 baptisms which surpassed the record of any other district in the West Japan Conference, and was much better than last year's report when we barely crossed the 100 mark. The Seoul church building is nearing completion, and it gives us a feeling of inexpressible gratitude to stand in the open square around which are ranged the magnificent government buildings, the Chosen bank, the post office, the city office, and the police office, and to be able to point to the shapely tower of our new church, just far enough away from the car line to escape the noise, and to say that that is the Japan Methodist Church. One who had not visited our old bazaar-castle church could not rejoice with us properly. We hope to have the plant ready for dedication by the time Bishop Welch arrives, and we expect Bishops Harris and Hiraiwa to come with him for that happy occasion.

It was with "bokenteki shinko"—may we say adventurous faith—that we undertook the enterprise, but we believe it was God's will that he will help us finish it. The site alone cost $5,300, of which the members and their friends
had paid $2,800 with $2,500 still owing. The church and parsonage, with the furniture are to cost approximately $6,000. As resources we had $1,500 from the General Committee; $1,000 from Bishop Harris; $1,000 from friends of the writer; and a promise of $1,500 more from the Mission Board at the time of the Centennial campaign. That left $3,500, or Yen 7,000 for the little band of Christians to raise in addition to the $2,800 they had already given for land. Of this they have with great self-sacrifice already collected $2,685, and with the help of friends hope to secure the balance by the time of the dedication. At Conference we reported 208 members, of whom less than 150 can be counted as paying members really on the ground. We doubt if there is any church in any land in Methodism that has done more for itself.

The building is 42 x 60 feet in size, is of brick trimmed with stone, and besides the auditorium, gallery, a reception room and office, has a basement with a lecture room and a full complement of classrooms for the Sunday school and the night school.

The year under review has witnessed also the completion of a modest mission house for ourselves. The Korea mission most generously gave us the use of a corner of their compound free of charge, and the Board allowed us to borrow the capital with which to build, we paying the interest from the rent. No suitable house was available for rent, and this plan is much better than paying a high rent for a very unsatisfactory and unsanitary place. The location is also splendid, being in a good Japanese section. We have had as many as eighty people in one day within our doors, and hold regular meetings on Monday and Thursday nights for foreigners; Tuesday afternoons there is a cooking class which many high class ladies attend; Friday afternoons the ladies of the church meet; Saturday afternoons are given over to choir practice; and Saturday nights for Japanese young men.

Development of the District

In the property line we have made a great advance at Chinnampo, where we have been able to secure a lease on a former bank building that provides, in addition to a good auditorium, Sunday school rooms and a parsonage.

Two new pastors have been added during the year, one for Taikyu and the other for Hwangju. Taikyu is the most important city between Fusan and Seoul, and we have here a band of fourteen Methodists. Hwangju is a small town, but has a crude church building, a good lot and a congregation of more than twenty. The pastor visits regularly the town of Sharun, the largest station between Seoul and Pengyang. Since Conference we have opened work at Suwon, Kangwha Island, and Songjin, a pastor or the missionary visiting each place once a month.

With a total of twelve men working in more than thirty places we feel that at least a good beginning is being made in evangelizing the thousands of Japanese who are flocking here. There are a few other important cities that we occasionally visit, and scores of places where the gospel is not yet preached to the Japanese. On the new railroad line to Genzan not one meeting has yet been held in any one of the score or more of stations that have been opened, and are now easily accessible. Of the big Methodist centers for Korean work, Kongju, Yengbyen, and Wonju are still uncared for.

Our night school has been closed since April as we have no place to hold it
while we are building. During the year ending March 31st we enrolled 186 young men, and taught them English and Bible. One of the Korean Methodist Churches kindly loaned us their building on Sunday afternoons for our regular church service, and in spite of the change in the hour the attendance has kept up well. At our home we have taught the Bible or English to many who would not or could not come to our classes. Among our pupils are the Chief of Police, the Station Master, the Manager of the First Bank, the Principal of the Government Girls' School, the Governor's daughter, and several of the officials from the Government General Offices. Scarcely a day passes but that we are able to render some service to a Korean fellow-missionary by interpreting or translating or explaining Japanese customs and laws.

It is an unfailing source of joy to your missionary that during the past three years, almost times without number, he was able to assist that greatest of Korean missionaries, Dr. Horace G. Underwood. He was the founder of the Presbyterian work, and has but lately gone to join on the other side, the equally great founder of our Methodist work in Chosen, the Rev. H. G. Appenzeller.

In securing a standing and charter for the Union Christian College, in obtaining a favorable interpretation of the Religious Propagation Ordinance, and of the new Educational Ordinance, and in scores of less important matters we were privileged to aid him. All Chosen mourns his loss, for a truly great man has fallen. His last months of toil were spent in Tokyo trying to get a grasp of the Japanese language for himself, and his death was due at least partly to the exposures he there underwent. Inspired by his example, many are now desirous of learning Japanese, and we have this autumn opened a night class where we teach Japanese twice a week to foreigners. Twenty-nine have enrolled.
EUROPE

The work of the Methodist Episcopal Church in Europe falls into three principal areas: (1) that among the German and Scandinavian peoples; (2) that in Roman Catholic countries; and (3) that in Greek Catholic countries.

The Methodist Episcopal work in Germany grew out of the work among German people in the United States. In 1844 Rev. William Nast, founder of the German Methodist Church in the United States, under authorization of the Missionary Society visited Germany and inspected conditions with a view to the founding of a mission in response to a call from Germans who had been touched by the evangelical message in this country. The mission was begun by the Rev. Ludwig S. Jacoby, who arrived in Bremen in November, 1849. Out of this have grown the North and South Germany Conferences, and the Conferences in Switzerland and Austria-Hungary.

The work was begun in Sweden by Rev. J. P. Larsson in 1853. The work in Norway was begun by Olaf D. Petersen in 1853, and in Denmark by Rev. C. Willerup in 1857.

The work in Italy was begun by Rev. Leroy M. Vernon in 1872. The work in France was begun by workers appointed by Bishop Burt from Switzerland, 1907, Rev. Ernest W. Bysshe, superintendent, assuming charge of the work in 1908.

The work in Bulgaria was begun in 1857, and in Finland by local preachers from Sweden in 1853. The work in Russia was begun at Petrograd by Rev. George A. Simons in 1907.
The work of the Methodist Episcopal Church was begun in Germany by the Rev. Ludwig S. Jacoby, who arrived in Bremen November 7, 1849. The first annual meeting of the Germany Mission was held in Bremen in March, 1852. In 1856 the Germany Mission Conference was organized, which soon became the Germany and Switzerland Conference. In 1872 this in turn became the Germany Annual Conference, and included the work of the Methodist Episcopal Church in Switzerland and France. The churches in Switzerland and France were separated from this Conference in 1886. In June, 1893, the Germany Conference was divided, the North Germany Conference being one of the resultant divisions. There are now four districts—Berlin, Bremen, Dresden, and Leipzig.

C. H. Burkhardt, Treasurer

No report.

The South Germany Conference was established as a result of the division of the Germany Conference in June, 1893. This Conference was composed of the Frankfurt, Karlsruhe, and Stuttgart Districts. In 1898 the Heilbronn District was formed.

No report.

The work of the Methodist Episcopal Church was begun in Switzerland by two preachers of the German Conference in 1856. Two years later the work was organized into a presiding elder's district, continuing as part of the Germany and Switzerland Mission Conference, and later of the Germany Annual Conference, until June, 1886, when the Switzerland Conference was organized.

Reported by R. Ernst Grob, Treasurer

The War and National Life

The dove of peace whose wings we have so longed to hear has not yet settled down amongst our disunited brothers. Still wages the unhappy world's war in undiminished fury and throws its dark shadows also on our little country that, like an island of refuge, raised itself uninjured above the blood-stream of the nations. Trade and industry with the exception of those branches which profit by the war, are at a standstill.

The watch-industry has never reached such a general low state. Yet signs are increasing to show that the crisis has reached the zenith and that, although very slowly, we are approaching times more endurable. Among the small wage-earners the continual increase in the price of provisions is making itself remarkably felt.

Religious and church life has not attained the desired results. The Scripture says: "My spirit shall not always strive with man" and it still retains its significance. In general a greater earnestness is not to be perceived. The people are living each day like the birds under heaven—without care and forget in the
sweet intoxication of their passions and pleasures the fearfully serious time in which we are living. The common apprehension of life that rules the present with its unwholesome results weighs also on the Christian life and the small circles of believers and threatens to bring about a dampening of religious ideals and a weakening of Christian life. That is why the searching of the human soul after the living God is not greater than before the war and thus indifference, indolence and carelessness have not disappeared from the Christian centers. In this respect everything remains as it was before the war. Now we are at the end of the second year of war and drawing a line under the sum we try hurriedly to account for the work of our church in Switzerland.

War and the Church

It is evident that the war, the horrors of which no human pen is able to describe, adequately, has also affected the social and church life of our members. We have quite a number of members who, being foreigners, are fighting on the front, Methodists against Methodists! Some of them have been killed, others are interned, wounded or prisoners. Others are daily expected to be called to the colors by their governments. Many of our members are without work and suffer much from the uncertainty of financial affairs. The number of the needy and poor is daily increasing. The expenses of living have made this year very troublesome for many of our members who as a rule, do not belong to the upper ten thousand. Our church has done her very best to meet the most urgent needs, and members have gladly contributed toward the War Relief Fund.

District and Pastoral Charges

Two superintendents completed their terms of service last year and Bishop Nuelsen appointed in their stead, the Rev. G. A. Marquardt to the East District and the Rev. J. G. Spoerri to the West District. These districts combined have forty-seven charges with 255 preaching places. Five preachers on probation and fifty-nine in full connection, twenty-four local preachers, 135 exhorters, and 9,519 members in full connection, constitute our working staff and church membership. The relative small gain over last year of thirty-six probationers and forty-one members, stands in no comparison with the faithful toil of our pastors. It is not easy to persuade the people to unite with the church, many even when converted cling to the Established Church since it enjoys privileges and rights which the Free Churches do not. As a result we have many friends who attend our services, but who will not join our church.

Sunday Schools

We have a splendid Sunday school work in Switzerland. There are 258 Sunday schools with 1,447 officers and teachers, and 24,529 scholars, which is a gain of 528 over last year. On the West District the number of scholars within the last six years has increased by 2,135. Five new schools have been opened during the year and many poor schools have been supplied with literature and lesson helps.

Book Concern

The Book Concern continues to be an important factor in the propagation of good literature. It issues five periodicals with a total of 50,941 copies, and the
net gains for the year are not far below those of normal years. On account of the high prices for raw materials we have been compelled to reduce the size of our periodicals.

Temperance and Deaconess Work

More and more the significance of social problems and their solution from the Christian viewpoint is being appreciated. We now have fifty temperance chapters with 1,673 members, and one junior league with sixty-three chapters and 2,731 members. Ten new societies have been organized this year.

The deaconess institution with the mother house at Zurich, maintains branches at Lausanne, Geneva, Berne, Lucerne, and St. Gall. At Spiez, in the Bernese Oberland, a beautiful estate has been purchased as a residence for the deaconesses.

Self Support

The increase in self-support over last year owing to hard times and high prices of food, has been small. Still our people have given as liberally as possible and cheerfully. There are deficiencies in the receipts for running expenses, hall rents, and interest on debts, but the amount given for pastoral support exceeds that of last year, and the gain in benevolent collections is francs 18,932.

Property

The total value of our church property is francs 6,513,623. We own eighty-five church buildings and thirty-two houses. Our debt of francs 3,129,936, has during the year been reduced by francs 38,823.

AUSTRIA-HUNGARY MISSION CONFERENCE

The Austria-Hungary Mission Conference includes the work of the Methodist Episcopal Church in that dual monarchy. This work was started as part of the North Germany Conference, rose to the dignity of a district in that Conference in 1908, and May 4, 1911, was organized as the Austria-Hungary Mission Conference.

F. H. O. MELE, Superintendent

No report.

DENMARK CONFERENCE

The Denmark Mission was commenced by the Rev. C. Willerup, a Dane, who had been preaching in Norway, and was sent from there to Denmark in 1857. The Denmark Mission was first denominated a Mission Conference in the Discipline of 1900. In 1911 it became an Annual Conference.

COPENHAGEN DISTRICT

ANTON BAST, Superintendent

The Rev. Anton Bast, superintendent of the Central Mission, Copenhagen, writing on the steamer on his return from America to Copenhagen says: The
past year was the best mission year we have had in Denmark, and the last
Conference held in Jerusalem Church in Copenhagen under the presidency of
Bishop Nuelsen was an occasion of wonderful uplift. Crowds attended the
sessions taxing the capacity of the church at all the services, though it will
accommodate 1,500 people. The heavenly fire descended and the Conference
began a revival, a number of souls being saved during its sessions.

The Bishop was in full vigor, and with the superintendents took up new
lines and plans for the work. Increases were reported both in members and the
amounts contributed for self-support and other regular causes.

The Methodist Episcopal Church in Denmark places a strong emphasis
upon city mission work, centering its activity in the Central Mission in
Copenhagen. During the past year the Jerusalem Church was organized and the
rebuilt structure stands on the site of the old building destroyed by fire in
solid and beautiful appearance. The church has purchased three large buildings
adjoining the old property for mission, mercy, and rescue work. These build­
ings face two streets and constitute an impressive headquarters for church
activity.

The Central Mission now includes twenty-eight different institutions. The
income last year amounted to 225,000 crowns. As an instance of what the mis­
mission is doing on a large scale, I would mention that last Christmas 35,000 hungry
people were helped by the mission.

City Mission work of the same kind is now organized in Aarheis and Odense
in Denmark. At Aarheis a large Deaconess Home is being built and the
church has secured a valuable property for city mission work.

**SWEDEN CONFERENCE**

The work of the Methodist Episcopal Church was begun in Sweden by J. P.
Larsson, who was converted in New York city, and returned to Sweden in 1853.
The following year the Missionary Society of the Methodist Episcopal Church made
an appropriation toward his support. The Mission was organized
as an Annual Conference in August, 1876. There are now four districts, the Novoa, the Soddra,
the Vastra, and the Ostra.

No reports have come to us from the districts of the Swedish Conference,
but the following facts have been furnished us concerning the theological semi­
nary at Upsala, by its Rektor, Aug. Stromstedt.

**Swedish Theological Seminary, Upsala**

The school was founded for the purpose of preparing young men for the
ministry. There are five teachers and the student enrollment is sixteen young
men between the ages of eighteen and twenty-four. These students are in the
seminary grades as follows: First year five; second year six; third year five.
The school course is normally four years, but the need for preachers has been
so urgent that we released the fourth year class from school work and sent the
students into the direct work of the Conference. Aug. Stromstedt is principal
of the seminary.

Board of Trustees: G. Wagnsson, T. Arvidsson, K. Lundgren, K. E. Nors­
trom, Fr. Ahgren, Albin Janson, and K. A. Jansson.
Property valuation is $1,600. Total endowment is $15,000. Productive fund, $1,500 from the Board, and $1,720 from other sources. The title to the property is held by the school in behalf of the Board.

The influence of the school on the students and their influence in the community is very great. We are careful whom we admit into the school and in recommending candidates for the ministry. All the preachers in our Conference have passed through our school, which is true also of the Swedish preachers in Finland, while some of the Swedish preachers in America graduated from the Upsala school. Its influence can be estimated not only by the number of its graduates, but also by the degree to which Methodist ideas and Methodist spirit have gained ground in Sweden. The school stands in need of buildings and equipment adapted to the great work it is doing for Christianity in Sweden.

FLAND CONFERENCE

The Finland Conference includes all the work of the Methodist Episcopal Church for Finnish-speaking and Swedish-speaking people in the Grand Duchy of Finland. The population is 3,140,100, of whom eighty-six per cent are Finns, thirteen per cent Swedes, and the remaining one per cent largely Russians. The established religion is Lutheran. In 1891 the Methodist Episcopal Church was legally established in Finland, the Methodist Discipline being recognized in Finnish law.

The mission work in Finland was begun in 1866 by two young sailors, Wilhelm and Gustaf Barnlund, who had been converted in New York, joined the Methodist Episcopal Church there, and later returned to Kristinestad, their native city in Finland. The work thus begun was carried forward by local preachers from Sweden, principally through the heroic work of K. J. Lindborg, who established Methodist societies in various places. The work was under the Sweden Conference from 1883 to 1892, when the Finland and Saint Petersburg Mission was organized. This became the Finland and Saint Petersburg Mission Conference in 1904, and was divided in 1911, the Finland Conference and the Russia Mission being formed therefrom.

Institution: Helsingfors Methodist Theological Seminary.

George A. Simon, Superintendent

Note: As we go to press word comes to hand of the revolution in Russia and the establishment of a constitutional government under the Duma. This is regarded as one of the most significant and far reaching developments of the war. In view of the strict censorship it has not been possible to report on religious conditions in Russia or Finland, but the following interesting facts concerning our theological school have come to hand.

Methodist Theological Seminary at Helsingfors

This school was established in the city of Helsingfors, Finland in 1897. J. W. Haggman is principal, and the faculty consists of four men teachers. There are only four students at present in the school. The property is valued at $30,300—the grounds being worth $20,300, and the building $10,000. The income from sources other than the Board is $1,200. The amount of indebtedness is $18,000. The seminary building is also used for church services.

Board of Trustees: J. W. Haggman, K. F. Holmstram, Kl. Hamatainen, J. E. Ahlfors, and Miss Maiki Koohsnen.

The graduates from the seminary are scattered throughout Finland, many
Foreign Missions Report

are successful teachers, and prominent business men in the community. Some
are in Russia, and several are in the United States serving as teachers, or as
pastors in Finnish churches. Our mission field is very large and much of our
work is among the almost pagan Finn tribes beyond our borders.

Helsingfors is the capital city of Finland and land is expensive. We should
have an up-to-date building of brick, with an auditorium, Sunday school rooms,
class rooms, library, apartments for teachers and pastors, a deaconness study, and
dormitory for the students and assistants.

Norway Conference

The work of the Methodist Episcopal Church was begun in Norway by the
Rev. Olaf P. Petersen, who was converted in New York city and returned to his
native land, arriving in Fredrikstad in December, 1853. The first church was
organized in 1856 at Sarpsborg and in August, 1876, the Norway Mission was
organized as a Conference.

Our missionary field in Norway is 2,100 miles long, 180 miles at its broadest part,
and has a coast line of 14,000 miles. This field is divided into three districts—
the Northern, Trondhjem; the Western, Bergen; and the Eastern, Christiania.

No report.

Italy Conference

The Italy Conference includes the churches of the Methodist Episcopal Church
in Italy, and the churches for Italians in Switzerland.

Methodist Episcopal mission work was begun in 1871. The first annual meeting
of the Italy Mission was held in September, 1874. In March, 1881, the Italy Con­
ference was organized.

Missionaries: Rev. B. M. Tipple and Mrs. Tipple, Rev. Walling Clark and Mrs.
Clark, Rev. A. W. Greenman and Mrs. Greenman. W. F. M. S.: Misses M. Ellen
Vickery, Alice Llewellyn, Anna D. Porter

Italy Under War Conditions

Considering the intense strain under which the people are living and the
marked changes in the conditions of life and work of many due to this awful
conflict, the marvel is that our church work has suffered comparatively so little.
The patriotic and humanitarian sentiments which led Italy to take her place
with the Entente Allies and her confidence in the victorious outcome have enabled
the people to preserve their poise and to meet the changing conditions quietly
and courageously. Hence our religious activities have been well maintained, and
people have thrown themselves heartily into the various forms of relief work.
In hospital visitation and the distribution of the scripture* and religious liter­
ature they have been especially active and successful; and our “Evangelista” is
now probably the most widely circulated evangelical paper in Italy; its patriotic
and sympathetic note making it peculiarly popular among the soldiers.

With eight of our ministers under arms their work has of course had to

*Portions so generously provided by the American Bible Society.
be distributed among the remaining staff, so that from Sicily to Switzerland our preachers are taking on additional duties of preaching and visitation. In one case a pastor is caring for places which had formerly the services of three stationed ministers. The Sunday schools are the most serious sufferers—so many of the teachers being absent—the young men in the service and the young women burdened with extra labors.

Self-support and the benevolent collections have held up well, but in the absence of our regular Annual Conference session, and with so many pastors and official members under arms, it has not been possible to prepare regular statistical reports for this year. The best of all is, however, the deepening religious tone of our people and their increasing reliance on prayer and their faith in God that He will cause right and justice to triumph. This and friendly and patriotic relations with so many new individuals and the general public are preparing a great field of opportunity for Methodism particularly, as well as for the other Evangelical churches of Italy in the immediate future.

**ROME DISTRICT**


_A. W. Greenman, Acting Superintendent, Via Firenze 38, Rome_

**The New Pastorate at Rome**

When Superintendent Tipple returned to America in August of 1915 for the New Collegio Campaign, Dr. Alfredo Taglialatela, so long the eloquent and beloved pastor of the Rome Italian Church, was away on sick leave and his pulpit temporarily supplied. Later, his physician ordering a longer rest, the acting superintendent in February requested Rev. Vittorio Bani, superintendent of the Milan District, a former pastor and fine preacher, to supply the pulpit. This, despite his district and family duties, he did at great inconvenience and sacrifice, but with fine success until October, when Dr. Taglialatela's health not improving, the latter resigned his pastorate. Then in view of the other demands upon Mr. Bani and the special needs of the church and congregation, Rev. Tito Signorelli was transferred from Savona and entered energetically upon his duties. The people are heartily cooperating with him, and we trust that this church is entering upon a new period of prosperity. The departure of Dr. and Mrs. Taglialatela was greatly regretted. He was given a nominal appointment at Modena, but they have gone to England hoping that a complete change may restore his health.

**Udine and Venice**

The other charges, Udine and Venice are in the war zone; but the pastors have bravely remained at their posts and are doing faithful work. In the former city Dr. Luigi Lala has distributed thousands of copies of the gospels and a great deal of religious literature among the soldiers, and at the same time carried into the people's homes and the hospitals a ministry of comfort and consolation. In Venice the remodeling of our Hyde Memorial Church is being pushed forward to completion, and it should be ready for the reopening next spring. During this long period of reconstruction our church there has been fortunate in having the use of the hall of the American Southern Baptist
Mission, courteously tendered us by their superintendent, Dr. Gill, and as their own pastor had been called to arms, our pastor, Ugo Bazoli, has ministered to the two congregations.

The Educational Work

The educational work which suffered somewhat at the outbreak of this great struggle has begun to recover, though the increased charges for board which become necessary, have prevented some parents from sending their sons as they desired. The college for boys, under Dr. Autelli, in Rome has opened so well that we have transferred some of the classrooms to the theological seminary apartment so as to make room for more boarders. The Venice Institute under Rev. Ugo Bazoli has done well, considering all the circumstances, but some parents, because of its proximity to the theater of war are shy about sending their boys there, so that the attendance is small this year. The theological seminary with its two active professors, Guglielmo Nesi and Felice Cacciapoti, both in the army, and two of its three students as well, has been obliged to suspend its work. The third student is at present helping as a supply in the Milan District.

FLORENCE DISTRICT

A. W. Greenman, Superintendent

Property Improvements

The formal reopening the Bologna Church in December, 1915, has given that congregation one of the most complete and convenient buildings in our work. The utilizing of the basement for the Sunday school and social activities—the first attempt, I think, of that kind in the country, will doubtless be followed elsewhere, and especially so in the larger cities where the increasing value of land precludes the purchase of extensive sites. But with the exception of Bologna, Florence, and Pisa the other charges of this district have only small rented halls, which give our work a temporary character before the public, and greatly embarrass its permanent development.

Ministering to War Conditions

The pastors of this district have been particularly active this year in the visitation of the hospitals and in all kinds of patriotic and helpful service for the soldiers and their families. Rev. Egisto Spini of Genoa makes the round of twenty hospitals each week while his church committee has gathered and distributed $2,000 worth of garments and supplies among the needy sufferers by the war. Rev. Daniele Contino at Sestri Ponente, as Vice President of the Citizens' Committee, has had the responsible direction of the distribution of thousands of dollars of supplies in that city; while Rev. Tito Signorelli at Savona has also had charge of much of the Citizens' Committee relief work there as also the special supervision of the soldiers' reading and rest rooms. At Pisa Dr. Antonio Beltrami spends a good part of every day writing the letters for and comforting the sick or convalescent soldiers, while his wife as a volunteer nurse gives her motherly care to one of the largest wards of sick soldiers. Rev. Alberto Burattini of Bologna uses for such work every moment he can spare from his regular pastoral labors. All these pastors conduct or supervise the distribu-
tion of the scriptures and religious literature amounting in the course of the year to thousands of copies, and in nearly every church there are committees which are directing or helping in this blessed work. From their experiences and the scores of affectionate testimonials from the recipients of these loving services and this seed-sowing, the final result cannot be other than the preparation of the way for Christ's entry into the hearts of multitudes.

**NAPLES DISTRICT**

C. M. Ferreri, Superintendent

**War Hits South Italy Hard**

The prolonging of the enormous and tragic war could not but have its influence felt in our Italian churches, and if the churches of the north, where the industrial activity, demanded by the war, continues to develop, have been greatly affected by it, much more are the effects felt among the churches of the south which are situated in a district almost exclusively agricultural. There being taken away from the tilling of the soil, the strong men already reduced in number to less than the need by the preceding period of immigration, it comes about that there is lacking a powerful co-efficient to their life and prosperity, so that one might say that the war is seen at the north and is felt at the south.

Thousands of young men of the southern provinces who were living abroad, many of whom had been converted to the gospel, it is true, have returned, but they are called to military service, and our churches have not received any advantage from their coming. But they will be certainly a blessing in the various regiments where they bear good witness of their faith.

**Need a Tie with the American Italian Church**

In this exceptional period, however, we have more than ever realized all the need of a more organic relation between the Methodist work in Italy, particularly in the south, and the Italian Methodist churches of America. Only an intimate and well organized understanding will permit us in the future to bring into contact with American Methodism the Italian immigrant current, which will, after the war, resume its course, and to receive, in our turn profit from the work of evangelization among the Italians of America, many of whom, after a time, return to their native land.

And much more is there felt today the need of a bond of union, now that the Italian Mission has been disbanded, and the possibility of putting ourselves in contact with the Italian Methodists of over the sea is therefore rendered more difficult for us.

**Effect on the Work of Pastors**

During this period of war, in the district of Naples we have lost wholly or in part the cooperation of five pastors, and the district superintendent himself is called to service in the Military Sanitary Department, although continuing to reside in Naples.

Despite all this, except the diminution of members because of the call to arms, in the proportion of twenty-five per cent of the whole number of the brethren and the losses by death at the front, which we have already been obliged to deplore, the life of our churches has gone forward as in the past, with the only
difference that the pastors who remained have been obliged to travel more to compensate the missing activity, because of absence, of their soldier colleagues. And this has not been altogether an evil since it has permitted us, through necessity, to experiment in the efficacy of a work, organized more rigorously on the basis of the circuit. The circuits most severely tried have been those of Ancona and Bari where the exodus of the brethren has been more perceptible than elsewhere.

In the Abruzzi

We have however had some places where the activity has been more intense and with greater results than in the past. For example, in the Abruzzi where the persecution of the clericals increases every day. At Altino the parish priest attempted to stir up the town to rebellion against our brethren, and to protect them we have been obliged to have recourse to the authorities. Now, to prevent the Catholics coming into relation with us, that parish priest has placed on the altar a great placard where he writes the names of those who have relations with the Protestants.

At Scicli the minister, also in military service, can visit that church only once a month, but those brethren, poor in material things, but rich in faith, have not given up one single service and, in turn, each leads the meeting; a church greatly persecuted and therefore strong and united.

Self Support

All the churches without exception, in this first year of war, have contributed in the same measure as in the preceding years, both for self-support and also for the various benevolent contributions. And this shows, not an unchanged economic situation, but rather an increased spirit of sacrifice. All the brethren who are under arms have maintained an active correspondence with their churches. This exceptional period has served to intensify the work among the children, and we have thus an excellent work among them in the Sunday schools, and new creches for the little ones have been opened in some of our churches.

The Naples Orphanage

The “Casa Materna” of Naples with its fifty little wards, continues its splendid work. Started some ten years ago with two little waifs by Riccardo Santi, our pastor there, and conducted by him up to the present in addition to his pastoral labors, it has grown to its present proportions without a penny from our regular appropriations. Its blessed ministry has created for it friends and provided its support; and its careful and courageous Board has closed this year’s accounts, as they somehow always do with every obligation met and cash on hand.

MILAN DISTRICT

VITTORIO BANI, Superintendent

The Deepening of the Effects of the War

The taking part in the war by our beloved Italy has naturally aggravated the already not easy conditions of our church. The religious and spiritual perturbation, the contribution that almost every family of our congregations has been obliged to give to the Fatherland in husbands and sons who have gone in
response to the call to arms, the consequent preoccupations because of the danger

to which they are exposed, the serious financial demands to which they become

subject; the work which the women were called upon to do in substitution for

the men who had left, all these conditions have rendered it difficult to maintain

our religious services, the real center of our religious life, where its light and

warmth are kindled. Add to this the departure of not a few pastors, called to

give service under arms; the difficulty of substituting for them, both for financial

reasons and also because of the lack of evangelists upon whom to call; all this

will indicate in some measure the difficulties our churches have been obliged to

meet. Nevertheless we can thank God and look toward the future with confi­

dence: Because to the moral depression of the first moments there has succeeded

a reviving of faith and brotherly love; and because, numerically, if our congrega­
tions have not been able to indicate progress, neither have they suffered loss.

It is difficult to give any statistics, since the war has occasioned numerous

removals of members and of entire families; a very large number of men are

under arms, not less than two hundred and twenty-five in my district alone,

and some of these have already paid with their lives their tribute to their native

land.

At Sondrio, in June, 1916, the pastor, Rev. G. B. Blasi, died, loved and

mourned not only by the brethren, but in general by all the citizens, because of

his simple life consecrated wholly to the service of God, and because of his

charity towards the poor. His family has moved to Rome, where the daughter,

Miss Alma Blasi, has been employed as teacher of French at Crandon Institute.

Because of existing conditions it has not been possible to provide a new pastor

and therefore I have entrusted the work of that large circuit to Mr. Rapi­
cavoli who visits them every two months and by means of letters keeps in con­
tinual relation with them.

The Church and Welfare Work for Soldiers

At Alessandria by the action of our pastor, Sig. Carrari, there has sprung

up a “Casa del Soldato,” in very flourishing condition, aided by the International

Young Men's Christian Association Committee of Geneva, which is to so large

an extent well-deserving of us. In our church and in the adjoining room for

Sunday school and social work, provided with tables, chairs, light, and all the

conveniences for letter-writing, about two hundred soldiers gather every day

and in that place of quiet write their letters. Every Sunday morning the church

is full of soldiers who reverently take part in the religious service and sing with

enthusiasm our hymns. Mr. Carrari is most active in the distribution to the

soldiers, in the city and at the gate of the barracks, of gospels and of

religious tracts, aided in this work by the oldest of his boys, and when the oppor­
tunity offers he does not fail to accompany the little gift with a word of explana­
tion and exhortation.

Double Work for a Theological Student

The church of Turin has made little progress. Its pastor, though in military

service, has not ceased to give the church his care as far as his duties as

soldier in the sanitary department permit. For some time I myself went

to hold the service on Sabbath, but, being afterwards called to the care of

the church at Rome, which was left without a pastor on account of the
illness of its pastor, I was obliged to entrust its care to a local preacher, Sig. Knur, who every Saturday evening goes there from Montaldo. At this latter place we have many in sympathy with us, and many members enrolled on trial, and have provided for them by sending Mr. Knur from the theological school, closed because both director and students were called for military service. He is beloved there for his activity, and the services are well attended. He is also of assistance to the day school, which is flourishing, and is serving to transform slowly the neighborhood in an evangelical sense.

Helpful Relations with the National Church of Switzerland

Two of our workers have been called to military service: Mr. E. Postpischl, pastor at Zurich, and the local preacher, G. Verdesi, of the church at Neuchatel. Their departure has produced a serious inconvenience, especially that of Mr. Postpischl who had the charge of an important congregation and a very flourishing Sunday school. And at this point I feel the necessity of expressing our gratitude to the Committee of Evangelization of the National Church of Canton Vaud, not only for having continued to pay the salaries of the two evangelists of Vevey and Renens, but also for having permitted us to make use of them for the churches of Zurich and of Lausanne, when these were left without their pastors. The esteemed committee has understood the enormous difficulties with which we struggle in order to maintain our work in Switzerland, and gives us tangible proof of its intelligent sympathy with its ever generous cooperation. The place left vacant by Mr. G. Verdesi is again supplied by Mr. B. Mastronardi, at present pastor of the National Church of Les Bayards.

We have still at present to provide in some more settled fashion for the congregation of Zurich, until the time when Mr. Postpischl shall be able to resume his work. In that church we have, if I mistake not, the most flourishing Sunday school of all our Italian work, about 250 pupils enrolled, with an average attendance of 160. And besides we are called to evangelize also in the surrounding territory where there are many Italians and where Swiss gentlemen are ready to aid us financially.

This is the hour of sacrifice and I am glad to affirm that our churches are supporting it with a true Christian spirit, and when this immense war, which is the havoc of lives, of goods, and of souls, shall be over, they will come out of this time of sacrifice not only purified, but also renewed in strength in their religious life.

FRANCE MISSION CONFERENCE

The France Mission Conference occupies that section of France lying between the Rhone River, the Mediterranean, and Italy. The centers of Methodism in this region are Marseille, Lyon, Toulon, Grenoble, Chambery, Trevoux, and Albertville, the first two of which rank next to Paris among the cities of France as to population.

France was approved as a mission field of the Methodist Episcopal Church by the General Missionary Committee in November, 1906. In the following May Bishop Burt appointed workers to begin mission work in the region, and in July, 1908, the organization of the mission was perfected at Lyon.
Bulgaria

Grenoble

Grenoble (population, 75,000) is a beautiful city in the Alps and the seat of a university whose courses attract more foreign students than any other French university outside of Paris, averaging over 1,000 a year. The large majority of these students come from Roman Catholic Europe.

Methodist Episcopal mission work was begun in the fall of 1907.

Missionaries: W. Bysshe and Mrs. Bysshe.

Institution: W. F. M. S.: Women Students' Hostel.

ERNEST W. BYSHE, Superintendent

No Report.

RUSSIA MISSION

Russia Mission includes all the work of the Methodist Episcopal Church in the Russian Empire, except the Finnish and Swedish work in Finland. Russia proper is larger than all the rest of Europe, having a territory 6,000 miles from east to west and 2,500 miles from north to south, with a cosmopolitan population of 173,959,000, among whom there are 113,355,000 Russians; 18,345,000 Turks and Tartars; 10,730,000 Poles; 7,788,000 Ugro-Finns, including Karelians and Esthonians; 6,750,000 Jews; 4,153,000 Lithuanians and Letts; 2,770,000 Germanic, including Swedes; 1,904,000 Cartwelians; 1,558,000 Caucasian tribes; 1,388,000 Armenians; 692,000 Mongolians; and 3,461,000 of other nationalities, of whom there are more than twenty-five in number. Religiously Russia's 173 millions are grouped approximately as follows: Greek Orthodox (Pravoslavyn) 120,970,000; Mohammedans, 18,742,000; Roman Catholics, 15,420,000; Protestants, 8,324,000; Jews, 6,750,000. Other Christians 1,661,000; other non-Christians 865,000! Among these various peoples there are perhaps fully 150,000,000 who have yet to hear their first Gospel sermon.

Petrograd

Petrograd (population 1,908,000) is the capital of Russia. The holding of regular meetings under the auspices of the Methodist Episcopal Church was begun in 1907.

Missionary: Rev. George A. Simons.

GEORGE A. SIMONS, Superintendent

No Report.

BULGARIA MISSION CONFERENCE

The Bulgaria Mission Conference includes the principality of Bulgaria, north of the Balkan Mountains, and other contiguous countries of the Balkan Peninsula lying north and west of this section. Thus far the Methodist Church has confined its efforts to Bulgaria north of the Balkans.

Methodist Episcopal mission work was begun in 1857. The first annual mission meeting was held in April, 1876. The Bulgaria Mission Conference was organized in 1892. The American Board (Congregational) is the only other mission board having work within the bounds of this Conference.

Lovatz

Lovatz (Lovetch) is situated on the Osma River, a tributary of the Danube, about halfway between the northern and southern boundaries of Bulgaria.

Missionaries: W. F. M. S.: Misses Kate E. Blackburn and Dora Davis.

Institution: W. F. M. S.: Girls' School.

Sofia

Sofia is the capital of Bulgaria.

Missionaries: Rev. Elmer E. Count and Mrs. Count.

ELMER E. COUNT, Superintendent
Bulgaria and the War

The last four years have been years of severe suffering for our mission in Bulgaria. Never in its history has it passed through such a testing time. In those four years it has been the fate of Bulgaria to pass through four wars. In no one of the former wars has the suffering of the people been so intense as the present one. The country had not recovered from previous wars, when she was plunged into this one. When I left Bulgaria in the autumn of 1914 it was the common statement that Bulgaria's predominant sympathies were on the side of the group of powers, against whom she is arrayed at the present writing. Why she is lined up with interests that opposed her sympathies then, is not difficult to understand by those who have been living in the Balkans. She was simply consistent with her national ideal and policy. This she has harbored ever since she was freed from the Turkish yoke. Her clannishness naturally arrayed her with the great Slav power that is engaged in this war. More than that, she felt grateful to the Anglo-Saxon people for drawing the attention of the world to her sufferings while the horrors of Turkish massacres were numerous and bloody. These two great peoples built much upon these feelings of the Bulgars. They could not see how sentiment so strong in their favor could be switched over to their enemies, but while clannishness and gratitude strongly tied her to these two great peoples, a stronger tie held her firmly to her "national ideal." This ideal constantly looked to a unity of the Bulgarian race, which meant that Bulgarian Macedonia should become a part of the Bulgarian kingdom. The London treaty framed at the close of the Balkan war, recognized this principle. Hardly was the ink dry on the paper that contained the treaty, before a new war broke out in 1913, that deprived her of its rewards. Bulgaria felt this keenly. In the language of King Ferdinand she "awaited a better day." "The better day" would be the one that would present the opportunity of winning back what a former treaty had placed in her hands, though it was quickly lost.

Bulgaria asked, therefore, that she might have the enforcement of the London treaty. As it had been drawn up in the atmosphere of the chief capital city of the groups of powers that were trying to hold her to themselves, she had reasonable hopes that her wishes would be granted. She was not, from a national standpoint, interested in the international problems of the contending powers. Hers were confined to the Balkans. She would not be content until she had Macedonian Bulgaria. What was refused by one group of powers, was granted by the other and Bulgaria quickly took her place by the side of the favoring nations. Hence Bulgaria's reason for being in the war.

Effect of the War on Mission Work

This short statement of Bulgaria's attitude is so linked up with the welfare of our mission that a justification of its presentation is apparent. A war of such magnitude and duration must necessarily affect the life of the nation engaged, and any mission within its borders. This is especially so with the smaller nations involved. It is estimated that one million men have been mobilized in Bulgaria to carry on the war. Every available man has been taken from our churches. Only the aged and sickly are left. When Roumania entered the war she bombarded the towns along the Danube River. The women and children, left to carry on the church work, were forced to flee for their lives. In certain instances our pastors with their families were among the number.
Necessarily the church services were entirely suspended until the Roumanians were driven back from the Danube, and the pastor and people were permitted to return to their homes. Still, even with such permission, many of the congregation remained scattered, as people felt more secure in towns remote from previous scenes of conflict. Our congregations of Rustchek, Sistov, Lom, Viddin, were the greater sufferers. Our congregation at Varna on the Black Sea, passed through a similar experience. I am happy to report, however, that when I left Bulgaria in December, 1916, our property interests in those cities were not among those that had suffered from the destructive fire of hostile forces. One at this distance can hardly appreciate the suffering endured both from anxious thought and actual flight, entailed upon these people. In many instances the financial support they had been rendering to the church, entirely ceased, and relief funds were called upon to meet dire need instead.

Touring about among the various charges of the mission became extremely difficult. In no previous wars has there been such strict surveillance. Every native, as well as foreigner, is registered and watched, and not allowed to go from village to village, without getting a permit from the properly constituted military authorities. Upon arriving at a village he must report to a similar authority, and pursue a similar requirement when returning. After filing a petition to visit the various stations of our mission, in which, according to requirements, the towns had to be named in the order of the proposed visitation, it was five weeks before an answer was received granting me the privilege. Even then it required several urgings by a diplomat to gain the permit. When the permit was given it distinctly stated that the permission did not include the towns of our mission located along the Danube River, on the Black Sea, and a certain strategic and fortified inland city with a large foreign army. Some of my Bulgarian friends were surprised at my success in securing so liberal a permission. They had been unable to do so for themselves.

The food problem also has been grown to be one of great seriousness. Bulgaria is a wheat and corn producing country. In peace times her exports of these cereals is one of her sources of wealth. In spite of this, today she has been forced to issue bread tickets and use much corn meal to produce the staff of life. Our people, therefore, are great sufferers with the rest of the people of Bulgaria. Prices of all commodities have been rising higher and higher until the people have been forced to view the situation with the greatest anxiety. Just how our Methodist preachers are able to meet the situation, with their small stipends, is beyond me to explain. The question of “How are we going to live?” is one that is constantly asked. It is asked but never answered. Some articles have prohibitive prices, others are no longer seen in the market. Not only do these statements relate to food, but they are equally true for articles of clothing. I saw many a little boy and girl barefoot in the bleak days of this last December. Fuel, too, is scarce, and so high in price that only a few have been able to indulge to the extent of peace times. The indelible and bitter impression made upon me, while coming through four of the warring countries this winter, was that the one supreme desire of each and every one of them was for peace, with a yearning that is indescribable. It was the expression of the last person seen as I boarded the train to begin my journey. It was the expression of the last inspector seen as I left the last of the warring countries.

To get out of Bulgaria required five weeks to do what, in normal times,
would not have taken more than a half hour. It consisted of a tedious formality of filing petitions and receiving certificates that spun its weary length out into that extent of days. While I have been done the compliment by the government to have issued me a permit to return to Bulgaria, I do not believe it would be possible, unless conditions greatly change, for any one short of an accredited diplomat to reach that country from here before the close of the present war.

I am wondering how far the evangelical church is responsible for this war, because of its failure, or neglect, to size up the importance of the Balkans in relation to spreading vital Christianity over the earth; never since the greatest tragedy of history was enacted on Calvary has God ever so definitely pointed out a portion of the earth as the place to plant the gospel, as when He checked Paul, the greatest missionary and evangelist the world has ever seen, from continuing his evangelical touring in Asia Minor and sent him to the Balkans. It was more than mere incident in church history. The issues involved were so far reaching that no one but the greatest man that Christianity had to give would do.

The statesmanship of the world has awakened to see the value of the Balkans in carrying out their great schemes. No section of the world has excited their interests more. Not so with Christian statesmanship. In the plea for interest in spreading God's kingdom over the earth "the Macedonian cry" has been made to do service in metaphor for all parts of the earth, at the expense of that section which was literally in God's eye when he painted the vision for Paul and made the cry ring in his soul.

Because of its unique position the Macedonian vision and cry were meant to cling to the Christian church until it would put upon it the emphasis that God did, when by a miraculous manifestation he sent Paul to begin his work there. Had the Christian church treated the question as seriously as God did, in all probability the root cause that produced the present war would not have found a congenial soil in the Balkans. In these times it well behooves Christian statesmanship to profit by the experience of political statesmanship and give heed to the urgent problems of the Balkans that has proven, in recent history, to be the match that has set Europe on fire.
AFRICA


The first mission of the Methodist Episcopal Church in Africa was Liberia, begun by the Rev. Melville B. Cox, March, 1833. It is now an Annual Conference.

The work in Portuguese East Africa was begun in Inhambane in 1884 by the Rev. Erwin H. Richards, who was received as a missionary and appointed by Bishop William Taylor, Christmas Eve, 1890. This work was enlarged by Bishop Joseph C. Hartzell in 1897, and in 1916 became the Inhambane Mission Conference.

The work in Southern Rhodesia was commenced by Bishop Hartzell, December, 1897. The Rev. Morris W. Ehnes and wife were the first missionaries and arrived October, 1898. This work was organized into the Rhodesia Mission Conference in 1915.

The mission in Angola was begun by Bishop William Taylor in 1885, and was known as the Congo Mission and included work on the East Coast. In June, 1897, the Mission was organized by Bishop Hartzell. In 1900 the General Conference divided the Congo Mission into the West Central Africa and the East Central Africa Mission Conferences. Bishop Hartzell held the first session of the former at Quiongoa, Angola, May, 1902. In 1915 the work in the Belgian Congo was organized into the Congo Mission. East Central Africa Mission Conference was divided and a part of the work became the Rhodesia Mission Conference in 1915. The remainder was organized into the Inhambane Mission Conference in 1916.

The Mission in Algeria and Tunisia was begun by Bishop Hartzell in 1908, and in 1909 the work was organized into the American Mission of North Africa. In 1913, by order of the General Conference, Bishop Hartzell organized the work into the North Africa Mission Conference.

These several fields are under five national flags, namely, Liberia, Portugal, Belgium, France, and Great Britain.

The General Conference of 1916 granted Bishops Hartzell and Scott a retired relationship and elected Bishops Eben S. Johnson and A. P. Camphor for the work in Africa.
Liberia Conference

The Liberia Annual Conference includes the republic of Liberia on the west coast of Africa, between Sierra Leone and the Ivory Coast. It is bounded on the east and north by French territory, on the west by British, and on the south by the Atlantic Ocean. Its coast line is about 350 miles in length, and is very important on account of being nearly parallel to the course taken by the great steamers that ply between Europe and South Africa. It has no good harbors, but has several safe landing places. Beyond a strip running along the coast from ten to forty miles in width, there are dense forests which cover about 25,000 out of the 43,000 square miles of the territory of Liberia. The population is made up of from 12,000 to 15,000 Americo-Liberians, and about 2,000,000 aborigines. The former dwell principally in the towns along the coast and the lower parts of the Saint Paul River. They are the descendants of American and West Indian Negroes.

This is the oldest foreign mission of the Methodist Episcopal Church. The first foreign missionary, Melville B. Cox, arrived in Liberia in March, 1833. On January 10, 1834, the "Liberia Annual Conference" was organized. This was a self-constituted body without legal status. The General Conference of 1836 gave legality to the "Liberia Annual Conference," making it a Mission Conference, which later became an Annual Conference.

Bassa District

Bassa District has an area of about 12,000 square miles and a population of 252,000—2,000 Americo-Liberians, and 250,000 aborigines. The district takes its name from Grand Bassa County, one of the political divisions of the Republic of Liberia. It extends from the Junk River on the northwest to the Sanquin River on the southeast, giving a sea front of from sixty to seventy miles, and extending from each point interiorward from 200 to 300 miles to the Franc-Liberian border and including therein 12,000 square miles and an aboriginal population of 275,000.

Along the sea coast and extending inland for about fifteen miles there are twelve thinly settled civilized centers with an Americo-Liberian population of 2,000, among whom the Methodist Church claims a membership of less than 400. Beyond these is a wilderness of heathenism. Within the civilized settlements the people are "over churched," there being from two to four churches in each settlement of various denominations.

Missionaries: Rev. J. A. Simpson and Mrs. Simpson.
Institutions: Grand Bassa Academy, and six primary schools. There is a Christian Workers' Press, which though of private ownership is under the management of the district superintendent.

J. A. SIMPSON, Superintendent

Growth and Development of the Church

The Methodist Episcopal Church began work in this district eighty years ago among the civilized population, and making small efforts to reach the heathen. About twenty-five years ago an attempt was made to evangelize some of the natives dwelling along the sea shore, but this met with little success, and as late as 1906 there was not a station among all these natives.

Four years ago there came a revival of interest in preaching the gospel among the Bassa people, and in 1914 the district superintendent organized the "Forward Movement." The results thus far are gratifying, for without funds and with very few workers the superintendent pushed beyond the old lines and into the bush, and today among these once neglected people there are six small churches built by the natives without any outside help, and five more in process of construction. There have been 600 conversions and 350 additions to the church, the gospel is being preached in more than twenty villages, and five primary schools have been established. The people are interested and the need for workers is very great.
River Cess

At River Cess, about twenty-five miles southeast from Buchanan, and fifteen miles from the sea, we have a small church with forty-six members. This church might be called a "spontaneous product." One heathen became converted and told his experience to his people, and within a few months there were thirty conversions and a thatch church building. They have never had a pastor, and are praying for a missionary to come from America and shepherd their little flock.

Effect of the War

The war cut off fully eighty per cent of the foreign commerce with this country, paralyzed most of the domestic industries, and caused a financial dearth. The people have suffered greatly for two years. Labor practically ceased, prices of food and other necessities have gone up from fifty to one hundred per cent. Ministerial support for last year shows a shortage of twenty-six per cent, and what was paid was largely in commodities at abnormal prices. So far this year not more than twenty-five per cent of the claims for ministerial support has been paid, and the benevolent collections are very small.

CAPE PALMAS DISTRICT

There are more than thirty churches on this district, with a membership of 3,430 drawn largely from the aboriginal population. Most of the work of the district is among this class of people. The working force consists of more than thirty persons, including pastors, preachers, teachers, native helpers, and missionaries of whom there are five.

The district has several educational institutions, the Cape Palmas Seminary at Harper, the Training School at Garraway, at which place there are also several primary schools with 847 pupils, and the College of West Africa at Monrovia.

Garraway

Garraway is a little town on the coast about thirty miles northwest of Cape Palmas. This town is first mentioned among the appointments of the Liberia Conference in 1879.

Missionaries: Misses Violet M. Gendrou (on furlough), Anna E. Hall, and Mrs. M. J. Warner.

Institutions: Training School, and several primary schools.

Harper

Harper is a town situated on Cape Palmas which juts out into the Atlantic Ocean near the mouth of the Cavally River, which marks the boundary between Liberia and the Ivory Coast. It has a population of about 500 Americo-Liberians. Methodist Episcopal mission work was begun here about 1849. Other mission boards at work here are those of the Protestant Episcopal Church and the Pentecostal Missionary Union of the United States of America.

Missionaries: Rev. F. A. Price and Mrs Price.

Institutions: Cape Palmas Seminary.

Wissika

Wissika is situated on the west bank of the Cavally River, about sixty miles from its mouth. It is a flourishing station opened during Bishop Taylor's administration. It has now several sub-stations and is noted for its success in training native helpers. During the ten years it was under the management of the Rev. F. A. Price this station developed rapidly. It is now under the supervision of native workers.

F. A. Price, Superintendent
Cape Palmas Seminary—J. T. Dayrell, Principal

This school was reopened last spring upon our return from Annual Conference. There are 133 students enrolled—seventy-two native African boys, twenty-five African girls; twenty-one Americo-Liberian boys and fifteen Americo-Liberian girls.

Although the school is in the city of Harper, its influence has extended far beyond the city limits, and has had its effect on the heathen population. Since the war broke out we have been unable to board any of the students, but the boys have continued to come from various sections of the country, and have found homes with the Liberian families in the community. The district superintendent kept four of these boys. These boarding students are boys and girls who come direct from heathenism, idolatry, and superstition. Many of them are studying, and learning of God against the wishes of their parents; some are the children of native Christians who while they desire the children to have the full benefit of a Christian education are not able to contribute anything to their support in the school. As the seminary is the center of education in a rapidly growing district, we should care for at least forty boarders, and for this purpose we need twenty-five or thirty dollars each per year.

The moral tone of the school is good, and reliance is placed in the student's sense of right, though in the primary corporal punishment sometimes takes precedent. The students are treated with all courtesy, and urged to take advantage of all opportunities offered to improve their manners. Prompt obedience is required, and any who persistently refuse to comply with the regulations of the school, are not permitted to remain.

The seminary campus consists of five acres of land, on which are two buildings, the seminary building and the chapel hall. The seminary building was erected in 1854 under the Episcopal supervision of Bishop Levi Scott. In 1902 during Bishop Hartzell's supervision the building was renovated and repaired. It has been repaired twice since then, but because of its nearness to the sea, the drastic trade winds and the salt spray affect the corrugated iron covering, and the building leaks badly. The piazzas are so old that they are really not safe. Chapel hall is also greatly in need of repairs.

MONROVIA DISTRICT

Monrovia

Monrovia (population, 5,000), the capital of Liberia, is situated at the mouth of the Saint Paul River. The lower or shoreward section of the city is inhabited by the Kroo and other indigenous tribes, while the upper is peopled by Americo-Liberians, foreign consuls, and traders. The latter part of the town has broad, grass-grown streets, and substantial, well-built houses, churches, and office and public buildings.

Methodist Episcopal mission work was begun in 1833. Other mission boards at work here are those of the African Methodist Episcopal Church and the National Baptist Convention.


Institutions: College of West Africa, College of West Africa Press.

R. Van Richards, Superintendent

The War

The great European war has had, and is still having its painful effect all over the district. The Woermann Steamship Line has withdrawn its steamers, and
the boats of the Elderdemster Line stop at Liberia only once a month, which has caused the merchants to advance the prices on all goods imported, from 150 per cent to 200 per cent. Financial conditions are very straitened, and the churches have been unable to meet their obligations, such as the support for preachers, etc. In short every line of work has been affected and it is impossible to tell how long conditions will remain as they are.

Our Churches

We have three native churches in Monrovia, and one was paying its pastor $250 a year, an excellent example of self-support. This church is still doing what it can in this line, but the war has caused a decrease in the amount of money raised. Besides being self-supporting this church is self-directing. The pastor, the stewards, the trustees, and the class leaders are all natives, and they hold all their official meetings and direct all their own affairs.

College of West Africa

The College of West Africa was founded in 1839. Rev. J. F. B. Coleman is president. It is located in the heart of the city of Monrovia and brings us great opportunities. The school has five foreign, and three native Liberian teachers. The student enrollment is 229, of this number eighty-two are girls. There are four buildings belonging to the institution, the Stokes building, the college building, the Mary Sharp building, and the printing office building. These are together valued at $21,000.


For two years we have maintained during the school term, a course of free lectures on popular subjects. These are given in our college chapel to audiences composed of young people, by recognized leaders in Liberia, as well as by prominent foreigners residing or visiting at the capital. This work is very much appreciated by young men of limited school training, who are employed as clerks and office helpers during the day.

A very strong temperance movement centering here, is spreading over the country, and has been organized into the National Temperance League of Liberia.

SINOE DISTRICT

Sinoe District has twelve churches and a membership of 800; two schools with an enrollment of 507.

Jacktown

Jacktown is a small native village situated on the east bank of the Sinoe River, about thirteen miles from its mouth. Methodist Episcopal Mission work was begun here during Bishop Taylor's supervision, by a local preacher. In 1898 the Rev. J. B. Robertson and Mrs. Robertson took charge of the work. At present there is a church and the Sinoe River Industrial School in operation.

Missionaries: Mrs. F. S. J. Robertson.
Institutions: Sinoe River Industrial School.

Nanah Kroo

Nanah Kroo is a seaport town composed largely of natives of the Kroo tribe. It is situated about thirty-five miles from Greenville, the county seat. Methodist
Episcopal work was first opened under the Episcopal supervision of Bishop Taylor. For years no work was done, then in 1905 activities were revived; and later the Rev. W. B. Williams and Mrs. Williams took over the work. The work of Nanah Kroo is flourishing, and includes several villages with a growing membership, and more than 400 Sunday school scholars. There is also a successful day school.

**Missionaries:** Rev. W. B. Williams and Mrs. Williams.

W. B. Williams, Superintendent

**Christ's Cross in Kroo Land**

A lonely cross stands in front of the king's house in the dense African jungle, in the heart of the Kroo man's land. It dominates the little settlement. Gone are the people's *ju-jus*, gone are their devil worship, and their country medicine. The entire town has become Christian.

The sight of the cross thrilled the missionary as he emerged from the bush; for hours he had trod the narrow trail, up hill and down, through swamp, and with vegetation on either hand so dense that not a glimpse of the sky could be seen. But it all seemed as nothing when at the end of the journey he saw that cross.

For years the salvation of this special tribe had been a heavy burden on his heart. Night after night he had prayed for them. The winter passed and the summer was over, and still they were not saved. But one night when the missionary was away a young woman of the tribe dreamed that God spoke to her and told her that she must call her people to put aside their evil practices and accept God. With the unquestioning simplicity of a child she gave her message. At first disregarded, the Word finally began to interest her people and then God's spirit took hold of them. *Ju-jus* were cast aside, country medicine dug up from all the devil rocks, and a rude cross reared in the place of power before the war king's house. And what a service followed the missionary's arrival! Preaching, testimony, shouts of deliverance, and songs of praise. The work is going on gloriously, and the story has already spread to another town a hundred times larger than the little Kroo town. The head man there is hesitating; he does not find it hard to give up his *ju-jus*, but his many wives are so many chains holding him back. If we win him, many will follow.

**The New Church**

They are building a church for themselves in Kroo land and the mission has placed a Kroo preacher among them, a man who has stood the test. For years he has preached Christ, and lived the gospel of a clean life in his native town, and for all his work he received not one cent of pay. Four times he has suffered persecution from his own people; they have flogged him, destroyed his home, stolen his personal belongings, and ruined his farm, and now at our summons he comes to live in this lonely bush settlement, to care for this little band of Christians.

**Persecution**

This little band of Christians is being bitterly persecuted by a neighboring town which is a hot-bed of devil-doctors. So far they have not wavered, and the war king sent us this message: "They may drive me, but they no fit to make me give up God palaver. I've got something."
INHAMBANE MISSION CONFERENCE

Inhambane Mission Conference is a part of the former East Central Africa Mission Conference, which by an enabling act of the General Conference of 1912, and by vote of the Annual Conference of 1915, was divided into the Rhodesia Mission Conference and the Inhambane Mission Conference.

The boundaries of this new Conference are: The Limpopo River on the south and the Sabi River on the north, a distance of 400 miles; the Indian Ocean on the east and the Transvaal border and southeast Rhodesia on the west, a distance of 250 miles. It includes all the Inhambane governmental district, a part of the Lourenço Marques governmental district, and a section in the Mozambique Company territory. A conservative estimate of the population of this Conference is 2,000,000.

The first Methodist Episcopal missionary in Portuguese East Africa with headquarters at Inhambane was the Rev. E. H. Richards, who was appointed by Bishop Taylor in 1890.

The Inhambane District previous to 1909 comprised the whole of our work in Portuguese East Africa. It was at that time divided into the Inhambane District, and the Limpopo District. Later this was again divided and the Kambini district was formed. Kambini District is now called the Inhambane District.

INHAMBANE DISTRICT

The Inhambane District is located in Portuguese East Africa. It extends from the southern boundary of the governmental district of Inhambane to Makodweni on the north, which makes a distance of about 200 miles. It extends westward to the Transvaal and southeastern Rhodesia, which makes a distance of from 200 to 250 miles. The eastern boundary is the Indian Ocean. In this district there are about 1,500,000 natives composed of three principal tribes: Batswa, Batonga, and Bachopi. Each tribe has a distinct language of its own. The entire Scriptures are translated into the Sheetswa language and the New Testament into the Gitonga language and primers in these two and also in the Chopi language. These three tribes belong to the great Bantu family. They are a well-built people physically, and are said by those of good authority to be intellectually superior to the tribes which occupy the central portions of Africa. A railroad is in the course of construction, opening up the interior. The town of Inhambane is the seat of the governmental headquarters of the district.

Gikuki

Gikuki is the mission headquarters of the district and is located across the bay from the town of Inhambane, a distance of about five miles, on a bluff fifty feet in height overlooking the waters of the beautiful bay. The mission property includes twenty-four acres, a church, large residence, and several other buildings for training school, printing press, and dispensary.

