

ANNUAL REPORT

OF THE

Board of Foreign Missions

Of the Methodist Episcopal Church

FOR THE YEAR 1918

BEING THE ONE HUNDREDTH RE-
PORT FROM THE FOUNDING OF
THE MISSIONARY SOCIETY OF THE
METHODIST EPISCOPAL CHURCH

BOARD OF FOREIGN MISSIONS OF THE
METHODIST EPISCOPAL CHURCH

150 FIFTH AVENUE, NEW YORK

CABLE ADDRESS: MISSIONS, NEW YORK

CONTENTS

	PAGE
APPROPRIATIONS FOR 1919.....	480
APPROPRIATIONS FOR THE YEARS 1910-1919.....	532
BY-LAWS.....	551
CHARTER OF THE BOARD OF FOREIGN MISSIONS.....	544
CONSTITUTION.....	548
FINANCES OF THE BOARD OF FOREIGN MISSIONS, 1907-1918.....	536
FINANCES OF THE MISSIONARY SOCIETY, 1819-1906.....	534
 FOREIGN MISSIONS REPORTS:	
AFRICA.....	408
ASIA.....	18
AUSTRIA-HUNGARY.....	385, 392
➤ BENGAL.....	102
BOLIVIA.....	353
➤ BOMBAY.....	107
BULGARIA.....	384, 399
BURMA.....	142
CENTRAL AMERICA.....	322
CENTRAL CHINA.....	235
CENTRAL PROVINCES.....	121
CHILE.....	341
CHINA.....	183
CONGO.....	435
DENMARK.....	392
EASTERN SOUTH AMERICA.....	330
EUROPE.....	370, 371
FINLAND.....	393
FOOCHOW.....	210
FRANCE.....	398
GERMANY.....	387
HINGHWA.....	222
➤ INDIA.....	19
INHAMBANE.....	417
ITALY.....	393
JAPAN.....	267
KIANGSI.....	243
KOREA.....	296
LATIN AMERICA.....	322
LIBERIA.....	409
MALAYSIA.....	153
MEXICO.....	322, 356
➤ NORTH AFRICA.....	370, 399
NORTH ANDES.....	351
NORTH CHINA.....	250
NORTH GERMANY.....	390
➤ NORTH INDIA.....	35
➤ NORTHWEST INDIA.....	63
NORWAY.....	393
PANAMA.....	348
PHILIPPINE ISLANDS.....	169
RHODESIA.....	427
RUSSIA.....	398
SOUTH AMERICA.....	323
SOUTH GERMANY.....	390
➤ SOUTH INDIA.....	89
SOUTHERN ASIA.....	19
SWEDEN.....	392
SWITZERLAND.....	390
WEST CENTRAL AFRICA.....	440
WEST CHINA.....	260
YENPING.....	216
 ➤ FOREIGN MISSIONS STATISTICS.....	
➤ GENERAL DATA.....	
IN MEMORIAM.....	449
MEMOIRS.....	524
MISSION TREASURERS.....	488
MISSIONARIES IN AMERICA.....	487
MISSIONARIES OF THE BOARD.....	511
MISSIONARIES OF THE W. F. M. S.....	511 (Alphabetical) 492; (by Conferences) 503
MISSIONARIES ON DETACHED SERVICE IN AMERICA.....	515
OFFICERS W. F. M. S.....	512
OFFICERS AND MANAGERS, BOARD OF FOREIGN MISSIONS.....	531
PATRONS, HONORARY LIFE MANAGERS, AND LIFE MEMBERS.....	3
RECRUITS OF THE BOARD.....	538
RETIRED MISSIONARIES.....	525
STANDING COMMITTEES OF THE BOARD.....	512
STATISTICAL TABLES.....	8
SUMMARY OF STATISTICS.....	350
SUMMARY OF FOREIGN MISSIONS STATISTICS.....	537
TREASURER'S REPORT.....	464
W. F. M. S. APPROPRIATIONS, 1919.....	466
	484

Box
M56
100

OFFICERS

LUTHER B. WILSON.....	<i>President</i>
FRANK A. HORNE.....	<i>Vice-President</i>
S. EARL TAYLOR.....	<i>Corresponding Secretary</i>
FRANK MASON NORTH.....	<i>Corresponding Secretary</i>
GEORGE M. FOWLES.....	<i>Treasurer</i>
GEORGE F. SUTHERLAND.....	<i>Assistant Treasurer</i>
FRANK MASON NORTH.....	<i>Recording Secretary</i>
GEO. HEBER JONES*.....	<i>Staff Secretary</i>
T. S. DONOHUGH.....	<i>Staff Secretary</i>
HARRY FARMER.....	<i>Staff Secretary</i>
BRENTON T. BADLEY.....	<i>Staff Secretary</i>
JAMES M. TAYLOR.....	<i>Secretary for Missionary Evangelism</i>
F. H. SHEETS.....	<i>Assistant Secretary (Honorary)</i>
J. C. SHERRILL.....	<i>Field Work in the South</i>
S. EARL TAYLOR.....	<i>Director of World Outlook</i>
WILLARD PRICE.....	<i>Editor of World Outlook</i>

Board of Managers

BISHOPS

JOHN H. VINCENT.....	5700 Washington Ave., Chicago, Ill.
EARL CRANSTON.....	The Ontario, Washington, D. C.
JOHN W. HAMILTON.....	American University, Washington, D. C.
JOSEPH F. BERRY.....	1701 Arch St., Philadelphia, Pa.
WILLIAM F. McDOWELL.....	1509 16th St., N. W., Washington, D. C.
JAMES W. BASHFORD*.....	Methodist Episcopal Mission, Peking, China
WILLIAM BURT.....	455 Franklin St., Buffalo, N. Y.
LUTHER B. WILSON.....	150 Fifth Ave., New York City
THOMAS B. NEELY.....	4513 Chester Ave., Philadelphia, Pa.
WILLIAM F. ANDERSON.....	420 Plum St., Cincinnati, O.
JOHN L. NUELSEN.....	Zurich, Switzerland
WILLIAM A. QUALE.....	12 S. Kings Highway, Saint Louis, Mo.
WILSON S. LEWIS.....	10 Woosung Road, Shanghai, China
EDWIN H. HUGHES.....	235 Summer St., Malden, Mass.
FRANK M. BRISTOL.....	Chattanooga, Tenn.
HOMER C. STUNTZ.....	320 City Nat. Bank Bldg., Omaha, Neb.
THEODORE S. HENDERSON.....	448 6th St., Detroit, Mich.
WILLIAM O. SHEPARD.....	Wichita, Kan.
FRANCIS J. McCONNELL.....	964 Logan St., Denver, Colo.
FREDERICK D. LEETE.....	9 W. 11th St., Atlanta, Ga.
RICHARD J. COOKE.....	Helena, Mont.
WILBUR P. THIRKIELD.....	Hotel De Soto, New Orleans, La.
HERBERT WELCH.....	Seoul, Korea
THOMAS NICHOLSON.....	58 E. Washington St., Chicago, Ill.
ADNA W. LEONARD.....	3 City Hall Ave., San Francisco, Cal.
MATTHEW S. HUGHES.....	406 E. 24th St., Portland, Ore.
WILLIAM F. OLDHAM, 718 Calle Corrientes, Buenos Aires, Argentina, S. America	
CHARLES B. MITCHELL.....	157 N. Lexington, Boulevard, Saint Paul, Minn.

MISSIONARY BISHOPS

JAMES M. THOBURN.....	Meadville, Pa.
JOSEPH C. HARTZELL.....	Blue Ash, O.
FRANK W. WARNE.....	Lucknow, India
ISAIAH B. SCOTT.....	125 Fourteenth Avenue, North, Nashville, Tenn.
JOHN E. ROBINSON.....	Bangalore, India
MERRIMAN C. HARRIS.....	Tokyo, Japan
JOHN W. ROBINSON.....	Bombay, India
ALEXANDER P. CAMPHOR.....	Monrovia, Liberia
EBEN S. JOHNSON.....	Umtali, Rhodesia, South Africa

* Deceased.

MINISTERS

J. C. BAKER.....	Urbana, Ill.
FRED E. BAUCHOP.....	1628 Madison St., Madison, Wis.
GEORGE H. BICKLEY.....	5323 Rising Sun Ave., Philadelphia, Pa.
DILLON BRONSON.....	Wesleyan Bldg., Boston, Mass.
A. J. COULTAS.....	111 Fifth Ave., New York City
N. R. CLAY.....	Clarksdale, Miss.
E. A. DENT.....	504 Whitney Ave., New Haven, Conn.
D. G. DOWNEY.....	150 Fifth Ave., New York City
GEORGE P. ECKMAN.....	Scranton, Pa.
FRED B. FISHER.....	111 Fifth Ave., New York City
J. D. GILLILAN.....	1819 N. Fifteenth St., Boise, Ida.
JOHN F. GOUCHER.....	2313 Saint Paul St., Baltimore, Md.
W. I. HAVEN.....	Bible House, Astor Place, New York City
STEPHEN J. HERBEN.....	Westfield, N. J.
F. T. KEENEY.....	719 Euclid Ave., Syracuse, N. Y.
W. V. KELLEY.....	150 Fifth Ave., New York City
J. H. KLAUS.....	104 Maple Ave., Charles City, Ia.
TITUS LOWE.....	Omaha, Neb.
WALLACE MACMULLEN.....	329 W. 76th St., New York City
D. A. MCBURNEY.....	2112 Saint Aubins St., Sioux City, Ia.
T. E. NEWLAND.....	219 N. Glen Oak Ave., Peoria, Ill.
E. S. NINDE.....	257 High St., Germantown, Philadelphia, Pa.
W. H. PHELPS.....	423 W. Michigan Ave., Lansing, Mich.
WILLIAM D. REED.....	Fairmount, W. Va.
E. G. RICHARDSON.....	92 Gates Ave., Brooklyn, N. Y.
S. B. SALMON.....	213 Scott St., Warren, O.
H. L. SMITH.....	99 King Ave., Detroit, Mich.
MERLE N. SMITH.....	34 N. Madison Ave., Pasadena, Cal.
L. C. SPARKS.....	Newark, O.
A. B. STORMS.....	Baldwin-Wallace College, Berea, O.
E. S. TIPPLE.....	Madison, N. J.
R. B. URMY.....	290 Mt. Prospect Ave., Newark, N. J.

LAYMEN

F. L. BROWN.....	247 New York Ave., Brooklyn, N. Y.
GEORGE WARREN BROWN.....	Advertising Bldg., Saint Louis, Mo.
W. W. CARMAN.....	85 Hobart Ave., Summit, N. J.
E. S. COLLINS.....	Kellettville, Forest Co., Pa.
S. A. DANIELS.....	Brattleboro, Vt.
A. M. DREW.....	Fresno, Cal.
W. J. ELLIOTT.....	1701 Arch St., Philadelphia, Pa.
C. H. FAHS.....	25 Madison Ave., New York City
C. M. FULLER.....	18 Valencia St., Saint Augustine, Fla.
JAMES N. GAMBLE.....	Union Trust Bldg., Cincinnati, O.
CHARLES GIBSON.....	649 Broadway, Albany, N. Y.
ELIJAH W. HALFORD.....	136 Park Avenue, Leonia, N. J.
GEORGE G. HODGMAN.....	Tuckahoe, N. Y.
F. A. HORNE.....	161 Chambers St., New York City
WILLIAM T. JENNINGS.....	Sterling, Ill.
J. R. JOY.....	150 Fifth Ave., New York City
E. M. MCBRIER.....	2440 Woolworth Bldg., New York City
WILLIS T. MCCONNELL.....	Wessington Springs, S. D.
O. G. MARKHAM.....	Baldwin, Kan.
J. M. MITCHELL.....	Mount Carmel, Ill.
WATSON MOORE.....	42 Broadway, New York City
JOHN R. MOTT.....	347 Madison Ave., New York City
A. P. NELSON.....	Grantsburg, Wis.
ROBERT QUAYLE.....	233 N. Harvey Ave., Oak Park, Ill.
A. M. SCHOYER.....	Penn Station, Pittsburgh, Pa.

S. R. SMITH.....	Bank of Long Island Jamaica, N. Y.
W. J. STITT.....	315 Fourth Ave., New York City
JOHN T. STONE.....	Maryland Casualty Company, Baltimore, Md.
W. H. VAN BENSCHOTEN.....	43 Exchange Place, New York City
R. H. WEBBER.....	Care of J. L. Hudson Co., Detroit, Mich.
C. E. WELCH.....	Westfield, New York

Honorary Managers

SUMMERFIELD BALDWIN.....	1006 N. Charles St., Baltimore, Md.
C. R. BARNES.....	518 Hudson St., Hoboken, N. J.
J. M. BUCKLEY.....	Morristown, N. J.
H. A. BUTTZ.....	Madison, N. J.
HANFORD CRAWFORD.....	722 Chestnut St., Saint Louis, Mo.
B. C. CONNER.....	Dickinson Seminary, Williamsport, Pa.
J. B. FAULKS.....	Chatham, N. J.
W. H. FALCONER.....	100 Fourth Ave., New York City
J. L. HURLBUT.....	93 Quitman St., Newark, N. J.
JAMES A. HUSTON.....	Granville, O.
GEORGE P. MAINS.....	319 N. Front St., Harrisburg, Pa.
ALBERT J. NAST.....	816 Mann Place, Avondale, Cincinnati, O.
LEMUEL SKIDMORE.....	18 Fernwood Road, Summit, N. J.
G. W. F. SWARTZELL.....	727 15th St., N. W., Washington, D. C.
A. H. TUTTLE.....	117 William St., East Orange, N. J.
P. M. WATTERS.....	South Atlanta, Ga.

Committee of Counsel

JOHN E. ADAMS.....	Springdale, Conn.
H. H. BEATTYS.....	New Rochelle, N. Y.
L. J. BIRNEY.....	72 Mount Vernon Street, Boston, Mass.
W. H. BROOKS.....	237 West 53rd Street, New York City
H. K. CARROLL.....	145 Westervelt Ave., Plainfield, N. J.
J. W. CASSELL.....	112 W. 120th Street, New York City
JOHN M. CORNELL.....	560 West 26th St., New York City
CHARLES L. GOODELL.....	550 West End Ave., New York City
JOHN GRIBBEL.....	1513 Race Street, Philadelphia, Pa.
H. H. HECK.....	713 Garden Street, Hoboken, N. J.
JOHN KRANTZ.....	150 Fifth Ave., New York City
J. W. LANGDALE.....	1294 Dean Street, Brooklyn, N. Y.
W. A. LEONARD.....	2107 Seventh Ave., New York City
ALLAN MACROSSIE.....	37 Madison Ave., New York City
J. W. MARSHALL.....	93 Webb Ave., Ocean Grove, N. J.
R. H. MONTGOMERY.....	55 Liberty Street, New York City
W. H. MORGAN.....	2190 Seventh Ave., New York City
L. C. MURDOCK.....	111 Fifth Ave., New York City
GEORGE C. PECK.....	2212 Saint Paul St., Baltimore, Md.
W. T. RICH.....	20 Sargent St., Newton, Mass.
J. A. RICHARDS.....	9 East 40th St., New York City
JOHN ROBERTS.....	19 East 26th Street, New York City
A. B. SANFORD.....	71 Green Street, Huntington, L. I.
CHARLES R. SAUL.....	149 Columbus Ave., New York City
E. D. SOPER.....	Madison, N. J.
J. SUMNER STONE.....	155 Pelham Road, New Rochelle, N. Y.
T. R. THOBURN.....	Montclair, N. J.
GEO. S. WARD.....	So. Boulevard and East 143rd St., New York City
R. E. WILSON.....	Ossining, N. Y.

I. STANDING COMMITTEES OF THE BOARD

These Committees serve during the interval between the annual meetings of the Board and are charged with responsibility in the conduct of its affairs. The President of the Board is a member *ex-officio*, and the Corresponding Secretaries are advisory members of all Committees of the Board.

Executive Committee

Bishops J. F. Berry and E. H. Hughes; Frank A. Horne, W. V. Kelley, E. S. Tipple, W. I. Haven, C. H. Fahs, E. G. Richardson, R. B. Urmy, Stephen J. Herben, E. S. Ninde, F. T. Keeney, D. G. Downey, W. W. Carman, John F. Goucher, C. E. Welch, John T. Stone, Charles Gibson, E. M. McBrier, F. L. Brown, Wallace MacMullen, J. R. Joy, George P. Eckman, G. H. Bickley, E. W. Halford, G. B. Hodgman, W. J. Stitt, S. R. Smith, and W. H. Van Benschoten.

Administrative Committee

W. V. Kelley, F. L. Brown, E. A. Dent, W. J. Stitt, E. W. Halford, W. W. Carman, J. R. Joy, E. S. Tipple, W. H. Van Benschoten, and E. G. Richardson.

Committee on Candidates

W. V. Kelley, D. G. Downey, A. J. Coultas, Wallace MacMullen, F. L. Brown, F. B. Fisher, E. S. Tipple, C. H. Fahs, E. W. Halford, J. R. Joy, and E. S. Ninde.

Committee on Finance

F. L. Brown, Frank A. Horne, G. B. Hodgman, W. J. Stitt, E. W. Halford, A. J. Coultas, R. B. Urmy, E. G. Richardson, S. R. Smith, and D. G. Downey.

Committee on Education in Foreign Fields

John F. Goucher, J. R. Joy, W. I. Haven, J. R. Mott, George P. Eckman, W. W. Carman, and Frank Mason North.

COMMISSION ON METHODIST WORK IN EUROPE

(Under Authorization of the General Conference)

Bishops L. B. Wilson and W. O. Shepard; J. R. Joy, A. J. Nast, John R. Mott, Hanford Crawford, Charles M. Stuart, Henry Wade Rogers, L. H. President of the Board is a member *ex-officio*, and the Corresponding Secretaries Murlin, W. R. Wedderspoon, F. M. North, S. Earl Taylor; W. I. Haven, E. W. Halford; *ex-officio*, Bishops W. F. Anderson, John L. Nuelsen; B. M. Tipple and Bishop T. S. Henderson, Advisory Members.

II. SPECIAL COMMITTEES AND COMMISSIONS OF THE BOARD

Centenary Commission

John T. Stone, R. B. Urmy, Fred B. Fisher, J. R. Joy, Geo. P. Eckman, E. S. Tipple, Geo. M. Fowles, Frank Mason North, S. Earl Taylor, Bishop Luther B. Wilson, John R. Mott, W. B. Millar, Frank A. Horne, A. W. Harris, John F. Goucher, F. L. Brown, W. E. Doughty, H. Lester Smith, L. O. Hartman and A. P. Nelson.

Joint Commission on Literature in Foreign Fields

Bishop Luther B. Wilson, S. Earl Taylor, Frank Mason North, J. R. Joy, D. G. Downey, Frank L. Brown, E. G. Richardson, and C. H. Fahs.

Commission on India Mass Movement

Bishops Luther B. Wilson, William Burt, Thomas Nicholson, and Homer C. Stuntz.

Fred B. Fisher, E. G. Richardson, E. S. Ninde, Frank A. Horné, C. E. Welch, George Warren Brown.

Committee on Consultation with the Woman's Foreign Missionary Society

Bishop L. B. Wilson, S. Earl Taylor, Frank Mason North, G. H. Bickley, and John T. Stone.

Representatives on Inter-Board Conference

Frank Mason North, S. Earl Taylor.

Committee on Annual Report

Wallace MacMullen, D. G. Downey, C. H. Fahs.

Committee on Revision of Manual

R. B. Urmy, D. G. Downey, W. I. Haven, F. L. Brown, J. R. Joy, S. Earl Taylor, Frank Mason North, and Geo. M. Fowles.

Committee on Work in Canton Province, China

Frank Mason North, Bishop W. S. Lewis, Bishop A. W. Leonard and Bishop Frank W. Warne.

III. COMMITTEES OF THE ANNUAL MEETING OF THE BOARD

Committee on Nominations and Procedure

Bishops W. F. Anderson and W. O. Shepard; E. G. Richardson, Merle N. Smith, J. R. Joy, W. J. Elliott, and George M. Fowles.

Committee on Appropriations to the Fields

Bishops J. F. Berry and Wm. F. McDowell; F. T. Keeney, Titus Lowe, W. W. Carman, W. T. Jennings, and Geo. M. Fowles.

Committee on Treasurer's Report

Bishops F. D. Lecte and W. P. Thirkield; E. A. Dent, A. B. Storms, F. L. Brown, C. M. Fuller, and A. M. Drew.

Committee on Address to the Church

Bishops F. J. McConnell and A. W. Leonard; R. B. Urmy, H. Lester Smith, S. A. Daniels, C. E. Welch, and S. Earl Taylor.

Committee on Resolutions

Bishops F. M. Bristol and R. J. Cooke; W. H. Phelps, L. C. Sparks, W. O. Gantz, and A. P. Nelson.

Committee on Memoirs

Bishops W. A. Quayle and A. P. Camphor; D. G. Downey, N. R. Clay, E. W. Halford, and E. M. McBrier.

Committee on Centenary

Bishops T. S. Henderson and Thomas Nicholson; J. C. Baker, Dillon Bronson, E. W. Halford, W. J. Stitt, and S. Earl Taylor.

Committee on Program and Arrangements for the Annual Meeting in 1919

Bishops Luther B. Wilson and C. B. Mitchell; Wm. V. Kelley, D. G. Downey, Frank L. Brown, S. Earl Taylor, and Frank Mason North.

**A REPORT OF PROGRESS SUBMITTED TO THE BOARD
OF FOREIGN MISSIONS AND THE BOARD OF
HOME MISSIONS BY THE JOINT
CENTENARY COMMITTEE**

NOTE: The following statement, presented to the Board of Managers at its Annual Meeting, touches so vitally the interests which are represented in the current movements of the year that it will be here given the place of the usual report of the Corresponding Secretaries. Into the work of the Joint Centenary Committee have been interwoven the hopes and activities of this Board, and few of the officers and staff or of the missionaries at home and on the field have been without some very important relation to the Joint Committee's service to the Boards and to the Church.

FRANK MASON NORTH,
For the Corresponding Secretaries.

We are now in the midst of the gigantic piece of work ordered by action of the Boards a year ago. It is manifestly impossible at this period to submit anything other than a report of progress. We expect to be able to submit a final report to the Boards at their next annual meeting. Such a report will cover the whole question of plan of organization, method of work, achievements and cost. At this time we lay before you for your encouragement and information the following facts:

I. THE CHALLENGE OF THE CENTENARY

The challenge of the Centenary has called forth an enthusiastic response from the heart and mind of the Church. On a nationwide scale we have seen the interesting psychological phenomena of the recoil from a financial undertaking which at first seemed to be staggering; of a period of questioning as to whether or not this large sum of money is needed, and if it is needed, whether or not, it should be raised in the time of war; of the coming together of larger and smaller groups of earnest Methodist people to study more closely into this question; and of a unanimous and enthusiastic vote of confidence when the matter has been fully understood. At the present time the Church as a whole represents all phases of this evolution. The part of the Church which has been most closely in touch with the Centenary meetings is increasingly enthusiastic and is coming more and more to feel that this great program is the will of God for our Church at this time. The portion of the Church which has received second-hand information is, on the whole, inclining to a full acceptance of the program. The portion of the Church which thus far has been largely unreached, through preoccupation or through failure of the Centenary forces to cover the whole field thoroughly, is as yet in the first or second stage of the development to which we have alluded.

With these facts in mind we think it fair to say that, as a whole,

the Methodist Episcopal Church and the Methodist Episcopal Church, South, are rising to the challenge of the Centenary even as our nation rose to the world struggle in the name of democracy.

II. THE WORK OF ORGANIZATION

The work of organization has gone forward rapidly during the past six months. The national headquarters at No. 111 Fifth Avenue, New York, is now in full and effective operation, and Board members should, if possible, spend a day in going through the Centenary offices. A day thus spent will reveal something of the magnitude of the problem involved in trying to reach the membership of the Methodist Episcopal Church on a nation-wide scale. So vast, and so complex is the program that it has been necessary to departmentalize, and an attempt to outline the work of the several departments would unnecessarily encumber this report. For your information at this point we place in your hands Centenary literature, and within about two weeks we will be able to mail you a copy of the Centenary Handbook which outlines the whole program of work for the Centenary as a whole and for each of the departments in particular.

The Area Organizations are rapidly coming to completion. In all but one or two cases the area Councils have been fully organized; strong laymen have been chosen as chairmen of these organizations; very strong pastors or district superintendents have been chosen as executive secretaries; and in each area an area team is being created, this team to consist of three or four men who will specialize upon stewardship, general finance, the presentation of the surveys, and the promotion of the organization and work of the Minute Men, the Life Service Department, the war emergency and reconstruction work, and the prayer and evangelistic features of the program.

In some cases Conference organizations are coming forward rapidly, and in the very notable case of the Central New York Conference an intensive financial campaign has been organized and will be completed early in December. In this Conference the financial campaign was preceded by a thoroughgoing Christian stewardship campaign, and the educational and prayer features have been thoroughly worked out. The district campaigns are now well under way.

The Columbus meeting of the district superintendents was providentially timed. The district superintendents became thoroughly informed as to the plans and went back to their work with an inspiring enthusiasm. The local churches are rapidly organizing their forces along the line of the unit system, and January 5-12 has been named as

Mobilization Week, when it is hoped the local churches will complete their organization.

III. REACTIONS IN OTHER CONTINENTS

It is impossible at this time to tell what the results of the Centenary movement will be in other lands. But two very notable illustrations of the financial possibilities have been reported. The First Methodist Episcopal Church of Buenos Aires is not stronger in membership or in financial strength than thousands of churches in this country. Under the standards of the past they would have been doing well to have raised a thousand dollars or so for missionary work. But under the quickening influences of the time they proposed to raise \$20,000 for definite missionary objects in South America. Under the inspiration of the Centenary movement, this goal was increased to \$200,000 in Argentine currency; and Dr. McLaughlin, the pastor, reports that \$160,000 was raised at the first attempt. This was increased later to \$200,000 and a cablegram has been received that one man has given \$20,000 additional. If American churches of similar ability were to do a similar work, the Centenary goal of \$80,000,000 would be greatly over-subscribed.

From Singapore about two years ago a photograph was sent to the Board of Foreign Missions showing a Chinese signing a check for \$50,000 for our work in the Malay Peninsula. Later, another photograph was sent showing another Chinese drawing a check for \$100,000. Now comes the astonishing report that the wealthy Chinese of Singapore, as their part of the Centenary offering, have already contributed \$550,000, cash subscriptions, and have given property worth more than a million dollars.

IV. THE GOAL

It is interesting to note that the goal of \$80,000,000 which seemed for a time to be the outstanding feature of the Centenary movement, is now being considered as somewhat incidental. It is now clearly seen that the great objectives of the Centenary are spiritual and not financial; that the great outcome of the Centenary will be a revived Church, a Church placed on higher levels for the next one hundred years. The significance of the program for intercession is now better understood. Men are beginning to see what it will mean for a great Church to enter the school of prayer, and to learn its deeper lessons, so that in reality we may have an interceding Church.

The stewardship program has been launched at a time when both standards of living and the cost of living are going up and when Christian people everywhere are troubled to know how they can meet the

higher costs and at the same time be faithful to the Church and its work. The leaders are coming to understand that this is a time of times when Christian men should keep books, and when a definite portion should be set aside for the work of the Lord, and when the Church should discountenance any tendency to provide for the expenses of the Kingdom of God out of the loose change left in the pocket after the other bills have been paid. By all financial computations which it is possible to make, it is evident that the Church has been robbing God; and there are some who are looking forward with new joy to the day when through the windows of heaven will be poured out a spiritual Pentecost upon a Church which has been brought to a right relation with God in the use of its wealth.

The Life Service Committee has completed a survey which reveals the fact that during the next five years nearly 10,000 ministers will be needed by our Church; nearly 2,500 home and foreign missionaries will be needed; 1,500 other workers will be called for in specialized lines, and this at a time when our theological seminaries are turning out less than 250 men a year. The Life Service Department is laying definite plans for the enlistment and for the training of the leadership needed to make the Centenary program effective; and is especially concerned that, at the end of this war, we may avoid the mistakes in providing for a trained leadership which were made at the close of the Civil War.

War reconstruction is now upon us, and the greatest battles of the war have still to be fought in Russia, in China, in Mexico, and in other lands where, in spite of a full opportunity for self-determination, civil war still prevails. The reconstruction work to be done by the Church in Europe and in America looms up as one of the great problems of the time, which will put the Church to the severest test known in a thousand years. The Centenary movement has created a special department, with which has been consolidated the work of the Methodist War Work Council, so that some of the best leadership of the Church will be giving unceasing time and thought and prayer to devising ways and means by which Methodism may do its full part in this critical hour. The enthusiastic acceptance by the Central New York Conference, and the Buffalo Area, of its part of the five million war conservation allotment for the first year we think is prophetic of the feeling of the Church on this matter.

V. EVANGELISM

From the very beginning the Centenary leaders have believed that one of the great outcomes of the Centenary movement would be a

world-wide revival. In the early days of plan and organization it was proposed to organize an evangelistic department. But at that time there seemed to be a danger that we might attempt to do too many things. On the other hand, it was equally apparent that the special evangelistic program of the Church had been committed by the General Conference to the Board of Home Missions and Church Extension. We have been greatly burdened lest this supremely important phase of the work should be neglected or crowded out.

After consultation with the Bishops, it has been agreed to lay out a definite time schedule for the first half of 1919, and in this schedule to make provision for a church wide evangelistic movement. Dr. Dean, Secretary of the Department of Evangelism of the Board of Home Missions and Church Extension, will have charge of the details of the plan, and a very special effort will be made to make the evangelistic note dominant in the closing days of the Centenary Movement.

VI. THE AUXILIARY FORCES

The Board of Sunday Schools and the Board of Control of the Epworth League continue to render conspicuous service in the development of the Centenary plans as they touch the life of the youth of the Church. The Board of Education has cheerfully consented to allow Dr. Ream to become the executive secretary of the life work department: has set aside Dr. Hancher, H. P. Dudley and J. P. Jenkins, in order that they may serve with Dr. Fowles at the head of the Finance Department. The Commission on Finance has loaned to the work of the Centenary the services of Dr. John Lowe Fort, who has been most effective, particularly in developing local organization and cooperation in the plans of the Centenary. The Freedmen's Aid Society has set aside Dr. Penn for special work among the colored people; and the Board of Conference Claimants has offered to us office space and the help of its staff during the intensive period. The Book Committee, on the recommendation of the Agents, have consented to an arrangement whereby Dr. Downey may give half of his time for the next six months as Educational Director of the Centenary Movement.

The Joint Centenary Committee has recommended to the area organizations that the apportionment for the other benevolences be raised in full at the time when the Centenary funds are secured, and the Central New York Conference has already incorporated in its budget the apportioned benevolences, as well as an item of \$93,000 for war emergency and reconstruction.

VII. THE CENTENARY CELEBRATION

It is proposed to observe the Centenary occasion in an official way by a great celebration at Columbus, Ohio, which is now fixed for June 27 to July 6, 1919. In one of our Church papers a suggestion has recently been made that this celebration be deferred until the spring of 1920, in order that it may be held in conjunction with the General Conference.

It does not yet appear to the Joint Committee that the change proposed would be wise, if for no other reason than this: That the Centenary period comes in 1919 and not in 1920, and very much of point and inspiration would be lost by a year's postponement. Not only so, but it seems doubtful to any that a celebration held either immediately before or during or after a General Conference would be profitable. If held before it would be open to the objection that unfortunately attaches to any central meeting just prior to a General Conference. If held during the General Conference it would be divisive and distracting, and in any event, Columbus, the city which has been proposed, would not be able to handle both gatherings effectively. If held after the General Conference, it would mean that delegates must remain for a period after adjournment, and those who have been at a General Conference around the 25th of the month will understand how difficult such an arrangement would be.

The Joint Commission, representing the Methodist Episcopal Church and the Methodist Episcopal Church, South, have recently given full consideration to the whole question, and their vote was in favor of going forward with the plans as previously announced, unless something unforeseen in the nature of a war emergency should arise.

It is therefore probable that in the spring of 1919, the two churches will assemble in solemn convocation, to give thanks unto God for a work which began when the two churches were united, and for a work which now in all the mission fields of the world is binding the two churches closer and closer together.

VIII. CONSERVATION

The chief work of the Centenary movement will not be accomplished during the next twelve months. It will be disastrous to the very future of our denominational life if, having been summoned to a great task, we should in a burst of temporary enthusiasm pour money into the treasuries of the boards, thus allowing for a great expansion of the work of these boards, and then settle back in the old ways. The Centenary movement must mark the beginning of a new era in the

life of the Church. The achievements of the Centenary, of whatever character, must be points of departure on the upward road of the next hundred years.

It is the purpose of those in charge of the Joint Centenary Movement to compress the period of Centenary activities within the briefest possible space of time consistent with efficient and thorough-going work. As soon as the active work of the Joint Centenary Committee is accomplished, it is proposed to present to the Home and Foreign Boards a plan for this enlargement of Missionary activities, and at the earliest possible date, to ask for a discharge of the Joint Centenary Committee, in order that the Boards may be free to take such steps as will be needed to place the work upon a permanent basis. Although the time has not yet come for outlining, much less announcing such a program, it is perfectly clear that the old administrative agencies must be greatly strengthened if they are to administer the work which the Centenary will make possible. And we respectfully suggest that during the coming year the Boards and their committees give most prayerful consideration to the whole question of administration and conservation.

IX. THE COST

From January 1st to May 1, 1918, the cost of the Joint Centenary movement was \$50,000 a month; from May 1 to November 1, \$100,000 a month. During the intensive period between November 1 and July 1 the expense will be at least \$200,000 a month.

The unknown factor at the present time is the cost of the area organizations, and the work of reaching down into the local churches. We are glad to report that at these points conservative policies are prevailing. It was thought by some that each Annual Conference ought to be organized with an executive secretary in charge of the work; while there would have been many advantages in this plan, it was agreed that the cost of Conference secretaryships and Conference officers would be prohibitive. It was proposed to pay the expenses of the pastors to certain great Centenary central meetings, so that they might receive the inspiration that came to the District Superintendents at the Columbus meeting; and, while it was generally recognized in committees where this matter was discussed that such a course would doubtless make the Centenary task much easier, it was agreed that the sum of money involved would be too large, and therefore an adverse decision was reached. It has been proposed that all of the Centenary literature and all of the lantern slides used during the Centenary period should be furnished free of cost; but, here again, the same conservative

counsels have prevailed and nominal charges are made wherever possible.

It is impossible to say at this time what per cent of the total amount raised will be required for campaign expenses. The Committee on Findings of the District Superintendents at Columbus had before them a proposal to recommend that 10 per cent of the total amount be expended in putting the campaign over. This did not seem to them to be excessive. The Joint Centenary Committee has from the beginning earnestly hoped that the expenses could be kept down to something like 2½ per cent, which seems to be the minimum amount required for local financial campaigns. Leaders of other financial campaigns have expressed the conviction that in normal times it would have been possible to carry the campaign through on 2½ per cent; but with the enormous increase in the cost of travel, in the cost of literature and all forms of printed matter, in the cost of help, etc., it will be impossible to keep within that sum. In any event, we are proceeding upon the theory that it will be the height of wisdom to spend five millions if necessary to put an eighty million dollar campaign through, and at the same time to put the Church on higher levels; and that, on the other hand, it would be a great mistake to spend half a million dollars in an effort to exercise such rigid economy that the whole campaign would be in danger of failure.

If the plan involved simply the raising of eighty millions of dollars, it is entirely probable that, in view of the present state of the Church, a million dollars could be saved by just organizing the forces to put through a financial drive which would leave nothing behind. But in a plan which seeks to lay broad and deep foundations and to reach the last church, the last member of Methodism, and to leave behind such spirit and life as will keep the fires burning with increasing brightness, it is necessary to perfect a larger organization, to produce a larger output of educational literature, and to have a much larger and more diversified executive staff. However, with faith in God and in the Church, the Joint Committee is going forward and is doing those things which seem to be necessary; is carefully excluding those things which seem to be non-essential; and is making an honest effort to keep the expenses down to the least possible basis consistent with efficiency.

X. THE SOURCE

We are solemnized almost daily and hourly by the fact that there comes to the Joint Centenary offices an increasing volume of evidence that God is leading this movement. At a time when there has

been most serious shortage of man power, the men needed to direct the campaign have been brought to us in most unexpected and providential ways. In many instances those who have been needed for leadership, but were opposed or lukewarm, have confessed that in the quiet watches of the night or in the hour of special prayer, a vision has come to them and a call from God to Centenary service. At times reports have come in concerning meetings characterized by pentecostal power; and in all of the recent meetings, the dominant note of both ministerial and lay workers has been that this movement is of God.

Projected at a time when the nation was gathering up all its strength for war; organized at a time when men naturally questioned the wisdom of any movement which would seem to divert attention from the winning of the war; it now appears upon the scene with its forces in the field, with its surveys and plans all completed; with the only great reconstruction program for home and foreign missions that has yet appeared, and at the very moment when the world commissioners are gathering around the peace tables. It would have been a solemnizing thing if such a conjunction of events had occurred where men alone had planned it; but in the very nature of the case, no man planned the Centenary movement. As Bishop McDowell has said: "If our missionary leaders an hundred years ago could have looked down through the century and could have said to themselves, 'If we launch the work now the Centenary celebration will occur in the midst of a world war,' they might have been tempted to defer the organization of the Missionary Society for a year or two in order that the celebration might have been conceived and developed in times of peace."

But when John Stewart went out among the Indians, and when there he found another man had been sent of God to act as his interpreter, men were not thinking of centennial celebrations. They were simply going out, like Abraham, not knowing whither they went. And now, in God's own time, we come to the end of the hundred years at such a crisis of opportunity as the world has never seen.

May the God of all wisdom and grace, who has led us up to this hour, now divinely endow the leadership of the Church with such wisdom and humility and courage as that we may walk forward into the new century, consecrated to our tasks and obedient to the heavenly vision.

D. D. FORSYTH, *Chairman.*

S. EARL TAYLOR, *Executive Secretary.*

SOUTHERN ASIA SECTION
INCLUDING
INDIA, BURMA, MALAYSIA,
PHILIPPINE ISLANDS

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 the Malaysia Annual Conference, including work on the Malay Peninsula, and the Netherlands Indies Mission Conference, including the work in the islands of Java, Sumatra, and Borneo. 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 seven Conferences, the Foochow, Hinghwa, Central, North, and West China, Yengping, 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.



SOUTHERN ASIA

BISHOP F. W. WARNE

"Looking forward a few years, at most a decade or two, we may anticipate an economic, commercial, and intellectual India not bounded by the vast triangle of the Himalayas on the north and the Indian Ocean and Bay of Bengal on either side down to Adam's Bridge, but consisting of a vast agglomeration of states, principalities and countries in Asia extending from Aden to Mesopotamia, from the two shores of the Gulf of India proper, from India across Burma and including the Malay Peninsula; and then from Ceylon to the States of Bokhara, and from Tibet to Singapore. The aggregation might well be called the 'South Asiatic Federation,' of which India would be the pivot and center. Thus the Indian problem, taken in its widest connotations, directly affects nearly 400,000,000 human beings." The Aga Khan. (Moslem leader in Western India.)

India's People

The millions of India have an overwhelming consciousness of the Divine. Our joy as missionaries is to recognize all that is good in their religions and lead them into all for which their souls hunger through giving them the Christ, who captivates their hearts when they come to know him and that he is indeed "The Way, the Truth, and the Life."

India and the War

Out of her poverty India gave \$600,000,000 to war loans, besides large donations and 1,500,000 of her sons.

The sons of our Indian missionaries who saw service during the war are: Carl Waugh, P. M. Buck, Jr., John West, Eugene West, Ernest Badley, Carol Core, Theodore Lawson, Samuel Linzell, Harry Linzell, David W. Garden, George Garden, Clarence Wood, Morris Wood, William Culshaw, Hubert Ernsberger, Stephen Lampard, Lawrence Neeld, John Bare, Carl Bare, Hubert Buttrick, Harold Buttrick, Robin Robertson, Paul Hollister, Theodore Thoburn, Worthington Scott, William Jackson, Scott Roscoe, Welday Roscoe, and William Cherry. A number of these missionary boys have given their lives and to their parents we extend our sincerest sympathy, and also to a very much larger circle of bereaved homes among the laymen of our Indian Methodism.

Present Conditions—India

Thirty-eight years of the century we now celebrate in our Centenary had passed before India was selected by our church as a mission field, and then we began with only one missionary and in the midst of India's Mutiny. The original plan was to confine ourselves to one province in Northern India, but by following the pillar of cloud and fire Methodism has been planted in each presidency and province and federated state of the empire, and in practically every important city of India, Burma, Malaysia, and the Philippine Islands,

from Quetta to Manila, and has in addition had her greatest ingatherings from rural communities.

Not only in expansion but in the money raised on the field, in the number of indigenous workers and in the size of the Christian community our church ranks among the largest in India. Our presses have a great output; our educational work is abreast of the best; and our zenana, medical, and evangelistic work has attained a high degree of success. In mass movement work among the depressed classes we have been pioneers and are acknowledged to be leaders. We have self-supporting churches not only among the European and Anglo-Indian communities, but also a goodly number of purely Indian churches, and self-support throughout all our village work has been carried on to an encouraging extent.

Burma

Burma is the second country in our Southern Asia field. Its size and geographical position make it of very great importance in the chain of our Asiatic missions. It borders on India, China, Siam, and the Malay States, and has a long seacoast. Its population is not so dense as that of India and China, and many thousands of the emigrating populations from both countries pour into Burma, and their commingling in social customs, religion, labor, and business brings the missionary face to face with one of the most intensely interesting and perplexing social and religious problems on the face of the earth. The Burmese people are bright. They have the purest form of Buddhism, and have no caste system as in India. Seventy per cent. of their males can read, and their Buddhist children flock to good Christian schools. We have in Rangoon, next to Singapore, one of the greatest self-supporting schools in the missionary world. Our mission has outlined an extensive plan for educational and evangelistic work, and we are looking to the Centenary for such an increase of missionaries and other help as will mark a new era in one of the greatest mission fields of our church.

Malaysia

Malaysia includes the peninsula and an island continent with a present population about equal to that of the United States. The coming importance of this field is suggested by the fact that fertile Java, one of the smaller islands, supports a population of 37,000,000, and the other islands have an equally good soil and climate, and when they are as densely populated they will support over 400,000,000. Over-populated India and China are finding here a place in which to overflow. Borneo alone is larger than Ohio and all the States east of it. From Ceylon, India, Burma, Siam, China, Japan, Celebes, and the Philippines, and all the surrounding islands students come to our great Anglo-Chinese self-supporting school in Singapore, until the students represent forty languages. Some are returning home as Christians to these various countries and carrying the Bible and Christianity with them. The people there have given us seventy-five acres of land, on which to erect a Christian college, on an elevation overlooking one of earth's most beautiful harbors and the pathway of all ships going to or coming from Europe to Eastern Asia, and for its erection half a million dollars has been subscribed, mostly by non-Christians. One man

has given us a property that will later give this college not less than a million dollars of endowment. The call is for America to meet these people half way. Our work in Malaysia has been divided into two Conferences, and we are the only American church in all that Island world.

Philippine Islands

Just after last General Conference I proceeded to Manila en route to India laden with loving letters from Bishop Eveland to our Philippine Islands missionaries. Can you imagine my shock when entering the Manila harbor our missionary boarded the ship and handed me a cable announcing the sudden death of their beloved Bishop Eveland, and the scene when I handed them the loving messages from their translated leader?

I have in my possession Bishop Eveland's last official statement concerning conditions in the Philippine Islands, from which I will quote a few sentences. "The Methodist Episcopal Church is responsible for the evangelization of the following provinces on the Island of Luzon north of a line drawn through Manila: Rizal (partly), Bulacan, Pampanga Bataan, Zambales, Pangasinan, Nueva Ecija, Ilocos (partly), Cagayan, Isabela, Nueva Vizcaya, Abra. In both Abra and the lower Cagayan the Christian mission also has work. There are also mountain provinces into which we have not yet gone, but which could at once be entered if money and men were available. Our responsibility extends to over one and a half millions of people.

"The work needs today about all the missionary workers it will ever need. The situation in the Philippines is peculiar in this respect. The Methodist church has already occupied almost all, if not quite all, the territory she will ever occupy. I point out the immediate, absolute, imperative need for at least thirteen missionaries on the field."

Then after appealing for medical missionaries, Bishop Eveland continues: "A new line of work is opening. In every provincial capital there is a high school. To this students from all parts of the province come. They are English-speaking Filipino young men and women. Their public school experience has prepared them to give an open ear to such a message as we bring. Here is our opportunity to win for Protestantism those who will in a few years be the leaders of Filipino thought and life."

Our Property

Perhaps the success of our Indian church is least understood at home regarding the property that it owns in India. The attention of our Church has been so directed to the urgencies of our mass movements that many have not realized the fact that in addition to many small properties we have been guided into securing extensive sites, excellently located, in cities and large towns all over India. Valued on a conservative basis we have property amounting to nearly \$4,000,000. On some of these properties are good buildings, but on many new and up-to-date buildings are urgently needed.

Languages

Perhaps this is the best place to insert the names of the thirty-nine languages and dialects in which we are working. English, Bengali, Santali, Urdu,

Hindi, Bhot, Garhwali, Tibetan, Marwari, Mahrathi, Gujarati, Kathawari, Sindhi, Baluchi, Kanarese, Tamil, Telugu, Bhil, Burmese; and in Chinese work in Hakka, Foochow, Hinghwa, Cantoneſe, and Hybam; in Dyak, Javanese, Sudoneſe, Battak, and Malay; in Tagalog, Pampanga, Pangasinan, Ilocano, Ibanag, Isanay, Gaddang, Bolinao, Sambale, and Spanish.

Organization Distinctively Indian

(a) Chaudhri Movement.

Mass movements may leave the impression on home readers of a lack of organization. So far from this being true they are the outcome of most careful organization. That this may be better understood I shall begin at the foundation and try to lead the reader up through our organization. For a long time in our village low caste work, even to many of our missionaries, the people seemed so poor and illiterate that they treated them much as children, and the people responded by acting like children and called the mission "ma bap," or father and mother. Later we came to understand that even people whom the Hindus considered outcastes, had a caste organization of their own and each village community had its leaders, who in northern India were called chaudhris. We further came to realize that these unlettered chaudhris in their life-long struggle against poverty and caste oppression had developed strength, authority, leadership, and good common sense—an education received through their caste community life—and a knowledge of practical things such as may be found in strong personalities among illiterates of other lands. The village life is so organized that news goes as by magic from village to village, and when a school is opened or a sermon preached in one village twenty villages know about it over night. So the news of salvation spreads among them until the outcome is a community or mass movement. By making these caste leaders responsible for their people we have organized the village church so as to include the principles involved in the class meeting. We soon found that we had a great body of unpaid voluntary workers, and that responsibility had been transferred from the paid worker to the village leader, and through these men the movement expands and has organized local leadership. To illustrate:

I was once starting out to one of these villages in company with one of our Indian preachers, who is an enthusiast over the chaudhri movement, and while we were waiting by the roadside for the coming of an ekka (a two wheeled cart without springs), I said to the preacher, "Most of these chaudhris cannot read. Why do you get so enthusiastic over them?" He, with the true oriental power of illustration, turned to an Indian carpenter, sitting on the ground nearby making a cart wheel, and asked him, "Did you go out into the jungle and cut down the tree from which that wood came, saw it up, dry it, and carry it in here?" "No, no," said the carpenter. "Untrained men did that—I am a trained carpenter." Then the preacher turned to me and said, "That is what the chaudhris do. They go out into the jungles of Hinduism and tell the stories about Jesus and bring the people to you ready to be baptized and trained as Christians." This work of the chaudhris explains why we have thousands of people waiting to receive baptism and come into the Christian community, whom we are compelled to keep on our waiting list for lack of trained workers.

(b) *District Conferences.*

The chauthri movement gives an idea of our village organizations; the organization of our self-supporting city churches is practically the same as that of churches at home and needs no elaboration, but our District Conference has very distinctive features. We have in our Indian church a large body of paid workers who never become qualified in training and education for Annual Conference membership. Our leaders early conceived the idea that it would greatly help to have an organization which would be to this body of workers what the Annual Conference is to its members. To meet this need the District Conference idea was born in India, and from India found its way into the Discipline of our Church. But so far as this writer knows there is no other place in Methodism where the District Conference functions as it does in India. We have over forty of these District Conferences, and the largest of them have two hundred or more members, and are usually in session for about a week. Attendance and cooperation with the district superintendent in the work of these Conferences furnishes abundance of work for our Indian Bishops. We have in India the circuit system and the Indian Annual Conference members are preachers-in-charge over the circuit teachers and preachers, and they with the district superintendent form for the District Conference a cabinet which conducts its business after the manner of the Annual Conference Cabinet and gives to each worker his appointment. The appointments made by the district cabinet are read just as in Annual Conference. Further, there are preliminary courses of study and a four years' course for the exhorter and for the local preacher, and each member of a District Conference has his character passed each year, and is graded in his studies just as undergraduates of an Annual Conference. So that to over 4,000 Indian workers the District Conference takes the place of an Annual Conference.

The pensioning of this body of paid workers and making provision for the widows of men who are not Annual Conference members raises in India a very difficult question. These men have no claim upon the Conference claimants' fund, and for their pension no funds come from America. To meet this need in addition to an allotment, the Indian church observes a Passion week of self-denial and the income of this is given to the pensioning of the retired members of the District Conferences, or their widows. The sacrifices of self-denial week in our Indian church and other giving have few parallels in church history. In addition to this the North India Conference is now raising Rs. 15,000—as an endowment, the interest of which is to go to this fund.

(c) *Central Conference.*

Our Central Conference is a delegated body which meets once in four years and includes representatives from the Annual Conferences, Woman's Foreign Missionary Society, and the laymen of the Indian church. It works under the laws of the General Conference and is to the Indian church very much what the General Conference is to the whole Church, and may be in embryo an Indian General Conference.

(d) *Executive Board.*

In the constitution of the Central Conference it is provided that "An

Executive Board of the Central Conference of the Methodist Episcopal Church in Southern Asia shall be appointed." This Board is composed of the Bishops, two members from each of our nine Annual and Mission Conferences, one member from each Woman's Conference, and the treasurer and secretary. These leaders of Methodism in Southern Asia come together annually to consider the interest of publication, education, evangelism, Sunday schools, deaconess work, Epworth league, and inter-Conference finances, and other matters.

India's Mass Movements

Let us pass from our organization to its fruit. We have had five mass movements in our church in various parts of India. The first was among the Mazabi sikhs; the second among the sweepers (both in Northern India); the third among the weavers in Gujarat; the fourth was in the Nizam's Dominion in Southern India; and our last up to date—others will follow—is among the Chamars or leather workers of whom throughout India there are eleven millions. The genuineness of mass movement work is seen in the following and continuous advances. From 1857 to 1890 we slowly gathered a Christian community of 19,000. In 1898 it was 109,000. In 1905 it was 146,000, and in 1911 it was 291,000. At the end of October, 1917, we had 229,805 members and probationers, and 107,923 baptized children, making in India a Christian community of 337,728; and in our whole Southern Asia field, including Malaysia and the Philippines, 387,896. The natural increases will make by the close of 1918 a Christian community of 420,000, and if we were to count those on our waiting list calling for baptism and under our care it would make Southern Asia's Christian community in this Centenary year over half a million souls.

The Higher Castes, Mohammedans

It should be remembered that among all missious high caste converts are more numerous in districts where there are mass movements among the lower castes. We have one missionary set apart for work among high caste people; and in our higher educational institutions we constantly work among the higher castes, and everywhere have some high caste converts. In several of our centers all our converts are from the higher castes. We have about one hundred Methodist preachers from the higher castes.

We have one hundred preachers from Mohammedanism. One of our leading Indian ministers is set apart for work among Mohammedans, and we constantly come in touch with this community in our educational work. During recent years we have had converts from the very highest type of Mohammedan families of India, and more Mohammedans were baptized in the last six months before I left India than in several preceding years, and there is every promise of a steady increase in converts from Mohammedanism.

Self Support

The poverty of most of our Indian Christians is so great that many do not expect much from India in self-support. Nevertheless the leaders of Indian Methodism have always recognized that a self-respecting and self-propagating church can be developed only when according to its ability it becomes self-

supporting. To this end for self-support we take offerings on all suitable occasions. We have had the individual member canvass in use for years. We use collecting books for monthly subscriptions. In village homes we have the barakat ka bartan, a potter's vessel made in all the villages, which we call the "vessel of blessing," and many of our poor people before they cook their simple meal put a handful of grain into this vessel believing God's blessing will come to their homes. We have thank-offerings for special blessings, and self-denial week in which real self-denial is exercised. We have taught tithing as representing Christian Stewardship. At the close of 1916 the tithing situation could be summed up thus: Twelve districts reported that every worker was a tither; eight others reported that fifty per cent. or more of their workers tithed. These twenty districts represent practically half our work in India and Burma.

So far as this writer knows all our missionaries, of both societies, are tithers, and the Indian church is following their lead. The chaudhris give what they can, and in addition become voluntary workers. At the close of 1916 we had 2,173 unpaid workers.

Educational Policy

The mass movement in educational responsibility has brought upon us in an overwhelming manner the embarrassment of success. To the limit of our ability we are working at the problem through a carefully thought out educational system, beginning with the village day schools. The brightest boys and girls are taken to our boarding, middle, high schools, and on through the college. This problem is so great that when we have used all our resources of missionaries and trained teachers we have 60,000 Methodist children who have never had a chance to learn to read. The untaught children of from forty to fifty thousand new converts are added each year.

Ministerial Education

We have in language areas, so far as possible, theological schools; and for those who do not reach that grade, Bible schools. Generally we have in each district a summer school, for the purpose of annually toning up our entire ministerial force.

Interdenominational Organizations

There is a National Missionary Council in India, and Provincial Missionary Councils whose membership is made up of representatives of all Protestant missions at work in each province. The National Missionary Council is made up of elected representatives from the Provincial Councils. Both National and Provincial Councils meet annually. From the beginning our Church, through its Bishops and other elected members, has been represented and has cooperated heartily. The outstanding questions on which there is provision made for cooperation, and on which each mission may have the benefit of the experience of all other missions, are: Survey and occupation; the Indian church and Indian Christian leadership; mass movements; Christian education; Christian literature; medical missions; woman's work; train-

ing of missionaries; work among the European and Anglo-Indian community; mission comity.

In addition, the National Council provides an avenue through which the whole missionary force of India can speak authoritatively to the Government and to the general reading public on moral, educational, and political subjects; and has made provision for avoiding overlapping and for nation-wide co-operation.

The India Sunday School Union, an interdenominational organization inaugurated by our Dr. T. J. Scott, does a wonderful Sunday school work. There are in India about 110 missionary societies united in the India Sunday School Union, and over one third of the whole of the Sunday school children in India are in Methodist Sunday schools.

In the Philippine Islands the Evangelical Union has made a division of territory, thus giving each mission an allotted field, and providing for the co-operation of the missions in the use of literature, Bible training, tract distribution, and in many other ways.

A Wider Influence

It is the experience of all missions that in mass movement areas they are having a larger number of high caste converts, and many who were baptized as untouchables have, through education and character, risen to the level of the highest and are holding government and business positions of great responsibility. Among India's leaders of all classes there is a growing reverence for Christ and an increased reading of the Bible, which is developing a higher moral consciousness, and an awakening of a philanthropic spirit among people of all religions, the fruit of which is seen in non-Christian hospitals, homes for the blind and aged, and schools and colleges. The organization of India's great reform societies is a by-product of Christian missions. It is a new India, in which Christ Jesus is gaining the preeminence.

Our Objectives

As soon as the Centenary was announced India began her plans for raising her full share of money, but she did not limit herself to money. Looking out over the five years here is her Centenary goal:

Evangelistic

To double the number of full members.

To reach a Sunday school enrollment of a quarter of a million.

To reach a total baptized Methodist community of half a million.

To double the number of workers receiving instruction in our theological and Bible training schools.

To reach an enrollment of five thousand chauthris, or village headmen.

To enroll a time legion of ten thousand persons, each of whom is pledged to give a minimum of two hours of voluntary service to evangelistic effort every week.

Educational

To make the entire teaching staff of our mission schools Christian.

To triple the number of Christian students studying in our colleges and high schools.

To establish five hundred additional primary village schools and to double the present attendance of Christian students.

To make each middle school a recruiting ground for higher education.

To make each high school and college a recruiting ground for Christian service through effective student volunteer bands.

To distribute and sell 5,000,000 Scripture portions in the various vernaculars.

To distribute 100,000,000 religious tracts in the various vernaculars.

To organize a tithing band in each circuit.

To double the amount regularly received from the Indian Church toward self-support.

To raise on the field, in addition to all sums regularly gathered for ministerial support and benevolences, a Centenary Educational Fund of Rs. 100,000, at least half of which is to come from the Indian church, for the endowment of fifty scholarships to be available for young men seeking a higher education before entering the Christian ministry.

To raise the sum of \$310,282, the amount designated "to be raised locally" by the Sub-Commission in meeting our part of the askings made from the home church.

India will go over the top.

GROWTH AND DEVELOPMENT OF OUR ENGLISH-SPEAKING WORK IN INDIA

REV. CHARLES B. HILL

The English connection with India dates back three centuries, gradually evolving, through this period, from the few warehouses of a small trading company to that magnificent political administration known as the Government of India, now upon the threshold of a far-reaching constitutional reform, by which that congeries of nations speaking many languages and dialects, known as the Indian Empire, is to enter upon a larger life of self-government and nationhood, under the benevolent direction of Great Britain.

Everywhere, throughout this empire, as captains of industry and commerce, in all the interior cities and seaports; or scattered up and down the railways in small isolated communities, engaged in private, commercial, and official enterprise; or in larger aggregates as garrisons, the British are to be found; and, in addition to these Europeans, one finds a domiciled community of English and Anglo-Indian, numbering some two hundred thousand souls, whose homeland is India.

When the Methodist Episcopal Church began her India Mission in 1856, her pioneer missionaries recognized that the masses of Hindus and Mohammedans were to be their conspicuous spiritual concern; and to this end they devoted their energy and focused their evangelistic vision; but they were not

unmindful, as opportunity afforded, of the spiritual need of the Europeans and Anglo-Indians with whom they were brought in contact, and through whom Providence designed to make the Methodist Episcopal Church an imperial, rather than a provincial, factor in the evangelization of India. The dominant Christian forces already in the field were the Anglican and Roman Catholic Churches, the former mainly engaged in military chaplaincy work, and to a large extent formal and devoid of evangelical zeal and life. The Roman Catholic Church, with that ecclesiastical statesmanship in which she is so adept, sought to win the English-speaking community to her fold, because she recognized its potential qualities of influence and leadership in the Christian conquest of India. Her educational institutions for English-speaking children were, and still are, efficient and numerous.

"California" Taylor, Methodism's international evangelist, afterwards so well known as Bishop William Taylor, was the chosen man of God for this expansion of our earlier policy in India. Visiting India in 1870, he remained four years in this country, evangelizing this community, and was led to organize his converts, chiefly from among the domiciled residents, into Methodist Episcopal Churches; so that, when he left India in 1874, churches had been organized in several of the important cities of India, at distances as far removed from each other and the original India mission in the North, as Calcutta, Bombay, and Madras. In 1874 the work was organized into the Bombay and Bengal mission, and this mission in 1876 became the South India Conference, in contradistinction to the original India mission, now known as the North India Conference.

When organizing the first of these English-speaking churches at Bombay in 1871, William Taylor said, "All of us agree that ours is to be an evangelistic, self-supporting church. We know no distinction of language, caste, or color, as regards our relation to God and to each other as his children." The expectation of the great evangelist has not been entirely realized. Experience has demonstrated that in a tropical country like India, these English churches, because of constant transfers in and departures from India, have to incessantly renew their membership; it being estimated that there is an average annual loss of twenty per cent. from these causes. Then again, while these English churches are and have been vital centers, from which evangelistic influences have radiated through the non-Christian communities by whom they are surrounded, yet the busy layman of such a church cannot make any persistent and efficient impression on the masses of non-Christians, who require more thoughtful and careful approach than his spare time enables him to devote. By personal contact he has opportunities of reaching and does win individuals, often of influence and fine character, whom the missionary ordinarily cannot reach; but, as a factor in the mass movements of to-day, intensive cooperation with the American missionary cannot be expected of him. Perhaps the most important work which the mission of William Taylor achieved was to awaken other Protestant churches in India to the spiritual need and value of Christian work among the domiciled Europeans and Anglo-Indians.