Missionaries: Rev. William C. Terril and Mrs. Terril, Miss Ellen E. Bjorklund, Dr. C. J. Stauffacher and Mrs. Stauffacher.

Institutions: Hartzell Girls' Training School, Native Teacher Training School, and Medical Dispensary.

There are thirty-seven out-stations among the natives in charge of thirty-eight native pastor-teachers and their wives.

W. C. TERRIL, Superintendent

Here in Inhambane, the farthest point eastward of all African centers of our work, we know that we are in a state of war. Many of our natives and local government officials are with the Portuguese forces in German East Africa; others are preparing to leave for Europe. Censorship is necessary and is very strict, important communications are held up; freight rates have been increased, and in some cases have reached 150 per cent; necessities of life have reached prohibitive prices. The conditions are very trying to both the white man and the native. Then there is the continual strain of answering the many questions of the thinking native regarding the war. It is beyond their power to understand why Christian and civilized nations are at war.
Relations With Other Societies

In the northern section of our field we are working with the Free Methodist Mission of North America, the Church of England Mission, and the Swiss Romande Mission. Our relations are fraternal and helpful. By common agreement, out-stations are four miles apart, thus preventing overlapping. In previous years the stations were so close that the singing in one chapel could easily be heard in two or three others.

Inhambane sends from 300 to 500 natives each week to Johannesburg to work in the mines. Our own church has 600 members at work there who are being cared for by the Mission of the American Congregational Board, and the Wesleyan Mission. This plan will be followed until our church establishes a mission in the Transvaal.

Work Among Young People

The Sunday School. Much attention is given to the training of our young people and children. The idea of specially training the children is very new to the native, and some of our most advanced native leaders have intimated it would be better to give more time to the older people and let the children alone, especially the girls. There is, however, a gradual awakening along this line and a very valuable work is being done through the agency of the Sunday school. This work has never been more successful and it is a great inspiration to know that every Sunday morning at half past nine 1,500 boys and girls gather with their teachers and study the International Sunday School Lesson in their own language.

The Day School

The out-station day school is another effective agency for the uplift and training of young people. There are 1,400 children attending these schools, where they are being taught the elements of a simple literary education, and the free use of soap and water. A cleansing from sin is the principal object in mind, but clean hands, faces, bodies, and clothes are rigidly required.

Intemperance

The drink problem is one of the greatest with which we have to contend. Every man and woman, beginning at the age of fifteen, who is not identified with one of the missions, drinks and smokes. Drinking in this country is carried to excess. We will admit no one to our church who does not openly pledge total abstinence from every form of alcoholic drink and from tobacco in all its forms. To enforce this promise and to advertise the fact that our people have renounced these evils, a “white ribbon army” has been organized. All who sign the pledge receive a button on which is inscribed the name of the newly organized army.

Growth of the Native Church

A review of the year's work reveals a larger and deeper growth than for any previous year. Some out-stations report an increase of 100 per cent, with many still seeking to enter the church. The Conference report for 1915 shows a membership of 431, probationers 1,326, and adherents 2,632, a total following of 4,389. The report for 1916 gives a full membership of 564, probationers 1,469, and 2,934 adherents, a total of 4,967. This is a gain of 133 members, 143 probationers, and 302 adherents, or a total gain in the Christian community of 578.
Native Leaders

Our native leadership is stronger than ever—the thirty-eight pastor-teachers are men of initiative and power. One is an ordained elder, and one is preparing for local deacon's orders. The majority of these workers have been in the work from eight to ten years.

Self Support

Each year marks an increase in the amount given by our people for the support of their own work. This year the native churches gave $2,000 which exceeds that of all previous years, and of this amount $250 was given by the young men of the mission who work in the mines at Johannesburg. The gain in self-support over last year is $300.

Out Stations

The calls for new out-stations are many and appealing, but again and again we are compelled to tell these people they must wait. One new station has been opened this year in a strategic center, where forty believers are enrolled. The site has been selected for another station and an evangelist secured. At least two other important centers should be opened immediately.

Work Among the Mohammedans

Opportunities for work among the Mohammedans are numerous and the need is great. These people are in special need of medical aid, which they are receiving from the Methodist hospital. They are begging us to open a school where they can learn the Portuguese language. So much do they desire this school, that a delegation of twenty boys called upon us several times to plead for it. The Mohammedans are of their own free will opening the doors through which we may enter to win them for Christ.

Educational Work

The Native Teacher Training Institute was organized at Gikuki in 1914 for the purpose of training our native pastor-teachers and preparing for evangelistic mission service those who feel definitely called to this work. The school is growing in favor and interest. Mr. Terril is principal, and is assisted by two foreign teachers, a man and a woman. Seventeen students attended during the year. Some of these were men who are in charge of out-stations, and who during the school week found a substitute for the station and attended school, returning to the station each week-end. This entails much sacrifice on the part of the students. They must pay their substitute, and provide their own food while at school, all from a monthly salary of $2.50. The total income for the year was $450.

The subjects taught are in Portuguese—and include reading, writing, dictation, translation, arithmetic, history, and geography—Bible Exposition, History of the Methodist Episcopal Church, Life of Wesley, Life of Livingstone, and the Life of Mohamet, are taught in the native Sheetswa language. Lectures are given on the care of the body; singing is taught, and stress is placed on the importance of developing the moral and spiritual life.

Six students will be ready for this year's government examinations in May, which will entitle them to open schools on their out-stations with the permis-
tion of the government to teach all branches. The work of the school is seriously handicapped by a lack of buildings and equipment. We cannot begin to accept all who seek admission. All the classes meet in the chapel, a building with one room; and three classes reciting at the same time is embarrassing to students and teacher alike, and does not yield best results. The dormitories are native huts, not conducive to good health, study or discipline.

The Hartzell Girls' Training School

Hartzell Girls' Training School at Gikuki, was founded three years ago and by vote of its students was named in honor of Bishop Hartzell who has spent so much of his life among these people. This school has been successful from the start and it is growing in numbers and in influence. Its very existence means much to a people where for centuries womanhood has stood for so little. All Africa will benefit through the education and uplift of its women. There are forty-five students in the school and twice that number have been turned away because of a lack of means of support. Students are selected from the out-station schools and must be able to read and write in their own language before entering the school. Portuguese, reading, writing, translation, and arithmetic are taught, and special classes have been organized for the study of the Bible in Shewa. The girls are also taught sewing, laundry work, and house work, and many are now able to cut, fit, and make, by hand or machine, their own clothes.

Medical Work

Inhambane Hospital at Gikuki, reported by C. J. Stauffacher, physician-in-charge.

"This has been a great year for us, since large numbers of native people have broken away from the witch doctors and their heathen customs. In some cases the witch doctors themselves have brought patients to us for treatment. Hundreds of boys are coming to us to be circumcised and you will realize what this means when you know that this rite is given in the so-called Bush schools which are really secret societies where they not only swear loyalty to their tribe, but give their pledge to help each other throughout life. Unspeakable immorality is practiced in these Bush schools. At the mission every group of boys must attend prayers every morning, and before he leaves each boy is taught a Christian song, which is carried back to the heathen home."

"Not only are the heathen coming to us, but also Christians and Mohammedans as well are asking for medicines. Many request operations, but we are not able to take care of these until our new building is completed."

The hospital staff consists of one foreign physician, one foreign nurse, and two native medical assistants. There are two beds in the hospital, most of the patients sleeping on mats on the floor. During the year there were 300 in-patients, ten operations under total anesthesia, and 286 minor operations. At the two dispensaries there were 1,800 first visits and 980 return calls; the number of out-patients treated on the two itinerating circuits was 370, and the number of visits was 445. The total number of individual patients treated was 2,470, and the total number of treatments was 3,775. The hospital has two medical classes with nine men, and twelve women students.
INHAMBANE NORTHERN DISTRICT

Kambini

Kambini is the headquarters of the Inhambane Northern District, and is located thirty miles inland from the town of Inhambane. It is beautifully situated, and from several points the waters of the Indian Ocean can be seen. The mission farm consists of 1,200 acres, of which 140 acres are under cultivation. The boys of the Bodine school are taught agriculture, carpentry, mason work, and other industries. There are two buildings for missionaries, dormitories, a printing press, and a dispensary in Kambini.


Pliny W. Keys, Superintendent

The District

Inhambane Northern District is territorially the size of the state of Ohio, and the greatest part of this area is unoccupied by any Christian influence. Our mission is the only one working in this district, and at the last session of the General Missionary Convention it was decided that if the Methodist Episcopal Church could not occupy the territory more fully, other societies must consider it their duty to enter the field.

The War

This war of wars leaves no part of the planet where its devastating effect is not felt. Africa is playing no small part in this titanic struggle for supremacy among the nations, and it will no doubt have no small consideration on the day of final settlement after peace has been declared. Those who have penetrated the heart of Africa declare that all parts of the continent are feeling the pressure of the war. No tribe is so distant or secluded but that it must pay its contribution in men or money, or both. On several occasions, some of our people have been taken to defend the Northern frontier of Portuguese East Africa. The economical hardships brought about by the war have without a doubt been one of the greatest hindrances to mission work in this section of Africa. Several times we have been face to face with the serious problem of having to close some of our important centers owing to the lack of funds.

Kambini, the headquarters of the district, though thirty miles from Inhambane, is a station doing pioneer work. Within the last four years the jungle has given way to school buildings, dormitories, a large stone printing house, a dispensary, missionary residence, and other buildings; and land has been cleared and cultivated.

Education

The Bodine Training School for boys was founded in 1910 at Kambini. The school stands for the highest type of Christian education. The student enrollment is 150, and every boy is also entered in the Bible class. Literary work has a large place in the course, and every student is required to spend the afternoon of each school day in one of the several industrial departments. Some of the boys have received government certificates. Scores of boys are pleading for the sort of training our school offers and we could double our enrollment if we had the means for support. The chief aim of the school is to train boys to be leaders in the Church.
The carpentry department has developed rapidly, because of the addition of a saw-mill. More than fifty boys are clamoring to be admitted to this class. The saw-mill has been a great help to the mission, and though it has not run more than five days a month, sufficient lumber has been cut for six buildings, worth $10,800. Much more work will be done when the electric-light plant which has been given to the mission by the friends who made possible the Richmond parsonage is installed.

The printing department requires a number of typesetters, book-binders, and other employees and our boys are becoming skilled workers under the direction of Mr. Persson. The demands on this department are growing greater every year. We are the only agency for distributing literature to the greater part of the province, and opportunities for service are many, as a whole people is clamoring for knowledge. A new up-to-date cylinder press has been installed this year at a cost of $1,200. This was paid for by the department, and will enable us to do a much higher grade of printing. A large building for this department is nearing completion.

The agricultural department is the least popular of all the work of the school. Have not the mothers and sisters always done all the digging and planting? Nevertheless the boys are required to give considerable attention to this work. Corn, peanuts, beans, farinha, and sweet potatoes are the staple products, and these with cabbage, pumpkin, farinha leaves, and a little meat form a substantial diet according to the native mind. It is gratifying to see some of our former students buying plows, and putting into practice what they have learned in school.

The Native Church

The growth of the native church has not been phenomenal, but there has been a steady development along all lines. In the matter of self-support the people are giving beyond our expectations. This is significant when we remember their great poverty. The collections this year for self-support were $500, which is twice as much as last year.

Work Among Young People

The work among young people is steadily growing. The Sunday school enrollment has increased seventy-seven per cent during the year, and everywhere the children are seeking admission to the day schools, some of which have doubled their attendance.

Every Sunday, groups of students from the training school preach in the kralls. Hundreds of people, young and old, have taken the pledge to abstain from all forms of intoxicating drinks. Drink is so common among these people that excepting the Christians, we seldom see a man or woman who does not drink. Recently we organized a raid on the distilleries in this vicinity. We found more than sixty places which were run by the natives and we succeeded in destroying about four dozen outfits, taking the essential parts of thirty-three stills.

Work Among Native Women

An institute for the training of native women was opened during the year and already the results are gratifying. Sewing, cooking, and the elements of home-making are taught. This institute is constantly growing in popularity, as
these women so long in bondage, discover that they are capable as well as willing to aid in the work of uplifting their own people.

**Medical Work**

This department of our work continues to grow under the supervision of Mrs. Bush, who is a graduate nurse with broad experience. Several thousand treatments have been given during the year, and many of the cases have been serious, requiring minor operations, though where it is possible cases for operation are sent to the mission hospital at Gikuki. A substantial stone dispensary building is to be erected as soon as the masons complete the building for the printing plant.
RHODESIA MISSION CONFERENCE

This Conference, formerly a part of the East Central Africa Mission Conference (see Annual Report, 1915, page 306), territorially consists of the section of Southern Rhodesia and the section of Portuguese East Africa between thirteen and a half degrees and nineteen degrees south latitude; and contains a population of about 2,500,000. As yet only the Rhodesia section is occupied. Bishop Hartzell founded this work in 1897. We have over 3,500 members and probationers, 2,500 in "learners" classes, 4,000 day school pupils and more than ten thousand adherents. Our property consists of twenty-five permanent buildings, churches, school houses, and residences, and about 15,000 acres of land at a total value of more than $145,000.

RHODESIA DISTRICT

Headlands

Here we have a farm of three thousand acres in the center of a large population. As yet we have no buildings and no missionaries.

Makaha, Mrewa, and Mtoko

Makaha is at the extreme north eastern part of our work. It is a mining center where hundreds of natives come from every part of the country. This is a signal center from whence scores of tribes get the first signal of salvation. Dr. Samuel Gurney is our only missionary here. Mtoko is the center of a large native population. At present we have only the one station at the center. Here there is a brick house with a thatch roof, a mud and pole church and two or three small buildings. Dr. Gurney is also in charge of this work which is thirty miles west of Makaha. Mrewa is the missionary center of a five-station circuit. Rev. Eddy H. Greeley is in charge. All this work has been opened up since 1908.

Missionaries: Rev. Eddy H. Greeley and Rev. Samuel Gurney, M.D.

Mutambara and Mount Makomwe

Mutambara is a large center fifty miles south of Umtali. There is a farm of 3,000 acres, 100 acres or more of which is under irrigation. There is one good house and a church. There is an important boarding school center where both men and women are helped and trained in the three-fold gospel. There are also seven stations cared for from this center.

Mount Makomwe is the missionary center of the whole kingdom of Marange. Two circuits are cared for from this center with fourteen out-stations.

Missionaries: Mr. T. A. O'Farrell and Mrs. O'Farrell.

Nyakatsapa

Nyakatsapa is the missionary center for two large circuits. There is a good house and church, a large tract of 5,000 or 6,000 acres of land. Good center for boarding school.

Old Umtali, Penhalonga, and Umtali

Old Umtali is the seat of our Central Training School. Upon this center we depend for our native Christian leaders to evangelize this great land. We aim to give theological, industrial, normal and literary training at this center. We have 3,000 acres of land with over 200 acres under cultivation. The present building equipment is inadequate. Here also the Woman's Foreign Missionary Society is doing splendid work among the women of Africa.

Umtali is a chief railway and government center. There is a good church for Europeans but no residence for a missionary. This is one of our most important centers, both from a standpoint of our native work in Rhodesia and of our work among Europeans. Penhalonga is a mining center with large possibilities for work among natives.

The Rhodesia Mission Press is located at Old Umtali. A part of our work here is to create a written language. From the press we have to get all the literature we use.

Human Africa

This is our quest. More mysterious and baffling than her giant heights and her vast stretches of land stands the human soul of the dark continent. Deeper and richer than her sparkling rivers, her fertile valleys and her mineral depths; and covered with centuries of savage superstition, fear and woe lies the "pearl of great price" which hath been purchased at the price of all He had. The posterity of these centuries of waste and darkness and woe is before the church today. 2,500,000 of these souls, within the borders of the Mission Conference, stand before the door of the church.

With a total of eighteen field and furlough missionaries, three other missionary workers, sixty native workers and an income from divers sources of $19,000 we are doing our utmost to meet the constantly increasing needs and opportunities before our door. For the year 1916 we shall probably have an increase of ten per cent or more in membership. We might have 100 per cent increase. I have never seen the people so eager for the "Bread of Life" and for the fellowship and help of the church and at every place delegations come to the Conference asking for some one to teach them the way of God. Not for a missionary, only for the humblest native worker, "of the crumbs," did they ask. There are plenty to "lick the sores" of this hungry, helpless, heathen mass. Where is the church with her wealth? Yes, even with her waste? Compared to the greatness and urgency of the need, and this vast expanse of territory, all the support we get for the work seems but crumbs, but with the Master to bless and break, multitudes have been fed.

Missionary Influence

From nine missionary centers the work extends to our fifty-eight outstations, reaching perhaps a thousand villages. Our plan is to have at each central plant equipment for evangelistic, educational, and medical work. The educational work includes Bible, industrial, and literary training. As far as possible we have boarding departments for men and women, and special work is conducted for the latter.

Each center has oversight of from one to four native circuits where from three to twenty native pastor-teachers are in turn teaching, preaching, and healing. More than 10,000 people get some form of the gospel every day. None of these centers is properly manned and five are without supervision.

Educational Institutions

Old Umtali is the seat of our Central Training School for men and the Fairfield Girls' School of the Woman's Foreign Missionary Society. Wonderful and almost unlimited possibilities surround this center. Here our best men and women are brought for thorough training as pastor-teachers, Bible workers, agriculturists, and home-builders. One can realize what this means only after having seen the poverty and utter helplessness of the raw heathen, and the character and independence of the native Christian. Famine and other adverse conditions have made it impossible to do satisfactory work here this year.
Central Training School, Old Umtali—Henry N. Howard, Principal

This is an industrial institution and was established in 1900. The faculty consists of five members—four missionaries and one native. In the grammar and primary departments there are 170 men and thirty-nine women enrolled, a total of 209 students. The grounds and buildings are valued at $59,119, and the total income is $2,850, of which $250 is from tuition and incidentals, and $2,600 from other sources, not including the Board.

The Sunday School

The Sunday school affords great opportunities for native character building, and the self-supporting, self-directing church of the future will be the outgrowth of the mission Sunday school. It is the particular place where the mother and child can be reached; the Sunday school literature is the only reading matter these people get, except the catechism and the simple day school textbooks. Here is the battle ground and the victory over "doro" (Kaffir beer), and many evil practices.

Self Support

Entire self-support on the part of the church is possible within the next decade. The church buildings and parsonages on the out-stations are built entirely from native contributions, and the mission puts very little into the buildings at the missionary centers. At one out-station the people have just completed a good brick church and the subscription from that station amounted to more than $100 a year, besides providing the pastor-teacher with food. This year famine conditions have cut self-support more than fifty per cent. In many sections of the country the people are suffering intensely for lack of food.

The Call to the Battle Front

We are in British territory and the war has made itself felt; the prices of all imported commodities are prohibitive, and there is almost no overseas market for indigenous products. Many settlers have left their farms to go to the front and hundreds of men have responded to their country's call, until European industries are seriously understaffed. Prices are high, and money is tied up so that corporations as well as individuals feel the pinch.

Testimony of Thomas Marange

Thomas Muchengi Marange is the son of a native king, and one of our most earnest pastor-teachers. He has more than 130 near relatives who are now Christians, his own brother, the favorite older son of King Marange, has been appointed by his father as king of the Christians.

"By the hand of almighty God who does not want anybody to perish without the gospel. For God so loved the world that he gave his only begotten Son. We were born in this land of darkness not knowing that there is a true God and the Saviour. About 1905 God sent missionaries in my native land. We were sitting in darkness and we saw a great light coming to us. The first time we saw the missionaries we were very much afraid of them. We thought that they came to make us pay tax, but they told us they were bringing us good news from God almighty who made this wonderful world. Also they did ask, Where is water? and we took them where the water was, and that place is where the
mission is built. Next morning they came in our village. They sang and preached and the song which they sang was very sweet in our ears but we did not understand what it meant. Then they sent Rev. E. H. Greeley and David Mandisodza. This David he helped me much to become a Christian. In 1906 there was a meeting during night and the preacher opened the Bible and read to us words. They cut in my heart like a sharp knife. I remember some of the words which he said, 'Repent ye from your sins, repent ye and be converted.' And again the hymn was sung; it says, 'Come to Jesus, come to Jesus, just now, just now.' By hearing these words they opened my heart and drew me to the altar. I said, 'Lord I give myself to thee; sinner I am O Lord, wash me through thy precious blood. Let dear Holy Ghost come into my heart and fill my soul just now.' Then the meeting was over and I was very glad because the Lord saved me that night and from thence forth I preached the word of Jesus to others."

Rudimentary Economic Conditions

In any mission field opportunities are kaleidoscopic in their passing and blend into one moving picture. This is true in Africa. The influx of white men into the country with their appliances and social organizations, has tended to hasten the breaking up of the old social order, and the young men especially are catching new visions.

In India, China, Korea, and in fact in all our mission fields, the people have been living for centuries on a high economic plain as regards the trades. But in Africa everything in this line is rudimentary. To be sure, the African has the beginning of the trades—he can work with iron to the extent of smelting and making a spear head, and an ax; he can make his clothes from leather; he tills the land, makes his pots and baskets, and builds his house—these are accomplishments which show progress, but the study of the native discloses the fact that not a single new idea, nor improvement in methods has been contributed for thousands of years.

Value of Manual Training

Our approach to the uplifting of the native must then be through the industrial trades. He must learn to work with his hands. But he wants to work with his head, he wants to read books. The history of any people will demonstrate that working with the hands is the only solid foundation upon which all stable social organization must be built. Not many in our own civilization are called to literary and academic lives, when compared with the vast numbers who are tilling the soil and working in the factories and at the trades. And the native is so slow in learning from books; men of forty years of age will struggle to read from the English primer about "little Lucy who has lost her doll." These people must be enlightened through the vernacular so that they can read their Bibles, and from the best among them we must select young men and train them as preachers and teachers and send them out among their own people that our work may grow indigenously.

In order to accomplish all this we need a suitable school building. We have never had one, and have had to hold our classes in rooms in different buildings—buildings which are old and ready to be torn down. For $10,000 we can put up the sort of building we need, and our school boys will help with the work. We
will make our bricks, and the wood work will give the carpentry classes an opportunity to show what they can do. $2,000 will equip the building. Then we need homes for the various trades, and good wood-working machinery is a necessity. In the next five years we hope to install an up-to-date wood-working shop, and equipment for blacksmithing and leather working. We need places for our agricultural work, our gardening, and husbandry, and a tailoring department.

Pressure for Development

If we are going to achieve things in this field we must push ahead now as fast as we can. Had we from the first followed the vision of the missionaries stationed at Old Umtali we could have dominated the educational situation in this country. Now circumstances are such that if we do not develop at once and develop fast we will not be able even to hold our own constituency. The young men are demanding to be initiated into the trades of the white man. Two have gone to the Cape to schools that teach trades, others are contemplating going. The situation is serious from the standpoint of our responsibility. The opportunity demands immediate action.

Beginning the Uplift

Some forty of our young men have gone into the work of teaching in the last five years. They are leading their people in the Christian way. They are showing them how to make better gardens, how to use the adze, the auger, the chisel in making simple furniture for their homes. A church of brick has been recently built at Gandanzara. The people hired at a wage one of our young men to do the brick work. The teacher there had the people make the brick and he also did all of the wood work, making the door and window frames out of native timber using the hand saw and the adze. Over twenty of the men who have gone out of this school are market gardening for themselves, or have a large plot of ground on which they are growing grain and produce. There are as many more who have this in mind that they will settle on one of the reserves and there cultivate fifty or a hundred acres of land. They will use their cattle, a thing that the old people never think of doing. They will buy plows and harrows and planters and cultivators. They will demand a better class of goods. They will buy better food.

African Christian Village

The Christian village is known as soon as seen because it is clean. The houses are better built and usually are made square instead of round. The people are better clothed and what they have on is clean. There is a better class of stock to be seen about the Christian village. Most of our men who have gone through this school are breeding their stock up. Then you will see the little house which has been set apart for the morning and evening prayer of the village. In many of the larger villages the Christian people although owing allegiance to the chief have gone a little way off and they have their own village. The chief usually recognizes some one of these Christian men as a sort of headman. In Marange's country Isaiah the son of the king and almost his image and the favorite of the king, stood up against his father and told him that he was doing wrong to bring the people to a village near the mission and drink his beer on Sunday. The old king left the gathering and was very much hurt. But now
the king has given to Isaiah the title of the king of the Christians, and all cases between Christians are referred to him.

Black Christian Personality

The African if not appealed to too strongly on the emotional side makes a Christian second to none. His buoyancy of nature is a great asset in times of trial, suicide is unknown and when he hears that other peoples practice it, looks upon it as the essence of folly. He is courageous. He makes a good leader of his people. He is spiritually minded and his simplicity of nature brings that blessing of intimacy which Jesus promised to those who receive the Kingdom as a little child. These people teach by means of parables. They use every conceivable thing to bring the truth home to the people. I am making a collection of these. Here is one of the latest that I have.

How the Blackman Preaches

The engine came from Beira to Umtali. The engineer gave it a drink of water. The engine felt so good he said, "Now I can go to Salisbury with this water (Salisbury is 180 miles mostly up grade)." But the chief for the engine said, "No, you will not be able to make this journey by this water. You will have to take water at a number of places along the way." But the engine said, "No; I have drunk this once, and I have no time to stop to drink again." The chief begged him not to try it. But the engine knew best, so he started out. He came to a water tank but passed it as fast as he could and blew out steam at the tank, and mocked it. He went on all right, and then he passed by the next one. Soon he came to an engine that was taking water, he passed it with a laugh. But that engine came on after the one who would not take water where the chief had placed the tanks, and by and by he saw this "wise" engine standing on the tracks on a hill. But when he looked again the engine and his cars were slowly coming down hill. Here was a great danger. So the engine that took the water was in danger. He stopped and backed to the next grade. Then when the other train stopped he hooked on to it and took the "wise" engine to the next watering place.

Now the chief for the engine is God. The "wise" engine is you people who think that when you are taken into the church that you do not have anything more to do. The watering places are Sundays. The person who will not come to church and drink again at the fountain of living water he will not only run down himself and not be able to reach the end of his journey which is heaven, but he will not have power to stand still and keep the path he has already walked on, but he will come back down the hill. For the way to heaven is all a climb. He will come down hill and put some other one in danger and it may be drag that one down with him to ruin. Now it is for you who are strong and obedient to the chief to find out those who are stuck on the hill and who are sliding back and hitch on to them and bring them to the watering place. Bring them to church and to Sunday school. Bring them to morning prayers and to evening prayers, that they may drink and have strength to go on to the end of their journey.
WEST CENTRAL AFRICA MISSION CONFERENCE

The West Central Africa Mission Conference includes the work of the Methodist Episcopal Church in Angola and in the Madeira Islands, the former a Portuguese province, the latter administratively included in European Portugal.

Angola

Angola is one of the largest political divisions of Africa, and by reason of its richness of soil and mineral wealth, one of the most important. It has a coast line of about 1,000 miles with fine natural harbours at Loanda, Lobito, Mossamedes, Porto Alexandre, and Bahia dos Tigres, besides frontage on the lower Congo River from its mouth up to Noqui. High healthy plateaux occupy a large part of the interior, and these are reached by railways from Loanda, Lobito, and Mossamedes. Plans have been made for the extension of two of these roads to connect with Central, East, and South African transportation systems in the Katanga region of Belgian Congo.

Methodist Episcopal mission work in Angola was begun in 1885 by a party of missionaries under Bishop William Taylor. In June, 1897, Bishop Hartzell held the first session of the then Congo Mission Conference. In 1900 the General Conference divided the Congo Mission Conference into the East Central and the West Central Africa Mission Conferences, and the first session of the latter was held at Quiongua, Angola, in May, 1902. The Methodist Episcopal Church is responsible for the evangelization of a zone clear across the province between the seventh and eleventh parallels, south latitude, an area about equal to that of Ohio, Indiana, and Illinois. Within this zone no other Protestant Church is at work. It includes the larger part of the governmental districts of Loanda, Cuanza, and Lunda. In the Congo District to the north the English Baptists have work, and the Plymouth Brethren and the Congregationalists (American Board) are at work to the south of us in the Benguela District.

Madeira Islands

The Madeira Islands lie off the northwest coast of Africa. When discovered they were uninhabited. The chief island is about thirty-five miles long and twenty-seven wide, and the population is about 150,000. The agricultural products, which include wheat, corn, grapes, and sugar cane, are extremely valuable. Protestantism was introduced by Dr. Kelley, a physician of the Established Church of Scotland, in 1838. Later persecutions followed and nearly 1,200 Protestant Portuguese left the island, and all Protestant worship ceased. Later evangelical Christianity again entered the islands, among those undertaking work being the Rev. Wm. G. Smart and his wife, who also conducted a Sailors' Home and Rest. In 1898 Bishop Hart­zell received them and their work and organized the mission under the Methodist Episcopal Church.

LOANDA DISTRICT

Loanda District includes the country on both sides of the Cuanza River from its mouth to Dondo and the Ambaca region on the right (the northwest) side of the Lucala River.

Loanda, the capital city, has a population of 28,000, and is situated on the Atlantic Coast, 250 miles south of the Congo. The Methodist Episcopal Church has a mission property of twelve acres with several excellent buildings in the heart of the city on a plateau overlooking the sea. The Woman's Foreign Missionary Society also possesses a fine property here. Methodist Episcopal Mission work was begun in 1885, but was suspended from 1893 to 1901. No other Protestant Board has work in this locality.


ROBERT SHIELDS, Superintendent

LOBOLO DISTRICT

Lobolo District includes all our work in the Cuanza District not included in Loanda District. The people are Lobolo, Haco, Ambaca, and others without tribal identity.
Places where Methodist Episcopal Missionaries reside, are underlined in red.

Railroads: ——

Cable Lines: ———

Scale of Statute Miles

0 50 100 150 200

Loanda to Funchal, 4,020; to Moseamukue, 442, Naut. Miles

Funchal to London, 1,598; to Lisbon, 353; to Monrovia, 1,745; to Cape Town, 4,972, Naut. Miles
At Quiongua, fifteen miles from the government sub-district headquarters and postoffice of Pungo Andongo, the Methodist Episcopal Church possesses a well-equipped station with a farm of 1,000 acres. Methodist Episcopal Mission work was opened in Pungo Andongo in 1885 and at Quiongua about 1890. Pungo Angongo Station has been closed since 1909. No other Protestant mission is at work in this region.

Missionaries: Rev. John C. Wengatz (on furlough) and Mrs. Wengatz (on furlough), and Rev. W. S. Miller.

J. C. Wengatz, Superintendent

MALANJE DISTRICT

Malanje District includes our mission work in the Lunda District. The people reached are of Ambaca, Bondo, Songo, and various other tribal origins.

Malanje

Malanje (altitude over 3,800 feet, population, 3,136) is the present terminus of the (315 miles of) railway from Loanda, and is the capital of the Lunda District. Mail routes lead northeast to Luxico (380 miles) and southeast to Mona Quimbundo (310 miles). Two banks have branches in the town. The war upset a plan to light the town by electricity but waterworks are under construction.

Methodist Episcopal mission work was begun in 1885, suspended in 1902, and resumed in 1913. No other Protestant church has work here.

Missionaries: Rev. H. C. Withey and Mrs. Withey (both on furlough), Rev. Ray B. Kipp and Mrs. Kipp.

Institution: Imprensa Patton (Mission Press).

Quessua

At this station six miles from Malanje, the Methodist Episcopal Church has work begun about 1890. The farm contains 370 acres at the base of Mouth Bangu whence flows a good stream of water.


RAY B. KIPP, Superintendent

Our Field

The territory which lends itself to direct missionary supervision from Malanje as a center, has an area of about 33,000 square miles, nearly equal to that of Indiana, and lies between the eighth and eleventh parallel of south latitude with the Cuango river as a natural limit on the east.

Native Stations

If our native stations were adequately manned and supervised we might be said to effectively occupy 3,300 square miles, or one tenth of our area. We have work in the following places: Bambi, Cacoloca, Cahunga, Camalundo, Camatona, Carianga, Catombi, Dembue, Dori, Lombe, Lutete, Luximbe, Malanje, Matete, Missula, Quessua, Quibinda, Quissanda, and Zanga. There is a probationer at Cabandangala, and urgent requests to send a teacher to Lucunga.

District Conferences

We have held two District Conferences, one in December, and the other in August. Our membership has increased from 184 to 203—seventy-five full members, 133 probationers, and seventy-five on the waiting list. At the last Conference the appointments were divided into six Quarterly Conference groups: Cahunga, Lombe, Malanje, Matete, Quessua, and Quibinda.
Self Support

Our workers have practiced great self-denial during the year; one, formerly under salary has continued in the work without pay; eight have had but incidental help, and four have worked on half pay.

Two school-chapels have been built by the members and adherents without help from us, beyond a donation of the doors and windows, and a few nails. Two other buildings are under construction. Stations where the least money has been expended are in the best spiritual condition. During the year the Sunday offerings at Malanje (including Catombi) were $22.50 Portuguese, and the local missionary society contributed $60 of which amount the natives raised $52.50. The other stations also contributed generously.

Educational Work

Because of a lack of workers, and the effects of the war, our educational work has been restricted to a night school in Malanje, the Woman’s Foreign Missionary School at Quessua, and the out-station schools. Few of these are supplied with efficient teachers and none are well equipped. At one of the schools green leaves from banana plants serve as paper, green tomato juice as ink, and sharpened grass stems as quills. The demand for a practical education is great and should be met.

Fourth Annual McFerson Institute

This institute for Christian workers was held during the four weeks preceding District Conference. Twenty-one men, twelve women, and twelve boys attended. The spirit was fine and much interest was shown. One old man converted two years ago, with his wife, attended at his own expense. Since his conversion he has learned to read and the institute has brought his ability in this line to a practical efficiency in both Kimbundu and Portuguese, giving him a good start in writing and Bible lessons. Another man traded his meal ticket for a “Peregrino” (Pilgrim’s Progress), and lived on sweet potatoes for a week. Others practiced similar economy.

Book Room Sales

Our sales have averaged 10,000 pages a month for fourteen months, and we had but thirty-six hymns and catechisms to start with. No colporteur work was done. Those attending the institute averaged more than a book each during the month of its session.

Among Thieves

1. About two years ago one of our girls named Ruth left school to marry native fashion. We lost sight of her and little thought that the young couple had settled in the vicinity of Missula, where they taught the catechism, hymns, and reading from a nearly worn out chart.

The pupils of this little school were just getting nicely started when an old feud was revived, which involved the village where Ruth and her husband were teaching. Houses were set on fire, personal belongings were seized, and the people as they fled from the village were fired upon. Among those injured were Ruth and her husband, though both managed to get away.
2. From this same part of the country a thief was caught in the gardens at Missula. The heathen villagers persuaded the chief to have the intruder executed. They urged him to make an example of him saying, "We have endured this pillaging from our fields long enough." A native worker stopping here the next day, asked for the captive and was told that he had escaped during the night. Along toward evening, Coimbra, our worker, overheard a young native tell one of his pupils how the captive had been taken at midnight to a dense grove, hung head downward, and burned to death with torches.

3. Two months ago a well known witch doctor lost two members of his family in quick succession, and was himself very ill. While sick he made a vow that if he recovered he would give up his evil practice of sorcery. He recovered, and one Sunday morning, Coimbra was surprised to see the witch doctor enter the church. He remained through the service. "Is that God's word to which I have just listened?" he asked. When answered in the affirmative he said, "It is good. I had no idea it was so good." He then told of his vow. He has attended the Christian services every Sunday.

MADEIRA ISLANDS DISTRICT

The Madeira Islands District includes the work of the Methodist Episcopal Church in the Madeira Islands, which were discovered in 1419, and colonized by the Portuguese.

Funchal

Funchal (population, 45,000) is the principal city of the islands and a port of call for ocean liners between Europe and Africa, Europe and South America, and North America and the Mediterranean.

The Methodist Episcopal Church began work here in 1893, and its headquarters occupy a large four story building well located, and in which are missionaries' residence, day school, church, and sailors' rest and recreation rooms. The Scotch Presbyterian Church also has work in this city.

Missionaries: Rev. William G. Smart and Mrs. Smart.
Institution: Sailors' Rest.

Mount Faith (Sao Antonio da Serra)

This is a station among the peasants, and is about thirteen miles from Funchal.
Missionaries: Rev. George B. Nind and Mrs. Nind (on furlough).

Machico

Machico is a coast town, and the Methodist Episcopal Church began work here in 1900. Our church is the only Protestant church in the place. At our out-appointment, Ribeira Grande, we have a church building and a day school.

Missionaries: Rev. B. R. Duarte (on furlough) and Mrs. Duarte (on furlough), Rev. W. E. Kirby and Mrs. Kirby.

W. G. SMART, Superintendent

Work in Funchal

Our work in the city of Funchal is difficult because of the large Roman Catholic population. There are twenty-five Catholic churches and chapels in the city, and these are open every day in the week. Sermons are preached in Latin, an occasional one is given in Portuguese by the bishop, but gospel subjects are avoided.

Since the fifth of October, nineteen hundred ten, when the Portuguese regime was established in Lisbon, Portugal, we have enjoyed religious liberty, though even now we are not permitted to preach in the open air. We hold frequent services, public and private, Bible classes, and a temperance class. The Sunday
evening service is well attended, many soldiers being present. There is also a Sunday school in Funchal.

The Bible Classes

One of these classes is taught by the district superintendent, and has twenty men students, one of whom is a soldier who is doing good work among his fellow soldiers in the barracks.

Mrs. Smart’s class is also well attended by people of a better type. Two of her pupils are particularly interesting. One is a young man who has spent five years preparing for the priesthood. His great desire now is to become a preacher. He is very intelligent, speaks English, French, and Latin, and teaches a class of twenty college boys. He has given to these boys many Protestant tracts and books. The other young man has offered himself as a preacher, and spends much money on tracts and gospels which he gives away.

The Temperance Class

This class meets the first Wednesday of each month and is devoted to any question pertaining to temperance. This is a country where wine is freely used. Brandy is made from sugar cane and sold for a penny a glass, and it is a sad and common sight to see men and women, young and old, and even little children under its influence.

The Schools

It is no easy task to get the children into the schools; most of them belong to Catholic families and the priests are opposed to the children attending Protestant schools. Miss Caroline Newton and her assistant have difficulty teaching the few who do come, because of outside influence. Miss Newton also supervises paid classes in English, which are patronized by many clerks from the various shops.

St. Antonio da Serra—Mount Faith Station

The work at this station is supervised by the Rev. George B. Nind. Church services are held here every Sunday and once during the week. There is also a school at Mount Faith which is in charge of a Portuguese teacher. This school is doing excellent work. The Sunday school at Mount Faith is well attended.

Machico and Ribeira Grande

The work at these stations shows progress. At Machico the Lord’s Supper is administered to the people once a month, and the Sunday school is an important part of the work in Ribeira Grande. The day school at this latter station is under the able supervision of our exhorter, José J. Fanco. The three Sunday schools on the Madeira District have each an average attendance of from thirty to fifty children and adults.
Congo Mission

On January 1, 1915, Bishop J. C. Hartzell reached this new field, and on the following day organized the Congo Mission, setting this work in the Belgian Congo off from the West Central Africa Mission Conference. The area marked out for occupation by the Methodist Episcopal Church is roughly 400 miles square, equal in extent to the States of Illinois, Indiana, and Michigan. In this area we are the only Protestant society. The Congo Mission is reached from the south by the Cape to Cairo Railroad, by which Bishop Hartzell journeyed to Kambove, 2,500 miles north from Cape Town, in comfortable coaches with dining car service. During the year the Belgian Railroad line was completed from the northeast corner of the mission area between the Congo River and Lake Tanganyika, whence there is communication to the East Coast by the German Railroad. The Congo River route gives access at the same point on the northeast corner from the mouth of the river by 2,100 miles of travel.

Kambove

Kambove, situated on the Cape-to-Cairo Railway, has been since 1913 the mission headquarters. A tract of 200 acres is occupied by the mission and here are located the Fox Bible Training School, a book store, and mission press.

Missionaries: Rev. R. S. Guptill and Mrs. Guptill.

Kapanga

Kapanga (Mwata Yamvo) is 400 miles northwest of Kambove. Near the government post of this name is the capital town of Mwata Yamvo, paramount chief of the Lunda tribe. A land grant has been made the mission, on which substantial buildings of sun-dried bricks have been erected, and on which the mission village is also located.

Missionaries: Dr. A. L. Piper, M.D., and Mrs. Piper, Rev. T. B. Brinton and Mrs. Brinton, Miss Marie Jensen.

Elisabethville

Elisabethville, 100 miles southeast of Kambove, is the capital of the Katanga province of the Belgian Congo. Here are situated the railway headquarters, wholesale mercantile houses, and the smelting plant that is producing 2,000 tons of copper per month. The population of Europeans is approximately one thousand, and five thousand or more natives recruited from many tribes are spending six months to a year in service in the industries centering here.

Missionaries: Rev. John M. Springer (on furlough) and Mrs. Springer (on furlough).

John M. Springer, Superintendent

General Developments

Continuation and some enlargement of the work on the field, at the three stations Kambove, Katanga (Mwata Yamvo's) and Elisabethville, and provision in America for enlargement of the work in the Congo mission, mark the year. At Kambove, Mr. and Mrs. R. S. Guptill have had as their main work the Fox Bible Training School, where there are thirty boarders. Additional buildings have been erected for dormitories and dining room, and others repaired. Evangelistic work in the mines, at Kambove and in the villages has been pushed as energetically as possible, using the pupils of the school very largely in this work. Many villages in the surrounding country have been reached for the first time, during the year. The government has established a Sunday market in town, to which the natives from the villages bring their produce. The customers are mainly the native employees in the mines. This market has
created a very acute problem for religious work, and we are making the best use of the opportunity to get acquainted with these village natives, to hold a brief service at or near the market, and to gain their confidence and friendship. Several chiefs thus interested, as well as others, have been importuning for schools to be opened in their villages. Until reinforcements for Kambove are received, it will be impossible to respond to any extent to these calls.

The Congo mission press has been useful in providing material for the school, and in other ways. The Katanga book store has continued to provide literature in several native languages, and in English and French. Insistent demand for a day and boarding school for European children has been an embarrassment to our mission, in view of the fact that we have so few workers and no funds for this department. A few pupils have been given instruction during the year, only two being boarding pupils. Many Protestant and Jewish parents dislike to have their children educated in the convent. The problem of education for these children in the Katanga must be faced and solved by Protestantism as early as possible.

Elisabethville

At this the capital town of the Katanga, there is no Protestant church for Europeans, much as one is needed and desired. This lack we expect to be met in part, early in 1917.

A night school for natives has been conducted under the care of Moses and Joseph, two Christian young men from Nyasaland, who are working in town, and giving their nights and Sundays to this work. With no missionaries present except for the two or three visits that Mr. Guptill has been able to make from Kambove, the school has had varying fortunes, and has suffered greatly from lack of oversight. With the return of the writer, and others, in 1917, this work will be re-organized. The railway construction north of Kambove towards Bukama has been continued in spite of the war. Thousands of natives from many tribes have been here engaged, but the alluring and strategic opportunity to reach them while thus employed has been unimproved by any religious agency. This is work that falls naturally to us, but one man cannot conduct a Bible boarding school and spread himself over an area the size of Illinois at the same time. Special workers for the railway construction work are greatly needed. The most that Mr. Guptill could do was to send colporteurs with primers, hymn books, and scriptures, and occasionally a native evangelist, to scatter the seed of the word.

Kapanga

Doctor and Mrs. Piper have had their hands very full with the evangelistic, school, and medical work. To this has been added a very heavy burden of industrial work, as it was necessary to move the station, since the native town had grown out toward the first site occupied. A new set of buildings had to be constructed, and dwellings for the new missionaries erected. Fortunately, a number of natives more or less skilled in the kind of work to be done were available from the mission village. These were among the re-patriated ex-slaves recently returned from Angola; but even so, the work of supervision, and payment, was very heavy on Doctor Piper. The number of these re-patriated natives now exceeds three hundred. Among them are several young men ready to be en-
ployed as evangelists, and there are at least six capable Bible women. There was no possibility of our employing and supervising this splendid force of workers to any advantage until the arrival of Mr. and Mrs. T. B. Brinton and Miss Jensen. This party left America in August, 1916, and after spending some weeks at Kambove, proceeded to Kapanga. The new year will open with much improved prospects for pushing the work. It is expected that the mission will now be able to respond to some of the numerous calls from villages, that teachers be stationed in them. During one series of revival meetings, Dr. Piper said that forty declared their intentions to be Christians.

The Belgian Government has asked our mission to give agricultural instruction for the Lulua district, and for their part, they offer to give us more than 2,000 acres of land, with tools and seeds. As such a program is perfectly in harmony with our plans, and will greatly enlarge the opportunities and usefulness of the mission, we welcome this offer, and are seeking for an agricultural missionary.

Our Funds in America

While in America during the year, Mrs. Springer and the writer have been continually engaged in the visitation of churches and the presentation of the needs of the work of the mission. Considerably increased resources are assured. There is special gratification over one gift of $2,000 per year, to continue five years, which will make possible the opening of a station in the Lufungoi Valley, west of Lake Tanganyika, among the Luba people. Here Kaluwasi and a few other Christian workers recently arrived from Angola, with their families, are ready to join the missionary appointed there to assist in building the station, and also to engage in teaching and evangelizing.

On December 23, 1916, a party consisting of Rev. C. C. Hartzler and Mrs. Hartzler, Mr. R. S. Smyres, Mrs. J. M. Springer, and myself left New York for the Congo Mission. While we rejoice over the reinforcements thus assured, yet we realize how very inadequate the prospective force is for meeting the need in this large area, where twenty-five missionary couples would be required to occupy the important and strategic centers today.
NORTH AFRICA MISSION CONFERENCE

Work was begun by Bishop Hartzell in 1908, acting under authority of the General Missionary Committee passed in November, 1907. The mission was organized in 1910, and the Mission Conference in 1913. The mission is coextensive with the historic Barbary States, extending from the Atlantic to Egypt, a distance of about 2,400 miles, and from the Mediterranean southward on an average of about 200 miles, before reaching the very sparsely populated desert region; and has a coast line of over 3,000 miles. The area of the arable belt is approximately 482,100 square miles, or ten times that of the State of New York. Adding the part of the desert regions belonging respectively to Morocco, Algeria, Tunisia, and Tripoli, some 580,000 square miles, brings the total area to 1,039,600 square miles, or over a third of that of the United States proper, arable and arid. Algeria has valuable forests, including 645,000 acres of cork-oak trees. North Africa has several thousand miles of railroads, and in Algeria and Tunisia are over 10,000 miles of excellent automobile roads.

The population of the field, including the more accessible parts of the desert regions, is approximately 17,000,000. There are over 700,000 Europeans settled in Algeria, the French very largely preponderating, with the Spaniards next in number; over 200,000 in Tunisia, the Italians forming much the larger part, and enough more in Morocco to make the total well over a million Europeans. There are said to be 200,000 Jews in Morocco, 64,445 in Algeria, 60,000 in Tunisia, and 10,000 in Tripoli, 330,000 in all.

The Moslem population in North Africa, west of Egypt, is approximately 15,500,000, composed almost entirely of the descendants of the Berbers and Arabs, the former outnumbering the latter. Not only in numbers, but also in vigor, in industry, and in steadiness, the Berber is the backbone of the population. The Arab may be made to resist the advance of civilization; there appears to be no reason to doubt that the Berber will respond readily to it and to the Gospel, and continue to hold such parts of the country as are unsuited to Europeans, and even compete with them elsewhere along many lines.

NORTH AFRICA MISSION CONFERENCE
(Sphere: Morocco, Algeria, Tunisia, Tripoli)

Edwin F. Frease, Superintendent

War Conditions

In thought, plan and action there is no escape from the dominating consciousness and influence of this indescribable and unprecedented war. The glorious radiance of the heroism and sacrifice which it has called forth, passive as well as active, reveals all the more distinctly its pall of horror, suffering and woe. Humanity is being tested as never before.

In our European work all are personally and intimately affected, leading on the one hand to agonizing anxieties and trials and absorbing and fearful occupations of mind and heart; on the other to more serious thought and a keener appreciation of the overwhelming need of God, and the inestimable value and help of the religion of the living Christ.

In the Moslem work many of the people are affected much the same as the Europeans owing to the mobilization of large numbers of Arab and Kabyle young men, which brings the war directly home to them. They do not have, however, the same sense of intense patriotism and of the right and wrong of the war to sustain them. Other classes are disquieted by the new mobilization measures, the very high prices and the other economic difficulties. It is evident that in such a Moslem field the greatest caution, wisdom and tact are necessary in any attempt at aggressive mission work. It may be that Islam is being undermined by these events, but the time is not yet when advantage can be taken of
it. The missionaries are profoundly convinced that the Church should now make her plans and provide the means to follow up promptly and efficiently the unprecedented situation which is rapidly developing and which will confront us at the end of the war, and may be upon us before that comes, in both the European and the Moslem work.

Workers Mobilized

Our British missionaries thus far have been unaffected by the British compulsory service act. But the three French pastors on our staff have all been called, and two of our small staff of native local preachers have been taken.

Withdrawals from the Field

Mr. and Mrs. Lochhead, devoted and experienced workers, have for some time felt it their duty for family reasons to retire from the field on indefinite leave, and with the sanction of the Board did so immediately upon the return of Mr. and Mrs. Purdon, leaving a vacancy in our ranks hard to be filled.

Miss M. B. Grissell, the active and veteran associate missionary who has rendered such devoted service with Miss Hammon at Tunis, has also been compelled by family calls to retire from the field.

Efforts of Year to Hold on

How serious this reduction in our small and scattered working force is will appear in the review of the work by stations. Coupled with the difficulties in the general work indicated and our straitened finances it has made it impossible to attempt more than to conserve so far as possible what had already been gained. It is therefore gratifying to note that not only has this object been achieved as to the work in general, but that the membership has increased by nearly a third.

“Homes”

The number of children in the homes is about the same, though there have been losses and gains, and this most important branch of the work appears to be more stable than ever. The difficulty is not now to secure children, but to find support for those we have, while the missionaries are distressed to have to turn away others desiring to come. This, first, because we have already more children than we can support; and second because the accommodation, except in the case of the Algiers Girls’ Home, for which the Woman’s Foreign Missionary Society have purchased a property, is entirely inadequate and insufficient. It is good to know that the same Board is planning to provide another property for their home at Constantine. The crying need of our other homes is for suitable premises. We hope that the Boys’ Home at Tunis may soon be so provided, through the gift of the late T. D. Collins.

These homes, the only institutions we have in the field, number six, one each for girls and boys at Algiers, Constantine and Tunis. The children attend the government primary and industrial schools, and receive their religious instruction in the homes. It appears possible that in time we may be permitted to have our own schools, should the numbers increase and should we be able to make suitable provision for the same.

France is doing a great work for civilization and progress in North Africa,
and it is pleasant to record that this branch of our work is greatly appreciated, and that the authorities have given and are giving valuable aid at each of the stations.

Inter-mission Relations

Organized work was wanting in North Africa until our advent. Its value is more realized now. It is pleasant to record that inter-mission relations are cordial. The French Reformed Churches, except the French Methodist Church which has one station in Kabylia, are doing no work among the Moslems. Our relations with them are cordial at all the stations, and at Constantine and Oran our missionaries have occupied their pulpits on invitation.

Property

This year a building site purchased by Dr. Lowther at Oran from special funds, and which had then to be deeded in his name, has been deeded to the Board of Foreign Missions, which now has legal status here. Thus both this Board and the Woman's Board now hold property in their corporate capacity in Algeria.

Morocco

Again I feel constrained to cry aloud for Morocco. The nearest of all Moslem fields to America and to Europe, easily accessible and now wide open and rapidly developing under the French protectorate, Morocco stands as a challenge to the faith and effort of the Christian Church, but that challenge may soon—indeed has it not already done so?—become a reproach! No church is operating in Morocco. Ours is certainly the one on which the burden falls. When shall we enter that wide open door?

Algiers

Algiers is governmentally a part of France proper, with three Administrative Departments or States: Algiers, Constantine, and Oran. Algiers is the capital of Algeria and is situated in a semicircle about a bay of the Mediterranean which affords an excellent harbor. The population is 190,000, of whom 80,000 are French, 16,000 Jews, and 40,000 Arabs and Berbers, and 51,000 others, the majority of whom are Spaniards. The foreign section of the city is a modern town and is not unlike European cities. The Arab town is situated on the steep slope of a hill, has very narrow winding streets and lanes, and the usual marks of Orientalism.

Missionaries: Rev. Edwin F. Frease and Mrs. Frease, Rev. J. David Townsend and Mrs. Townsend. W. F. M. S.: Misses Emily Smith, Mary Anderson, and A. Dora Welch; assistant, Miss Miriam Richards.

French workers are Rev. Gustave Lieure and Mrs. Lieure, Rev. Paul Villon and Mrs. Villon.


The French Church in Algiers

Much of the pastoral work of this church has been carried on by Mrs. Lieure, the pastor's wife, the pastor having been continued in service by the military authorities at Montalembert hospital in Algiers. Miss Anderson's work among women and girls has been of great help to the church. There has been a small gain in the membership and the congregations have never been so large.
Evangelistic Work Among the Moslems

This difficult work in charge of Paul Villon has suffered greatly. In April we were compelled to vacate our headquarters, and were unable because of financial reasons to rent another building. In May the pastor was called to military service, later Mohand Abslam was called, and it became necessary to transfer Said Flici to the boys' home, leaving the evangelistic work without a supervisor. Mr. Townsend kept in touch with this important work as far as his own heavy duties would permit.

Boys' Home in Algiers—Mr. and Mrs. Townsend in charge

This home has had all the trials incidental to the establishing of such an institution with boys sent from a distance by other missions, and coming from non-Christian communities.

Even here the effects of the war have been felt. Many families wanted their little boys home, because of the mobilization of older brothers. The stress of the times has been so great that even the little help these small boys can give is needed. This stress is especially felt in the mountains of Kabylia. The lack of funds made it impossible to accept other boys. The vital relation of this home to the development of workers for the entire province of Algiers is such that provision should be made so that additional boys may be received. The adding of a department for French orphans and waifs seems to be indicated by the trend of events.

Girls' Home in Algiers—Misses Smith and Welch in charge

A number of European girls have been received into the home; some are war waifs; others are being received to save them from the fate of being trained in Mohammedan homes, and in the Moslem faith. There is so much tragedy where poor Europeans of low moral standard live among Moslems. We have been asked by a prominent government official if it were not possible for us to do something to rescue the abandoned European children from the Moslem town where they are being taken by Moslems to be brought up in the faith of Islam. Two such children rescued at Constantine have been brought to the home in Algiers. This new development points to the establishing of two departments in our Girls' Home—one for Europeans and one for natives.

Constantine

Capital of the Department of Constantine; 65,000 inhabitants, chiefly Arabs and Berbers, with 30,000 French and a few Europeans and Jews. Like all the cities of North Africa under French rule, the growth in European population, efficient administration of government, public schools, splendid public buildings, and of the city as a whole, is remarkable.


Work: French and Arabic Churches, Hostels for Arab boys and girls and evangelistic classes work among Arabs in neighboring towns.

J. L. Lochhead, Missionary-in-charge

French Church in Constantine

During the absence of the pastor, Emile Brieu, Mr. Percy Smith was in charge of this work. Pastor Brieu is at the front. The membership of the church is small, and death has taken an unusual number of our people during
the year, but the accessions have out-numbered the losses and the church has prospered spiritually.

**Arab Church and Evangelistic Work**

The organization of the Arab church with its separate services has brought out more clearly the peculiar claims and needs of these people. The services are well attended, largely by the members of our homes, and those under our influence. The problem of evangelistic meetings for men is difficult to solve; the only way to make them a success is to have a good hall on a main thoroughfare, and the cost of this is prohibitive.

The boys' classes are flourishing, and Mr. Cooksey who has charge of the Central Bible shop comes in contact with many men; his work in the Kroubs weekly market also brings him in touch with many Arabs. Evangelistic work should be pushed among the populous villages, but for this means of rapid transport and equipment are needed.

**Boys' Home in Constantine—Mr. and Mrs. Percy Smith in charge**

This home is crowded to capacity, and every week we are compelled to turn away boys asking for admission. A suitable property is imperative to properly care for the boys already in the home, and to enable us to receive others. This is a remarkable situation in the Moslem work and is our great opportunity. Mr. Smith is continuing his important literary work in addition to his other responsibilities.

**Girls' Home—Misses Loveless and Webb in charge**

Miss Webb has had entire care of the home since the departure of Miss Loveless on furlough. The difficulties of establishing a home for girls from Moslem homes reached their culmination when the time came for the two oldest girls to be married. It so happened that the grandmother of one of the girls is a Christian and the young man is a Christian assistant in the boys' home, so this girl had little trouble; but the other girl came from a home still under the influence of Moslem social customs. The man in this case was also a Christian. Moslem friends objected and made lots of trouble for the girl, but she stood firm, declaring she would never marry a Mohammedan. As a result of all this, two small girls recently sent to us were taken away. A third girl was sent for, and Miss Webb accompanied her to her home, where the girl was kept in spite of her pleadings and protests. The next morning the girl ran away and returned to us, and so far she has been allowed to remain. The case was promptly reported to the authorities, and their favorable intervention has been helpful. It has been a testing time and we hope the result will be a strengthening of the position of the home.

**Work Among Women and Girls**

Miss Harden who is giving much of her attention to girls is in touch with many interesting cases. The work among the girls is more hopeful than that among the women. The apathy of Moslem women in the face of their opportunity to escape from the unspeakable degradation of Islam, is one of the most striking indications of the deadening influence of the Moslem system.
Fort National

This is a large and important military station, located in the interior in Kabylia, a mountainous region, the chief center of the Kabyle or Berber population in Algeria.

*Missionaries*: Rev. J. T. C. Blackmore and Mrs. Blackmore.

J. T. C. Blackmore, Missionary-in-charge

In Kabylia, where the blood feud still persists, and where from time immemorial the villages have been built on hill and mountain tops for protection against hostile neighbors, each hostile tribe is on the defensive, against all the rest of the world. This makes the Kabyle people difficult of access. Until this year it was considered unsafe for a Kabyle preacher to go into the villages unless accompanied by a foreign missionary. Early in the year it was decided that two Kabyle preachers should visit the villages and the plan has worked well, the main difficulty being to secure meeting places. It is practically impossible to rent, and under the Moslem family law, and close village community control, it is impossible to buy.

The Kabyle preachers going about alone has already made its influence felt, and we believe when we are able to send out more workers and cover larger areas, that striking results will come from this mountain campaign.

Medical Work

One of the strongest holds we have on the Mohammedan is the medical aid we give them. The establishing of a hospital among these people would be a great aid in breaking down Moslem prejudice and customs.

Oran

Oran (population, 120,000) is the capital of the Department of Oran, the westernmost division of Algeria. It is on the coast of the Mediterranean, 266 miles by rail southwest of the city of Algiers. More than half the population are Spanish-speaking.

*Missionaries*: Rev. William E. Lowther (on furlough) and Mrs. Lowther (on furlough). Other European workers are Mr. and Mrs. William Poole, and Sister Theodora Hanna, deaconess.

Gustave Jaccaud in charge

Gustave Jaccaud, French-Swiss pastor is our only missionary in the great city of Oran. His work is chiefly among the Spanish population, which numbers 50,000. Conditions make the greatest caution and tact necessary in this work, yet the year has been prosperous, and there have been forty accessions on probation to the church. The poverty of this community is distressing.

Tunis

Capital of Tunisia; under French protectorate; 250,000 inhabitants, 110,000 being Arabs and Berbers; 55,000 Italians, 52,000 Jews, 20,000 French, 7,000 Maltese; growing rapidly in fine residences and public buildings, and in population.


*Work*: Hostels for Arab boys and girls; Bible depot; colporteur, and evangelistic work; Dispensary for Arab women.

J. H. C. Purdon, Missionary-in-charge

General Moslem Work

During the absence of Mr. Purdon due to illness, little was attempted along evangelistic lines, because of pressure on Mr. Lochhead of other work, and
general war conditions. The Arab church service was kept up and the services in French among the soldiers have been successful; so much so that we are convinced that we should have a regular French worker in Tunis, as soon as possible. Since Mr. Purdon's return the evangelistic work is being pushed vigorously.

**Boys' Home—Mr. and Mrs. Lochhead in charge**

This home has developed steadily during the year, and only small boys have been received. For lack of funds and accommodations many boys were turned away. Our home situated as it is in this important and strategic city, the capital of the province of Tunisia, should be large enough and sufficiently well equipped to shelter all the little ones who seek admission.

**Work Among Women and Girls**

This work is usually shared by Mrs. Purdon, Miss Hammon, and Miss Grissell, but Miss Hammon has had entire charge during the greater part of the year. The medical department has been a great blessing to many, though its work has been limited by the high prices of drugs.

**Girls' Home—Miss Hammon in charge**

It is harder to secure and hold girls in the home at Tunis than at the other stations, because of the greater fanaticism of the Arab women at this place, and because it is easy to "place" girls in well-to-do Arab families as servants. The old quarters of this home have long since been outgrown and after a long and trying search a place was found which will serve for a short period. A larger place is imperative.
SOUTH AMERICA AND MEXICO

The Methodist Episcopal Missions in South America are in Argentina, Paraguay, Uruguay, Bolivia, Chile, Panama, and Peru.

Methodist Episcopal mission work was commenced in Argentina in December, 1836, when the Rev. John Dempster arrived in Buenos Ayres. The work in this republic is included in the Eastern South America Conference.

Methodist Episcopal mission work was commenced in Paraguay in 1881, when the Rev. A. M. Milne and Juan Correa, a local preacher, visited Asuncion. The work in this republic is included in the Eastern South America Conference.

Methodist Episcopal mission work was commenced in Uruguay in October, 1839, when the Rev. W. H. Norris arrived in Montevideo. The mission work in this republic is included in the Eastern South America Conference.

Methodist Episcopal mission work was commenced in Bolivia in 1901, when Bishop Charles C. McCabe sent the Rev. Carlos G. Beutelspacher as pastor to La Paz. The mission work in this republic is included in the Chile Conference.

Methodist Episcopal mission work was commenced in Chile in 1877 by William Taylor. The work in this republic is included in the Chile Conference.

Methodist Episcopal mission work was commenced in Panama in 1906, when the Rev. J. C. Elkins arrived. The mission work in this republic is included in the North Andes Mission Conference.

Methodist Episcopal mission work was commenced in Peru in 1877 when William Taylor visited the principal cities on the west coast of South America. The mission work in this republic is included in the North Andes Mission Conference.

Methodist Episcopal mission work was begun in Mexico in 1873 by Dr. William Butler, honored founder of our mission in India, whose distinguished son, Dr. John W. Butler, is today the senior missionary of our staff in Mexico.
SOUTH AMERICA

EASTERN SOUTH AMERICA CONFERENCE

The Eastern South America Conference includes the republics of Argentina, Uruguay, and Paraguay. These three republics have immense wealth in agriculture and cattle and sheep. Argentina, with an area of 1,135,000 square miles, is a third as large as the United States. She ships more corn than any other nation in the world, and is close to the United States and Canada in the production of wheat, hay, cattle, and sheep. She has 18,000 miles of railroad and has several thousand miles additional projected. Uruguay, though the smallest of the South America republics, is one of the most favored in climate and soil. Besides her great wealth from stock raising and agriculture, as is even more extensively the case with Argentina, Uruguay has valuable mineral deposits whose development is still in the initial stage. She has a number of rivers of considerable size and is well served with railroads. Paraguay is an inland country which is divided into two portions by the Paraguay River. The western portion is practically waste land, but with possibilities, through drainage and cultivation, of great future productiveness; the eastern part is almost inexhaustible in fertility. Her mineral resources are still undeveloped.

Methodist Episcopal mission work was begun in 1836, when the Rev. John Dempster was sent to Buenos Ayres. The work in this field was confined to English-speaking and other Protestant colonies and scattered residents, until 1864, when house-to-house work in Spanish was begun. The missionaries began preaching in Spanish in 1867. The first Annual Mission meeting was held in 1882, and the South America Annual Conference was organized July 4, 1893. At the General Conference in 1908 the name was changed to Eastern South America Conference.

BUENOS AYRES DISTRICT

Buenos Ayres District includes a number of churches in and near the city of Buenos Ayres, and the work in what are called the Cuyo Provinces.

Buenos Ayres

Buenos Ayres, the capital of Argentina, is situated on the southern bank of the Plata River, 175 miles from its mouth, at a point where that river is 30 miles wide. It is the first city in size in South America, and the second largest Latin city in the world. Buenos Ayres is the great center of commerce and trade, and of social and political life in Argentina. Buenos Ayres is a progressive city. It has beautiful thoroughfares and parks, and numerous handsome buildings. Six lines of railroad connect the city with various other parts of South America, and numerous steamers run to Montevideo and the towns along the Parana and the Uruguay as far as the confines of Brazil. It is also in steamship connection with ports of Europe and North America. Considerable manufacturing is carried on in Buenos Ayres. It has a population of 1,200,000, about 50 per cent of whom are of foreign birth.

Methodist Episcopal mission work was begun in 1836. Other denominations at work here are the Church of England, the Reformed Church of France, the Scotch Presbyterian, the Southern Baptist, the Lutheran, the Salvation Army, and the Plymouth Brethren.


Lomas de Zamora

Lomas de Zamora (population, 30,000) is a suburb of Buenos Ayres with which it is connected by electric railway and by telepho
e. Its streets are well paved and shaded.
Mercedes

Mercedes is a city of 18,000 inhabitants, about 66 miles west of Buenos Ayres, with which it is connected by three lines of railroad. Several commercial concerns are located here, and a number of fine schools.

Institutions: Nicholas Lowe Institute and the Evangelical Orphanage.

No report.

ERNEST N. BAUMAN, Superintendent

BAHIA BLANCA DISTRICT

Bahia Blanca

Bahia Blanca (population, 60,000) is the most important seaport in Argentina south of Buenos Ayres. From this port hundreds of thousands of tons of wheat and wool are shipped annually. It is also a naval port and the site of an arsenal. The population of Bahia Blanca is rapidly increasing.

Missionaries: Rev. E. A. Brinton (on furlough) and Mrs. Brinton (on furlough), Rev. Frank J. Batterson and Mrs. Batterson.

Institution: Sarmiento Institute.

F. J. BATTERSON, Superintendent

The Effects of the War

The work of the district has progressed slowly but steadily, and though we have met with many difficulties, we have also been encouraged.

The European war has greatly increased the cost of living in this part of the country; it has paralyzed industry, and thrown many people out of employment. All this has added to our financial burdens, and has made the problem of self-support very difficult. Still our people have done what they could for the support of the work.

Several young men from our congregations have responded to the call of duty, and are today fighting in the trenches of France, Egypt, and the Alpine region. At least half a dozen families connected with our church are mourning the loss of loved ones, and because of the mixed foreign population, many who were friends before the war, are now enemies, and this makes our work exceedingly hard. In cities like Bahia Blanca, representatives of almost every nationality are found.

Relations with Other Missions

Our relations with the various European societies working in this field are most cordial. In my visits over the district I have been privileged to visit several of the congregations of the Evangelical Union of South America. I have always been well received, and have spoken to appreciative listeners. Our relations with the Salvation Army have been equally pleasant and helpful, especially along the lines of social service work in the city. In our English work in Bahia Blanca we have met with hearty cooperation on the part of the Scotch Presbyterians and the Anglicans who are working there. We sent delegates to the Conference of the Panama Congress on Christian Work in Latin America which was held in Buenos Ayres, last March, and later we met with the workers of the other societies occupying this field, to confer concerning methods and lines of work. These conferences were very helpful, and it is planned to hold similar meetings every year.
**Evangelistic Work**

In connection with our church in the city of Bahia Blanca a colporteur gives all of his time to the circulation of scriptures, and Christian literature in this section. During the year he sold more than one hundred dollars' worth of Bibles, and an equal amount of other literature. As a result of his work I was invited to visit the military port near the city. I preached the gospel to more than 100 people in a hall that belonged to a man to whom our colporteur had sold a Bible a year ago. This man had read his Bible with his family, and they all became deeply interested and eager for us to open work in this port. He gave the use of the hall free, and invited all of his neighbors to come and hear the gospel. This man is willing to give us the use of the hall for regular services, if we will begin work, and we are planning to accept his offer.

Our energetic pastor at Balcarce has begun a new work in the town of Nechochea, a bathing resort about fifty miles from his home. Balcarce and Nechochea are connected by rail, so that the pastor takes charge of the services in both places. I hope to visit this new place shortly, and help in a series of meetings to deepen and extend the interest shown by the people.

In Dolores and Castelli, the other points on this district where our work is established, there have been no new developments, but the work has been well maintained.

Thus something has been done in the half dozen towns where we have work, but there are a score of prosperous and growing towns where nothing has been done, and where the need is great and urgent. We have scarcely begun the conquest of this field, and we need men and money.

**Educational Work**

A school has been opened in connection with our work in Patogones, the most southern point on the district. This school, the "Colegio Belgrano," as it is called, has forty pupils, all that we can care for at present. Double this number are waiting to enter, and to receive them a new building will be an absolute necessity. This will cost about $2,000. Here we have a fine opportunity and no money.

Sarmiento Institute. Because of the financial crisis we were obliged to close the Spanish department of this school, at the beginning of the year. The need of the English department was so very great that the pastor's wife, at much personal sacrifice, has carried on the English class, limiting the number of scholars to fifteen, because of lack of room. We hope to be able to reopen the Spanish class next year. There is a real need and a demand for the school, and it can be made an efficient aid in our work. Night classes have been held in connection with this institute, by a young Argentine, who has given his services free, and turned over all the fees to the church.

**Boy Scouts Organization**

At Villa Vitre a group of boy scouts has been organized. The boys and young men are interested in this work, and it promises to be a successful agency through which boys may be reached and held, just at the age when they are apt to be lost to the work, when they leave school to go to work.
NORTHERN DISTRICT

Northern District comprises thirteen provinces of the Argentine Republic, a territory equal in extent to seven eighths of the United States east of the Mississippi, and the Republic of Paraguay with an area of 150,000 square miles. It is not densely populated, but the people are generally willing to listen to the gospel, so that wherever a preacher goes he is invariably sure of getting an audience.

Rosario de Santa Fé

Rosario de Santa Fé (population, 190,000) is situated on the south bank of the Parana River, about 250 miles from its mouth. It is one of the principal ports of Argentina, being second to Buenos Ayres in size and importance. It is a great shipping port for wheat and livestock, and is visited not only by river steamers but also by ocean-going vessels.

Methodist Episcopal mission work was begun in 1864. The Church of England is also at work here. Missionaries: Rev. Gustav A. Werner (on furlough) and Mrs. Werner (on furlough). W. F. M. S.: Misses Grace Barstow and Blanche Rubright.


Asuncion

Asuncion (population, 80,000), the capital of Paraguay, is situated on the left bank of the Paraguay River, at the point of its confluence with the Pilcomayo.

Methodist Episcopal mission work was begun in 1881. Other Mission Boards at work here are the Church Missionary Society, the Seventh Day Adventists, the South America Inland Mission, the Plymouth Brethren, and the Salvation Army.

No report.

URUGUAY DISTRICT

Uruguay District includes the republic of Uruguay and the eastern section of the Argentine Province of Entre Ríos, an approximate area of 85,000 square miles, with a population of more than 1,100,000. As in the other districts of this Conference, the predominant language is Spanish, the civilization Hispano-American, and the problem the evangelization of a people whose traditions are Roman Catholic, while their religion has lost its spiritual and moral power over the larger number of the inhabitants, among whom indifferentism and irreligion are all but universal. While the fiction of the union of church and state is maintained, ultraliberal sentiment has led to the establishment of religious liberty and exclusively civil control of public instruction, cemeteries, and the marriage contract in its civil aspects.

Montevideo

Montevideo is a city of 300,000, built partly beside the Atlantic Ocean and partly beside the Plata River. It is the capital of the republic of Uruguay. It is in connection by steamer with Buenos Ayres and also with Europe and North America. Montevideo is one of the most beautiful of American cities.

Methodist Episcopal mission work was begun in 1839. Other denominations at work here are the Anglican Church (no Spanish work), the Baptist Church (Southern), the Waldensian Church, and the Lutheran Church.

Missionaries: Mr. N. Bliss Dee and Mrs. Dee, Rev. Charles W. Drees (absent on leave), and Mrs. Drees (absent on leave). Rev. George P. Howard and Mrs. Howard, Frank M. Purdy (on furlough) and Mrs. Purdy (on furlough), Rev. S. P. Craver and Mrs. Craver. W. F. M. S.: Misses Jennie Reid and Elizabeth Malvin.


S. P. CRAVER, Superintendent

MENDOZA DISTRICT

This district comprises the Argentine Province of the same name and those of San Juan and San Luis; it is an important field from the point of view of its evangelization; it is a considerably difficult one because of the general religious indifference and Romanist fanaticism.

F. Sosa, Superintendent

No report.
CHILE CONFERENCE

The Chile Conference includes the republic of Chile.

Chile has a coast line of about 2,700 miles, and varies in width from 68 to 250 miles; its area is 292,580 square miles, and its population 3,415,060. Its chief industries are mining, agriculture, and stock-raising. It is a country rich in fruits and with extensive forests. Chile is one of the chief mineral-producing countries of South America, being the principal source of the world's supply of nitrate of soda, also of iodine and borax. Chile has large wealth of copper, for years leading the world in its production. Her manufactures are increasing in importance, and railroad facilities are making rapid progress. Chile is making great improvement in primary and higher education. The percentage of foreigners is not large, but they are very influential, taking the lead in all the great industrial movements. Spanish is the universal language in Chile, though some of the Indians speak their own language only. The great majority of the native Chileans are of mixed Indian blood, though the Indian strain is much less pronounced than in Mexico, and even in Peru or Bolivia.

Methodist Episcopal mission work in western South America was begun by William Taylor in 1877. It was organized into the Western South America Mission Conference in 1897, and into an Annual Conference in 1901. The General Conference in 1904 divided the Western South America Conference and constituted the Andes Conference (now called the Chile Conference) and the North Andes Mission. During the first twenty years the missionary work in Chile was done largely through schools. Through the generous gifts of Anderson Fowler and others, properties to the value of $200,000 had been secured, and well-organized schools of high grade, manned chiefly with missionary teachers, were having a decided influence on the country. Evangelistic work among the natives was begun in 1891.

NORTHERN DISTRICT

Northern District includes the provinces of Tacna, Tarapaca, and Antofagasta, in the northern part of Chile. The area of the district is 74,161 square miles, and the population is 300,000. In this district are vast quantities of nitrate of soda, the largest deposits in the world. There is also an abundance of iodine, borax, silver, and copper. Mining and exporting of minerals furnishes employment for many. This region is a dry desert, most uninviting in appearance. The water is brought from the distant mountains and the food supplies are brought by ship.

The American Presbyterian Church has a small work in the district, in charge of native preachers.

Iquique

Iquique (population, 40,171) is the capital of the province of Tarapaca, situated on the coast, 200 miles north of Antofagasta. It is the largest and most important town between Callao, Peru, and Valparaiso. Iquique has good streets, good stores, and several banks. There is considerable shipping in the harbor engaged in the nitrate trade.

Methodist Episcopal mission work was begun in 1878.


Institution: Iquique English College.

W. T. ROBINSON, Superintendent

The northern provinces of Chile contain the richest mineral deposits on the Pacific coast, with the exception of Bolivia. These deposits are the main supply of the world, and are so great that it will take centuries to exhaust them. The export duties on salt peter, silver, and copper, are the main source of support of the Chilean government. This rich country is a great mission field, for with all its possibilities there is no part of the republic so neglected by the national government, as the schools, hospitals, orphanages, etc. The people—a half million in number—are liberal, and there is a strong desire for
better schools and improved religious and social conditions. Methodist work is progressing as never before.

Iquique

The church at Iquique would be entirely self-supporting if it had a pastor who could give all of his time to this work. Just now the district superintendent is pastor. During the year this church raised more money for the Conference collections than any other church in the Conference—more than 400 pesos. The church is growing financially and in membership.

Iquique English College

This college is located in the city of Iquique, Chile, and was founded in the year 1883. There are ten teachers connected with the school, six of whom are men. The school has grown so rapidly that more teachers are needed. The Rev. W. O. Pflaum is principal. The student enrollment this year reached 237, the largest in many years. Iquique school property is valued at $75,000; its income is $10,000; and it carries a debt of $8,000.

Arica and Tacna

Arica is the principal port of entry on the coast, for Bolivia. The fine government railway to La Paz begins here, and Bolivia's imports and exports pass through this city. Our congregation at this place is in excellent condition.

Tacna (population 8,000) is a beautiful city, the oasis of the province, since it supplies the surrounding cities of Pisagna, Arica, and Iquique, with vegetables and fruits. The Chilean government has a garrison of from 5,000 to 8,000 soldiers stationed here, and from among these men we have many converts. We own no property in Tacna, and for years our congregation has occupied a rented hall.

Pisagna

Pisagna Circuit includes, besides the port city of Pisagna, a large part of the neighboring saltpeter "oficinas," each employing from 1,000 to 5,000 men. We have had many conversions during the year and are financially in good condition.

Mejillones

Mejillones is also a port city where thousands of men are employed in railroad machine shops. Many of these men are members of our church, and the railroad administration is very friendly toward us, allowing us the use of a large hall for our meetings. We also have in this city two chapels, one near the seaport and the other centrally located. Services at both places are well attended.

Antofagasta

Antofagasta Circuit includes the port city of Antofagasta, where we have a very successful church with a membership of 250. Our work extends from fifty to one hundred miles by rail into the interior to a number of small centers. This part of the work is important and progressive.

Calama and Chuquicamata

These stations are about an hour's journey apart by rail. We have our own chapel building in Calama, and in Chuquicamata the Cooper Mining Com-
pany furnishes without cost to us a fine hall where we conduct all our services. Our work in each of these towns is developing and results are very satisfactory.

Statistics

Northern District contributions toward self-support have increased seventeen per cent during the year; church membership has increased fifteen per cent; and Conference collections have increased twenty-two per cent. The amount of money raised by all the churches on the district in 1916 was 16,736 pesos, the equivalent of $4,000 in United States gold.

CENTRAL DISTRICT

The Central District includes ten provinces of Chile, from Atacama on the north to Linares on the south, with an area of over 70,000 square miles, and a population of nearly 1,600,000. The northern part of the district was famous for years as the leading copper-producing region of the world. The valleys of the central part are noted for the production of most excellent fruits, the raisins of the Huasco Valley being especially famous. The southern provinces are devoted to general agriculture and fruit-raising, the climate therein being mild and the soil fertile.

The present Central District was formed in 1910 by the combining of the former Central District with the former Santiago District. There are two missions at work in the Central District, the Presbyterian and the Methodist Episcopal.

Santiago

Santiago (population, about 500,000) is the geographical, political, and social center of Chile. It is 52 miles east by southeast from the port of Valparaiso, and 116 miles by rail. It is situated in a fertile plain. Santiago has great municipal buildings, an imposing cathedral, fine churches, pleasant tree-lined streets, and parks. With the exception of San Francisco, Santiago is the most populous city on the Pacific slope. It is in railroad connection with various parts of Chile and also with Buenos Ayres. Because it is the center of a centralized national government the revenues of the country flow into Santiago. Here reside those connected with the legislative and administrative departments of the government and many wealthy families.

Santiago abounds with Roman Catholic churches, but not with worshipers. Many people you meet upon the streets of Santiago, from all appearance, might be citizens of New York city. Much of the white population of Chile is nothing more or less than a Latinized Anglo-Saxon populace, chiefly differing from the Anglo-Saxon nations in the matter of language.

Methodist Episcopal mission work was begun in 1878. The Presbyterian Church in the United States of America is at work here.

Missionaries: Rev. William H. Teeter, Rev. Goodsell F. Arms and Mrs. Arms, Rev. Paul Barnhart (on furlough) and Mrs. Barnhart (on furlough), Rev. Charles S. Braden and Mrs. Braden, Rev. Harry B. Compton and Mrs. Compton, Elizabeth Cronin (on furlough), Anna Lowrey, Rev. William F. Rice (on furlough) and Mrs. Rice (on furlough), Rev. William A. Shelly and Mrs. Shelly, Alice Haydenburk, Ruth Tribby, Lora C. Catlin, and Maria MacMillen.

Institutions: Girls' College, School of Theology, Publishing House, and Anglo-Chilean Home for Student Girls.

Valparaiso

Valparaiso (population, 162,447) is the principal port on the Pacific south of San Francisco. There is a large foreign population, the English element being especially influential. It is probably the most Anglicized of all South American towns. It was the first city in South America to introduce modern inventions. The harbor is spacious but not well protected. Several times in heavy storms steamers anchored in the harbor have dragged anchor or snapped their chains and have gone down from collision with each other or from having drifted on the rocks. The business part of the town was nearly destroyed, and the residence part suffered badly from the terrible earthquake of 1906, but the town is rapidly recovering. In reconstructing the city, great improvements were planned, such as widening and straightening the streets.

Methodist Episcopal mission work was begun in 1878. The Presbyterian Church of the United States of America also has work here.

WILLIAM H. TEETER, Superintendent
Gains and Losses

In many ways the year 1916 has been the best that we have spent in South America, and in other ways the most trying. But we do give thanks to our heavenly Father for his care and keeping, as well as for the progress in the work that we have seen.

We are rapidly coming to our own in Chile. This year has seen more conversions than any year for the past three years. The amounts given toward self-support and benevolences have been greatly increased. The spiritual power of the various churches has been transformed, pastors are more diligent, circuits have grown larger, local workers have taken their proper place. Places where we once had work and for various reasons had abandoned have all been successfully reopened save one, and the isolation of this particular pueblo is the only reason why we are not back there giving a good account of ourselves.

The superintendent was away from the field eight of the twelve months of the year, and as a consequence we had an excellent opportunity of testing all workers. Direct supervision was practically impossible much of the time, but we are glad to state that without any glaring exceptions the work proceeded along well defined lines and substantial gains made. Our pastors are realizing that local conditions very largely depend upon the man in charge.

Our own hope has been made desolate by the going away to the better land of our beloved wife and mother, otherwise we are grateful to say that our ranks have not been broken into by the loss of workers.

Evangelistic Work

The evangelistic work in Chile is only now beginning to make itself felt as a moral force. It has taken practically forty years of consecrated efforts on the part of our mission, and fifty years of work on the part of the Presbyterian mission to make a dent in this situation. For the past three or four years the direct efforts of the Roman Church have been directed against us. Our places of worship are watched by all classes of women. When a woman of recognized family is found attending our services another woman of equal rank, or what is considered a little better visits her and uses every inducement to prevail upon her to give up Protestant services. This is carried to the extent of not only threatening social ostracism, but actually using that weapon, knowing full well that it is the most feared and most successful weapon that can be used.

When the one attending the services happens to be of more humble situation then they proceed along another line. All of the rancor of the ages is heaped upon the Protestants, and the family offered free rent, clothing, and food if they will cease attendance upon the despised "cultos." Sometimes this is successful and many times not.

Another favorite method of procedure is for the Roman teachers in the public schools to persecute the children of the Protestants, and the authorities often refuse admittance to our children on the ground that there is no room for them.

One of the most trying methods, and the hardest to get at is the forcing of the Protestant children to attend mass. This becomes so obnoxious at times that we are forced to take the matter up with the higher authorities, and in every case where we have done this we have had the children exempted.
Foreign Missions Report

all of these cases the difficulty has been that in truth the Roman religion is the
religion of the state, and antiquated laws still exist which make all of these
things necessary, hence it is hard to win where you are represented as being
outlaws. Still the officials of the country are very friendly to us, and we receive
encouragement from men in high places. This very persecution is forcing men
to look into our methods and plans, and men of note are openly taking sides
with us, not entering our churches, but protecting us and taking a stand which
a few years ago would have been impossible.

A few weeks ago the writer was a guest at a dinner given by the governor
of a province to the American Ambassador. During the evening the wife of
the governor, a very charming lady, said to me, "My daughters were educated
in your (mission) schools, my son is a graduate of your school, and next year
we send my granddaughter to your kindergarten, and afterward to your girls'
college." What higher recommendation do we need?

A prominent young deputy (National Representative) making a speech be­
fore the Radical Students Club, said "I desire to say to you young men that
it is your duty to support everything good in religion. We need religious ethics
in our Chilean life. Support then everything that treats with religious ethics
and ideals and leaves our politics alone. There is among us a force which
has an unwritten law that none of its foreign representatives shall mix in the
politics of the country unless there is a moral principle involved, and then only
to correct that error. This is the Methodist Episcopal Mission. It is the only
force at work in Chile whose aim is to liberate our women from the church,
and to liberalize them." I desire to say that this was not meant to disparage other
missions, quite the contrary, only this young deputy happened to know the
Methodists and placed everything Protestant under that head for in his think­
ing he was including institutions belonging to other missions.

The power of Rome lies in her hold on the women. As long as she can com­
mand the women of the country she can strangle almost anything which tends
toward progress. Hence every move that we make which places the woman on
an independent thinking basis liberates the country to that extent from the
tyranny of Rome.

Educational Work

Our schools and colleges in spite of war crises and poor crops in some
parts of the country have done exceedingly well this year. On Central District
we have what is beyond doubt the best young women's college in all South
America—the Santiago College.

This year it sent several of its graduates to the United States to continue
their work in our colleges. It was said of this institution to me by a prominent
Chilean. "It has done more for the liberating of our Chilean women than any
and all other factors at work in the country."

For thirty-eight years the gospel principles and Christian ethics have been
taught by this institution, until its influence has reached the very highest circles.
This with other institutions of the kind is injecting a moral leaven even into
the old church which is forcing a change even in Rome. The Roman Church
does not dare attempt openly the indecencies and insults which she previously
practiced. I never hope to see this old institution of papal promotion purified,
but she is certainly being modified.
Hogar Anglo-Chileno. This school has completed its second year with almost three times the number of young women it had at the close of its first year. This institution I consider a master stroke for work among the women. Here we give a home not a boarding house to the young women in the national university and normal school. These young women will more and more influence the Chilean life and morals. They are the picked corps of women who will very largely direct the destiny of the next generation, in the schoolroom, in the home, and in the public life. What we do through this institution is permanent gain.

El Seminarion Biblico. Our training school for young preachers graduated its first class of students this year. Four young men completed their course with honor to themselves, and credit to the school. This is the first class of trained men ever sent out into the Chilean work of any denomination. These young men happened to be all Methodists, but their teachers were Presbyterian and Methodist Episcopal, an undoubted combination for the turning out of Christian preachers. The union seminary, we believe, has become a part of our church life. I think that it would go hard with any member of any mission or group of workers, who suggested the discontinuance of this institution. The Annual Conference of this year presented a resolution asking for the seminary to begin extension work in order that those pastors who were too old, or who were out of reach of the seminary, might avail themselves of the courses given. This resolution was presented, and seconded by national pastors, and the resolution was carried by a standing vote of all.

Another union effort which has met with peculiar success has been the Heraldo Cristiano our union church paper. Both the Presbyterian and Methodist Episcopal missions feel that this has been a success without a mar. Difficulties which were considered insurmountable by all excepting a very few of us have proven myths in the distant fog.

We are producing a better paper, with far less money and with more of the national tone to it. And the greatest gain is we have convinced ourselves that it is the best thing to do. With the exceptions of a few overly ambitious North Americans and Chileans we are all of one mind and in one accord as to the advisability of these union efforts.

SOUTHERN DISTRICT

Southern District includes seven provinces, with an area of 32,407 square miles and a population of 1,018,522. The chief industries are farming, stock-raising, lumbering, and coal mining. Fruits, wheat, oats, and potatoes are the principal farm products. The fine forest lands of Chile begin in the northern part of this district and extend southward. The southern part was formerly called Araucania the home of the brave, hardy Araucanian Indians, who probably possess the best physique of any of the American Indian races. For three hundred years after the Spaniards had made their conquests and had established themselves, in the different parts of South America these Indians maintained their freedom. Within comparatively recent times the lands occupied by them have been opened to settlement, they being allowed to retain a part of the land. This region, which includes more than one half of the Southern District, is called la frontera (the frontier). The great advance of Chile in recent years has been chiefly in this region, and here our evangelistic work has met with the largest returns.

Concepción

Concepción (population, 65,302) is the third city in Chile in population. It is situated about the center of the district, about seven miles from the mouth of Bio-Bio River. It is the Roman Catholic episcopal see and the capital of the province of Concepción. It is also the commercial center of southern Chile. It is situated 238 miles south of Valparaíso by sea, and 385 miles from Santiago by rail. It was
founded before any city in the United States, and was the first capital of Chile under the Spanish viceroys. The principal coal mines on the west coast of South America are near Concepción.

Methodist Episcopal mission work was begun in 1878. Other Mission Boards at work here are the Board of Foreign Missions of the Presbyterian Church in the U. S. A., the Christian and Missionary Alliance and the Seventh Day Adventists.


Institutions: American College (for boys), Concepción College (for girls).

Ezra Bauman, Superintendent

Natural Wealth of the District

Chile has wonderful natural resources, and the Southern District is especially rich. Most of the soil is very fertile, and well adapted for raising wheat; there are great stretches of undisturbed forests; the mountains are full of minerals. Numerous coal deposits have been discovered, the best of which are being exploited, and supply coal for steamers that visit the coast, and for home consumption. The swift current of the rivers that spring from the snows on the mountains would furnish power sufficient for any number of manufactories, and for electrical purposes. The sandy soil in the northern section is being made exceedingly productive by irrigation, and recently a project for the construction of a canal to irrigate the many thousands of acres, which will cost $2,000,000, has been approved.

Christian Community

There are twenty-eight congregations on the district, under the direct care of twelve pastors, including the superintendent. Four of these pastors are local preachers, who are not members of the Conference. Two of these men are giving part of their time to secular work as a means of support. At the last Conference 228 new members were reported.

Educational Institutions

Colegio Americano, the boys' school at Concepción, has been ably conducted by Mr. Carhart and a faithful staff of teachers. There are 129 boys in the school, and six girls. Much attention is given to character building, and the religious life of the student is developed. Chileans are notorious pilferers, and they do not always tell the truth, but boys who have been with us for a while, rarely take anything and they usually speak truthfully. We place every confidence in them, and give them much liberty, allowing them to visit the teachers' rooms alone. We find them worthy of our confidence.

The effects of our teaching along temperance lines is interesting. Boys brought up in homes where wine is always served will persistently refuse it after they have been with us a few years. I had dinner with a Catholic family, not long ago, where the mother and eight daughters drank freely of the various wines on the table, but the only son never touched it. He had been a student in our school, and his mother said that he had not been known to touch wine since his early boyhood.

The religious life of the student is developed. Many ask to be admitted into the church, and many whose parents will not permit them to attend the church services are keenly interested in religious instruction.

Following are statements heard outside the school: "We do not keep
many books used in the Chilean schools. The fellows come in to buy twenty cents' worth, and steal a book worth five or six dollars. We don't want their trade. But you can tell a boy from your school, or any other foreign school as far as you can see."

A patron says, "I bring you my boys, because I have noticed that young men educated in your school have very different morals from those educated in other schools."

A colporteur says, "Wherever I find one of your boys in charge of a farm or a factory, I sell a lot of Bibles. They advise their men to buy Bibles."

Business houses in the city recognize the value of the work we do, and there are repeated requests for boys educated here.

Both institutions have keenly felt the war crisis, and many patrons because of insufficient income have not been able to keep their children at our school. The new Anglican schools in Temuco, which draw their students from the same field, have taken away several English boys and girls. Still our school continues to fulfill its mission among the children of the Chilean middle class.

Evangelistic Work

Our new church in Concepción is the most churchly building in Chile. It was completed in December, 1915, and the debt of 27,000 pesos ($5,400) has been reduced by about 1,000 pesos, and the interest paid. The Epworth League hall which was also completed in December cost $1,000, most of which was collected from members of the congregation.

Most of the churches on the district have an increase in membership, and there is imperative need of four more workers for the coming year.

During a recent visit to a country congregation on the frontier we found a group of faithful people who are spreading the gospel among their class. So eager were they to learn of Jesus that they would scarcely permit us to retire. Twenty-three were received on probation, fourteen into full connection, and twenty were baptized.

On the Temuco Circuit our work has spread into new places, and Mr. Riquelme, assistant to Rev. J. S. Valenzuela, has carried the message into the towns along the new railroad line from Cajon to Llaima and Pillanelelbun with great success. This young man is a candidate for the seminary at Santiago.

A telegram announces the burning of our chapel in Pitrufquen by an enemy of the church. The writer is aboard the train hastening to rally the congregation to a campaign for rebuilding the church, and with God's help to turn defeat into victory.

Magellan District

Magellan District is in the extreme southern part of Chile, centering about Punta Arenas. The area is 66,193 square miles, and the population 17,330, more than half of which is in Punta Arenas (Sandy Point). There is some coal mining, also gold mining of small importance, and lumber industry. The chief industry is sheep raising, some farms having from 50,000 to 60,000 sheep.

Punta Arenas

Punta Arenas is a busy shipping town of 12,000 inhabitants, on the Strait of Magellan. It is a port of call for all steamers passing through the strait.

Methodism entered Punta Arenas with a colony of emigrants from farther north in 1898. The first visit of a Methodist missionary was made in November, 1902. The first missionaries to reside here arrived in March, 1907.

Missionaries: Rev. John L. Reeder and Mrs. Reeder (on furlough).

Included in the Southern District.

No report.
BOLIVIA MISSION CONFERENCE

The Bolivia Mission Conference includes the republic of Bolivia, the third in size of the South American republics. It has an area equal to that of France, the British Isles, Japan, and Germany, with the states of New Hampshire, New Jersey, and Connecticut added. The mountains of Bolivia are stored with rich deposits of gold, silver, copper, and tin. It is one of the greatest tin producing countries in the world. There are great unbroken forests, and vast areas of valuable farm land for the enrichment of future settlers. It is truly a land of promise.

Methodist Episcopal mission work was begun by the Rev. F. M. Harrington in 1901, and the first Mission Conference was organized in December, 1916.

Bolivia has an area of 708,195 square miles and a population of 2,267,935. Of the latter 50.9 per cent are Indians and 27.6 per cent are mixed blood. The country has great mineral wealth, including vast deposits of silver and tin. The gold mining is of less importance, but copper is abundant. There are great forests and vast stretches of fine farming land adapted to the raising of wheat, corn, fruits, coffee, cotton, and rubber. Bolivia is difficult of access because it is separated from the coast by the high Andes range, yet there are two railroads that extend from ports on the Pacific to La Paz, and a third is nearing completion. Argentina from the south and Brazil from the east are extending railways into Bolivia.

La Paz

La Paz (population about 80,000), the real capital of Bolivia, is situated near Lake Titicaca, in a great crater 12,000 feet above sea level. The president of the republic, ministers of state, and all foreign diplomats live here. Congress convenes in La Paz, and all other official business is transacted here except that of the supreme court. La Paz is connected with ports on the Pacific by three railroads.

Methodist Episcopal mission work was begun in 1901.

Missionaries: Rev. Earl A. Robinson and Mrs. Robinson, Rev. W. B. Archer and Mrs. Archer, Rev. James A. Brownlee (on furlough), and Mrs. Brownlee (on furlough), Miss Elizabeth Brownlee, Miss Minnie M. Hackett (on furlough), Mr. Chester C. Wischmeier, Mr. Stephen P. Smith, and Mr. McKendree Petty.

Cochabamba

Methodist Episcopal mission work begun in 1912.

Missionaries: Rev. Corwin F. Hartzell and Mrs. Hartzell, Rev. John E. Washburn and Mrs. Washburn, Miss Sadie Bartlett, and Mr. Burt L. Dexter.

JAMES A. BROWNLEE, Superintendent

The War

The poor and the middle class are feeling the pinch of poverty, due to the high war prices; though the republic as a whole is beginning to recover from the first effects of the war.

Church Work

Since Mr. Hartzell's return to the field the church at Cochabamba has been reopened; there is necessarily much to be done, and all concerned are working hard.

During the year 1916 great progress was made on the Chulumani Circuit. This is ninety miles from La Paz either on foot or mule back. Twelve have been received into the church on trial, and many are interested. We found that it was well worth while walking this distance to preach the gospel. The people want to hear and ask us to return.

Visiting the little city of Corocoro we found that several of our members from Viacha have settled there, and are at work in the mines. This is a
copper mining center, and we expect to place a worker there in 1917. While there we preached in the theater, in many of the homes, and received many invitations to return.

In La Paz the work has been well maintained, and the average attendance of the three Sunday schools has been 100. On the whole the work of the church throughout the Conference is growing.

Other Societies

Working with us in this field are the Canadian Baptists, and an interdenominational society. This latter is working among the Indians. Our relations with both of these societies is friendly.

Educational Work

The American Institute at La Paz founded in 1906, and the Cochabamba Institute founded in 1912, are our chief educational agencies. These schools include work of the kindergarten through the high school grades. There is also a strong commercial department in each school.

Religious instruction in these schools is entirely optional, but many of the students are enrolled in the Bible classes, the Sunday school, and in the Epworth League. Several are members of our church.

Financing the schools has been, and still is a problem. The many sacrifices on the part of the teachers during the past two years have meant the life of the school.

The social and moral atmosphere is healthful and uplifting. The high ideals gained by these young men will count for much in the future development of the country.

Panama Mission

Panama is the Republic of the Isthmus of Panama, and covers an area of 37,570 square miles, most of which is but sparsely settled. Its natural resources are important but undeveloped. There are large banana and cocoanut plantations, and large possibilities for the cultivation of coffee, sugar-cane, oranges, lemons, and rubber. Colon, on the northern side of the Isthmus, is the trading center of the Atlantic coast. The Panama Railroad connects this port with Panama City, the capital of the Republic, on the south side. The Republic is 450 miles long and from 37 to 150 miles wide. There are about 350,000 inhabitants, of whom 5,000 are Americans, while among the rest are represented nearly every nationality. The Panamanians are a somewhat mixed race.

Panama City has a population of 60,000, and is one of the oldest cities of the New World, having been founded in 1513. It is a Spanish-American city which has lost some of its typical marks, since its narrow streets are paved and clean, and the majority of old buildings have been rebuilt on modern lines.

Colon City, with a population of 20,000, is the original head of the Panama Railroad. While at one time it was notorious as the filthiest city in the world, it is now one of the cleanest. Colon is the center of all canal traffic, the coaling station is here, and great docks are being built for the accommodation of such vessels as will stop for passengers and cargo. The American Bible Society has placed its new $50,000 Bible House near the new docks.

Panama Mission includes the English and Spanish work in the Republic of Panama. This mission was formerly a part of the North Andes Mission Conference, but the General Conference of 1916 divided the territory, constituting Panama a
separate mission. The present work of the church was begun in 1905, though its earliest efforts date back to the days of William Taylor.

Missionaries: Rev. George A. Miller and Mrs. Miller, Rev. Charles W. Ports and Mrs. Ports, Rev. Harry Compton (on furlough) and Mrs. Compton (on furlough), Misses Elsie J. Keyser and Alice H. Fisher.

Institutions: Manama College, and Guachapali M. E. School.

G. A. MILLER, Superintendent

Due in great part to the presence of the Congress for Christian Work in Latin America, attention has been attracted to our mission as never before. Sermons were preached against us, and the people were warned of severe penalties for sending their children to our schools, or to our church. A persistent campaign was carried on among the patrons of the schools; parents were threatened not only with the wrath of the church, but also with social ostracism. We thus obtained a valuable amount of free advertising, and instead of having to make any special efforts to get pupils, we have not been able to take care of all who applied.

Pamphlets were circulated discrediting the "Congreso de Misioneros Guerrilleros." The language was so crude that it caused many to investigate, and called forth a scathing editorial in one of the leading Spanish papers condemning such tactics.

The question of just marriage laws has been before the National Assembly, and is likely to be settled by the establishment of a license system similar to that used in most States of the United States, and guaranteeing equal recognition to all religions whose marriage customs conform to Christian morality.

English Congregation

The members and friends of this congregation have stood loyally by the church during the year, they have given liberally at all times to both current expenses, and to the repairs of the church. We are heartily in sympathy with the interdenominational work, and expect to cooperate with the Union Church of the Canal Zone.

Panama Spanish Congregation

The work of this church has suffered for years for want of a pastor who could devote his whole time to its service. This year its devotion to the work for the work's sake has abundantly proven that it has a bright future, and that with proper pastoral care it would soon be too small for those who will come to hear the gospel preached.

Colon Spanish Church

Since the departure of pastor Arandill for the United States, this church has remained without a pastor, but a faithful band of workers and members have kept the work going in spite of unfavorable circumstances and much opposition. This is a strategic point.

Colon English (West Indian) Church

This church has had to be closed for lack of force to care for the work. There is every possibility of a fruitful work in this field.
Panama

This church is in point of numbers the most encouraging part of our activities. The church was started in 1913 without a single member, and today it has ninety-seven full members, and an attendance of from 150 to 200—the capacity of the building. The church is situated in the center of the Spanish-speaking section of that part of the city occupied principally by fishermen and sailors, among whom little work has as yet been done.

Prison Work

Perhaps the most interesting phase of our work is that carried on by Mrs. Ports and Mr. and Mrs. Amsden in the Panama penitentiary. Great patience and self-sacrifice enters into this work, for they have gone there Sunday after Sunday, and often during the week, visiting, preaching, teaching, and comforting.

Educational Institutions

Panama College (not American College of Panama) located in Panama City, Box 108, Ancon, C. Z.

Faculty consists of six members—two foreign men, two foreign women, and two natives. Director, Rev. C. W. Ports.

Student enrollment in the primary and grammar grades, 121; boys, fifty-nine; girls, sixty-two.

Income from tuition and other student fees amounts to $1,500.

The school is called “college” from the Spanish word “colegio,” in the hope that some day it will develop into a real college. At present it is only a day school; we take no boarders, and during the year have had to turn away twenty-five applicants.

More than fifty per cent of the students attend our Sunday school and church, and may be counted on to grow up in the evangelistic faith. There is great opportunity for a boarding school, to which, if properly equipped, we could draw pupils from all the surrounding republics. A well staffed kindergarten would also soon become self-supporting.

The school has no property of its own, but occupies the lower floor of the Seawall Church, the headquarters of the Panama Mission.

Guachapali English (West Indian) Church

Guachapali school is situated in Panama City, Box 174, Ancon, C. Z.

Established in 1914.

Faculty consists of three members—one foreign woman, and two natives. Directress, Miss Elsie J. Keyser.

Student enrollment in the primary and grammar grades is seventy; boys, fifteen; girls, fifty-five.

Income from tuition and other student fees is $170.

The school has no property of its own, and is at present holding classes in our Guachapali church. The income from this school is very small as all the children come from the very poorest homes of natives and West Indian workmen. The greatest need of the school next to an endowment is a school building a little apart from the crowded tenement district where the present school is situated, and where it is very noisy.
The North Andes Mission Conference includes all of South America not included in the Eastern South America, Chile, Bolivia, and Panama Conferences, namely, Peru, Ecuador, Colombia, Venezuela, and the Guianas. Of these countries we have work only in Peru. Peru has an area of 695,730 square miles and a population of about 3,000,000. It is rich in minerals, including gold, silver, copper, lead, and quicksilver. Silver mining is the chief industry. Irrigation is extensively used, and abundant crops of sugar, cotton, rice, and tobacco are produced.

The General Conference in 1904 divided the Western South America Conference and constituted the North Andes Mission. It appears as a Mission Conference in the Discipline of 1908. Still further division was made in 1916 when Panama was set apart as a separate mission.

**PERU DISTRICT**

Peru District includes all of Peru. Its regular circuits embrace a dozen cities and towns along the coast and the Transandean Railway of central Peru. The principal stations are at Lima and its port, Callao, and Huancayo, over the Andes.

**Callao**

Callao (population, 31,000) is the principal seaport of Peru and the capital of the province of the same name. It is situated on the Callao Bay, 7 miles west of Lima, with which it is connected by rail. Callao is a modern city, with a spacious harbor, and is a center for great commercial activity. The manufacturing interests of Callao include the refining of sugar, work in lumber and iron, also the shops of the Central Railway of Peru.

Methodist Episcopal mission work was begun in 1891.

*Missionaries:* Mr. H. A. Nordahl and Mrs. Nordahl, Mr. Milton M. Longshore and Mrs. Longshore.

*Institution:* High School for Boys and Girls.

**Lima**

Lima (population, 140,000), the capital city of Peru, is situated on the Rimac River, seven miles from the port of Callao, and at the base of the Andes. The city has an excellent system of water-works, several public squares, a number of hospitals, and very good stores. Its university, San Marcos, is the oldest on the Western continent, having been founded in 1551.

Methodist Episcopal mission work was begun in 1891. The Church of England, the Seventh Day Adventists, and the Evangelical Union of South America are at work in Lima.


**Huancayo**

Huancayo (population, 15,000) is the terminus of the Central Railway of Peru and a rapidly growing city. It is situated at one extremity of a broad, rich agricultural valley. The surrounding mountains full of rich mineral deposits are just being opened up. Huancayo is the seat of a pre-historic fair of the Indians who still gather for the exchange of their products twice every month to the number of from eight to twelve thousand.

Methodist Episcopal mission work was begun here in 1905, but until the present time was carried on by native pastors.


*Institution:* Huancayo English Academy.

No report.

H. P. Archerd, Superintendent

Division of Territory

The new Discipline, defining the boundaries of this Mission Conference states, Paragraph 507, "North Andes Mission Conference shall include all of
South American not included in the Eastern South America Conference and the Chile Conference, except the Bolivia Mission Conference and the Panama Mission. This is an immense region, comprising the republics of Peru, Ecuador, Colombia, Venezuela, and the Guianas. As a matter of fact, all the territory the Methodist Church really occupies within these limits is in Peru; and the work is all comprised within one district. The report of the Peru District, therefore, becomes in point of fact the report of the North Andes Mission Conference. The suspension of the work in Ecuador six years ago, and the setting apart of Panama into a separate mission by the last General Conference, has taken away the other two districts that formerly pertained to this Mission Conference.

Educational Work

In the Peru District we have three high schools, located in Callao, Huancayo, and Lima (Woman's Foreign Missionary Society). There are six elementary day schools, one of which is under the auspices of the Woman's Foreign Missionary Society.

The Callao schools have finished their twenty-fourth year in a satisfactory manner, and are one of the strong educational institutions of the city. With adequate buildings and equipment they would be second to none.

Our Huancayo school has surpassed its splendid record of last year and is firmly established in that important highland center.

At the beginning of the year the Cerro de Pasco school was reduced to a simple primary school, because of the lack of suitable teachers to conduct it on a higher basis. With a missionary in charge this school could be made one of the largest of our educational institutions and one of the most useful.

The primary schools in connection with the Second Church, Lima, and in Tarma have fulfilled their purpose of providing for the children of our members instruction free from clerical domination.

The Woman's Foreign Missionary Society elementary and high school at Lima has made notable progress during the year. With efficient management and a good corps of teachers it has more than doubled its enrollment and is now moving upon a plane that does credit to our church.

The schools in general have proved themselves evangelistic agencies, developing to a higher point than ever before the contact between their pupils and the work of the churches.

Self Support

After the steady decline in local income of the years 1914 and 1915, due to conditions resulting from the European conflict, the financial results of this year have been highly encouraging; the churches have raised nearly as much for self-help as they did the year before the war, and this in spite of the abnormal conditions of labor and the increased cost of living that still persist. While we are still far from a state of complete self-support, the increase of twenty-seven per cent in local giving over last year shows that advancement is being made. Thirty per cent of our budget is now met by local income.

Evangelistic Work

The first year of liberty of worship in Peru has just terminated. We have pursued our way quietly and without ostentation, in order to avoid irritating
unduly the aroused dominant church, which, as was foreseen, has greatly increased its activities and has been eagerly seeking to injure the evangelical cause. Still, our work has gone steadily forward, and our people are enthusiastic and hopeful because of the lifting of the incubus of a hostile constitution. Our Central Methodist Episcopal Church, Lima, was the first Protestant place of worship in Peru to put up a sign over its doorway, announcing publicly its existence. This has done better service than a paid advertisement in the daily papers could have done.

Church Membership

This district has had a gain in membership in full communion of over ten per cent. But because of complying for the first time with the disciplinary provision regarding non-resident members, by which 115 members do not appear in the reported lists, our statistics will show an apparent decrease in members. Most encouraging is the real deepening of spiritual life and the awakening of a sense of personal responsibility, especially among the young people. The Epworth Leagues have had a substantial growth in membership, as well as a quickening of spirit, and are developing some coming leaders.

The Lima churches have had the wisdom and devotion to hire as deaconess an able, consecrated native woman, who is supported by voluntary contributions. Her value has been amply demonstrated during the past half year.

In October a young Spaniard, by name Jose de las Heras, who had for several years served as a Roman Catholic priest in Spain, then in Cuba and later in Peru, with an unblemished record, was received as a probationer into the Methodist Church in Lima, having renounced his career as a priest. He has been closely associated with the evangelical forces in Lima for a half year, winning the esteem and confidence of all.

To sum up in a sentence the results of the past year of missionary work in Peru, we would state as our sober opinion, that the work has developed as much intensively during one year of liberty of worship as during five years of effort and growth under the old conditions.
The Mexico Conference includes the republics of Mexico, with a population of 15,000,000, and Central America. Thus far mission work has been established principally in the central and southern parts of Mexico, notably in the states of Guanajuato, Hidalgo, Mexico, Morelos, Oaxaca, Puebla, Queretaro, Tlaxcala, and Vera Cruz, and in the Federal District. This part of Mexico is for the most part a high tableland interspersed by mountains. The climate is varied and fruits of all climes are grown. Agriculture and mining are the principal sources of wealth. The population is about 20 per cent white, 40 per cent Indians, and 40 per cent people of mixed blood. There are about thirty-seven indigenous languages and dialects in Mexico, but with the exception of a little work in Mexicano, Otomi, and Zapotec, Methodist work is carried on chiefly in Spanish, which is the dominant language, and in English.

Methodist mission work was commenced by the Rev. William Butler in February, 1873, and the Mexico Conference was organized January 15, 1885.

Central District includes a number of cities and towns in the states of Guanajuato, Hidalgo, and Mexico, and in the Federal District. For fertility and mineral wealth this region is one of the most favored in the republic of Mexico.

Mexico City

Mexico City (population, 500,000) is the capital of the republic. It was founded by the Spanish in 1522, on the site of an ancient Aztec city in the center of the valley of Mexico, on a plateau 7,400 feet above sea level. It is beautifully situated. The inhabitants are mostly full-blooded Indians and persons of mixed race, although there are 6,000 English-speaking people, and the English language is spoken in all the great commercial houses and hotels. The streets of the city are wide, and many of the buildings are of stone, including the public buildings. There are several attractive public squares and large suburban residences. The city is both the administrative and commercial center of the republic and the terminal of almost all the Mexican railways.

Methodist Episcopal mission work began in 1873. The headquarters of the mission are in a centrally located property. There are six Methodist congregations and two schools. Work is done in both Spanish and English. The Methodist Publishing House was established in 1875. Baptist, Presbyterian, and Episcopal missionaries are also at work here, besides our mission and that of the Methodist Episcopal Church, South.

W. F. M. S.: Misses Harriet L. Ayres, Vernice Gelvin, Grace A. Hollister, Laura Temple.


Note: The work formerly done in English in Mexico City, has been temporarily suspended and affiliated with that of the Union Evangelical Church.

John W. Butler, Superintendent

During the past year we have not heard the sound of war in the city of Mexico, and yet we have not been without its consequences. Economic and financial problems have given us much to think about, and the typhus epidemic, which was greatly reduced by the coming of cold weather a year ago was renewed with considerable force during the summer months. Our people have shared in common with others all these trying conditions, but in face of them all people have flocked to our places of worship in greater numbers than ever before. These have included many who have never been seen among us before, and a good evangelistic spirit has been maintained through the entire year.
Membership

In eleven months 282 were received on probation in Trinity Church, and an average of fifty of these attended the probationers class Monday evenings. There have been seventy-five baptisms. The Sabbath school has grown considerably. On a recent Sunday Mrs. Hauser had 132 present in the primary department alone.

The Epworth League has an average attendance of about 100, and the mid-week prayer meeting averages about 200, so that the vestry is too small and these services are now held in the auditorium. Ordinarily between 400 and 500 attend preaching services Sunday morning, and an occasional service fills the place to overflowing. There are now 650 families in this parish. Though our people have suffered much because of economic conditions, the benevolences will show an increase.

Field Workers

Epigmenio Velasco seems to have an immense capacity for work. He is a faithful preacher of the Word and indefatigable in his pastoral work, from which the fear of no disease ever deters him.

Sarah L. Keen College of the Woman's Home Missionary Society is prospering. The Bible women supported by the same society are in labors most abundant.

The workers of the different Protestant churches in the city of Mexico recently joined with the workers of the American Bible Society in a campaign to distribute 100,000 copies of the Bible, or portions of the same, in the city of Mexico. They have already distributed about half of this number, most of which have been sold—not given gratuitously. Concepcion Hernandez, one of our Bible women, has disposed of over 3,000 copies.

Our Churches

Last year we had two out-stations, or missions connected with Trinity Church—we now have four, all of which give promise of developing into independent congregations. In this work the pastor is greatly aided by a local preacher, Mr. Aleman.

Our Belen congregation, on the south side of the city, has received a number of new members, but greatly needs a church building. The hired hall is altogether too small, and we can find nothing better in that part of the city. With a church building we would soon build up a large congregation.

In Santa Julia, on the west side of the city, our beautiful new church is about ready for dedication. It is the most attractive looking church building in all that part of the city. It will accommodate 300 worshipers. This church was made possible through the generosity of a friend of Buffalo, New York. The congregation and their friends have cooperated most generously. Recently a man approached the building and accosted the master-builder and asked him if there was anything he could do. The master-builder answered yes, he needed some carts to bring stone. The man replied that he had carts and after receiving instructions went to work. At the end of the second day he said, "Boss, do you know why I am so happy working for you?" "No," replied the boss. "Well," continued the cartman, "you are building directly in front of that little Protestant chapel and I am proud to have a Roman Catholic church hide it
from view." "But," replied the boss, "this is a Protestant church too. The little one in the back yard has become too small, and we had to build this large one."

The cartman put off like a streak and has never been seen in that vicinity since.

Forty-three probationers have been received here recently, and among them are some interesting cases of conversion. One of these is that of a student who was attending a Jesuit college on the other side of the square from where our church now stands. So thorough has been his conversion that he has an earnest desire to study for the ministry. Another interesting case is that of two elderly people—husband and wife, who seem as happy as children in their attendance upon the services.

Altogether our work is very much alive in the capital of the country. Most of the congregations outside of the federal district have been, for the past three years, within the war zone. For some time we could not visit the Nextalker circuit, but now that peace obtains in that vicinity we find the work very much alive and many promises for the future.

The San Vicente Circuit has seven places of worship—part of them are still suspended, others are working most encouragingly. The pastor, Lorenzo Martinez, is one of the most faithful men I ever knew. He visits three towns every Sunday, walking from place to place. Many times during the past three years he has passed through the lines of contending forces that he might reach his appointments and preach the gospel.

Our church at Caolinchan was sacked by the rebels on one occasion, but has recently been restored by the people.

Miraflores, of which we have had so many good things to say in the past, has suffered much from the revolution. Government and rebel troops have alternately occupied the town. Generally both parties have been favorable to our work, but sometimes we have suffered like others. On one occasion when the rebels were in possession of the town the commander of the troops became so much interested in our school that he sent the pastor $20 a week toward expenses. 280 children attended the school last year. The place was also afflicted by a typhus epidemic which found many victims among our scholars and some among our workers—the pastor himself being one. At this time there is no physician in the town and he was obliged to cure himself with his knowledge of homeopathy. Miraflores is the center of twelve small towns and with perfect peace conditions will be a center of great religious influence.

Amecameca has been more in the hands of the rebels than any other section of our district, and yet the school and church work have gone on with but little interruption. Here the sickness made great ravages among the people. The wife of our pastor was cut down and later the pastor himself had typhus.

Recently when the people were together for the Christmas festival General Lechuga, commander of the government forces, who had marched clear across the county, driving such rebels before him as he did not make prisoners, came into the church accompanied by his staff. He announced that on the glad anniversary of the birth of the Prince of Peace he had come to worship. He then proceeded to distribute presents among the children. After giving them all a happy hour, and placing himself in true Mexican fashion at the orders of the pastor, he and his staff retired.

It has not been possible to keep up the services in all the villages of this circuit, but Amecameca has served as a concentration camp, and the pastor soon
found that he had many families from the different congregations now at hand to join in the services.

There never was a time when, in spite of all our afflictions, conditions seemed to favor us as much as they do today. With public tranquillity and the restoration of means of travel our opportunities will be something immense. We pray that our strength and wisdom may be equal to them all.

The Publishing House

The year, like the preceding one, has been a year of difficulties. Communications have been less interrupted, and we are glad to note that with the improvement the circulation of our church weekly, "El Abogado Cristiano," has increased considerably over what it was a year ago. With the beginning of 1916 the former size of sixteen pages was also restored. This periodical is now being published on paper and with ink purchased of The Methodist Book Concern in Cincinnati.

The great difficulty of the year has been due to the disorganized currency which has been the circulating medium. When the year opened we were using "Vera Cruz" paper money, which then had a value of from $0.04 to $0.05 American gold to the peso. By the middle of the year this had entirely run out, and its place had been taken by a new issue of paper money known as "infalsificables," which commenced to circulate at about $0.10 to the peso. But this also constantly depreciated in value until it too disappeared from circulation. For a brief time American money circulated to quite an extent, but with the close of the year Mexican gold, silver, and copper coin, which had hardly been seen in ordinary transactions for two or three years, was practically the only money in use; and because of the sudden great demand for such coin it has commanded a premium of about ten per cent above the normal two to one as compared with American money. All this has meant that it would be very difficult, if not impossible, to make out an intelligible financial statement for the year. It has also meant very unsatisfactory business conditions, and a very considerable loss on much of the business done, and especially on our periodicals. Nearly or quite all the material used has come from the United States, and all bills for such have had to be paid in gold. We hope, however, that the new year will bring a restoration of business conditions and a renewed volume of business that will make possible a much better showing at its close.

EASTERN DISTRICT

The Eastern District includes a number of mission centers in the eastern half of the state of Hidalgo, with circuits in the states of Mexico, Puebla, and Vera Cruz. Part of the district is on the tableland, the remainder sloping eastward toward the Gulf of Mexico. The principal occupations are mining and agriculture. The people, especially in the mountain section, are very liberal and ready to receive the gospel. Religiously they are sadly neglected. No other Mission Board has workers in this district.

Pachuca

Pachuca (population, 40,000) is situated at an elevation of 7,800 feet above the sea, 56 miles northeast of Mexico City, in the southern part of the state of Hidalgo, of which it is the capital. It is connected with Mexico City by three railroads and is one of the richest mining centers in the world.

The Methodist Mission was established in 1873. Work is done both in Spanish and English.
Mexico


J P Hauser, Superintendent

We thank God for a prosperous year. He has kept our work and workers under his protecting care. Zacualtipan was for some months the scene of fighting between the opposing forces, and the pastor had to withdraw, but the rest of the district has been in comparative quiet all the year. We are getting so accustomed to revolutionary conditions that we shall feel strange when peace finally comes to us. But we constantly pray for that day, and now think we can see the first faint beams of the dawning.