Yet, let us not under-estimate the providential service rendered by these English churches to the strategic and imperial position of the Methodist Episcopal Church in India, yea, Southern Asia, in this Centenary year of her

Missionary Society. Who will gainsay the fact that because of English work in Calcutta and Rangoon, the Bengal, the Burman, and to some extent the Malaysia Conferences were natural sequences? The splendid conquests for Christ in the Telugu field were made possible by the zeal of an English local preacher from Bombay, who carried the fire from his home church to Hyderabad, making possible in subsequent years the growing Telugu work in that part of India; and thus he unconsciously wrought greater than he knew. A small English congregation at Baroda gave Methodism a foothold, from which a splendid work among the Gujaratis, who will soon need an Annual Conference of their own, was undertaken. The little English congregations at Jubbulpore and Nagpur were the nucleus of the important Indian work of the Central Provinces Conference. A small church and congregation at Quetta on the borders of Central Asia suggest the possibilities of reaching out to those Mohammedan peoples who know not the gospel.

William Taylor's vision, in God's overruling Providence, has given the Methodist Episcopal Church its strategic expansion in Southern Asia. Up to 1886 this English work had been conducted on a self-supporting basis; but in that year, because it could not develop the work among the non-Christians which it had so largely pioneered, it consented to receive from the Missionary Society of the Methodist Episcopal Church financial aid to supplement its own contributions in the field. These contributions of the English churches in India continue to be a good percentage of the entire amount expended in the Conferences of which they form now only an incidental part. In fact, so greatly has the vernacular work numerically overshadowed the English churches in the various Conferences, that it seems quite possible that the enabling act to organize them into an English mission will ere long come into operation, as an incentive for their stimulus and an aid to their distinct connectional life.

There are twenty-eight English congregations reported at the present time. A few of these are not organized, being in some cases military chaplaincies, our missionaries acting as Wesleyan chaplains to British troops. In addition to these congregations, at Calcutta and Bombay successful missions to seamen visiting those ports are conducted. The latest statistical returns show 217 probationers and 1,620 members connected with our English work. This membership does not indicate the number of persons found in our congregations, which would be several times the figures stated. Many people regularly attend our services, contribute to the finances of the church; and yet, for sentimental reasons connected with the idea of prestige belonging to the dominant race found in India, they hesitate to definitely sever a very nominal relation to the established Anglican church.

During 1918, these English congregations contributed \$23,944 for pastoral support; their total contributions for all benevolences being \$26,170. The value of all church property was estimated at \$386,766, with an indebtedness of \$7,400.

The Methodist Episcopal Church has also important institutions at Naini Tal, Calcutta, and Bangalore for the education of European and Anglo-Indian boys. In these schools nearly 500 students were to be found in 1918; and to the credit of our schools be it said, that no less than 329 past and present

boys "joined up" during the great war. This school property is estimated at \$346,666, with an indebtedness of \$36,600.

The education of boys is, however, numerically far behind that of the girls; and to the Woman's Foreign Missionary Society must be given the deserved credit for having no less than eight girls' schools with an enrollment of over 1,200 students. Two orphanages for Anglo-Indian girls and one for boys also exist. Statistics have their value; but they can never indicate the warm currents of influence which these English churches have exerted in the evangelical life of India, far out of proportion to their numerical size. The greatest obstacle in India to her conquest for Christ is the nominal Christianity of those who possess a Christian heritage, and our English congregations, with the true Methodist passion and message of personal salvation, exist as ideals for the inspiration and encouragement of our ever-increasing Indian congregations.

The rapid spread of the English language throughout the country, and its use as the vehicle of political as well as of commercial expression, make it the essential criterion of modern Indian culture and social position. The time is fast approaching when our educated Indian Christians will need a richer stimulus to their religious life and experience than can be had from the humble services and less qualified pulpit ministrations in the vernacular which satisfied their fathers. To save such from drifting to the ritualistic practices of other churches, our Methodist English churches with open doors and evangelical atmosphere seem providential organizations.

Methodism, in these English churches, has been true to her character as everywhere developing a personality that is rich and potent in influence. Her living message has touched the hearts of rich and poor, soldier and civilian, cultured and uneducated. Some of her sons and daughters have become known beyond her tropical frontiers. A few outstanding names suggest themselves, as the merchant philanthropist, the late Sir Robert Laidlaw; Mr. James Morris, a layman whose gifts as a preacher will long be remembered; Mr. E. W. Fritchley, the Bombay architect and Sunday school enthusiast; the late Rev. Dennis Osborne, a veritable Chrysostom for eloquence; while time fails one to speak of such a one as Bishop W. F. Oldham; of his amiable wife; or of the sainted Phoebe Rowe; or those indefatigable missionaries, on the eve of retiring from active labors, the Rev. G. K. Gilder, Central Provinces Conference; or Miss Grace Stephens, of Madras. Numerically small the membership of these churches may be, but when quality of product is concerned they are worthy to rank with the foremost of Methodism.

The past year has seen revivals in many of the English congregations; and they have all been zealous in services connected with the war. At Kalyan, an important railway junction, forty miles from Bombay, where young laymen connected with the Taylor Memorial Church, Bombay, have been conducting services, a beautiful church with a parsonage has been built, costing over \$17,000, the gift of Mr. and Mrs. P. H. Burn, of Bombay, as a memorial of God's mercy in sparing the life of their son in a serious accident. The recent Bombay Conference was thus enabled to appoint a pastor to Kalyan, and make possible the work of evangelizing populous Marathi villages in the surrounding country.

India is in the throes of transition. This ancient land is vibrating with a new-born sense of self-realization. This awakening is not alone in the political life of her peoples, but in her industrial and social life as well. A bill to legalize inter-caste marriages is now under consideration in the Imperial Legislature; and the Government is pledged to a policy of primary education, as fast as money and trained teachers can be found. Her people are dissatisfied with their past and their position of dependence, and they are yearning for sympathy and quality. These aspirations are acquiring a momentum surprising to those who know India longest and best. Orthodox Hinduism and Mohammedanism strive to restrain, but in vain; because they cannot create ideals of self-sacrifice, true manliness, and passion for righteousness. The writer attended a banquet, a week ago, at which were present the maharajah of an Indian state, English, American, Hindu, Parsi, and Mohammedan guests. A Hindu gentleman remarked to him, "This was impossible twenty years ago; no Hindu would have dared to defy orthodox opinion, then! Now, orthodox Hinduism is helpless."

How can these thinking leaders, these cultured English-speaking Indians be reached? How can they become helpful, efficient, social leaders of the masses of India, proverbial for moral weaknesses, subservience, disregard for truth and inability to stand and suffer for what they know to be true? They can do this only as they see the virile qualities of Christianity demonstrated in men and women living in their midst. But if Christianity illustrated by formal or ritualistic churches of the Occident be the only type presented to the Oriental mind, at this crisis and confusion of its social life, it will be quick to discern that the West has nothing of intrinsic advantage to offer.

Every European and Anglo-Indian, with an experience of salvation and a passion for the salvation of his fellow men is a missionary in India today. No blind, fatuous chance made possible the English-speaking work of Methodism for times like these.

"There's a divinity that shapes our ends,
Rough-hew them how we will."

INDIAN CHRISTIANS AND THE WAR

REV. F. B. PRICE

General Attitude of the Indian People

In the early stages of the war the people of India were surprised at Germany's great advance. Quietly they would say: "If France and England are so strong, how can Germany make such progress?" They were staggered, too, by the spectacle of the so-called Christian nations thus engaged in desperate conflict. Rumors of invasion spread through the city bazaars and reached the neighboring villages. Some Indian papers encouraged disaffection and were suppressed by the Government, but the press stood with Britain and the Entente and steadied public opinion. These and other agencies, notably the Christian missions, changed wavering ones to loyal subjects until the whole empire was mobilized for victory.

Futility of German Propaganda

The seditious movements engineered by Germany, though hidden and far-reaching, were skillfully discovered and suppressed. The revolutionary Indians who, in 1914, chartered a ship and sailed to Vancouver, B. C., where they were refused admission, returned to their homes as trouble-makers. In August, 1915, a noted explorer and his party from a neutral country landed in Calcutta, ostensibly to make scientific investigations in the Himalayas near Darjeeling, but really to learn Government secrets and in German employ. Their purpose was detected by the officials and they were ordered to leave the port and empire that very day. An Austrian chemist in Lucknow, who had carried on his business there for a score of years, made a contemptuous remark on a tennis court. This was reported by a Mohammedan to the officer commanding. Investigation followed and revealed the chemist as a German spy. In his shop were found definite plans for taking India. The Singapore riots in 1915, which threatened a massacre of the European residents and capture of the city; the score or more of Indian subjects who were tried and sentenced by the San Francisco courts last year exposing the disloyalty of certain Indian leaders; the insistent clamor of some educated but misguided Indians for Home Rule in spite of war conditions and liberal concessions of the British Government, all these were chiefly traceable to German propaganda. Other instances of like character could be cited. But the winning of the war and the disclosure of enemy intrigue have caused the Indian people to be more than ever true to their benefactors.

Enthusiasm and Morale

Interest and loyalty gradually increased and tended to unite all communities and sects in the common cause of freedom. The call for money, men, and munitions stirred the vast population. Hundreds of princes, maharajahs, and wealthy merchants gave large sums and supplies of various kinds. Their example inspired generous offerings from the middle and lower classes. The Indian delegates to the Imperial War Council in London received a royal welcome, had equal voice and vote with the representatives of the self-governing Dominions, and rendered distinguished service. India sent more than a million and a quarter of volunteer troops to the various fronts; the war-like Sikhs furnished one man in every five of their people; and even Santals, Ranshis, Mahmuds, Nagas, Wagiris, and Pathis were in the labor corps in France. "India's troops," as the Rev. B. T. Badley says, "made it possible for Great Britain to keep open the Suez Canal, to wage the campaign in Mesopotamia, and to make the advance in Palestine which resulted in the capture of Jerusalem, Damascus, and Aleppo. Her soldiers made it possible for England to wrest from Germany her African colonies and, in sending troops to the Siberian front, England drew at once on her Indian soldiers. The return of these soldiers to India will marvelously hasten the new day which had already begun to dawn before the war broke out. Men with Liverpool, London, Plymouth, Calais, Paris, Mons, Damascus, Aleppo, and Vladivostock written on their hearts can never be the same that they were before they had seen the world. They

have brought back with them to India not only wounds and shattered bodies, but the sweep of the strong currents of the great world movement."

Response of Indian Christians

Large numbers of Indian Christians volunteered for service; the Methodists alone furnishing more than ten thousand, or over ten times their proportion of the army sent from India. A company of Christians went from Lahore with an Indian preacher as their chaplain. Students of Lucknow Christian College served as Y. M. C. A. assistant secretaries in Mesopotamia, and not a few from other mission schools eagerly enlisted in different capacities. Soldiers from Bijnor and other places sent contributions back to their home churches. The Sunday schools of all denominations raised Rs. 24,000, or \$8,000, as a Christmas gift for the Belgian Children's Relief Fund, and they repeated the effort a year later.

Every institution and community worked for the Red Cross. Girls' schools were assigned a quota of garments to make or knit each month, and even the tiny tots were given the chance to do something for the comfort of the soldiers. December 12, 1917, was appointed as "Our Day" when every person in India, from the Viceroy to the poorest villager, was asked to contribute something according to his or her ability toward comforts for the troops in Mesopotamia, so that England need not help there. Near the end of 1918, the Lieutenant Governor of the United Provinces, Sir Harcourt Butler, K.C.S.I., presented a silver cross to the girls of Isabella Thoburn High School in recognition of their services to the Red Cross. Other institutions and groups of Christians, in the measure of their ability did as well. In Burma a Karen teacher who had substituted in one of our day schools refused pay, saying: "Give it to the Red Cross. I want nothing for my work." In Bengal a certificate of honor was conferred upon one of our Indian pastors for usefulness in connection with the war activities.

Effect on the People

The participation of the Indian people in the war strengthened both their character and patriotism. Non-Christians who came in touch with western civilization learned of its advantages and evils and realized something of their own worth in the struggle for democracy. Though fatalists, they believed that the gods were on the side of the Allies and that victory for them was sure. They discovered also that caste restrictions of Hinduism, or the bigotry of Mohammedanism, were trifling in comparison with the vast issues of the war. The humane treatment accorded them in the service, and especially by Christian agencies, convinced them of true friendship, and, in our opinion, they and their relatives will be more willing to receive the gospel message. For instance, Mr. E. C. Carter tried to get permission to send Indian Y. M. C. A. secretaries on the transports leaving Calcutta for the various fronts. At first he was refused, but he persisted until permission was granted, if nothing should be said of Jesus Christ. For a few days during the voyage the two secretaries found little to do for the troops. But soon a barber was needed and there was none on board. As in India a barber is of the lowest caste, none of the men would demean themselves by such service. The secretaries

who, by birth and training, ranked higher than the Hindu soldiers, did the work. This so impressed the men that they wrote to their relatives that these Christians were very kind, even willing to serve them, and couldn't be as bad as they had supposed. "Send our children to the mission schools," they said, "and let them learn about this religion." Another incident is related of a Mohammedan soldier who went to a Methodist class-meeting to tell of the Red Cross angels that cared for him in France.

Though the war was a severe trial to the faith of the Indian Christians, it was overruled for their good. In spite of poverty, suffering, and bereavement they grew in numbers, influence and spiritual life, and became more zealous for the kingdom of God. The return of their representatives and the awakened conscience of pastors and people will mean better leadership and nobler service throughout the Church in India. Her message will be more practical and vital than in the past and will help to advance Christianity. Desire for fellowship, social uplift, education, and usefulness will develop with the years and leaven the masses of the people.

Some New Problems

The problems growing out of the war include suitable provision by the Government for the care, special training, and employment of disabled soldiers; pensions for their families and those of the fallen heroes; education of their children and a just share of the liberties purchased at so great sacrifice. The British Government promptly considered these matters; opened hospitals both in England and India for the wounded; and training schools for the blind and otherwise disabled; provided liberal pensions and proved its purpose to deal generously with these cases. Moreover, the changed attitude of the veteran troops towards caste restrictions, cruel marriage customs, enforced widowhood, female education, manual labor, and Christian agencies presents a new challenge to reform and philanthropic movements for ushering in the better day. The Indian Church must and will meet her portion of this responsibility, while seeking to fulfill her larger task for all the people. And the Christian missions, sustained and reinforced by the whole Church, will yet unite in resolute conquest of the whole Indian empire for Jesus Christ.

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—almost 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 Bengal and Northwestern.

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.

THE STORY TOLD IN NORTH INDIA REPORTS

REV. N. L. ROCKEY

Every missionary enterprise must embrace the four points of the Master's missionary commission, go, preach, baptize, teach. These 'faithfully attempted must bring fulfillment of the Master's promise, "Lo, I am with you alway." This story of our North India Conference for 1918 takes up these themes in their order.

Go

Go includes not only the trip from home to India, but the missionary has to do "some going" after he gets here. Only about one tenth of these villages are accessible over fairly good roads. A fourth of them are within a mile of crude public roads, over which one can travel best by ox-cart. The rest must be reached by tortuous footpaths, between fields or over plowed ground, through stubble, across ditches, and wading either mud or dust; and this kind of itinerating can be done only six months in the year.

There are no motor cars or Fords in the Conference. They would make every district more accessible to the missionary, and shorten the distance between villages. Several of the more hardy young men run motor bikes. The rest of us have to depend on rail, horse-cart, ox-cart, and foot travel. None of us has visited a tenth of the number of villages we are supposed to evangelize. It is now, and will remain for ages, a physical impossibility for missionaries to do all that they wish or are supposed to do. The only hope for village evangelization, and that means nine tenths of our population, is that we have workers' homes and families, one about every five miles. The average civil district should have sixty-four centers. It has now from twenty to thirty; and, since the law of areas is according to the squares of distances, a thirty-center district can do only one fourth of a sixty-center district.

It is worthy of note that the best Christian communities are in Moradabad and Budaun Districts, both of which are comparatively small in area.

Preach

Preach? Of course that is what we are here for. But the preacher must have an audience and since, in district work, it will not come to him, he must go to it. His regular sermons do not count. The people could not know what they are about, and wouldn't listen to them. What he uses in one village will not fit in another. So he must be loaded for all kinds of game, and his message must be lively, vivid, and full of homely illustrations. It must be the gospel, not anything else. The story always draws. Then, too, the preacher must leave his nerves at home. There is little order and decorum in the village congregation. Even if the Christian group is all attention, others hang on the outskirts. They talk, crowd, push, and squabble; the dogs bark and Satan always has some distraction to offer.

The problem of evangelization is complicated by the fact that every village is divided on caste lines into six or eight sections, whose people stand aloof each from the other. Workers in this group are not acceptable to the next. We may get a family of one caste and raise up godly leaders among them, but their neighbors, a rod or two away, are almost as inaccessible to them as though they lived in Timbuctoo.

Baptize or Disciple

In numbers our baptisms do not show a great increase—nothing to compare with the phenomenal success in Northwest India. There are reasons. We are like unto miners of precious metals. Our fathers prospected with slight success and some indications in all the castes, including Mohammedans. They went where indications showed best results, and struck a fairly rich vein in what was known as the "Mazhabi Sikh" caste, who were numerous in Bijnor, Moradabad, and Budaun, and very scarce elsewhere. These people have all become Christians, so there is nothing more to do in that line. Then our missionaries were led into the Mehtar caste, the professional scavengers. These live in large agricultural groups in Bijnor, Moradabad, and Budaun; but in the rest of our Conference territory they are widely scattered. They are little above the status of slaves and are, as a group, unsatisfactory converts. Each member of the family is the slave of landlords. In cases where they live in larger communities they have become Christians almost to a man, and they stand together under their leaders. The result is that they tend to rise and uplift each other.

We have worked this vein out and new veins have to be followed up, so far as Upper India is concerned. Our reports show indications of a mass movement among the Chamars or leather working classes. It is sure to come to us as it has already come in Northwest India, and when it comes it will sweep great numbers into the kingdom from Bijnor, Moradabad, Budaun, and Gonda, while the rest of the Conference will profit in a less degree; for in their case again the missionaries will face scattered communities, but in the aggregate a great multitude. The advance this year in Moradabad, Bijnor, Budaun is partly due to some success among these people. Almost all the converts of Ballia-Arrah are from this class. We must find access into other castes, and the surest way to get into other castes is to elevate through education the classes

already in our hands. In this we have made during 1918 rapid headway, but this brings us to our next division.

Teach

The order to teach is the climax in the great commission. Every missionary has been doing this to the extent of his ability to personally visit the villages; his preachers and helpers do the same. Where this teaching is not done it is simply because we have not the agents to bring it about. There are only two missionaries in our Conference who are free for evangelistic work. All others are tied down to institutional or editorial work, which calls for constant oversight and much office labor.

We are alive to the value of telling the story and are doing all we can to bring it to bear on our work of teaching. We must train story-telling preachers and teachers. This means schools, conventions, institutes, bishops, and secretaries. It means that the old time Quarterly, District, and Annual Conference shall depart and shall give way to hours of teaching and encouragement. It means that as we cannot get the village workers taught where they are, we must get them into schools where we can indoctrinate them, and at the same time teach them story-telling and gospel understanding.

The Budaun Village Workers' Training School is doing this efficiently. All our District Conferences this year became teaching schools. Our theological seminary has brightened its curriculum with study in story telling. Our Sunday schools are putting on new life under its magic spell. The Indian Witness, the Sunday School Lesson Leaves, and the Sunday School Children's Friend have grown less prosy under the spirit of telling the story. Every school is throbbing with more vitality under this method.

But 1918 has seen only the start towards this goal, and we must push every agency to develop energy along this line. It is the work of the hostel, the Sunday school, and the league, and I plead for untrammelled missionaries who may throw their lives into caring for our boys' hostels, giving them such opportunities as the Woman's Board gives the girls. The hostel is the greatest factor in the Christian boys' life for good or evil, and demands the constant supervision of a wise master.

There are grave reasons why boys from the rural districts should not be sent to Lucknow. That place should be the home of boys whose parents can pay for their full education. There should be no lower class scholarships there. The space there can serve the church a better purpose if it be reserved for college students. A school there is necessarily more expensive than in a smaller city. We must not make it easy for our boys to gravitate to the great cities. We need them for rural evangelization. This is one of the reasons why the Board of Education has urgently asked for the best educational man possibly available to be sent to Shahjahanpur.

Much of what is here written cannot apply to the somewhat remarkable work in Ballia-Arrah District. There the door is wide open now among a hungry people. They are on the move and we must capture them for our Christ. But what can two men hope to do? Four or five new men with every equipment for work along all lines of missionary work, can now develop there a work second to none in our Methodist field anywhere. The numbers of

accessible people are very great and they live in large communities. The problems are intricate and the chances for mistakes that will close those doors are serious. And with their field I couple the neglected territory of Tirhut. The zeal already kindled among the myriads of earnest awakened converts in these sections if rightly handled will shake all North India and Bengal.

BALLIA-ARRAH DISTRICT

The Ballia-Arrah District was created in January, 1917, by cutting off the southern and western sections of the original Tirhut District. The new district includes the civil districts of Shahabad and Ballia in the United Provinces—the one on the south and the other on the north side of the Ganges River. The population of the district is about three million, among whom we are the only mission at work, with the exception of a few Indian catechists of the "Gossner's Mission" of Germany. The chief language is Hindu, although Urdu is spoken by certain classes. Methodist Episcopal Mission work was begun here in 1906.

Ballia

Ballia (population 15,300) 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.

Missionaries: Rev. Herman J. Schutz and Mrs. Schutz. W. F. M. S.: Misses Elizabeth Rexroth and Louise Perrill (on furlough).

Institution: Training School.

Arrah

Arrah (population 46,000) is the headquarters of the Shahabad civil district, which has a population of 2,000,000. It is situated on the 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, Rev. F. M. Perrill (on furlough), and Mrs. Perrill (on furlough).

Institution: Girls' Boarding School.

H. J. SCHUTZ, Superintendent

Christian Community

During the year there have been 1,166 baptisms which brings our Christian community up to 7,429. This is a net gain of 919. Our inquirers are to be numbered by the thousands, and beyond these are tens of thousands who are looking to Jesus as their only hope.

Persecution

Persecution has been rife in many parts of the district. In one of the villages the Brahmin landlord came to the home of a Christian and asked for a pair of shoes. They claim as their right two pairs of shoes a year. Only the woman of the house was home, and when she averred that she did not know where the shoes were the Brahmin seized her by her hair, dragged her out of doors, and beat her with his fist until her face was a mass of bruises, crying as he did so, "O, you despicable Christians! Did not Hinduism doom you to a life of servitude? Are we Brahmins not gods? Are you not slaves fit for nothing but to serve us? I will teach you a lesson for forsaking the

way of your fathers and bettering your condition by becoming followers of the Jesus religion."

On the Buxer side of the Ganges River are hundreds of Christians who were baptized by the missionaries of the German mission. The landlords decided that because these people had been baptized by Germans and belonged to the German Church, they were Germans. So they beat them, drove them from their villages, and persecuted them to such an extent that the Christians gave up their Christianity. This was considered equivalent to giving up their allegiance to the German cause, and they were again deemed good citizens of the British Raj. These are some of the people for whom we are now responsible, and we doubt not but they will come back to Christianity when everything is explained to them.

Self Support

Notwithstanding war prices, the Indian Christians gave Rs. 800 (\$267) for pastoral support. This was an increase of \$44. The total amount of money given for all purposes was \$895, a gain of \$297 over last year.

Educational Work

Boys' Boarding School in Ballia has been discontinued and the boys have been sent to the school in Arrah. This school is crowded and many boys were turned away. Plans have been drawn for an adequate plant at this latter place and it is hoped to have it ready next year.

The district training school in Ballia has a student enrollment of twenty-four—twelve young men with their wives. Three were graduated and given appointments in the Annual Conference. The story of one of these students, Sukhai, is of uncommon interest. Six years ago he became a Christian. So infuriated was his landlord that he cut and stole all Sukhai's grain. When the student protested he was seized and put in a sack and beaten with clubs. He was then taken to the police station and accused of stealing grain. Sukhai suffered the loss of all things for the Master's sake, and today is a preacher of the gospel, bringing the healing touch to others who are "down and out."

Girls' Boarding School in Arrah is a new school with Miss Abbott in charge. At present the school is occupying rented quarters with limited accommodations, but the government has promised to give to the school an ideal site where it is hoped to build as soon as prices of building materials become normal.

Our two boarding schools meet a crying need, but ninety per cent. of our Christian children are not in any sort of school, and unless we have more and better village day schools these children will never have a chance.

Medical Work

In the land where cholera, plague, influenza, smallpox—in short, where all the plagues of mankind are prevailing most of the time, and where most of the people die without any medical attention, one can realize what a blessing our two dispensaries are. Almost any time of the day I can look out of the window and see a plague victim being carried to the Ganges River. This year 33,000 sick folk visited the mission dispensaries.

Tribute to Jesus

The following tribute was paid to Jesus and his messenger by certain Ahirs, people of a criminal tribe: "Please do not come here again for the next two weeks. We like to have you come, but the next two weeks is our special time for thieving, and your message creates in us a desire to be honest and righteous. If you continue to come we will not have the courage to steal."

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 Railways. It is 812 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.

Missionaries: Rev. L. A. Core and Mrs. Core, Rev. C. L. Bare and Mrs. Bare, and Rev. Clement D. Rockey. W. F. M. S.: Misses Esther Gimson, M.D., Ida G. Loper, E. G. Hadden, and E. M. Chalmers.

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.

Missionaries: Rev. N. L. Rockey and Mrs. Rockey (on furlough), Rev. Paul Millholland and Mrs. Millholland, Rev. H. H. Weak and Mrs. Weak. W. F. M. S.: Miss M. Means.

Institutions: Mission High School, Shahjahanpur Christian Boys' Orphanage and Industrial School. W. F. M. S.: Bidwell Memorial Girls' Boarding and Middle School.

N. L. ROCKEY, Superintendent

Bareilly is the oldest district of our Indian mission fields, and one of the largest, having three civil districts with a Christian community of 17,258, an increase of 745.

Bareilly District is divided into eighteen circuits, all of which are under the supervision of Indian preachers, except the city of Bareilly, which is in charge

of C. D. Rockey. Of these eighteen Indian preachers, five are ordained local preachers, and the rest are Conference members.

I have visited each center three times, and many of the out-stations. It is not possible to reach all of these latter stations, since they must all be visited in cold weather, and they are widely scattered and travel by ox-cart is slow and difficult. There should be over one hundred sub-centers—places that have once been occupied by workers and about which are Christian communities that demand our attention. We have not a sufficient number of workers to send to all these places.

Persecution

There has been bitter persecution of Christians on the part of the Mohamadan police. I have been in court many times, but have succeeded in winning the cases without expense to us. Our people are helpless without the aid of a missionary. Famine and sickness have made the year the most difficult ever experienced.

Self Support

Although the hardships have been great and our staff has suffered, the collections have remained the same as last year. Two of our churches are entirely self-supporting.

Educational Work

Bareilly Theological Seminary stands at the head of the educational institutions in the Conference, and the students come from all parts of India. Principal, Rev. L. A. Core. Student enrollment, seventy-eight. Mrs. Mansell and her staff of teachers have done excellent work among the women. In this department there are fifty-one enrolled. One of the main roads to well trained Indian leadership is through the halls of the theological seminary.

Bareilly Middle School for boys is located on the historical site of the original mission school. Formerly this was an effective school, but the busiest corner of the city bazaar has grown up about it and so cramped its quarters that it is now less acceptable to the government.

Bareilly Orphanage for girls is in charge of Miss Loper. The student enrollment is 186.

Abbie Leonard Rich High School for boys is located in the city of Shahjahanpur. This school was built by the Rev. H. H. Weak. It is a successful institution which is always crowded to the limit in all its classes. The enrollment is 430. The majority of these boys are Hindus and Mohammedans from the city. About thirty Christian boys are reading in the institution. The school is self-supporting from the tuition fees and Government aid, and stands well on the Government records.

Also at Shahjahanpur is the original orphanage and industrial school of the mission. This institution is for boys. It is no longer a refuge for unfortunate waifs. In earlier days orphans with no one to care for them were found in every community, but today the Hindu and Mohammedan communities care for their own unfortunates. The school is now a boarding school for Christian boys. The enrollment is ninety. Most of these students read in

the orphanage, while those of high school standard are sent to the city school daily. The twenty-four boys who were working part time in the industrial department left us to enter Government service in connection with the war. The Education Committee has concluded that it is best for us to close this department of our work, and turn the industrial plant into a first-class boarding school where boys from four districts may be gathered under one management and educated at our excellent high school.

The Bidwell Memorial School for girls is an institution of the Woman's Foreign Missionary Society, located at Shahjahanpur. Miss Hadden is in charge of the 126 girls.

Medical Work

The Clara Swain Hospital at Bareilly, under the care of Miss Gimson, M.D., has been a blessing to the entire community. Nearly 40,000 old patients have returned during the year, and 20,000 new ones have come for treatment. During the year 112 villages have been visited and 1,212 persons treated. The work of the year has been especially heavy because of the influenza epidemic. Miss Gimson has called in many homes, attended to the regular work of the hospital, and personally conducted a class of student nurses. Medical work has prepared the way for the gospel in many a home.

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, 18 miles to Kotdwara, 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 800 villages, towns, and cities.

Bijnor

Bijnor city (population, about 13,000) is situated on undulating ground four miles east of the Ganges River, and 19 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.

Missionaries: Rev. Murray T. Titus (on furlough) and Mrs. Titus (on furlough). W. F. M. S.: Misses Alice Means (on furlough), Ethel Calkins, L. O. Soper, and Mrs. W. A. Mansell.

Institutions: The Lois Lee Parker Girls' School, and the Vail Boys' Boarding School.

H. H. WEAK, Superintendent

The Bijnor District has been administered from Pauri during the present year. It takes five days to go from one place to the other, and the trip is

difficult and expensive. This plan of supervision was made necessary, because at the beginning of the year missionaries were not available.