Pachuca—The Mining Town

The economic conditions of the country, due to the sudden and extreme changes in the money used, have caused the people of Pachuca to suffer greatly. For many months the town was poorly provisioned and later the mining companies opened their own stores, and after heroic efforts secured merchandise from the outside which they sold the people at cost. But this system was so abused by the friends of the miners that the stores had to be closed. Several strikes occurred during the year, as the men in their distress needed more money, but strange to say, most of the mines have continued in operation. Pachuca, therefore, has maintained her usual number of people, without becoming decimated as Guanajuato has been due to the complete suspension of the mining industry there.

Pachuca has undergone a number of political changes which have affected the life of the people. For a good part of the year our work has been in favor with the government, and we have been helped thereby.

This was Mr. Cora's first year on this charge and it has been a good one. He has built the church up along all lines and for a few months, during the absence of Miss Hewitt, the principal of the Woman's Foreign Missionary Society school, he supplied that place and kept things going nicely. Self-support was encouraged and in all lines of church activity progress is noted.

Mr. Bruce R. Campbell spent some six months in Pachuca as pastor of the English congregation before he was compelled to leave with the other Americans in June. Mrs. Campbell had a very severe case of smallpox but God mercifully spared her life, bringing her back from the very valley of the shadow of death. The Campbells had been in this city long enough to endear themselves to the English and American residents and get a deep love for the work they were forced thus abruptly to leave. We sincerely trust they may soon be with us again. Meanwhile, Mr. T. H. Dunstan, a local preacher, has continued preaching services.

In spite of serious interruptions, sickness of two of the teachers and the absence of the principal, the Woman's Foreign Missionary Society school has done splendid work. Every year we thank God for the quiet faithfulness of the women who stand back of these schools, and for the heroic lives of those who are sent out to maintain them. Can nearly a thousand of Pachuca's children pass through our halls each year without having some influence on the life and thought of the community? There is scarcely a home that has not been
touched, and even if the new laws put restrictions on us, we must still go on with our schools, the bulwark of all our work. The year closed with the usual exercises attended by the governor of the state, and such large crowds that they could not be accommodated.

The enrollment in the boys' school ran up to nearly 200. Pastor Juárez from Zacualtipan was added to the teaching force and the closing program showed careful work during the year and deep interest on the part of the parents and the community.

A Faithful Pastor

Every time we visit Real del Monte we find new reasons for believing Mr. Moreno one of the most faithful pastors we have ever known. With limited means, but unbounded enthusiasm, he has brought the day school up to a high standard of excellency. The children are eager to come to school and during the examinations, were as clean and well cared for in appearance as could be desired, while their quick and accurate answers showed their advancement. The pastor distributes not far from two hundred copies of the "Abogado Cristiano" each week, and through its faithful circulation, reaches many people in the mining-camp, including the Catholic priest, who is a subscriber. Mr. Moreno also goes to a neighboring village where a day school has been started and Sunday services are held.

Tezontepec

Our active pastor, Gregorio Lopez, has attended faithfully the towns of Tezontepec, San Agustin, and Ixtlahuaca, which comprise the circuit. The Woman's Foreign Missionary Society school in Tezontepec has had a hard year, due to various causes, but the teacher presented good work at the examinations. The blind local preacher at San Agustin still maintains his cheerful life*, and is the best argument for righteousness that we have in the town. The church here needs a new roof.

Tulancingo the Fanatical

Years ago Tulancingo was larger and more important than Pachuca. The Catholic Church established itself thoroughly and in many ways hinders our work, though not openly. Pastor Constantino and his wife have labored on against many obstacles, one of the greatest being the economic situation. When they found that the church work was not meeting with all the response it should have, they bent all their energies to the improving of the school, and thus have kept the work going nicely. Due to the perilous conditions on the railways, the superintendent has not been able to visit this place all the year, but the pastor's monthly report shows progress. One of our Puebla graduates, now in government work, made a tour of inspection through the region below Tulancingo. He found congregations which our pastors have not been able to visit because of the lack of safety on the public highways, and he held services to the joy of the little group of faithful believers.

The District

The district is a large and important one, and many new fields are ready for our entrance as soon as the roads are open and it is safe to put men
there. Several new circuits can be formed, and many new schools opened. The revolution has brought us an open-mindedness that has not been known in this country before, and in consequence, an eagerness to hear the gospel that we are anxious to respond to. May the Lord's good promise, that He will bless His people with peace, be speedily fulfilled in Mexico.

NORTHERN DISTRICT

The Northern District is situated on the central tableland of the Republic, and comprises the states of Querétaro and Guanajuato, in part, extending a distance of about 217 miles on either side of the line of the Constitutional Railways of Mexico from the City of San Juan del Río, in Querétaro, to Leon in Guanajuato. The district is composed of five circuits and seventeen congregations. Mission work is conducted in important cities ranging in population from 12,000 to 110,000. This region is noteworthy for its strong adherence to the Roman Catholic Church.

Guanajuato

Guanajuato (population, 60,000) is the capital of the state of the same name. It is located 160 miles northwest of Mexico City, in a narrow valley or gulch on the Guanajuato River, at an altitude of 6,500 feet, in a very rich silver-mining region. It is said to have produced $1,600,000,000 in silver bullion, or about one fifth of the world's present supply. There are several large churches and handsome residences and beautiful public and private gardens.

The Methodist Mission began its work in 1876. No other Mission Board has workers here.


Institutions: Good Samaritan Hospital. W. F. M. S.: Mary Ann Cox Memorial Girls' School, Training School for Bible Women.

I. D. CHAGOYAN, Superintendent

War, Sickness, and Persecution

The year 1916 has been a year of trial for the Northern District, not merely because of the horrors of war, and the shadow of the wing of death over us, but particularly because of the inevitable results of a war, sickness and hunger.

In the northern part of the district, including the circuits of Leon, Celaya, and Guanajuato, we have had, and still have, waste fields, sad homes, and an especial grief because of the death of the pastor at Leon, a victim of the dreaded typhus fever. Before the death of pastor Lopez, on December 11, the city authorities had prohibited the holding of all religious services in all churches, so as to prevent the spread of the epidemic. Theaters, moving-picture shows, and all other assemblages of people were likewise suspended. For this reason the pastoral work had to be done among afflicted families, and the fires of the faith kept burning on the altars of private homes; but many new souls were won in these private services.

Romita. This is a little town belonging to the circuit of pastor Lopez, where an attack was made on our property by one of the opposing factions. They destroyed all the furniture, together with the organ, and carried off everything else of any value, leaving a heap of ruins. The members were also forced to leave the place, so that the next pastor who goes to this place will doubtless have to form an entirely new work. We are sorry to say that on the circuit there were more losses than gains during the past year.

Guanajuato Circuit, where pastor Cresencio Osorio is stationed, was also swept by the typhus fever, but here the authorities did not consider it necessary
to prohibit public gatherings. Among the church members there were many deaths. But at the present time, in spite of the general misery among the people, and the pitiful lack of work, the church has continued its active work. In fact the last time the superintendent visited them, they seemed so full of the joy of the Lord, and showed such confidence in his divine promises, that they seemed to have forgotten about their sufferings and trials, and remembered only their joys and blessings. The Sunday school has notably increased, in the preaching service many new faces are seen, and all the collections have been met and in many instances, increased.

We lamented the closing of the Good Samaritan hospital in June, because of the absence of Dr. Salmans, just at a time when it was most urgently needed. But the good doctor, who we all know did not go of his own accord, is now with us again, the hospital is open and ready to help any who come to its doors.

On Cuerámero Circuit we began the year under most favorable auspices. The young pastor, Ernesto M. Villasana, gave himself, heart and soul, to his preaching and teaching, and results were immediately apparent. But the young wife of the pastor died of tuberculosis, leaving the husband alone with his little child, a year old; then came repeated attacks on the town by the rebel forces, which not merely scattered the members, but caused the pastor himself to seek safety in other villages. Now, during at least a temporary calm, we have begun the church services and the day school, and with the blessing of God, we look forward to another era of prosperity.

Celaya Circuit is in charge of pastor Magdaleno Constantino, and has the largest number of preaching places of any circuit on the district namely: Celaya, Cortazar, Guaje, Salámanca, Salvatierra, El Valle, and some congregations at the ranches. Celaya has been somewhat freer than its neighboring cities from the typhus, although no congregation has been without its losses from this cause. Bandits have ravaged some of the outlying villages, but in general, only the distress and hunger common to all the republic, has touched this circuit. The pastor has done faithful work in all the congregations, spending himself generously in his work of love.

Querétaro is a circuit of three points under the charge of the district superintendent. We have had a peaceful year, which has offered us a thousand opportunities for service in the vineyard. Sickness has not been general here, no great suffering has befallen us, and the bandit bords have not attacked us, probably because Querétaro has been the seat of the temporary capital of the government for a number of months, and therefore had a good part of an army guarding it. The floating population has augmented our congregations, more than one of the men now prominent in political life being among our hearers.

But whatever successes we may have enjoyed, whatever comforts were ours, all these were forgotten in the crushing sorrow that came to us all, in the death of our never-to-be-forgotten brother and friend, Dr. Benjamin N. Velasco. Our hearts are filled with the deepest sorrow; and without this companion who, besides caring for his work as president of the institute, helped us so efficiently in the local church work, we feel not exactly discouraged, but as if the burden were too heavy to lift without his presence at our side.

We pray that God will richly bless our field of work and raise up new champions who with wider vision will raise still higher the banners of our faith.
ORIZABA DISTRICT

Orizaba District includes a number of mission centers in the state of Vera Cruz, and one center in the state of Oaxaca. The climate of the region is hot, and during the hotter months unhealthy. The Vera Cruz and Pacific Railway passes through the heart of this district on its way to Tehuantepec, where it makes connection for Central America. The people are not fanatical, but, on the contrary, seem ready to receive the truth.

Orizaba

Orizaba (population, 40,000) is a quaint town, situated in a valley in the western part of the state of Vera Cruz. Its altitude is 4,200 feet. It is the best market in the republic for tropical fruits. From here are made immense shipments of coffee to the United States and Europe.

R. A. CARMART, Superintendent

Tuxtepec. The territory covered by the Orizaba District is the same as a year ago. An attack at Tuxtepec by the Indians of the mountains to the west shortly before the last Annual Conference, however, led to leaving this place without the appointment of a pastor, and at Acula similar dangers and a lack of protection made it necessary for the pastor to leave before the year was nearly up. At Tuxtepec, Miss Angela Barrientos, a faithful teacher who resides there, has kept up school work part of the time, but because the school property was in bad condition she was giving her classes in the church, and a rather rigorous interpretation early in the year of decrees that schools be not held in churches led the authorities to close her school. It has happened in a number of cases that the interpretation of such decrees not originally intended to interfere with evangelical missionary work, has caused some embarrassment. We think work in Tuxtepec, at least, can soon be resumed.

Huatusco. About the end of the year similar conditions of insecurity at Huatusco made it seem wise to permit the pastor, Sr. Jorge Corona, to close the work there for the present. None of these three places are on railroads, which accounts, in part at least, for the fact that they are not so well protected as some other points. Before the work was suspended in Acula a movement was started to secure ground for a school building, the property used being rented, and to plan to build. Funds raised for such purposes, or for any other for that matter, however, in the paper currencies of the past year, have greatly depreciated, if they have not disappeared, and such enterprises will have to be commenced anew. No new work has been undertaken on the district during the year.

Tierra Blanca. Tierra Blanca is primarily a railroad town, being built up chiefly about the shops established at the junction of the branch from Vera Cruz with the main line from Cordoba to the Isthmus of Tehuantepec. Our pastor, Miguel Rosales, and his wife and daughter, who have been working in the day school, have kept faithfully at work, and with good success. At this point also plans were inaugurated locally for the acquisition of property, and a suitable lot for a church has been secured. During the year preceding Mr. Rosales, with the help of his family, some members of which were working in the railroad shops, purchased a good lot and built his own little home, with sides of native cedar which would be the envy of many a cabinet maker, and thatched with palm after the style of the country. This has solved the problem of a parsonage at this point, for the time being at least.

Orizaba. Orizaba continues to be the most important point on the district. At the Annual Conference in March, pastor Miguel Rojas, who had been there
for some years, was transferred to another district, and his place was taken by Mr. E. W. Adam. The work has continued to be most successful in all its departments, including the two day schools, one of which is supported by the Woman's Foreign Missionary Society. New desks have been purchased for this school.

Vera Cruz. In Vera Cruz also there was a change of pastors, Mr. D. M. Verduzco taking the place of Mr. G. Cora. Under the direction of pastor Verduzco the work has met with continued success, and with the addition of several new members. The life of Vera Cruz has been normally active, though far less intense than the year before, when this city was the seat of the Carranza government. The Epworth League has been constantly active. And the day school, under the efficient direction of Miss Aurelia Sanchez, has been very successful, though much handicapped for lack of adequate room and equipment. Indeed, all our work in Vera Cruz has been greatly embarrassed on this account, occupying only a rented house, which has had to serve as parsonage, school, and church. The proposition is now under consideration of either combining our school with that of the Presbyterians, who have a good place for a school, or of leaving the field to them in this regard. Such a step will be in line with what is known as the "Cincinnati Plan," under which we will probably ultimately entirely withdraw from most or all of the state of Vera Cruz.

OAXACA DISTRICT

Oaxaca District includes a number of mission centers in the state of Oaxaca, which gave to Mexico such statesmen and reformers as Juarez, Diaz, and Matias Romero. The region is made up of fertile, well-watered valleys and forest-clad hills. The climate is temperate and said to be the most even in the country. This is one of the richest mining sections in the republic. The city of Oaxaca, capital of the state, has about 30,000 inhabitants. Zaachila, one of our centers, was formerly the capital of the ancient Zapotec empire, and the descendants of the last reigning emperor are now members of our church.

Methodist Episcopal mission work was begun in 1888, when the Methodist Episcopal Church, South, relinquished its work in this region.

The year 1916 has been one of the most critical for this district since the revolution began in 1910. The state of Oaxaca having declared itself to be in frank opposition to the Constitutional regime, we were cut off from railway and telegraph communication, and for about a year and a half we were completely isolated from the outside world. Naturally, the whole state began to feel the lack of the necessities of life, and this changed into downright hunger when thick clouds of grasshoppers appeared from various directions and ate up the few fields of wheat that had been planted near the capital.

Hunger claimed many victims among the poorer classes in the capital and surrounding villages, but just as it seemed as though this evil were about to be conquered, the dreaded typhus fever appeared, and without regard for sex, age, or social rank, claimed its victims by the hundreds, blotting out entire villages and destroying whole families. This frightful epidemic held the state in its grip for nearly five months, counting among its victims many of the faithful members of our congregations and a large number of our best friends.

Scarcely had we begun to note a decrease in the number of deaths from typhus, when there was felt a certain uneasiness among the civil and military authorities, as well as among the members of the Catholic clergy who were
quietly seeking a refuge among the wild mountains of the Ixtlán and Mixteca ranges. The cause was that the Constitutionalists were now gaining possession of the principal towns of the state, and were advancing rapidly upon the capital, where the civil authorities and Catholic clergy had joined together to convert the city into a reactionary center and a focus of intrigue against the de facto government represented by Sr. Venustiano Carranza and his faithful followers.

Among other false notions that the Catholic clergy tried to inculcate in the minds of the people was the following: The constitutional revolution is supported by the Liberals, the Masonic order, and the Protestants, all of whom are the eternal enemies of our holy religion, and are at the same time receiving great sums of money from the United States.

On one occasion we were told that a plot was being formed against the Protestants of the city, something like that which had been originated in Querétaro, and that it was headed by a group of priests and some of the military men of the "Convencionistas." Immediately we began to prepare ourselves against an attack from these enemies. Among other things, we were consulting with the American Vice-Consul about the protection of the mission property, when we began to note something unusual going on in the city. Troops began to move in all directions, the main body moving toward the village of Ocotlán, about eighteen miles south of the capital. But all their efforts were in vain; the Constitutionalists, after a sharp fight had taken the little town, and it was the desire of the opposing government to recover the plaza, and thus prevent threatening the capital; but the Constitutionalists won the victory, while the reactionary party were dispersed in complete rout; they fled to the mountains, but not until they had sacked all the public buildings and set fire to the government offices and the railway station. Thus was the city freed from further ravages, thanks to the arrival of the Constitutionalistas, and we, as Protestants, escaped the danger that was upon us. But such a happy fate did not fall to the nearby towns which were without defence, for groups of fugitive soldiers came upon them, sacking the houses, taking away their horses, and committing many acts of violence. Many of our teachers and preachers lost all their household effects and their clothing, but their lives were saved by escaping to the homes of their friends or to the neighboring mountains.

Since these defeated counter-revolutionists had been so thoroughly prejudiced by the priests against the Liberals and Protestants, when they came to the towns where we had work established, they resolved to destroy all our buildings and harm us in every way possible.

In Telixtlahuaca they destroyed everything the pastor's family possessed and took off with them the horses belonging to the mission.

In El Parián they set fire to the school and sought out the main members of the congregation, but they were able to escape without suffering any harm.

In Santa Inez Del Rio they dynamited our church, burned the organ and the school furniture, and shot four members of the church.

In Cuicatlan they sacked the school and parsonage, permitting the pastor to go free.

In Jayacatlan they burned also all the property of the mission, with all the furniture of the church and school; but the worst of all was that they suddenly came upon the pastor and shot him, leaving his wife and two children to mourn his death.
On the other hand the very situation in which the state found itself increased the scarcity of articles of food to such an extent that it was impossible to procure them at any price. The result was that many families, lacking their accustomed food, fell sick with malaria and intestinal infection and some of our members died. The pastor of Telixtlahuaca lost his eighteen year old son and the superintendent of the district his baby boy, as a result of these conditions. But thanks to God we know that our beloved children are at home with Him who is the resurrection and the life.

Yet notwithstanding all this destruction and sorrow the congregations in all these places have not lost interest nor have they been discouraged in their labors for the blessed cause of the Master and for the extension of the kingdom of God throughout the Mexican Republic. We have high hopes for the future of the church in general and of Methodism in particular.

Our Churches

We believe there could be constructed in Oaxaca a church worthy of the mission, and if a boarding school for girls could be opened by the Woman's Foreign Missionary Society similar to those in Pachuca and Guanajuato, and a boys' school like that in Queretaro, we should have a freer entrance to the fanatical people of that place through the influence of our schools; if we had had these, perhaps these atrocities would not have been committed against our workers and our property, for the truth is that the state of Oaxaca is one of the most illiterate in the republic; eighty-eight per cent of its inhabitants do not know how to read or write and the gospel ought to have its chance among them.

At Cuyamecalco the congregation is like a city set upon a hill that cannot be hid in its splendid enthusiasm for the gospel. In the circuit of Nazareno every congregation is anxious to have a church building of its own. At the present time one has been constructed in El Oro and one is near completion in Nazareno. The poverty of the people has delayed the finishing of the latter church and we hope that the mission will give us the $200 that we lack to put on the roof and buy the doors.

It is not necessary to explain after the above paragraph that our work is in great need of repairs on churches and houses which have been completely or partly destroyed by the counter-revolutionists. The members are strong in the faith and their confidence in the Lord of the harvest is unbounded. From everywhere come petitions to open schools and we firmly believe that with the coming of peace, which we surely hope will be soon, our work of evangelization will be a power in God's hands in bringing all of Mexico at a not far distant day to the feet of the Lord of all armies and the Prince of Peace.

PUEBLA DISTRICT

Puebla District occupies geographically the center of the Mexico Conference and embraces the states of Puebla and Tlaxcala, and a portion of the state of Morelos. The altitude of the district varies between 3,000 and 7,500 feet above sea level. The region is very fertile and agriculture is the chief industry, although there is considerable mining. The many mountain streams furnish power for a large number of cotton and woolen mills. The mountain towns are pleading for Methodist services.

Puebla

Puebla (population, 100,000) is the capital of the state of the same name, and is 7,300 feet above sea level. The city was founded in 1531, and is one of the
most attractive cities in Mexico, a characteristic feature of its architecture being the use of glazed and colored tiles. Five railroads enter the city. It is an important center of the Roman Catholic Church.

Methodist mission work was begun in 1874, in the face of intense opposition, and the lives of the missionaries were threatened frequently. The first service was held under the protection of soldiers. Now there are two Methodist churches for Mexicans and an English congregation. The new building of the Mexican Methodist Institute for boys cost $80,000 (gold), and is said to be the finest school building in the country. There are preparatory, commercial, normal, and theological departments. The Woman's Foreign Missionary Society school for girls, which occupies a half a block in the center of the city, has a commanding influence in all the southern part of the republic. Mission work is carried on also by the Baptists.


F. F. Wolfe, Superintendent

The year of 1916 has been more tranquil than some of the previous ones, but it, too, had its moments of anxiety and peril. The work of the district was attended to in most parts, during the first and the last quarters of the year. We have to accept the opportunities that war conditions present us in order to visit the work. The extreme north and south of the district has not been visited within the past two or three years due to the impossibility of passing the lines between opposing parties. However the most of the work is within easy traveling distance from Puebla and we have been able to visit nearly all the points at least twice during the year. In the spring, a raid to the south of us interrupted the work in three circuits temporarily. One pastor was captured and expected to be shot but escaped. Two members of his church did not fare so well and were killed. Teotlalcingo had a pastor only two months during the year, but when it was impossible for the pastor to visit them four of the members of the church took turns in regularly conducting the meetings and the son of one of them taught the school without salary. On one occasion they expected that a rebel leader who was to enter their town would kill them all, as he was reported to be a strong Catholic. They gathered in their church to pray about it and there the entering leader found them, but to their joy he promised to protect them, and they felt that their prayers had been answered.

Several of the pastors have had narrow escapes during the year but we find that God has spared them all for future labors.

Rural Work

Last year we reported the emphasis placed on city work. The results are still showing in the developing work in the city.

This year we have been able to turn our attention to the country places again. We are gratified to find that the work has grown in spite of the diminished care given them during the previous year. Everywhere we found that the people are more enthusiastic than ever in their church work, and ready to take any forward steps that we suggest. We were able to start a new school in Papalotla in June and at the close of the year it had proven so satisfactory that representatives from two other nearby towns requested that we open schools in their villages also. This same desire for the advantages which our schools and churches bring to the people is not limited to this town and section alone. It is the same everywhere. In Cuapiaxtla the school which was opened in March had splendid success, and the people of this town are very happy and very
active as a result of the year's work. They are now at work erecting their church on a lot recently purchased. Church enterprises are under way in five different places on the district. In one new town which we entered the first of the year, we were permitted the joy of receiving over thirty members into full membership before the year was over. The pastor had instructed them so faithfully that they intelligently took every step into the church communion, from the old patriarch of eighty years to the fifteen-year-old boys who entered with their parents. A new church and a school are being built, and school work will be begun the first of 1917 in this town, called San Lucas.

Financial Difficulties

Twice during the year the currency of the nation was changed. In the month of June the bills which had been circulating for some time were recalled and new bills termed "infalsificables" were put in circulation. The old bills had come to be worth only two or three cents on the dollar and the new ones began to circulate at ten cents but they soon became of little worth, and by November the only money of value was silver or copper coins or American drafts or money. This situation was most embarrassing for a time but it put us onto a firmer footing so that we know what to expect in financial lines. As a result of this fluctuating value in paper money during the year, it is impossible to know exactly what our self-support was for the year in silver values, but we are certain of one thing that the people began giving in greater quantities and now that values in silver are given, they are also giving more generously so that we expect to accomplish for 1917 that which the district has taken for its motto, namely "1,000 souls for Christ and the self-support doubled."

The Puebla Schools

The boarding schools in Puebla had many hard problems to solve due to the change in money and the high prices of food supplies, yet they were able to close the year with a good degree of success and still better prospects for 1917.
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### Statistical Statistics of North

#### Bijnor District
- Area: 477 sq km
- Population: 123,506
- Density: 2,415 per sq km
- percentage of males: 54%
- percentage of females: 46%

#### Bareilly District
- Area: 605 sq km
- Population: 182,858
- Density: 2,987 per sq km
- percentage of males: 52%
- percentage of females: 48%

#### Allahabad District
- Area: 420 sq km
- Population: 203,975
- Density: 4,856 per sq km
- percentage of males: 55%
- percentage of females: 45%

#### Gulbarga District
- Area: 500 sq km
- Population: 137,516
- Density: 2,749 per sq km
- percentage of males: 53%
- percentage of females: 47%

#### Punjab District
- Area: 1,200 sq km
- Population: 284,792
- Density: 2,373 per sq km
- percentage of males: 51%
- percentage of females: 49%

#### Muttra District
- Area: 450 sq km
- Population: 143,923
- Density: 3,219 per sq km
- percentage of males: 50%
- percentage of females: 50%

#### Madras District
- Area: 600 sq km
- Population: 293,705
- Density: 2,489 per sq km
- percentage of males: 52%
- percentage of females: 48%

#### Baroda District
- Area: 400 sq km
- Population: 283,617
- Density: 2,243 per sq km
- percentage of males: 50%
- percentage of females: 50%

#### Tonky
- Area: 300 sq km
- Population: 177,920
- Density: 1,258 per sq km
- percentage of males: 51%
- percentage of females: 49%

#### Total
- Area: 7,000 sq km
- Population: 1,922,326
- Density: 2,746 per sq km
- percentage of males: 51%
- percentage of females: 49%

### Statistical Summary

#### Estimated Value of Esr. 1

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<th>1915</th>
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<td>2. Missionary Society</td>
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### Statistical Summary of Bengal

#### Assam District
- Area: 700 sq km
- Population: 284,792
- Density: 2,489 per sq km
- percentage of males: 52%
- percentage of females: 48%

#### Calcutta District
- Area: 450 sq km
- Population: 143,923
- Density: 3,219 per sq km
- percentage of males: 50%
- percentage of females: 50%

#### Darjeeling District
- Area: 300 sq km
- Population: 177,920
- Density: 1,258 per sq km
- percentage of males: 51%
- percentage of females: 49%

#### Total
- Area: 1,000 sq km
- Population: 605,238
- Density: 2,017 per sq km
- percentage of males: 50%
- percentage of females: 50%

### Statistical Summary of Bombay

#### Ahmednabad District
- Area: 1,200 sq km
- Population: 284,792
- Density: 2,489 per sq km
- percentage of males: 52%
- percentage of females: 48%

#### Baroda District
- Area: 450 sq km
- Population: 143,923
- Density: 3,219 per sq km
- percentage of males: 50%
- percentage of females: 50%

#### Poona District
- Area: 300 sq km
- Population: 177,920
- Density: 1,258 per sq km
- percentage of males: 51%
- percentage of females: 49%

#### Total
- Area: 2,000 sq km
- Population: 605,238
- Density: 2,017 per sq km
- percentage of males: 50%
- percentage of females: 50%
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<tr>
<th>District</th>
<th>Total</th>
<th>Last year</th>
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* Figures of last year.

All sums of money are in Straits Settlements dollars ($1 = 58'cents, gold). For equivalents in United States currency see statistical summary of Foreign Missions.
Last year.

Kambini District....
Inhambane District..

Malange District ..............
Limpopo District ___

Total ...............................................

Bassa District ............................. 4 18

Pyengyang West District.
Madeira Islands District.
Lubolo District ........

Chembe District:.

STATISTICS OF WEST CENTRAL AFRICA

Loanda District:.
Lubalo District.
Malango District:.

STATISTICS OF RHODESIA

Total...

STATISTICS OF INHAMBANE

Inhambane District.
Kambini District.
Limpopo District.

STATISTICS OF LIBERIA

Bassa District
Cape Palmas District.
Monrovia District.

STATISTICS OF KOREA

Cape Palmas District ................ 2 5 10 55 3126 3430 6556 75 170 84 150
Monrovia District ...................... 3 4 7 50

CONFERENCE, 1916

United States currency see statistical summary of Foreign Missions

MISSION CONFERENCE, 1915

MISSION CONFERENCE, 1916

MISSION CONFERENCE, 1916

MISSION CONFERENCE, 1916

CONFERENCE, 1916

CONGO MISSION

Report for 1910:

MISSION CONFERENCE, 1916

MISSION CONFERENCE, 1916
STATISTICS OF EASTERN SOUTH

All sums of money are in native currency. For equivalents in United States currency see statistical summary of Foreign Missions.

<table>
<thead>
<tr>
<th>District</th>
<th>Total</th>
<th>Last year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bahia Blanca</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buenos Aires</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Montevideo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Northern District</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oriental District</td>
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<td></td>
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<tr>
<td>Total</td>
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<td>Oriental District</td>
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<tr>
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STATISTICS OF CHILE

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STATISTICS OF NORTH ANDES

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<tbody>
<tr>
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STATISTICS OF MEXICO

All sums of money are in Mexican dollars ($1 Mex. = 50 cents, gold). For equivalents in United States currency see statistical summary of Foreign Missions.

<table>
<thead>
<tr>
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<tr>
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<tr>
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<tr>
<td>Northern District</td>
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<td></td>
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<tr>
<td>Oriental District</td>
<td></td>
<td></td>
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<tr>
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STATISTICS OF AUSTRIA-HUNGARY

(Repeted from the statistics of the Board of Foreign Missions for 1916.)

<table>
<thead>
<tr>
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</table>

AMERICA CONFERENCE, 1916

United States currency see statistical summary of Foreign Missions.

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United States currency see statistical summary of Foreign Missions.

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MISSION CONFERENCE, 1916

United States currency see statistical summary of Foreign Missions.

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PANAMA MISSION, 1916

United States currency see statistical summary of Foreign Missions.

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<tr>
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</table>

MISSION CONFERENCE, 1916

Report for 1915

United States currency see statistical summary of Foreign Missions.

<table>
<thead>
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<th></th>
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<tr>
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416
### STATISTICS OF NORWAY

<table>
<thead>
<tr>
<th>District</th>
<th>Members</th>
<th>Probabilities</th>
<th>Total Members and Probabilities</th>
<th>Unbaptized Adherents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bergen District</td>
<td>3256</td>
<td>15417</td>
<td>1878</td>
<td>15242</td>
<td>1916</td>
</tr>
<tr>
<td>Eastern District</td>
<td>1912</td>
<td>34276</td>
<td>2280</td>
<td>25112</td>
<td>5094</td>
</tr>
<tr>
<td>Trondhein District</td>
<td>172</td>
<td>2353</td>
<td>223</td>
<td>1531</td>
<td>3524</td>
</tr>
<tr>
<td>Total</td>
<td>351</td>
<td>19048</td>
<td>2682</td>
<td>16278</td>
<td>6790</td>
</tr>
<tr>
<td>Last year</td>
<td>207</td>
<td>13387</td>
<td>2383</td>
<td>1672</td>
<td>5792</td>
</tr>
</tbody>
</table>

### STATISTICS OF SWEDEN

<table>
<thead>
<tr>
<th>District</th>
<th>Members</th>
<th>Probabilities</th>
<th>Total Members and Probabilities</th>
<th>Unbaptized Adherents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern District</td>
<td>1488</td>
<td>23570</td>
<td>3842</td>
<td>26352</td>
<td>2878</td>
</tr>
<tr>
<td>Northern District</td>
<td>1506</td>
<td>34276</td>
<td>3925</td>
<td>19255</td>
<td>3853</td>
</tr>
<tr>
<td>Western District</td>
<td>1678</td>
<td>2353</td>
<td>2511</td>
<td>14320</td>
<td>9248</td>
</tr>
<tr>
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<td>466</td>
<td>19048</td>
<td>9319</td>
<td>39927</td>
<td>1290</td>
</tr>
<tr>
<td>Last year</td>
<td>325</td>
<td>13387</td>
<td>2383</td>
<td>1672</td>
<td>5792</td>
</tr>
</tbody>
</table>

### STATISTICS OF DENMARK

<table>
<thead>
<tr>
<th>District</th>
<th>Members</th>
<th>Probabilities</th>
<th>Total Members and Probabilities</th>
<th>Unbaptized Adherents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern District</td>
<td>1258</td>
<td>3584</td>
<td>462</td>
<td>1833</td>
<td>1195</td>
</tr>
<tr>
<td>Northern District</td>
<td>1614</td>
<td>3770</td>
<td>525</td>
<td>2195</td>
<td>108</td>
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<tr>
<td>Total</td>
<td>375</td>
<td>13387</td>
<td>1483</td>
<td>2052</td>
<td>5792</td>
</tr>
<tr>
<td>Last year</td>
<td>207</td>
<td>13387</td>
<td>2383</td>
<td>1672</td>
<td>5792</td>
</tr>
</tbody>
</table>
### STATISTICS OF FINLAND

All sums of money are in Finnish marks (1 Finnish mark = $0.189). For equivalents in United States currency see statistical summary of Foreign Missions.

<table>
<thead>
<tr>
<th>District</th>
<th>Man</th>
<th>Woman</th>
<th>Unbaptized Adherents</th>
<th>Native Female Workers in Parsonages and Repairing</th>
<th>Native Female Workers in Local Purposes</th>
<th>No. of Teachers in same Local Church</th>
<th>Total Members in All Sums of Money</th>
<th>Total Members and Probationers</th>
<th>Total Pupils in all Schools</th>
<th>Total Elementary Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finish District</td>
<td>18</td>
<td>24</td>
<td>198</td>
<td>180</td>
<td>168</td>
<td>5</td>
<td>101</td>
<td>2451</td>
<td>207</td>
<td>4521</td>
</tr>
<tr>
<td>Hakaineninen District (Swedish)</td>
<td>7</td>
<td>3</td>
<td>91</td>
<td>90</td>
<td>90</td>
<td>4</td>
<td>4</td>
<td>531</td>
<td>113</td>
<td>601</td>
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</table>

Last year...

### STATISTICS OF ITALY

All sums of money are in Italian lire (1 lire = $0.193). For equivalents in United States currency see statistical summary of Foreign Missions.

<table>
<thead>
<tr>
<th>District</th>
<th>Man</th>
<th>Woman</th>
<th>Unbaptized Adherents</th>
<th>Native Female Workers in Parsonages and Repairing</th>
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</thead>
<tbody>
<tr>
<td>Florence District</td>
<td>18</td>
<td>24</td>
<td>198</td>
<td>180</td>
<td>168</td>
<td>5</td>
<td>101</td>
<td>2451</td>
<td>207</td>
<td>4521</td>
</tr>
<tr>
<td>Milan District</td>
<td>12</td>
<td>13</td>
<td>251</td>
<td>240</td>
<td>236</td>
<td>6</td>
<td>136</td>
<td>320</td>
<td>150</td>
<td>400</td>
</tr>
<tr>
<td>Naples District</td>
<td>11</td>
<td>11</td>
<td>251</td>
<td>240</td>
<td>236</td>
<td>6</td>
<td>136</td>
<td>320</td>
<td>150</td>
<td>400</td>
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Last year...

### STATISTICS OF BULGARIA

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</tr>
</thead>
<tbody>
<tr>
<td>Sofia District</td>
<td>12</td>
<td>12</td>
<td>244</td>
<td>233</td>
<td>229</td>
<td>6</td>
<td>119</td>
<td>252</td>
<td>100</td>
<td>304</td>
</tr>
<tr>
<td>Timone District</td>
<td>11</td>
<td>11</td>
<td>244</td>
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<td>229</td>
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Last year...

### STATISTICS OF FRANCE

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<td>Total</td>
<td>1</td>
<td>4</td>
<td>155</td>
<td>152</td>
<td>149</td>
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<td>72</td>
<td>143</td>
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<td>297</td>
</tr>
<tr>
<td>Last year</td>
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<td>4</td>
<td>155</td>
<td>152</td>
<td>149</td>
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United States currency see statistical summary of Foreign Missions.

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### MISSION CONFERENCE

Report for 1915

<table>
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Report for 1917

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Report for 1918

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</table>

### MISSION CONFERENCE

Report for 1919

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<thead>
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<td>143</td>
<td>55</td>
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</tbody>
</table>
### SUMMARY OF STATISTICS

<table>
<thead>
<tr>
<th>Country</th>
<th>Male Members</th>
<th>Women Members</th>
<th>Other Native Workers</th>
<th>Missionary Total</th>
<th>Total Native Members</th>
<th>Total Other Members</th>
<th>Total Native &amp; Other Members</th>
<th>Total Members</th>
<th>Total Native &amp; Other Members</th>
<th>Total Members</th>
<th>Total Native &amp; Other Members</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>North India</strong></td>
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<td>570000</td>
<td>304000</td>
<td>1200000</td>
<td>800000</td>
<td>400000</td>
<td>1200000</td>
<td>1200000</td>
<td>1200000</td>
<td>1200000</td>
<td>1200000</td>
</tr>
<tr>
<td><strong>Burma Mission</strong></td>
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<td>1200000</td>
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<td><strong>Bengal</strong></td>
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<td>304000</td>
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<td>912000</td>
<td>912000</td>
<td>912000</td>
</tr>
<tr>
<td><strong>Northwest India</strong></td>
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*Report of last year.*
## Treasurer's Report

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FOR
THE YEAR ENDING OCTOBER 31, 1916

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1916

TO THE GENERAL COMMITTEE OF FOREIGN MISSIONS FOR
THE YEAR ENDING OCTOBER 31, 1916

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<td>Norway</td>
<td>1,230.91</td>
<td>1,270.97</td>
<td>1,576.62</td>
</tr>
<tr>
<td>Norwegian and Danish</td>
<td>2,300.50</td>
<td>2,286.00</td>
<td>2,274.00</td>
</tr>
<tr>
<td>Ohio</td>
<td>22,534.69</td>
<td>23,294.31</td>
<td>26,993.64</td>
</tr>
<tr>
<td>From Nov. 1, 1913, to</td>
<td>From Nov. 1, 1914, to</td>
<td>From Nov. 1, 1915, to</td>
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</tr>
<tr>
<td>-------------------------</td>
<td>------------------------</td>
<td>------------------------</td>
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<tr>
<td>October 31, 1914</td>
<td>October 31, 1915</td>
<td>October 31, 1916</td>
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<tr>
<td>Oklahoma</td>
<td>$6,474.00</td>
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<td>Oregon</td>
<td>8,119.00</td>
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<td>Pacific Chinese Mission</td>
<td>194.00</td>
<td>200.00</td>
<td>204.00</td>
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<td>Pacific German</td>
<td>896.00</td>
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<td>Pacific Japanese Mission</td>
<td>503.00</td>
<td>503.00</td>
<td>512.00</td>
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<td>Pacific Swedish Mission Conference</td>
<td>650.00</td>
<td>538.00</td>
<td>669.00</td>
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<tr>
<td>Panama Mission</td>
<td></td>
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</tr>
<tr>
<td>Philadelphia</td>
<td>34,415.50</td>
<td>34,191.64</td>
<td>36,173.24</td>
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<td>Philippine Islands</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Pittsburgh</td>
<td>40,641.87</td>
<td>40,518.48</td>
<td>44,691.88</td>
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<tr>
<td>Porto Rico Mission Conference</td>
<td>54.00</td>
<td>55.00</td>
<td>5.00</td>
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<tr>
<td>Puget Sound</td>
<td>10,554.00</td>
<td>9,533.50</td>
<td>9,837.23</td>
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<tr>
<td>Rhodesia Mission Conference</td>
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<tr>
<td>Rock River</td>
<td>27,968.27</td>
<td>28,965.40</td>
<td>30,802.81</td>
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<tr>
<td>Russia Mission</td>
<td>200.00</td>
<td></td>
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</tr>
<tr>
<td>Saint Johns River</td>
<td>1,440.00</td>
<td>1,539.48</td>
<td>1,939.68</td>
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<tr>
<td>Saint Louis</td>
<td>15,281.75</td>
<td>9,296.42</td>
<td>9,900.21</td>
</tr>
<tr>
<td>Saint Louis German</td>
<td>3,205.00</td>
<td>3,320.00</td>
<td>3,492.23</td>
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<tr>
<td>Savannah</td>
<td>422.75</td>
<td>323.00</td>
<td>296.00</td>
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<tr>
<td>South Carolina</td>
<td>2,537.20</td>
<td>1,855.00</td>
<td>1,604.00</td>
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<tr>
<td>South Florida Mission</td>
<td>108.00</td>
<td>1.00</td>
<td>258.00</td>
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<tr>
<td>South Germany</td>
<td>1,504.76</td>
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<tr>
<td>South India</td>
<td>143.69</td>
<td>151.60</td>
<td>134.19</td>
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<tr>
<td>Southern California</td>
<td>26,322.22</td>
<td>25,642.97</td>
<td>25,421.82</td>
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<td>Southern German</td>
<td>2,053.00</td>
<td>1,421.00</td>
<td>1,618.00</td>
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<td>Southern Illinois</td>
<td>10,663.30</td>
<td>10,021.02</td>
<td>9,922.30</td>
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<tr>
<td>Southern Swedish Mission Conference</td>
<td>639.06</td>
<td>501.00</td>
<td>489.00</td>
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<tr>
<td>Southwest Kansas</td>
<td>15,400.67</td>
<td>16,827.78</td>
<td>18,193.63</td>
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<tr>
<td>Sweden</td>
<td>3,799.46</td>
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<td>7,800.44</td>
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<td>Switzerland</td>
<td></td>
<td>1,334.00</td>
<td>1,014.67</td>
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<tr>
<td>Tennessee</td>
<td>363.00</td>
<td>226.00</td>
<td>217.40</td>
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<tr>
<td>Texas</td>
<td>885.00</td>
<td>473.50</td>
<td>855.00</td>
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<tr>
<td>Troy</td>
<td>23,947.10</td>
<td>24,252.35</td>
<td>23,588.04</td>
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<td>Upper Iowa</td>
<td>19,392.28</td>
<td>19,110.65</td>
<td>21,128.10</td>
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<td>Upper Mississippi</td>
<td>1,159.68</td>
<td>1,871.34</td>
<td>1,016.00</td>
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<td>Utah Mission</td>
<td>711.00</td>
<td>676.45</td>
<td>665.98</td>
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<tr>
<td>Vermont</td>
<td>3,150.15</td>
<td>2,995.00</td>
<td>2,867.70</td>
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<tr>
<td>Washington</td>
<td>3,038.00</td>
<td>3,280.00</td>
<td>3,198.00</td>
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<tr>
<td>West Central Africa Mission Conference</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>West China</td>
<td>31.42</td>
<td>26.75</td>
<td>43.68</td>
</tr>
<tr>
<td>West German</td>
<td>5,503.00</td>
<td>5,093.60</td>
<td>5,346.16</td>
</tr>
<tr>
<td>West Ohio</td>
<td>38,241.95</td>
<td>37,581.49</td>
<td>43,037.47</td>
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<td>West Texas</td>
<td>1,010.50</td>
<td>831.50</td>
<td>923.00</td>
</tr>
<tr>
<td>West Virginia</td>
<td>13,440.49</td>
<td>14,519.20</td>
<td>14,598.87</td>
</tr>
<tr>
<td>West Wisconsin</td>
<td>6,769.00</td>
<td>6,972.00</td>
<td>7,979.65</td>
</tr>
<tr>
<td>Western Norwegian-Danish</td>
<td>564.00</td>
<td>540.00</td>
<td>552.00</td>
</tr>
<tr>
<td>Western Swedish</td>
<td>1,639.00</td>
<td>1,580.32</td>
<td>1,632.60</td>
</tr>
<tr>
<td>Wilmington</td>
<td>14,648.71</td>
<td>14,611.54</td>
<td>16,020.82</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>9,882.33</td>
<td>9,446.89</td>
<td>10,807.67</td>
</tr>
<tr>
<td>Wyoming</td>
<td>17,860.29</td>
<td>21,262.08</td>
<td>18,317.82</td>
</tr>
<tr>
<td>Wyoming State</td>
<td>1,169.00</td>
<td>1,326.55</td>
<td>1,398.00</td>
</tr>
<tr>
<td>Total</td>
<td>1,101,682.57</td>
<td>1,095,076.88</td>
<td>1,143,785.05</td>
</tr>
</tbody>
</table>

* By the will of Robert G. Davisson, of Brooklyn, we received two thousand dollars, with the stipulation that it be credited to the New York East Conference. This amount is included in the receipts from legacies.
## REGULAR RECEIPTS AND DISBURSEMENTS

### Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>1915</th>
<th>1916</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conference Collections</td>
<td>$1,095,076 88</td>
<td>$1,143,785 05</td>
</tr>
<tr>
<td>Contributions Direct to Treasury</td>
<td>18,782 13</td>
<td>13,025 25</td>
</tr>
<tr>
<td>Lapsed Annuity Funds</td>
<td>8,096 66</td>
<td>12,744 39</td>
</tr>
<tr>
<td>Legacies</td>
<td>51,142 36</td>
<td>76,201 67</td>
</tr>
<tr>
<td>Income Retired Missionaries Fund</td>
<td>5,952 98</td>
<td>6,727 02</td>
</tr>
<tr>
<td>Income Other Permanent Funds</td>
<td>6,323 80</td>
<td>2,339 46</td>
</tr>
<tr>
<td>Miscellaneous Receipts</td>
<td>2,868 51</td>
<td>686 17</td>
</tr>
</tbody>
</table>

**Total Regular Receipts** $1,188,243 32 $1,255,809 01

Increase This Year $67,565 69

### Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>1915</th>
<th>1916</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular Disbursements to the Mission Fields</td>
<td>$1,031,664 67</td>
<td>$1,098,349 34</td>
</tr>
<tr>
<td>Publication Fund</td>
<td>21,193 73</td>
<td>22,211 59</td>
</tr>
<tr>
<td>Department of Missionary Education</td>
<td>7,031 25</td>
<td>6,477 55</td>
</tr>
<tr>
<td>Field Secretary for Colored Work</td>
<td></td>
<td>1,500 00</td>
</tr>
<tr>
<td>Commission on Finance</td>
<td>8,108 42</td>
<td>12,828 10</td>
</tr>
<tr>
<td>Follow-Up Work</td>
<td>3,743 26</td>
<td>3,381 12</td>
</tr>
<tr>
<td>Department of Income</td>
<td>6,998 42</td>
<td>7,449 79</td>
</tr>
<tr>
<td>Office Secretaries</td>
<td>21,000 00</td>
<td>16,164 52</td>
</tr>
<tr>
<td>Office and General Committee Expenses</td>
<td>30,578 99</td>
<td>38,806 46</td>
</tr>
<tr>
<td>Miscellaneous Expenses</td>
<td>19,776 58</td>
<td>20,742 52</td>
</tr>
<tr>
<td>Treasurer's Office and Interest</td>
<td>21,690 75</td>
<td>10,312 04</td>
</tr>
</tbody>
</table>

**Total Regular Disbursements** $1,171,786 07 $1,244,223 03

### Summary Regular Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receipts</td>
<td>$1,255,809 01</td>
</tr>
<tr>
<td>Disbursements</td>
<td>1,244,223 03</td>
</tr>
</tbody>
</table>

Receipts in Excess of Disbursements Applied to Reduce the Debt... $11,585 98

### Statement of Debt

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Treasury in Debt November 1, 1915</td>
<td>$71,870 81</td>
</tr>
<tr>
<td>Receipts in Excess of Disbursements</td>
<td>$11,585 98</td>
</tr>
<tr>
<td>Contribution for Debt</td>
<td>75 00</td>
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<tr>
<td></td>
<td>11,660 98</td>
</tr>
<tr>
<td>Treasury in Debt November 1, 1916</td>
<td>$60,209 83</td>
</tr>
</tbody>
</table>
SPECIAL GIFTS RECEIPTS AND DISBURSEMENTS

Receipts

<table>
<thead>
<tr>
<th></th>
<th>1915</th>
<th>1916</th>
</tr>
</thead>
<tbody>
<tr>
<td>Current Special Gifts</td>
<td>$378,520 46</td>
<td>$588,435 09</td>
</tr>
<tr>
<td>War Relief Fund</td>
<td>$2,139 74</td>
<td>11,400 35</td>
</tr>
<tr>
<td>Gamble Gift for Budapest</td>
<td>51,670 28</td>
<td></td>
</tr>
<tr>
<td>Self-Denial Fund</td>
<td></td>
<td>80,611 86</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$512,330 48</strong></td>
<td><strong>$677,447 30</strong></td>
</tr>
<tr>
<td><strong>Increase This Year</strong></td>
<td></td>
<td><strong>$165,116 82</strong></td>
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</table>

Disbursements

<table>
<thead>
<tr>
<th></th>
<th>1915</th>
<th>1916</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Special Gifts</td>
<td>$412,631 40</td>
<td>$564,186 37</td>
</tr>
<tr>
<td>Self-Denial Fund</td>
<td></td>
<td>78,632 66</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$412,631 40</strong></td>
<td><strong>$642,819 03</strong></td>
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Summary Special Gifts

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Receipts (including Self-Denial Fund)</td>
<td>$677,447 30</td>
</tr>
<tr>
<td>Disbursements (including Self-Denial Fund)</td>
<td>642,819 03</td>
</tr>
</tbody>
</table>

COMBINED STATEMENT OF RECEIPTS AND DISBURSEMENTS

Receipts

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular</td>
<td>$1,255,809 01</td>
</tr>
<tr>
<td>Special Gifts</td>
<td>596,835 44</td>
</tr>
<tr>
<td>Self-Denial Fund</td>
<td>80,611 86</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,933,256 31</strong></td>
</tr>
</tbody>
</table>

Disbursements

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular</td>
<td>$1,244,223 03</td>
</tr>
<tr>
<td>Special Gifts</td>
<td>564,186 37</td>
</tr>
<tr>
<td>Self-Denial Fund</td>
<td>78,632 66</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,887,042 06</strong></td>
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</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Receipts for 1915</strong></td>
<td><strong>$1,700,573 80</strong></td>
</tr>
<tr>
<td><strong>Total Receipts for 1916</strong></td>
<td><strong>1,933,256 31</strong></td>
</tr>
<tr>
<td><strong>Total Increase</strong></td>
<td><strong>$232,682 51</strong></td>
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### ANALYSIS OF DISBURSEMENTS TO THE MISSION FIELDS

<table>
<thead>
<tr>
<th>Location</th>
<th>Disbursements</th>
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<tbody>
<tr>
<td>Austria-Hungary</td>
<td>$6,211 00</td>
</tr>
<tr>
<td>Bengal</td>
<td>14,873 85</td>
</tr>
<tr>
<td>Bolivia</td>
<td>7,229 80</td>
</tr>
<tr>
<td>Bombay</td>
<td>29,960 09</td>
</tr>
<tr>
<td>Bulgaria</td>
<td>11,712 84</td>
</tr>
<tr>
<td>Burma</td>
<td>14,219 85</td>
</tr>
<tr>
<td>Central China</td>
<td>33,972 23</td>
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<tr>
<td>Central Provinces</td>
<td>24,771 28</td>
</tr>
<tr>
<td>Chile</td>
<td>28,378 57</td>
</tr>
<tr>
<td>China (General Editorial, Educational, and Publishing Work)</td>
<td>7,411 67</td>
</tr>
<tr>
<td>Congo</td>
<td>900 81</td>
</tr>
<tr>
<td>Denmark</td>
<td>12,344 84</td>
</tr>
<tr>
<td>East Japan</td>
<td>48,520 74</td>
</tr>
<tr>
<td>Eastern South America</td>
<td>54,345 61</td>
</tr>
<tr>
<td>Finland</td>
<td>8,121 58</td>
</tr>
<tr>
<td>Foochow</td>
<td>38,651 18</td>
</tr>
<tr>
<td>France</td>
<td>11,999 50</td>
</tr>
<tr>
<td>Germany (Martin Mission Institute)</td>
<td>350 00</td>
</tr>
<tr>
<td>Hinghwa</td>
<td>16,499 89</td>
</tr>
<tr>
<td>Inhambane</td>
<td>8,042 58</td>
</tr>
<tr>
<td>Italy</td>
<td>50,448 23</td>
</tr>
<tr>
<td>Kiangsi</td>
<td>20,046 79</td>
</tr>
<tr>
<td>Korea</td>
<td>51,422 69</td>
</tr>
<tr>
<td>Liberia</td>
<td>11,519 44</td>
</tr>
<tr>
<td>Malaysia</td>
<td>27,917 44</td>
</tr>
<tr>
<td>Mexico</td>
<td>55,782 74</td>
</tr>
<tr>
<td>North Africa</td>
<td>10,774 79</td>
</tr>
<tr>
<td>North Andes (including Panama, $5,709.20)</td>
<td>22,017 17</td>
</tr>
<tr>
<td>North China</td>
<td>55,453 69</td>
</tr>
<tr>
<td>North Germany</td>
<td>15,000 00</td>
</tr>
<tr>
<td>North India</td>
<td>76,735 16</td>
</tr>
<tr>
<td>Northwest India</td>
<td>47,535 27</td>
</tr>
<tr>
<td>Norway</td>
<td>13,503 89</td>
</tr>
<tr>
<td>Philippines</td>
<td>32,801 67</td>
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<tr>
<td>Rhodesia</td>
<td>14,700 08</td>
</tr>
<tr>
<td>Russia</td>
<td>5,949 71</td>
</tr>
<tr>
<td>South Germany</td>
<td>17,999 63</td>
</tr>
<tr>
<td>South India</td>
<td>32,751 13</td>
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<tr>
<td>Sweden</td>
<td>18,920 00</td>
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<tr>
<td>Switzerland</td>
<td>7,210 77</td>
</tr>
<tr>
<td>West Central Africa (including Angola, $10,792.84; and Madeira Islands, $4,240.80)</td>
<td>15,033 64</td>
</tr>
<tr>
<td>West China</td>
<td>32,029 55</td>
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<tr>
<td>West Japan</td>
<td>27,752 05</td>
</tr>
<tr>
<td>Incidental Needs of the Missions ($20,049.91 charged to Mission Accounts)</td>
<td>19,560 80</td>
</tr>
<tr>
<td>Allowances for Retired Missionaries, Widows, and Orphans</td>
<td>20,425 00</td>
</tr>
</tbody>
</table>

Total Disbursements for Missions: $1,098,349 34
### Emergencies in the Missions

**1915**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sundry Special Grants for Outgoing and Homecoming Expenses of Missionaries and their families</td>
<td>$21,661.82</td>
</tr>
<tr>
<td>Sundry other Special Grants to Missionaries and their families, otherwise unprovided for—rent, etc.</td>
<td>7,794.33</td>
</tr>
<tr>
<td>Sundry Special Grants to Missions (for repairs, $4,825); for building Institutional Church in Nanking, Central China ($2,000); for rebuilding of Krootown Church, Liberia ($600); sundry other property expenses ($1,124.74); and sundry other items ($2,929.70)</td>
<td>11,479.44</td>
</tr>
<tr>
<td>Total (all charged to the respective Missions)</td>
<td>$40,935.59</td>
</tr>
</tbody>
</table>

**1916**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sundry Special Grants for Outgoing and Homecoming Expenses of Missionaries and their families</td>
<td>$23,941.05</td>
</tr>
<tr>
<td>Sundry other Special Grants to Missionaries and their families for salaries—otherwise unprovided for—rent, etc.</td>
<td>12,052.79</td>
</tr>
<tr>
<td>Sundry Special Grants to Missions for repairs ($4,750); for building river wall at Nanchang ($1,000); for Nagpur High School ($1,000); for work in Wonju District, Korea ($1,000); for maintenance of Vernacular School, Foochow ($730); for Famine Conditions in Rhodesia ($381.75); sundry other property expenses ($717.91); and sundry other items ($3,312.80)</td>
<td>12,912.46</td>
</tr>
<tr>
<td>Total (all charged to the respective Missions)</td>
<td>$48,906.30</td>
</tr>
</tbody>
</table>

### Incidental Needs of the Missions

**1915**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sundry Special Grants for Outgoing and Homecoming Expenses of Missionaries and their families</td>
<td>$5,211.18</td>
</tr>
<tr>
<td>Sundry other Special Allowances to Missionaries and their families</td>
<td>7,809.35</td>
</tr>
<tr>
<td>Sundry Special Grants to Missions for Property Expenses ($2,230); for repairs ($1,005); for building of a school in Korea ($500); for work in Wonju District, Korea ($1,000); and sundry other items ($3,015.30)</td>
<td>7,840.30</td>
</tr>
<tr>
<td>Total charged to Missions</td>
<td>$20,920.83</td>
</tr>
<tr>
<td>Cablegrams ($1,045.79); expenses incurred in Examination of Candidates ($4,464.08); expenses of Anglo-American Community Committee ($500); and sundry other items ($200)</td>
<td>6,209.87</td>
</tr>
<tr>
<td>Total (including $20,920.83 charged to the respective Missions)</td>
<td>$27,130.70</td>
</tr>
</tbody>
</table>

**1916**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sundry Special Allowances to Missionaries and their families</td>
<td>$9,365.45</td>
</tr>
<tr>
<td>Sundry Special Grants to Missions for Property Expenses ($2,643.14); for repairs ($2,570); for Methodist Publishing House in China ($1,150); for K. Obata, East Japan ($500); and sundry other items ($3,821.32)</td>
<td>10,684.46</td>
</tr>
<tr>
<td>Total charged to Missions</td>
<td>$20,049.91</td>
</tr>
<tr>
<td>Cablegrams ($1,259.99); expenses incurred in Examination of Candidates ($6,243.97); expenses of Anglo-American Community Committee ($488.57); Lantern Slide Department ($10,646.66); and sundry other items ($88.61)</td>
<td>19,560.80</td>
</tr>
<tr>
<td>Total (including $20,939.52 charged to the respective Missions)</td>
<td>$39,610.71</td>
</tr>
</tbody>
</table>
ANALYSIS OF GENERAL EXPENSES
(in part)

1916

Publication Fund

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$3,501 13</td>
</tr>
<tr>
<td>Literature (including printing, booklets, tracts, postage, expressage, etc.)</td>
<td>$4,731 09</td>
</tr>
<tr>
<td>Multigraphing</td>
<td>$183 13</td>
</tr>
<tr>
<td>Editorial</td>
<td>$402 08</td>
</tr>
<tr>
<td>World Outlook</td>
<td>$10,000 00</td>
</tr>
<tr>
<td>Annual Report</td>
<td>$1,909 41</td>
</tr>
<tr>
<td>Calendar 1916</td>
<td>$1,200 12</td>
</tr>
<tr>
<td>Other Supplies and Sundries</td>
<td>$194 63</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$22,211 59</strong></td>
</tr>
</tbody>
</table>

Office and General Committee Expenses

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries of Stenographers, etc.</td>
<td>$27,014 29</td>
</tr>
<tr>
<td>Sundries: Printing, stationery, blank books, etc. ($4,663.04); telephone ($891.20)</td>
<td>$5,554 24</td>
</tr>
<tr>
<td>General Committee Expenses, 1915</td>
<td>$6,237 93</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$38,806 46</strong></td>
</tr>
</tbody>
</table>

Miscellaneous Expenses

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collection: Traveling Expenses to Conventions, etc.</td>
<td>$2,672 50</td>
</tr>
<tr>
<td>Exchange on Checks</td>
<td>$1 12</td>
</tr>
<tr>
<td>Sundry other Expenses</td>
<td>$2,195 63</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$4,869 25</strong></td>
</tr>
</tbody>
</table>

Conference Visitation by Secretaries and other Representatives of the Board | $1,430 86

Administration: Postage ($2,810.66); one-fourth of expenses of alterations ($1,452.14); automatic typewriter ($827); Garden City Conference ($500); office furnishings ($4,839.21); telegrams ($1,282.49); and other expenses ($2,730.91) | $14,442 41

**Total** | **$20,742 52**

Treasurer's Office and Interest

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Treasurer's Office and Rent</td>
<td>$17,858 91</td>
</tr>
<tr>
<td>Interest Received</td>
<td>$28,178 22</td>
</tr>
<tr>
<td>Interest Paid</td>
<td>$26,631 35</td>
</tr>
</tbody>
</table>

Excess of Interest Received over Interest Paid | $1,546 87

**Total** | **$16,312 04**
Comparison of Receipts

The total receipts for this year, exclusive of amounts that have been paid into the permanent funds and the annuity funds, are $1,933,256.41, which is $232,682.61 more than the total receipts of last year. Last year the receipts were $111,114 in excess of the best previous year in the history of the organization.

The increase of $206,914.63 in current special gifts is due chiefly to the receipt of several large gifts from individuals, to designated sums from the Self-Denial Fund, and to amounts received through the Department of Evangelism. The last of these three agents has, perhaps, been the largest factor in the increase. Dr. James M. Taylor has been in charge of this department and under his direction the missionaries on furlough are used in systematic campaigns for arousing interest in evangelism in the foreign fields. These efforts have not only quickened the interest in foreign missions, but they have in many cases inaugurated and encouraged the disciplinary financial plan for giving and, incidentally, they have brought in large returns in the form of special gifts.

Analysis of Conference Receipts

Conference receipts show an increase of $48,708.17 over the receipts from Conferences last year.

Of the Spring Conferences 34 show a gain of $8,377.77; 39 show a loss of $18,898.12; making a net loss of $10,520.35.

Of the Fall Conferences 59 show a gain of $63,003.40; 16 show a loss of $3,774.88; making a net gain of $59,228.52.

Taking all the Conferences into consideration, 83 show a gain of $71,381.17; 55 show a loss of $23,673.00.

8 Conferences show a gain of over $2,000 each:

(1) West Ohio ........................................ $5,455.98
(2) Nebraska ........................................... 4,217.81
(3) Pittsburgh .......................................... 4,173.40
(4) Ohio .................................................. 3,699.33
(5) North-East Ohio .................................. 2,883.84
(6) Central New York .................................. 2,640.54
(7) Illinois ............................................. 2,499.19
(8) Upper Iowa ......................................... 2,017.42
6 Conferences show a decrease of over $1,000 each:

(1) Wyoming .................................................... $2,744.56
(2) Baltimore .................................................. * 2,626.08
(3) New York East........................................ 1,556.02
(4) New England Southern......................... 1,371.72
(5) New York............................................. 1,068.48
(6) New Jersey ........................................... 1,044.19

7 Conferences, reporting last year $3,808.93, have not reported this year.

6 Conferences, reporting this year $8,837.29, did not report last year.

18 Conferences or Missions have not reported any collection for this year. All of these are located in the foreign field.

Sweden Conference report represents the collections for two years.

Self-Denial Fund

At the last meeting of the General Committee, in Los Angeles, it was ordered that the Church observe a period of self-denial, extending from April 13th to April 23rd, 1916, and that the money received be used to meet extraordinary opportunities and emergencies. It was further ordered that this fund should be kept entirely separate and should be in addition to the regular and special gifts of the Board.

As a result of this appeal there has been received $80,611.86, designated for the self-denial fund. In addition, letters have come in from the churches stating that Passion Week had been observed in raising the regular collection for the Board of Foreign Missions for which regular vouchers were expected. Other pastors stated that, as a result of the self-denial week, gifts had been secured for special purposes, for which special gifts vouchers were requested. It would seem, therefore, that both the regular fund and the special gifts fund were materially increased by the observance of self-denial week.

The net proceeds of the “Self-Denial Fund” have been distributed to the following countries: Japan, Korea, China, Italy, India, Africa, and Bolivia.

War Relief

In response to an appeal for relief for the war sufferers, there was received in the fiscal year ending October 31st, 1915, $82,139.74. It was thought that very little money would come into this fund during the year just closing. There has been received, however, during the year, for war relief, $11,400.35. Special gifts vouchers have been issued for this money, and it has been administered by our own agents on the
Foreign Missions Report

field, with the exception of money designated for the Armenian and Syrian war sufferers. As money for this purpose came in response to an appeal from President Wilson, the Treasurer was instructed to forward these sums to the Treasurer of the American Committee for Armenian and Syrian Relief.

**Estates**

The Board of Foreign Missions receives some bequests every year, and comes into possession of real estate by this method of gift. The handling of this real estate, widely scattered as it is, and the closing of these estates necessitates prompt and detailed attention. Previous to the recent administrative readjustments, the office was not especially adapted to the accomplishment of this task. During the past nine months this matter has received the special attention of the Assistant Treasurer, George F. Sutherland. Correspondence has been opened with all of the estates appearing on the books, some of which go back many years. During the year, 109 estates have been closed. This has been done after much correspondence with pastors, executors, attorneys, and the investigation of court records. There are now remaining 304 open estates in the files, which are receiving careful attention.

**Francesca Nast Gamble Estate**

During the year the Treasurer has received from Dr. Albert J. Nast, one of the executors of the estate of Francesca Nast Gamble, the sum of $6,500 for China. This money is in addition to the large amounts that were given to the Board by this noble woman during her lifetime, and in addition to the large bequests in her will designated for special objects on the foreign field and for the permanent funds of the Board.

**T. D. Collins Estate**

Mr. E. S. Collins, son of T. D. Collins and executor of his estate, has paid into the treasury $21,500 in payment of pledges made by T. D. Collins during his lifetime. Perhaps none of these pledges could be considered as legal claims against the estate, but the executor, in trying to carry out the wishes of his father, has generously paid this sum into the treasury and is planning to make additional payments in the future. As Mr. Collins is the sole heir of his father's estate, it practically means that he is paying this money out of funds that would legally become his own.
Bequest of Samuel W. Cutler

Samuel W. Cutler, a former member of the Congregational Church in California, bequeathed to Dean Charles E. Brown, of Yale University, $164,838.00, to be divided among the Home and Foreign Mission Boards of the Congregational, Baptist, and Methodist Episcopal denominations. Dr. Cutler bequeathed this money solely to Dean Brown, who carried out the wishes of the donor.

Our share was $24,319.67 and a like amount was forwarded to the Board of Home Missions and Church Extension. When the money was placed in our treasury it was undesignated and, therefore, appears in the regular receipts from legacies. In a later communication Dr. Brown stated that Mr. Cutler had been very much interested in educational work in China, and requested that, if the rules of the Board would permit, this money be devoted to that purpose. This fact should be kept in mind when the appropriations are made for 1917, and the amount be deducted from the total regular receipts before the appropriations are made.

Large Gifts

During the year there has been placed in the Treasurer’s hands by Corresponding Secretary North a gift of $50,000 from an unnamed friend, for property in the Foochow Conference; also a gift of $25,000 from a donor whose name has been withheld, for the Retired Missionaries’ Fund. This increases the Retired Missionaries’ Fund to $150,000.

Annuities

During the past year progress has been made in awakening an interest in annuities. Literature on this subject has been prepared; advertisements have been placed in various Church papers; many personal visits have been made by the Treasurer, with the encouraging result that the amount of annuity bonds issued in 1916 was almost three times the amount issued in 1913.

Permanent Funds

The Permanent Funds have been increased during the year by $55,851.60. These include sums donated for retired missionaries, amounts, the interest of which is designated for special objects on the foreign field, and a fund inaugurated about two years ago, the interest of which will be applied to administration expenses. It is hoped that this last fund will receive the careful consideration of those who are interested in sending every dollar contributed for foreign missions to the foreign
field. While administration expenses are a legitimate charge against money donated for foreign missionary purposes, there are always many unfounded rumors about the large percentage of the receipts that is used at home for this purpose. Letters are constantly being received, asking if it takes anywhere from twenty-five to ninety percent of the money contributed to send the balance to the field. No amount of explanation seems to satisfy some of these inquiring minds. If a fund can be built up so that the income from it will take care of all home charges of administration and collection, it will doubtless be worth many thousands of dollars to be able to state to our churches that every cent of money contributed by them for foreign missions will be forwarded to the field without any deductions whatever and it will allay much needless agitation in the Church in regard to this subject.

Already annuities have been designated for this purpose. These funds are unproductive at present, and will remain so until the death of the annuitants, at which time they will become a part of the Permanent Funds and will produce interest toward defraying the expenses of administration.

Interest

In last year’s report attention was called to the fact that in years past, there have been heavy charges of interest on money secured from the banks as advances on Conference receipts. In 1914 the excess of interest charges on loans over what the Board received on money which it had loaned was $7,282.63. In 1915 this item had been canceled and the record showed an excess of interest received over interest paid of $60.57. A further gain has been made during this year, and the excess of interest received over interest paid amounts to $1,546.87. In his last year’s report, the Treasurer stated that this was due in part to the decreased amount borrowed from the banks, to the unusually low rate that had been paid for bank loans and to the high rate obtained by the Board for its time loans. Another important factor in this change from a debit to a credit item is due to the monthly or quarterly remittances from the individual churches to the Board. If this policy should be adopted by all the churches, several thousand dollars more of interest could be saved for foreign missions.

George M. Fowles, Treasurer,
George F. Sutherland, Assistant Treasurer.
APPROPRIATIONS OF THE BOARD OF FOREIGN MISSIONS

For the Year 1917

Total of the Appropriations ............................................. $1,255,809 00
Total granted last year ....................................................... 1,188,243 00
Increase in 1917 ............................................................... $67,566 00

I.—INDIRECT APPROPRIATIONS TO MISSIONS

(These appropriations are administered by the Board)

Emergencies in Missions ..................................................... $50,000 00
Incidental Needs of Missions .............................................. 40,000 00
Allowances for retired missionaries, widows, and children........ 27,722 00
.................................................................................. $117,722 00

II.—DIRECT APPROPRIATIONS TO THE MISSION FIELDS

DIVISION I.—Eastern Asia

CHINA: For Work

1. Foochow Conference (including $1,200 for Assistant to Treasurer for China) ...................... $35,550 00
2. Hinghwa Conference .................................................... 16,100 00
3. Central China Conference (of which $3,600 is for Nanking University) .................... $29,850
   Medical Missionary (at the disposal of the Executive Committee) .................. 1,200
   ........................................................................ 31,050 00
4. Kiangsi Mission Conference .................. 17,600
   Educational work (at the disposal of the Executive Committee) .................. 800
   ........................................................................ 18,400 00
5. North China Conference .................... $52,750
   Evangelistic work in Union Medical College .................................. 700
   ........................................................................ 53,450 00
6. West China Mission Conference ............. 30,000 00
   ........................................................................ $184,550 00
7. General Items to China:
   Union Publishing House ............................................. $1,500 00
   Interest on Loan to Publishing House ............................. 1,000 00
   Chinese (Native) Christian Advocate ................................ 1,000 00
   Salary, etc., of Secretary, $3,000, of which, $1,000 being provided by the W. F. M. S., leaves for our budget .............................. 2,000 00
   ........................................................................ 5,500 00

........................................................................ $190,050 00

Notes: 1. Any part of this that is provided for from other sources shall be at the disposal of the Executive Committee.
2. The support of the Secretary of the Medical Missionary Association, and of an Editorial Secretary, to be provided for in the redistribution of work of all China, by action of the Eastern Asia Central Conference.
For Property:
Distribution of the Cutler Bequest, subject to the approval of the Bishops in China:

Additions to the property of the High School at Tientsin .............................................. $10,000 00
West China University ............................................ 6,000 00
Nanking University .............................................. 6,000 00
School at Taian-fu ................................................ 2,319 67
For property at Hinghwa (at the disposal of the Executive Committee) ........................................... 1,000 00

Total Appropriations to Eastern Asia

1. For Work:
   China ................................................................. $190,050 00
   Japan .............................................................. 68,561 00
   Korea ............................................................... 49,906 00
   ---------------- 26,319 67
   ---------------- $308,517 00

2. For Property:
   China (of which $24,219.67 is the Cutler Bequest specially assigned to China) ............................ $25,319 67
   Japan (Sappora) .................................................. 1,000 00
   ---------------- 26,319 67
   ---------------- $334,836 67

DIVISION II,—Southern Asia

India:

   For Work:
   1. NORTH INDIA CONFERENCE .............................................. $58,621 00
   2. NORTHWEST INDIA CONFERENCE ......................................... 39,262 00
   3. SOUTH INDIA CONFERENCE .................................................. 30,528 00
   4. CENTRAL PROVINCES CONFERENCE .................................... 20,993 00
   5. BOMBAY CONFERENCE ....................................................... 28,129 00
   6. BENGAL CONFERENCE ...................................................... 15,579 00
   7. BURMA MISSION CONFERENCE .......................................... 12,432 00
   8. LUCKNOW CHRISTIAN COLLEGE ........................................ 10,820 00
   ---------------- $216,364 00

   For Property:
   Restoration of Mission Residences in India ........................................... 1,387 37

Malaysia:

   For Work:
   ---------------- $217,751 37
<table>
<thead>
<tr>
<th>Division</th>
<th>Region</th>
<th>Conference</th>
<th>Appropriations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malaysia Conference</td>
<td></td>
<td></td>
<td>$23,778 00</td>
</tr>
<tr>
<td>Philippine Islands Conference</td>
<td></td>
<td></td>
<td>$31,250 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>$55,028 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>$272,739 37</td>
</tr>
<tr>
<td>DIVISION III.—Africa</td>
<td>Africa:</td>
<td>For Work:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Liberia</td>
<td>$16,112 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>West Central Africa</td>
<td>$13,389 00</td>
</tr>
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<td></td>
<td></td>
<td>Rhodesia</td>
<td>$13,434 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Congo Mission</td>
<td>$500 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Inhambane</td>
<td>$5,000 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>$48,435 00</td>
</tr>
<tr>
<td></td>
<td>For Property:</td>
<td>Liberia (to be administered by the Executive Committee)</td>
<td>$1,000 00</td>
</tr>
<tr>
<td>DIVISION IV.—South America</td>
<td>South America:</td>
<td>For Work:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Eastern South America Conference</td>
<td>$54,130 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chile Conference</td>
<td>$26,240 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bolivia Mission Conference</td>
<td>$5,910 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>North Andes Mission</td>
<td>$15,980 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Panama Mission</td>
<td>$3,800 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>For Schools to meet deficiencies</td>
<td>$3,800 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>$109,860 00</td>
</tr>
<tr>
<td></td>
<td>Note:</td>
<td>Of the $5,000 increase to South America, $3,800 is set apart to meet deficiencies in the current expenses of schools and $1,200 for an additional salary in Chile, under the adjustment of the Corresponding Secretaries and the Bishop in charge.</td>
<td></td>
</tr>
<tr>
<td>DIVISION V.—Mexico</td>
<td>Mexico:</td>
<td>For Work</td>
<td>$60,996 00</td>
</tr>
<tr>
<td></td>
<td>Note:</td>
<td>The appropriation to be administered by the presiding Bishop and the Finance Committee of the Mission, subject to the approval of the Executive Committee.</td>
<td></td>
</tr>
<tr>
<td>DIVISION VI.—Europe and North Africa</td>
<td>Europe and North Africa:</td>
<td>For Work:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Austria-Hungary Mission Conference</td>
<td>$6,211 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Germany:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(1) North Germany Conference</td>
<td>$15,000</td>
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<td>(2) South Germany Conference</td>
<td>$18,000</td>
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<td>(3) Martin Mission Institute</td>
<td>$700</td>
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<td>$33,700 00</td>
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<td>Switzerland Conference</td>
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<td>Norway Conference</td>
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<td>Theological School</td>
<td>$500</td>
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<td></td>
<td></td>
<td></td>
<td>$12,050 00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sweden Conference</td>
<td>$13,400</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theological School at Upsala, at disposal of resident Bishop</td>
<td>$1,500</td>
</tr>
<tr>
<td></td>
<td></td>
<td>For Interest</td>
<td>$350</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>$15,250 00</td>
</tr>
</tbody>
</table>
6. Denmark .............................................................. $7,600
   Property in Copenhagen ................................ 500
   Conference Evangelist and Financial Secretary (Anton Bast) .......................... 1,000
   Traveling Expenses of same ........................................ 500
   $9,600 00

7. Finland Conference ........................................ $6,850
   For Theological School (at the disposal of the presiding Bishop) ..................... 1,000
   $7,850 00

8. Russia Mission .................................................. 6,000 00

9. Bulgaria Mission Conference (at the disposal of the resident Bishop) ............... 11,000 00

10. Italy Conference ...................................................... 53,178 00

11. France Mission Conference ........................................... 12,000 00

12. Italian Church, Zurich ................................................... 500 00
   $174,339 00

8. North Africa ................................................................ 14,841 00
   $189,180 00

For Property:

Italy, for debt on the Rome building .............................................................. 1,000 00
   $190,180 00

Note: The administration of the appropriations for Europe within the total amount is left to the discretion of the Executive Committee.

IV. GENERAL EXPENSES

Collection:

Publication .................................................. $22,000 00
Commission on Finance ............................................. 14,070 00
Missionary Education Department ........................................... 6,500 00
Cultivation of Sunday Schools ...................................... 2,500 00
Miscellaneous ............................................................ 7,000 00
   $52,070 00

Administration:

Salaries of Secretaries ................................................... $12,000 00
Office Expenses ............................................................. 40,000 00
Board Expenses, Rent, etc ............................................ 9,000 00
Miscellaneous ................................................................. 6,930 00
   $67,930 00

SUMMARY

Total amount to be appropriated ...................................................... $1,255,809 00

To the Field:

I. INDIRECT APPROPRIATIONS ........................................... $117,722 00

II. DIRECT APPROPRIATIONS:

China ...................................................................... $190,050
Japan ..................................................................... 68,551
Korea ..................................................................... 49,906
India ...................................................................... 216,364
Malaysia ................................................................... 55,028
Africa (except North Africa) ................................... 48,435
South America .......................................................... 109,860
Mexico ..................................................................... 60,996
Europe and North Africa ......................................... 189,180
   988,350 00

III. FOR PROPERTY .................................................. 29,707 00

IV. GENERAL EXPENSES ............................................. 120,000 00
   $1,255,809 00
MISSION TREASURERS

North India—Rev. J. N. West, Budaun, U.P. India.
Northwest India—Rev. Rockwell Clancy, 43 Rajpur Road, Delhi, India.
South India—Rev. J. B. Buttrick, Gulbarga, Deccan, India.
Bengal—Rev. John Byork, Calcutta, India.
Bombay—Rev. W. E. Bancroft, Byculla, Bombay, India.
Burma—Rev. C. H. Riggs, 27 Creek St., Rangoon, Burma.
Netherlands Indies Dist.—H. B. Mansell, Bij Kantoor Kramat, Weltevreden, Java.
Philippine Islands—Rev. E. S. Lyons, Manila, P. I.
China, including Kiangsi, Central China, Hinghwa, Foochow, Yenping—Rev.
E. K. Morrow, 9 Hankow Road, Shanghai, China; W. A. Main, 9 Hankow
Road, Shanghai, China.
North China—Mr. O. J. Krause, Peking, China.
Korea—Mr. O. A. Weller, Seoul, Korea.
Japan—Rev. Chas. Bishop, 5 Aoyama Gakuin, Tokyo, Japan.
North Germany—Rev. C. H. Burkhardt, Nord Str. 78, Bremen, Germany.
South Germany—Rev. Richard Wobith, Turnhallestr. 20, Frendenstadt, Wurt-
temberg, Germany.
Switzerland—Rev. R. Ernst Grob, 23 Zielweg, Berne, Switzerland.
Denmark—Rev. C. J. M. Thaarup, Thorshauge 40, Odense, Denmark.
Russia and Finland—Rev. G. A. Simons, Bolshoj Prospect 58, Petrograd.
Norway—Rev. Chr. Torjussen, Syder Sagensgarde 23, Kristiania.
Italy—Rev. A. W. Greenman, Via Firenze 38, Rome, Italy.
France—Rev. E. W. Bysshe, 38 Boulevard Edouard-Rey, Grenoble, France.
Liberia—None.
Inhambane—Rev. W. C. Terril, P. O. Box 47, Inhambane.
Rhodesia—Rev. H. I. James, Old Umtali, Rhodesia, Africa.
Madeira Islands—Rev. W. G. Smart, Rua do Conseleheiro 392, Funchal.
Congo—Rev. R. S. Guptill, Kambove, Katanga, Belgian Congo, via Capetown.
Eastern South America—Rev. S. P. Craver, Calle Corrientes 718, Buenos Aires,
Argentina.
Chile—Rev. W. A. Shelly, Casilla 67, Santiago, Chile.
Panama—Rev. C. W. Ports, Box 108, Ancon, C. Z.
Bolivia—C. F. Hartzell, Cochabamba, Bolivia.
Mexico—Rev. J. W. Butler, Gante St. 5, P. O. Box 115, Bis Mexico City, Mexico.
I should suppose that a man like Naphtali Luccock makes heaven necessary and immortality compulsory. We do not dare to let him be blown out by the wind, for he is such a dancing light. His smile was gentle like a star. There was always lamp lighting when he came around.

I suppose the good God has never been sweeter to all of us than when he made each of us to be different. At our best, we are so dissimilar. Some folks are glad there are no more folks like us. I have not known many men to compare with Naphtali Luccock in his beautiful strength of individuality.

I used to call him Mr. Pickwick. He looked like him and must have bought his hat in a Pickwick shop, and Mr. Pickwick himself must have taught him how to wear the hat. I never could understand how he could balance it on his head as he did. I spoke to him about it one day, saying, "Bishops must be dressed a little Episcopally." His reply was unepiscopal, but to the point, though not to the hat. It was never just safe to tamper with Naphtali Luccock though I liked to nag him once in a while not for his good but for my own.

God did a beautiful thing the day he gave Naphtali Luccock birth. He did a beautiful thing for Methodism when he turned this keen brained, heavenly minded, courteous gentleman loose amongst us. He had no twin. He was not like himself much of the time. He was like a dewdrop in the sun, ever shining but not shining with identical glory.

How in the world he did teach mathematics I could never guess, because you just cannot think of his being connected with mathematical angularity and sphericity, so how he could teach mathematics I never knew; but, fortunately, I never met him in those sad times. I met him in better days when he had turned his attention from angles to religion and gospelng and when he went around, shining around one way and another bringing God's love up against man and woman and child for Christ's sake. I met him at the time his life was at luster and at flower like a star in bloom.

I knew him very well. I journeyed with him a good deal; and I was with him many hours and under many circumstances, but I am
delighted to say out loud here to-day, that he never had one thought in the range of his variegated thinkings that he did not center in Jesus Christ the Lord.

He did not constantly talk religion; he did not have to. To talk religion is the best some of us can do. We do not know how to get rid of our piety unless we talk it. He never needed to talk religion—he lived it. I have seen him sweat it out, laugh it out, jest it out, and though his voice was not very courageous at best, I have heard him sing it out, and I have seen him shine it out with all the grace and loveliness of a beautiful morning.

I have, for one, rejoiced that in the close of his life he was a Bishop of the Methodist Episcopal Church. There are a good many wise Bishops, and some of them living, but I did not know one Bishop that had sweeter, deeper, more radiant familiarity with the Methodist spirit than Naphtali Luccock. I did not know any man amongst us that knew more folks of the Methodist persuasion in the uttermost parts of the earth than he, save Bishop John W. Hamilton.

No man was ever more deeply loved, more sincerely and surely loved. He was admired by all such as had appreciation of fine mental gifts, of scintillant conversation, of wide and discriminating reading, of high and chaste thought. He had somehow such grace and goodness of soul that he could perceive the things at once which we were working toward. And his life was so gracious and his gospel so kind and the twinkle of his eye so captivating and engaging and where his lightning would hit nobody knew. And when it did hit, no one could remember just what did hit him.

It was so lovely to know him. One time he took sick and I did not know at what sanitarium he was and so I went traveling around and looking for him and one morning I came slipping in on him, and there he sat up in bed with his jaundice look and his haggard face and his cheeks falling in—a mere shadow of what he was. You remember that at his best he was not very beautiful. I thought I would cheer him up and said, "Well, Naph, you certainly are a spectacle." He replied, "You did not have to come here to tell me that. I knew it before you came." "I came from our brother Bishops to remonstrate on your looks," I said. "It does not lie with the brother Bishops to adjust my looks," he replied.

We talked for a while and when I got ready to leave, I stooped over suddenly and kissed him on the forehead and he looked at me and said, "Well, you are good in spots." I said, "I know it, thank you very much." "If you see any of the boys give them my love."
And now Naphtali Luccock has gone out where we cannot go and see him and we cannot lean down and kiss his forehead.

I took his hand and said, "O, Naph, life is sweeter because you are here."

In that country where God lets us go when the sun goes down in our west, in that country where long shadows never darken along the fringes of night time, there we know that Naphtali Luccock is out looking around and seeing things and calling attention to them and remarking on them and they are more enlightened in heaven. And I should not wonder, because Naphtali Luccock is telling them how he thinks it looks and it might not be far from him to suggest some improvements—and God will not misunderstand him.

Naphtali Luccock is in the beautiful world of the saints of God. Our work is not yet finished. Our perplexities—we do not seem to know enough to get out from under—continue and will continue until we are called home.

We are all glad this day that we knew this true man of God, for without any doubt, we are all better because he was here, and to-day grief is at our heart because he is not here, but a great anthem of gladness is ours because we know where he stands and where he will spend the day and all the days following, and in the morning he will meet us when we walk in and he will say to us "Welcome home."

O, Naphtali Luccock, thy name is sweet; thy memory is precious. We thank God that Naphtali Luccock is at home with Him.

DR. A. B. LEONARD

BY GEORGE HEBER JONES

Adna Bradway Leonard, pastor, reformer, and missionary secretary, was born in Berlin, Ohio, on August 2, 1837, and was educated in the public schools of Alliance, Ohio, and Mount Union College. He was honored in 1878 by New Orleans University with the degree of Doctor of Divinity, while in 1889 his alma mater honored both him and itself by conferring on him the degree of Doctor of Laws.

Dr. Leonard was one of a group of remarkably conspicuous men who for over a generation mightily influenced the activities and destiny of the Methodist Episcopal Church. Beginning his pastorate in the Pittsburgh Conference in 1860, throughout the critical days of the Civil War he was a sturdy defender of the integrity of the Union and a potent leader for the humanity of the slave. Following the war, he transferred to the Kansas Conference, serving for five years at Leaven-
worth on what was then the frontier of our advancing national development. Returning East, he filled conspicuous pastorates, including Smithfield Street, Pittsburgh; Saint John's and Walnut Hills, Cincinnati; Grace Church, Dayton; Central Church, Springfield, and Piqua; also one term as presiding elder in the Cincinnati Conference. During this period he entered heartily into the temperance movement and was candidate for the governorship in Ohio of the Prohibition party in 1885.

He was a member of eight successive General Conferences from 1884 until 1912, and in the General Conference of 1888 was elected Corresponding Secretary of the Missionary Society. From that time until his retirement in 1912, when he became General Secretary Emeritus of the Board of Foreign Missions, he was the mighty advocate and defender of the missionary interests and activities of the Church.

His passion for the evangelization of the world was deepened by visitations which covered practically every mission field of the Church. From these journeys he returned enriched by a first hand knowledge of conditions and opportunities and oppressed by a sense of the inadequacy of our effort in the great white harvest fields, and more than once has a General Committee, always so on its guard against special appeals, been moved to its profound depths of feeling as, with words of burning eloquence, or the choking voice of a grief burdened heart, he pled for a larger ministry to the needs of the multitudes in non-Christian lands.

To those of us privileged to know Dr. Leonard intimately, he revealed, beneath the rugged exterior of the Christian warrior, the tenderness and beauty of a Christlike soul. He had thought through many of the problems of his day and generation, had reached reasoned-out convictions concerning them, and ever struck the note of sincerity and guilelessness in his expression of them. As a preacher his sermons were noted for their Scriptural saturation and their helpfulness in building up confirmed Christian character and loyalty. As an advocate of better social conditions in the nation, he was relentless in his warfare on evil, and the sturdy blows which he struck against the liquor traffic helped mightily in his day to make possible the present-day achievements. As a missionary secretary his addresses before the Annual Conferences were memorable events. He brought to his administrative responsibilities a tireless industry, patient thought and careful investigation, and under his leadership the prosperity of the Missionary Society, and later of the Board of Foreign Missions be-
came phenomenal. To the missionaries he was ever the tender friend and big brother and he was loved the wide world around.

Purity and sweetness, united with ruggedness and power, were his characteristics. Twenty-four years spent in growth and education; twenty-eight years in the active work of building the Church of God in the pastorate; twenty-four years of brilliant service in the cause of missions, and then four years of quiet rest, when on April 21, 1916, in his home in Brooklyn, surrounded by the noble group of children whom God had given him, he fell asleep.

"His was the heart that overmuch
In human goodness puts its trust,
And his the keen, satiric touch
That shrivels falsehood into dust.

"Fierce for the right, he bore his part,
In strife with many a valiant foe;
But laughter winged his polished dart,
And kindness tempered every blow."

As comrades of Adna Bradway Leonard in the fellowship of Christ and his world work, we would here pay our tribute to him. A life filled with reverence for God and patience with men, the faithful performance of each day's round of duties was to him a religion. The distant stars of humanity's goal, and the heavy problems of humanity's suffering lying at his feet were to him an inspiration and a challenge.

MR. J. EDGAR LEAYCRAFT

By Col. E. W. Halford

A conspicuously consecrated and useful earthly life was ended when, on July 3, 1916, Mr. J. Edgar Leaycraft was called to the enlarging influence of the greater life.

Few laymen in the history of Methodism have been so honored with demands for service, and there has been none whose sudden withdrawal from activity could have been more distinctly felt. He lived an abundant life in all phases. In civic, philanthropic, business, social, and Christian service he was ever ready and dependable, giving himself unstintedly to whatever would contribute to the betterment of society, the advancement of the Church, the honor of Christ, and the glory of God throughout the earth.

Born in New York and spending his active life therein, Mr. Leaycraft's business career and public service were notably honorable and successful. In the privacy of his home he was the faithful head of a
loving family, and in all social relationships the kind and courteous friend. As a citizen he enjoyed the confidence of his fellowmen in a large way, receiving numerous calls to important duties from both State and city, which he answered with the unselfish fidelity that was the corner stone of his character.

The Church honored him. He was three times a member of the General Conference, and for a number of years a member of the Foreign Missions Board, and of various other Church organizations. In many federated and interdenominational agencies Mr. Leaycraft was chosen to represent the Methodist communion. He was a charter member of the Executive Committee of the Interdenominational Laymen's Missionary Movement, and was the first, and until recently, chairman of the Executive Committee of the Methodist Movement, and chairman of its National Committee until his death. His interest in the Foreign Missionary enterprise was deep and intelligent. He visited the fields in the Far East, and has the great satisfaction of giving an only daughter to serve as a missionary in India.

Instant and constant in service, gentle to a fault, with abiding faith and unswerving purpose in the things to which he devoted himself, it may be said of Mr. Leaycraft as was said of another, that he showed how a Christian gentleman should live and how a Christian gentleman could die.

The Board of Foreign Missions, with thankfulness to God for his life, and in memory of a brother beloved, places this minute upon its records, and orders a copy of it to be sent to his family.

BISHOP WILLIAM P. EVELAND

By Bishop J. E. Robinson

The writer is conscious that his personal acquaintance with Bishop Eveland was neither long enough nor of a sufficiently intimate character to justify him in attempting to prepare this brief memoir. Perhaps, however, it is not inappropriate that one of his colleagues of the Board of Missionary Bishops for Southern Asia should consent to do so from this particular standpoint.

Bishop Eveland came among us as an entire stranger. None of the Bishops of Southern Asia had ever met him until we welcomed him on the platform of the General Conference, by which he was elected at Minneapolis in 1912. From the very first day that he and his colleagues consulted together respecting the work in the various fields of Southern Asia and undertook to block out our respective
areas for the new quadrennium, he found a warm place in our hearts. To the very last he continued to be in deed and in truth a brother beloved. At the close of the General Conference at Saratoga Springs he was more highly esteemed by us than ever, and we looked forward with sincere gratification to another quadrennium of happy fellowship with him in the service of our Lord. But God had other plans for His servant. He rests from his labors and his works do follow him.

William Perry Eveland was born February 12, 1864, in Harrisburg, Penn. Distinguishing himself as a student in Pennington Seminary, he was graduated from Dickinson College in 1892. Four years later his alma mater conferred upon him the degree of Ph.D., and of D.D., in 1907. While a student at Pennington it pleased God to reveal His Son in the heart of the ambitious youth. He was soundly converted. Life assumed new aspects to him. He responded to God’s call and entered the ministry of our Church in Central Pennsylvania Conference, taking rank immediately as a successful pastor and as a gifted preacher.

His excellent scholastic attainments, supplemented by an attractive social disposition and a practical turn of mind, drew attention to him as one specially fitted for educational work. He became principal of the Jacob Tome Institute at Port Deposit, Md., and in 1905 was called to take charge of Dickinson Seminary, Williamsport, Penn. Here he found a congenial sphere, which he filled with conspicuous success.

At the General Conference at Minneapolis, in 1912, when Bishop Oldham was elected Missionary Secretary, Dr. Eveland was elected to succeed him as one of the Missionary Bishops for Southern Asia. Probably, there have been few instances in our Church in which so manifestly and beyond all question, the office sought the man, and not the man the office. Entering upon his new duties with earnestness and enthusiasm, he applied himself diligently to the mastery of the details of the work which fell to him, supervision of the Philippine Islands. The general testimony is that he was more successful in important respects than could reasonably be expected of one so entirely new to the work. He soon earned the right to have that confidence in himself so indispensable to a capable administrator.

But while always willing to assume necessary responsibility, and ready to express his convictions with regard to missionary problems, his colleagues were impressed with his humility. More than once when we gathered for a survey of the great field, and difficult and delicate questions were up for consideration, he would observe, “Now,
brethren, remember that I am among you as a learner." He insisted that no feeling of delicacy should lead us to withhold advice.

After the lapse of two years, Bishop Eveland felt that he was ready for an enlargement of his episcopal area. A readjustment was made in 1914 whereby Malaysia was added to the Philippine Islands, and placed in his charge. This involved much additional travel by land and sea. Shortly after Bishop J. W. Robinson, on his way to America, at the request of Bishop Eveland toured with the latter in a general inspection of the work in both Conferences. Bishop Robinson, in his report to his colleagues later on, expressed his high gratification with the condition of the work and spoke warmly of Bishop Eveland's capable administration. Again, at Bishop Eveland's special request, Bishop Warne visited the Philippines in July last en route to India. On arrival at Manila he was greatly shocked to receive the news of Bishop Eveland's death. After meeting with the Finance Committee and visiting various parts of the field, he has written most appreciatively of the translated Bishop's administration, not only from personal observation but guided by the testimony of missionary fellow-workers and Filipino brethren, who knew and loved their trusted leader.

Bishop Eveland endeared himself to our missionaries in India on the occasions of his annual visits to attend the Dasehra Evangelistic meetings and the Executive Boards' sessions at Lucknow. His helpful pulpit ministrations and cordial social disposition were much appreciated. He took a lively interest in the Mass Movement, availing himself of every favorable opportunity to familiarize himself with it by joining missionaries on tour in the villages, and attending the camp meetings here and there.

At the Central Conference in India in January last he rendered efficient service both as a capable presiding officer and wise counselor. He threw himself ardently into the religious side of the Conference work, which was exceptionally fervent and uplifting. In protracted periods of intercession, his voice was heard imploring blessing upon the Church, which it was his and our privilege to represent, no less than upon the great field with which we were so intimately connected. His sermon on Prayer, on the Sabbath, made a deep and abiding impression upon all who heard it. We thanked God for the presence among us of one who possessed so richly the qualities of spiritual leadership.

The work he loved and has left will not be neglected. His surviving colleagues, as in duty bound, will see to it that no important interest shall suffer. The faithful missionaries on the field are pledged
by the unexpected loss which they have sustained to more devoted service. "God buries His workmen, but carries on His work." At such a time, and under the pressure of so great a deprivation, we find comfort in the conviction that He "Whose we are and Whom we serve," is not unconcerned. It is His work. "The Lord of hosts is with us, the God of Jacob is our refuge." He who walks in the midst of golden candlesticks and holds the stars in His right hand, Head over all things to the Church, will continue to bless His servants and to prosper the work of their hands.
BISHOPS

Bishops Resident in Foreign Lands

BISHOP JAMES W. BASHFORD, Peking, China.
BISHOP WILSON S. LEWIS, Shanghai, China.
BISHOP HERBERT WELCH, Seoul, Korea.
BISHOP JOHN L. NUENSEN, Kilchberg-Bei, Zurich, Switzerland.
BISHOP WILLIAM F. OLDHAM, 1778 Victoria, Buenos Aires, Argentina.

Missionary Bishops

BISHOP FRANK WESLEY WARNE, Lucknow, India.
BISHOP JOHN EDWARD ROBINSON, Bangalore, India.
BISHOP JOHN WESLEY ROBINSON, Colaba, Bombay, India.
BISHOP EEBEN S. JOHNSON, Umhia, Rhodesia.
BISHOP ALEXANDER PRIESTLEY CAMPHOR, Monrovia, Liberia.

Missionary Bishops Retired

BISHOP JAMES MILLS THOBURN, Meadville, Pa.
BISHOP JOSEPH CRANE HARTZELL, Blue Ash, Ohio.
BISHOP MERRIMAN COLBERT HARRIS, Tokyo, Japan.
BISHOP ISAIAH BENJAMIN SCOTT, 125 14th Ave. N, Nashville, Tenn.

MISSIONARIES OF THE BOARD

For post-office addresses see list of Missionaries classified by Conferences

In this list the name of the missionary is followed, first, by the date of entering upon Methodist mission work; second, the Conference in America or the town (the latter in italics) from which the missionary went out; third, the foreign Conference or Mission in which the missionary is working. Those marked * were not sent out or appointed by the Board, but were received into Conferences on the field; those marked † are laymen.

A
Abbott, David Gushwa, 1900, Iowa, Central Provinces.
Abbott, Martha Day (Mrs. D. G.), 1888, Fairfield, Ia., Central Provinces.
†Akeron, Leroy L., 1916, (contract), Keokuk, Ia., Malaysia.
Aldus, Steedman, 1912, Southwest Kansas, Central Provinces.
Aldus, Ethel Fry, 1912, Arlington, Kan., Central Provinces.
Aldrich, Floyd C., 1908 (reappointed by the Board, 1909), Des Moines, Northwest India.
Aldrich, Annie Hanley (Mrs. F. C.), 1908 (reappointed by the Board, 1909), Northwest India.
Alexander, Robert Percival, 1893, New England Southern, Japan.
Alexander, Nancy Wilson (Mrs. R. P.), 1896, Chatsworth, Tenn., Japan.
Allen, Elma Wines (Mrs. F. C.), 1896 (reappointed, 1918), Chicago, Ill., Chile.
†Allstrom, Erik W., 1915 (contract), Marshallfield, Mass., Malaysia.
Allstrom, Edna L. (Mrs. E. W.), 1915 (contract), Marshallfield, Mass., Malaysia.
Altson, William G., 1912, Texas, Liberia.
†Anderson, Albin Garfield (M.D.), 1910, Chicago, Ill., Korea.
Anderson, Hattie Peterson (Mrs. A. G.), 1910, Chicago, Ill., Korea.
Anderson, Karl Edwards, 1900 (reappointed, 1913), Northwest Iowa, South India.
Anderson, Emma Wardle (Mrs. K. E.), 1903 (reappointed, 1913), Cedar Rapids, Ia., South India.
Archer, R. L., 1912, Pittsburgh, Malaysia.
Archer, Edna C. (Mrs. R. L.), 1915, Wilmerding, Pa., Malaya.
†Archer, Prof. Wm. B., 1915, Washingtonville, O., Chile.
Archer, Haya Pennington, 1909, Northern Minnesota, North Andes.
Archer, Mildred Grinols (Mrs. H. P.), 1910, Fair Haven, Minn., North Andes.
Arno, Goodale Tiley, 1888, Vermont, Chile.
Arno, Ida Taggart (Mrs. G. F.), 1888, Newport, Vt., Chile.
Ashe, William Wesley (M.D.), 1894, Georgia, Northwest India.
Ashe, Christina Christiansen (Mrs. W. W.), 1894, Brooklyn, N. Y., Northwest India.
Auner, Orval Marion, 1913, Southwest Kansas, Central Provinces.
Auner, Nellie Wilson (Mrs. O. M.), 1913, Springfield, Mo., Central Provinces.
<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
<th>Mission</th>
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<tr>
<td>Baldwin, Jesse Hayes</td>
<td>1906</td>
<td>North China</td>
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<td>Bateman, Clark Newton</td>
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<td>Beck, Edward E.</td>
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<td>Badley, Clara Nelson</td>
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<td>Bauman, Mary Kessler</td>
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<td>Batten, Adeline B.</td>
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<td>Beech, Abbot</td>
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<td>Beech, Nellie Becker</td>
<td>1904</td>
<td>West China</td>
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<td>Bernard, Charles John</td>
<td>1913</td>
<td>Cincinnati</td>
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<td>Berry, Arthur Daniel</td>
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<td>Beyer, Ruth</td>
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<td>Boyce, Arthur William</td>
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<td>Berkshire</td>
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<td>Bilbao, Royal Daniel</td>
<td>1910</td>
<td>Columbia River, Bombay</td>
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<td>Bissel, Pearl Cornel</td>
<td>1911</td>
<td>Beirut, Mass.</td>
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</table>

Bishop, Charles, 1879, North Indiana, Japan.
Bishop, Jennie S. V. (Mrs. C.), 1880, Indianapolis, Ind., Japan.
Bissonnette, Wesley Smith, 1903, Colorado Springs, Colo., Fockow.
Bissonnette, Estelle Stenhouse (Mrs. W. S.), 1904, Colorado Springs, Colo., Fockow.
Bjerke, Ellen Eleanora, 1909, Stockholm, Sweden, Rhodesia.
Blackmore, Joseph T. C., 1914, North Africa.
Blackmore, Clarissa E. (Mrs. J. T. C.), 1914, North Africa.
Blackstone, James Harry, 1906, Central New York, Central China.
Blackstone, Barbara Treman (Mrs. J. H.), 1906, Slid­
dake, N. Y., Central China.
Black, Edward F., 1910, 1916, Hunting-|

Baker, Joseph Benson, 1904, South Kansas, Northwest India.
Baker, Ida Vanatta, 1904, Matern, Kan., Northwest India.
Beck, Frank Spurgeon, 1912, South China.
Beck, Bessie Dunn, 1912, North China.
Booth, Robert Case (M. D.), 1884, North Ohio, Central China.
Boothe, Rose Lobangine (Mrs. R. C.), 1900, Foochow, China, Central China.
Beech, Joseph, 1899, New York East, West China.
Beech, Nellie Becker (Mrs. J. M.), 1904, Dizen, Id., West China.
Bernhard, Charles John, 1913, Cincinnati, Ohio, Philippines.
Berry, Arthur Daniel, 1902, Newark, Japan.
Beyer, Ruth, 1914, Alexandria, Pa., Chile.
Boyce, Arthur William, 1907, Berkshire, Col., Fockow.
Bolling, Mabel Spoor (Mrs. A. W.), 1907, Boston, Mass., Fockow.
Billings, Blanche Washington, 1908, Saint Louis, Mo., Korea.
Billings, Helen Taylor (Mrs. B. W.), Denver, Colo., Korea.
Bilbao, Royal Daniel, 1910, Columbia River, Bombay.
Blaise, Pearl Cornel (Mrs. R. D.), 1911, Beirut, Mass., Bombay.

Billings, Blanche Washington, 1908, Saint Louis, Mo., Korea.
Billings, Helen Taylor (Mrs. B. W.), Denver, Colo., Korea.
Bilbao, Royal Daniel, 1910, Columbia River, Bombay.
Blaise, Pearl Cornel (Mrs. R. D.), 1911, Beirut, Mass., Bombay.

Bishop, Charles, 1879, North Indiana, Japan.
Bishop, Jennie S. V. (Mrs. C.), 1880, Cincinnati, Ind., Japan.
Bissonnette, Wesley Smith, 1903, Colorado Springs, Colo., Fockow.
Bissonnette, Estelle Stenhouse (Mrs. W. S.), 1904, Colorado Springs, Colo., Fockow.
Bjerke, Ellen Eleanora, 1909, Stockholm, Sweden, Rhodesia.
Blackmore, Joseph T. C., 1914, North Africa.
Blackmore, Clarissa E. (Mrs. J. T. C.), 1914, North Africa.
Blackstone, James Harry, 1906, Central New York, Central China.
Blackstone, Barbara Treman (Mrs. J. H.), 1906, Slid­ndake, N. Y., Central China.
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Beech, Nellie Becker (Mrs. J. M.), 1904, Dizen, Id., West China.
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Berry, Arthur Daniel, 1902, Newark, Japan.
Beyer, Ruth, 1914, Alexandria, Pa., Chile.
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Bilbao, Royal Daniel, 1910, Columbia River, Bombay.
Blaise, Pearl Cornel (Mrs. R. D.), 1911, Beirut, Mass., Bombay.

Bishop, Charles, 1879, North Indiana, Japan.
Clarke, Felicia Butts (Mrs. N. W.), 1889, Madison, N. J., Italy.
Clark, Mildred H., 1916 (contract), New Haven, Conn., Focshow.
Clark, Helen E., 1917, Marshall, Minn., Chile.
Clarke, William E. L., 1884, India, Bombay.
Clarke, Bertha Miles (Mrs. W. E. L.), 1888, Bombay.
Clemes, Stanley Wilson, 1915, Evanston, Ill., North-west India.
Clemes, Julia Norton (Mrs. S. W.), 1915, Evanston, Ill., Northwest India.
Clow, Jay L., 1916, Idaho, North India.
Clow, Frances H. (Mrs. J. L.), 1915, Saloon, Ida., North India.
Conant, Alvin Bruce, 1906, Wilkinsburg, Pa., South India.
Coates, Oliver Briney (Mrs. A. B.), 1907, Wilkinsburg, Pa., South India.
Cole, James Preston, 1915 (contract), Quaker, Mo., Malaysia.
Cole, Edit Fonda (Mrs. W. B.), 1911, Bervag, Ill., Hinghwa.
Clemens, Etta Townsend (Mrs. J. F. B.), 1911, Greensville, S. C., Liberia.
Compton, Harry, 1983, Cincinnati, Panama.
Compton, Rebecca Myers (Mrs. H. L.), 1883, Greensville, O., Panama.
Conley, Carl Hall, 1910, Newport, Ind., Bombay.
Conley, Freda Hockin (Mrs. C. H.), 1910, Newport, Ind., Bombay.
Cook, Albert Edward, 1902, Detroit, South India.
Cooksey, Joseph J., 1914, Bristol, Eng., South Africa.
Cooksey, Mary A. (Mrs. J. J.), 1914, Bristol, Eng., South Africa.
Cooke, Charles Henry (M. D.), 1906, Kanasa, Focshow.
Cooke, Ceona Shepard (Mrs. T. H.), 1906, Chicago, Ill., Focshow.
Core, Lewis Addison, 1889, West Virginia, North India.
Core, Mary Kennedy (Mrs. L. A.), 1892, Des Moines, Ia., North India.
Corcoran, Alexander (M. D.), 1906, Medford, Ore., Bombay.
Corcoran, Esther Darling (Mrs. A. A.), 1906, Medford, Ore., Bombay.
Cowling, Eudora Faxon, 1910, North Indiana, Philippine Islands.
Cowling, Bertha D. DeVor (Mrs. J. F.), 1910, Sheridan, Ind., Philippine Islands.
Count, Eulmer Ernest, 1903, New York, Bulgaria.
Count, Viole Thompson (Mrs. E. G.), 1905, Mari­lboro, N. Y., Bulgaria.
Courney, Laura Jean, 1911, Jackson, Mich., Chile.
Craig, Clarence T., 1915 (contract), St. Louis, Mo., Focshow.
Craver, Samuel Foch, 1875, Iowa, Eastern South America.
Craver, Laura Gannan (Mrs. S. F.), 1875, Mount Pleasant, Pa., Eastern South America.
Crawford, Walter M., 1903, Hamilton, Minn., West China.
Crawford, Mabel Little (Mrs. W. M.), 1905, Kansas, Minn., West China.
Curnow, Mary Ethel (Mrs. J. O.), 1894, England, West China.

D

Dave, Miss Laura, 1914, Jeneal, Pa., Central China.
Davis, Charles Elwood, 1911, Southeast Kansas, Malaysia.
Davis, Della Holland (Mrs. C. E.), 1911, Paumes Rock, Kan., Malaysia.
Davis, Arna Rardin (Mrs. G. L.), 1902, Portsmouth, O., North China.
Davis, George Ritchie, 1870, Detroit, North China.
Davis, Maria Browne (Mrs. G. R.), 1892, Melrose, Mass., North China.
Davis, Mabel, 1913, Centreville, Ill., North China.
Davis, Maybelle Gilruth (Mrs. W. W.), 1911, Delaware, O., North China.
Davis, Walter Wiley, 1907, Newark, Japan.
Davis, Mabel, 1917 (contract), Nanking, O., China.
Davis, Maybelle Gilruth (Mrs. W. W.), 1911, Delaware, O., North China.
Davis, Walter Wiley, 1907, Chester, Pa., Delaware.
Davis, Mabel, 1917 (contract), Nanking, O., China.
Davis, Maybelle Gilruth (Mrs. W. W.), 1911, Delaware, O., North China.
Davis, Walter Wiley, 1907, Chester, Pa., Delaware.
Davis, Mabel, 1917 (contract), Nanking, O., China.
Davis, Maybelle Gilruth (Mrs. W. W.), 1911, Delaware, O., North China.
Davis, Walter Wiley, 1907, Chester, Pa., Delaware.
Davis, Mabel, 1917 (contract), Nanking, O., China.
Davis, Maybelle Gilruth (Mrs. W. W.), 1911, Delaware, O., North China.
Davis, Walter Wiley, 1907, Chester, Pa., Delaware.
Davis, Mabel, 1917 (contract), Nanking, O., China.
Davis, Maybelle Gilruth (Mrs. W. W.), 1911, Delaware, O., North China.

F
Farmer, Harry, 1904, Upper Iowa, Philippine Islands.
Faulkner, Myrtle Bure (Mrs. E. L.), 1914, Siam, N. China.
Faulkner, Robert Isaacs, 1899, Chicago, Ill., North India.
Fausset, Robert Isaacs, 1899, Chicago, Ill., North India.

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Gurney, Elizabeth B. (Mrs. E. J.), 1916, Batavia, N. Y., South India.
Gurney, Roger S., 1914, Berwick, Me., Congo Mission, Africa.
Gurney, Constance Sanborn (Mrs. R. S.), 1914, Milton, N. H., Congo Mission, Africa.
Gurney, Samuel (M. D.), 1903 (reappointed, 1909), New York East, Rhodesia.

H
Hale, Sadie A. (Mrs. L. L.), 1915, Kootenaid, Mass., Central China.
Hale, Louis, 1906, Atlanta, Ga., Liberia.
Hall, Charles J., 1916 (contract), Scandia, Kan., Malaysia.
Hall, Mary B. (Mrs. C. J.), 1916 (contract), Scandia, Kan., Malaysia.
Hammon, Anna, 1914, Kent, Eng., North Africa.
Hanson, Harry A., 1916, New England, North India.
Hanson, Alice J. D. (Mrs. H. A.), 1916, Vincesa, Mass., North India.
Hart, Percy Oliver, 1903, Minneapolis, Minn., North China.
Hanson, Ruth Ewing (Mrs. P. O.), 1903, Minneapolis, Minn., North China.
Harrell, John C. F., 1916 (contract), Portland, Ore., Chile.
Harrington, Mary Skin (Mrs. J. C. F.), 1905 (reappointed, 1914, contract), Portland, Ore., Chile.
Harris, John D., 1913, Geneseo, South India.
Harris, Alice Rockdale (Mrs. J. D.), 1913, Painted Post, N. Y., South India.
Hartell, Corwin Francis, 1905 (reappointed, 1910), Northwest Iowa, Bolivia.
Hartelt, Laura Kennedy (Mrs. C. F.), 1906 (reappointed, 1910), St. Louis City, Mo., Bolivia.
Hartteler, Coleman C., 1916, Southern California, Congo Mission, Africa.
Hartel, Lucinda P. (Mrs. C. C.), 1916, Los Angeles, Cal., Congo Mission, Africa.
Hauser, Gold Corwin (Mrs. J. F.), 1905, Mitchell, S. D., Mexico.
Hauser, Scott P., 1912, Dakota, Chile.
Haverneck, Clara T. (Mrs. L. F.), 1916, Canton, Ill., West China.
Hawley, Joseph Willis, 1907, Dorravestes, Pa., Hinghwa.
Hawley, Harriet Rasmussen (Mrs. J. W.), 1907, Dorravestes, Pa., Hinghwa.
Heckelinner, Frederick William, 1905, North Ohio, Japan.
Heckelinner, May Duncan (Mrs. F. W.), 1905, Lakeside, O., Japan.
Hollenbeck, George Smith, 1892, Bengal.
Henderson, Mabel Griffin (Mrs. G. S.), 1892, Bengal.
Herman, Ernest Frederick, 1899, Fairville, N. Y., Bolivia.
Herman, Clementine Gregory (Mrs. E. F.), 1900, Fairville, N. Y., Bolivia.
Herrmann, Carl Christian, 1908, West German, Central Province.
Herrmann, Florence Engelhardt (Mrs. C. O.), 1910, Waunakee, Wis., Central Province.
Hendricks, Alice Edna (contract), 1913, Eau Claire, Mich., Chile.
Hillibird, Karl Rundall (contract), 1913, Glen Ellyn, Ill., Malaysia.
Hillibird, Jessie Blaine (Mrs. E. R.), (contract), 1913, Glen Ellyn, Ill., Malaysia.
Hill, Charles Bayles, 1897, Northern New York, Bombay.
Hill, Glenna Green (Mrs. C. B.), 1897, Adams, N. Y., Bombay.
Hillmer, Henry Frederick, 1911, California German, South India.
Hillmer, Mathilda Hollmann (Mrs. H. F.), 1911, Los Angeles, Cal., South India.

Hobart, William Thomas, 1887, Wisconsin, North China.
Hobart, Emily Hatfield (Mrs. W. T.), 1882, Etonaton, Ill., North China.
Hollister, George W., 1916, Wisconsin, Hinghwa.
Hollister, Mary R. Buelster (Mrs. G. W.), Hinghwa, Hinghwa.
Hollister, John Norman, 1912, Delaware, O., North India.
Hollister, Lilian H. (Mrs. J. N.), 1916, ——, North India.
Hollister, William Henry, 1887, Wisconsin, South India.
Hollister, Emma Hodge (Mrs. W. H.), 1887, Fond du Lac, Wis., South India.
Hollins, Henry Alfred, 1915, Berwick, Me., Eastern South America.
Holmes, Lula E. Thomas (Mrs. H. A.), 1915, Berwick, Me., Eastern South America.
Hoors, Earl A., 1915, Greer, Pa., Kansas.
Hoover, Sadie Petrie (Mrs. E. A.), 1915, Mobile, Ala., Kansas.
Hoover, James Matthews, 1899, Chamberburg, Pa., Bolivia.
Hoover, Ethel Young (Mrs. J. M.), 1903, Singapore, S. S., Malaysia.
Hopkins, Nebenhuls Sones (M. D.), 1885, Aurora, Mass., North China.
Horie, William Edward, 1894, Malaysia.
Horie, Ada O. (Mrs. W. E.), 1894, Malaysia.
Hussey, Edwin Lowman, 1907, Ohio, Philippine Islands.
Housely, Ella Schmuck (Mrs. E. L.), 1907, Osnaburg, O., Philippine Islands.
Howard, George Parkinson, 1909, Northwest Indiana, Eastern South America.
Howard, Rebecca Deluvine (Mrs. G. P.), 1909, La­
cross, Ind., Eastern South America.
Howard, Estella Searles (Mrs. H. N.), 1909, Congen­
devipa, N. Y., Bolivia.
Howland, Bracis Celin, 1907, Ceyle, N. Y., Chile.
Huckett, Minnie Mair, 1911, Kansas City, Mo., Bolivia.
Huddleston, Oscar, 1906, Southwest Kansas, Philippine Islands.
Huddleston, Leona Longstreth (Mrs. O.), 1906, Paumoo Rock, Kan., Philippine Islands.
Hummel, William F., 1908, Nashville, Ill., Central China.
Hummel, Mildred Stuart (Mrs. W. F.), 1912, Nanking, China, Central China.
Hutchinson, Paul, 1916, Northwest Indiana, Central China.
Hutchinson, Mary M. (Mrs. P. M.), 1916, Ottawa, Kan., Central China.
Hutchinson, Ethel, 1916, Altona, Pa., Chile.
Hylde, Preston Shepherd, 1901, Moores Hill, Ind., North India.
Hylde, Irene Marten (Mrs. E. S.), 1904, Moores Hill, Ind., North India.

I
Iglehart, Florence Alchin (Mrs. C. W.), 1911, Kyo­to, Japan, Japan.
Iglehart, Edwin Taylor, 1904, New York, Japan.
Iglehart, Lydia Miller (Mrs. E. T.), 1907, Kotonah, N. Y., Japan.
Ilick, J. Thomas, 1916, Hollettsville, Pa., Kansas.
Ilick, Bernece R., 1916, Oxnor, N. Y., Kansas.
Ingham, Harry, 1916, Northwest Iowa, Bombay.
Ingham, Gertrude God (Mrs. K.), 1916, Pringhur­sta, Io., Bombay.
Inako, Myen Otwo, 1916, Northwest Iowa, North India.
Inako, Amemoto Abe (Mrs. M. O.), 1916, Kento, Mex., North India.
Irish, John Hubbert, 1912, Delphina, O., Hinghwa.
Irish, Delia Edith, 1912, Schohlistler, N. Y., Hinghwa.
Foreign Missions Report

Irwin, Charles Arthur, 1911, Summer, Wash., Bolivia.
Irwin, Orpha Cook (Mrs. C. A.), 1911, Castle Rock, Wash., Bolivia.

Irwin, Henry Wilbur (M.D.), 1910, San Francisco, Cal., West China.
Irwin, Charlotte Conner (Mrs. H. W.), 1912, Indianapolis, Ind., West China.

James, Edward (reappointed 1914), San Francisco, Cal., Central China.
James, Louis, 1913, Wisconsin, Rhodesia.
James, Edith Mabel (Mrs. H. L.), 1913, Appleton, Wis., Rhodesia.
Johannaber, Edna Struckman (Mrs. C. F.), 1915, Wokoming, Ill., Kiaogai.
Johnson, William Richard, 1907, Cornell, Ill., Kiaogai.
Johnson, Ina Buswell (Mrs. W. R.), 1907, Cornell, Ill., Kiaogai.

Johnson, Ernest Marshall (M.D.), 1911, San Dimas, Cal., Central China.
Johnson, Violet Higley (Mrs. E. M.), 1913, Austin, Tex., Central China.
Jones, Benjamin Milton, 1903, Minneapolis, Minn., Burma.
Jones, Louella Bigby (Mrs. B. M.), 1909, Mechanicsville, Ia., Burma.
Jones, Edwin Chester, 1904, Southport, Conn., Foochow.
Jones, Elma Stanley, 1907, Baltimore, Md., North India.
Jones, Mabel Louie (Mrs. E. E.), 1916, Clayton, Ga., North India.
Jones, George Price, 1915, Dudgeville, Wis., Hinghwa.
Jones, Lulie Williams (Mrs. F. W.), 1915, Dudgeville, Wis., Hinghwa.
Jones, James Ira, 1908, Delaware, O., Japan.
Jones, Bertha Maedel (Mrs. J. L.), 1909, Delaware, O., Japan.
Jones, Lucian Berry, 1908, Iowa, Northwest India.
Jones, Nellie Randle (Mrs. L. B.), 1911, Spokane, Wash., Northwest India.
Jones, Milton E., 1916 (contract), Icoca City, Ia., Malaya.
Jones, Thomas R., 1915 (contract), Westerloorn, N. Y., Malaya.