An Abnormal Year

In October the scourge of influenza came, visiting every city and village, and claiming thousands of victims. Among those who died were seven district workers, and others were left so weak that it will take months for them to regain their strength. Some faint idea of the extent of this disease may be given by the fact that in the girls' school at Bijnor, where the enrollment is eighty-four, seventy were ill at the same time.

The monsoon failed to bring the usual rains in these provinces this year, and as a consequence the crops were ruined. In August famine prices prevailed, adding to the trials already caused by the war.

Christian Community

During the year 134 were received into full membership, 209 on probation, and there were 414 baptisms and 264 deaths. The Christian community numbers 9,334—a gain of 101 over last year. 720 inquirers are reported. In one village 200 Chamars are ready for baptism; in another village 150 are waiting. A lack of workers is all that prevents us from baptizing these people.

Idolatry and drunkenness have been two of the besetting sins of the church. The former is gradually giving way, and thans (idol altars) are being destroyed, but the habit of drink is hard to overcome.

Sale of Gospels

During the year 16,000 tracts were distributed; 3,588 gospel portions, twenty-three Bibles, and 290 New Testaments were sold. The greater part of this work was done by the preachers who carry gospels and tracts with them wherever they go.

Self Support

The total collections for the year were Rs. 2,151, an increase of Rs. 41 over last year.

Workers

The working force of the district consists of five members of Conference, thirty-two local preachers, nineteen exhorters, of whom five are laymen. The total number of paid workers is 131. What are these among 1,000,000 people!

Sunday Schools and Leagues

There are 138 Sunday schools with an enrollment of 2,468; twelve senior leagues with a membership of 304; seven junior leagues with 199 members. Chandpur has a movable league—the meetings are held in the different villages to which the members go in turns. This has proved helpful to the villagers, who have very vague ideas of our church organization.

Educational Work

Vail Boys' Boarding School is located in the city of Bijnor. The attendance

is about the same as it was last year, and the work done is satisfactory. It is difficult to persuade the people to send their children to boarding schools. They do not seem to realize the value of an education as an end to advancement, although they do not lack evidence of such value. The boys' school with its splendid new buildings could accommodate twice the number of students now in attendance. Through the generosity of Mrs. Vail, \$1,230 has been added to the productive endowment of the school, bringing the total up to Rs. 7,000.

There are thirty-one primary schools for boys on the district, with an enrollment of 320, of whom 286 are Christians. There are eighteen schools for girls with an enrollment of 237; all of these girls are Christians. Our village schools leave much to be desired; more and better trained teachers are needed, as well as better housing arrangements and school environment.

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, 38,230) 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.

Missionaries: Rev. J. N. West and Mrs. West. W. F. M. S.: Misses C. Easton and Ruth Hoath.

Institutions: Christian Boys' Boarding School. W. F. M. S.: Sigler Girls' Boarding School; North India Conference Training School for Village Workers.

J. N. WEST, Superintendent

The War

The war which has touched the world has had its effect on the religious life of Budaun. Five and one third per cent. of our Christian community, or 941, have been in the war either as combatants or laborers. Those who have returned have new ideas of self-respect, independent action, and self-support. The war has not affected our finances adversely, for most of the men have sent remittances regularly which have increased the family income.

Self Support

When we consider the prices caused by the war and famine, it is remarkable that the amount of collections should have advanced this year. For all causes Rs. 3,046 was collected. This is an increase of Rs. 167. Of the amount given Rs. 1,452 came from members of the church who are not mission workers. The tithing system is universally observed by our workers.

Christian Community

There were 902 baptisms during the year—459 of this number came out of

heathenism, and the rest were Christian children. There have been forty-four Christian marriages. Nearly all the sweeper community have been baptized, but there has been no extensive work among the Chamars. The deaths for the year were unusually numerous—626. The total Christian community is 17,822.

Gospel Sale

We have but three colporteurs on the district. All our workers sell the Scriptures, with the result that this year there were sold 8,743 Bibles and Bible portions. The tract distribution amounted to 23,200 pages.

Sunday Schools

The number of pupils in the Sunday schools has increased. The Central Sunday School of Budaun has been graded into senior and junior sections, each section thoroughly organized and meeting separately. This has resulted in better administration and a higher grade of teaching. The Sunday schools in the circuit centers are in fairly good condition. Those of the villages leave much to be desired.

Educational

The Boys' Boarding School of Budaun is caring for 104 boys—the limit of our capacity. We had to refuse thirty boys last July, but if we had the dormitories and the scholarships we could easily have 100 additional students. All of the 104 boys attended the City Mission Middle School where, with the 121 Hindus and Mohammedans, the enrollment is 225. Mr. E. T. Frey is headmaster. The school building is too small, and is situated in the midst of a congested bazaar.

Training School for Village Workers, also located in the city of Budaun, has an enrollment of sixty-eight men, thirty-three women, and twenty-one children—total, 122. The teaching staff numbers nine. It is gratifying to note the improvement in the unlettered, uncultured, undisciplined men and women after they have been in the school for a while. Twenty-one men and seven women will be sent out as workers this year.

Sigler Girls' Boarding School of Budaun, under the Woman's Foreign Missionary Society, with Miss Easton as principal, has an enrollment of 125. Some of these girls go from this school to college, some become doctors and nurses, some teachers, and others to the equally important work of building Christian homes. The four city schools for girls are in charge of Miss Hoath.

EASTERN KUMAUN DISTRICT

Eastern Kumaun District was 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 175 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 14 miles from the Nepal boundary.

At Pithoragarh, which is the seat of the district, the occupied territory is about 14 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 16 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.

Missionaries: W. F. M. S.: Misses Lucy W. Sullivan and A. McMullen.

Institutions: Boys' Anglo-Vernacular School. W. F. M. S.: Girls' Boarding School, Hospital Dispensary, Women's Home.

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 60 Christian lepers, men and women, in this asylum.

Missionary: W. F. M. S.: Miss Mary Reed.

Champawat

Champawat is one of the two principal stations of the region called "Kali Kumaun" and is 32 miles south from Pithoragarh towards the plains. The other station is Lohaghat, where the government sub-divisional officer has his headquarters. It is a central place of trade between the hills and the plains.

Missionaries: W. F. M. S.: Misses Annie N. Budden and Ellen Hays.

Institutions: W. F. M. S.: Hospital dispensary.

No report.

J. R. CHITAMBAR, Superintendent

GARHWAL DISTRICT

Garhwal District, with an area of 5,629 square miles and a population of over 650,000, is formed by the northwestern portion of the Kumaun division which extends from Nepal on the southeast to the Native State of Tehri on the northwest. The district is covered with rugged and often steep and rocky hills. Large portions are covered by forests where the sound of the axe has never been heard. Other parts are bare of all forest growth. The most wonderful part of the Himalayas is found here, and there are many peaks with an altitude of over 22,000 feet. Chief among these is Nanda Devi with a height of 25,660 feet. Garhwal is famous for its shrines, and Badrinath and Kedarnath are visited each year by more than 50,000 pilgrims from all parts of India. The forbidden land of Tibet lies to the north, and is entered by the Niti and Mana passes, the latter being 175 miles by road from Kotdwara, the railway terminus toward the Plains. Ninety-eight per cent. of the population is Hindu, and the remaining two per cent. is Mohammedan, Christian, and others. The written language is Hindi; the spoken language is Garhwali. Every variety of climate can be found in Garhwal. The snow comes down to about 8,000 feet in winter, and in summer recedes to the 18,000 foot level, above which there is eternal snow and ice. The Gohna Lake in the northern part of the district is the largest in the entire division. Many rivers rise in the hills; the most famous of these, the Ganges, absorbs the others. Agriculture forms the only means of subsistence, and it is marvelous how the men of the hills have carved out terrace upon

terrace from the steep hillsides and made them into fields. Landslips are frequent and cause serious damage. A branch line of the Oudh and Rohilkhand Railway enters the district at Kotdwara, eighteen miles from Najibabad. From Kotdwara to Pauri, the headquarters of the district, is a distance of fifty-one miles. Roads are numerous and in fairly good repair, but wheeled traffic is impossible except for a few miles, and the problem of transportation and travel is a difficult one.

The Methodist Episcopal Church entered Garhwal in 1859 at the invitation of Sir Henry Ramsay, the Commissioner of the Kumaun division. Except for the Adventists, who have a small school in the southern part of the district, our Church is responsible for the evangelization of the entire region. Aside from being the headquarters, Pauri is the official and ecclesiastical center.

Missionaries: Rev. Harry H. Weak and Mrs. Weak. W. F. M. S.: Miss R. E. Robinson, Miss L. S. Wright, and Mrs. J. H. Gill.

Institutions: Boys' Middle School. W. F. M. S.: Mary Ensign Gill Girls' School.

H. H. WEAK, Superintendent

Nature of Our Task

In the minds of the Garhwali people three men stand out prominently as leaders of a certain type—McMahon as an evangelist, Gill as a builder, and Messmore as a teacher. The graves of two of these are here among us, and the third gave his life in an attempt to improve his health preparatory for another term of service in these distant hills.

These three types of men indicate the threefold nature of our work, and each must have its proper emphasis to make the work as a whole a success. Perhaps the easiest of these is teaching, for the people are awake now to the advantage of an education, and in order to educate their children are willing to endure much self-denial.

It is not so easy to evangelize, for if ever Satan had a stronghold it is here where Hinduism had its birth, where religious devotion is intense, where the saints and sages of the Vedas had their home, where the gods assemble for sport and play, and where the darkness of ignorance, blind obedience to tradition, and superstition have wrought havoc with reason and judgment. Still there are many signs that heathenism is tottering towards a fall. Education, by enlightening the mind, exposes error and falsehood. Thousands of Garhwali soldiers, returning from the front where Christianity has demonstrated its capacity for human service and brotherly love, openly denounce Hinduism, and have taken their stand on the side of the Christians.

The low caste, consisting of over 50,000 artisans and cultivators, have become so weary of the yoke they have been bearing for centuries that they are ready to throw it off en masse.

The temporal side of the work is difficult. Land is more precious than gold, and to secure sufficient space for building the needed schools and homes for the workers is difficult. Famines are of frequent occurrence. The last three years have been abnormal because of the continued scarcity of food, and the high prices of everything. This year has been marked by the ravages of relapsing fever and the influenza epidemic. There has been heavy loss of life.

Itinerating

Since our arrival the last week in March I have traveled 355 miles on foot. Every place where there is a worker has been visited, and every property

inspected. Garhwal is no place for men to take a holiday, or for the ailing. A good horse would have helped some, although it would have been useless on some of the goat paths.

Christian Community

We have 925 Christians in the district this year, an increase of eighty-nine. This year there were ninety baptisms; last year there were forty-three. There are thirty-nine Sunday schools with 734 scholars; five senior leagues with a membership of 155; two junior leagues with 134 members. This little community has sent out five Y. M. C. A. secretaries, six clerks, two motor drivers, and there are twenty-one in the transport service of the Indian armies—thirty-four, or four per cent. of the church membership.

Christian Workers

Our working force is wholly inadequate for the task we have. The total number of paid workers is eighty. There are five members of Conference, nineteen local preachers, two Y. M. C. A. men, one layman, four teachers, twenty exhorters, one colporteur, and a number of women workers.

Sale of Gospels

Garhwal has not had the preparation for the preaching of God's Word that the Plains have had, which accounts for the large percent of illiteracy among the people, and the suspicion with which anything not of strictly Hindu origin is regarded. Our one colporteur at Srinagar, aided by some of the workers, sold, during the year, seven Bibles, eighteen New Testaments, and 1,200 gospel portions, and distributed 4,000 tracts. The closing of the Pilgrim route this year gave us little opportunity for extensive sales or tract distribution.

Self Support

This is the first year in the history of the church in Garhwal when the tithing plan has been in operation. Pauri church raised nearly Rs. 900 for benevolences and for the support of its pastor. This church is self-supporting and always has a month's salary ahead. Rs. 111 was raised for mission claimants. The total contributed for ministerial support and benevolences was Rs. 1,239, which is Rs. 560 more than last year.

Educational Work

Boys' Middle School at Pauri has an enrollment of 277, twenty more than last year. Every room is crowded. A man brought his son to the school to be enrolled, but was told that the school was already overcrowded, and that the boy could not be admitted. Both man and boy lifted up their voices and wept, and the headmaster had to make room for the boy. Seven of the thirteen teachers are Christians.

Girls' Middle School at Gadoli has an enrollment of eighty, and the institution is popular. Relapsing fever was epidemic in this school during the months of July and August, and but for the untiring efforts of Mrs. Gill and her staff there would have been many deaths.

The Christian Hostel at Pauri has seventy-three boys on the roll, besides

six boys for whom we are responsible who are attending other schools. If we could get the accommodations and support, we could easily have 150 boys enrolled. In this district the people do not wait for us to ask them to send their boys to school; they come of their own accord. Now that the Government has abandoned its idea of building a high school, and has decided to assist us in the erection of a modern building and in maintaining a first-class high school under mission control, we should make provision for at least 150 boys as soon as possible.

Primary and village schools number eleven, with an enrollment of 261. Of this number fifty are Christians. Over twenty-two per cent. of our Christian community is in school. The primary school at Pauri has an enrollment of seventy-nine, and is in charge of Christian normal-trained women.

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 east and north of 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 four cities of about 12,000 population or more—Gonda, Bahraich, Basti 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, but four or five small independent missions are in this territory.

Gonda

Gonda (population, about 12,000) 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, 73 miles east of Lucknow. There is considerable trade in agricultural products, but no manufacturing.

The Methodist Episcopal Mission opened work in Gonda in 1865.

Missionaries: Rev. John O. Denning and Mrs. Denning. W. F. M. S.: Misses Jennie M. Smith, Ruth E. Hyneman.

Institutions: Boys' Middle School. W. F. M. S.: Anglo-Vernacular Girls' Boarding School.

J. O. DENNING, Superintendent

Christian Community

We have a Christian community of 1,228. During the year 194 were baptized. On Sundays 1,686 boys and girls are gathered into the Sunday schools and taught the Word of God. In the day and boarding schools there is an average enrollment of 767. All of these children are taught the Bible daily in addition to the regular secular course called for by the government. Among our Christian school boys, more than half of the larger ones have decided to enter the ministry.

Among the Castes

Special effort is being made among the 280,000 people of the shoemaker caste in the Basti circuit. Double the number of these people were baptized this year that were baptized last year. The Christians are becoming stronger and more courageous in their profession of Christianity, and two men among them are doing special work to bring their people to Christ. These two are farmers and spend their spare time with the preachers visiting the villages where acquaintances live, persuading them to turn from their idolatry. There are four preachers in the Basti circuit. During the year 3,668 gospel portions were sold and 9,387 tracts distributed.

Investiture of a Chaudhri

A few months ago there was an interesting ceremony among the sweeper Christians in Colonelganj. Nearly every caste has its leaders, one or more in each community; these are the chaudhris. Sometimes the office is hereditary, and sometimes the chaudhris are chosen by the caste. The people of Colonelganj before becoming Christians had two chaudhris. Both of these men were the last to yield. Then one was baptized, but the other held out against his convictions. The Christians worked hard to convert this man, Budhu, for it was not particularly satisfactory for a Christian community to be represented by a non-Christian leader. Budhu finally became a Christian. The people gathered before one of the homes one night, sitting on mats on the ground, and Budhu was baptized and elected Christian chaudhri. Our pastor wrapped four yards of white muslin about his head in the form of a turban, as a sign of his office. An address was made by the District Superintendent on the duties of a Christian leader. This community is growing in grace. Drink is a great stumbling block of this caste, and it is difficult to convince them that it is wrong to drink, especially when they see government officers and other white men in high places and who are called Christians using liquor freely. Still, nearly all of our Christians have taken the total abstinence pledge.

HARDOI DISTRICT

The Hardoi District is co-extensive with the Hardoi and Unao civil districts. Its population is 301,999. The chamars are the most numerous among the castes, numbering 189,293. Our work is chiefly among them, the Pasis and the Lal Begis. The district occupies a triangle 78 miles long by 46 miles wide between the Bareilly District on the northwest 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 the 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, Mrs. L. Blackstock, Miss C. E. Blackstock.

Institutions: Boys' Boarding School, Christian Girls' Boarding School.

PREM SINGH, Superintendent

The district superintendent with his wife, and Mrs. L. L. Parker, and a band of workers traveled more than 200 miles in three and one half months.

They visited the various villages, helping, advising, holding Conferences, Sunday schools, leagues, and revival meetings. Every circuit and most of the sub-circuits were visited three or four times this year.

Christian Community

The membership of the church is 636; probationers 924; children 757; total Christian following 2,317. During the year 249 received baptism. There are numerous inquirers in nearly all places, and especially among the chamars. The population of Hardoi district is 1,121,248, and as there is no other mission at work here, the Methodist Episcopal Church is responsible for the spread of the gospel among all these people.

Self Support

We collected from the churches Rs. 748 for pastoral support, and Rs. 328 for other benevolences. This represents a gain in every branch over last year.

Educational Work

Boys' Boarding School in Hardoi is an upper primary school; all the boys above the second class have to attend the local schools. There are twenty-three boys in the hostel and thirty-three in the boarding.

The Girls' Boarding School at Hardoi under the supervision of Miss C. E. Blackstock has had a successful year, and has won a satisfactory report from the government inspectress. There are eighty girls in the hostel who are receiving excellent training and being fitted for life after they leave the school.

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 Himalayan 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 12 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.

Missionaries: Rev. S. S. Dease and Mrs. Dease. W. F. M. S.: Misses Rue E. Sellers, Nora S. Waugh, Mrs. J. W. Waugh, Mrs. K. Worthington.

Institutions: Philander Smith College (English), R. C. Busher, principal, Humphrey High School (Indian). W. F. M. S.: Wellesley Girls' School (English), Miss Sellers, principal, Hindustani Girls' School.

S. S. DEASE, Superintendent

This district reports an advance all along the line. Our school work which is our principal work has not fallen behind in any respect. The increase in attendance would have been greater had there been accommodation for the pupils.

Philander Smith College has had over 300 applications, but had to decline about 100. Wellesley High School refused seventy applicants. The Inspector makes a good report in regard to both schools and special mention is made of the music department of Wellesley, which the Inspector considers cannot be surpassed by any of the schools of these provinces.

The Humphrey High School has had a larger attendance than ever before. The manager has been teaching in the school and this has added to its popularity. Next year we will have the government high school in part of our building. This is due to the fact that the Government is building a new high school and cannot find a suitable place for the school and has asked permission to use part of ours, and in return will pay a suitable rent.

Our middle school building in Dwarahat has been much enlarged, two wings having been added to the old section. With this addition we have accommodation for a high school in Dwarahat. Our schools keep us in touch with the non-Christians and are helpful in the evangelistic department of our work.

Work in Our Churches

In both the English and Indian churches attendance has been good throughout the year. The amount subscribed this year for the benevolences has been more than any previous year. Many of the Indian Christians hold responsible positions in this station and are a credit to the training of the mission.

The Tarai, our most fruitful field, has been ravaged by epidemics and a number of Christians have died. The caste among whom our work has been is now nearly all Christian, and we will have to reach out along other lines to prevent our work coming to a standstill.

The Bheim Tal Circuit has taken on new life from the large number of recruits gathered there. A project to build a sanitarium for Indians on our property in Bheim Tal is under consideration and next year we hope to report it an accomplished fact. Our property is well located and has every convenience as regards water and fuel.

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 District, Kheri, Sitapur, Partabgarh, Barakanki, and that portion of the Lucknow District not occupied by the Wesleyan and Church of England missions. The total area is over 11,000 square miles. In shape the district is like the State of New Jersey, though greatly exceeding it in area, while the population is over 6,000,000. It lies west of the Gogra 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 slumps. 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 Rohilkhand and Kumaun 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, 239,398), 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 fourth 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 (on furlough), and Mrs. Badley (on furlough), Rev. T. C. Badley and Mrs. Badley, Rev. M. W. Branch and Mrs. Branch, Rev. H. A. Hanson and Mrs. Hanson, Rev. B. C. Harrington and Mrs. Harrington, Rev. J. N. Hollister and Mrs. Hollister, Rev. P. S. Hyde and Mrs. Hyde, Rev. M. O. Insko and Mrs. Insko, Rev. S. Taylor and Mrs. Taylor, Prof. E. R. Tweedie and Mrs. Tweedie, Prof. R. D. Wellons and Mrs. Wellons, Rev. O. D. Wood. W. F. M. S.: Misses Nettie Bacon, F. Bishop, Edith Bogess, Grace Davis, Enola Eno, Harriet Finch (on furlough), Katherine L. Hill (on furlough), Margaret Landrum, Mabel C. Lawrence, Inez Mason, Miranda Myers, Flora Robinson (on furlough), A. Ashbrook, Mrs. C. Tucker. (North India Conference Appointments for 1918).

Institutions: Lucknow Christian College and High School. Rev. T. C. Badley, principal; Publishing House, Rev. M. O. Insko, agent; English Church. W. F. M. S.: Isabella Thoburn College.

Sitapur

Sitapur (population, about 25,000) is the headquarters of the civil district of the same name. It is on the Rohilkhand and Kumaun Railway. 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.

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.

Institutions: Thompsonganj Mission School. W. F. M. S.: Christian Girls' Boarding School.

No report.

P. S. HYDE, Superintendent

LUCKNOW CHRISTIAN COLLEGE

REV. T. C. BADLEY, Principal

Historical Summary

The educational work of the Methodist Episcopal Mission in Lucknow dates from 1862, when the Rev. J. H. Messmore established a school at Husainabad. By 1866 the Annual Conference of the mission recognized the need of a Christian college, and in 1867 appointed a Board of Trustees and authorized the collection of Rs. 15,000 as an endowment for the proposed college.

In 1870 the Husainabad school building was destroyed by the overflowing of the Gumti River and the school was transferred to a new building on Victoria Road in Nakhas, where it still flourishes as an important Anglo-Vernacular Middle School.

Stimulated by the success of this school, a new school was opened in 1877 on the mission premises in Inayat Bagh under the supervision of Rev. H. Mansell. In 1878 Rev. B. H. Badley was placed in charge of the school and it was removed to a building directly south of the Raushanud-Daulah Kothi. In 1883 a

substantial building was erected on a site purchased from the Nazul Department on Residency Hill, and for a score of years the Centennial High School held a unique place among the schools of North India.

The college came into existence in 1888, securing affiliation with the University of Calcutta to the First Arts, and in 1889 to the B. A. degree. In 1888 the plot of land upon which the college building stands was donated by Government on condition that a building costing at least Rs. 50,000 be erected thereon. The college building was begun in 1891 and completed in 1892. It contains an assembly hall seating about 500, class-rooms, and four small rooms. In 1893 the Department of Commercial Education was opened. In 1907 the Osmon Caldwell Memorial Hostel for Christian students was completed, and the new dining halls were built. This increased the accommodation of the Christian Hostel to 225, and provided suitable quarters for the manager and the headmaster. In 1908 the Commercial Normal Department for the training of teachers for the high school course in commerce was opened.

In 1909 the college was affiliated in chemistry, physics, and biology to the B. Sc. degree for two years. This year also witnessed the completion of the work of developing a system of Urdu shorthand undertaken by the Department of Commercial Education, and the deputation of the first class of twenty sub-inspectors of police to be trained as Urdu shorthand reporters. In 1910 a hostel, with accommodations for twenty boarders, was opened for Hindu and Mohammedan students. In 1912, the college was permanently affiliated up to the B. Sc. degree. During this year the cornerstone of the Sam Fairfield Memorial High School was laid, and the building was completed in 1913. The college was affiliated for the University Commercial Certificate Course in 1913. In 1916 about seven acres of land were secured at a nominal rental from Government and two splendid playgrounds laid out. The small hostel for Hindu and Mohammedan students gave place to a modern hostel for college students with accommodation for 115 boarders which was completed at a cost of \$32,000, \$20,000 of which was secured from Government.

The Crown of Methodism's Educational System in India

A clearly defined educational policy has characterized the work of the Methodist Episcopal Church in India and from the very inception of the mission the importance of the school as an essential factor in the development of a strong church has been clearly recognized. Within three years of Dr. Butler's arrival in India the following statement of policy was made:

"We now occupy Lucknow, Moradabad, and Naini Tal, and, as fast as our brethren arrive, we contemplate opening our mission in Sitapur, Shahjahanpur, Bareilly, Budaun, Pilibhit, and Bijnor, occupying each station strongly and reaching the smaller places around them by a regular system of itinerancy and the establishment of schools."

In due time the stations were occupied, the schools established and Methodism's educational work became one of the greatest educational forces in India.

The first Methodist school of any importance was established in Lucknow in 1861 and by 1865 the number had increased to seven, with an enrollment of 410 in the Central School. This is an indication of the great need there was for schools at that time, and gives some idea of the leading part taken by the mission

in developing education. Indeed, when after some years the Central School was raised to the status of a high school, it was the only school of that grade within a radius of 100 miles.

The conditions obtaining in Lucknow and the Province of Oudh in general at this time are indicated by the fact that "previous to 1858, with the exception of a few indigenous schools, hardly worth the name, there were no educational institutions in Lucknow. The king, wasting thousands of rupees in cock fighting and on dancing women, founded not a single school."

A remarkable indication of the faith and statesmanship of the founders of the mission is found in the fact that within five years of the opening of the first Methodist school in Lucknow, the Annual Conference passed a resolution looking to the establishment of a mission college. The committee appointed to take this work in hand selected Lucknow as the proper location for the college, and in due course it was founded in this historic city.

The wisdom of choosing Lucknow as the seat of an All-India Methodist college has been confirmed both by the development of the educational and evangelistic work of the mission and by the constantly increasing importance of Lucknow as an educational center.

The city, which in 1858 could not claim a school "worthy of the name," sixty years later, under the enlightened rule of the British Government and with the help of Christian missions, boasts of a splendid system of primary schools, ten high schools (four maintained by Christian missions), three colleges of liberal art, with two others definitely projected, a first grade medical college, a teachers' training college, a school of arts and crafts, a technical school and a school of commerce.

As the ancient capital of the Moghul province of Oudh, and the joint capital of the present United Provinces of Agra and Oudh, Lucknow enjoys a distinguished historical record. It is the fourth city in British India in respect to size and population and is called "the City of Parks and Palaces."

The center of historical interest is the inclosure of "The Residency" with its battle-scarred ruins, made immortal by the heroic defense of the British under Sir Henry Lawrence, in the Sepoy Rebellion of 1857. That Christian soldier-statesman, being mortally wounded early in the siege, said on his death-bed: "Let a Christian mission be established in Lucknow."

The din of battle had scarcely ceased before the Methodist Episcopal Church opened mission work in the city and not many years later, the halls of our school and college, erected on that battlefield, were thronged with hundreds of Hindu, Mohammedan and Christian young men, receiving instruction under the influence of the gospel of Christ.

In this fulfillment of the vision of Lawrence and this transformation of a bloody battlefield into a great center of Christian influence one foresees the ultimate triumph of the gospel of Jesus Christ in this great land at present under the sway of ignorance and sin.

The field served by the college consists of more than a million and a half square miles, scattered over which is the Methodist community of 333,000 souls. In visiting the more important schools affiliated to the college during the year the principal traveled over 3,792 miles and visited schools and communities using ten distinct vernaculars. Fortunately English is the medium of instruction in

all high schools and college education, so the diversity of vernaculars in these vast fields does not disqualify students for admission to our one college maintained for all India.

Spiritual Life of the Students

While all the boys in our hostel are nominally Christians and virtually all of them have openly given their hearts to Jesus Christ, yet the pull of the world, the attractions of government service with handsome salaries, and the enticements of successful commercial careers are as potent with Indian young men as with those of any other country. Our constant endeavor, therefore, is to secure a voluntary dedication of the lives of the Christian young men of our institution to Jesus Christ and to some definite form of Christian service.

Many of our most promising students have dedicated their lives to the work of the Christian ministry. In order to give these young men an opportunity to engage in definite evangelistic work during the school year, and also with a view to evangelizing the great city of Lucknow, the students were organized into groups under the leadership of the missionary professors and each group was made responsible for the evangelization of a definite section of the city. Bazaar preaching, magic lantern lectures, the conducting of small Sunday schools, and the distribution of religious literature were some of the means used in this evangelistic campaign, which is to be continued through the coming year. Three young men of our institution responded to the appeal of the Y. M. C. A. for secretaries to go with the Indian troops to Mesopotamia, and willingly sacrificed a year's progress in their education to undertake this noble work. After fulfilling their contract and rendering very valuable service they returned and have been a source of inspiration to their fellow-students, both Christian and non-Christian.

Statistical Record 1917-18

Professors and teachers in all departments, American 8, Indian 49, Total.....	57
Enrollment in all departments, Christians 168, non-Christians 825, Total	993
Boarders, Christians 152, non-Christians 93, Total.....	245
Receipts	
1. From fees	\$18,172
2. " Board of Foreign Missions.....	10,890
3. " government grants	5,492
4. " special gifts	2,860
5. " endowments	2,392
	<hr/>
	\$39,806
Expenditures	
1. On maintenance accounts.....	\$32,714
2. " property accounts.....	2,377
3. " college debt.....	3,027
	<hr/>
	38,118
Balance for the year.....	\$1,688
" brought forward from previous year.....	997
	<hr/>
Total balance on hand	\$2,685
Total endowment	\$43,492

PUBLISHING HOUSE, REV. M. O. INSKO, AGENT

In 1859 the Rev. James W. Waugh came to India as a missionary of the Methodist Episcopal Church. He was a practical printer, and Dr. William Butler, the superintendent of the mission, considering his coming providential, and seeing the need of religious literature, began an agitation for the establishment of a press. The next year, 1860, Dr. Butler, Mr. Waugh, and six other missionaries pledged one hundred rupees each for this purpose, and the first press of our mission in India was set up at Bareilly. Tradition says that the first machine was made from cannon taken during the mutiny and made in the government workshops at Roorkee.

The original purpose of the press was to do the necessary printing of the mission, provide religious literature, and teach orphan boys a useful trade; but later outside job work was taken in order to help pay expenses. Mr. Waugh was the manager of the press until 1866. At this time the press was moved to Lucknow to a small tract of land in Inayat Bagh. The press consisted of one hand press and a few fonts of type and employed about a dozen men. Soon a lithograph hand press was added and the publication of a weekly religious journal in Persian Urdu was begun. As its influence spread the press had to be enlarged to meet the increasing demands for literature. In 1874 a tract of land on Hazratganj was purchased and the press was moved there. From that time to the present there has been a gradual expansion of the press and its work. As manager, Mr. Waugh was succeeded in order by J. H. Messmore, Thomas Craven, A. J. Maxwell, E. W. Parker (afterwards bishop), J. W. Waugh, Thomas Craven, J. W. Robinson (afterwards bishop), D. L. Thoburn, J. N. West, J. W. Robinson, W. S. Meek, E. Stanley Jones, F. B. Price.

Today the Methodist Publishing House of Lucknow occupies an advantageous position in Hazratganj and is housed in its own substantial building. One portion is rented to commercial firms, while the other part is occupied by the different departments of the publishing house. There are the book rooms where thousands of books and pamphlets are stocked for sale and distribution. There is also a complete line of stationery and office supplies. The Rev. Ganga Nath is superintendent of this department. The rest of the building is occupied by the printing department, which employs more than 100 men. Mr. H. H. Cole is superintendent of this department.

During the year there were sold 550 Bibles, 100 New Testaments, 5,500 dictionaries, 2,000 Git ki Kitabs, and 6,000 other volumes, besides thousands of pamphlets and small booklets. The presses have turned out, during the year, 18,000,000 pages of religious literature, and 35,000,000 pages of commercial printing. The income for the year was Rs. 64,022, and the expenditures amounted to Rs. 30,042, leaving a net profit of Rs. 33,980.

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 Chandausi and Aligarh, which has a branch into Sumb-

hal. 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 produce and sugar refining the chief industry. The languages spoken are the Urdu and the Nagri or Hindi.

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 residence 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 the 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. Wendell F. L. Kumlien (on furlough) and Mrs. Kumlien (on furlough). W. F. M. S.: Miss A. Blackstock, Miss Jessie I. Peters (on furlough), Miss Ruth Warrington, and Miss Emery.

Institutions: Bishop Parker Memorial High School. W. F. M. S.: Normal Training School, Girls' High School, Miss A. G. Blackstock and Miss Ruth Warrington. One English church with a Sunday school of 40 children.

R. I. FAUCETT, Superintendent

Christian Community

It may not be out of place in closing a period of service extending over ten years as superintendent of this district, to take a brief résumé of the work during that time. There have been several changes in the circuits of the district, but our field as it now is, includes the same divisions as in 1909, with Rajpura and Gunnaur circuits given over to another district, and Rampur and Sirauli circuits added in their place. Our Christian community in 1909 was 16,000; today it is 27,043, an increase of 11,000, or seventy per cent in ten years. During the past year 2,082 persons received baptism, and 651 have died.

Evangelistic Work

The figures given above reveal somewhat the possibilities of our expansion. In many of the circuits there is not this great possibility among the Sweeper caste, but we have baptized some from among them, and the others will come. The 150,000 Chamars of this district give us one of the best possible fields for evangelistic efforts. It is only in the last few years that these people have been coming in any appreciable number. Most of the baptisms among them this year were from the Bilari circuit. They are everywhere willing and glad to hear the gospel message, and it would be no surprise if within a few years there would be tens of thousands of baptisms among this caste. The evangelistic advance among these people must be coupled with education, for the people are eager to learn.

Educational Work

The Christianizing of the communities of Mazahbi Sikhs and Sweepers during the past years in this district brings us face to face with serious problems and great opportunities. The Moradabad District, being the oldest of our mission

work in India—possessing the largest Christian community, and having sent out into the land large numbers of teachers, preachers, and workers—gives us a situation which is unparalleled on the field.

We have yet to find the limit in numbers of village boys and girls who are willing to come into our boarding schools. The large number of children in various places makes it possible to establish primary schools on such a basis as will bring best results. There are 181 of these schools with an average attendance of 2,152 Christian boys and girls who are receiving instruction from three to five days each week.

The Boys' Boarding School and the Girls' Boarding School at Moradabad accommodate 150 boarders each, so that there are about 300 boys and girls of Moradabad who are under special instruction of the highest grade. We could double this number from the waiting list. Most of these children are from the families of our workers, just a few are from the villages, and we cannot develop Christianity while these children are excluded from our boarding schools.

The Boys' High School at Moradabad has 300 boys enrolled under the management of Mr. Jordan. The staff is good, but efficiency is not easy because of cramped quarters. We are to move into our new building soon—the building for which we have so long prayed and planned—and a better grade of work is expected. The inspector describes this school as the best in Rohilkhand. The new building has twenty-six rooms, and an assembly hall 43 feet by 66 feet. The playground is large enough to meet all requirements, and still leave room for a garden. The special and peculiar construction of the roof and floor of the building has attracted people from a distance, and from lowest to highest they have admitted they did not know the practical application of the methods used. Our engineer, Mr. T. P. Dass, is not a Christian, but he has practically given his services for his expenses.

The Girls' High School at Moradabad under Miss Blackstock has had a good year. This work will be extended as soon as we can begin building operations on the newly acquired grounds adjoining the girls' school.

RAE BARELI DISTRICT

Rae Bareli District was formed by cutting off the southern portion of the original Lucknow District. In the early days of the mission an American missionary was resident at Rae Bareli, but during the last thirty years it has been manned only by Indian workers. Rae Bareli is a town of about 5,000, situated on the Oudh and Rohilkhand Railway about fifty miles southeast of Lucknow, a little more than 600 miles from Calcutta. The government maintains a good high school, our work being wholly evangelistic. The district is almost entirely agricultural.

PRABHU DAYAL, Superintendent

This year has been one of hardship—famine and influenza have caused much suffering among our small Christian community.

Christian Community

There has been an increase in the number of Christians from 835 to 920. Also a noticeable growth in the Sunday schools and leagues. People are beginning to take an interest in these institutions.

Self Support

Our workers continue to tithe their incomes in spite of the hard times. The total amount collected for all purposes was R. 522 as against Rs. 504 last year.

Sale of Bibles

The workers have sold and distributed eighteen Bibles, nineteen New Testaments, 3,379 gospel portions, and 31,880 religious books and tracts. Many of these were sold during the month of special evangelistic effort.

Evangelistic Work

We have been fortunate in having with us this year at our district conference Bishop J. W. Robinson, and others who have helped us by their sermons and addresses. Also our lay members have taken an active interest in the work. The bazaar and mela preaching has been kept up, although this year the people did not hold their fair, because of the heavy death rate among the people and the numberless corpses floating in the Ganges river.

Our Needs

This district is undermanned; its workers are underpaid and poorly housed. We need more workers and comfortable brick houses for them. Also a great need of the district is two lower primary schools for our boys and girls. This district has no schools of any grade.

TIRHUT DISTRICT

Tirhut, said to mean "The Land of the Three Rivers," is a commissioner's division in the northern part of the province of Behar. It contains four civil districts—Saran, Champaran, Muzaffarpur and Darbhanga. Their combined area is 14,338 square miles, inhabited by 9,973,359 people. Most of the section has a rural population of 900 to the mile, and but for the large water area and overflowed portions would average over a thousand.

The work of the Methodist Episcopal Church was begun here in 1888 by the Rev. Henry Jackson. At that time the entire division was open to us, no other organized church having missions here except the German Lutheran Church, known as the "Gossner Missions." The German missionaries are not here at this time. The Roman Catholics were strong in Bettiah, weak to work among the non-Christians, but strong to hinder others and pernicious in proselyting Christians of other denominations. Within the past decade "The Regions Beyond" missions have opened up work in four stations and are considered to occupy the northwestern third of the division of Tirhut. They are a progressive, thoroughly evangelical people, and make good neighbors. They have no idiosyncrasies that give rise to even the semblance of incompatibility.

Up to 1905 in Methodist circles Tirhut district referred to the whole division, and attempts have been made to occupy it. About that time by our taking over several independent missions, Ballia and Arrah were added to the district, and up to January of this year Tirhut District meant the combined territory north and south of the Ganges. But Ballia and Arrah developed into great fields with their own peculiar problems and our last Conference made them into a separate district.

Muzaffarpur

Muzaffarpur (population, 46,000) is the capital of the division and of the civil district. It is 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 here in 1888.

Missionaries: Rev. C. E. Simpson and Mrs. Simpson. W. F. M. S.: Misses Mary Means, E. Abbott, E. Bacon.

Institutions: Columbia Boys' School and Orphanage. W. F. M. S.: Indiana Girls' School.

Samastipur

Samastipur is a railway center with a fair European population. English services are held here twice each month. This is a good location, and there has been some success in work among the natives, but it has too often been in weak hands—hireling helpers and the Romanists have been very aggressive. The work is now in the hands of a student from the Theological School at Bareilly.

Sitamarhi

Sitamarhi is a sub-district government center and lies in the midst of the most populous part of the division. It has very flattering prospects. Tirhut out of its ten million people has over a million of what the Hindu calls "the untouchables." We call them "the depressed." Nowhere are the caste people more arrogant than in Behar, nowhere have the depressed more need of the leadership and help that mission teaching can bring them. There are many evidences that they are beginning to see it. These depressed classes are particularly numerous in Sitamarhi. We already have over 200 converts from representative submerged classes. This unlimited field, stretching up to and beyond the Nepal borders, with its people of a peculiarly crude and helpless type, has but one pastor, and three helpers.
C. E. SIMPSON, Superintendent

Changes and Personnel

Many changes are not good for a mission station—and Tirhut has had its share of changes during the last few years. The missionary staff consists of the district superintendent and his wife, one missionary of the Woman's Foreign Missionary Society, who has charge of the girls' school, two ordained men, three local preachers, eight exhorters with their wives, three Bible readers, and one missionary assistant. This does not include the teachers in the girls' school. And the population of Tirhut is over 10,000,000!

Vastness of the Field

It is hard to realize what a tremendous place Tirhut District is until one has gone through the length and breadth of it. It is said that the commissioner of Tirhut rules over more people than there are in all of Canada.

Our work up to the present has been among the following castes—Mallahs, Koeris, Dusadhs, Chamars, Lal Begis, and Doms. There are over 2,000,000 of these people. We have some work among other castes. There are forty-two places which should be immediately occupied as mission stations.

Christian Community

There have been few baptisms—only seventy-four during the year. So far there has been no great mass movement in this district. We are working among 10,000,000 people, and our total Christian community is only 523, an increase over last year of 156. The collections, for the district are Rs. 620, being one rupee per member.

Finances

It was with fear and trembling that I took over the district at the beginning of the year with an appropriation of only Rs. 102 and an expenditure of more than Rs. 600, but the work has been continued and extended, and we are still out

of debt. With a gift of \$500 we are building a mission station on the Nepal borders. There has been an increase in self-support.

Educational

The Boys' Boarding School is located in the city of Muzaffarpur—the school proper has been closed and the boys attend the government school. We have taken in a few new boys this year, three or four have left us, and two have gone to the training school at Budaun.

The Indiana Girls' School at Muzaffarpur is in charge of Miss Bacon, who writes: "We had hoped to get into new quarters before this, but though a fine piece of property has been located no permission has come from home to purchase it, and so we are still at Malighat.

"In the meantime our numbers are increasing and we are doing our best to keep up to the government standards of work. There are sixty-five students enrolled, and we have a fine kindergarten with nineteen children. The teaching staff numbers seven."

Zenana Work

Plague and cholera were severe during the months of March, April and May, so for a time this work was not actively carried on. We have all the zenanas we can take care of, though if we had more Bible readers, other places open to us could be entered.

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.

REPORT OF NORTHWEST INDIA CONFERENCE

REV. G. W. BRIGGS

Christian Community

The Christian community numbers 153,604, a net increase of but 5,344 as against 9,325 a year ago. 16,612 were baptized as against 15,361 last year. The small net increase is due to the high death rate during the year, the total number of deaths being 9,206, more than two and one third times as many as last year. The number of deaths in one district was four times as many as last year. The plague in the earlier part of the year was unusually severe: cholera and relapsing fever followed: and then came influenza. This last epidemic carried off whole families, and, in some instances, entire villages. Outside of the large centers, practically no medical aid was available and conditions were appalling.

The increase in the number of baptisms was a little over eight per cent. This was good considering the scourges that passed over workers and people during the year. We have been able to open work in new fields. There are large numbers of people ready and waiting to be publicly acknowledged and received as Christians. The opportunity is unlimited. The attitude of the non-Christians in most places is one of respect and sympathy. The movement among the chamars has broken out in new places, and there are signs of movements in other castes. Both Christians and non-Christians have been eager for instruction. Among all classes there is a spirit of interest. We are in great need of able Indian evangelists who will be able to give their whole time to work among high caste and educated non-Christians.

Girls' Schools

The enrollment in girls' schools and the results have been very good. Former students of our schools are doing good work. The matron, the nurse, and several of the teachers in one school were themselves formerly students in the school, and former pupils are exerting a powerful influence on home life and on life generally in India. From another school twenty girls became full members of the church. From still another school, eight former pupils attending higher institutions; six receiving normal training; one studying medicine; and one taking music. Good enrollments and results are reported from boys' schools, and some notable improvements are reported. In the industrial school at Aligarh approximately thirty boys are learners as craftsmen in wood and leather. An army of Christian carpenters and shoemakers of no small size has been sent out from this school to various parts of India,

and the past history and present condition of these lads encourage us to push our industrial training.

Famine and Effects of the War

Famine, aggravated by war prices, prevails over most of the area of the Conference. These conditions, together with the great number of deaths from the influenza, have compelled us to provide for orphans and dependents, and some of the schools have received a number of small children. Report comes that hosts of children have been left without a parent or any near relative. We must provide for the care of such children as we can get. The Arya Samaj is taking great pains to gather in orphans. But there is another phase to this situation. To what might be termed ordinary famine conditions, there have been added the straitened circumstances brought on by the war which has for most of these four years kept the prices of the necessities of life at an almost impossible height for all our workers, so that suffering and hardship have been their lot. And, as for the village Christians, it is no secret that this want has been at least indirectly, in some instances, the cause of death amongst them. We have several times during the year given special help to our workers and their families, especially at the beginning of the cold season when a very modest clothing allowance was made. But it was not nearly sufficient to meet the great need; we have been able to do practically nothing for our Christians scattered throughout the villages of the districts. The price of food stuffs has been higher than has ever been known. Cloth has been practically unobtainable by the poor who can, with difficulty, earn enough to buy food. There is no hope of relief until the second half of 1919.

Industrial School

In the Woman's Industrial School at Aligarh, there are over 200 women, girls, and babies. Twenty-eight of this number are ill-treated or deserted wives. Many of the others are mentally and physically defective; some deaf, some life cripples, some blind, others are strong and healthy. And with these the various branches of industrial work are carried on, such as lace making, carpet weaving, basket making, and gardening.

Medical Work

The Mary Wilson Sanitarium for Tuberculosis at Tilaunia has had an eventful year. Twice the work was seriously affected by epidemics. In January, plague made it necessary to burn all of our grass huts in which seventy patients were sheltered. This left only the stone ward with an accommodation for only eighteen patients, but into which twice that number had been crowded. The day that the huts were burned was turned into one of grateful praise by the news that the Woman's Foreign Missionary Society had sanctioned thirty thousand dollars for the sanitarium, and had granted the first installment for 1918. This fall influenza interrupted the routine work for over a month. A school for some of the patients and a kindergarten for the children of workers have been conducted in five different languages.

The medical work in the Muttra District has been carried on without an appointed doctor. Miss Porter has been assisted in the hospital at Brindaban

by Miss Farmer, who arrived a year ago. Six pupil nurses have been in training. 190 in-patients have been accommodated. Patients have been visited in 210 homes. 12,425 dispensary attendants have been treated. There have been twenty-five operations and twenty obstetrical cases. Mrs. Keislar, who is the only mission doctor on the district, has rendered assistance and has directed a dispensary at Mahaban, and one on the mission compound. There have been 3,443 attendants treated at these dispensaries, with seventy-nine in-patients at Muttra. There has been an increase of Rs. 110 in fees.

Primary Schools

Primary schools now number 573, an increase of eighty-eight with an average enrollment of 7,497 of whom 6,377 are Christians, an increase of more than twenty-five per cent. in average attendance and of nearly thirty per cent. in the attendance of Christians. Taking into account the totals for schools of all grades, there are 7,743 in our schools of whom 6,894 are Christians, an increase of above five per cent. in our total average enrollment, and of more than eleven per cent. in our enrollment of Christians. Special emphasis has been put, everywhere, upon village school work. But epidemics have seriously interfered with this work in some areas. Progress is being made under trying circumstances and conditions. When the boys and girls get to be five, six, or seven years of age, fathers and mothers send them to work in fields herding cattle, digging grass and other work, so that it is quite a problem getting them to attend regularly. Perhaps our biggest task is the education of our Christian community. In a single district, there are over 20,000 boys and girls to be educated. One great problem is to get teachers. Considerably more than ninety per cent. of our village Christians are illiterate. Another district reports that there are in our schools only two fifths of the Christian children that we should have. Furthermore, the growing desire of the chamars for education is opening up marvellous opportunities.

Training Schools

The training of men and women for evangelistic and educational work is receiving more serious attention. Our training schools are beginning to send out workers for the villages. Summer schools have been carried on in connection with the District Conferences. So far as health conditions would permit, an increasing amount of institute work has been done in connection with these Conferences. Besides this, in Muttra, in March, Rev. A. A. Parker, Director of Religious Education, held an institute for training workers. Mrs. Briggs spent three days presenting the Beacon Method of teaching beginners reading. This was a revelation to some teachers, who have so little confidence in the ability of children. Rev. C. D. Rockey and Rev. G. L. Lorenzo also gave valuable assistance. Besides these training schools and institute, quite a number are prepared for Christian work in our boarding schools, and still others receive training at the Bareilly Theological Seminary.

Evangelistic Work

There has been an increase of 150 in the number of Sunday schools and an increase of over 3,500 in the enrollment in these schools.

Evangelistic work has been prosecuted with vigor and with good results. A special time was set apart and devoted to intensive evangelistic efforts all over the Conference area. Advantage has been taken of fairs and other non-Christian gatherings to distribute Christian literature and to carry on evangelistic work. The missionary evangelists of the Woman's Foreign Missionary Society have done a large amount of work in a number of the districts, but not all of the districts are supplied with help of this kind. In some places, special emphasis has been placed upon preparation for full membership into the church. Work is being carried on principally amongst untouchables, chiefly Chamars, Sweepers, and Doms. The Chamars are by far the most numerous. Spiritual results are manifest in the villages. Many interesting incidents of conversion, and of turning to Christ are reported. Spiritual advances amongst our workers are noted as well. Heathen shrines have been destroyed in a number of places. A single district reports thirty-nine such places as having been pulled down during the year. The net increase of workers during the year is three.

The total number of paid workers is now 1,461, an increase of 65. Besides those just referred to, there are a number of voluntary workers amongst whom the chaudhris, or village leaders, are conspicuous. Special efforts have been made in some places to develop this type of voluntary workers. In June, a chaudhri convention was held in the Hissar District. In Meerut, in a number of places, the chaudhris are now running Sunday schools. The day is not far distant when hundreds of Sunday schools will be carried on by laymen. The chaudhris are a great power for good. We are seeing a very satisfactory growth among the laymen. In our fight against old heathen rites and social customs, the chaudhri is a key man. In these men an indigenous leadership is being developed in the villages.

Self Support

The question of self-support is receiving much attention. Through the influence of chaudhris much is being accomplished and much more is to be expected. Besides this, many of our workers are tithers. In a number of the districts all of the workers, and a number of laymen as well, are enrolled in Tithing Bands. A number of pastors are now wholly supported locally, and the contributions toward the support of local congregations are increasing. The net gain in pastoral support raised from Asiatics was 207 rupees, for ministerial support was 1,083 rupees, and for benevolent collections was 101 rupees. The grand total raised for all purposes amounts to 42,797 rupees, a gain of 2,347 rupees. This is a splendid record, when the very untoward conditions which have prevailed during the year are taken into account.

The War

The war has materially affected our work. One district reports persecutions in connection with enlistments, and there has been some uneasiness due to this same cause. On the other hand, many Christians have taken up some form of war work, or have enlisted. In many cases all the young men in a village, who can read, and a large percent of those who were the leaders in the spiritual life of the village, have gone to the war. Twelve of our workers have also enlisted. This has seriously affected our leadership, both paid and

BOARD OF FOREIGN MISSIONS
 METHODIST EPISCOPAL
 CHURCH
NORTHWEST INDIA CONFERENCE
 and
NORTH INDIA CONFERENCE

Railroads Canals
 Scale of Statute Miles
 0 10 20 30 40 50 60 70 80 90 100

Places where Methodist Episcopal Missionaries reside, are underlined in red.



unpaid. Many of our most promising inquirers also have enlisted. This has made the work more difficult to care for. Other districts report that a considerable number have taken up war work of some form. A number of our ministers have joined the Young Men's Christian Association, and some of these have gone to Mesopotamia and elsewhere. So far as information goes they have accepted themselves as becomes Methodist young men.

Economic Conditions

More attention is being paid to economic and social conditions, but, as yet, no general policy has been framed. In some districts the need for agricultural and industrial training is being recognized and steps are being taken. Opportunities for agricultural and industrial development are unlimited. The future self-supporting church will develop as we open up new economic and social privileges for our Christians of whom the vast majority are very poor.

ALIGARH DISTRICT

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.

F. C. ALDRICH, Superintendent

No report.

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

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 11,000 towns and villages. About 90 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.

Missionaries (on field in 1917): Rev. Frederick B. Price (on furlough) and Mrs. Price (on furlough), Rev. G. W. Briggs and Mrs. Briggs.

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

CAWNPORE DISTRICT

The boundaries of the Cawnpore District include the two empire 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

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 839 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.

Missionaries (on field in 1917): Rev. William W. Ashe, M.D. (on furlough), and Mrs. Ashe (on furlough), Rev. Harvey R. Calkins (on furlough) and Mrs. Calkins (on furlough), Rev. James H. Wilkie, Mrs. Viola S. Tomlinson (on furlough). W. F. M. S.: Misses Hilma A. Aaronson (on furlough), Jessie A. Bragg, Clara G. Porter (on furlough), Mary Richmond, Marguerite Shroepfel, Ethel L. Whiting (on furlough), and Lemira Wheat.

Institutions: Central School and Mission Workshop (Hindustani). W. F. M. S.: Girls' High School (English), Hindustani Girls' Boarding School.

GEO. W. BRIGGS, Superintendent

Cawnpore-Allahabad District

In January, the Cawnpore and Allahabad Districts were united. During the early part of the year, the superintendent visited all of the circuits in the Cawnpore end, and itinerated in all but one. The effectiveness of the tour was somewhat lessened by the prevalence of bubonic plague; though, in most places, the people listened with interest. Special attention was given to our Christians, and to inquirers in the Lal Beg (sweeper) and the chamar castes. In the latter caste work has been carried on for some time, but as yet it is not sufficiently developed to encourage us to look for a large movement amongst them. No chamars were baptized during the year. But the mass movement is in full force on both sides of the Cawnpore-Allahabad District, and we have chamars in great numbers in this district. In some places they listen eagerly to the preaching, often refusing to go home until they have been dismissed a number of times. Miss Richmond writes: "After we had dismissed an

audience, one night, for the third time, a man came up and said, that he had worked all day without food and his food was then ready for him in his house, yet he would stay and listen just as long as we would stay and talk." One guru, who has a large following among the chamars and weavers, wants to become a Christian and would have taken baptism this year if we had been willing to give it secretly, but we thought best to wait until he was strong enough to come out publicly and bring his followers with him.

Sickness has been unusually prevalent this year, and our Christians have suffered both from the plague and influenza. The deaths recorded this year number 136, nearly two and a third times as many as last year. Many of these died of influenza.

Christian Community

The number of persons baptized during the year, 417 in all, equals ten per cent. of the number of Christians reported in 1917, and is eighty-five in excess of the number reported last year, or an increase of twenty-five per cent. Our Christian community now numbers 4,579. The net gain over last year is 394, which is but little less than a ten per cent. increase. Considering the unusual number of deaths during the year, these results are satisfactory. Ten additional Sunday schools have been opened during the year.

Self Support

The amount of money raised for all purposes reached a total of Rs. 10,905. The amount under self-support is less than that reported last year, but the total amount raised for ministerial support from both English and Indian churches is slightly more. The high price of cloth and of food has made it very hard for the poor people who even in normal times have to work from morning till evening to get the mere necessities of life. The district evangelist writes: "We found a big strong man one day by the side of the road crying so bitterly that we stopped to ask what the trouble was. He had just come from the bazaar and found grain so expensive that he did not see how he could feed his family." This is typical of conditions that now exist.

All of our workers are tithers. Besides what they give for Christian work, we receive such collection from amongst the villages as our workers are able to gather. These are usually in small amounts and "in kind." Besides this, the church in Allahabad has a small income from subscriptions, and the church in Cawnpore is self-supporting. There is a tithers band in Cawnpore, to which a number of laymen belong, and a few laymen in Allahabad tithe.

Educational Work

Concerning the Boys' Middle School in Cawnpore, the manager, the Rev. J. H. Wilkie, writes: "We have now thirty-six Christian boys in our hostel. We had sixty-four before school closed in May; but, during the vacation we moved the little boys to our boarding school at Allahabad to be under the care of the matron and a head mistress there; while we received the big boys from there. We have a happy family in our boys, and one that is willing to help whenever asked, so that it is a pleasant duty to have charge of them; and it makes one wish for more time and more funds to be able to do more for them.

We have had an interesting time of it trying to make our limited means provide the necessary clothing and bedding for our orphan boys. It takes pretty close financing to make 150 rupees cover the absolutely necessary outfit in this cold weather for ten boys, when the outfit for each boy costs twenty-one rupees. But it had to be done, and we are waiting to see where the money is coming from to pay for it all. And, besides our orphan boys, other of our boys, the sons of our workers, are in need of clothes. We wish that we could provide them all with nice warm clothes and bedding; but we are helpless, especially in these times of war prices. And to add to the difficulties of war prices we have had famine prices in food. Whereas in May we could get seven and one half seers of flour for one rupee, now we get only four and three quarters seers; where in May we could get eight seers of chana and we can now get only five seers.

Our Central School at Cawnpore has 160 enrolled—boys of all religions. We cannot speak very knowingly of the work being done there, simply because we have not had time to go down and inspect the work closely; but, under the direction of the headmaster, the Rev. N. T. Childs, it is doing good work. The influenza epidemic played havoc with the work of the school, and we had to close for over two weeks on account of it.

The Industrial School was closed at the end of the school year in May. We hoped to re-open it in July, but were unable to secure sufficient funds and a capable manager.

Miss Bragg, principal of the Hudson Memorial School at Cawnpore, reports a prosperous year. There are now 115 boarders in the school, four of whom are less than two years old and five others who are less than four years of age. The total enrollment for the year was 125. Three out of five girls passed the Government examination in April. Twenty of the school girls have become full members of the church this year. Owing to war and famine prices, there have been more demands for help and expenses have been much higher. These conditions have added to the financial difficulties.

Of the Girls' High School in Cawnpore, Miss Shroepel, the principal, writes: "Two epidemics have visited Cawnpore during the year, the plague in the spring, and the influenza in the fall. The plague came so near that we thought it best to close school; but we had no cases in the compound. We were not so fortunate during the influenza epidemic. Nearly every girl and teacher in the school had an attack. We have raised the standard of scholarship in the senior classes; we have strengthened and improved the qualifications of our staff, and we have made better arrangements for boarding pupils. Eight of our former students are attending higher institutions. Six are receiving normal training; one is studying medicine, and one is studying music."

Primary Schools

Two additional primary schools for boys and nine for girls have been opened during the year; and the average enrollment in the boys' schools has been increased by 311, and in girls' schools by 158, more than double. The number of Christians in boys' primary schools now is 164, an increase of 44, and in girls' schools 62, an increase of 18. The most notable increase is found in the primary school at Allahabad, where the increase in the boarding department has been from twenty-one to forty-five. The increase is partly due to

a change of policy whereby the small boys were brought from our Boarding School in Cawnpore to Allahabad. This school was reorganized in July, and put in charge of a head mistress with whom are associated three women teachers and a matron. The results of this change are apparent both in the class work and in the dormitory, and in the general demeanor of the boys. In connection with this school a small garden has been started. Through the favor of the Municipal Board of Allahabad, street sweepers were obtained for trenching purposes, and a plot of ground was prepared during the hot weather. One of our boys from the Jumna Mission Farm is directing the garden work.

DELHI DISTRICT

Delhi District has existed as a district since the Conference session of January, 1911, having previously been a part of the Punjab District. It includes five government districts with a population of about 3,000,000, and is not occupied by any other mission except the Society for the Propagation of the Gospel, the English Baptist Mission, and Roman Catholics. 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, Baroda, and Central India and the Oudh and Rohilkhand Railways.

Methodist Episcopal work was opened in Delhi in 1892. It became a mission station in 1910, 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, having churches, a college, and a hospital in Delhi.

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

J. C. BUTCHER, Superintendent

Christian Community

The first missionary of the Methodist Episcopal Church to reside in Delhi was Dr. F. M. Wilson, who was sent there in 1910. The next year the Delhi District was organized with the one missionary and twenty-five Indian male workers.

The district commenced operations in 1911 with an enrollment of 5,388 Christians, and at the beginning of this year there were reported 15,913 Christians.

The year 1918 has been one of trial, adjustment, and Divine favor. There have been baptized 3,619 persons, and the Christian community has been increased to 18,933. So in spite of war and plague and influenza the in-gathering of the year has been a record one.

Working Staff

We have had an average of fifty male workers to instruct twenty thousand

new Christians and evangelize ten thousand inquirers. And most of these fifty were men who, themselves, needed to be taught and led. The difficulty in getting workers is something new, and is due to the war and the failure of the monsoon rains. The war has created a great demand for men, and the Government has offered large financial inducements for enterprising young men to go to Mesopotamia and Palestine. At the same time the cost of living has been about double what it was twenty-five years ago. The salaries we have been giving our workers have not been enough to afford them the barest subsistence, to say nothing of a competence. Hence, instead of taking up mission work, as would normally have been the case, our young men have gone off into other lines where they could get enough to provide for their own. When demobilization has taken place and conditions of employment become ordinary, we will be able to get as many men as we can support. But the cheapness of gold probably means that the rate of wages will be permanently higher.