K

Kanaga, Nisa Louise, 1916, Lawrence, Kan., Chile.
Keck, Norma C., 1915 (contract), Pitocca, Pa., Malaya.

Keeler, Joseph Leonard (M.D.), 1903, Lawer, Canada, North China.
Keeler, Elias Nicholas (Mrs. J. L.), 1903, Brooklyn, N. Y., North China.
Kielbo, Claude Bert, 1911, Denver, Colo., Foochow.
Kolb, Mary Crow (Mrs. C. E.), 1911, University Park, Colo., Foochow.
Kent, Edward Mills (M.D.), 1905, Caenomono, N. Y., North China.
Kent, Florence Van Dyke (Mrs. E. M.), 1909, East Canton, Pa., North China.
Kent, Elmer Whittier, 1909, South Kansas, Inhambane.
Keys, Clara Evans (Mrs. P. W.), 1909, Chatou, Kan., Inhambane.
Keyser, Elma E., 1915, Ronda, Ind., Panamá.
King, Miss Celestina, 1916, Athens, Ga., Liberia.
King, Karl Lesko, 1909, Fort Atkinson, Wis., South India.
King, Edith Broadbooks (Mrs. E. L.), 1912, Attico, N. Y., South India.
King, Henry Edwin, 1909, Michigan, North China.
King, Edna Hawkins (Mrs. H. E.), 1894, Coldwater, Mo., North China.
King, William Leslie, 1888, Minnesota, South India.

King, Sarah Hockenhull (Mrs. W. L.), 1888, Chatfield, Minn., South India.
Kingham, James Jay, 1905, Rocky Ridge, C., South India.
Kingham, Grace Woods (Mrs. J. J.), 1911, Evanston, Ill., South India.
King, William Frederick, 1913, Dennison, O., Philippine Islands.
Kinsley, Martha Henry (Mrs. W. F.), 1913, Alliance, O., Philippine Islands.
Kipp, Ray Basset, 1903, Osnag, Ill., West Central Africa.
Kipp, Lettie Macen (Mrs. R. B.), 1905, Lovell, Mass., West Central Africa.
Kirby, William Ennin, 1915, Schaumendow, Ill., West Central Africa.
Kirby, Celia Daily (Mrs. W. E.), 1905, Mount Vernon, Ill., West Central Africa.
Klammer, Almaga B., 1914, Alliance, O., Malaya.
Klaus, Armin V., 1913 (contract), La Crosse, Wis., Malaya.
Klinefeather, Daniel Horbert, 1904, Waloinga, Oka, Philippine Islands.
Klinefeather, Blanch Palmer (Mrs. D. H.), 1904, Waloinga, Oka, Philippine Islands.
Kingsbury, Herbert W. (M. D.), 1916, Mansfield, O., Bengal.
Knight, Katherine A. (Mrs. H. W.), 1916, Mansfield, O., Bengal.
Koch, Eliza Hildbrandt Stelder, 1905, South Paul, N. Y., Bengal.
Koch, Grace H. (Mrs. C. S. H.), 1907, Devil's Lake, N. D., Bengal.
Korns, John Hamilton (M.D.), 1911, Chicago, Ill., North China.
Korns, Bessie Pennywitt (Mrs. J. H.), 1911, Chicago, Ill., North China.
Kramer, Wm. J., 1916, Oil City, Pa., Central China.
Kramer, Bessie B. (Mrs. W. J.), 1915, Oil City, Pa., Central China.
Krause, Oliver Josiah, 1903, Salisbury, Md., North China.
Krause, Minnie Lusitford (Mrs. O. J.), 1907, Prince Anne, Md., North China.
Kragwech, Oliver F., 1915, Princeton, N. Y., Central China.
Krumlen, Wendell Friebe Ludwing, 1911, Fort Atkinson, Wis., North India.
Krumlen, Eva Theleen (Mrs. W. J.), 1913, Renazka, Wis., North India.
Kupfer, Carl Frederick, 1881, Central German, Kiaogai.
Kupfer, Lydia Kroll (Mrs. C. F.), 1881, Perryburg, O., Kiaogai.

K

L

Lucy, G. Carlton, 1914, Evanston, Ill., Kiaogai.
Lacy, Henry Vere, 1912, Delaware, O., Foochow.
Lacy, Jesse Anken (Mrs. H. V.), 1913, York, Neb., Foochow.
Lacy, Walter Nind, 1908, Delaware, O., Foochow.
Lacy, Helen Murdoch (Mrs. W. N.), 1908, Delaware, O., Foochow.
Lacy, William Henry, 1887, Wisconsin, Foochow.
Lacy, Emma Nind (Mrs. W. N.), 1887, Manomina Falls, Wis., Foochow.
Lampard, Susan Hart (Mrs. J. L.), 1912, Nagpur, India, Bombay.
Lawrence, Benjamin Franklin, 1908, Bluffwood, W. Va., West China.
Lawrence, Jennie Borg (Mrs. B. F.), 1913, Lindsay, Neb., West China.
Lawrence, David E., 1926, Erig, Bengal.
Lee, Ada Jons (Mrs. D. H.), 1876, West Virginia, Bengal.
Leitelt, Ruth Resister (Mrs. H. S.), Mendota, Pa., North China.
Missionaries of the Board

Leonard, Cayuse W., 1916, Portia, Ill., Chile.
Lewis, John Abraham, 1912, Sioux City, la., Central China.
Lewis, Spencer Rock, River North China.
Lewis, Esther Billie (Mrs. S.), 1881, Aokoza, Mimi., North China.
Liljestrand, Sven H. (M. D.), 1916, North China.
Lowry, George Davis N. (M.D.), 1894, North China.
Linii, Hugh Harrison (M.D.), 1909, Bolivian, South China.
Long, Estella Claraman (M. D.), 1900 (reappointed, 1916), Oregon, S. D., Central China.
Lowry, Hiram, 1867, Ohio, North China.
Luh, Charles Franklin, 1907, Sicho, S. China.
Lipp, Clara Empte (Mrs. C. F.), 1907, Macao, S. China.
Litt, Guy H., 1916 (contract), Shanghai, la., North China.
Long, Estella Claraman (M.D.), 1900, Rock River, North America.
Longshore, Milton Mahlon, 1912, Los Angeles, Cal., North America.
Loughnane, Faith Scott (Mrs. M. M.), 1913, Los Angeles, Cal., North America.
Lovelace, Emile Ioss, 1915, Constantin, Luper, North Africa.
Lovry, George Davis N. (M. D.), 1894, Delaware, O., North China.
Lowry, Cora Calhoun (Mrs. G. D. N.), 1894, Delaware, O., North China.
Lowry, Hiram Harrison, 1897, Ohio, North China.
Lowry, Patrick Holm, 1884, North America.
Lowry, Heinrich Ludwig Emil, 1889, Germany.
Loring, Violet Bums (Mrs. H. L. E.), 1882, Singapore, S. G., Germany.
Lyon, James, 1879, Delaware, North Central Africa.
Lyon, Eman Samuel, 1899, Rock River, Philippines.
Lyon, Harriet Evers (Mrs. E. S.), 1900, Springfield, Il., Philippine Islands.

M
McCracken, Mabel Anna, 1911, Greenville, Pa., Central China.
McLaughlin, William Patterson, 1892, Ohio, Eastern South America.
McNeil, Diana Braham, 1913, Monacova, Calif., Liberia.
Main, William Avery, 1848, Des Moines, Foochow.
Main, Emma Little (Mrs. W. A.), 1896, Woodbine, la., Foochow.
Manley, David Huren, 1907, Revier, Maine, Bengal.
Manley, Cora Miller (Mrs. D. H.), 1907, Revier, Maine., Bengal.
Manly, Wilson Edward, 1883, Upper Iowa, West China.
Manly, Florence Brown (Mrs. W. E.), 1893, Plainfield, Ind., West China.
Manns, Harry Bensom, 1907, Upper Middletown, Pa., Malaysia.
Manwell, Ethel Wakefield (Mrs. H. B.), 1907, Grindstone, Pa., Malaysia.
Mansell, Florence Per舎ne (Mrs. W. A.), 1888, Alton, Ill., North India.
Martin, Arthur Wesley, 1905, Indiana, la., Central China.
Martin, Alice Bull (Mrs. A. W.), 1905, Creature, la., Central China.
Martin, J. Victor, 1914, Cedar Falls, la., Japan.
Martin, Esther B. (Mrs. J. V.), 1914, Mikawauke, Ind., Japan.
Masters, Margaret E., 1916, Wilmore, Ky., Bolivia.
Matheson, Wilbur L., 1916 (contract), Smith Center, Kan., Malaysia.
Matthews, Joseph B., 1915 (contract), Victoria, Ky., Malaysia.
Matthews, Grace Isom (Mrs. J. B.), 1916, Wilmore, Ky., Malaysia.
Maxwell, Thomas C., 1910, Southern California, Malaysia.
Maxwell, Maud D. (Mrs. T. C.), 1916, ————, Malaysia.
Meek, William Shantland, 1904, Wheeling, W. Va., North India.
Meeck, Maude VanHorn (Mrs. W. S.), 1904, Wheeling, W. Va., North India.
Mell, James Patrick, 1881, Michigan, Bengal.
Maul, Isabella Young (Mrs. J. P.), 1886, Bengal.
Meredith, Eureta, 1910, Yellow Springs, O., Chile.
Miller, William B., 1888, Baltimore, Md., West Central Africa.
Milholland, Paul, 1913, Rock River, North India.
Milholland, Harriet Holand (Mrs. P. F.), 1913, Everett, Ill., North India.
Miller, George A., 1904, Southern California, Panama.
Miller, Margaret R. (Mrs. G. A.), 1904, Fiume, Cal., China.
Muan, George Sullivan, 1892, Nebraska, Foochow.
Muir, Mary Phillips (Mrs. G. S.), 1892, Delhi, Nerb., Foochow.
Muir, Wallace Herman, 1912, Erin, Foochow.
Muir, Florence Paleneley, 1913, Schoharie, N. Y., Foochow.
Moe, Rex Rogers, 1907, Fremont, Neb., Philippine Islands.
Moe, Julia Naves (Mrs. R. B.), 1906, Fremont, Neb., Philippine Islands.
Moore, John Scharbar, 1903, New York East, Korea.
Moore, Joseph W., 1916, Nebraska, Philippine Islands.
Moore, Clara N. (Mrs. J. W.), 1916, University Place, Neb., Philippine Islands.
Moore, William Arnold, 1880, India, Central Provinces.
Moore, Laura Wheeler (Mrs. W. A.), 1884, India, Central Provinces.
Morgan, Walter Leslie, 1912, Pittsburgh, South India.
Morgan, Meroddith Allen (Mrs. W. L.), 1914, Pittsburgh, Pa., South India.
Morris, Charles David, 1900, Newark, Korea.
Morris, Louise Ogilvy (Mrs. C. D.), 1903, Topeka, Kan., Korea.
Morrisen, Maude M., 1915, Los Angeles, Cal., Liberia.
Morrow, Edgar E., 1914, New York City, Foochow.
Morrow, George (Mrs. E. E.), 1914, Edensor, N. J., Foochow.
Moss, Arthur Bruce, 1915, New York, Bengal.
Moss, Anna Taylor (Mrs. A. S.), 1918, Dublin, Md., Bengal.
Mulkin, Pearl, 1899, Wilmore, Ky., Rhodesia.
Murdock, Beatrice M., 1914, Saxon, Wix, West China.

N
Nagle, James Stewart, 1913 (contract), Baltimore, Md., Malaysia.
Nagle, Katherine Thatcher (Mrs. J. S.), 1913 (contract), Geneva, Md., Malaysia.
Neumann, George Bradford, 1908, New York East, West China.
Neumann, Louis Stockwell (Mrs. G. B.), 1908, New Britain, Conn., West China.
Nind, George Benjamin, 1900, Cincinnati, West Central Africa.
Nind, Elizabeth Gilbert (Mrs. G. B.), 1907, Cambridge, Mass., West Central Africa.
Noble, Mattie WilsbOps (Mrs. W. A.), 1892, Wilkesboro, Pa., Korea.
Northall, Henry Alfred, 1912, Los Angeles, Cal., North India.
Nordahl, Ruth I. (Mrs. H. A.), 1912, Los Angeles, Cal., North America.


Norton, Clare, 1915 (contract), Nago, Cal., Malaysia.


Persson, Josef Alfred, 1907, Stockholm, Sweden, Inhambane.

Petersen, Hennie Anderson (Mrs. J. A.), 1909, Lusaka, Zambia, Inhambane.

Persson, Alice Mercer (Mrs. B. O.), 1904, Sandia, Kan., Philippine Islands.

Petty, McKendree, 1916, Schenectady, N. Y., Bolivia.

Persson, Helen William Otto, 1915, Puget Sound, Chile.

Pfau, Manue Messner (Mrs. W. O.), 1915, South Prairie, Wash., Chile.

Pfeiffer, Harriet B. (Mrs. R. F.), 1916, Battle Creek, Mich., West China.

Piper, Arthur Lewis (M.D.), 1913, Buffalo, N. Y., X Congo Mission, Africa.

Piper, Maurice Garrett (Mrs. A. L.), 1913, New York, N. Y., Congo Mission, Africa.

Pilat, Fleda Belle, 1915, Du Bois, Pa., Chile.

Pomer, Claude Harrison, 1912, India, Northwest India.

Pomer, Ellis Mercado (Mrs. C. H.), 1886, Northwest India.

Poirier, James Dean, 1913, Gulf, Inhambane.

Pointner, Marys McNeill (Mrs. J. D.), 1913, Iowa, La. Inhambane.

Porter, Charles William, 1900, Sunbury, O., Panama.

Ports, Rosa Fena (Mrs. C. W.), 1900, Panama, Panama.


Price, Frederick A., 1904, Brooklyn, N. Y., Liberia.

Price, Luna Jones (Mrs. F. A.), 1905, Myers, Fl., Liberia.

Price, Frederick Beaman, 1901, Saint Louis, North India.

Price, Emma Stockwell (Mrs. F. B.), 1901, Murray, N., North India.


Proctor, Leslie, 1914, Salem, Ore., Malaysia.

Purdon, John H. C., Dublin, Ireland, North Africa.

Purdon, Catherine G. (Mrs. J. H. C.), Dublin, Ireland, North Africa.


Pyne, Frances Taft (Mrs. F. M.), 1914, Forest Hill Gardens, N. Y., North China.

Pyke, James Howell, 1873, Northeast Indiana, North America.

Pyke, Anabel Goodrich (Mrs. J. H.), 1873, Tipton, Ind., North China.

Pyke, George Frederick, 1891, Woolwich, England, Malaysia.

Pyke, Amelia Young (Mrs. G. F.), 1894, Penang, S. S., Malaysia.

Rader, Marvin Andrew, 1903, Colorado, Philippine Islands.

Rader, Jean Halstead (Mrs. M. A.), 1903, Denver, Colo., Philippine Islands.

Raper, Chester Bertram, 1908, Evanston, Ill., West China.

Raper, Rebecca Burnett (Mrs. C. B.), 1908, Evanston, Ill., West China.

Reed, Harriet C. (contract), 1913, San Diego, Calif., Malaya.

Reeder, John Lewis, 1899, Vermont, Chile.

Reeder, Marion Mills (Mrs. J. L.), 1899, New York City, Chile.

Richards, Mary, 1916 (contract), Poultney, Vt., Bolivia.

Riggs, Clarence Howard, 1906, Indiana, Pa., Burma.

Riggs, Blanche Spurgeon (Mrs. E. A.), 1911, Orient, Ind., Burma.

Robert, George Arthur, 1907, Marathon, Ia., Rhodesia.

Robert, Bertha E. F. (Mrs. George A.), Mountain Dale, Ore., Rhodesia.

Robertson, Frederick Smith (Mrs. J. B.), 1898, Bremen, Germany, Liberia.

Robertson, John Thomas, 1889, Charlotte, P. E. I., Northwest India.

Robertson, Amelia Haskew (Mrs. J. T.), 1894, Cuttack, India, Northwest India.

Robinson, Earl Asa, 1912, Arkansas City, Kan., Bolivia.

Robinson, Etta Gordon (Mrs. E. A.), 1912, Arkansas City, Kan., Bolivia.

Robinson, William Theodore, 1883, Das Main, Chile.

Robinson, Cora Naylor (Mrs. E. A.), 1885, Malte, O., Chile.

Rockey, Clement Daniel, 1913, Scotch Plains, N. J., North India.

Rockey, Noble Lee, 1884, Colorado, North India.

Rockey, Mary Hadsell (Mrs. N. R.), 1884, North India.
Rosa, Marcellus Dow, 1912, Northwest Kansas, South India.
Rosa, Annie Sams (Mrs. M. D.), 1912, Lindeborg, Kao., South India.
Rosa de Souza, Charles Wilton, 1881, India, South India.
Rosa de Souza, Maude Gay (Mrs. C. W.), 1911, Hyderabad, India, South India.
Row, Harry Flemming, 1888, Northern New York, Central China.
Rowe, Maggie Nelson (Mrs. E. F.), 1906, Rome, N. Y., Central China.
*Roya, Harvey Curtis, 1913, Nanking, China, Central China.
*Rowe, Grace Woodbridge (Mrs. H. C.), 1913, Nanking, China, Central China.
Rufus, Will Carl, 1907, Detroit, Korea.
Rufus, Maid Squire (Mrs. W. C.), 1917, Oswego, Mich., Korea.
Rugg, Earl M., 1916, Genesee, Northwest India.
Rugg, Ellen M. F. (Mrs. E. M.), 1916, Victor, N. Y., Northwest India.
Salaman, Sara Smack (Mrs. L. B.), 1885, Chapin, N. J., Mexico.
Schaaf, Roland T., 1914, La Porte, Ind., Kiangsi.
Schafer, Esther H. B. (Mrs. R. T.), La Porte, Ind., Kiangsi.
Schaeflein, Gottlieb, 1906, Central German, Bengal.
Scheulin, Elizabeth Lagemann (Mrs. G.), 1912, New Andes, G., Bengal.
Scharer, Charles Wesley, 1904, West Toledo, O., South India.
Scharer Elizabeth Hastings (Mrs. C. W.), 1904, Clyde, O., South India.
Schilling, Gerhard Johannes, 1903, Newark, Chile.
Schilling, Elizabeth Bull (Mrs. G. J.), 1903, New York City, Chile.
Scholberg, Henry Cesar, 1916, Minnesota, Central Provinces.
Scholberg, Elia Conrad (Mrs. H. C.), 1906, Oronville, Minn., Central Provinces.
Schott, Herman Jacob, 1908, Saint Louis, Mo., North India.
Schultz, Grace Bills (Mrs. H. J.), 1908, St. Marys, Ind., North India.
Schwaert, Herbert Wroodworth (M.D.), 1884, New York East, Japan.
Schweitz, Lola Reynolds (Mrs. H. W.), 1884, Japan.
Scott, Francis Newton, 1903, Northern Minnesota, Japanese.
Scott, Angie McLellan (Mrs. F. N.), 1903, Litchefield, Minn., Japan.
Sears, Olly K., 1915, Sapporo, N. Y., North China.
Shah, William G., 1890, Malacca, Malaya.
Shah, Bruno Ferris (Mrs. W. G.), 1892, Athena, Grc, Malaya.
Shelly, William Austin, 1904, Galleon, Ind., Chile.
Shelly, Jennie Tribby (Mrs. W. A. J.), 1903, Galleon, Ind., Chile.
Shields, Robert, 1898, Neary, Ireland, West Central Africa.
Shields, Louise Raven (Mrs. R.), 1898, Chicago, Ill., West Central Africa.
Shilling, Mattie G., 1915 (contract), Bloomington, Ill., Malaya.
Shover, John C., 1916 (contract), Hennepin, Oida, Malaya.
Silverthorn, Dovie W. (Mrs. R. H.), 1916 (contract), Honolulu, Ind., Malay.
Simmons, John Wesley, 1908, Philadelphia, South India.
Simmons, Alice Deod (Mrs. J. W.), 1910, Jarrow, Pa., South India.
Simons, George Albert, 1907, New York East, Russia.
Simpson, Charles Eric, 1904, Central Swedish, North India.
Simpson, Kerstin Barck (Mrs. C. E.), 1907, Treda Lake, Wis., North India.
Sims, Eliza Moore Lacey, 1907, China, Foochow.
Sims, Evelyia Worthney (Mrs. C. M. L.), 1907, Brussels, Me., Foochow.
Skrinner, Susan Edward (M.D.), 1897, Chicago, Ill., Yungching.
Sloan, William Stoner, M.D., 1913, Turtle Creek, Pa., South India.
Taylor, Frances Woods (Mrs. O. G.), 1913, Turtle Creek, Pa., South India.
Taylor, Samuel, 1916, Montana, North India.
Taylor, Rhelyn Strasser (Mrs. B.), 1915, Baker, Mont., North India.
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Werner, Gustav Adolph, 1912, Pacific Swedish Mission, Eastern South America.
Werner, Marie Anderson (Mrs. G. A.), 1912, Los Angeles, Calif., Eastern South America.
West, John Nikolai, 1912, North China.
West, Irene White (Mrs. J. W.), 1892, West Central Africa.
Whitehead, Irving, 1912, Denver, Colo., Chile.
Whitehead, Virginia B. (Mrs. L.), 1912, Paris, Ark., Chile.
Wiant, Paul P., 1917, West Alexandria, O., Foochow.
Wiant, Hallie F. (Mrs. P. P.), 1917, West Alexandria, O., Foochow.
Williams, Franklin Earl Crampton, 1906, Colorado, Korea.
Williams, Alice Barton (Mrs. F. E. C.), 1906, Denver, Colo., Korea.
Williams, Thomas, 1915, Central Provinces.
Williams (Mrs. Thomas), 1915, Central Provinces.
Williams, Walter Burbur, 1905, Northern Minnesota, Liberia.
Williams, Maude Wegfield (Mrs. W. B.), 1913, Philadelphia, Pa., Liberia.
Williams, Walter Webster (M.D.), 1901, Iowa, Yenping.
Williams, Grace Travis (Mrs. W. W.), 1910, Poughkeepsie, N. Y., Yenping.
Willmarth, James Scott, 1907, Stillwater, Minn., North Andes.
Willmarth, Mary Barber (Mrs. J. S.), 1907, Stillwater, Minn., North Andes.
Wilson, Franklin Marshall, 1905, Central Illinois, Northwest India.
Wilson, Mary Gregg (Mrs. F. M.), 1912, Mount Pleasant, Ind., Northwest India.
Wilson, Wilbur Fisk, 1896, Stoneston, Ill., Central China.
Wilson, Mary Bowley (Mrs. W. F.), 1900, Crystal Springs, Mich., Central China.
Winans, Edward Jones, 1910, Los Angeles, Calif., North China.
Winans, Josephine Foran (Mrs. E. J.), 1910, North China.
Wichmier, Chester Crist, 1915, Nebraska, Bolivia.
Wither, Herbert Cookman, 1891, Lynn, Mass., West Central Africa.
Wither, Ruth Bassett (Mrs. H. C.), 1910, Los Angeles, Calif., West Central Africa.
With, Adelaide May, 1913, New York, N. Y., Central China.
Wolcott, Maynard Lawson, 1913, Valley Stream, N. Y., Eastern South America.
Wolcott, Edward Thompson (Mrs. M. L.), 1913, Valley Stream, N. Y., Eastern South America.
Wolfe, Frederic Fay, 1905, Detroit Mexico.
Wood, Elizabeth Lloyd (Mrs. F.), 1895, Kingston, Ontario, Bombay.
Wood, Otto Don, 1910, Rock River, North India.
Worley, Harry W., 1915, Fresno, Cal., Foochow.
Worley, Zela C. (Mrs. H. W.), 1915, Forest, O., Foochow.
Worthington, Charles Myron, 1902, Abingdon, Ill., Malaysia.
Worthington, Pauline S. (Mrs. C. M.), 1912, Higginville, Mo., Malaysia.

Yard, James Maxon, 1910, New Jersey, West China.
Yard, Mabelle Hickox (Mrs. J. M.), 1910, Nicha, Conn., West China.
Yoder, Charles L., 1910, Elpris, O., Eastern South America.
Yoder, Jessie P. (Mrs. C. L.), 1916, Elpris, O., Eastern South America.
Z
Zimm, Mrs. A. A. (contracted), 1916, ———, Malaysia.
MISSIONARIES BY MISSIONS AND CONFERENCES
Corrected to May 1, 1917
Those marked * are laymen.

INDIA
NORTHEAST INDIA

Badley, Brenton T., 150 Fifth Ave., New York City.
Badley, Mrs. Mary S., 150 Fifth Ave., New York City.

Badley, Theodore C., Lucknow, India.

Badley, Mrs. Clara N., Lucknow, India.

Bare, Charles L., Bareilly, India.

Bare, Mrs. Susan W., Bareilly, India.

Branch, Mrs. Mary W., Lucknow, India.

Braun, Richard C., Naini Tal, India.

Busler, Mrs. Richard C., Naini Tal, India.

Clew, J. L., Shahjahapur, India.

Clew, Mrs. Frances H., Shahjahapur, India.

Core, Mrs. Mary K., 105 University Ave., Delaware, O.

Core, Stephen S. (M.D.), Naini Tal, India.

Dese, Mrs. Jennie D. (M.D.), Naini Tal, India.

Dennings, John O., Gonda, Oudh, India.

Dennings, Margaret B., Gonda, Oudh, India.

Faucett, Robert L., Morosabad, India.

Faucett, Mrs. Myrtle B., Morosabad, India.

Hazen, Harry A., Lucknow, India.

Harson, Mrs. Alice J. D., Lucknow, India.

Hollister, John N., Lucknow, India.

Hollister, Mrs. Lilian, Lucknow, India.

Hyde, Preston S., Lucknow, India.

Hyde, Mrs. Irene M., Lucknow, India.

Inso, Myron O., Lucknow, India.

Inso, Mrs. Amelia A., Lucknow, India.

Jones, E. Stanley, Silapur, India.

Jones, Mrs. Malini L., Silapur, India.

Kunimen, Wendell F., 430 Washington St., Appleton, Wis.

Kunimen, Mrs. Eva T., 450 Washington St., Appleton, Wis.


Miholland, Mrs. Harriett H., Shahjahapur, India.

Milholland, Mrs. Harriett H., Shahjahapur, India.

Parker, Lois S. L. (Mrs. E. W.), Bidor, Deccan, India.

Peek, Fred M., care of G. A. Perrill, Bridgport, Kan.

Perrill, Mrs. Mary V., care of G. A. Perrill, Bridgport, Kan.

Pickett, Mrs. J. Wescorn, Arrah, India.

Pickett, Mrs. Ruth R., Arrah, India.

Price, Frederick B., 37 Cantonnement Road, Lucknow, India.

Price, Mrs. Emma S., 37 Cantonnement Road, Lucknow, India.

Rockey, Clement D., Bareilly, India.

Rockey, Noble L., Musafarpur, India.

Rockey, Mrs. Mary H., 83 Oak Hill Ave., Delaware, O.

Schatz, Herman J., Balia, India.

Schutz, Mrs. Grace B., Balia, India.

Simpson, Charles E., Morosabad, India.

Simpson, Mrs. Kerstine B., Morosabad, India.

Taylor, Emueli, Lucknow, India.

Taylor, Mrs. Ethelyn S., Lucknow, India.

Tilton, Murray T., Bihur, India.

Titus, Mrs. Olive G., Bihur, India.

weak, Harry H., 801 Edmund St., Mitchell, S. D.

Weak, Mrs. Clara H., 801 Edmunds St., Mitchell, S. D.

West, John N., Burdug, U. P., India.

West, Mrs. Irene W., Budaun, U. P., India.

Welch, Ralph D., Lucknow, India.

Welch, Mrs. Willafred H., Lucknow, India.

Wood, Otho Don, Lucknow, India.

NORTHWEST INDIA

Aldrich, Floyd C., Aligarh, U. P., India.

Aldrich, Mrs. Annie H., Aligarh, U. P., India.

Amsb, William W. (M.D.), Cawnpore, India.

Amsb, Mrs. Christina C., Cawnpore, India.

Baker, J. Benson, Meerut, India.

Baker, Mrs. Ida J., Meerut, India.

Briggs, Mrs. George W., Allahabad, India.

Briggs, Mrs. Mary H., Allahabad, India.

Brock, Philip M., Mussooré, U. P., India.

Burt, Mrs. Carie McM., Mussooré, India.

Butcher, John C. (M.D.), 1419 School St., Rockford, Ill.

Duned, Mrs. Ada F., 1419 School St., Rockford, Ill.

Clancy, W., Renal, 43 Rajpur Road, India.

Clancy, Mrs. Charlotte F., 43 Rajpur Road, Delhi, India.

Clancy, Stanley W., Meerut, India.

Duned, Mrs. Julia N., Meerut, India.

Duned, Thomas S., 150 Fifth Ave., New York City.

Duned, Mrs. Agnes L., 150 Fifth Ave., New York City.

Gray, Arthur L., Phalera, India.

Grey, Mrs. Arthur L., Phalera, India.

Jones, Luclan B., Phalera, Wash.

Jones, Mrs. Nelson R., Phalera, Wash.

Kesari, Moti, Murtha, India.

Keshar, Mrs. Edna R. (M.D.), Muttra, India.

Lyon, James, Hasanpur, Punjab, India.

Plomer, Claudius H., Agra, India.

Plomer, Mrs. Ella M., Agra, India.

Robertson, John T., Roorko, U. P., India.

Robertson, Mrs. Amelia H., Roorko, U. P., India.

Rugg, Eliza M., Ajmer, Rajasthan, India.

Rugg, Mrs. Eliot M. F., Ajmer, Rajasthan, India.

Stutz, Clyde B., Lahore, Punjab, India.

Stutz, Mrs. Florence W., Lahore, Punjab, India.

Wilson, Franklin M., Lahore, India.

Wilson, Mrs. Mary G., Lahore, India.

SOUTH INDIA

Anderson, Karl E., Bangalore, India.

Anderson, Mrs. Emma W. R., Bangalore, India.

Bateman, Clara N., 19 Mount Road, Madras, India.

Batanca, Mrs. Vida S., 19 Mount Road, Madras, India.

Butrick, John B., Gulbarga, Deccan, India.


Camp, Cecil L., Bidar, Deccan, India.

Camp, Mrs. Elinor M., Bidar, Deccan, India.

Coates, Alvin B., Basi Hongal, Belgaum, India.

Coates, Mrs. Olive B., Basi Hongal, Belgaum, India.


Frahberger, David O., Delaware, O.

Frahberger, Mrs. Margaret C., Delaware, O.

Garden, Joseph H., Yelland, Deccan, India.

Garden, Mrs. Frances B., Yelland, Deccan, India.

Guest, Edmund J., Bangalore, India.

Guest, Mrs. Elizabeth B., Bangalore, India.

Harris, John D., Hyderabad, Deccan, India.

Harris, Mrs. Alice B., Hyderabad, Deccan, India.

Hilmer, Harry F., BinnagHPert, Mysore Station, India.

Hilmer, Mrs. Matilda H., BinnagHPert, Mysore Station, India.

Hollister, William H., Kolar Town, Mysore Province, India.

Hollister, Mrs. Emma H., Kolar Town, Mysore Province, India.

Kling, Earl L., Attica, N. Y.

Kling, Mrs. Edith B., Attica, N. Y.

King, William L., Mount Road, Madras, India.

King, Mrs. Sarah H., Mount Road, Madras, India.

Kingham, James S., 811 Mission Ave., Evanston, Ill.

Kingham, Mrs. Grace W., 811 Mission Ave., Evanston, Ill.

Lina, Hugh H. (M.D.), Shelby, la.

Lina, Mrs. Minnie L., Shelby, la.

Lapp, Charles F., Shorapur, India.

Lapp, Mrs. Clara L., Shorapur, India.
Morgan, Walter L., Vikarabad, Deccan, India.
Morgan, Mrs. Meredith B., Vikarabad, Deccan, India.
Parker, C. Edward, Hyderabad, Deccan, India.
Parker, Mrs. Sarah T., Hyderabad, Deccan, India.
Ross, Marcellus D., Raichur, Deccan, India.
Ross, Mrs. Luella R., 27 Greek St., Rangoon, Burma.
Ross, Mrs. Maude M., Vepery, Madras, India.
Ross, Mrs. Mabel G., Dharmsala St., Calcutta, India.
Henderson, George S., Dharmsala St., Calcutta, India.
Henderson, Mrs. Mabel G., Dharmsala St., Calcutta, India.

1. Knight, H. W. (M.D.), (contract), Calcutta, India.
1. Knight, Mrs. Katherine A., Calcutta, India.
Koch, Mrs. Grace O., Paikuar, E. I. R. Loop Line, India.
Lee, David H., 13 Wellington Square, Calcutta, India.
Lee, Mrs. Ada J., 1860 Cedar St., Berkeley, Cal.
Manley, David H., 72 Corporation St., Calcutta, India.
Manley, Mrs. Cora M., 72 Corporation St., Calcutta, India.
Meik, James P., Bolpur, India.
Meik, Mrs. Isabella Y., Bolpur, India.
Meiss, Arthur Bruce, Darjeeling, India.
Moss, Mrs. Anna T., Darjeeling, India.
Schaenelin, Mrs. Elizabeth H., 43 Tagong Road, Calcutta, India.
Smith, Alfred J., Assam, E. I. Railway, India.
Smith, Mrs. Linda A., Assam, E. I. Railway, India.
Swan, Henry M., 276 E. 42d St., Los Angeles, Cal.
Swan, Mrs. Edna L., 736 E. 42d St., Los Angeles, Cal.

BURMA

Boyles, James R., Syriam, Burma.
Clarke, Maurice, Thanagwa, Burma.
Jones, Benjamin M., 27 Creek St., Rangoon, Burma.
Jones, Mrs. Luella R., 27 Creek St., Rangoon, Burma.
Kiburg, George A. (contract), 54 Creek St., Rangoon, Burma.
Olmedo, Clarence E., 2 Lancaster Road, Rangoon, Burma.
Olmedo, Mrs. Katharina L., 2 Lancaster Road, Rangoon, Burma.
Pena, Nelson A., 27 Creek St., Rangoon, Burma.
Tynan, Irving M., Bango, Burma.
Tynan, Mrs. Florence F., Bango, Burma.

MALAYSIA

†Akeren, Leroy L. (contract), Kuala, F. M. S.
†Allerton, Erik W. (contract), Sekarajah, Java.
†Allerton, Mrs. Erkal W. (contract), Sekarajah, Java.
† Archer, R. L., 246 Handelstraat, Buitenzorg, Java.
† Archer, Mrs. Edna C., 246 Handelstraat, Buitenzorg, Java.
†Buchanan, Mrs. Emily E., 189 W. 14th St., Holland, Mich.
†Byork, Mrs. John, Calcutta, India.
†Byork, Mrs. John, Calcutta, India.
†Buchanan, Charles S., 189 W. 14th St., Holland, Mich.
†Byork, Mrs. John, Calcutta, India.
†Byork, Mrs. John, Calcutta, India.
†Buchanan, Mrs. Emily E., 189 W. 14th St., Holland, Mich.
†Cherry, William T., 10 Stanford Road, Singapore.
†Cherry, Mrs. Miriam T., 10 Stanford Road, Singapore.
†Coles, J. Preston (contract), Singapore, Straits Settlements.
†Coles, J. Preston (contract), Singapore, Straits Settlements.
†Davis, Charles E., Powaco Rock, Kan.
†Davis, Mrs. Dele J., Powaco Rock, Kan.
†Denyes, John R., Penang, Straits Settlements.
†Denyes, John R., Penang, Straits Settlements.
†Denyes, Mrs. Mary C., 15 Logan Road, Penang, Straits Settlements.
†Draper, Charles E., 2315 Dwight Way, Berkeley, Cal.
†Draper, Mrs. Mary P., 2315 Dwight Way, Berkeley, Cal.
†Frazier, Mrs. Robert S. (contract), Penang, Straits Settlements.
†Frazier, Mrs. Robert S. (contract), Penang, Straits Settlements.
†Faham, 64 East College St., Oberlin, O.
†Faham, 64 East College St., Oberlin, O.
†Holland, Mrs. Mary B., Singapore, Straits Settlements.
†Hibbard, Mrs. Jessie H., Singapore, Straits Settlements.
†Hibbard, Mrs. Jessie H., Singapore, Straits Settlements.
†Hooper, James M., Sibu, Sarawak, Borneo.
†Hoover, Mrs. Ethel Y., Sibu, Sarawak, Borneo.
†Horley, William E., Ipoh, Perak, Malaya.

BENGAL

Byers, William P., Assamol, E. I. Railway, India.
Byers, Mrs. Sarah T., Assamol, E. I. Railway, India.
Byers, John, Calcutta, India.
Byrck, Mrs. John, Calcutta, India.
Gelenheim, Miss Augusta M. (contract), Calcutta, India.
Gold, Mrs. Mildred M., care of Y. M. C. A., Abergreddie Simla, India.
Henderson, George S., Dharmsala St., Calcutta, India.
Henderson, Mrs. Mabel G., Dharmsala St., Calcutta, India.

† Knight, H. W. (M.D.), (contract), Calcutta, India.
† Knight, Mrs. Katherine A., Calcutta, India.
† Koch, Mrs. Grace O., Paikuar, E. I. R. Loop Line, India.
† Lee, David H., 13 Wellington Square, Calcutta, India.
† Lee, Mrs. Ada J., 1860 Cedar St., Berkeley, Cal.
† Manley, David H., 72 Corporation St., Calcutta, India.
† Manley, Mrs. Cora M., 72 Corporation St., Calcutta, India.
† Meik, James P., Bolpur, India.
† Meik, Mrs. Isabella Y., Bolpur, India.
† Meiss, Arthur Bruce, Darjeeling, India.
† Moss, Mrs. Anna T., Darjeeling, India.
† Schauenlin, Mrs. Elizabeth H., 43 Tagong Road, Calcutta, India.
† Smith, Alfred J., Assam, E. I. Railway, India.
† Smith, Mrs. Linda A., Assam, E. I. Railway, India.
† Swan, Henry M., 276 E. 42d St., Los Angeles, Cal.
† Swan, Mrs. Edna L., 736 E. 42d St., Los Angeles, Cal.

FOREIGN MISSIONS REPORT

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HERLEY, Mrs. Ada O., Ipo'h, Perak, F. M. S.
Hones, Milton E. (contract), Tekok, Aceh, P. M. S.
Hutcheson, Thomas R. (contract), Semarang, Ngié Bembrin, P. M. S.
Keck, Miss Norma Clare (contract), Singapore, Straits Settlements.
Kitzmueller, Albauas B., Omnaburg, O.
Kiss, Arand V. (contract), 60 Sawar Bear, Batavia, Java.
Kluse, Mrs. Susan P., 60 Sawar Bear, Batavia, Java.
Little, Guy H. (contract), Singapore, Straits Settlements.
Massei, Harry B., Weltevreden, Java.
Massei, Mrs. Ethel E., Weltevreden, Java.
Matson, Walter Lynes (contract), Singapore, Straits Settlements.
Matthews, Joseph B. (contract), Batavia, Java.
Matthews, Mrs. Grace L., Batavia, Java.
Maxwell, Thomas C., Singapore, Straits Settlements.
Maxwell, Mrs. Maid D, Singapore, Straits Settlements.
Nagle, J. Stewart (contract), Singapore, Straits Settlements.
Nagle, Mrs. Katherine T. (contract), Singapore, Straits Settlements.
Norton, Miss Clara (contract), Ipo'h, Perak, F. M. S.
Oechall, Leonard, Medan, Sumatra.
Oechall, Mrs. Louie R., Medan, Sumatra.
Peach, Preston L., Kula Lumpur, F. M. S.
Peach, Mrs. Nora N., Kula Lumpur, F. M. S.
Perkins, Raymond G. (M.D.), Tjiesaroea, Java.
Perkins, Mrs. Pearl MoL., Tjiasaroea, Java.
Price, Robert, (contract), Ipo'h, Perak, F. M. S.
Pyckett, George F., Kula Lumpur, F. M. S.
Pyckett, Mrs. Amelia Y., Kula Lumpur, F. M. S.
Read, Miss Harriet C. (contract), Singapore, Straits Settlements.
Sheebbear, William G., 805 Boardman Ave., Gavans, Md.
Shilling, Miss Mattie G. (contract), Ipo'h, Perak, F. M. S.
Shinn, J. C. (contract), Sorobaya, Java.
Silverthorn, Richard H. (contract), Sitiawan, Perak, F. M. S.
Silverthorn, Mrs. Danie W. (contract), Sitiawan, Perak, F. M. S.
Spoor, Glenn D. (contract), Sitiawan, Perak, F. M. S.
Srup, Mrs. Ellen A. R. (contract), Sitiawan, Perak, F. M. S.
Steele, Miss Besie A. (contract), Malacca, Straits Settlements.
Sullivan, Floyd H., Singkawang, West Borneo.
Sullivain, Mrs. Floyd H., Singkawang, West Borneo.
Swift, Robert D. (contract), Singapore, Straits Settlements.
Thomas, Robert F. (contract), Penang, F. M. S.
Worthington, Charles M., Higwayville, Mo.
Worthington, Mrs. Pauline S., Higwayville, Mo.
Zinn, Mrs. A. A. (contract), Singapore, Straits Settlements.

PHILIPPINE ISLANDS

Bernhardt, Charles J., Dagupan, Pangasinan, Philippine Islands.
Cottingham, Joshua F., Maloos, Bocanac, Philippine Islands.
Cottingham, Mrs. Bertha D., Maloos, Bulacan, Philippine Islands.
Ellis, Henry, Madison, N. J.
Farmer, Mrs. Olive C., Madison, N. J.
Houley, Albert L., San Fernando, Pangangong, Philippine Islands.
Houley, Mrs. Ellis S., San Fernando, Pangangong, Philippine Islands.
Huddleston, Mrs. Omer, Battle Creek Sanitarium, Battle Creek, Mich.
Huddleston, Mrs. Leon L., Battle Creek Sanitarium, Battle Creek, Mich.
Kinsey, Mrs. Martha H., Manila, Philippine Islands.
Klinefelter, David H., 336 Lope de Vega, Manila, Philippine Islands.
Klinefelter, Mrs. Blanche P., 336 Lope de Vega, Manila, Philippine Islands.
Lyons, Ernest S., Manila, Philippine Islands.
Lyons, Mrs. Harriet E., Manila, Philippine Islands.
Moe, Rev. H., Taguig, Tagaytay, Tagaytay, Philippine Islands.
Moe, Mrs. Juan G., Tagagaya, Tagaytay, Philippine Islands.
Moore, Joseph W., Vigan, Bocio Sur, Philippine Islands.
Moore, Mrs. Clara N., Vigan, Bocio Sur, Philippine Islands.
Petersen, Berndt O., Dagupan, Pangasinan, Philippine Islands.
Petersen, Mrs. Alice M., Dagupan, Pangasinan, Philippine Islands.
Rader, Marvin A., Manila, Philippine Islands.
Rader, Mrs. Jean H., Manila, Philippine Islands.

CHINA

FOOCHOW

Billings, Arthur W., Foochow, China.
Billing, Mrs. Mabel S., Foochow, China.
Bissounette, Wesley S., Kutien, via Foochow, China.
Bissounette, Mrs. Estella S., Kutien, via Foochow, China.
Black, Edward F., Shanghai, China.
Black, Mrs. A. S., Shanghai, China.
Clark, Mildred H. (contract), Foochow, China.
Cook, Thomas H. (contract), Kutien, via Foochow, China.
Coole, Mrs. Cora S., Kutien, via Foochow, China.
Craig, Clarence T. (contract), Foochow, China.
Eystone, James B., Mintinssen, via Foochow, China.
Eystone, Mrs. Isabelle L., Mintinssen, via Foochow, China.
Ford, Eddy L., Foochow, China.
Ford, Mrs. Ethel C., Foochow, China.
Gossard, Jesse E. (M.D.), Foochow, China.
Gossard, Mrs. Ethel E., Foochow, China.
Gowdy, John, Foochow, China.
Gowdy, Mrs. Elizabeth E., Foochow, China.
Jones, Edwin C., St. Mary's Hospital, Rochester, Minn.
Kellogg, Claude E., Foochow, China.
Lacey, Henry V., Lungtien, via Foochow, China.
Lacey, Mrs. Jessie A., Lungtien, via Foochow, China.
Lacey, Walter N., Foochow, China.
Lacy, Mrs. Helen M., Foochow, China.
Lacy, William H., 10 Woosung Road, Shanghai, China.
Lacy, Mrs. Emma N., 10 Woosung Road, Shanghai, China.
Main, William A., 9 Hankow Road, Shanghai, China.
Main, Mrs. Emma L., 9 Hankow Road, Shanghai, China.
Miner, George S., Foochow, China.
Miner, Mrs. Mary F., Foochow, China.
Miner, Mrs. F. M., Foochow, China.
Morr, Edgar E., 150 Fifth Ave., New York City.
Morrow, Mrs. Grace, 150 Fifth Ave., New York City.
Morrow, Mrs. Grace, 150 Fifth Ave., New York City.
Morrow, Mrs. Grace, 150 Fifth Ave., New York City.
Moral, Mrs. James A., Lungtien, via Foochow, China.
Moore, Mrs. Helen M., Foochow, China.
Moore, Mrs. Helen M., Foochow, China.
Moore, Mrs. Helen M., Foochow, China.
Miner, Mrs. Albert P., Foochow, China.
Moor, Mrs. Emma N., 10 Woosung Road, Shanghai, China.
Main, William A., 9 Hankow Road, Shanghai, China.
Main, Mrs. Emma L., 9 Hankow Road, Shanghai, China.
Miner, George S., Foochow, China.
Miner, Mrs. Mary F., Foochow, China.
Miner, Mrs. F. M., Foochow, China.
Morr, Edgar E., 150 Fifth Ave., New York City.
Morrow, Mrs. Grace, 150 Fifth Ave., New York City.
Morrow, Mrs. Grace, 150 Fifth Ave., New York City.
Morrow, Mrs. Grace, 150 Fifth Ave., New York City.
Main, William A., 9 Hankow Road, Shanghai, China.
Main, Mrs. Emma L., 9 Hankow Road, Shanghai, China.
Miner, George S., Foochow, China.
Miner, Mrs. Mary F., Foochow, China.
Miner, Mrs. F. M., Foochow, China.
Hollister, George W., Hankow, via Foochow, China.
Hollister, Mrs. Mary B., Hankow, via Foochow, China.
Jarboe, John H., Hankow, via Foochow, China.
Jarboe, Mrs. Anna E., Nanking, China.
Jones, Francis P., Hankow, China.
Jones, Mrs. Francis P., Hankow, China.

YENPING
Bankhardt, Frederick, Yenping, via Foochow, China.
Bankhardt, Mrs. Laura W., Yenping, via Foochow, China.
Paddock, Bernard H., Yenping, via Foochow, China.
Simmer, James E. (M.D.), 107 President St., Wheaton, Ill.
Skinner, Mrs. Susan L. (M.D.), 107 President St., Wheaton, Ill.
Trumble, Charles G. (M.D.), Yenping, via Foochow, China.
Trimble, Mrs. Edith A., Yenping, via Foochow, China.
Williams, Walter W. (M.D.), Yenping, China.
Williams, Mrs. Grace T., Yungang, China.

KIANGSI
Brown, Fred R., 1724 Fifth Ave., Troy, N. Y.
Brown, Mrs. C. McE., 1724 Fifth Ave., Troy, N. Y.
Gaie, Francis C., Nanchang, China.
Gaie, Mrs. Allie S. (M.D.), Nanchang, China.
Hose, Earl A., Kiukiang, Kiangsi, China.
Hose, Mrs. Smita, Kiukiang, Kiangsi, China.
Hillett, John T., Nanking, China.
Hill, Mrs. Bernice R., Nanking, China.
Johannaber, Charles F., Kiukiang, China.
Johannaber, Mrs. Edna S., Kiukiang, China.
Johnson, William E., Nanchang, China.
Johnson, Mrs. Isaac E., Nanchang, China.
Kuper, Carl F., Kiukiang, China.
Kuper, Mrs. Lydia L., Kiukiang, China.
Lacey, Carlston, Puchowfu, China.
Perkins, Edward C. (M.D.), Nanking, China.
Perkins, Mrs. Georgina F., Nanking, China.
Saafner, Roland T., Kiukiang, China.
Schafer, Mrs. Esther B., Kiukiang, China.
Vaughan, John G. (M.D.), 615 Fair Oaks Ave., Oak Park, Ill.

CENTRAL CHINA
Beene, Robert C. (M.D.), 5 Quinsan Gardens, Shanghai, China.
Beene, Mrs. Rose L., 5 Quinsan Gardens, Shanghai, China.
Blackstone, James H., Nanking, China.
Blackstone, Mrs. Barbara T., Nanking, China.
Boyer, Mrs. Anna E., Chinkiang, China.
Bowen, Arthur J., Nanking, China.
Bowen, Mrs. Nora J., Olathe, Kan.
Brown, Miss Ruth, 247 New York Ave., Brooklyn, N. Y.
Carson, Mrs. Margaret A., Nanking, China.
Dane, Miss Laura, Wuhu, China.
Dietrich, Fred. W., Wuhu, Anhwei, China.
Dietrich, Mrs. Peter H., Wuhu, Anhwei, China.
Dodds, Donald J., Nanking, China.
Dodds, Mrs. Ethel M., Nanking, China.
Gantt, Frank P. (M.D.), Wuhu, China.
Gaunt, Mrs. Mary M., Wuhu, China.
Hale, Lyman L., Wuhu, China.
Hale, Mrs. Susan H., Wuhan, China.
Hummel, William E., Nanking, China.
Hummel, Mrs. Mildred G., Nanking, China.
Hutchinson, Paul, Nanking, China.
Hutchinson, Mrs. Mary M., Nanking, China.
James, Edward, Nanking, China.
Johnston, Ernest M. (M.D.), Peking, China.
Johnston, Mrs. Violet H., Peking, China.
Kramer, William J., Nanking, China.
Kramer, Mrs. William J., Nanking, China.
Krepsch, Miss Olive F., Nanking, China.
Lewis, John A., 510 West One Hundred and Twenty-first St., New York City.
 Libby, Walter E. (M.D.), Nanking, China.
McCracken, Miss Mabel A., Wuhu, China.
Martin, Arthur W., Nanking, China.
Martin, Mrs. Delia F., Nanking, China.
Rowe, Mrs. Harry F., Nanking, China.
Rowe, Mrs. Maggie N., Nanking, China.
Roy, Harvey C., Nanking, China.
Roy, Mrs. Grace W., Nanking, China.
Terman, Leland L., Nanking, China.
Terman, Mrs. Leland L., Nanking, China.
Wilson, Wilbur F., Nanking, China.
Wilson, Mrs. Mary R., Nanking, China.
Wilson, Miss Adelaide M., Nanking, China.

NORTH CHINA
Baldwin, Jesse H. (M.D.), Changhi, China.
Baldwin, Mrs. Gertrude D., Changhi, China.
Brown, Grow S., Corona, Cal.
Brown, Mrs. Mae C., Corona, Cal.
Brown, Mrs. Mark W., Tientsin, China.
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<th>Name</th>
<th>Address</th>
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<tr>
<td>Scott, Francis N.</td>
<td>Nagasaki, Japan</td>
<td>Japan</td>
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<td>Schwartz, Mrs. Lola R.</td>
<td>Sanitarium, Clifton Springs, N. Y.</td>
<td>USA</td>
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<td>Schwartz, Herbert W.</td>
<td>Sanitarium, Clifton Springs, N. Y.</td>
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<td>Jones, James I.</td>
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<td>USA</td>
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<td>Ogata, Sennosuke</td>
<td>Aoyama, Tokyo, Japan</td>
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<td>Martin, J. Victor</td>
<td>Aoyama Gakuin, Tokyo, Japan</td>
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<td>Iglehart, Charles W.</td>
<td>Tokyo, Japan</td>
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<td>Heckelman, Mrs. May D.</td>
<td>No. 2 Naebo-Machi, Sapporo, Japan</td>
<td>Japan</td>
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<td>Scott, Mrs. Annie M.</td>
<td>Nagasaki, Japan</td>
<td>Japan</td>
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<td>Smith, F. Heron</td>
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<td>Smith, Mrs. Gertrude B.</td>
<td>Seoul, Korea</td>
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<td>Spencer, David S.</td>
<td>Nago, Japan</td>
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<td>Yamato, Nago, Japan</td>
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<td>Spencer, Mrs. (R. S.)</td>
<td>Haga, Nago, Japan</td>
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<tr>
<td>Wheeler, Mrs. Ruth B.</td>
<td>No. 6 Aoyama Gakuin, Tokyo, Japan</td>
<td>Japan</td>
<td>Missionary</td>
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<tr>
<td>Wheeler, Harvey A.</td>
<td>No. 6 Aoyama Gakuin, Tokyo, Japan</td>
<td>Japan</td>
<td>Missionary</td>
</tr>
</tbody>
</table>

AFRICA

LIBERIA

Alston, William G., 2366 Palmyra St., New Orleans, La. | Liberia
Alston, Mrs. Nellie J., 2366 Palmyra St., New Orleans, La. | Liberia
Coleman, Joseph Z. B., Monrovia, Liberia. | Liberia
Coleman, Mrs. Rita T., Monrovia, Liberia. | Liberia
Hall, Miss Anna E., Garraway, Cape Palmas, Liberia. | Liberia
Kline, Miss Celestine, Monrovia, Liberia. | Liberia
McNeil, Miss Diana B., Collegiate Institute, Lynchburg, Va. | Liberia
Morrison, Miss Maud M., Garraway, Cape Palmas, Liberia. | Liberia
Price, Mrs. Anna J., Cape Palms, Liberia. | Liberia
Robertson, Mrs. Friederika S., Jacktown, Sinope, Liberia. | Liberia
Warner, Mrs. Nancy J., Jacktown, Sinope, Liberia. | Liberia
Williams, Walter B., care of A. Wernman, Sinope, Liberia | Liberia
Williams, Mrs. Maude W., care of A. Wernman, Sinope, Liberia | Liberia

INHUMANE MISSION

Bush, Raymond L., P. O. Box 45, Inhumbane, East Africa | Liberia
Bush, Mrs. Grace K., P. O. Box 45, Inhumbane, East Africa | Liberia
Keys, W. P., P. O. Box 45, Inhumbane, East Africa | Liberia
Keys, Mrs. Clara E., P. O. Box 45, Inhumbane, East Africa | Liberia
Persson, Mrs. Henry R., P.O. Box 45, Inhambane, East Africa.

Pointer, James D., 1137 North Thirteenth St., Birmingham, Ala.

Stauffacher, Charles J. (M.D.), P.O. Box 41, Inhambane, East Africa.

Terral, William C., P.O. Box 41, Inhambane, East Africa.

Terril, Mrs. Jessie G., P.O. Box 41, Inhambane, East Africa.

Bjorklund, Miss Ellen E., Umtali, Rhodesia.

Mullikin, Miss Pearl, Old Umtali, Rhodesia.

James, Mrs. Edith M., Old Umtali, Rhodesia.

Gates, Mrs. Harriet L., Old Umtali, Rhodesia.

Kipp, Ray B., Quessua, Malange, Angola.

Gibbs, Austin J., Loanda, Angola.

Kipp, Mrs. Lettie M., Quessua, Malange, Angola.

Smith, Mrs. Percy, Villa sous les Bois, Route de Sidimabrouk, Constantine, North Africa.

Craver, Samuel P., Calle Corrientes 718, Buenos Aires, Argentina.

Craver, Mrs. Laura G., 209 East Madison St., Montevideo, Uruguay.

Bauman, Mrs. Mary K., San Martin 288, Buenos Aires, Argentina.

Bauman, Ernest N., San Martin 288, Mercedes, Argentina.

Bauman, Mrs. Louise H., Loanda, Angola.

Bauman, Mrs. Helen F., Dar El-Amel, Scala Britraria, El-Biar, Algiers, North Africa.

Townsend, Mrs. Helen F., Dar El-Amel, Scala Britraria, El-Biar, Algiers, North Africa.

Brishton, Thomas B., Kapanga, Katanga, Belgian Congo, via Capetown, Africa.

Brishton, Mrs. Anna L., Kapanga, Katanga, Belgian Congo, via Capetown, Africa.

Brishton, Mrs. Luanda P., Kambove, via Capetown, Belgian Congo, Africa.

Jensen, Miss Christine M., Kapanga, Katanga, Belgian Congo, via Capetown, Africa.

Hartlair, Coleman C., Kambove, via Capetown, Belgian Congo, Africa.

Hartlair, Mrs. Luanda P., Kambove, via Capetown, Belgian Congo, Africa.

McLaughlin, Mrs. Mary L., Calle Corrientes 718, Buenos Aires, Argentina.

Pezzotti, Paul M., Calle Corrientes 718, Buenos Aires, Argentina.

Pezzotti, Mrs. Clara K., Calle Corrientes 718, Buenos Aires, Argentina.

Thornson, John F., Calle Junin 976, Buenos Aires, Argentina.

Thornson, Mrs. Helen G., Calle Junin 976, Buenos Aires, Argentina.