Training School for Workers

Delhi being a new district and having no property, has not given much attention to the training of workers. Last year Dr. Clancy made a beginning by buying a piece of land in Sonapat. We have not yet been able to build upon it, but we have made a beginning by renting a house and assigning a teacher. There have been seven men, five women, and eight boys in the school for a part of the year. We hope some day to have a missionary located at Sonapat to take charge of the training of village workers.

Evangelistic Work

Miss F. M. McLeavy, our district evangelist, has, during the year, visited every one of the 375 villages in which our Christians live. She has made many hard trips, and her visits are eagerly looked for by the people. Mr. and Mrs. Butcher have also visited each of the circuits twice, and held the District Conference at Panipat. Unfortunately the epidemic of influenza had got into full swing by the time appointed for our District Conference, so only about half our members were able to be present.

Self Support

The contributions for ministerial support were Rs. 1,533 against Rs. 1,050 in the preceding year. The net cost to our Board of Foreign Missions, including special gifts, of the pastoral, evangelistic, and educational work by our Indian preachers and teachers was Rs. 8,385. If we had allowed one rupee for the evangelizing of each of the 3,619 baptized, and four annas for the care of each of the 18,933 baptized Christians, it would have cost Rs. 8,352-4-0, or practically what we did spend.

Butler Memorial

It is worthy of mention that we this year made a beginning on the Butler Memorial. Dr. Clancy had already purchased nine and a half acres of land in the civil station where the Europeans live, on the side nearest to the Indian city, and just below the monument to the British soldiers who fell in the Mutiny. It is proposed to erect on this site two residences for men and one

for lady missionaries, also boarding schools for boys and girls, residences for Indian workers, and a church. A creditable plant with all of these buildings could be provided for \$100,000.

HISSAR DISTRICT

Hissar District lies between 28° 36' and 30° 1' north latitude, and 74° 1' and 76° 22' east longitude. It takes its name from the town of Hissar which is the headquarters for the local administration. The town was founded by Firoz Shah in the fourteenth century, and was named for him "Hissar Firoza," which means "the fort of Firoz." Hissar Mission District covers an area of 20,000 square miles and has a population of 3,000,000. It is situated entirely in the Punjab. In addition to the Government Civil District we have large sections in four native states—Jhind, Patiala, Nabha, and Faridkot.

There is no other mission at work in the district except the English Baptists, who have a good medical zenana work in Rhiwani, forty miles south of Hissar. Most friendly relations are maintained with this mission.

JAMES LYON, Superintendent

We have been hindered in the prosecution of the work on the district by two plagues. At the beginning of the year the bubonic plague broke out, and now we are suffering from the influenza epidemic, which is carrying off tens of thousands. Eight of our workers have died and 245 converts.

Staff

We have thirteen ordained Hindustani ministers, and 155 other workers, to care for 10,000 Christians, and to evangelize 3,000,000 people.

Christian Community

During the year we baptized 2,808. This number could easily have been doubled if we had had the workers to care for the new converts. We are training these men and women workers as fast as possible, and have had fifteen couples in the training school this year.

Colportage

While engaged in gathering in converts and building up new schools, our workers have found time to sell 15,235 one cent gospels, and to distribute 18,750 tracts.

Village Councils

Last year good work was done by establishing in the various circuits what are termed in India village panchayats. More of these panchayats have been organized this year, and are successful in settling quarrels and keeping the Christian community in peace and harmony. The villagers are accustomed to the panchayat method of procedure and appreciate any work done in this way.

Self Support

We continue to push the matter of self-support, and present it at every opportunity. Last year we reported Rs. 2,826 from all sources including tithes given cheerfully by the workers—this year we have received Rs. 3,050.

Village Schools

During the year we have successfully opened eleven new village schools.

Progress in these schools is made under trying conditions. When the children reach the age of five, six and seven, they are taken from school by their parents and put to work in the fields, herding cattle, digging, and other work. Arranging for them to attend classes regularly is a problem.

Prospects

In spite of the difficulties the prospects for a great ingathering are bright. Calls come from every side—the people are hungry for the gospel, and the attitude of the non-Christian community is one of respect.

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. About one half of 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, Muzaffarnagar, 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 50 per cent are Hindus and about 40 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.

Missionaries: Rev. Thomas S. Donohugh (on furlough) and Mrs. Donohugh (on furlough), Rev. J. Benson Baker and Mrs. Baker, Rev. S. W. Clemes and Mrs. Clemes. W. F. M. S.: Misses Lydia D. Christensen, Winnie M. Gabrielson (on furlough), Melva A. Livermore, Caroline C. Nelson, Edith E. Britt, and Margurette Dease.

Institutions: Anglo-Vernacular Boys' Middle School, Bible Training School. W. F. M. S.: Girls' High School.

BENSON BAKER, Superintendent

Christian Community

This has been the best year we have had on the Meerut District. There have been 5,694 baptisms, bringing the Christian community up to 43,990.

Most encouraging is the movement among the chamars which has broken out in four other circuits. After careful inquiry we find that there are 5,500 people ready for baptism. These people will be baptized as soon as we can arrange for it. Just beyond these are 22,590 interested inquirers, and still beyond are 2,000,000 who can be baptized as fast as we can get around to teach them. Besides these there are the thousands of other castes looking our way. Work has been opened among the higher castes, and we are constantly receiving calls from them.

We have Christians living in 1,480 villages, and this year we increased the number of our workers, but we still need at least forty more.

Sunday School Work

It has been our chief business to teach and train our Christian community, and for this purpose have organized 401 Sunday schools. One of our best men has been made Sunday school secretary, and he has been successful in his work. The number of the schools has increased and the quality improved. Bible story telling has been made a feature of the work, and attention given to teacher training. There are fifty enrolled in these classes preparing for the examination given by the Indian Sunday School Union. In some places the chaudhris are conducting Sunday schools.

Educational Work

Perhaps the biggest task of all is the education of the Christian community. There are more than 20,000 boys and girls to be educated, and since they cannot attend the government schools we must provide for them. The problem is to get teachers—we employ anyone who can teach even a little bit, but even this kind are scarce. The best teachers come from the boys' and girls' boarding schools. The graduates from the training school have made good teachers though their education is too limited to carry the children far.

There are seventy-six organized village schools, and practically every preacher is teaching someone to read. About 700 children attend these schools, but there are 1,462 who are able to read the Bible. The number of non-Christians we are teaching is small; we feel it our first duty to teach our own. Ninety-five per cent. of our Christian community are illiterate.

We are trying to work out a plan by which we can teach something of simple agriculture and other things connected with the daily life of the people. And along with the education of the people something must be done for their social uplift. In connection with the Young Men's Association we are employing a young man who will give his time to this work. His first work will be to organize cooperative societies in the villages. He will also show the men how to improve their farms. There is a tremendous field here, for this work, and our people can never support a church until they are on a better financial basis.

Growth of the Church

The most encouraging thing of the year has been the spiritual growth of the church. Wherever we go we find a longing for spiritual things. Preachers are constantly reporting some new phase of this side of the work. Our people have been deeply tried this year—persecutions have been the worst we have known. One preacher was beaten until some of his bones were broken, but his spirit of forgiveness was fine. Through all there has been a beautiful faith, and the testimonies of these simple village folk are as fine as any ever heard.

The Chaudhris

These village headmen are a great power for good. The laymen are doing a good work. One came to the missionary and asked for a newspaper. He wanted to pay for it and have it come to him regularly at his home, so that he might keep in touch with the religious world outside of his own village. In our fight against old heathen and social customs the chaudhris are invaluable.

MUTTRA DISTRICT

The Muttra District extends for about 100 miles along both sides of the River Jumna and takes in the civil districts of Muttra, Agra and the native state of Bharatpur. The population of this area is about 4,000,000. In this district are seven 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.

Agra

Agra (population, 185,000) 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 60 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 Akhbar. There are three colleges—Saint John's College of the Church Missionary Society, the Roman Catholic College, and Agra College (Government).

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 5,000 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.

Missionaries: W. F. M. S.: Misses Eunice Porter, Vivian Sheets, Cora I. Kipp, M.D. (on furlough), and Emma Scott, M.D. (on furlough).

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 100 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).

Institutions: Boys' Boarding School, Training School, Normal School. W. F. M. S.: Blackstone Missionary Institute.

MOTT KEISLAR, Superintendent

Educational Institutions

The Methodist Boys' School was founded in 1888. It teaches up to high school grade and is recognized by the educational department of the province as

a standard school. Subjects are taught in the vernacular and in English. The school is located in the heart of the city just off the main street. Adjoining is the largest and richest Hindu temple in Muttra. The school serves the city of Muttra, which has a population of 60,000. A government school and numerous poorly conducted vernacular schools have been established, but as Christianizing agencies they are either neutral or hostile, so that our institution is responsible for the education of all the Hindu, Mohammedan, and Christian boys in Muttra. Non-Christians are friendly, and are pleased to send their boys to learn English from the American principal. The school staff includes the principal, Mr. G. A. Odgers; the head master who has been with the school for twenty-five years; and fourteen Indian teachers. Student enrollment is 225.

The Conference Normal School was opened in Muttra in 1915. Seventeen boys are enrolled. These students are trained in primary methods, so that they will be able to teach in the village schools. These village schools are training thousands of converts in this mass movement area, and their future depends on the men sent out from our normal training school. This one school trains teachers for the 45,000 Christian children in this Conference area, but there are only 3,596 children in our 318 vernacular schools.

Muttra District Training School was opened many years ago, but is only now being organized. The promising young men from the district come here to be taught how to read and write. The institution has five students in training.

Educating the Chamars

The growing desire of the chamars for education is opening up opportunities. The district has a population of 2,250,000 and of this number 380,000 are chamars. There are 70,000 chamar children of school age, of whom not more than two per cent are in school. For the higher castes there are 500 schools under government or private management, with an attendance of 15,000.

These chamars, or untouchables, are a keen, industrious people, among whom the gospel is producing direct results. They have never been so ready to receive Christian instruction.

Christian Service

"Now tell me, why did you, a stranger, put my baggage on the train?" "I saw you could not find a coolie, and, as the train was about to start, knew that you would be left behind." "But why should you want to help me?" "Because I am a Christian, and Christ taught that we should help one another." "Is that what it means to be a Christian?" "No one can be a real Christian without this desire to help." This conversation took place between the head master of our normal school and a lecturer of a sect strongly opposed to the Christian religion. The latter and his high caste companions arriving about train time, found no coolie on the platform to put their boxes and bedding aboard the train. Caste forbids these people doing this work, and they would have allowed the train to leave without its passenger. The master of the school who was sitting in the train understood their plight, and went to the rescue. All classes of Indian society are being influenced by this Christian spirit, and the calamities of the past year have strengthened this spirit of helpfulness in a way entirely new to India.

A High Caste Convert

Six years ago a Brahmin priest from Brindaban was converted. Two years later he was sent to the theological seminary at Bareilly, where he completed a three years' course, making an excellent record. Today he is the Christian pastor in the same city where he once was a priest. His wife learned her letters after he became a Christian, and she now reads in two languages, and has finished the Bible readers' course.

Economic Conditions

The principal industry of the district is agriculture, carried on by old, inefficient methods. When the rains fail, the crops fail, though short crops are grown along the canals. In Muttra alone, there are 50,000 acres of land uncultivated. Within the district are 300,000 acres unused because of the lack of means of cultivation and the ignorance of the people. As David Harum said, "The way to most men's hearts is by way of their breeches pocket." Educational uplift does not appeal to these people as an opportunity, but if we could show them ways of enlarging their land production, we would reach thousands.

Medical Work

The hospital at Brindaban has continued its work without a physician in charge. Miss Porter has been assisted in the hospital by Miss Farmer and Miss Cousins. Mrs. Keislar, the only mission doctor on the district, has given much of her time to the work. Six pupil nurses have been in training. During the year there were 190 ward patients, and 210 homes were visited. Dispensary calls were 12,425. Mrs. Keislar has also directed a dispensary at Mahaban with Miss Silas as compounder, and another at the mission compound with Mazhar Hussain as medical assistant. At these two dispensaries there have been 3,443 treatments.

Sickness and Sorrow

In looking over old statistics it is noted that a death rate of three per cent. was considered high. In 1905, when the plague raged here, there was a death rate of nine per cent. During the past year relapsing fever, malaria, and influenza have been worse than the plague has ever been. No attempt will be made to describe the terrible scenes—just one instance will suffice: In a city of thirty thousand, ten per cent of the population died in three weeks. Whole villages were depopulated. In other villages where there were 200 inhabitants, there are less than a dozen old people left. Sickness and sorrow have made regular work impossible, and other difficulties have come because of the failure of the crops, and the high prices of food and cloth. Yet in the midst of these trials we have baptized 1,015 persons, and added eight men and four women to our working staff.

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 56 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, the American Presbyterian 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 latter and 1,280 miles from Bombay. Of the population about 60 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 secretariat buildings, the district court house, 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 Presbyterian (North), the Society for the Propagation of the Gospel in Foreign Parts, and the Zenana Bible and Medical Mission.

Missionaries: Rev. F. M. Wilson and Mrs. Wilson, Rev. C. B. Stuntz and Mrs. Stuntz. W. F. M. S.: Misses Lily D. Greene and Livinia Nelson.

Institutions: Johnson Memorial Training School, Boys' Boarding School. W. F. M. S.: Girls' Boarding School.

F. M. WILSON, Superintendent

Spiritual Condition

Whatever other tests we may apply to Christian work, the final must necessarily be its spiritual influence on individuals and communities. At the preachers' meeting this year we shortened the time usually spent in discussing our problems, and gave more time to prayer. The spiritual power of the meeting increased from day to day, and in addition to the blessings the preachers were receiving, men and women of the training school, and the boys and girls from the other schools, as well as the church congregation were finding hitherto unknown spiritual experiences. One preacher who came with a complaint against other preachers who he felt had hurt his feelings, forgot his grievance in the joy of reconciliation. A little boy of eleven said that many of his school friends had been converted, and that he had been trying to find salvation, but did not have the witness. Kneeling, he sobbed out his confession, and his heart's desire, and before leaving gave a clear testimony to salvation.

Evangelistic Campaign

With the other districts of Methodism in India the Punjab district sets apart a month each year for special evangelistic campaign. This year it was better organized than before. In the villages bands of workers were formed and volunteer workers were enlisted. Daily services were held in the mohallas, and the reports of the work are gratifying. The summer school was also held again this year in two sections, one at Lahore and the other at Batala. Through the kindness of the Church Missionary Society we were permitted to live in one of their houses at Batala, which was temporarily vacant, and to use their workers' houses, so we were comfortably housed at this section of the summer school.

Distinguished Visitors

The district has been more than usually fortunate in the number of official visitors who have been with us this year. Dr. Fred B. Fisher, with Mrs.

Fisher and Bishop Warne besides inspecting the work and needs at Lahore, and giving us some rousing messages, went with us to the chauthri meeting. Dr. J. M. Taylor, secretary of the special gift department, through his searching messages had seekers at the altar in Lahore, and during his visit to a village, a large number of simple villagers on their faces on the ground as seekers. Mr. Tyler Dennett and Dr. G. H. Myers were also with us.

Indigenous Leadership

Indigenous leadership is one of the most important requirements to the establishment and successful conduct of a young church, and the increasing number of men and women who are feeling their responsibility for the evangelization of their neighbors, and the earnestness with which they are throwing their efforts into this work, bespeak great promise for the future. Frequently in our work we find indications of a larger number of unpaid workers than we know of.

The War

As in all other countries the last year of the war has been felt more keenly than other years. There has been more pressure for enlistment than formerly, and in many cases petty Indian officials have taken this opportunity to persecute our Christians. In one circuit from which forty volunteers had already gone, these officials seized a man who was getting his affairs into shape so that he might volunteer for service in the Christian regiment, and kept him prisoner for several days, during which time he was beaten repeatedly in order to force him to join the non-Christian regiment. More than 500 of our Christians enlisted, and when you consider that all the young men in the villages who could read, and most of those who were leaders in the spiritual life, as well as twelve of our workers have gone to war, you will have some idea how seriously our work has been hindered. Prices for food and other things continue to rise. The food of the poor has almost doubled in price, and the cloth they use for clothing has more than doubled, while their incomes, which before the war were scarcely sufficient to keep them alive, have increased but little.

Plague, Cholera, and Influenza

There has never before been a year in the history of Methodism in the Punjab when there has been so much sickness and as many deaths in our community. First came the worst scourge of plague I have ever known, then the cholera, then relapsing fever, and last influenza, which swept over our community. The total number of deaths for the year in our Christian community was 1,263, which is about 1,000 more than the usual number. This represents almost six per cent of the entire Christian community, but even with so many deaths only a small part of the number attacked died.

Baptisms

Because of shortage of workers, and the various plagues in the villages, the work among the inquirers came to a standstill for at least three months. During the months when there are usually the largest number of baptisms there were none at all. The baptisms for the year were 1,522, three more than last year.

Self Support

Because of the high cost of living, widespread sickness, and the fact that many of the best contributors had gone to war, it was feared there would be a serious falling off in the contributions toward self-support—instead there has been a slight increase. Rs. 4,189 was raised for pastoral support, in addition to Rs. 225 for benevolences.

Educational Work

The Johnson Memorial Training School at Lahore has during the year sent six young men and four young women into active service. These students are doing a successful work. Other students left the school after a few months training feeling they were better fitted for a life of usefulness.

The Boys' Boarding School in the city of Lahore has been filled to capacity, the attendance being the largest the school has had, and many more boys wish to enter, but we have no accommodations for them. A new dormitory is imperative, as is a new school building for the classes that are now studying out of doors. Mr. and Mrs. Stuntz are in charge of the work of the school.

The Girls' Boarding School, also at Lahore, is a Woman's Foreign Missionary Society institution under the care of Miss Greene, who is staying over another year, although her furlough is over-due. The school has surpassed all other years in its attendance.

Village schools have had much time given them during the year, and contributions from friends in America have made possible the starting of several new ones. It is a pleasure to see the children of the needy, who could not otherwise get even the most rudimentary education, have this chance, and we feel that it will affect the next generation church.

RAJPUTANA DISTRICT

Rajputana District, formerly called Ajmer District, includes all of Rajputana. In this great field are eighteen Native States, two Chiefships, and the British Province of Ajmer-Merwara. The combined areas aggregate 130,462 square miles. Into this territory may be placed the New England States, New York, and still there would be room to spare. To reach the farthest outpost of the district the superintendent has to make a journey of 700 miles. The last census gave the population as 10,554,418. Of this number over 8,000,000 are Hindus; the remainder is made up of Mohammedans, non-Hindu tribes, and Christians. Among the castes are the Rajputs, Brahmans, Jats, Mahajans, Malis, Chamars, Balais, Minas, Gujars, and Bhils. The Rajputs are the aristocracy, and hold most of the land either as cultivators or receivers of rent. They are the landed nobility and kinsmen of the ruling Chiefs. Of the twenty divisions of Rajputana, seventeen are Rajput, two Jat, and one Mohammedan. Rajputana boasts of 1,576 miles of railway and has well laid plans for more. The physical features of Rajputana are interesting—the Aravalli Hills intersect the country almost from end to end. The tract to the northwest is sandy, ill-watered, and unproductive. In the northeast the land is comparatively fertile. To the southeast the hills are higher, and the more fertile regions contain extensive hill ranges, and are traversed by rivers.

The chief cities where we have work are Ajmer, Bikanir, Churu, Kachaman, and Nagaur. Other important places are Phalera, Tilaunia, Pisangan, Suratgarh, Madhopur, and Hannumangarh.

Ajmer

Ajmer is the headquarters of the British Province of Ajmer-Merwara. It has a population of about 86,000, is 677 miles northeast of Bombay, and the headquarters of the Meter gauge of the Bombay, Baroda and Central India railway system. Ajmer is rich in buildings of antiquarian interest, possesses beautiful gardens and a lake.

and contains the tomb of Khwaja Sahib, a noted Mohammedan saint. This tomb is visited annually by thousands of Mohammedans. Ajmer is also a large manufacturing center, where there are car and locomotive shops which employ several thousand skilled and unskilled workmen.

Our mission in Ajmer was started in 1883. Other missions working here are the United Free Church of Scotland, and the Society for the Propagation of the Gospel. There are also a Catholic church and a Church of England.

Missionaries: Rev. Earle M. Rugg and Mrs. Rugg. W. F. M. S.: Misses Laura G. Bobenhouse, Estella M. Forsyth, and Gertrude E. Richards.

Institutions: Boys' Boarding School, Bible Training School. W. F. M. S.: Girls' Boarding School.

Bikanir

Bikanir is the chief city of the Rajputana desert. It is the headquarters of Bikanir State whose ruling chief is one of the most progressive in India, and is held in high esteem throughout the British empire. Bikanir has a population of 65,000. It has electric lights, city water works, fine buildings, lovely gardens, a state college, schools for girls, and many other attractions. Bikanir is the center of a circuit in which there are 650 Christians from fifteen different castes. Most of these are from among the people who depend upon the soil for a living. There is a great opportunity for experimental work along the lines of modern methods and of dry farming. The ruling chief is interested in such work. Bikanir is destined to become an important commercial center—already there are railways running out from three sides of the city stretching across the desert and connecting it with every part of the Indian empire.

Methodist Episcopal mission work was begun in Bikanir twenty years ago, but the city has never had a resident missionary, nor have there been established any schools other than those of lowest grade for village children.

Phalera

Phalera (population, 1,200) is one of the most important centers of Christian work in Rajputana. Since the removal of the institutions the city has become the headquarters of the district superintendent. Phalera is the junction of the Bombay, Baroda and Central India Meter gauge railway, receiving and sending out fifty trains daily. About four miles from Phalera are the great salt lakes from which thousands of tons of salt are taken annually. There are thirty European families stationed here who are employed by the railway company. The Roman Catholics have a church, and the Protestants worship in the school building. Phalera circuit has 332 Christians.

Methodist Episcopal mission work was begun here in 1900. No other mission is at work.

Missionaries: Rev. A. L. Grey and Mrs. Grey.

Tilaunia

Tilaunia is situated half way between Ajmer and Phalera, about twenty-five miles from either city, and is the center of all the medical work of the district.

Missionaries: W. F. M. S.: Miss C. B. Kipp, M.D., Julia Kipp, and M. Brown.

Institution: Tilaunia Sanitarium (Mary Wilson Sanitarium).

A. L. GREY, Superintendent

Christian Community

The past three years have brought changes to our statistics—the number of baptisms has decreased (209), a series of epidemics has carried off hundreds, and an adjustment of the boundaries has further reduced our numbers. We began the year with 7,856 representing the church membership, but 753 have died of plague and influenza. Thousands of non-Christians have died. We also lost six of our workers, and the influenza is still prevalent.

Staff

The staff consists of two missionaries of the Board with their wives, six

Woman's Foreign Missionary Society ladies, one assistant missionary, three Indian members of Conference, seventeen ordained local preachers, thirty-eight unordained local preachers, thirty-six exhorters, forty-eight Bible readers, twenty-one other workers—a total of 174 workers, of whom 119 receive pay. This staff is not adequate to meet the needs of our Christians, to say nothing of the larger task of giving the gospel to non-Christians.

Attitude of the People

The attitude of all classes is friendly—all are interested in what we are doing to uplift the community. There is a growing belief that the spirit of Christianity is pervading the whole fabric of Indian thought and life. Some educated men are frank enough to admit their belief that India is destined to become Christian. They insist that the present awakening among the depressed classes is due to the influence of Christianity. Millions in India today are revising their estimate of life generally, simply because they have at some time come in contact with Christian ideals and thought adorned with good works.

The War and Our Work

Aside from claiming the services of a number of our young men the war has not interfered seriously with our work. The high cost of living and the low scale of wages in India has caused much suffering among the poor.

Institutions

Since the last report of the Ajmer Boys' School, one boy has passed the government matriculation examination and has entered Lucknow Christian College, and four have entered Bareilly Theological Seminary. Others have graduated and gone into various forms of service. War work has called many of them. During the year eight orphans and ten others, the sons of Christians, were admitted to the Ajmer school. The school work has been hindered by plague and influenza, though there was but one death among the students. It is eighteen years since we received the hundreds of orphans during the great famine, and now, due to the numerous scourges, many children have again been left without parents or relatives. Reports come to us that these children are wandering about uncared for and will starve if something is not done for them. We are planning to admit into the hostel twelve of these unfortunate children on faith that the funds to care for them will be found. We should take 100 since there is room for that many in the hostel. Twenty-five dollars a year will support one child. Many of our best workers today were 1900 famine orphans.

Ajmer Girls' School is in a state of transition from orphanage to boarding school. The school consists largely of small children, with a few older girls. Added to the problem of the school work is that of caring for the many tiny motherless children. During the past two and a quarter years there has been great mortality among our adult Christians. Plague, cholera, tuberculosis, and the influenza have taken heavy toll. Some of the children left are babies. We have been asked to take a number of little Hindu children, but are confronted with the problem of giving them the needed care.

Medical Work

The Mary Wilson Sanitarium for tuberculosis patients, which is located at Tilaunia, has had an eventful year. Twice during the year the work of the sanitarium was seriously affected by epidemics. In January the grass huts which sheltered seventy patients had to be destroyed by fire because of the plague. This left only the stone ward with an accommodation for eighteen patients. Twice that number were crowded into that place. During the year forty-seven persons were admitted to the sanitarium, and forty-two were turned away for lack of accommodations. Eighty-one patients were discharged, and twenty-eight have died. Of the discharged patients all but seven were arrested cases. These seven left because their friends insisted upon taking them home to die. Miss Cora B. Kipp, M.D., has charge of this institution.

Evangelistic Work

Itinerating in the villages and desert cities has brought interesting experiences. We have visited ten of the fifteen circuits of Rajputana district and the gospel has been given to hundreds of villages. Christians and non-Christians have been eager for instruction. While we were at Thakur the chief man of that village sent a messenger asking us to visit the women of his zenana. We had been working in this village among the lowest castes—those so low that they were not permitted to draw water from the well used by the high caste people—but the caste system did not prevent this headman from calling our Christian workers into his home, although he knew that we had been among the untouchables. This is a victory and a sign of more than passing interest. Also it is interesting to know that the high caste people attend prayers in the homes of our preachers—the evening hymn draws the Brahmin and others where they unite in singing and listening to the reading of the Word. In one desert city six educated Indian gentlemen called on our worker and requested him to arrange for them to meet every Sunday evening to study the gospel. Their request was granted. But there are many desert cities and hundreds of villages where there is no missionary or worker, and where the people have never heard the story of Christ.

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 three civil districts, Dehra Dun, Saharanpur, and Muzaffarnagar. It is approximately 140 miles from north to south and 40 miles from east to west and contains a population of over 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 Mohammedan. 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 between 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.

Methodist Episcopal mission work was begun in 1875. Other mission boards

at work here are the Society for the Propagation of the Gospel, the Reformed Presbyterians, and the Mission to Lepers in India and the East. The American Presbyterians and the Church of England Missionary Society are at work in the district but not in Roorkee city.

Missionaries: Rev. P. M. Buck and Mrs. Buck, Rev. J. T. Robertson and Mrs. Robertson, and Mr. Van Valen (Muzaffarnagar). W. F. M. S.: Misses Lawson, Holman and Gabrielson.

Institutions: Boys' Boarding School, Roorkee Leper Asylum.
J. T. ROBERTSON, Superintendent

Christian Community

Someone has truthfully said, "Indians are not strong on details," which accounts for the fact that the statistics of the Roorkee District have been a bit mixed. Until 1917 the circuits of the district were under more or less inefficient local preachers or pastors. The 16,171 whom we report as making up the Christian community of the district at present are to the best of my knowledge really living men, women, and children.

District Staff

Our force consists of two missionaries of the Board with their wives, one missionary in local connection, and his wife, two missionaries of the Woman's Board, six members of Annual Conference, forty local preachers, thirty-three exhorters, thirty-five teachers and pastor-teachers, and fifty-eight Bible readers and evangelistic teachers; total number of workers 160. Just about how adequate this number is for the work to be done may be seen from a letter written by Mr. Van Valen, our resident missionary in long neglected Muzaffarnagar: "Our home is the headquarters of the Muzaffarnagar Civil District, which forms a considerable part of the Roorkee District. Our city has a population of 23,000. In 1911 the population of the civil district was 808,000. About two thirds of this number are Hindus, while most of the remaining third are Mohammedans. There are also in this civil district 8,000 Christians. These Christians are to be shepherded and non-Christians to be reached."

Evangelistic Work

Among all classes there is a spirit of interest, and we are in need of an Indian evangelist who can give his entire time to work among the high caste and educated non-Christians. The District Superintendent, Mrs. Robertson, and Miss Gabrielson have been actively engaged in this work and the following incidents indicate what is happening all over the district:

In a town where there are a large number of low caste Christians, and where a meeting was held, there was a sick man. On my way to visit this man I noticed a heathen shrine. Later I asked about the shrine, found the owner and tried to persuade him to allow the shrine to be torn down, as it was in the midst of a Christian community, and the owner, not a Christian, would probably tempt some of the Christians to partake in the blood sacrifices. The man promised to take it down later. This was but an excuse to get rid of us. That night we came again to this place and showed the life of Christ through the use of the magic lantern, after which we went to the shrine singing. Hearts had been softened, and we were told we might destroy the shrine. I called for someone to volunteer to break down the shrine, because I wanted the people

to realize that there was no power in the goddess of blood. An old man of seventy years, reared in ignorance and superstitious fear of the gods, came timidly forward and broke the first piece from the shrine. This old man had been baptized only six months, but the Son of God had made him free.

Fear is not all that our new converts have to fight against in the war on idolatry. They have a real temptation through money. Often they are from the one caste that will handle pigs, and offer these or other animals in sacrifice to the heathen gods and goddesses. For work of this sort they receive the carcass of the animal, and a gift of money or food. Should the landlord of the village have a sick child, and wish to offer a goat to the goddess Kali to appease her, he will try and force some low caste man to do the work. He is bound by caste laws and cannot do it himself. Since the low caste man, before becoming a Christian, depends largely on the good will of the landlord for his livelihood, it is often hard for him to escape.

In one place where Miss Gabrielson was working, the entire company went through the main street singing, and a succession of meetings were held in prominent centers of the city. Pictures are shown of the life of Christ and leaflets distributed. These pictures made a deep impression, and the leaflets traveled far over the district. As a result of this work a blind Brahmin bandit, who years before had been a convert, but who, because of a series of misfortunes, had lapsed into Arya Samajism, was thoroughly reclaimed and is now preaching Christ's power to save.

Miss Gabrielson writes: "There is everywhere a new spirit of inquiry and an eagerness among the higher castes to hear the message. This is also true among the Mohammedans. And we have not workers enough to properly teach the Christians from the lower classes."

Mrs. Robertson cites several instances as representative of her experiences: "We have continued to reclaim backsliders, gathering in those members of families who were left out when the majority of a community came in."

"In a Chamar ward there were a few Christians and several eager listeners and inquirers. Among these was a young widow who said, 'Jesus is my friend and Saviour, but why did not we know of him before?' The only answer to her question is the lack of workers and money to support them."

"In another place at a sweeper mohalla, where once our worker could not get a hearing or even a seat, we found that he had won his way among them, while his wife taught the children, and they attracted the interest and attention of the people about them."

"During the revival campaign women of high castes and good families allowed us to enter their homes and they listened attentively to the gospel story. With tears in their eyes these secluded ones asked if this gospel was for them too, or only for white people and Indians who could read and write."

"A Banyan's (corn dealer) widow wept when she heard the invitation—'Come unto me, all ye that are weary and are heavy laden, and I will give you rest.' She said she had been an outcaste for years. This woman had lived in this village twenty years and had never before heard the gospel message."

Baptisms

Notwithstanding all the hindrances—losses through sickness, and the pre-

vailing high prices due to war and famine—there were 2,109 persons baptized. This is 150 more than last year.

Sunday Schools

We have 201 registered Sunday schools with 3,869 pupils. The Sunday schools in the villages and the ordinary services there are difficult to differentiate, because both children and adults attend and are taught together.

Educational Work

The Dennis Clancy Memorial School is located in the city of Roorkee. We have fifty-five boys to care for, and hostel accommodations for but fifty. In the school hostel there are thirty-eight boys; nine are in other hostels, and we pay the fees for six boys who live at home and attend the government schools. A and B classes attend the girls' school on a cooperative plan; classes I and II attend the boys' school of the Society for the Propagation of the Gospel Mission; and the third and higher classes attend the government high school. This may be a poor way of establishing a Methodist Episcopal school for boys in Roorkee, but it enables us under present conditions to educate more boys than we could otherwise.

A primary school for girls was opened this year in Roorkee. The property for this school was secured in 1916, but for lack of funds the hostel and class rooms have remained empty. Miss Gabrielson, the first superintendent of the new school, writes: "Our school was formally opened the fifteenth of October. The first to register was a girl of nine years, who walked ten miles, leaving her home at four o'clock in the morning in order that she might be the first in the school. When all have registered there will be sixty girls in the boarding school, and thirty day scholars."

The Ridley Clancy Training School is to be built in the city of Roorkee as soon as prices go down in post war days. The funds for building are available. In the meantime the students who would be attending the school are being trained by the pastors in the villages by a sort of apprenticeship, or are attending the training school at Meerut.

Village schools number forty-four with an enrollment of 602. The real success of our village schools is not in the progress made by the pupils in the three R's, but in the knowledge they have of the life of Christ, and their ability to tell Bible stories.

Scripture Distribution

This work is entrusted work. We have with us eight colporteurs of the National Bible Society of Scotland, and notwithstanding the financial stringency due to war and famine, we sold 270 New Testaments and 13,099 gospel portions. Three large melas, a horse fair at Muzaffarnagar, and the continuous throng of pilgrims passing through Lhaksar Junction for Hardwar gave us our opportunity. At the Hardwar mela there was much organized opposition, but our sales were satisfactory.

Self Support

During the year self-support has increased from Rs. 3,241 (\$1,081) to Rs. 3,667 (\$1,223), an increase of thirteen per cent.; Roorkee circuit has fully supported its pastor; Dehra Dun and Muzaffarnagar circuits have fallen just a little short; while at Mussoorie, the Indian church has done little along this line. Because of the war, prices have been high throughout the year, and in the last three months there has been added to this the stringency due to the failure of the crops.

Mission to Lepers

The Mission to Lepers with headquarters in Dublin has a small asylum for lepers in Roorkee. About fifty of these sufferers can be accommodated comfortably, but this year there were sixty in the home. J. T. Robertson, our district superintendent, is honorary superintendent of this work among the lepers. Our work is to provide food, shelter, clothing, medicine and teaching for these helpless people; the Mission to Lepers provides the funds. Most of the inmates are Hindus from the higher castes, who, being cast off by their friends, after much suffering find their way to us. No pressure is put upon any to profess Christianity, but in the end most of them become converts. The saddest part of all is the breaking up of families—taking from the victims their untainted children. There are seven of these untainted girls in our school at the present time.

SOUTH INDIA CONFERENCE

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.

No Conference Report.

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.

Methodist Episcopal mission work was begun in 1874. Besides the Methodist Episcopal Mission, Protestant work is carried on by the London Missionary Society, the Church of England Missionary Society, and the English Wesleyan Mission.

Missionaries: Rev. Karl E. Anderson and Mrs. Anderson, Rev. Edwin J. Guest and Mrs. Guest. W. F. M. S.: Miss Muriel E. Robinson.

Institutions: Baldwin Boys' High School. W. F. M. S.: Baldwin Girls' High School.

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 11 miles distant on the Bowringpet-Kolar Light Railway. The Methodist Episcopal Mission is the only Protestant mission here.

Missionaries: Rev. H. E. Hilmer (on furlough) and Mrs. Hilmer (on furlough).

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.

Missionaries: Rev. William H. Hollister and Mrs. Hollister. W. F. M. S.: Misses Martha A. Griffin, Margaret D. Lewis, M.D., Florence W. Maskell, Blanche M. Kline, and F. F. Fisher.

Institutions: Biblical Training School, Kanarese Boys' Boarding School, In-

dustrial Training Institute. W. F. M. S.: Kanarese Girls' Orphanage and Boarding School, Deaconess Home, Widows' Home, Ellen Thoburn Cowen Hospital.
W. H. HOLLISTER, Superintendent

When half a million people depend on a small staff such as we have on this district, one must needs look back twenty-five years to become enheartened. When in 1891 the foundation of what is now the Bangalore District was laid, there were two missionaries, five local preachers, and twenty-two other paid workers. Today we have two missionaries of the Board, five missionaries of the Woman's Board, and twenty-two local preachers, seven exhorters, three Indian Conference members, and 120 other paid workers.

Christian Community

The church membership has increased from 119 to 2,796; day schools from 103 to 1,013; Sunday school pupils from 300 to 2,566. In 1891 our property was valued at \$10,600; today a conservative valuation is \$78,000. Of this \$34,000 is the value of the property owned by the Woman's Foreign Missionary Society.

All this property has a value other than in terms of money. The substantial dwellings, schools, churches, and hospitals are more than places in which to live and serve with comfort and efficiency—they are voices speaking day and night words that all wayfaring men can hear and understand. They speak of better things, and better life for better men, women, and children. The people use them as texts for talks about Christ; they are topics of conversation among those for whom topics are few and sordid.

Educational Work

The Boys' Boarding School at Kolar under Mrs. Hollister is making excellent progress. The quality of the work is better, and the number of students has increased.

The Industrial School at Kolar has not had any increase in the number of pupils, due to economic changes. The war, and the building of a railway through Kolar, has prevented any growth in this direction, but the quality of the work, and the material put into the furniture and agricultural implements creates a demand for these things and the school always has more than it can do. Since the war began, iron has increased in value 800 per cent., but the students have met the need by taking orders for saw-mills of their own designing. One of the aims of this school is to so plan that machinery may aid students in regular courses of study to earn a large part of their living and develop a spirit of self help.

The Girls' Orphanage and Boarding School at Kolar, under Miss Fisher, is doing work which in quality and inspiration is unsurpassed in the state.

Our village primary schools and the two lower secondary schools (middle grade) in Kolar have a far-reaching influence. They are in all respects as good as the government schools, and being less hampered by limitations maintain better discipline, and there is more zeal in study. Miss Maskell and her assistants are putting such quality into the work of the primary and village schools as to overcome indifference and opposition.

Medical Work

No aspect of our work meets a need more vital or widespread than our medical work. Dr. Lewis and Miss Griffin, of the Ellen Thoburn Cowen Hospital, have labored with the sympathetic spirit that wins and the zeal that overtaxes. Miss Kline will attend to Miss Griffin's duties while the latter is away on furlough.

Plague has smitten this section nine times during the past eighteen years. With each visitation the only safety has been in evacuating towns and villages. This year a worse disease, the influenza, put in an appearance, and the medical departments of the country not being able to cope with it, called for volunteer help. In Kolar Miss Maskell and her assistants and Bible women have devoted all their time going from house to house administering the best known remedies, and giving food grains provided by the Government to the destitute and helpless. The grateful appreciation of the people is touching.

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

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. Earl L. King (on furlough) and Mrs. King (on furlough), Rev. Charles F. Lipp and Mrs. Lipp, Rev. Charles W. Scharer and Mrs. Scharer, Rev. A. B. Coates and Mrs. Coates. W. F. M. S.: Miss Judith Ericson.

Institutions: Beynon-Smith High School for Boys, Boys' Anglo-Vernacular Boarding School. W. F. M. S.: Girls' Anglo-Vernacular High School.

CHARLES W. SCHARER, Superintendent

Evangelistic Work

In Bail Hongal there is a marked interest among persons of higher castes. Mr. Cook says that in one village the whole street of carpenters are ready to become Christians, if we send them a teacher. And in other villages leading men are insisting on frequent visits. Interest increases among the Lyngaits. There are many among these who for years have ceased to worship idols. In many villages people are asking for instruction and desire to become Christians. There are about 1,000 Christians in twenty villages without teachers and regular instructions in Bail Hongal. Therefore until more teachers are employed no more new villages will be baptized.

We are working in and around about one third of the territory of Belgaum Collectorate, and it is in this section that we cannot teach all the people who are asking for instruction. How about the other two thirds of Belgaum Collectorate, great stretches of territory with over 1,400 villages of the district untouched?

Christian Community

Belgaum church and city circuits have had a good year. Mr. R. N. Moses,

the pastor, has worked in the city of Belgaum and amongst the Indian troops in the cantonment. He reports 157 baptisms this year. Five of these were soldiers. Twenty-two Indian soldiers joined the church as full members. There have been 1,136 baptisms on the district during the year. The toll by death has been large, 591 in all, most of these from influenza. Our Christian community now is 9,589; a net gain for the year of 572.

Sunday Schools

Much of the Christian instruction in the villages is given in the Sunday schools. We have 115 Sunday schools in the district; which is an increase for the year of seventeen schools and 554 scholars.

Scripture Sales

Our workers have been selling Scriptures in the streets, in the houses, and in the markets and fairs. Fifty-two Bibles, sixty-nine New Testaments, and 7,514 gospel portions were sold during the year.

Educational Work

Beynon Smith High School, in charge of the Rev. A. B. Coates, has had a prosperous year. The enrollment is 480. Twelve students passed the matriculation examination and six the school final.

One of the Matric boys stood highest in the examination held in the Belgaum center and ranked high in the presidency list. The Scripture is faithfully taught in all classes. While we have not had any definite decisions for Christ we are sure that the teaching is not without results. We are constantly meeting in the villages old students from our high school, and they are without exception friendly towards the work of the mission. Mr. Coates reports that when the director of public instruction visited the school he encouraged him to ask for a grant toward the cost of extension to our present buildings. He also expressed his approval of the principal's plan of admitting girls in the high school. There are now seven in regular attendance, three Brahmins and four Christians. We need a girls' high school in Belgaum. The citizens of Belgaum have asked for one. There is no provision for higher education for girls in this end of India.

Miss Ericson reports that the girls' boarding school, under the supervision of her able assistant, Miss Mann, has not only maintained its high standard of previous years, but the Government Inspector reports progress and satisfactory work done.

Mrs. Coates besides teaching in Beynon Smith High School is in charge of the boys' hostel. There have been forty-five boys in the hostel this year. This is a gain of ten over last year. Two of the boys have joined the army. Nearly all the older boys are working part-time to help support themselves. Three left because they did not want to work.

Primary School

There are two primary schools for caste boys, one in Belgaum and one in Shahapur. We have eighty village primary schools for Christians; twelve of these are in charge of the Woman's Board missionaries. Over half of our

village school teachers are young men who work in their studies from the third to the seventh standard. Less than ten years ago these young men were ignorant heathen lads. Some of our Christians are reading in the high school, and two young men are studying in Lucknow College.

The Training School for Workers is under construction. In the early part of the year we purchased eight acres of land. Upon part of this plot we are building the school. This is to be the headquarters of our out station as soon as we can get a missionary and a bungalow.

Self Support

We began the year with food-grains selling at famine prices. Later, on account of the failure of the rains, the prices were raised from 300 to 400 per cent. above normal. In spite of this fact nearly all the circuits did as well financially as last year and some gave more. On the whole there has been a slight increase over last year.

It has been a surprise to me to see how the poor people are able to keep alive during these acute days. The poverty, sickness, and death witnessed in the villages the past few months is distressing beyond description. There was in some villages scarcely one house that did not lose one or more. In some instances the parents died and little children were left. In some villages so many were sick that no one was left able to care for them. We know of one instance where so many died in a village and so many others were sick that they had to send to another village to get people to come and bury the dead. Some gave up and refused medicine, saying: "We may as well die of this disease as to die of famine." All the missionaries and Indian helpers who were able were busy day and night. Scores died for want of medical aid, fifty, seventy-five, or one hundred miles away from a hospital or dispensary. We need a doctor and a number of small dispensaries in places where we have large and rapidly growing Christian communities. There is nothing a missionary can do that will help so much to break down the prejudice of the heathen as to give a little medicine to them or to one of their loved ones when they are suffering.

ENGLISH DISTRICT

Missionaries: Rev. Matthew Tindale (Bangalore) and Mrs. Tindale (Bangalore), Rev. J. W. Simmons (on furlough) and Mrs. Simmons (on furlough). W. F. M. S.: Miss Wisner (on furlough).

C. W. ROSS DE SOUZA, Superintendent

Belgaum English Work

The Rev. J. Parker, who has supplied this charge for another, writes: "We commenced the year with seventeen full members (thirteen civilians and four soldiers), and crowded congregations at the Sunday services. Three week-day meetings in the church and three in Mr. High's bungalow were also well attended. The Bible class in connection with the Sunday school averaged an attendance of twenty-five men. Large drafts of men have left the station during the year for Mesopotamia and other parts of India, and most of the civil members have also had to leave, their bungalows being required by the

military. Still our services are well attended, and the financial side of our church work is in a prosperous condition."

Richmond Town, Bangalore

The Rev. K. E. Anderson, pastor in this charge, writes: "We are glad to report a good year for Bangalore English and Blackpully mission. Fifty have been received into the church since January, many of them from the two classes on preparatory membership. The Sunday school has had an average attendance of 200. The junior league has had seventy and the senior league thirty-five at their meetings Friday evening.

"All our services for adults are attended by soldiers. A song service is also held specially for them after the regular evening service on Sunday. Hymns and gospel songs are sung and the service usually includes a short address and prayer. Some have been converted and thirteen, including three officers, have united with the church. During the last few weeks over twenty men have made the supreme decision.

"The English Sunday school among the depressed Anglo-Indians in Blackpully is superintended by members of our church in Richmond Town. The attendance is seventy-five and includes all ages from infants in arms to men over four score years.

"The two day schools for Indian children under this church have eight teachers and nearly 200 scholars. Scripture is taught daily. The Municipality gives us rent free the two-story building for one school and we have a large fine property for the other in Blackpully. Two rooms of this are rented to the Woman's Foreign Missionary Society for their caste girls' school."

Baldwin Boys' High School

The Rev. E. J. Guest, M.A., principal, reports:

"The school curriculum covers the entire field of work from the kindergarten department to the high school standard. This year the kindergarten department has been opened and is under the superintendence of a capable and trained mistress. It is worked in connection with the nursery department into which boys under ten are admitted. We take special care of these little ones and are anxious that the number should grow, for here lies the hope of the future school. Student enrollment 130. The total number of teachers on the staff is thirteen, including a Munshi who daily attends to teach Hindustani.

"The boarding department is one of the main features of the school, since most of our boys are boarders who come to us from various parts of Southern India. The school is glad to possess Oldham Hall where the dormitories and refectory are. A superintendent assisted by matrons has charge of the entire boarding establishment.

"There is a distinct improvement in the moral tone and behavior of the boys. We feel that the lessons taught are not in vain and that many a boy will look back with gratitude to his old school that instilled principles of uprightness and manliness and taught him to give his life to the service of his Master."

Baldwin Girls' High School, Bangalore

Miss M. E. Robinson, principal, writes as follows: "The Baldwin Girls'

High School has enjoyed a year of progress and advance in many ways. In a country where the passing of examinations is held to be so important, we have not been lacking in success in our efforts in this direction. Seven out of eight candidates who appeared for the Trinity College of Music (London) Examinations were successful. The one who appeared for the Junior Cambridge Examination was also successful, passing with honors, and we had two successful candidates in the local Government Examinations, one in the middle school and one in the high school.

"Our numbers have steadily increased and we have double the number of boarders and day scholars that we had two years ago. A large percentage of the new children are from Methodist homes.

"The inspector of schools gave splendid reports of our school on his two last annual visits, and the Government grant-in-aid has been increased."

Hyderabad English Church

The Rev. A. S. Booth has charge of the English church work and has had a successful year. The attendance at the Hyderabad Sunday school has been doubled and Mr. E. Ross has been appointed superintendent. The Sunday school in Secunderabad has been faithfully cared for by Mr. A. Chamarette and his assistants.

Anglo-Indian Home

The Home for Anglo-Indian boys has had a good year, excepting for the siege of influenza. There are twelve boys in the Home who are well cared for by a capable and faithful house mother. Four boys from this Home are receiving their education as boarders in the Baldwin Boys' High School. This is a realization of original ideals; for the Home was designed to be a feeder to our higher grade institutions. The institution has appealed to the community during the last year in a way that it never did before. Needed funds have been collected, furniture renewed, the outlook improved. All this is due to the personal interest and efforts of Mr. and Mrs. Booth.

Madras Church

During the year thirty-nine have been added to the church, of whom twenty-two were received from probation. From our membership eleven have been transferred to other charges. Our congregation in Vepery consists largely of high school students and college under-graduates, and so presents to us a splendid field for Christian endeavor. It is largely from this class that our church membership is enhanced, since we reach them through our Sunday school and Epworth league.

The day schools in Otary and Royapuram and the Widows' Home at Vepery have continued to be the special care of our church in Madras. The schools have had a good record, but the Widows' Home has not attracted to its shelter as many as we would like to see.

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, Telugu and Marathi 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. Cecil L. Camp and Mrs. Camp. W. F. M. S.: Misses Julia E. Morrow, Florence G. King, Elizabeth M. Biehl (on furlough) and Urdell Montgomery (on furlough).

Institutions: Training School for Pastor Teachers, Boys' Boarding School, Hospital, and Dispensary. W. F. M. S.: Girls' Boarding School.

Gulbarga

Gulbarga (population, 32,437) was, hundreds of years ago, a Mohammedan capital of great importance. It is now the capital city of a division of the Hyderabad state, embracing four civil districts, of which Bidar and Raichur Districts are two. 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.

Institutions: Training School for Pastor-Teachers, Boys' Boarding School.
J. B. BUTTRICK, Superintendent

No other year of my three decades of missionary service has been characterized by such trying material and economic conditions as have prevailed this past year. Plague, famine, and influenza epidemic have taken toll of health and life—it has been an especially hard year for our Indian Christians.

Christian Community

During the year there have been 1,172 baptisms, and the Christian community has been increased by 1,140. Full members number 592, an increase of forty-four. The total number of Christians on the district is 6,000.

Most of the conversions for the year are from the Bidar portion of the district—because of the stronger missionary and native force. These converts, coming out of centuries of ignorance, superstition, and sin, need patient, persistent and spiritual instruction. Our field is 9,000 square miles in area, contains 2,200 villages, and has a population of 1,500,000. Our two missionary families, the two missionaries of the Woman's Foreign Missionary Society, the four Indian Conference members, and the 110 other workers, are not enough to evangelize this multitude.

Sunday Schools

The Sunday schools are a phase of evangelism that embraces the instruction of adults and children, of both Christian and non-Christian communities. With a reported enrollment of 1,376, an increase of 249 over the figures of last year, we cannot be said to have met the need, although the increase is the exact number of the year's increase called for as the Centenary objective for the district.

Self Support

Self-support is being developed by tithes, collections, subscriptions, and thank offerings. The amount raised by the Indian church this year is the same as last year. The wonder is that there is no decrease. The people in the villages throughout the land need food. Millions are suffering from chronic hunger. There are many such on this district. In my last report I said, "For some time the staple food grain has been selling at seven measures for a rupee." That was about half the number said to be obtainable in former famine times. But this year the price has increased, until now staple grain is three—some places two and three quarters—measures per rupee.

Pastors and people have felt the pinch. I cannot tell how the poor people manage to survive. Some are grinding tamarind seed, when they can find them, into powder and cooking that for food; others are grubbing in the jungles in search for edible tubers. It is easy to see how many of our people can give neither money nor grain toward the support of the pastor.

Educational Work

Education has a large and important place in the work of this district. We appreciate the financial provision made for this work by the Mass Movement Commission. The work is urgent, but our effort is limited by lack of qualified teachers.

Village workers' training schools in Bidar and in Gulbarga are doing effective work. Earnest young men come for training, and at the close of the year there were twenty-five students in the school at Bidar and fifteen in the school at Gulbarga.

Day and night schools, especially the latter, are held wherever workers are stationed. There has been an increase of thirty-three pupils in these schools. In view of the hard times, when every member of a family who can must work, there has been no decline in the enrollment of these schools.

Boarding schools are three in number, one each for boys and girls in Bidar, and one for boys in Gulbarga. These institutions have been open all through the year, and Mr. and Mrs. Camp's adopted family of Indian boys has increased from forty-two to seventy-three; and Miss King's family of girls from forty-five to seventy-nine. Influenza is leaving many young folk homeless, and the strain on these institutions is likely to be increased. But no needy child will be turned away by the missionaries in charge.

The boys' boarding school in Gulbarga has increased from six to twenty-six in the number of its occupants. This institution is in charge of Mr. and Mrs. Karodi.

Medical Work

Medical work has been much in evidence in Bidar during the year despite the fact that no one has been appointed to Dr. Linn's place. That some one is meeting the needs of the people is shown by the fact that 12,544 patients have been treated, and fees to the amount of Rs. 350 have been received. This work has been carried on by Mr. and Mrs. Camp, who is a trained nurse, in addition to their other duties. They have been assisted by an Indian compounder. I visited Bidar recently when the influenza was at its height and found many

people ill, some dying, but Mr. and Mrs. Camp were working amongst the afflicted, though they were near the limit of their strength. Their reward has been the recovery of the majority of the sick ones, and the gratitude of both Christians and non-Christians.

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, 46 per cent. speak Telugu and 26 per cent. Marathi. The ruler of the state, the Nizam, is a Mohammedan. While only 10 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.

The Church 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 (on furlough), and Catherine A. Wood.

Institutions: Hyderabad Bible Institute. W. F. M. S.: Elizabeth K. Stanley Girls' High School.

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 was begun in 1890. No other mission boards are represented here.

Missionaries: Rev. Walter L. Morgan and Mrs. Morgan, Rev. H. H. Linn, M.D., and Mrs. Linn. W. F. M. S.: Misses Rosetta Beck, Mildred Simonds and Elizabeth J. Wells.

Institutions: J. L. Crawford Boys' Boarding School, Huldah A. Crawford Memorial Hospital, the Charlotte Maurice Village Workers' Training School. W. F. M. S.: Mary A. Knotts Girls' Boarding School.

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. D. O. Ernsberger and Mrs. Ernsberger, Rev. J. H. Garden (on furlough) and Mrs. Garden (on furlough).

C. E. PARKER, Superintendent

We had just gone through an epidemic of the plague—there were still cases in some of the villages—prices were so high that the people were gathering tamarind seeds and grinding them to make a conjee to keep them from starving, when the cholera came and carried off many because of their already weakened condition. Following the cholera epidemic there came the epidemic of influenza. This spread throughout the entire district. Among our workers who died were two ordained local preachers, thirteen other preachers and exhorters, five pastor-teachers, and five Bible women.

Evangelistic Work

In the Hyderabad section there were 200 baptisms, although Mr. and Mrs. Harris spent much of the time usually given to evangelistic work distributing medicine to thousands of people, for nearly every one had influenza.

In the Yellandu section there were 300 accessions to the church, but because of removals and deaths, the Christian community is the same as last year. Removals numbered about 200 and were from the mining population. There were many inquirers among the Yellandu people this year.

Sunday Schools

The statistics show 345 Sunday schools with an average attendance of 7,025. Here also the influenza interfered with our work. The annual thank offering of the Sunday schools amounted to Rs. 400. On the district are sixty-three leagues with a membership of 1,038.

Self Support

Notwithstanding the hard times the people have given out of their poverty, and have raised Rs. 9,495. This amount includes pastoral support and money for all purposes.

Educational Work

The J. L. Crawford Boys' School in Vikarabad, under Mr. and Mrs. Morgan, has had an encouraging year. There are 120 students enrolled. The only candidate for government middle school examination in the second division passed and is now in the high school. Nineteen other boys passed the government upper primary vernacular test, and the successful ones have entered a normal training class added to our school in June. This is the first normal training school for Telugu boys in Hyderabad State. The Crawford school has fourteen stars in its service flag. The boys who are still in school are doing their bit to win the war. We have twenty acres of land and our boys spend one day a week cultivating the same. Four days last week, from seven to eleven in the morning, the entire school with the teachers were in the fields reaping a black grain crop, and plowing, sowing, harrowing and weeding white jowari or millet. If it prospers we will reap two hundred dollars' worth of grain. At the other end of the field is a paddy or rice plantation, but the crop is dying for lack of rain. If we had a well on our property we could save our crops which mean food for our boys.

The Elizabeth K. Stanley Girls' School in Hyderabad, under the care of

Miss Evans, continues to hold its own among the schools of the dominions. More than 150 of the girls were ill with the influenza at one time, and Miss Evans and her assistants gave all of their time to the care of these girls. There were only two deaths.

The Charlotte Maurice School for village workers at Vikarabad is in charge of Mrs. Parker. Sixty-three men have been received into this school from the villages. Sixteen of these are there for a second term. The Woman's Foreign Missionary Society missionaries have charge of the training of the wives of the men students.

Hyderabad Bible Institute has been changed by placing the Emergency School in Narsingpet, the center of our village work. This part of the work is under the supervision of T. A. Peter and his wife. Mr. Peter is one of the boys from the Crawford School. In the Bible Institute all of the Methodist boys are taking the full course. M. Luke has charge of this school.

Yellandu Boarding School is a new school with twenty-nine boarders, boys and girls. The work of the school is carried on by Mrs. Ernsberger. Also in the Yellandu section there are five village schools supported by mass movement funds.

Yellandu Training School was opened last July and has eleven men and five women in training. Three of the men have already been sent out for a term of three months and are doing good work. The school is supported by mass movement funds.

Mary A. Knotts Girls' School, in charge of Miss Wells, notwithstanding the measles, diphtheria, and influenza, has had an average enrollment of 208, an increase over last year of thirty-four. One girl passed the government middle school examination and five are in the high school. Special attention is given to children coming in from the mass movement sections. Special emergency classes have been organized for these children and they are being taught by Miss Wells and Miss Pennah.

Medical Work

The Huldah A. Crawford Memorial Hospital in Vikarabad is in charge of Dr. H. H. Linn. The hospital was founded in 1913 in the midst of a community of 800,000. The six acres of land on which the hospital is located are valued at \$2,000; the hospital equipment is valued at \$350. The hospital staff consists of one American physician and wife, two young men in training, and two ward boys.

There are fifteen beds. Ward patients for the year were 222. Out calls made by doctor, 341. Inoculations, vaccinations, and other treatments numbered 2,258. Dispensary first calls were 4,129; return visits, 3,371. Total number of cases treated at the dispensary, 8,470. Total number of treatments, 10,865.

Receipts from fees and medicines, \$173. Regular appropriations, \$1,300. Special gifts, \$340. Other sources, \$116. Total receipts, \$1,929.

MADRAS DISTRICT

Madras District comprises the city of Madras, with its population of over 500,000, and a chain of about 30 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 27 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, Tinnevely, 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, 10 art colleges, three professional colleges, and numerous secondary and primary schools. Tamil is spoken by 58 per cent of the people, Telugu by 23 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, the British and Foreign Unitarian Association, the Danish Missionary Society, the Evangelical Lutheran Mission at Leipzig, and the United Free Church of Scotland.

Missionaries: Mr. Clark N. Bateman and Mrs. Bateman, Rev. Walter G. Gray (Tuticorin) and Mrs. Gray (Tuticorin), Rev. William L. King and Mrs. King, Rev. James J. Kingham (on furlough) and Mrs. Kingham (on furlough), Rev. C. W. Ross de Souza and Mrs. Ross de Souza, Rev. A. H. Baker (on furlough) and Mrs. Baker (on furlough). W. F. M. S.: Miss Grace Stephens, K. Evelyn Toll and Emma Rexroth.

Institutions: Methodist Publishing House, Tamil Boys' Orphanage. W. F. M. S.: Deaconess Home, Skidmore Memorial Girls' Orphanage and School.

W. L. KING, Superintendent

No report.

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. 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.

Raichur

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. M. D. Ross and Mrs. Ross, and Miss Edna Brewer.

Institutions: Boys' Boarding School at Anandapur, Girls' Boarding School, Workers' Training School, at Raichur.

M. D. Ross, Superintendent

No report.

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 1888.

Missionaries: Rev. William P. Byers and Mrs. Byers, Rev. Harold J. Smith and Mrs. Smith. W. F. M. S.: Misses Rachel C. Carr and Eugenia Norberg (on furlough).

Institutions: Boys' Boarding School, Leper Asylum. W. F. M. S.: Girls' Boarding School, Widows' Home.