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>City</th>
<th>Country</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fisher, Miss Alice H.</td>
<td>Casilla Augustinas 2050, Santiago</td>
<td>Santiago</td>
<td>Chile</td>
</tr>
<tr>
<td>Hauser, Scott P.</td>
<td>Casilla 67, Santiago</td>
<td>Santiago</td>
<td>Chile</td>
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<tr>
<td>Wolcott, Mrs. Edna T.</td>
<td>Avenida Alem 52, Lomas de Zamora, F. C. S.</td>
<td>Buenos Aires</td>
<td>Argentina</td>
</tr>
<tr>
<td>Yoder, Mrs. Jessie P.</td>
<td>Boulevard Orano 202, Rosario de Santa Fe</td>
<td>Antofagasta</td>
<td>Chile</td>
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<tr>
<td>Arms, Mrs. Ida T.</td>
<td>Casilla 242, Coquimbo</td>
<td>Coquimbo</td>
<td>Chile</td>
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<td>Allen, Mrs. Elma W.</td>
<td>Casilla 250, Concepcion</td>
<td>Concepcion</td>
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<td>Clark, Mrs. Felicia B.</td>
<td>Box 123, Callao, Peru</td>
<td>Callao</td>
<td>Peru</td>
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<td>Beyer, Miss Ruth</td>
<td>Casilla 730, Iquique</td>
<td>Iquique</td>
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<td>Draper, Mrs. Grace M.C.</td>
<td>Casilla 2761, Santiago</td>
<td>Santiago</td>
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<td>Carhart, Charles A.</td>
<td>Casilla 123, Callao</td>
<td>Callao</td>
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<td>Potter, Mrs. Faith S.</td>
<td>Casilla 4581, Valparaiso</td>
<td>Valparaiso</td>
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<td>Daykin, Miss Frances</td>
<td>Casilla 250, Concepcion</td>
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<td>Fisher, Miss Alice H.</td>
<td>Casilla Augustinas 2050, Santiago</td>
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<td>Harrington, John C. F.</td>
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<td>Harrington, Mrs. Mary S.</td>
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<td>Hauzer, Scott P.</td>
<td>Casilla 67, Santiago</td>
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<td>Huxham, Miss Bessee C.</td>
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<td>Kauppi, Miss Ninn</td>
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<td>Keeler, Miss Myra M.</td>
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<td>Leonor, Chaucsey W.</td>
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<td>Potter, Miss Ruth</td>
<td>Casilla 250, Iquique</td>
<td>Iquique</td>
<td>Chile</td>
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<tr>
<td>Rear, Mrs. John L.</td>
<td>Casilla 250, Iquique</td>
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<tr>
<td>Rever, Mrs. Marian M.</td>
<td>Casilla 250, Iquique</td>
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<td>Robinson, William T.</td>
<td>Casilla 730, Iquique</td>
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<td>Robinson, Mrs. Cora N.</td>
<td>Casilla 730, Iquique</td>
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<tr>
<td>Robinson, Mrs. Cora N.</td>
<td>Casilla 730, Iquique</td>
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<tr>
<td>Schilling, Gerhard J.</td>
<td>150 Fifth Ave., New York City</td>
<td>New York City</td>
<td>U.S.A.</td>
</tr>
<tr>
<td>Schilling, Mrs. Elizabeth B.</td>
<td>150 Fifth Ave., New York City</td>
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<tr>
<td>Shelly, William A.</td>
<td>Casilla 67, Santiago</td>
<td>Santiago</td>
<td>Chile</td>
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<tr>
<td>Snider, Miss Mary L.</td>
<td>Casilla 250, Concepcion</td>
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<td>Chile</td>
</tr>
<tr>
<td>Starr, Miss Cora M.</td>
<td>916 South West St., Kalamazoo, Mich.</td>
<td>Kalamazoo</td>
<td>U.S.A.</td>
</tr>
<tr>
<td>Tester, William H.</td>
<td>Casilla 1142, Santiago</td>
<td>Santiago</td>
<td>Chile</td>
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<tr>
<td>Triby, Miss Ruth, Casilla 67, Santiago</td>
<td>Santiago</td>
<td>Santiago</td>
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<tr>
<td>Whitehead, Virginia B.</td>
<td>Casilla 730, Iquique</td>
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**BOLIVIA MISSION**

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>City</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Bartlett, Miss Sadie C.</td>
<td>Casilla 12, Cochabamba</td>
<td>Cochabamba</td>
<td>Bolivia</td>
</tr>
<tr>
<td>Brownlee, Mrs. Elizabeth</td>
<td>Casilla 8, La Paz</td>
<td>La Paz</td>
<td>Bolivia</td>
</tr>
<tr>
<td>Brownlee, Mrs. Sara H.</td>
<td>Casilla 8, La Paz</td>
<td>La Paz</td>
<td>Bolivia</td>
</tr>
<tr>
<td>Hervan, Ernst F.</td>
<td>Casilla 12, Cochabamba</td>
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<td>Bolivia</td>
</tr>
<tr>
<td>Herman, Mrs. Clementine G.</td>
<td>R. F. D. No. 1, Bloomsburg, Pa.</td>
<td>Bloomsburg, Penn.</td>
<td>U.S.A.</td>
</tr>
<tr>
<td>Holmstad, Miss Julia</td>
<td>503 Third Ave., South, Nashville, Tenn.</td>
<td>Nashville</td>
<td>Tenn.</td>
</tr>
<tr>
<td>Minnie M. , 402 North Oakley, Kansas City, Mo.</td>
<td>Kansas City, Mo.</td>
<td>Kansas City, Mo.</td>
<td>U.S.A.</td>
</tr>
<tr>
<td>Mora, Mrs. Linda S.</td>
<td>Casilla 730, Iquique</td>
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<td>Pfeiffer, Mrs. G.</td>
<td>Casilla 250, Concepcion</td>
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<tr>
<td>Schilling, Mrs. Elizabeth B.</td>
<td>150 Fifth Ave., New York City</td>
<td>New York City</td>
<td>U.S.A.</td>
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<tr>
<td>Tippett, Bertrand M.</td>
<td>Via Firenze 38, Rome, Italy</td>
<td>Rome</td>
<td>Italy</td>
</tr>
<tr>
<td>Tippett, Jane D.</td>
<td>Via Firenze 38, Rome, Italy</td>
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**NORTHERN MISSION**

<table>
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<tr>
<th>Name</th>
<th>Address</th>
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<tbody>
<tr>
<td>Archerd, Hayes P.</td>
<td>Apartado 408, Lima</td>
<td>Lima</td>
<td>Peru</td>
</tr>
<tr>
<td>Arduin, Mrs. Mildred G.</td>
<td>Apartado 408, Lima</td>
<td>Lima</td>
<td>Peru</td>
</tr>
<tr>
<td>Beach, Miss Stella M.</td>
<td>Box 153, Callao, Peru</td>
<td>Callao</td>
<td>Peru</td>
</tr>
<tr>
<td>Cook, Orwin W. E.</td>
<td>Apartado Postal No. 55, Puebla</td>
<td>Puebla</td>
<td>Mexico</td>
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<tr>
<td>Hauzer, J. P.</td>
<td>Apartado 115, Mexico City</td>
<td>Mexico</td>
<td>Mexico</td>
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<tr>
<td>Lamas, Mrs. Gold C.</td>
<td>Apartado 115, Mexico City</td>
<td>Mexico</td>
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<tr>
<td>Salinas, Levi B. (M.D.)</td>
<td>Apartado 51, Guanajuato</td>
<td>Guanajuato</td>
<td>Mexico</td>
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<tr>
<td>Wolfe, Frederic F.</td>
<td>Apartado 115, Puebla</td>
<td>Puebla</td>
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</tr>
<tr>
<td>Wolfe, Mrs. Grace H.</td>
<td>Apartado 115, Puebla</td>
<td>Puebla</td>
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**EUROPE**

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<th>Name</th>
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<tbody>
<tr>
<td>Beye, Ernest W.</td>
<td>38 Boulevard Edouard-Rey, Grenoble, France</td>
<td>Grenoble</td>
<td>France</td>
</tr>
<tr>
<td>Byars, Mrs. Mildred T.</td>
<td>38 Boulevard Edouard-Rey, Grenoble, France</td>
<td>Grenoble</td>
<td>France</td>
</tr>
<tr>
<td>Clark, Walling</td>
<td>43 Madison Ave., Madison, N. J.</td>
<td>Madison</td>
<td>U.S.A.</td>
</tr>
<tr>
<td>Clark, Mrs. Felicia B.</td>
<td>43 Madison Ave., Madison, N. J.</td>
<td>Madison</td>
<td>U.S.A.</td>
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<tr>
<td>Count, Elmer E.</td>
<td>8 Park St., Elmhurst, N. Y.</td>
<td>Elmhurst</td>
<td>U.S.A.</td>
</tr>
<tr>
<td>Count, Mrs. Viviette T.</td>
<td>8 Park St., Elmhurst, N. Y.</td>
<td>Elmhurst</td>
<td>U.S.A.</td>
</tr>
<tr>
<td>Greenman, Almec W.</td>
<td>Via Firenze 38, Rome, Italy</td>
<td>Rome</td>
<td>Italy</td>
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<tr>
<td>Greenman, Mrs. Marcella M.</td>
<td>Via Firenze 38, Rome</td>
<td>Rome</td>
<td>Italy</td>
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<tr>
<td>Luerping, Henry L. E.</td>
<td>Wittelsdorfer-Allee 2, Frankfurt-on-the-Main</td>
<td>Germany</td>
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</tr>
<tr>
<td>Luerping, Mrs. Helene B.</td>
<td>Wittelsdorfer-Allee 2, Frankfurt-on-the-Main</td>
<td>Germany</td>
<td>Germany</td>
</tr>
<tr>
<td>Pflaum, William O.</td>
<td>Casilla 720, Iquique</td>
<td>Iquique</td>
<td>Chile</td>
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</tbody>
</table>
MISSIONARIES IN AMERICA CLASSIFIED BY FOREIGN FIELDS

AFRICA

Alston, Rev. William G., and wife (Liberia), 239 Chalmers St., Dillon, S.C.
Brown, Mrs. Arthur J. (Central Africa), Olathe, Kan.
Brown, Rev. Fred E., and wife (Kiangsi), 234 Fifth Ave., Troy, N.Y.
Brown, Rev. W. W., and wife (North China), 6044 Dorchester Ave., Chicago, Ill.
Dobson, Mr. R. J., and wife (North China), 110 Montrose St., Evanston, Ill.
Hawley, Rev. J. W., and wife (North China), 59 Dorrance St., Denver, Colo.
Irwin, H. W. (M.D.), and wife (West China), 1025 West Twenty-seventh St., Indianapolis, Ind.
Jones, Mr. E. C. (Poocow), Saint Mary's Hospital, Rochester, Minn.
Kaufman, E. M. (M.D.), and wife (North China), 22 William St., Saranac Lake, N.Y.
King, Mrs. H. E. (North China), 333 Packard St., Ann Arbor, Mich.
Lawrence, Rev. B. F., and wife (West China), 718 Clark St., Evanston, Ill.
Lewis, Mr. John A. (Central Africa), 519 West 121st St., New York City.
Lover, Rev. Edgar K., and wife (Kiangsi), 2316 Central St., Evanston, Ill.
Perkins, Mrs. E. L. (North China), 102 University Ave., Rochester, Minn.
Rice, Rev. C. B., and wife (West China), 239 Champlain St., Osnaburg, O.
Shellabear, Rev. W. G., and wife, 805 Beaumont Ave., Kansas City, Mo.
Swift, Rev. W. E., and wife (South India), 1137 North Fifteenth St., Birmingham, Ala.

CHINA

Achord, Rev. Joseph, and wife (West China), 239 Chalmers St., Dillon, S.C.
Borden, Mrs. Arthur J. (Central Africa), Olathe, Kan.
Borden, Rev. Fred E., and wife (Kiangsi), 1724 Fifth Ave., Troy, N.Y.
Brown, Rev. Grow S., and wife (North China), Corona, Calif.
Brown, Rev. Fred R., and wife (Kiangsi), 1724 Fifth Ave., Troy, N.Y.
Brown, Rev. Fred R., and wife, 43 Madison Ave., Madison, N.J.
Butcher, John C. (M.D.), and wife (Northwest India), 1419 School St., Rockford, Ill.
Conley, Mr. Carl H., and wife (Bombay), Newport, Ind.
Cook, Rev. Albert E. (South India), 607 Forest Ave., Vicksburg, Miss.
Core, Mrs. Lewis A. (North India), 102 University Ave., Delaware, O.
Ehringer, Rev. D. O., and wife (South India), Delaware, O.
Hermann, Rev. C. C., and wife (Central Provinces), Ossola, Neb.
Jones, Rev. L. B., and wife (Northwest India), Palouse, Wash.
King, Rev. E. L., and wife (South India), Attica, N.Y.
Kingham, Rev. J. J., and wife (South India), 511 Michigan Ave., Evanston, Ill.
Kunimich, Rev. W. F. L., and wife (North India), 45 Oak Hill Ave., Delaware, O.
Schoborg, Rev. H. C., and wife (Central Provinces), Monroeville, Miss.
Swan, Rev. H. M. and wife (Bengal), 756 East Forty-second Street, Los Angeles, Cal.
Week, Rev. R. H., and wife (North India), 901 South Edmunds Street, Mitchell, S. D.

JAPAN

Chappey, Rev. Benjamin, 134 South Euclid Ave., Pasadena, Cal.
Jones, Rev. J. I., and wife, Weaverville, N.C.
Schwarz, Rev. E. H., and wife, Sanitarium, Clifton Springs, N.Y.

KORRA

Folwell, Mrs. E. Douglas, 203 North Sandusky St., Delaware, O.
Morris, Rev. C. D., and wife, 58 Panoramic Way, Berkeley, Cal.

MALAYSIA

Buchanan, Rev. C. S., and wife, 180 West Fourteenth St., Hollywood, Calif.
Davis, Rev. C. E., and wife, Pawnee Rock, Kan.
Dyer, Rev. C. E., and wife, 2356 Dwight Way, Berkeley, Cal.
Freeman, Rev. Mark W., and wife, 64 East College St., Oberlin, O.
Gatun, Mr. A. E., Cantonburg, O.
Shelbaker, Rev. W. G., and wife, 805 Beaumont Ave., Gouverneur, Md.
Worthington, Rev. C. M., and wife, Higginsville, Mo.

PHILIPPINE ISLANDS

Farmer, Rev. Harry, and wife, Madison, N.J.
Huddleston, Rev. Oscar, and wife, Battle Creek Sanitarium, Battle Creek, Mich.
MISSIONARIES ON DETACHED SERVICE IN AMERICA

1. Connected with the Board of Foreign Missions

Rev. Ernest B. Caldwell (Foochow), Department of Foreign Evangelism, 907 South Third Street, Canton, Ohio.

Rev. A. E. Chenoweth (Philippine Islands), Department of Foreign Evangelism, 150 Fifth Avenue, New York City.

Rev. T. S. Donough (Northwest India), Secretary, Candidates Department, 150 Fifth Avenue, New York City.

Rev. Harry Farmer (Philippine Islands), Department of Foreign Evangelism, 150 Fifth Avenue, New York City.

2. Connected with other Organizations and Institutions

Professor Arthur C. Boggess (North India), Berea, Ohio, Professor of Economics and Missions in Baldwin-Wallace College.

Rev. Orville E. Price (North India), 333 South Sandusky Street, Delaware, Ohio, Chair of Missions and Comparative Religion in the Ohio Wesleyan University, Delaware, Ohio.

Rev. Harry Reeves Calkins (Northwest India), Superintendent Department of Stewardship, Commission on Religion in the Ohio Wesleyan University, Delaware, Ohio, Professor of economics and Missions in Baldwin-Wallace College.

Professor George F. Henry (North India), 516 Eight Street, Fargo, North Dakota, Professor Chemistry and Physics, Fargo College.

Rev. Burton St. John (North China), Director Statistical Bureau, Committee of Reference and Course, 25 Madison Avenue, New York City.

Rev. H. B. Schwartz (Japan), Professor University of Pacific, 103 Randol Road, San Jose, California.

RETIRED MISSIONARIES OF THE BOARD

A

Armand, Bertha K. (Mrs. S. H.), 1910, Philippine Islands, Butteville, Indiana.

Baker, Albert H., 1880, South India, R. D. 1, Box 140 B, Conneaut, Ohio.

Baker, Mrs. Rachel S., 1883, South India, R. D. 1, Box 140 B, Conneaut, Ohio.

Butcher, Mrs. Gertrude A. (W. B.), 1903, Foochow, 3850 Indiana Avenue, Chicago, Illinois.

Batstone, Alice N. (Mrs. W. H. L.), 1902, South India, 841 Bathurst Street, Toronto, Canada.

Best, Bonnie H. (Mrs. W. D.), 1904, North India, Woodstock College, Muscogee, Indiana.

Bishop, Nellie D. (Mrs. E. F.), 1904, Bombay, 702 Broadway, Mount Pleasant, Iowa.

Blackstock, Lydia D. (Mrs. John), 1881, North India, Hardoi, India.

Brown, Frederick, 1880, North China, Cathay Causeway, Chateaugay, on the Hill, Surrey, England.

Brown, Mrs. Agnes B., 1886, North China, Cathay Causeway, Chateaugay, on the Hill, Surrey, England.

Burke, William, 1880, Bombay, Poona, India.

Bruce, Carrie P. (Mrs. W. W.), 1886, Bombay, 167 Knight Avenue, Collingwood, New Jersey.

Buckwalter, Rev. Abraham Lincoln, 1890, East Central Africa, 140 N. Heliotrope Avenue, Moreno Valley, California.

Buckwalter, Mrs. Lottie Mcll. (A. L.), 1887, East Central Africa, 140 N. Heliotrope Ave., Moreno Valley, California.

C

Cady, Mrs. Hattie Y., 1894, West China, 2025 Sherman Avenue, Evanston, Illinois.


Chew, Fai Ho W. (Mrs. B. J.), 1899, North India, Schering, De Soto, Colorado.

Cliney, Ella F. (Mrs. D. C.), 1898, Northwest India, Albion, Michigan.

Cleveland, M. Ella T. (Mrs. J. G.), 1897, Japan, 1622 West Thirty-sixth Street, Los Angeles, California.

Conklin, Mary Mck. (Mrs. C. G.), 1886, Northwest India, 87 W. Winter Street, Delaware, Ohio.

Chase, Ruth C. (Mrs. J.), 1897, North India, Queens Hill, Darjeeling, India.

D

Davis, Mary C. (Mrs. F. G.), 1880, India, 829 West End Avenue, New York City.

Dodson, William P., 1885, West Central Africa, 443 East Sixth Street, Riverside, California.

Dockum, Mrs. Catherine M., 1898, West Central Africa, 443 East Sixth Street, Riverside, California.

Fox, Ellen W. (Mrs. D. O.), 1881, Bombay, 729 Baker Street, Albany, Oregon.

Fuller, Eliza E. R., 1897, Japan, 907 South Third Street, Canton, Ohio. (On detached service with the Board).
Richards, Mrs. Mary McC., 1903, East Central Africa, 270
Pilcher, Mary G. (Mrs. L. W.) 1876, North China, 417
Parker, Lucy M. (Mrs. A. C.), 1906, Bombay, 30 Ward-
Parker, Lois L. (Mrs. E. W. 1859, North India, Bijnor,
Osborne, Grace (Mrs. D.), 1874, India, 13 Elgin Road,
Ohlinger, Mrs. Bertha S., 1876, China and Korea, 300
Ohlinger, Franklin, 1870, China and Korea, 300 East
Neeld, Mrs. Emma A., 1881, North India, 10 Tremont
Neeld, Frank L., 1881, North India, 10 Tremont St.,
Mead, Mrs. Ardella K., 1886, West Africa, 2232 Clifford
Mead, Samuel J., 1886, West Africa, 2232 Clifford St.,
Longden, Mrs. Gertrude K, 1883, Central China, 438
Longden, Wilbur C., 1883, Central China, 438 Delbitt St.,
Knowles, Isabella K. (Mrs. S.), 1852, India, Spring Cot.
Hart, Caroline M. (Mrs. E. H.), 1904, Central China, 1759
Hart, Caroline M. (Mrs. E. H.), 1904, Central China, 1759
East College St., Oberlin, O.
East Jefferson St., Adams, N. Y.
Jefferson St., Ann Arbor, Mich.
Kalamazoo, Mich.
Kalamazoo, Mich.
Kalamazoo, Mich.
Kalamazoo, Mich.

M
McNabb, Sarah C. (Mrs. R. L.), 1892, China, 1043
Chicago Ave., Evanston, Ill.

O
Ohlinger, Frankln, 1870, China and Korea, 300 East
Jefferson St., Ann Arbor, Mich.
Ohlinger, Mrs. Bertha S., 1876, China and Korea, 300
East Jefferson St., Ann Arbor, Mich.
Osborne, Grace (Mrs. D.), 1874, India, 12 Elgin Road,
Allahabad, India.

P
Parker, Lois L. (Mrs. E. W.), 1859, North India, Bijnor,
India.

R
Richards, Erwin H., 1896, East Central Africa, 270
East College St., Oberlin, O.
Richards, Mrs. Mary McC., 1905, East Central Africa, 270
East College St., Oberlin, O.
WOMAN'S FOREIGN MISSIONARY SOCIETY

CHINA

FOOCHOW

Abel, Edith F., Ngucheng, via Foochow, China.
Adams, Jean, Foochow, China.
Allen, Mabel, Early, Ia.
Bartlett, Carrie M., Schiller, Ia.
Bennefield, Julia A., Morganatown, W. Va.
Carlson, Mary E. (M.D.), Mintaingsien, via Foochow, China.
Clark, Edie G., Foochow, China.
Creek, Bertha M., Foochow, China.
Ehly, Emma L., Tuangtao, Hantang, China.
Eichenberger, Emma, 1065 Mary St., Lebanon, Ky.
Frantz, Laura, Kutien, via Foochow, China.
Gayford, Edith F., Foochow, China.
Hassbrunner, Mamie F., Yenping, via Foochow, China.
Hartford, Mabel C., Yuki, Fukuken, China.
Hathfield, Lena (M.D.), Foochow, China.
Helfy, Laura M., Kutien, via Foochow, China.
Hustetter, Flossie May, 1063 North Dewall St., Canton, O.
Hu, King Eng (M.D.), Foochow, China.
Hul Bi Cu (M.D.), Yucheng, via Foochow, China.
Lisam, Alice, Yenping, via Foochow, China.
Low, Ellen M. (M.D.), Foochow, China.
Mao, Rose A., Mintaingsien, via Foochow, China.
Mao, Mary, Foochow, China.
Morrow, Leawella (M.D.), Foochow, China.
Nevitt, Ellen J., Foochow, China.
Peters, Mary, Bible Institute, Los Angeles, Cal.
Wells, Florence J., Foochow, China.
Seidmann, Paul, Kutien, via Foochow, China.
Sia, Ruby, Foochow, China.
Simpson, Cora, 740 North Rush St., Chicago, I11.
Trumble, Lydia A., Foochow, China.
Trebyaud, Marlene R., Yenping, via Foochow, China.
Tyler, Ursula J., Mintaingsien, via Foochow, China.
Wallace, Lydia E., Foochow, China.
Wanzer, Mabel, Foochow, China.
Wells, Else C., Foochow, China.
Willis, Katherine H., Foochow, China.

HINHWA

Betow, Emma J. (M.D.), Clyde, O.
Lebeus, Martha, Shensi, China.
Marriott, Jessie A., Hinghwa, via Foochow, China.
McChung, Grace, Hinghwa, via Foochow, China.
Nicolaissen, Martha C. W., Shensi, via Foochow, China.
Strawick, Gertrude, Hinghwa, China.
Thomas, Mary M., Shensi, via Foochow, China.
Todt, Althea M., Hinghwa, China.
Varney, Elizabeth W., Fullerton, R. F. D. No. 3, La Habra, Cal.
Westcott, Pauline E., Hinghwa, via Foochow, China.
Wilson, Minnie E., Hinghwa, via Foochow, China.

CENTRAL CHINA

Carpenor, Flora M., Chinkiang, China.
Cranell, Edith M., Nanling, China.
Crook, Minnie M., Nanking, China.
Fos, Rachel E., Chuango, China.
Keefer, Mary G., Nanking, China.
Lounsberry, Jane, Nanking, China.
Oseens, Kate L., Wubu, China.

*Miss Strow expects to go to Shangha'i in September.

Peters, Sarah, 416 South Louise St., Glendale, Cal.
Rahn, Cora L., Nanking, China.
Rice, Bertha L., Wubu, China.
Robbins, Emma E. (M.D.), 2327 Washington St., Lincoln, Neb.
Syllas, Florence, Chinkiang, China.
Smith, Clara Bell, Chinkiang, China.
Strow, Elizabeth M., 247 Union St. Jersey City, N. J.
Taft, Gertrude (M.D.), 5821 East Hollywood Blvd., Hollywood, Cal.
Tredway, Lucie D., Nanking, China.
White, Laura M., 10 Woosung Road, Shanghai, China.
Youtsey, Edith R., Wubu, China.

KIANGSI MISSION

Baker, Lulu C., Nanchang, China.
Beggs, Nelle, Kiu-chang, China.
Brown, Zula F., Room 710, 150 Fifth Ave., New York City.
Friedricks, Edith, Nanking, China.
Honsinger, Sarah Mabel (special), Kiu-chang, China.
Honsinger, Welthy B., Nanchang, China.
Hove, Gertrude, Kian-chang, China.
Hughes, Jennie V., Kiu-chang, China.
Hunt, Faith A., Nanchang, China.
Jordan, Ellis E., 4949 Indiana Ave., Chicago, Ill.
Kahn, Ida (M.D.), Nanchang, China.
Merrill, Clara E., Kiu-chang, China.
Smith, Blanche T., Nanchang, China.
Stora, Mabel C., Room 710 150 Fifth Ave., New York.
Stora, Mary (M.D.), Kian-chang, China.
Tang, Iien, Nanchang, China.
Thompson, May Bel, Nanchang, China.
Woodruff, Mabel A., Kiu-chang, China.

NORTH CHINA

Adams, Marie, Taianfu, Shantung, China.
Baugh, Evelyn B., Peking, China.
Boddy, Etta T., 3360 Brooklyn Ave., Seattle, Wash.
Bordenhaugh, Jennie B., 419 South 37th St., Billings, Mont.
Cushman, Clara M., Tientsin, China.
Dillenbeck, Nora M., Taianfu, Shantung, China.
Dyer, Clara P., Chiangli, China.
Farron, Dora C., Chiangli, China.
Flesley, Georgia A. (M.D.), Tainfu, Shantung, China.
Frantz, Ida F., Tientsin, China.
Gilmour, Gertrude, Peking, China.
Gloos, Anna D. (M.D.), 1290 Forest Ave., Wilmette, Ill.
Glover, Ellis E., Chiangli, China.
Gray, Frances, Peking, China.
Gregg, Eva A., Tientsin, China.
Halfpeny, Mary L., Tientsin, China.
Heath, Frances J. (M.D.), Peking, China.
Hobart, Louise, Chiangli, China.
Hobart, Elizabeth, Peking, China.
Jaquet, Myra A., Peking, China.
Jewell, Mrs. Charlotte M., Room 715, 150 Fifth Ave., New York City.
Knapp, Elise L., Taianfu, Shantung, China.
Kox, Emma M., Peking, China.
Lewis, Ida B., Room 710, 150 Fifth Ave., New York City.
Mancheron, Melissa (M.D.), Peking, China.
Martin, Emma E. (M.D.), Tientsin, China.
Marvin, Elizabeth, Chiangli, China.
Mather, Iva M., Tientsin, China.
Nowlin, Mabel C., Tientsin, China.
Powell, Alice M., Peking, China.
Pyke, Edith (married), Tientsin, China.
FEMALE MUSLIM MISSIONARIES

WEST CHINA

Battey, C. Frances, Chungking, China.
Bentley, Mabel A., Hangchow, China.
Bretthorst, Alice E., Hankow, China.
Bretthorst, Stephena Marie, Hankow, China.
Brigadier, Gertrude M., Chengtu, via Hankow, China.
Carle, Clara A., Sining, Szechwan, via Hankow, China.
Castle, Belie, Sining, Szechwan, via Hankow, China.
Coker, Clara J., Hangchow, China.

Edmonds, Agnes M., (M.D.), Tientsin, China.
Elliott, Grace F., Chungking, via Hankow, China.
Galloway, Helen R., Sining, Szechwan, via Hankow, China.
Gibbs, Anna L., Chengtu, via Hankow, China.
Householder, C. Ethel, Chengtu, via Hankow, China.
Jones, Dorothy, 608 Brown Ave., Joliet, Ill.

JAPAN

Alexander, V. Elizabeth, Aoyama, Tokyo.
Aitken, Adella M., Nagasaki, Japan.
Askew, Ethel, 221 Bluff, Yokohama, Japan.
Atkinson, Anna P., Seiryu Jo Gakko, Nagoya, Japan.
Ashbaugh, Adella M., Nagasaki, Japan.
Atkinson, Anna P., Seiryu Jo Gakko, Nagoya, Japan.

KOREA

Abertson, Millie May, Seoul, Korea.
Anderson, Naomi A., 369 West Oak St., Chicago, Ill.
Appenzeller, Alice R., Seoul, Korea.
Appenzeller, Mary Ellis (contract), Seoul, Korea.
Barlow, Blanche R., Korea.
Becker, Mary, Yungbyen, Korea.
Bird, Ethel M., Yungbyen, Korea.
Boyett, C. Frances, Seoul, Korea.
Brewer, Carrie S., Seoul, Korea.
Buckley, Jessie B., Seoul, Korea.
Bulbert, Jeanette, Seoul, Korea.
Burt, Nell M., Seoul, Korea.
Miller, Ada A., Chemulpo, Korea.
Pye, Olive F., Room 715, 150 Fifth Ave., New York City.
Rau, Rosa M., Chemulpo, Korea.
Robbins, Henrietta P., Pyongyang, Korea.
Roberts, Elizabeth, Seoul, Korea.
Salmon, Bessie C., Pyongyang, Korea.
Scharff, Hannah, 1754 Washington Boulevard, Chicago, Ill.
Sharp, Mrs. Robert, Kunju, Korea.
Snively, Gertrude E., Haju, Korea.
Stewart, Mrs. Mary B., Seoul, Korea.
Tresidder, Maude V., Pyongyang, Korea.
Turner, Ethel, Seoul, Korea.
Watson, Rebecca J., 221 Bluff, Yokohama, Japan.
White, Anna L., Room 710, 150 Fifth Ave., New York City.
Wythe, K. Grace, Nagoya, Japan.
Young, Marion, Nagasaki, Japan.

INDIA

NORTH INDIA

Abbott, Edna, Mursharwar, India.
Ashbrook, Anna, Lucknow, India.
Asthill, Agnes, Puduk, Wash.
Bacon, Edna G., Pooil, India.
Bacon, Nettie A., Lucknow, India.
Barker, Emma J., Lucknow, India.
Bishop, Frances E., Lucknow, India.
Blackstock, Anna, Mardabad, India.
Blackstock, Constance E., Hardoi, C. P., India.
Boggess, Ethel, Lucknow, India.
Borden, Anne K., Shambhur, Kumaon, India.
Buckley, Jessie B., Seoul, Korea.
Calkins, Ethel M., Bijnor, India.
Chalmers, Eleanor M., Bareilly, India.
Crowe, Sara E. D., Lucknow, India.
Davis, Grace, Lucknow, India.
Euston, Celesta, Budaun, India.
Eckey, Mary E., Silapur, India.
Emery, Faith A., Mardabad, India.
Etno, Edna, Lucknow, India.
Finkel, Harriet, New Delhi, New York.
Gimme, Esther M., Barelly, India.
### Directory of Foreign Missionaries

#### Central Provinces

- *Kip, Cora I. (M.D.). Room 405, 740 North Rush St., Chicago, III.
- *Miss Bennett expects to return soon to Kolar, India,

#### Northwest India

- Biddell, Grace, Aligarh, India.
- Bragg, Jessie A., Cawnpore, India.
- Brit, Edith M., Meerut, India.
- Christensen, Lydia D., Ghazabad, India.
- Cochrane, Ruth E., Allahabad, India.
- Dease, Margaret, Meerut, India.
- Forrester, Estella M., Khandwa, India.
- Gabriel, Winnie M., Mussafir Nagar, India.
- Greene, Lily D., Lahore, India.
- Hedman, Carletta E., Allahabad, India.
- Homan, Charlotte T., Meerut, India.
- Holman, Sarah C., Allahabad, India.
- Huffman, Dr. Lois E., Allahabad, India.

#### South India

- Auer, Anna A., Cawnpore, India.
- Biddell, Grace, Cawnpore, India.
- Bradbury, Margaret D., Kolar, India.
- Brit, Edith M., Cawnpore, India.
- Christensen, Lydia D., Cawnpore, India.
- Clancy, A. Adelaide, Cawnpore, India.
- Cochrane, Ruth E., Cawnpore, India.
- Dease, Margaret, Ghazabad, India.
- Forrester, Estella M., Cawnpore, India.
- Gabriel, Winnie M., Allahabad, India.
- Green, Lily D., Lahore, India.
- Hedman, Carletta E., Allahabad, India.
- Homan, Charlotte T., Meerut, India.
- Holman, Sarah C., Allahabad, India.
- Huffman, Dr. Lois E., Allahabad, India.
- *Miss Bennett expects to return soon to Cawnpore, India.

#### Bombay

- Abbett, Anna A., 1029 South Washab Ave., Chicago, Ill.
- Austin, Laura F., Godhra, Panch Mahals, India.
- Chishon, Mary E., Baroda Camp, India.
- Crouse, Margaret D., Bombay, India.
- Davis, Joan L., Box 273, Maryville, Mo.
- Elliott, Berry E., Bombay, India.
- Goodfellow, Annie Louise, Baroda Camp, India.
- Goodfellow, Annie Louise, Bombay, India.
- Griffith, Martin C., Lucknow, India.

#### Bengal

- Bennett, Annie A., 4949 Indiana Ave., Chicago, Ill.
- Blair, Katherine A., 420 Plum St., Cincinnati, O.
- Boyce, Florence, Darjeeling, India.

### Notes

- *Dr. Kipp expects to sail in August to work in Allahabad.
- *Miss Bennett expects to sail soon for Allahabad.
Foreign Missions Report

BURMA
Burmeister, Elsie K., Twante, Burma.

Tunison, Bessie D., Calcutta, India.

Stahl, C. Josephine, Mount Ayr, la.

Mabuce, Ethel L., 25 Creek St., Rangoon, Burma.

Burmeister, Elsie K., Twante, Burma.

Swan, Hilda, Pakur, G. I. R., Loop Line, India.

Rockey, Lois, Darjeeling, India.

Illingworth, Charlotte J., Thandaung, Burma.

Robinson, Alvina, Rangoon, Burma.

Orcutt, Hazel A., Rangoon, Burma.

Wiegand, Marie, 25 Creek St., East Rangoon, Burma.

Anderson, Luella R., Penang, Malaysia.

Bunce, Thirza E., Penang, Malaysia.

Blackmore, Sophia, 6 Mount Sophia St., Singapore, Malaysia.

Holmberg, Hilda, Buitenzorg, Java.

Jackson, Ethel, 21 Wallish St., Singapore, Malaysia.

Ureeh, Lydia (contract), Batavia, Java.

Ruth, E. Naomi, Buitenzorg, Java.

Welch, Dora, Les Aiglons, El Bair, Pres Alger, Africa.

Roush, Hannah E., 125 Dawson St., Fort Wayne, Ind.

Wood, Daisy D., Calcutta, India.

Tunison, Bessie D., Calcutta, India.

Mabuce, Ethel L., 25 Creek St., Rangoon, Burma.

Burmeister, Elsie K., Twante, Burma.

Swan, Hilda, Pakur, G. I. R., Loop Line, India.

Rockey, Lois, Darjeeling, India.

James, Phoebe, 25 Creek St., Rangoon, Burma.

Mellinger, Roxie, Rangoon, Burma.

McClellan, Alice M., Rangoon, Burma.

Perkins, Fannie A., Rangoon, Burma.

Smith, Emily, Les Aiglons, El Bair, P...
## Missionaries of the W. F. M. S.

### Missionaries of the Woman’s Foreign Missionary Society

In this list the name of the missionary is followed by first, the year of appointment; second, the Branch under whose auspices she went out; and third, the foreign Conference or mission in which she is working.

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
<th>Branch</th>
<th>Mission</th>
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<tr>
<td>Abbott, Anna A.</td>
<td>1901</td>
<td>Northwestern, Bombay</td>
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<tr>
<td>Abbott, Ada M.</td>
<td>1915</td>
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<td>Adamson, Belle J.</td>
<td>1888</td>
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<td>Albertson, Millie May</td>
<td>1901</td>
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<td>Adams, Jean</td>
<td>1900</td>
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<td>Adams, Mabel</td>
<td>1894</td>
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<td>1887</td>
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<td>1913</td>
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<td>Bragg, Jesse A.</td>
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<td>Breed, Alice B.</td>
<td>1908</td>
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<td>1907</td>
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<td>Pacific, West Central Africa</td>
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<td>Couch, Helen</td>
<td>1918</td>
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<td>Craufurd, Margaret M.</td>
<td>1895</td>
<td>Cincinnati, Philippine Islands</td>
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<td>Crane, Edith M.</td>
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<td>Crouse, Margaret D.</td>
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<td>Crouse, Sarah E. D.</td>
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<td>Cutler, Clara M.</td>
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<td>Davis, Dora M.</td>
<td>1900</td>
<td>Northwestern, Bulgaria</td>
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</table>
Davis, Grace, 1908, Cincinnati, Isabella Thoburn College.
Davis, Joan, 1905, Des Moines, Bombay.
Dean, Jennie F., 1915, Minneapolis, Malaysia.
Dean, Margaret, 1914, Baltimore, Northwest India.
Decker, Margaret C., 1906, Philippine Islands.
Dickerson, Augusta, 1888, Philadelphia, Japan.
Dillon, Emma E., 1897, New York, Japan.
Dillenbeck, Nora M., 1913, New York, North China.
Dillingham, Grace L., 1911, Pacific, Korea.
Draper, Marion L. (special), New York, Japan.
Draeger, Wilfred F., 1911, New York, Japan.
Dudley, Rose E., 1907, Columbia River, Philippine Islands.
Dunmore, Ella M., 1901, Philadelphia, Mexico.
Dyer, Addie C. (special), 1915, Mexico.

E
Easton, Celestia, 1894, Pacific, North India.
Eddy, Mrs. S. W., 1902, Cincinnati, Bombay.
Edmonds, Anne M. (M.D.), 1901, Des Moines, West China.
Edgeworth, Ethel F., 1910, Northwestern, Foochow.
Eiser, Mary K., 1911, Cincinnati, North India.
Elliott, Bernice E., 1914, Northwestern, Bombay.
Ellison, Grace F., 1912, Topeka, West China.
Ese, Enola, 1915, Des Moines, Isabella Thoburn College.
Eves, Alice A., 1912, Minneapolis, East China.

F
Faxon, Dora C., 1912, Cincinnati, North China.
Fieley, Georgia A. (M.D.), 1913, Northwestern, North China.
Flach, Harriet, 1911, New England, North India.
Finlay, Alice, 1908, Cincinnati, Japan.
Faber, Fannie F., 1896, Northwestern, South India.
Forey, Ethel C., 1907, Northwestern, Northwest India.
Fox, Edith E., 1912, Northwestern, Central China.
Frank, Ida F., 1914, Cincinnati, North China.
Frazier, Leura, 1908, Topeka, Foochow.
Frey, Lufo E., 1889, Cincinnati, Korea.
Pry, Edna E. (contract), 1916, Philadelphia, Mexico.

G
Gabrielison, Winnie M., 1908, Topeka, Northwest India.
Galloway, Helen E., 1894, Des Moines, West China.
Gayford, Ethel F., 1912, Des Moines, Foochow.
Gelvin, Vernice (contract), 1910, Philadelphia, Mexico.
Gimeno, Esther (M.D.), 1908, Northwestern, North India.
Gladian, Dora B., 1911, Minneapolis, Mexico.
Glasburner, Mamie F., 1903, Des Moines, Foochow.
Glines, Anna D. (M.D.), 1885, Northwestern, North China.
Godfrey, Annie Louise, 1912, Columbia River, Bombay.
Gonzales, Anna L., 1898, Des Moines, West China.
Graham, Ada E., 1914, Baltimore, Northwest India.
Gonther, Elisabeth, 1913, Baltimore, Central China.
Grande, Pauline, 1905, Minneapolis, Bengal.
Gray, Frances, 1912, New York, North China.
Greene, Lily D., 1894, Northwestern, Northwest India.
Greene, Eva A., 1912, Des Moines, South China.
Grimm, Martha A., 1912, Northwestern, South India.
Grunewald, Cornelia H. A., 1912, Des Moines, Central Provinces.

H
Hadden, M. Ethel, 1913, Pacific, North India.
Hadden, G. Erolyn, 1913, Pacific, North India.
Halfpenny, Mary L., 1914, Pacific, North China.
Hall, Mrs. Robert S. (M.D.), 1890, New York, Korea.
Hart, Eva M., 1885, Cincinnati, North India.
Hartford, Mabel C., 1887, New England, Foochow.
Hartung, Louis J., 1911, Pacific, South America.
Harvey, Emily L., 1884, New England, Central Provinces.
Hatton, Eliza, 1915, Des Moines, South America.
Hasfield, Lena (M.D.), 1907, Northwestern, Foochow.
Heath, Frances J. (M.D.), 1913, New York, North China.
Hentof, Carrie A., 1893, Northwestern, Korea.
Heyf, Laura M., 1909, Columbia River, Foochow.
Hew, Margaret L., 1913, Cincinnati, Korea.
Hew, Stella Anna, 1914, Cincinnati, East Central Africa.
Hewitt, Ella F., 1884, Philadelphia, Japan.
Hewitt, Helen M., 1904, Northwestern, Mexico.
Hillman, Mary B., 1900, Cincinnati, Korea.
Hillman, Alice A., 1911, New York, Eastern South America.
Hobart, Elizabeth, 1913, Northwestern, North China.
Hofman, Carlotta E., 1895, Northwestern, Northwest India.
Hoges, Elizabeth, 1882, Cincinnati, North India.
Holland, Mrs. Alma H., 1904, Des Moines, Central Provinces.
Hollister, Grace A., 1905, Cincinnati, Mexico.
Holman, Catherine T., 1900, Pacific, Northwest India.
Holman, Sarah C., 1914, Minneapolis, Northwest India.
Holmber, Helen F., 1913, Minneapolis, Foochow.
Holmes, Ada, 1905, Columbia River, Bombay.
Holmes, Lilian L., 1911, New York, West China.
Honegger, Sarah Mabel (special), Kiangsi Mission.
Hostetter, Flossie May, 1913, Cincinnati, Foochow.
Householder, C. Ethel, 1913, Topeka, West China.
Howe, Gertrude, 1872, Northwestern, Kiangsi Mission.
Howey, Harriet, 1916, Cincinnati, Japan.
Hu, King Eug (M.D.), 1905, Philadelphia, Foochow.
Hu, May L., 1904, Des Moines, Foochow.
Huffman, Loaf E. (M.D.), 1911, Cincinnati, Northwest India.
Hughes, Jennie V., 1905, New York, Kiangsi Mission.
Hubert, Jeanette, 1914, Cincinnati, Korea.
Hunt, Arv F., 1910, Northwestern, Bengal.
Hurburt, Floy, 1913, Topeka, Foochow.
Hyman, Ruth B., 1912, Cincinnati, North India.

I
Inah, Aya S., 1899, Topeka, Japan.
Ishii, Idas G., 1912, Pacific, Bengal.

J
Jackson, C. Ethel, 1902, Northwestern, Malaysia.
James, Phoebe, 1906, Topeka, Burma.
Johnson, Katharine M., 1912, Baltimore, Foochow.
Jons, Dorothy, 1903, Northwestern, West China.
Jons, Edna, 1907, Baltimore, Foochow.
Jons, Jennie D., 1912, Des Moines, Foochow.
Jordan, Ella E., 1911, Northwestern, Kiangsi Mission.

K
Kahn, Ida (M.D.), 1896, Northwestern, Kiangsi Mission.
Kennard, Olive E., 1914, Pacific, Bombay.
Keeler, Mary G., 1912, Topeka, Central China.
Ketchum, Edna E., 1911, Des Moines, Japan.
Kettlin, Mary (M.D.), 1898, Cincinnati, West China.
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Kidwell, Lola M., 1894, Cincinnati, Japan.
Kim, Florence Grace, 1916, Cincinnati, South India.
Kipp, Cora L. (M.D.), 1910, Northwestern, Northwest India.
Kipp, Julia L., 1906, Northwestern, Northwest India.
Knoechel, Emilie, 1913, Columbus River, South China.

Kyner, Kathryn B., 1911, New York, Mexico.

L

Landrum, Margaret D., 1908, New England, West China.
Lee, Beatie M., 1914, Philadelphia, Japan.
Lee, Edna M., 1913, Topeka, Japan.
Lee, Mabel, 1903, Minneapolis, Japan.
Leduc, Martha, 1897, Cincinnati, Hindhwa.
Loucher, Ethel M. (M.D.), 1911, Northwestern, Bombay.
Lieber, Ada J., 1892, Des Moines, Central Provinces.
Lindblad, Anna C., 1908, New England, West China.
Lyon, Ellen M. (M.D.), 1890, Northwestern, Foochow.
Lever, Bertha L., 1902, Des Moines, South India.
Lewis, Margaret D. (M.D.), 1901, Northwestern, South India.
Lewis, Ida B., 1910, Des Moines, North China.
Little, Alice M., 1914, Philadelphia, Japan.
Loker, Ida Grace, 1898, New York, North India.
Loper, Ida Grace, 1898, New York, North India.
Loy, Netella, 1914, Topeka, South America.
Lyon, Ellen M. (M.D.), 1900, Northwestern, Foochow.

M

Mach, Ethel L., 1916, Des Moines, Burma.
Mace, Rose A., 1911, Baltimore, Foochow.
Madden, John F. P. (contract), 1916, Isabella Thoburn College.
Mahon, Elizabeth L., 1914, Cincinnati, South America.
Main, Caroline (contract), 1916, North China.
Mann, Mary, 1911, Northwestern, Foochow.
Manning, Ethel, 1909, Northwestern, North China.
Marker, Jessie B., 1903, Cincinnati, Korea.
Marks, Inez May, 1910, Pacific, West China.
March, Mabel, 1910, Topeka, Malaysia.
Martin, Clara, 1897, Minneapolis, Malaysia.
Martin, Emma E. (M.D.), 1900, Northwestern, North China.
Marrin, Elizabeth, 1912, Philadelphia, South China.
Mascul, Florence W., 1898, Des Moines, South India.
Matteson, Margaret (contract), 1916, Philadelphia, Japan.
Mason, Elizabeth, 1899, New York, Bengal.
May, Lucile C., 1912, New York, Bombay.
McCord, Bartow L., 1916, Topeka, North India.
McClung, Grace, 1912, Cincinnati, Hinghwa.
McKnight, Isabel, 1901, Topeka, Northwest China.
Mees, Albert, 1897, Cincinnati, North India.
Mach, Mary, 1894, Cincinnati, North India.
Melling, Roza, 1913, Cincinnati, Burma.
Merrill, Clara E., 1916, Northwestern, Isabella Thoburn College.
Morgan, Cora L., 1904, Topeka, Bombay.
Morgan, Margaret, 1910, Northwestern, South India.
Morrow, Julia L., 1913, Columbus River, South China.

M "Milh, Harriet M., 1911, Northwestern, Northwest India.
Montgomery, Urdell, 1902, Topeka, South India.
Moore, Blancha, 1914, Cincinnati, Central Provinces.
Morgan, Cora L., 1904, Topeka, Bombay.
Morgan, Margaret, 1910, Northwestern, South India.
Morrow, Julia L., 1913, Columbus River, South China.
Morse, Mathilde H., 1916, Topeka, Northwest India.
Moyer, Jennie, 1899, New York, North India.
Myers, Miriam W. (contract), 1915, Pacific, Isabella Thoburn College.

N

Naylor, Neil F., 1912, Topeka, Central Provinces.
Nelson, Caroline C. 1900, Topeka, Northwest India.
Nelson, E. Lavina, 1906, Topeka, Northwest India.
Nelson, Eva L., 1916, Minneapolis, Malaysia.
Nelson, Lena, 1911, Philadelphia, West China.
Nevitt, Jane Ellen, 1912, Baltimore, Foochow.
Newton, Minnie E., 1912, New York, Bombay.
Nichols, Elizabeth W., 1906, New York, Bombay.
Nicholson, Martha C. W., 1900, Minneapolis, Hinghwa.
Norberg, Eugenia, 1907, Northwestern, Bengal.
Norris, Emma D., 1899, Northwestern, East Central Africa.

O

Ogburn, Kate L., 1891, Des Moines, Central China.
Oldroyd, Roxanna H., 1909, Topeka, North India.
Olsen, Elizabeth P., 1916, Minneapolis, Malaya.
Olsen, Mary E., 1913, Minneapolis, Malaya.
O cresc, Hazel A., 1912, Cincinnati, Burm.

P

 Parish, Rebecca (M.D.), 1906, Northwestern, Philippine Islands.
Parks, Elizabeth, 1905, Pacific, Philippine Islands.
Perkins, Annie E., 1895, Des Moines, Burma.
Perrill, Mary L., 1910, Topeka, North India.
Peters, Jessie L., 1908, Northwestern, North India.
Peters, Mary, 1894, Northwestern, Foochow.
Peters, Sarah, 1888, Northwestern, Central China.
Petersen, Ruth (contract), 1915, Northwestern, Isabella Thoburn College.
Pidgeon, Myrtle Z., 1911, Topeka, Japan.
Pierce, Pauline, 1916, Northwestern, Japan.
Plumpton, Margaret (contract), 1916, New England, Japan.
Plumb, Florence J., 1900, New York, Foochow.
Point, Mrs. Eleanor J. (M.D.), 1911, Baltimore, Philippine Islands.
Poor, Lydia S., 1903, Des Moines, Central Provinces.
Porter, Anna D., 1910, Topeka, Italy.
Porter, Clara A., 1910, Topeka, North India.
Porter, Eugene, 1914, Topeka, Northwest India.
Powell, Alice M., 1907, New York, North China.
Proctor Grace, 1912, New York, Japan.
Pugh, Ada E., 1896, Minneapolis, Malaya.
Purdy, Carrie R., 1895, Philadelphia, Mexico.
Fres, Olive F., 1911, New York, Korea.
Frey, Ethel (contract), 1915, Northwestern, North China.
Frey, Mildred, 1912, Northwestern, North China.

Q

Quinton, Fanne, 1916, Northwestern, Africa.

R

Raebe, Rosa M., 1915, Des Moines, Korea.
Rake, Cora L., 1912, Northwestern, Central China.
Rande, Susie A., 1913, Topeka, Northwest India.
Rank, Minnie L., 1906, Minneapolis, Malaya.
Reed, Mary, 1884, Cincinnati, North India.
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<th>Name</th>
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In Memoriam

Mrs. Florence Sherman, 1908-1916, Korea.


Mrs. James Lyon, 1881-1916, India.

Mrs. James H. Messmore (Retired), 1861-1912, India.

Mrs. H. S. Hopkins, 1886-1916, China.


George L. Stone, (Retired 1899) 1879-1915, India.


Rev. James B. Thomas, 1889-1915, India.

MISSIONARIES AND FORMER MISSIONARIES WHO HAVE RECENTLY PASSED AWAY
In Memoriam

Mrs. William H. Teeter, 1904-1916, Philippines and South America.

Mrs. Ira H. La Feira, (Retired) 1880-1906, Santiago, Chile.

Mrs. Raymond C. Ricker, 1903-1916, China.

Mrs. Brul O. Campbell, 1893-1916, South America.

Mrs. James L. Humphry, (Retired) 1894-1906, India.

Mrs. Cassius R. Zimmerman, 1913-1915, Malaysia.

MISSIONARIES AND FORMER MISSIONARIES WHO HAVE RECENTLY PASSED AWAY.
RECRUITS OF THE
BOARD OF FOREIGN MISSIONS

NOVEMBER 1, 1915—OCTOBER 31, 1916


Recruits of the Board

The Rev. Thomas C. Maxwell, (S. V.)
Newport Beach, Cal.
Ph.B., Southwestern, 1906.
Malaysia.

Mrs. Mende Maxwell,
Newport Beach, Cal.
Lindsay, Cal., High School.
Malaysia.

Rev. George E. Thompson,
(S. V.)
Gloucester, Mass.
A.B., Meriden Male College, 1911.
B.D., Drew, 1914.
India.

The Rev. Paul Hutchinson,
Evanston, Ill.
Ph.B., Lafayette, 1911.
S.T.B., Garrett, 1915.
China.

Mrs. Mary A. Hutchinson,
Evanston, Ill.
B.S., Ottawa, 1913.
China.

Miss Minna Kugle,
(S. V.)
Lawrence, Kan.
B.Mus., Kansas State, 1915.
South America.

William G. Lennox,
(S. V.)
Colorado Springs, Colo.
A.B., Colorado College, 1909.
M.D., Harvard, 1913.
China.

Mrs. Emma B. Lennox,
Colorado Springs, Colo.
Denver University.
China.

Robert Dean Swift,
(S. V.)
Salina, Kan.
A.B., Kansas Wesleyan, 1916.
Malaysia.
Herbert W. Knight, M.D.,
Baltimore Medical College, 1902.
India.

Mrs. Katherine A. Knight,
Baltimore High School.
India.

Miss Marie M. McMillan,
(S. V.),
Gardena, Cal.
Los Angeles State Normal,
1915.
South America.

The Rev. William J.
Kramer,
Oil City, Pa.
Cornell University (three years).
Moody Bible Institute (three years).
China.

Mrs. Bessie E. Kramer,
Oil City, Pa.
Moody Bible Institute.
China.

The Rev. Robert F.
Thomas, (S. V.),
Scranton, Pa.
A.B., Syracuse, 1913.
Malaysia.

Ralph D. Wellons,
(S. V.),
Bloomington, Ind.
A.B., University of Indiana, 1914.
India.

Mrs. Willfred Wellons,
(S. V.),
Bloomington, Ind.
A.B., University of Indiana, 1915.
India.

Walter E. Libby, M.D.,
Lincoln, Me.
A.B., Bates College, 1911.
M.D., University of California, 1915.
China.
Recruits of the Board

The Rev. Earl M. Rugg, (S. V.)
Victor, N. Y.
A.B., Rochester, 1913.
S.T.B., Boston, 1915.
India.

Mrs. Ellen M. Rugg, (S. V.)
Victor, N. Y.
A.B., Rochester, 1914.
India.

Miss Ruth B. Pickett, (S. V.)
Evanston, Ill.
India.

Rev. Stanley W. Clemes, (S. V.)
Evanston, Ill.
A.B., Northwestern, 1914.
B.D., Garrett, 1915.
India.

Mrs. Julia N. Clemes, (S. V.)
Evanston, Ill.
A.B., Northwestern, 1910.
India.

The Rev. Nelson A. Price, (S. V.),
Malden-on-Hudson, N. Y.
A.B., Syracuse, 1912.
S.T.B., Boston, 1915.
Burma.

The Rev. Raymond L. Archer, (S. V.)
Wilkinsburg, Pa.
A.B., Pittsburgh, 1911.
Malaysia.

Mrs. Edna C. Archer,
Wilkinsburg, Pa.
Chicago Evangelistic Institute, 1915.
- Malaysia.

Leroy L. Ahronson, (S. V.)
Keswick, 1a.
A.B., Iowa Wesleyan, 1916.
Malaysia.
The Rev. Harry A. Hanson, Breckenridge, Minn.
India.

Mrs. Alice D. Hanson, Breckenridge, Minn.
Massachusetts Normal Art School, India.

Miss Mildred Clark, New Haven, Conn.

The Rev. Frederic H. Blair, (S. V.)
Minneapolis, Minn.
Japan.

Mrs. Josephine Blair, (S. V.)
Minneapolis, Minn.
Japan.

Miss Grace E. Bush, (S. V.)
Cleveland Post Medical College, 1914. Africa.

The Rev. Bruce R. Campbell, (S. V.)
Lamberton, Minn.

Mrs. Lucy F. Campbell, Lamberton, Minn.
Lamberton High School, Mexico.

Rev. Orwyn W. E. Cook, New York, N. Y.
Recruits of the Board

The Rev. Jay L. Clow, (S. V.)
Mount Vernon, Ia.
A.B., Ohio Wesleyan, 1912.
India.

Mrs. Frances H. Clow,
Mount Vernon, Ia.
Oberlin Conservatory.
India.

The Rev. Chauncey W. Leonard
Pawtucket, R.I.
A.B., Northwestern, 1913.
B.D., Garrett, 1915.
South America.

Mrs. Bernice R. Illick,
(S. V.)
Hulmeville, Pa.
A.B., Syracuse, 1912.
China.

The Rev. Thomas B. Brinton, (S. V.)
Pleasant Prairie, Wis.
A.B., Dickinson, 1913.
Africa.

Mrs. Anna L. Brinton,
(S. V.)
Pleasant Prairie, Wis.
A.B., Ripon College, 1912.
Africa.

Miss Christiade M. Jensen
 Evanston, Ill.
Bellevue Hospital.
Africa.
Sven H. Liljestrand, M.D.,
(S. V.)
Jordan, N. Y.
Ph.B., Syracuse, 1909.
M.D., Syracuse, 1915.
China.

Mrs. Ethel H. Liljestrand,
(S. V.)
Jordan, N. Y.
Syracuse.
China.

Burt L. Dexter,
(S. V.)
A.B., Bates College, 1913.
South America.

The Rev. Charles L. Yoder,
(S. V.)
Syracuse, N. Y.
A.B., Ohio Wesleyan, 1913.
B.D., Boston, 1916.
South America.

Mrs. Jessie P. Yoder,
Boston, Mass.
Commercial High School.
South America.

Wilbur L. Matson,
(S. V.)
Smith Center, Kan.
A.B., Kansas Wesleyan,
1916.
Malaysia.

The Rev. Joseph W. Moore,
(S. V.)
University Place, Neb.
A.B., Nebraska Wesleyan
University, 1916.
Philippine Islands.

Mrs. Clara N. Moore,
(S. V.)
University Place, Neb.
A.B., Nebraska Wesleyan
University.
Philippine Islands.

Mrs. Florence F. Tynan,
Mechanicsville, N. Y.
Troy Conference
Academy.
Burma.
The Rev. Clyde M. Hall, (S. V.)
Scandia, Kan.
A.B., Baker, 1914.
S.T.B., Boston, 1916.
Malaysia.

Mrs. Mary B. Hall, (S. V.)
Scandia, Kan.
Kansas State Normal, 1912.
Malaysia.

George A. Odgers, (S. V.)
Davenport, Wash.
A.B., University of Nebraska, 1916.
Burma.

The Rev. Myron O. Insko, (S. V.)
Sioux City, Ia.
A.B., Morningside, 1914.
Boston University School of Theology.
India.

Mrs. Amelia A. Insko, (S. V.)
Sioux City, Ia.
Iowa Deaconess Training School.
India.

Miss Frances I. Daykin, Jackson, Mich.
Thomas Normal Training School.
South America.

B.D., Oskaloosa College.
India.

Mrs. Gertrude Ingham, Primghar, Ia.
English Schools.
India.

Miss Eleanor G. Dokehar, Martinsburg, W. Va.
Washington Normal.
South America.
The Rev. Duncan F. Dodd,  
(S. V.)  
Niantic, Conn.  
Wesleyan (two years).  
China.

Mrs. Ethyl M. Dodd,  
Niantic, Conn.  
Miami University (one year).  
China.

Milton R. Jones,  
(S. V.)  
Iowa City, Ia.  
A.B., Iowa State University, 1916.  
Malaysia.

Glenn D. Spoor,  
(S. V.)  
Madison, Wis.  
B.S., University of Wisconsin, 1915.  
Malaysia.

Mrs. Ella A. Spoor,  
(S. V.)  
Madison, Wis.  
A.B., University of Wisconsin, 1915.  
Malaysia.

The Rev. Harold J. Smith,  
(S. V.)  
Los Angeles, Cal.  
A.B., University of Southern California, 1915.  
India.

The Rev. Raymond F. Pilcher,  
(S. V.)  
Battle Creek, Mich.  
A.B., Albion College, 1913.  
M.A., Syracuse, 1914.  
China.

Mrs. Esther R. Pilcher,  
(S. V.)  
Battle Creek, Mich.  
A.B., Albion College, 1913.  
China.

Mrs. Lillian H. Smith,  
Los Angeles, Cal.  
University of Melbourne.  
India.
PHOTOGRAPHS OF THE FOLLOWING MISSIONARIES WERE UNAVAILABLE

Mr. William B. Archer,  
(S. V.)  
Washingtonville, O.  
Duff's Business School.  
South America.  

Mr. Joseph Goldblatt,  
(S. V.)  
Kansas City, Mo.  
LL.B., Kansas City School of Law, 1911.  
A.B., Wesleyan University, 1916.  
China.  

The Rev. Arthur B. Moss,  
New York, N. Y.  
A.B., Columbia, 1909.  
B.D., Drew, 1912.  
India.  

Miss Ruth Brown,  
Brooklyn, N. Y.  
A.B., Vassar, 1914.  
China.  

Mrs. Julia Moss,  
New York, N. Y.  
Wood's Business School.  
India.  

Miss Margaret Carson,  
Binghamton, N. Y.  
Skidmore School of Arts.  
China.  

Mr. John C. Shover,  
(S. V.)  
Hennessey, Okla.  
A.B., Methodist University of Oklahoma, 1916.  
Malaya.  

Mr. Earl L. Therman,  
(S. V.)  
A.B., Ohio State University, 1912.  
M.A., Teachers' College, Columbia University, 1915.  
China.  

Miss Olive F. Krespach,  
Princeton, N. J.  
Bible Teachers' Training School.  
China.
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Mrs. W. P. Eveland, 3402 University Ave., S. E., Minneapolis, Minn.

Miss Ella M. Watson, 1701 S. Seventeenth Street, Lincoln, Neb.

Mrs. S. Frank Johnson, 710 Locust St., Pasadena, Cal.

Mrs. Albert N. Fisher, The Virginia Hill, 265 Fourteenth Street, Portland, Ore.

## Appropriations for 1917

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<th>Country</th>
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**Korea**

$55,258

**Mexico**

30,675

**South America**

22,880

**Europe**

- Bulgaria: 4,425
- Italy: 4,640
- Germany and Switzerland: 1,300
- France: 1,200
- Norway: 50

**Total**

11,515

**Africa**

14,413

**Total to Conferences**

$388,040

**Foreign Contingencies**

- Educational Secretaries, Retirement Fund Assessment
- Interest on Debts, Emergency Fund
- Home Contingencies
- German Thanksgiving Offering
- Miscellaneous
- Retirement Allowances
- Zenana Papers

**Grand Total**

$999,430
## Appropriations to Missions and Conferences for the Years 1908–1917

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<th>Division</th>
<th>Missions</th>
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<th>1913</th>
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## Appropriations to Missions and Conferences for the Years 1908–1917—Continued

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<td>53,500</td>
<td>53,500</td>
<td>53,500</td>
<td>53,500</td>
<td>539,566</td>
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<tr>
<td>France Mission Conference</td>
<td>4,000</td>
<td>4,000</td>
<td>4,000</td>
<td>4,000</td>
<td>4,000</td>
<td>4,000</td>
<td>4,000</td>
<td>4,000</td>
<td>4,000</td>
<td>4,000</td>
<td>34,000</td>
</tr>
<tr>
<td>Italian Church, Zurich</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total for Division 6</td>
<td>152,446</td>
<td>153,446</td>
<td>153,539</td>
<td>169,339</td>
<td>164,715</td>
<td>164,715</td>
<td>174,339</td>
<td>174,339</td>
<td>174,339</td>
<td>189,180</td>
<td>1,691,021</td>
</tr>
<tr>
<td>Appropriations to be administered by the Board</td>
<td>6,900</td>
<td>11,000</td>
<td>11,000</td>
<td>11,000</td>
<td>11,000</td>
<td>11,000</td>
<td>11,000</td>
<td>11,000</td>
<td>11,000</td>
<td>11,000</td>
<td>117,722</td>
</tr>
<tr>
<td>Special Appropriations for Property in Foreign Fields</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Total for the Mission Fields</td>
<td>903,206</td>
<td>999,956</td>
<td>941,288</td>
<td>1,015,300</td>
<td>988,498</td>
<td>996,658</td>
<td>1,015,300</td>
<td>1,015,300</td>
<td>1,015,300</td>
<td>1,015,300</td>
<td>10,129,645</td>
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</tbody>
</table>
F in a n c e s

o f

th e

M is s io n a r y

S o c ie ty ,

1819-1906

“ Special Gifts" are included in the Receipts, Disbursements, Surplus, and Debts

D ates

April
April
M ay
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1819- -April
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1827- -April
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1832 -April
1833- -April
1834- -April
1835- -April
1836- -April
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1839- -April
1840- -April
1841- -April
1842- -April
1843- -April
1844- -April
1845- -April
1846- -April
1847- -April
1848- -April
1849- -April
1850- -April
1851- -April
1852- -Dec.
1854- -Dec.
1855- -D ec.
1856- -D ec.
1857- -D ec.
1858- -D ec.
1859- -D ec.
1860- -D ec.

13 , 1820.
30>, 1821.
31 , 1822.
31 , 1823.
11 , 1824.
4, 1825.
11 , 1826.
25 , 1827.
10I, 1828.
30I, 1829.
30, 1830.
30 1831.
30'. 1832.
22 , 1833.
30 1834.
30 1835.
15 ,1836.
16 , 1837.
9, 1838.
9', 1839.
19 , 1840.
19 , 1841.
19 , 1842.
19 , 1843.
19 , 1844.
30 , 1845.
30>, 1846.
30 1847.
30', 1848.
30, 1849.
30, 1850.
30, 1851.
30 1852.
31 , 1853.
31 , 1854.
31 , 1855.
31 , 1856.
31 , 1857.
31 1858.
31 1859.
31 1860.

Members
and
Probationers

240,924
256,881
281,146
297,632
312,540
328,523
341.144
360,800
381,997
421.156
447,743
476,153
513,114
548.593
599,736
638,784
052,528
653,032
658.157
696,549
740,459
795,445
852,918
913,901
,068,525
,171,356
,139,587
644,299
631,558
639,066
662,315
689,682
728,700
752,626
783,358
799,431
800,327
820,519
956.555
974,345
994,447

Conference
Contributions

138,284
298,473
211,952
204,464
199,996
247,753
220,987
243,863
236,269

42
39
01
86
59
13
64
44
21,

Special
Gifts

Miscellaneous

2,804
21,262
4,930
6,924
7,784
8,544
8.813
8,824
10,109

68
03
74
17
81
96
55
64
97

9,393
16,232
6,529
6,815
29,660
12,592
25,423
12,479
10,343

38
97
30
01
52
39
42
11
59

Average j
per
I Disbursements
Member

Total
Receipts

$823
2,328
2,547
5,427
3,589
4,140
4,964
6,812
6,245
14,176
13,128
9,950
11,379
17,097
35,700
30,492
59,517
57,096
96,087
132,480
136,410
139,905
139,473
146.482
146.578
94,562
89,528
78.932
81,600
84,045
104.579
126,471
150.482
335,968
223,412
218,204
237,441
268,890
255,224
265,167
256,722

04
76
39
14
92
16
11
49
17
11
63
57
66
05
15
21
16
05
36
29
87
76
25
17
78
27
26
73
34
15
54
31
48
39
05
04
92
48
61
19
77

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.131
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.183
.208
.446
.285
.272
.296
.327
.265
.272
.258

$85
500
1,689
3,740
4,996
4,704
5,510
7,379
8,103
9,233
10,545
11,497
12,658
20,356
31,061
38.535
52,067
66.536
89,257
103,661
152,507
158,698
145,092
139,306
155,020
85,729
64,372
76,634
86,835
102,739
99,889
131.163
155,606
282,229
238,694
217,567
274,182
266,972
251,600
252,117
270.701

76
00
28
22
14
22
85
42
18
75
03
28
99
57
89
62
56
85
97
58
02
05
73
51
36
55
60
13
50
82
71
40
07
87
06
05
49
17
'
03
27

Surplus

Debt

$737
2,566
3,424
5,111
3,704
3,138
2,592
2,025
167
5,109
7,093
6,146
4,867
1,607
6,245
1,797 64
5,651 96
3,788 84
3,040
31.859
15,763
3,029
8,648
1,473
9,904
1,071

18
66
10
68
94

24,083
26,382
21,147
2,452
7,142
2,450
3,173 34
’ 50,565
35,283
35,920
820 41
1,097
4,711
17,761
3,783


### Finances of the Missionary Society, 1819-1906—Continued

<table>
<thead>
<tr>
<th>Year</th>
<th>Expenditure 1</th>
<th>Expenditure 2</th>
<th>Expenditure 3</th>
<th>Expenditure 4</th>
<th>Expenditure 5</th>
<th>Expenditure 6</th>
<th>Expenditure 7</th>
<th>Expenditure 8</th>
<th>Expenditure 9</th>
<th>Expenditure 10</th>
<th>Expenditure 11</th>
</tr>
</thead>
<tbody>
<tr>
<td>1861-65</td>
<td>$18,450</td>
<td>$17,200</td>
<td>$16,050</td>
<td>$14,900</td>
<td>$13,750</td>
<td>$12,600</td>
<td>$11,450</td>
<td>$10,300</td>
<td>$9,150</td>
<td>$8,000</td>
<td>$6,850</td>
</tr>
<tr>
<td>1866-70</td>
<td>$20,600</td>
<td>$19,450</td>
<td>$18,300</td>
<td>$17,150</td>
<td>$16,000</td>
<td>$14,850</td>
<td>$13,700</td>
<td>$12,550</td>
<td>$11,400</td>
<td>$10,250</td>
<td>$9,100</td>
</tr>
<tr>
<td>1871-75</td>
<td>$22,750</td>
<td>$21,600</td>
<td>$20,450</td>
<td>$19,300</td>
<td>$18,150</td>
<td>$17,000</td>
<td>$15,850</td>
<td>$14,700</td>
<td>$13,550</td>
<td>$12,400</td>
<td>$11,250</td>
</tr>
<tr>
<td>1876-80</td>
<td>$24,900</td>
<td>$23,750</td>
<td>$22,600</td>
<td>$21,450</td>
<td>$20,300</td>
<td>$19,150</td>
<td>$18,000</td>
<td>$16,850</td>
<td>$15,700</td>
<td>$14,550</td>
<td>$13,400</td>
</tr>
<tr>
<td>1881-85</td>
<td>$27,050</td>
<td>$25,900</td>
<td>$24,750</td>
<td>$23,600</td>
<td>$22,450</td>
<td>$21,300</td>
<td>$20,150</td>
<td>$19,000</td>
<td>$17,850</td>
<td>$16,700</td>
<td>$15,550</td>
</tr>
<tr>
<td>1886-90</td>
<td>$29,200</td>
<td>$28,050</td>
<td>$26,900</td>
<td>$25,750</td>
<td>$24,600</td>
<td>$23,450</td>
<td>$22,300</td>
<td>$21,150</td>
<td>$20,000</td>
<td>$18,850</td>
<td>$17,700</td>
</tr>
<tr>
<td>1891-95</td>
<td>$31,350</td>
<td>$30,200</td>
<td>$29,050</td>
<td>$27,900</td>
<td>$26,750</td>
<td>$25,600</td>
<td>$24,450</td>
<td>$23,300</td>
<td>$22,150</td>
<td>$21,000</td>
<td>$19,850</td>
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<tr>
<td>1896-1900</td>
<td>$33,500</td>
<td>$32,350</td>
<td>$31,200</td>
<td>$30,050</td>
<td>$28,900</td>
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<td>$25,450</td>
<td>$24,300</td>
<td>$23,150</td>
<td>$22,000</td>
</tr>
</tbody>
</table>

*During the years 1836-1847 a total of $2,875.89 received from the American Bible Society passed through the treasury of the Missionary Society, and at that time was included among the receipts. This sum has been subtracted from the total of receipts.*
## FINANCES OF THE BOARD OF FOREIGN MISSIONS, 1907–1916

*“Special Gifts” are included in the Receipts, Disbursements, and Debt.*

<table>
<thead>
<tr>
<th>Year</th>
<th>Members and Probationers</th>
<th>Conference Contributions</th>
<th>Special Gifts</th>
<th>Legacies</th>
<th>Miscellaneous</th>
<th>Total Receipts</th>
<th>Average per Member</th>
<th>Disbursements</th>
<th>Debt</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov. 1, 1906—Oct. 31, 1907</td>
<td>3,307,275</td>
<td>$988,859 00</td>
<td>$331,019 99</td>
<td>$37,762 54</td>
<td>$24,278 69</td>
<td>$1,401,920 28</td>
<td>.423</td>
<td>$1,519,314 16</td>
<td>$11,852 23</td>
</tr>
<tr>
<td>Nov. 1, 1907—Oct. 31, 1908</td>
<td>3,379,384</td>
<td>1,013,372 36</td>
<td>281,757 85</td>
<td>27,440 88</td>
<td>35,069 97</td>
<td>1,357,336 00</td>
<td>.401</td>
<td>1,297,621 76</td>
<td>52,137 93</td>
</tr>
<tr>
<td>Nov. 1, 1908—Oct. 31, 1909</td>
<td>3,444,006</td>
<td>984,975 35</td>
<td>305,834 66</td>
<td>39,748 96</td>
<td>11,563 81</td>
<td>1,342,122 78</td>
<td>.389</td>
<td>1,417,438 71</td>
<td>127,483 86</td>
</tr>
<tr>
<td>Nov. 1, 1909—Oct. 31, 1910</td>
<td>3,499,599</td>
<td>1,101,043 91</td>
<td>320,008 12</td>
<td>40,555 82</td>
<td>15,195 97</td>
<td>1,477,959 09</td>
<td>.423</td>
<td>1,425,341 23</td>
<td>75,096 17</td>
</tr>
<tr>
<td>Nov. 1, 1910—Oct. 31, 1911</td>
<td>3,543,589</td>
<td>1,040,215 66</td>
<td>438,126 43</td>
<td>27,870 38</td>
<td>4,902 65</td>
<td>1,511,244 42</td>
<td>.426</td>
<td>1,557,412 16</td>
<td>121,382 91</td>
</tr>
<tr>
<td>Nov. 1, 1911—Oct. 31, 1912</td>
<td>3,628,083</td>
<td>1,046,113 51</td>
<td>391,979 51</td>
<td>42,126 89</td>
<td>59,184 90</td>
<td>1,539,403 97</td>
<td>.424</td>
<td>1,546,957 81</td>
<td>95,331 90</td>
</tr>
<tr>
<td>Nov. 1, 1912—Oct. 31, 1913</td>
<td>3,775,791</td>
<td>1,060,824 00</td>
<td>325,058 78</td>
<td>68,863 20</td>
<td>27,782 30</td>
<td>1,482,536 18</td>
<td>.392</td>
<td>1,441,602 32</td>
<td>88,488 25</td>
</tr>
<tr>
<td>Nov. 1, 1913—Oct. 31, 1914</td>
<td>3,922,316</td>
<td>1,101,882 57</td>
<td>418,468 32</td>
<td>31,294 97</td>
<td>37,341 83</td>
<td>1,588,759 29</td>
<td>.40</td>
<td>1,555,185 74</td>
<td>88,328 06</td>
</tr>
<tr>
<td>Nov. 1, 1914—Oct. 31, 1915</td>
<td>4,033,123</td>
<td>1,065,076 88</td>
<td>512,330 45</td>
<td>51,142 36</td>
<td>42,024 08</td>
<td>1,700,573 80</td>
<td>.421</td>
<td>1,584,417 47</td>
<td>71,870 81</td>
</tr>
<tr>
<td>Nov. 1, 1915—Oct. 31, 1916</td>
<td>4,130,654</td>
<td>1,143,785 05</td>
<td>677,474 30</td>
<td>76,201 67</td>
<td>42,022 29</td>
<td>1,933,355 81</td>
<td>.468</td>
<td>1,887,042 06</td>
<td>60,306 83</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>$10,575,848 35</td>
<td>$4,002,956 04</td>
<td>$462,765 97</td>
<td>$293,160 25</td>
<td>$15,334,721 01</td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>
## SUMMARY OF STATISTICS

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries of the Board, Men</td>
<td>458</td>
</tr>
<tr>
<td>Missionaries of the Board, Women</td>
<td>471</td>
</tr>
<tr>
<td>Missionaries of the Woman's Foreign Missionary Society</td>
<td>497</td>
</tr>
<tr>
<td>Other Foreign Workers</td>
<td>142</td>
</tr>
<tr>
<td><strong>Total Foreign Workers</strong></td>
<td>1,568</td>
</tr>
<tr>
<td>Ordained Native Preachers</td>
<td>1,283</td>
</tr>
<tr>
<td>Unordained Native Preachers</td>
<td>5,138</td>
</tr>
<tr>
<td>Other Native Male Workers</td>
<td>2,686</td>
</tr>
<tr>
<td>Native Female Workers</td>
<td>4,003</td>
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<tr>
<td><strong>Total Native Workers</strong></td>
<td>13,110</td>
</tr>
<tr>
<td>Full Members</td>
<td>207,494</td>
</tr>
<tr>
<td>Members on Probation</td>
<td>235,271</td>
</tr>
<tr>
<td><strong>Total Number of Members</strong></td>
<td>442,765</td>
</tr>
<tr>
<td>Baptized Children</td>
<td>52,855</td>
</tr>
<tr>
<td>Unbaptized Adherents</td>
<td>178,037</td>
</tr>
<tr>
<td><strong>Total Number of Members and Adherents</strong></td>
<td>673,657</td>
</tr>
<tr>
<td>Adults Baptized, 1916</td>
<td>22,971</td>
</tr>
<tr>
<td>Children Baptized, 1916</td>
<td>23,074</td>
</tr>
<tr>
<td>Universities or Colleges</td>
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</tr>
<tr>
<td>Teachers in Colleges</td>
<td>228</td>
</tr>
<tr>
<td>Students in Colleges</td>
<td>2,155</td>
</tr>
<tr>
<td>Theological and Bible Schools</td>
<td>36</td>
</tr>
<tr>
<td>Teachers in Theological and Bible Schools</td>
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</tr>
<tr>
<td>Students in Theological and Bible Schools</td>
<td>1,496</td>
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<tr>
<td>High Schools</td>
<td>94</td>
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<tr>
<td>Teachers in High Schools</td>
<td>904</td>
</tr>
<tr>
<td>Students in High Schools</td>
<td>14,251</td>
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<tr>
<td>Elementary Schools</td>
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<tr>
<td>Teachers in Elementary Schools</td>
<td>3,039</td>
</tr>
<tr>
<td>Students in Elementary Schools</td>
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<tr>
<td><strong>Total Number of Students in all Schools</strong></td>
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</tr>
<tr>
<td>Sabbath Schools</td>
<td>7,440</td>
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<tr>
<td>Sabbath Scholars</td>
<td>346,793</td>
</tr>
<tr>
<td>Churches and Chapels</td>
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</tr>
<tr>
<td>Estimated Value of Churches and Chapels</td>
<td>$7,584,454</td>
</tr>
<tr>
<td>Parsonages and Missionary Homes</td>
<td>1,424</td>
</tr>
<tr>
<td>Estimated Value of Parsonages and Missionary Homes</td>
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</tr>
<tr>
<td>Estimated Value of Schools, Hospitals, etc</td>
<td>$3,951,663</td>
</tr>
<tr>
<td>Estimated Value of Property of the Woman's Foreign Missionary Society</td>
<td>$3,088,746</td>
</tr>
<tr>
<td>Debt on Real Estate</td>
<td>$3,128,002</td>
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<tr>
<td>Amount Paid on Property Indebtedness in 1916</td>
<td>$58,519</td>
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<tr>
<td>Contributions of the Church on the Foreign Field:</td>
<td></td>
</tr>
<tr>
<td>For Foreign Missions</td>
<td>$13,000</td>
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<tr>
<td>For Other Benevolent Purposes</td>
<td>$32,669</td>
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<tr>
<td>For Support of the Local Church</td>
<td>$346,733</td>
</tr>
<tr>
<td>For Church Building and Repairing</td>
<td>$103,735</td>
</tr>
<tr>
<td>For Other Local Purposes</td>
<td>$287,414</td>
</tr>
<tr>
<td><strong>Total Contributions of the Church on the Foreign Field</strong></td>
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By a resolution of the Board of Managers the following persons are constituted Patrons on account of valuable services rendered the Missionary Society.

- Mrs. E. Blackstone
- W. L. Bowell
- Hon. T. S. Pay
- J. F. Goucher, D.D.
- D. W. Thomas, D.D.

**HONORARY LIFE MANAGERS**

Constituted by the payment of one hundred and fifty dollars or more at one time.

[Note.—Any persons examining this list, and noticing therein the names of any persons who have deceased, are requested to notify the Missionary Secretaries, 150 Fifth Avenue, New York.]
Bulley, George F.
Burnham, W. R.
Burrows, Samuel
Butler, Charles
Butterfield, Frederic
Butterick, George M.
Byrne, William W.
Cable, H. B.
Caines, Anna F.
Caldwell, Samuel C.
Cameron, Mrs. Charles A.
Cameron, Cornelius
Campbell, Celinda
Carey, Isaac
Carey, Mrs. P. E.
Carlton, Henry
Carminhal, A. Jr.
Carpenter, James M.
Carpenter, Nathan
Carr, J. M., D.D.
Carr, Latrice
Carr, Mary E.
Carn, Charles L.
Carn, Mrs. D.
Carn, William
Carter, Duran
Cartwright, William M.
Carr, Benjamin H.
Carr, Mrs.
Cass, Rev. Watson
Casas, Howard
Casady, James
Chadwick, Jas. S., D.D.
Chaffee, Rev. Herbert W.
Chamberlain, Mrs. O. B.
Champion, Mrs. Mrs. Mary A.
Chapman, Myra H.
Charlier, Edie
Cheney, John A.
Choate, Warren
Chumar, John A.
Cwoate, Warren
Cutter, Miss Julia
Couch, Joseph
Coulter, H.
Cox, Abram
Cox, Charles
Cox, J. C. W., D.D.
Crahan, Emeline
Crane, Harry
Crawford, Hanford
Crawford, J. G. L.
Crawford, Dr. J. B.
Cressel, Mrs. Sarah E
Crawell, Miss Jennie E.
Cook, J. D. Kurts
Cookford, Ir
Cubberly, D. P.
Culver, Tuttle
Curry, Amos G.
Curry, William H.
Cushing, G. B.
Custer, I. S.
Cutler, Miss Julia
Dall, Daniel
Dalley, Rev. Joseph W.
Dane, Sabin A.
Darwood, W. M'C., D.D.
Darwood, Mrs. W. M'C.
Dashiel, Mary J.
Dashiel, Mrs. Robert L.
Davenport, Benjamin
Davidson, Mrs. Anna Jane
David, Calvin
Davis, Edgar
Davis, Ira
Day, Elizabeth
Day, James R., D.D.
Day, John H.
Dayton, Mrs. D. W.
Deal, George H.
Dean, Clement R.
Dease, Rev. S. S., M.D.
Dedicca, George W.
De La Core, J. C.
Dennis, Mrs. Benjamin F.
Dennis, Mrs. Emory
Denye, Simon
De Puy, Alexander
De Quinlin, Gen. Don Justo
De Wilde, John
Dibble, Elizabeth W.
Dickinson, Rev. George F.
Dickson, Martha
Dickson, Mary E.
Dickson, Lucia
Diego, Laura
Dilks, Chester
Dinsley, Wesley
Dobbins, J. Y., D.D.
Dodges, Rev. David S.
Doolin, Samuel L.
Dough, Mrs. Ophelia M.
Douglass, J., of Scotland
Downey, Rev. David G.
Drake, Elkanah
Drakey, George
Drum, Mrs. Emma H.
Drown, Samuel R.
Dryden, Joshua
Dunbar, E. S.
Dunham, George B.
Dundee, William H.
Dundee, John E.
Duan, E. W.
Dwight, Samuel L.
Eager, W. B., Jr., M.D.
Eaton, Mrs. Harriet E. S.
Eaton, Mac
Edwards, Nellie
Edward, W. B., Jr.
Elliott, Thomas M.
Ellis, Mrs. Lydia A.
Ellsworth, Henry
Elmer, Nelson L.
Erwin, Gideon L., Sr.
Evans, John, M.D.
Evans, Rev. W. W.
Everson, George W.
Everson, Mrs. Lillian E.
Fairbanks, Maggie
Fairchild, J. H.
Faison, Wm. H.
Farr, William A.
Fayle, J. P.
Farnes, Mrs. Silas
Ferris, Frank
Ferguson, Mrs. Wm. H.
Fielding, George
Fielding, Mrs. Mattie
Fiscus, Mrs. Emiet C.
Finley, Thomas
Fisher, R. D.
Fisk, Rev. B. R.
Fite, Conrad
Filiger, James B.
Fitzwilliam, F. J.
Flint, Wm. R., Jr.
Folger, Mrs. Ella
Foot, Norman B.
Foote, Rev. John B.
Fowrister, Frederick
Forsyth, William F.
Foster, Alonzo
Foster, James V.
Foster, Joseph A.
Foster, Mrs. Libbie
Foster, Rev. Milton K.
Fowler, Cornelia W.
Fowler, J. N.
Fowler, Jonathan C.
Fowler, N. Q., Jr.
Fowler, Olive E.
Fowler, Hon. Oscar F.
Fowlie, William
Fox, Rev. R. C.
Fox, Robert S.
Froese, Edward
French, John Wesley
French, Thomas R.
Fried, Edward S.
Fried, F. G.
Frost, Norman W.
Fry, Hannah
Fry, Mrs. Hedley J.
Fulcher, Jesse
Gable, Miss Julia E.
Gallien, Henry
Gallien, Mrs. Henry
Garbutt, J. G.
Gardner, Aaron
Gardner, David A.
Garnbrot, Mrs. William B.
Gaskin, James P.
Gehrett, Mrs. T. J.
Geraghty, Miss Linda
Geraldo, Miss Fannie
Gibb, Samuel
Gibb, Mrs. Anna E.
Gibson, Charles
Gibson, Jane
Gibson, John
Gibson, Josiah
Gibson, Mrs. Tillie
Gill, Rev. Joseph H.
Gillingham, Rebecca A.
Gilmor, Frank B.
Glacken, Raymond M.
Glass, James
Glen, David
Glover, Mrs. Charles E.
Goldsmith, Louise
Goodwin, A. S. W.
Goodwin, Mrs. S. C.
Goss, Oliver S.
Gouldly, N. E.
Graham, Mrs. Henry
Grape, George S.
Graves, William
Graveson, W. Jr.
Foreign Missions Report

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Gray, Abraham
Greener, A. H.
Green, Amon
Green, Benjamin F.
Green, George E.
Green, R. Granville
Green, Stephen
Greenfield, A. H.
Greenfield, Aquilla
Gregg, Samuel
Gregory, Miss Elia
Gregory, Mrs. Dr.
Grinnell, Mrs. Sarah J.
Griffen, John
Griffith, Mrs. A. E.
Griffing, Lester
Griffin, Rev. Thomas A.
Griffin, Mrs. Charles V.
Griffin, Miss Hettie M.
Grimes, John F.
Grimes, William
Grissell, A. T.
Guest, Alonzo
Guelfi, Cecelia
Gross, Samuel
Grose, James
Grosbeck, E. A.
Hagaman, Abram
Haff, Uriah
Hail, Rev. W.T.
Hain, George W.
Haley, Charles A.
Hale, John
Hale, Mrs. Rev. C. F.
Hall, Warren S.
Hall, Rev. J. P.
Halliday, Rebecca
Halliday, Rebecca
Ham, John
Hammond, Edwin R.
Hanco, John M.
Hannon, C. W.
Hardacre, William
Hance, Theodore F.
Hand, Charles
Hand, J. P.
Handley, Mrs. E. O.
Hardacre, William
Hardacre, William
Hardacre, William
Hare, Mrs. Elizabeth
Harr, Rev. J. H.
Harr, Rev. J. H.
Harris, Mrs. Emma J.
Harris, John M.
Harrison, A. B.
Harrison, W. S.
Harrill, Alice
Hart, Rev. R. M.
Hart, Rev. R. M.
Hartstein, Miss Emily P.
Hass, Mrs. Elizabeth
Hastings, Mrs. E. A.
Hatch, Rev. D. H.
Hatcher, W. H.
Hatchett, Mrs. Emma
Hatchett, Mrs. Emma
Hatchett, Mrs. Emma
Hatchett, Mrs. Emma
Hawke, Rev. Albert
Hawkins, Mrs. A.
Hawkins, Mrs. A.
Hayes, Theodore F.
Hayward, Henry
Heath, F. W.
Heath, F. W.
Heath, W. S.
Heate, William H.
Heath, W. S.
Heberg, William H.
Heck, Mrs. J. B.
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Heck, Mrs. J. B.
Heck, Mrs. J. B.
Heck, Mrs. J. B.
Heck, Mrs. J. B.
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Honorary Life Members

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Owen, John
Owen, Edward
Owen, D. R.
Ostrander, Amanda B.
Owen, D. R.
Owen, Edward
Owen, John
Oxoby, Henry
Palmer, Rachel C.
Palmer, William H.
Palmer, William S.
Pardee, Rev. E. C.
Pardee, Hiram Jr.
Parish, Ambrose
Parker, Lindsay, D.D.
Parker, William A.
Parlett, Benjamin F.
Parmaker, Catharine E.
Paul, Rev. A. C.
Paul, George W.
Payne, Mrs. Mary Eleanor
Pearson, Treadwell
Perry, John
Peck, Rev. George C.
Peckham, Reuben
Peirce, John
Pelton, Frank S.
Pepper, H. J.
Perkins, M. W.
Perkins, Mrs. J. K.
Perry, John B.
Phelps, Willis
Phillips, Daniel B.
Phillips, Mary V.
Phelps, T. B.
Phifer, Lewis S., M.D.
Phoe, Barker
Patt, C. H.
Floyd, Jacob
Pollard, Samuel L.
Pomero, Rev. F. T.
Pond, Lavinia W.
Poole, Achibah H.
Porter, Mrs. Jane T.
Porter, John V.
Post, Rev. Samuel E.
Powell, William
Pray, Martha
Pratt, Mason
Price, Rev. J. A.
Price, S. W.
Prickett, Edward
Froser, William H.
Fugh, Mrs. Daniel W.
Pulman, Oscar S.
Pulman, Mrs. O. S.
Purdy, A. E. M., M.D.
Pusey, William B.
Quinsey, Charles E.
Ramsay, John F.
Raymond, Aaron
Raymond, L. Loder
Raymond, William L.
Raynor, Fannie R.
Read, Thomas
Reator, George
Reed, George E., D.D.
Reed, Mrs. George E.
Reed, Mrs. Seth
Reeve, Tappin
Reynolds, Frank
Reynolds, George G.
Reynolds, S. C.
Rich, Rev. Albert R.
Rich, Richard
Richardson, J. Smith
Richardson, Hon. Samuel
Rigby, Phillip A.
Roach, Mr.
Roach, Frederick
Roberts, Virgil
Roberts, W. C.
Robertson, Lucy
Robinson, Mrs. J. Norris
Rockefeller, Jane E.
Roberts, Robert
Roll, Eliza Ann
Romer, Mrs. Jane B.
Root, R. T.
Rose, Mary M.
Ross, Mrs. Lucy

Reeser, Hon. N. T.
Rothwell, James
Rowden, George
Rowe, Mrs. A. Theresa
Rowe, Edward
Rowe, J. W.
Roy, Frank
Russell, A. W., D.D.
Rutj, Edwin
Rutman, Mrs. Mary
Rumberger, Rev. C. C. (2)
Rush, Benjamin
Rushing, Gen. J. F.
Russell, Henry
Russell, W. E.
Salt, Edon J.
Sampson, Mrs. David
Sampson, E. T.
Sanborn, Orlando
Sandifer, John
Sanders, George
Sands, Emmanuel
Sanderson, Mrs. J. H.
Sarrin, M. D.
Sawyer, John
Saxe, Charles J.
Sayre, Israel E.
Schaeffer, Jacob
Schneid, W. E.
Schoeder, Annette
Schuyler, Capt. Thomas
Schevold, Annette
Scott, George
Scott, Rev. T. J.
Seaman, James A.
Seaman, John
Searing, Jehabod
Selleches, George
Sessions, W. E.
Seymour, William D.
Sharpkey, W. F.
Shaw, Charles R.
Shelton, F. D.
Shelton, A. D. George
Shepherd, Mrs. G. B.
Shepherd, Rev. Thomas B.
Shepherd, Mrs. Thomas B.
Shickney, Mrs. L.
Shicks, Elia
Shillcot, John
Shoemaker, Miss M.
Simmons, Emma
Simmons, Thomas S.
Skinner, Mrs. Emma
Skinner, James E.
Slack, John D.
Slayback, W. Abbott
Siler, Eli
Sloan, Charles
Sloan, Joseph
Snedecory, Joseph S.
Smith, Addison M.
Smith, Alice M.
Smith, Emily L.
Smith, Eugene E., D.D.
Smith, George G.
Smith, George H.
Smith, Henry Peters
Smith, Mrs. J. Convery
Smith, J. Thomas
Smith, J. Thomas
Smith, Job
Smith, Rev. John W.
Smith, Hon. Joseph S.
Smith, Addison M.
Smith, Emily L.
Smith, Eugene E., D.D.
Smith, George G.
Smith, George H.
Smith, Henry Peters
Smith, Mrs. J. Convery
Smith, J. Thomas
Smith, Job
Smith, Rev. John W.
Smith, Hon. Joseph S.
Smith, Julius D.
Smith, F. B.
Smith, W. T., D.D.
Snow, George
Snow, W. L., D.D.
Snow, Ann
Snow, Ann
Spencer, Blanch
Note.—Any person may hereafter be constituted a Patron or Honorary Life Manager more than once. The number of times will be indicated by a figure opposite the name.

Life Members

Constituted in 1912 by the payment of twenty dollars at one time

Browning, Mrs. L. E. | Christensen, Edward C. | Miller, Clara
Charter of the Board of Foreign Missions

Charter of the Board of Foreign Missions of the Methodist Episcopal Church as amended April 4, 1873.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. The Act entitled "An Act to Amend the Charter of the Missionary Society of the Methodist Episcopal Church," passed April fourteenth, eighteen hundred and sixty-nine; also, the Act entitled "An Act to Consolidate the several Acts relating to the Missionary Society of the Methodist Episcopal Church into one Act, and to amend the same," passed April eleventh, eighteen hundred and fifty-nine; and the Act entitled "An Act to Incorporate the Missionary Society of the Methodist Episcopal Church," passed April ninth, eighteen hundred and thirty-nine, and the several Acts amendatory thereof, and relating to the said Society, are respectively hereby amended and consolidated into one Act; and the several provisions thereof, as thus amended and consolidated, are comprised in the following sections:

Sec. 2. All persons associated, or who may become associated, together in the Society above named are constituted a body corporate, by the name and style of "The Missionary Society of the Methodist Episcopal Church," and are hereby declared to have been such body corporate since the passage of said Act of April ninth, eighteen hundred and thirty-nine; and such Corporation is and shall be capable of purchasing, holding, and conveying such real estate as the purposes of the said corporation shall require; but the annual income of the estate held by it at any one time, within the State of New York, shall not exceed the sum of seventy-five thousand dollars.

Sec. 3. The objects of the said Corporation are charitable and religious; designed to diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian Missions throughout the United States and Territories, and also in foreign countries.

Sec. 4. The management and disposition of the affairs and property of the said Corporation shall be vested in a Board of Managers, composed of thirty-two laymen of the Methodist Episcopal Church and thirty-two traveling ministers of the Methodist Episcopal Church, appointed by the General Conference of said Church at its quadrennial sessions, and of the Bishops of said Church, who shall be ex officio members of said Board. Such Managers as were appointed by said General Conference at its last session shall be entitled to act as such from and after the passage of this Act, until they or others appointed by the ensuing General Conference shall assume their duties. Any such Board of Managers may fill any vacancy happening therein until the term shall commence of the Managers appointed by an ensuing General Conference; said Board of Managers shall have such power as may be necessary for the management and disposition of the affairs and property of said Corporation, in conformity with the Constitution of said Society as it now exists, or as it may be from time to time amended by the General Conference, and to elect the officers of the Society,
except as herein otherwise provided; and such Board of Managers shall be sub-
ordinate to any directions or regulations made, or to be made, by said General
Conference.

Sec. 5. Thirteen members of the said Board of Managers, at any meeting
thereof, shall be a sufficient number for the transaction of business. The Cor-
responding Secretaries, the Treasurer, and the Assistant Treasurer of said
Society shall be elected by the General Conference of the Methodist Episcopal
Church, and shall hold their office for four years, and until their successors are
elected; and in case of a vacancy by resignation, death, or otherwise, the Bishops
of the said Methodist Episcopal Church shall fill any vacancy in the office till the
ensuing General Conference. And until the next session of the General Con-
ference said Board of Managers may appoint and remove at pleasure the Treas­
urer and the Assistant Treasurer of said Corporation; and the latter officer may
exercise his duties, as the Board may direct, in any State.

Sec. 6. The said Corporation shall be capable of taking, receiving, or hold­
ing any real estate, by virtue of any devise contained in any last will and testa­
ment of any person whomsoever; subject, however, to the limitation expressed
in the second section of this Act as to the aggregate amount of such real estate,
and also to the provisions of an Act entitled "An Act Relating to Wills," passed
April thirteen, eighteen hundred and sixty; and the said Corporation shall be
also competent to act as a Trustee in respect to any devise or bequests pertain­
ing to the objects of said Corporation, and devises and bequests of real or per­
sonal property may be made directly to said Corporation, or in trust, for any
of the purposes comprehended in the general objects of said Society; and such
trusts may continue for such time as may be necessary to accomplish the pur­
poses for which they may be created.

Sec. 7. The said Corporation shall also possess the general powers speci­
fied in and by the Third Title of Chapter Eighteen of the First Part of the
Revised Statutes of the State of New York.

Sec. 8. This Act shall take effect immediately.

II

AN ACT to amend the Charter of the Missionary Society of the Methodist
Episcopal Church. Became a law April 6, 1906, with the approval of the
Governor. Passed, three fifths being present.

The people of the State of New York, represented in Senate and Assembly, do
enact as follows:

SECTION 1. Sections two and three of chapter one hundred and seventy-five
of the laws of eighteen hundred and seventy-three, entitled "An Act to amend
the Charter of the Missionary Society of the Methodist Episcopal Church," are
hereby amended to read respectively as follows:

Sec. 2. All persons associated, or who may become associated, together in
the Society above named, are constituted a body corporate by the name and
style of the "Board of Foreign Missions of the Methodist Episcopal Church," and
are hereby declared to have been such body corporate since the passage of
such Act April ninth, eighteen hundred and thirty-nine; and such corporation
is, and shall be, capable of purchasing, holding, and conveying such real estate
as the purposes of such corporation shall require; but the annual income of the
real estate held by it at any one time, within the State of New York, shall not exceed the sum of two hundred and fifty thousand dollars.

Sec. 3. The objects of the said Corporation are charitable and religious; designed to diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian Missions, in foreign countries and also in such other places, subject to the sovereignty of the United States, which are not on the continent of North America or the islands adjacent thereto, as may be committed to the care of said Corporation by the General Conference of the Methodist Episcopal Church.

Sec. 4. This act shall take effect on the first day of January, in the year nineteen hundred and seven.
CONSTITUTION OF THE BOARD OF FOREIGN MISSIONS
OF THE METHODIST EPISCOPAL CHURCH
As Adopted by the General Conference in 1916

I
INCORPORATION

There shall be a Board of Foreign Missions, duly incorporated according to law, and having its office in New York city; said Board of Foreign Missions shall have committed to it the general supervision of all work in the foreign fields, and shall be subject to such rules and regulations as the General Conference from time to time may prescribe.

II
CONSTITUTION

ARTICLE I

NAME AND OBJECT

The name of this organization shall be the Board of Foreign Missions of the Methodist Episcopal Church. Its objects are religious, philanthropic, and educational, designed to diffuse more generally the blessings of Christianity, by the promotion and support of all phases of Church work and missionary activity in foreign countries; and also in such other places subject to the sovereignty of the United States, but not on the continent of North America or the islands adjacent thereto, as may be committed to the care of such organization by the General Conference of the Methodist Episcopal Church, under such rules and regulations as said General Conference may from time to time prescribe.

ARTICLE II

COOPERATING MEMBERS, LIFE MEMBERS, HONORARY MEMBERS, AND PATRONS

1. Every member who subscribes to the pledge and pays the fee fixed by the Board of managers shall become a Cooperating Member. Any member contributing $20 at one time shall become a Life Member. Any member contributing $200 at one time shall become an Honorary Life Member. Any member contributing $500 at one time shall become an Honorary Manager for life. Any member contributing $1,000 at one time shall become a Patron for life.

2. Honorary Managers not to exceed twenty in number may be elected by the General Conference, and, in case of vacancies, may be elected by the Board of Managers during the interval between the sessions of the General Conference, said Honorary Managers being entitled to speak in the meetings of the Board of Managers, but not to vote.

3. The Board or the Executive Committee shall be authorized to appoint a
Committee of Counsel in number not to exceed fifty, which committee in the discretion of the Board or the Executive Committee may be convened from time to time to consider and advise upon questions of policy and program.

ARTICLE III

BOARD OF MANAGERS

1. The management and disposition of the affairs and property of the Board of Foreign Missions, the making of appropriations and the administration of appropriations, and all other funds shall be vested in a Board of Managers. This Board shall determine what fields shall be occupied as Foreign Missions and the amount necessary for the support of each, and shall make appropriations for the same, including an emergency fund of $50,000, provided that the Board of Managers shall not appropriate for a given year, including the emergency appropriation of $50,000, more than the total income for the preceding year.

2. The Board of Managers shall consist of the General Superintendents and the Missionary Bishops who shall be ex-officio members of said Board, and thirty-two Laymen of the Methodist Episcopal Church and thirty-two traveling Ministers of the Methodist Episcopal Church, elected by the General Conference upon nomination of the Bishops. In constituting the Board of Managers, the Bishops shall nominate one representative from each General Conference District, preserving as nearly as may be an equality in the number of Ministers and Laymen chosen from the Districts.

3. The Board of Managers shall meet annually at the headquarters of the Board of Foreign Missions in New York city. Due notice shall be given to each member. The General Superintendents and the Missionary Bishops shall preside over said annual meeting.

4. The Board of Managers shall elect an Executive Committee consisting of not less than thirty members. This Committee shall meet monthly at the headquarters of the Board of Foreign Missions in New York city, unless otherwise ordered by the Board. Traveling expenses in connection with the monthly meeting of the Executive Committee shall not be paid by the Treasurer of the Board of Foreign Missions, but traveling expenses in connection with the annual meeting shall be paid.

5. Vacancies in the Board of Managers shall be filled as the Charter provides. The Board shall have authority to make By-Laws, not inconsistent with this Constitution or the Charter; to print books, periodicals, and tracts for Foreign Missions; to elect a President, Vice-President, a Treasurer, and such Assistants as may be necessary, a Recording Secretary, and such Assistant and other Secretaries as may be necessary; to fill vacancies that may occur among the officers elected by the Board; to organize departments for the administration of the work of the Board; to invite the cooperation of other agencies where such cooperation will increase the efficiency of the work in the foreign field. It shall present a statement of its transactions and funds to the Church in its annual report, and shall lay before the General Conference a report of its transactions for the preceding four years, and the state of its funds.

6. The Board of Foreign Missions shall have power to suspend a Corresponding Secretary, Treasurer, Assistant Treasurer, or any elected officer of the
Board of Managers, for cause to it sufficient; and a time and place shall be fixed
by the Board of Managers, at as early a day as practicable, for the investiga-
tion of the official conduct of the person against whom complaint shall have
been made. Due notice shall be given by the Board to the Bishops, who shall
select one of their number to preside at the investigation, which shall be before
a Committee of twelve persons, six Ministers and six Laymen, none of whom
shall be members of the Board of Managers. Said committee shall be appointed
by the Bishop selected to preside at the investigation. Two thirds of said com-
mittee shall have power of removal from office, in the interval of General Con-
ference, of the official against whom complaint has been made.

7. In case a vacancy shall occur in the office of the Corresponding Secre-
taries, the Bishops shall have power to fill the vacancy and until they do so
the Board of Managers shall provide for the duties of the office.

8. Thirteen members present at any meeting of the Board of Managers
shall be a quorum.

9. The Board shall have authority to solicit and receive funds for the pub-
lication and distribution of tracts.

ARTICLE IV

CORRESPONDING SECRETARIES

There shall be two Corresponding Secretaries, having coordinate power, who
shall be the executive officers of the Board of Foreign Missions, both of
whom shall be elected by the General Conference quadrennially.

They shall be subject to the direction of the Board of Managers, and their
salaries, which shall be fixed by the Board of Managers, shall be paid out of the
treasury. They shall be employed exclusively in conducting the correspondence
of the Board, in furnishing the church with missionary intelligence, in supervis-
ing the foreign missionary work of the church, and by correspondence, travel-
ing, and otherwise shall promote the general interests of the cause.

ARTICLE V

ELECTION OF OFFICERS

The officers to be elected by the Board shall be chosen and hold their
office for the term of one year, or until their successors shall be elected; or, if
a vacancy should occur during the year by death, resignation, or otherwise, it
may be filled at any regular meeting of the Board. The first election of each
quadrennium shall be held at the regular meeting of the Board next succeeding
the General Conference.

ARTICLE VI

PRESIDING OFFICER

At all meetings of the Board, the President shall preside. But if he should
be absent, one of the Vice-Presidents shall take his place. In the absence of the
President and of all the Vice-Presidents a member appointed by the meeting for
the purpose shall preside. The minutes of each meeting shall be signed by the
Constitution

Chairman of the meeting at which the same are read and approved and by the Recording Secretary.

ARTICLE VII

SPECIAL GIFTS

1. Pastoral Charges may receive credit for Special Gifts transmitted through the Treasurer of the Board of Foreign Missions in the following manner: In case the full apportionment be raised aside from the Special Gifts, the latter shall be added to the regular gifts and be reported in the column for the regular offerings. In case the full apportionment be not raised aside from the Special Gifts, the latter shall be reported separately in the column for Special Gifts.

2. The Board of Managers shall make supplemental appropriations for the work to the several Missions, of the average amount of Special Gifts received and applied in the previous three years, such supplemental appropriations not to be paid, except as Special Gifts are received for the Missions. Obligations beyond the amount of the money thus appropriated shall not be assumed in the Missions except as the necessary funds are received. All Special Gifts received for the fields shall be paid through the office of the Board of Foreign Missions, though the total thereof shall exceed the supplemental appropriation.

3. The Board shall exercise general supervision over appeals for Special Gifts.

ARTICLE VIII

SUPPORT OF RETIRED AND OTHER MISSIONARIES

The Board may provide for the support of retired missionaries and of the widows and orphans of missionaries who may not be provided for by their Annual Conferences respectively; provided they shall not receive more than is usually allowed retired ministers, their widows and orphans in home Conferences.

No one shall be acknowledged as a missionary or receive support as such from the funds of the Board of Foreign Missions who has not been approved by the Board of Managers and been assigned to some definite field, except as above provided. Ministerial missionaries shall be constituted by the joint action of a General Superintendent and the Board. Lay missionaries shall be appointed by the Board of Managers.

ARTICLE IX

AMENDMENTS

This Constitution shall be subject to amendment or alteration only by the General Conference.
BY-LAWS OF THE BOARD OF FOREIGN MISSIONS
Adopted at the Annual Meeting, November 13-15, 1916

I
PROCEDURE OF THE BOARD

1. In harmony with the provisions of the Constitution as adopted by the General Conference, the Board of Foreign Missions shall meet annually at its headquarters in New York city, due notice of the meeting being given to each member. The necessary traveling expenses of the members in attendance upon its meetings shall be paid from the treasury of the Board.

2. The President of the Board shall act as permanent chairman at all regular sessions of the Board, and the presiding officers of the various sessions of the Annual Meeting of the Board shall be selected by the Bishops from among the General Superintendents and the Missionary Bishops.

3. Special meetings of the Board may be called by the President, or the Corresponding Secretaries, and must be called by the President upon the written request of fifteen managers.

4. The Board at its annual meeting shall appoint a Committee on Nominations consisting of two Bishops, four managers, and one of the Executive officers of the Board.

The Committee on Nominations shall present for confirmation the names of members to serve during the annual meeting on the following committees:

(1) General Distribution; (2) General Reference; (3) Eastern Asia; (4) Southern Asia; (5) Africa; (6) Europe and North Africa; (7) South America; (8) Mexico; (9) Appropriations of the Woman's Foreign Missionary Society; (10) Resolutions.

5. The Board may appoint such other committees from time to time as occasion may require.

6. The General Conference Rules of Order shall be used to decide parliamentary questions and procedure in the meetings of the Board and its committees.

II
OFFICERS AND THEIR DUTIES

I. PRESIDENT AND VICE-PRESIDENT

The Board shall elect a President and a Vice-President, who shall hold their respective offices for one year or until their successors shall be elected. It shall be the duty of the President to serve as the permanent chairman of the Board at its annual meetings, to preside over the meetings of the Executive Committee, and to perform such other functions as are usual to his office. If the President and the Vice-President be absent, a President pro tem. may be elected. The President shall be ex-officio a member of all committees in addition to the number of members hereinafter specified.
2. CORRESPONDING SECRETARIES

1. The Corresponding Secretaries shall have charge of all correspondence of the Board, and shall be exclusively employed in supervising the foreign missionary work of the Church and in promoting its general interests. They shall prepare the docket of business for the meetings of the Board, and of the Executive and other standing committees, except the Committee on Finance, and shall keep a vigilant eye upon all the affairs of the Board and of its missions. They shall be advisory members of all committees. It shall be their duty to convey to the Bishops in charge of mission fields, to the Board, and to the standing committees, such communications and such information concerning our foreign missions as the circumstances may require.

2. The Corresponding Secretaries shall act in conjunction with the Committee on Candidates in selecting and appointing to the field the missionaries to be sent out by the Board. They shall place in the hands of the missionaries a copy of the Manual of Instructions authorized by the Board, with such other instructions and explanations as may be advisable, and they shall explicitly inform all missionaries that they are in no case to depart from such instructions.

3. ASSOCIATE SECRETARIES AND SECRETARIES FOR DEPARTMENTS

1. The Board or the Executive Committee may elect a Recording Secretary, and one or more Assistant or Associate Secretaries who shall be chosen and assigned to their respective duties, on nomination and recommendation of the Corresponding Secretaries. They shall work in cooperation with, and under the direction of, the Corresponding Secretaries and the Board, and shall perform such functions and undertake such duties as may be assigned to them.

2. Secretaries for Departments may be chosen by the Board or its Executive Committee on recommendation of the Corresponding Secretaries, as the needs of the Executive and Administrative work may demand. They shall have charge of the departments to which they are assigned and shall conduct their work under the direction of the Corresponding Secretaries.

4. TREASURER

1. The Treasurer shall receive all moneys belonging to the Board and shall receipt therefor. He shall keep proper books of accounts showing receipts and disbursements and all other financial transactions connected with the treasury of the Board. He shall keep an account of all receipts by Conferences, and of all expenditures by missions, and of particular appropriations. The accounts and books of the Treasurer shall be examined by auditors selected by the Finance Committee. He shall report the state of the funds and, whenever required, shall exhibit his books, vouchers, and securities at meetings of the Committee on Finance and of the Auditors, and shall report regularly to the Executive Committee the state of the treasury. He shall be an advisory member of the Executive, Administrative and Finance Committees.

2. He shall honor all orders of the Board of Managers upon the treasury within the several appropriations made at the annual meeting. After approval by the Corresponding Secretaries, he shall pay the outgoing and return expenses of missionaries, and all bills for office and miscellaneous expenses within the appropriations, or upon authorization of the Executive or Administrative Committees.
3. He shall, under the advice of the Committee on Finance, keep all uninvested moneys of the Board on deposit in such bank or banks as shall be approved by said committee in the name of the Board of Foreign Missions, subject to the order of its Treasurer. He is authorized to negotiate loans under the direction and approval of the Committee on Finance.

4. Under the supervision of the Committee on Finance, he shall have the custody of the securities and property belonging to the Board, and shall have authority to sell and assign stocks and bonds, and to make investments upon the approval of said Committee.

5. The Treasurer shall serve as secretary of the Committee on Finance, and shall keep full minutes of the proceedings of the Committee. He shall conduct such correspondence as properly belongs to the Treasurer's Department. He shall have the custody of the Corporate Seal, and shall be the proper officer to execute all instruments on behalf of the Board.

6. The Treasurer shall be required to give bond in a responsible Fidelity Company, in such amount as will be deemed necessary by the Finance Committee, the premium on said bond to be paid by the Board.

5. Assistant Treasurer

1. The Board may elect an Assistant Treasurer whose duty it shall be to cooperate with the Treasurer in the work of the Treasurer's Department, under the direction of the Board and the Treasurer.

2. During the absence of the Treasurer he shall be authorized to sign checks, drafts, bills of exchange, and legal documents requiring the signature of the Treasurer.

3. The Assistant Treasurer shall be required to give bond in a responsible Fidelity Company, in such amount as will be deemed necessary by the Finance Committee, the premium on said bond to be paid by the Board.

6. Recording Secretary

It shall be the duty of the Recording Secretary to keep the Minutes of the Meetings of the Board, and of the Executive Committee, and the several standing committees of the Board. He shall give due notice, after consultation with the Corresponding Secretaries, of all meetings of the Board, the Executive and other standing committees, and notify the Treasurer of all grants or expenditures authorized by action of the Board, or of its properly authorized committees, and shall perform such other functions as pertain to the office of a Recording Secretary.

III

EXECUTIVE COMMITTEE

1. There shall be an Executive Committee of thirty members, consisting of an equal number of ministers and laymen, who shall be nominated and elected by the Board of Foreign Missions from among its own members, and who shall hold office until their successors are appointed. The President of the Board of Foreign Missions shall be the chairman of the Executive Committee.

2. The Executive Committee shall have authority to pass upon all matters referred to it by the Board of Foreign Missions, or brought to its attention in
the regular docket of business prepared by the Corresponding Secretaries, or referred to it by any standing committee. It shall have the authority and function of the Board acting ad interim, within such limitations as the Board from time to time may establish.

3. The Executive Committee shall meet at such stated times as the Board or itself may determine, or at the call of the Corresponding Secretaries. Nine members of the Executive Committee shall constitute a quorum for the transaction of business.

IV.

STANDING COMMITTEES AND THEIR WORK

1. Administrative Committee

There shall be an Administrative Committee, appointed by the Board, consisting of eleven members, which shall have power to deal with routine business and such other matters as may be referred to it by the Executive Committee or the Corresponding Secretaries.

The Committee shall have power to pass upon the following classes of items, subject to the approval of the Executive Committee, to whose members it shall send a digest of its minutes by mail in time for consideration before each meeting of the Executive Committee.

1. Matters specifically referred to it by the Executive Committee.
2. Redistributions by the Finance Committees of the Missions.
3. Allowances for retired missionaries and for the widows and orphans of missionaries.
5. The assignment of missionaries under the “Parish Abroad Plan.”
6. Provision for transit expenses.
7. The granting of furloughs when recommended by Finance Committees on the field, and in emergent conditions upon medical certificates; also the extension of furloughs.
8. Grants from the Emergency and Incidental Funds of amounts not exceeding $500.
9. Matters to be referred or calling for further correspondence before specific action.
10. Any other matters of a formal or routine character.
11. Upon the recommendation or with the concurrence of the Corresponding Secretaries, the Administrative Committee shall be authorized also to consider and act upon any matters of emergent character, which may arise in the interim between the regular meetings of the Executive Committee and the Board, provided, however, that no financial obligation shall be incurred beyond that which is indicated in section 8 above. A majority shall constitute a quorum.

2. Committee on Candidates

There shall be a Committee on Candidates appointed by the Board and consisting of seven ministers and four laymen.

It shall be the duty of this Committee to consider and act upon all matters pertaining to the selection, cultivation, and training of candidates for our foreign fields. The Committee shall have power, with the approval of the Corre-
responding Secretaries, to accept for appointment any candidate, who, in their judgment, is properly qualified, and for whom financial support is available. A majority shall constitute a quorum.

3. COMMITTEE ON FINANCE

1. There shall be a Committee on Finance, consisting of seven laymen and four ministers. It shall be the duty of this Committee to aid the Treasurer to provide ways and means, and to consider all financial matters not otherwise provided for in these By-Laws. It shall have authority to advise the Treasurer as to the deposit of all uninvested moneys of the Board, and to direct him in respect to investments, loans, and other financial transactions of the Board.

2. This Committee shall consider and report on all applications for loans to missions, or to institutions connected with the missions, and on all questions arising under wills, or concerning lands held by the Board. It shall be its duty to make estimates for salaries to be paid the Corresponding Secretaries, the Treasurer, the Associate Secretaries and the Assistant Treasurer, and report the same for action to the Board. It shall also have power to pass upon the details of clerical and office adjustment, as referred to it by the Corresponding Secretaries.

3. The Committee shall provide for an annual audit of the books and accounts of the Treasurer by a firm of Certified Public Accountants. A majority shall constitute a quorum.

4. COMMITTEE ON MISSIONARY EDUCATION, SUNDAY SCHOOLS, AND YOUNG PEOPLE'S WORK

There shall be a Committee on Missionary Education, Sunday Schools, and Young People's Work, consisting of three members. It shall be the duty of this Committee to consider and determine all matters pertaining to the missionary education, and the development of our young people in Sunday schools and young people's organizations, and to have charge of those matters having to do with inter-Board relationships, as far as they relate to the educational training in missions of our people, provided, however, that any proposal involving financial obligation outside the regular budget, shall be referred to the Board or the Executive Committee for its action.

5. COMMITTEE ON EDUCATION IN THE FOREIGN FIELDS

There shall be a Committee on Education in the Foreign Fields, consisting of four ministers and three laymen, whose duty it shall be to consider and determine all matters relating to the educational institutions of the Board of Foreign Missions in foreign lands, and to give special attention to all questions arising out of our relationship to union educational institutions in the foreign field, and to inter-Board relationships growing out of the same, provided, however, that any proposal involving financial obligation outside the regular budget shall be referred to the Board or the Executive Committee for its action.

6. PROCEDURE OF COMMITTEES

1. Each standing committee shall, during its first meeting after election, select its own chairman, who, however, shall not be chairman of any other
standing committee; and if he be absent at any meeting it shall choose a chair­
man pro tem.

2. Each committee shall cause to be recorded a correct minute of all its
proceedings, the items of business to be brought to it, and enter the same in a
book for that purpose; each committee may determine the time for its regular
meeting, or may meet at the call of its chairman, or the Corresponding Secre­
taries.

3. Each standing committee shall report through the Corresponding Secre­
taries to the Executive Committee, for its information, a summary of the busi­ness transacted, and whenever a majority of the members present and voting
so requests, any matter under consideration shall be referred to the Executive
Committee for its action.

4. The Corresponding Secretaries, the Treasurer, and the Assistant Treas­
urer shall constitute a committee to consider the estimates prepared by the
Finance Committees of the Missions, and to report recommendations concern­
ing the same to the Board at its Annual Meeting, for its guidance in making
its appropriations for the ensuing year.

5. The Corresponding Secretaries shall be advisory members, without a
vote, of the standing committees, except the Committee on Audits, and the
Bishop having charge of a foreign mission shall be ex-officio a member of the
respective committees.

6. When any matter is referred to a committee with power, it shall be the
duty of that committee to report to the Recording Secretary its final action in
the case for record.

V.

FINANCIAL REGULATIONS

Within the appropriations made by the Board of Foreign Missions, payment
of salaries of missionaries (where a schedule of salaries has been fixed by the
Board for any foreign mission), payment of the expenses of outgoing and
returning missionaries, and payment of all special appropriations, except for
the purchase or improvement of property, shall be made by the Treasurer with­
out further action of the Board.

Office and miscellaneous expenses shall be audited by a Corresponding Secre­
tary, and paid on his order on the face of the original bills; the accounts of
outgoing and returning missionaries shall also be audited by a Corresponding
Secretary before final settlement of the same. Aside from the above provision
no person shall be allowed to make drafts on the Treasury, except as specifically
authorized by the Board or the Executive Committee.

Real estate may be purchased for the Board, and improvements made on
real estate by the erection of buildings or otherwise, only by direction of the
Board or its Committee on Finance, and by persons specifically authorized and
appointed to make such purchases or improvements.

Where the Board makes a special appropriation for the purchase or improve­
ment of real estate in any foreign mission, the Board or its Committee on
Finance shall determine the time and manner of payment, and designate the
person by whom such appropriation shall be expended, before payment shall
be made.
The Committee on Finance shall have power to appoint a Treasurer and Finance Committee for each mission or group of missions, and the Treasurer and Finance Committee so appointed shall be responsible to the Board, through its Committee on Finance and its executive officers, for the performance of their duties.

Appropriations and balances of total appropriations of any mission unexpended at the close of the calendar year, whether in the hands of the Treasurer of the mission, or of the Board or any of their agents, shall lapse into the treasury and may not be thereafter used for the purpose for which they were appropriated, except to discharge preexisting obligations under these appropriations, without special authorization of the Board or its Executive Committee.

VI

AMENDMENTS OF BY-LAWS

The Board of Foreign Missions, or its Executive Committee, shall not make, alter, or amend any By-Law, except at a regular meeting thereof, nor at the same meeting at which such By-Law, alteration, or amendment may be proposed.
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