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 90 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 40 miles. Calcutta is a fine city, with imposing government buildings, court-houses, 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 57 different languages are spoken. Of the population 65 per cent. are Hindus, 29 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 (Kidderpore) and Mrs. Byork (Kidderpore), Rev. G. S. Henderson, Rev. Gottlieb Schanzlin and Mrs. Schanzlin, H. W. Knight, M.D., and Mrs. Knight, Rev. David H. Manley and Mrs. Manley, Rev. C. H. Archibald and Mrs. Archibald, Rev. D. H. Lee and Mrs. Lee. W. F. M. S.: Misses Fanny A. Bennett, Ava F. Hunt, Bessie D. Tunison, Clara A. Callow, Elizabeth Maxey, Florence A. Boyce, Daisy D. Wood.

Institutions: Calcutta Boys' School and Orphanage (English), Industrial Home

for Men. W. F. M. S.: Girls' High School (English), Anglo-Indian Girls' Orphanage, Deaconess Home, Kidderpore Temperance Home, and Seamen's Mission (English).

Darjeeling

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

Institutions: W. F. M. S.: Queen's Hill School.
G. S. HENDERSON, Superintendent

No report.

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 50 miles southwest of Calcutta. The population in 1901 was 8,085, 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 1,578 villages. Tamluk subdivision has a population of 601,502. Ours is the only mission working here.

No report.

PAKAUR DISTRICT

Pakaur District extends along both sides of the East Indian Railway Loop Line for a distance of 110 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 3,000,000.

Pakaur

Pakaur is a town situated near the Ganges River, about 169 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.

Missionaries: Rev. C. H. S. Koch and Mrs. Koch, Rev. Henry M. Swan (on furlough) and Mrs. Swan (on furlough). W. F. M. S.: Misses Maria Johanson, Lela Payton, Pauline Grandstrand, and Hilda Swan (on furlough).

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

Bolpur and Rampur Haut

Bolpur and Rampur Haut are both in the Birbhoom civil district. Both are 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 2,000,000. 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.

Missionaries: Rev. James P. Meik (Bolpur) and Mrs. Meik (Bolpur). W. F. M. S.: Miss Isa Meik, in school in America.

C. H. S. KOCH, Superintendent

Hindrances to the Work

The year has brought us much hardship because of the epidemic of influenza and pneumonia. Our little dispensary has become a hospital filled to overflowing. During my few days' sojourn in Lucknow at the Executive Board, five deaths occurred, and a short month ago in one day of twenty-four hours there were five deaths. At Bolpur Mr. and Mrs. Meik have a daily procession, people coming in carts and by rail. This epidemic disorganized our work, and we had to give up our long-planned summer school.

The War

We are all happy that the war is over. Our "Army in France," as we called them, returned safe and sound, but a number of the Santal Christians succumbed. When the armistice was announced, we spontaneously gathered in the church for a service of thanksgiving, and joined in the procession of the inhabitants of Pakaur, and when the formal celebration took place on November 26 and 27, our people participated heartily. This is a day of reconstruction, and we go about our tasks more hopefully and thankfully than ever before, feeling that it is not in vain that we labor.

Medical Work

We have an Anglo-Indian lady doctor at present in charge of our medical work, but the experience of the past two years convinces me that in India, proper hospital facilities and nursing are necessary if medical advice is to avail. The people do not have the necessary knowledge of, or interest in, sanitation or diet to carry out the physician's orders. During the past two years the amount of sickness and suffering has been appalling. The ladies are slowly accumulating a hospital fund, so as to enlarge their facilities, and we want to be able to have a ward that we can claim for patients from the boys' school.

Work Among the Santals

During the cold season of 1917-1918, I spent some time in the villages, chiefly among the Santals. The Santals are deserving of more consideration, even though our work among them is much more limited than that of other missions. The tendency to give these aboriginals a place among the lower Hindu castes is a growing one, and thus while the Santals may not at present be a particularly influential people among other Indians, it is extremely desirable to win them before they become Hinduized.

A short time ago, a committee from our district met with a similar committee from the Church Missionary Society Santal Mission to delimit a boundary between us. In times past, there have been difficulties and some dissension, and the attitude of our church officials formerly seemed to be against such delimitation. Since the formation of Representative Councils of Missions, there seems larger possibility of such agreements, and the report which we bring is practically the reaffirmation of the informal action that was taken in 1906 and embodied in a letter of Bishop J. E. Robinson. The action of the Joint Committee is as follows: "It was proposed by Mr. Koch and seconded by Mr. Tillott that we follow the boundary as set forth in the letter of Bishop J. E. Robinson dated the 5th March, 1906, according to the map No. 72: p.14

of 1913, Survey of India, and that the village Rajipur be reckoned as belonging to the Methodist Episcopal Church."

It was also agreed that this boundary might be crossed in making pastoral visits to members of their own church by either mission, but we agreed that this be the boundary so far as evangelistic work is concerned.

Near Rajipur, where our first Santals were baptized, we have secured a plot of about thirty bighas through the decease of a Christian whom we helped from his crippled childhood. This can be used for the erection of a church and the support of several needy families.

Educational Work

The Girls' School has an enrollment of ninety-six, of whom sixty are Bengali Christian boarders, twenty-nine Santal Christian boarders, and seven are day scholars, two of these being Hindus, and five Christians.

The Boys' School has an enrollment as follows: Bengali Christian boarders, twenty-three; Santals, thirty-nine; Hindu day scholars, twenty-one; Moham-medan day scholars, eleven.

For a year we have had our joint kindergarten in the church. The educational authorities look on the innovation with approval, as the following remark of the inspector shows: "I was much pleased with the intelligent mode of teaching in these classes. This institution deserves a grant-in-aid." Mr. and Mrs. Sarkar are in charge of this school.

Mission Farm

Our mission farm has been in "statu quo" this year. We have continued its cultivation and sold produce to the value of Rs. 300. We have been encouraged by a visit from Professor N. S. McGowan, agriculturist of the Sabour Agricultural College, and he assures me that he can assist us in making our work a useful and helpful link in the agricultural work of the province. We are linking this work as closely as possible to the school. I am more and more impressed with the necessity of having practical education linked with book learning; more so, because in India, manual labor of every kind is looked down upon. A Marwari gentleman, who has a bank account of 50 crores, told them that Bengalis work in his offices for Rs. 20 to Rs. 40 as clerks and accountants, even when they have large property. Any task that would involve rolling up their sleeves and "digging in" they shrink from. I view with apprehension that attitude of our boys who return from the city, and who have become "citified." How best to meet this problem, and to put the spirit of self-reliance, and respect for all kinds of honest labor into our boys, is a question requiring solution. India needs something more than clerks and lawyers.

Work in Bolpur and Rampur Haut

Bolpur and Rampur Haut are in the Birbhoom civil district. Bolpur is a small town, 99 miles from Calcutta, on the Loop Line of the East Indian Railway. It has a population of 4,000 persons, and contains a high school, a charitable dispensary and hospital, a Mounsiffs Court, a police station, and a post and telegraph office. Sir Rabindranath Tagore's school is situated a mile-

and-a-half from the railway station. Bolpur is a very large rice-exporting center; the rice is brought by carts from numerous villages around. There are four rice husking mills in this place.

Rampur Haut is a small town and railway center on the East Indian Railway 37 miles north of Bolpur. It has a population of about 4,500 persons. It is the headquarters of a subdivision of the Birbhoom District and contains the magistrate's and civil courts, police station, telegraph and post office, a high school, a girls' school, a Government hospital and residence for a score of European employees of the railway.

The Birbhoom Civil District extends over 1,752 square miles, and has a population of 10,000,000 persons, living in 3,317 villages. Three fourths of the people are Hindus, 50,000 are Santals, 800 Christians, and the rest are Mohammedans. The principal town in the district, which is also the administrative headquarters, is Suri, 11 miles west of the railway from Sainthia. The railway runs through the center of Birbhoom from Bhaslia on the south to Rajgaon on the north, and from Sainthia to Panchra on the west, and from Ahmedpore to Ramjibanpore on the east.

The Baptist Church worked for many years in Suri and gathered a number of converts, then the missionaries and workers were withdrawn and part of the property sold. The few Christians in Suri have formed themselves into a Congregational Independent Church. At the present time the Methodist Episcopal Church is the only Christian mission working in the Birbhoom District.

We commenced work in Bolpur in 1892. Missionaries have been stationed here for a few years and then transferred to fill other places, leaving the field without a missionary for some years. This has proved harmful to the work and the few workers left on the field. At present we have only one missionary and his wife, and eleven men and eleven women Indian workers on this large field of 3,317 villages with 10,000,000 inhabitants. At Bolpur we have a house for a missionary, a church, a girls' school, and houses for half a dozen Indian workers. There are nineteen schools in the villages.

At Rampur Haut we have no property. Our preacher and colporteur live in hired houses. There are three schools in villages near Rampur Haut. The Woman's Foreign Missionary Society supports a few Bible women, but no missionary in this district. We have been working for years with an inadequate staff and insufficient means in this large district.

Birbhoom Field

Birbhoom is a most promising field for Christian work, and the whole country is open to us at present. We should place missionaries as soon as possible at Rampur Haut, Labpur, and Dubrajpur, the three principal stations besides Bolpur and Suri. There are scores of small towns and hundreds of villages that should be immediately occupied by Christian preachers and teachers. The whole district is intersected by good roads on which motor cars could run during most of the year.

Zenana work and girls' schools should be a principal part of our work in this district. Unless the women and children are reached we must not hope for a large movement toward Christianity from among the people.

We have a community of 139 Christians, 23 schools and 497 pupils.

BOMBAY CONFERENCE

The Bombay Conference consists of the Bombay Presidency north of 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 Hindustani are the principal languages.

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

BOMBAY ANNUAL CONFERENCE

REV. FREDERICK WOOD

Within the bounds of this Conference we have a truly polyglot population: Marathi in the south, Gujarati in the center, Sindhi in the north—and still further north Pushtu and Brahui of the uplands of Baluchistan. And in the populous cities and ports of Bombay and Karachi there are particularly Hindustani, Yiddish, Arabic, Persian, Canarese, Tamil, and the tongues already mentioned.

Among the Untouchables

The people who have been responsive to our message and appeals, and who form the bulk of our community, are of the depressed classes. These are the untouchables of Indian society. They are outside the pale of society. Their very shadow conveys pollution and defilement. Visiting a village on one occasion the writer was interested in hearing some people crying out as they walked along the road, "Posh! Posh!"—that is, "Unclean! Unclean!" They were of the depressed classes, and in this way gave notice to those of the "clean" classes of their approach, that these others might avoid defilement. In that same town our converts were punished for refusing to acknowledge themselves as social lepers.

The habitual attitude of these people for centuries past has been that of the "ground down" whose hand is always outstretched saying, "Give!" We come to them and ask them to change their centuries-old habit, and be transformed from beggars into givers! And they naturally ask, "How can the little that we may be able to give profit you? and yet, how it will impoverish us!" What a problem! To make a church composed of such a class self-supporting!

These people are the bond-slaves of the higher classes; intellectually so degraded as to be considered unfit for education, let alone having a voice in the counsels of the land or the village, and yet we seek to make them fit to think and act for themselves, and govern themselves and their own concerns and community! They are a people peculiarly gregarious, home-loving. They stick to their villages even when they are too numerous to secure a decent living, while acres and acres close to hand are uncultivated. And how caste-bound these out-castes are. There are none so great sticklers for caste as these who are accorded no caste recognition by the twice-born Brahmans. And we tell these people to leave their villages and province and seek the propagation of their new faith; seek those of other castes, lower and higher, and spread the gospel message.

The Growth of the Church

Our field has been ravaged by plague and influenza. They have devastated

whole villages. Hundreds of our enrolled inquirers were carried off and the membership death roll is nearly eight per cent. of our membership—1,970. The death rate among the non-Christians has been appalling. The stories came in of people dropping exhausted and dying by the wayside, of insufficient wood to build funeral pyres, of the earth scratched up, barely sufficient to cover corpses, and of jackals and other animals devouring them by night. It has been a time the like of which we could wish never to see again. But India is a land of epidemics. We wonder when the realization of the value of the laws of sanitation will filter through into the understanding of the most caste-bound intellect of this otherwise fair land.

Our growth by baptisms would have been at least ten per cent. without the mortality, and could our harvest have been gathered here on earth the increase of our church might have been easily twenty per cent., whereas our membership has been almost stationary—the increase being but two per cent.

Sunday Schools

The number of Sunday schools increased by nearly nineteen per cent., and the scholars by eighteen per cent.; leagues twenty per cent, and leaguers twenty per cent. At the public annual Sunday school examinations in our Gujarat and Kathiawar field 2,627 children sat for the examination, and 2,446 passed—over ninety-three per cent.; and 1,034 obtained honors.

Educational Work

We have one training college for women, two theological schools and Biblical institutes for men, and two for women, one high school for boys, one high school for girls, two middle schools, and the feeders of all the foregoing—the village primary schools, 172 for boys and 11 for girls. The total student body is 4,512, of whom sixty-six per cent. are Christians. The increase of Christian students has been fourteen per cent.

These village primary schools are an interesting feature of our work. Not more than a dozen have a building worthy the name of school-house. Many of them are held on the verandas of the workers' mud huts, some meet under trees or in the shade of a house, and we doubt if one boasts of a chair or bench or desk. Yet these schools are turning out a new and advanced generation of Indian villagers, a vast improvement on the old school.

Financial Development

The total raised locally for church support was \$19,278, being \$7,528 from the European community for the support of their own pastors and help to the native churches of the cities where the English churches are situated; and \$11,750 from the Indian church, which is forty-six cents per head of our Indian membership. When we remember the poverty-stricken condition of the constituency among whom we work, this is gratifying and probably one of the best showings in our Southern Asia field. Two of our districts—Ahmedabad and Baroda—lead all India in the matter of self-support per capita.

In this connection, one of the most pleasing matters is the erection of a most beautiful church at Kalyan by an English friend, costing \$13,333, and handed over to our church free of cost and without indebtedness, as a memorial in com-

memoration of the marvelous escape from death of an only son. There is a parsonage attached to the church and the church has its own electric plant.

Evangelistic and Other Effort

Besides the developing of a Christian community there is a work being carried on steadily and quietly, without which our work would soon begin to languish. That is the work of evangelism among the non-Christian millions by whom we are surrounded. Every missionary and preacher and teacher is an evangelistic agency. We have had no mass movement within our borders this year, but by the hand-picked process 2,333 persons have received the rite of baptism. Many converts are being won by laymen.

It is a common thing for a steward of a village church to invite his friends and relatives (and often these latter are legion) to spend a day with him; he feeds them at his own expense, and invites the missionary or district superintendent and other preachers to attend, and evangelistic services, of the camp meeting type, are held, and many led to openly accept Jesus Christ as Lord and Saviour. Several such meetings were held this year.

It is impossible to tell of the good being done through our hospitals and dispensaries, of which we have six. During the year nearly 37,000 patients were treated, and many more heard the gospel. Wherever the influence of our hospitals and dispensaries extends the door is opened more widely for the entrance of the gospel.

Another means of proclaiming the gospel is through the printed page. We are taking advantage of this. During the year 35,512 Scriptures and portions were sold, and 43,466 tracts distributed.

Our industrial work is being strengthened by an additional European assistant. This institution at Nadiad is turning out workmen of whom we need not be ashamed. The demand for Christian workmen by non-Christian employers of labor is unique, and a great testimonial to the value of this work.

It seems almost certain that before long the government will introduce compulsory education. But the supply of teachers is insufficient. Our training college for women at Godhra is in full blast, and our high schools at Baroda and Nadiad have started classes for normal training of men; and one of our projects is a training college for men at Baroda, so that we will be better prepared to meet the demand and with Christian teachers when the time comes.

The influence of the theological school on our work is almost incredible. All our best appointments are now being filled by its graduates. For nine years this school has been turning out its graduates, men and women. As is to be expected, a better educated ministry is transforming the Church and its methods and spirit. But there is also a great work to be done by the lower grade of worker. These men have hitherto been the pioneers, and to a great extent still are. To better fit them for their work we have our Biblical institutes or evangelistic training schools.

Famine Conditions

The prospect for the next year is the gloomiest since 1899, for all over our Conference territory the annual rains have failed, and the government has declared famine conditions prevail. This will mean a cessation of much of our

regular routine work. There will be a great scattering of the people. We believe government has plans well in hand to deal with conditions, but undoubtedly will welcome all the help the missionaries can give. Although India has been lavish in sending food-stuffs to Mesopotamia and other war fronts, it is stated that there is sufficient still in India to supply its wants until the next harvest is reaped. So we are hoping to be saved the starvation sights of the last great famine.

The effect on our work will be tremendous. It may give us a new and large crop of orphans, it will practically cause all locally raised monies to cease, baptisms will be barred, but new avenues of service and large opportunities will open up before us. We face the future with the certainty of the presence of the Living Christ with us.

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 peninsulas of Kathiawar and Cutch. One-third of the district is in territory under British control, the remainder in the territory of Indian Chiefs. The language spoken in this district is Gujarati.

The Ahmedabad District was formed out of the northern part of the Gujarat District, which was divided in 1909.

Ahmedabad

Ahmedabad (population, 300,000) 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 70 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: Rev. Carl H. Conley and Mrs. Conley (on furlough), Rev. Alexander Corpron, M.D. (on furlough), and Mrs. Corpron. W. F. M. S.: Miss Godfrey and Miss Haney (on furlough).

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

C. H. CONLEY, Superintendent

Plague and Influenza

Early in the year the plague spread through the district and took heavy toll of our people. Then the influenza came, taking a number of our workers and their families and wiping out whole communities. The deaths among our people were 804, nearly double the highest death record, and about eight and one third per cent of the community. Now at the close of the year we are facing a famine due to lack of rain.

Christian Community

As is usual the workers of each circuit spent the month of special evangelism proclaiming the gospel among the heathen and trying to inspire the Christians to higher living and better service. The message was heard by 47,000 persons in 344 villages, with the result that 931 professed conversion; seventy-two idol altars were broken down with the consent of the former worshipers; forty-one backsliders were reclaimed; 310 heathen and 107 Christian children were baptized; 132 were received into full membership; 791 signed temperance pledges. More than 1,000 gospel portions were sold, and 7,500 tracts were distributed. At these meetings the paid workers had the help of 182 laymen. The Christian community now numbers 9,663.

Sunday Schools

Our workers, inspired by the fact that this district stands first in India in the matter of progress of Sunday school work, have continued to strengthen this important branch of Christian service. Out of a Christian community of 9,663 we have an enrollment in our Sunday schools of 8,882. Many of these scholars are Hindus and Mohammedans and we have schools in some villages where there are no Christians, but where there surely will be some as a direct result of the Sunday school work. This year 1,323 scholars took the examination covering more than one half year's lessons, and 1,271 passed, 526 being in the honor class.

Educational Work

Industrial and Engineering Institute at Nadiad has been rather hard hit by war conditions, as materials were so high that there has been little demand for articles manufactured, and the cost of keeping the boys has increased greatly. The number of boys in the primary department has increased and the inspector's report is satisfactory. In the Scripture examination fifty-three out of fifty-nine passed. All the boys trained in the industrial department have readily found places of employment outside and there is a demand for more than we can supply. The famine will doubtless cause many lads to seek refuge in our orphanage, and we should be able to add fifty to our number during the year 1919.

Our day schools have increased in number and efficiency, and there are now seventy-one village schools with an enrollment of 1,512 pupils. One third of the number of scholars are girls. Although the school work has suffered because of much sickness among the teachers and scholars, there has been an increase during the year in attendance and the report of the government is encouraging.

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 Gackwar, 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. Charles B. Hill and Mrs. Hill, Rev. John Lampard and Mrs. Lampard, Rev. L. E. Linzell (on special duty in America), and Mrs. Linzell (on furlough), Rev. Frederick Wood and Mrs. Wood (on furlough). W. F. M. S.: Misses Mary E. Chilson, Ethel M. Laybourne, M.D., Dora L. Nelson and E. Turner.

Institutions: Florence B. Nicholson School of Theology, Boys' Anglo-Vernacular School and Orphanage. W. F. M. S.: Girls' Anglo-Vernacular School and orphanage.

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. Royal D. Bisbee and Mrs. Bisbee. W. F. M. S.: Misses Laura F. Austin, Cora L. Morgan (on furlough), Minnie E. Newton (on furlough), Elsie Ross.

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

JOHN LAMPARD, Superintendent

Christian Community

The year 1918 has been a memorable one in the history of Baroda District, as it has been in the history of the world. Plague visited us with an unusual severity, the work was disorganized and large numbers of people died. About the middle of the year plague lessened and work was resumed. Then came the influenza epidemic—far more terrible in its results than plague. Last year the number of deaths in the district was 212; this year it has been 1,062. We have lost but one worker from plague during the past four years, but this year in a few weeks four men and twelve women workers, besides many children of workers, have died, and scarcely any have escaped sickness. Had we had only the same number of deaths as last year the Christian community would have been increased by over a thousand. As it is, we have an increase of 360. There have been 1,121 baptisms and the Christian community numbers 12,891.

Sunday Schools

Sunday school work has made splendid advance, fifty-five new Sunday schools having been opened during the year and 1,479 scholars added to the roll. There are now 274 Sunday schools with 8,329 scholars.

The Epworth league shows an increase of five senior and twelve junior

chapters, making ten senior and eighty-eight junior, or ninety-eight chapters in all in the district.

Gospel Sale and Self Support

There have been 7,997 gospels sold, an increase of 1,681, and 18,928 tracts have been distributed, an increase of 5,337.

The matter of self-support has been hindered by the failure of the rains and increased cost of living. Instead of the average increase of about ten per cent. which have shown for some years past, there is this year a slight decrease. The total amount collected is Rs. 7,249, Rs. 600 less than last year.

Educational Institutions

The Baroda Boys' High School has seventy on the roll, being nineteen more than last year. Rev. C. B. Hill is principal. The Government Inspector reports that the work is good. The hostel has 154 boys in residence. There are 127 boys in the primary department. The high price of grain and clothing and low rate of exchange creates a difficult financial situation. The school now receives about Rs. 500 per annum in boarding fees from parents. The religious life of the boys has been gratifying, and there are nearly forty probationers anticipating full church membership.

The Baroda Girls' School is housed in its beautiful new building. There has been much difficulty in keeping a staff of well trained teachers and Miss Nelson has had to do a large share of the teaching. The high school teaching staff consists of five full-time and eight part-time teachers. In the primary department there are ten teachers. There are forty-eight students in the high school. The kindergarten with average enrollment of fifty-six is already taxing the capacity of its portion of the new building. In the other standards there have been enrollment of eighty-six, making total of 142 in the primary school. Total enrollment in the institution 190. Miss Ross has had charge of the compound, but the care of the 231 girls—half of whom are under twelve years of age—is too large a task for one missionary, and there is need for either missionary help or for a more efficient staff of Indian assistants.

Godhra Girls' School has been in charge of Miss Austin during Miss Newton's furlough. There is a good teaching staff and the training college and primary school are in good condition and Government has this year given substantial increase in grant-in-aid. There are thirty-seven girls in the training college and 108 in the primary school. Total, 145. This institution takes a larger and more important place in our Gujarati educational machinery year by year. In the hostel there are 192 girls under the care of Miss Kennard, an increase of forty-two during the year. The accommodation of our two girls' boarding schools is taxed to its limit and yet from all sides there are new applicants for admission both from the families of our workers and from other village Christians. The death of so many women workers from influenza has left a number of babies with no one to care for them. Miss Kennard has assumed the care of twelve of these little ones.

The School of Theology located in Baroda city is in charge of Rev. F. Wood. The theological school has had twenty-seven men and twelve women students, thirty-nine in all. The training school department closes the year with

nine men and nine women. Enrollment in both departments, fifty-seven. Eleven students have graduated this year. In addition to class work students held every Sunday fourteen preaching services and Sunday schools in Baroda City and in the nearby villages, and the senior class preaches weekly in the large Friday bazaar.

Our day schools number seventy, an increase of two. Six new ones have been opened and four old ones have been closed. There are numerous villages where small schools might be established if suitable teachers could be found, but in addition to the fact that the number of sufficiently educated young men in the villages is limited, the high price of living and the small pay our scale of salaries allows a village school teacher, make it difficult to get recruits for this service.

Medical Work

The Butler Memorial Hospital was reopened in August by Dr. Ferris with the staff of one trained and three untrained nurses and a male compounder. Dr. Ferris had previously spent a few months at Nadiad studying the vernacular and seeing something of Dr. Corpron's work there. When the influenza epidemic broke out in Baroda the hospital was soon filled with sick women and children, and with them and the sick in our boys' and girls' schools, the doctor and her staff were fully occupied. In the midst of this the compounder and all the nurses fell sick and one of the latter died. Dr. Ferris struggled on alone for some days, but was at last compelled to close the hospital as soon as she was able to dismiss the remaining patients. She then gave her whole time to the girls' and boys' schools until the sickness ceased. The hospital is open at the present time. There have been forty in-patients and 1,433 out-patients during the four months.

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 Salsette, and also with the mainland by causeways. It has an area of 22 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 seven different languages and four church buildings, also a Hebrew mission. 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.

Missionaries: Rev. William E. Bancroft and Mrs. Bancroft, Rev. G. W. Park, Rev. H. Ingham and Mrs. Ingham, Rev. R. N. Duthie. W. F. M. S.: Misses Margaret D. Crouse, S. E. Crouse, Bernice E. Elliott, Elizabeth W. Nichols, Joan Davis (on furlough), and A. A. Abbott (on furlough).

Institutions: Seamen's Rest. W. F. M. S.: Bombay Bible School.

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 Pab 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, 69,000 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.

Missionary: Rev. W. L. Clarke.

Quetta

Quetta (population, 30,000) is the capital of British Baluchistan, situated in the Bolan Pass, the pathway from Persia, Afghanistan, 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, among which is Chaman on the borders of Afghanistan, where medical and evangelistic work is conducted.

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

W. E. BANCROFT, Superintendent

Bombay English Work

The English work of Bombay District is carried on in five centers: Bombay, Karachi, Quetta, Igatpuri, and Kalyan.

In the city of Bombay we have two English churches—Bowman Memorial Church in charge of the Rev. H. Ingham; and Taylor Memorial Church with the Rev. W. E. Bancroft as pastor. At both churches the services have been well maintained.

The work of the Seamen's Rest was carried on without interruption until August of this year when it was suspended in consequence of the resignation of Mr. A. C. Warner, the temporary superintendent.

At the time of Mr. Warner's resignation negotiations were in progress for handing over the rest premises to Government for naval purposes and it was therefore decided to postpone the appointment of a new superintendent. This work for the seamen is so important and has been so profitable in the past that we confidently hope that very soon satisfactory arrangements may be made to "carry on" in this place where so many of those "who go down to the sea in ships" have been ministered unto both physically and spiritually.

In Karachi the Brooks Memorial Church has been in charge of the Rev. W. L. Clarke. This church has the largest congregation in the district, and maintains a soldiers' institute.

At Igatpuri, Dr. C. R. Marrett closes his third and best year as pastor of the English church. The church is in excellent financial condition and the people

are interested in its work, and are asking for the return of Dr. Marrett for a fourth year.

In the English church in Quetta, where Rev. J. M. Cumming has been pastor for many years, work has been carried on regularly. There is no debt on this beautiful church property, but there is a need for a building for soldiers' work.

Kalyan is a new center with a newly organized English church. The church building was made possible through the gift of Mr. and Mrs. P. H. Burn. This property cost Rs. 40,000, and is one of the most attractive in all India. The work has been carried on by local preachers under the leadership of the Rev. R. N. Duthie.

Bombay Vernacular Work

We have maintained regular services in four vernacular languages during the year. Rev. George W. Park has looked after the Gujarati and Hindustani work. Rev. R. N. Duthie has had charge of the Marathi. Rev. S. Paul has looked after our Kanarese congregation and Mr. S. David has had charge of the work among the Jews.

This has been a trying year for our Indian Christians financially, and what they have given means sacrifice. The amount raised for children's day has reached Rs. 341, the highest figure since this day has been observed in our vernacular work.

The baptisms do not show an increase over last year, but rather a decrease. Our workers have aimed at quality and not quantity. However, a goodly number have been won. One of the converts in the Hebrew Mission has gone to Mesopotamia, where he has won several converts for Christ.

Bombay Bible School

This institution is the outgrowth of work among the better classes. When we came to Bombay seven years ago the Bishop wrote that Methodism's need in Bombay was converts from the better classes. After studying the field we got in touch with a number of young men from these classes and finally a number came out very definitely for Christ and were baptized. Most of these have remained true to Christ, and we have met or had letters from those who have outwardly reverted to Mohammedanism who declare their secret devotion to Christ. It is hard for us to understand how this can be, but we know that there are many secret followers of Christ today.

Two of these converts are in America, one is with the American troops in France, one is in England, one in Egypt, several are in Government service at the front, several are in our mission work, and others are in secular work in Bombay and other places.

The hostel and servants' quarters enlargement has been completed and electric lights installed and we trust it will be a real home to many young men who give up all for Christ. The highest number of young men in the hostel during the year, at one time, was twenty-two.

Andheri-Tarapur

Rev. G. W. Park has continued to have oversight of this work. The Government has given five acres of ground for a leper asylum and the Mission to

Lepers has pledged to build the necessary buildings and maintain the institution if we supervise the work. Mr. Park has received the money for the upkeep of twenty lepers for the past year and the work is assured of permanency. Our own agents have collected from the people of the community about Rs. 600 worth of grain to help in this work, so there is no need for these poor people to live by means of begging.

At a town near Tarapur two men have given us a school building and land worth about Rs. 500 and there is no place in India where Christian workers have freer access to the homes of all classes than at Chincern and Tarapur.

Igatpuri

The vernacular work at Igatpuri and surrounding villages has been looked after by Miss Lizzie Leonard. Dr. Marrett has always been interested in the vernacular work and has given his time helping people physically as well as spiritually. During the influenza epidemic the municipal work in coping with this disease was placed in the hands of Dr. Marrett and Miss Leonard, and many lives were saved by their courageous and devoted service. They and our vernacular workers stood by the sick and afflicted people when all others failed and it has made a deep impression upon the non-Christian community.

Kalyan-Neral

This work has been under the care of Rev. R. N. Duthie. Four centers are occupied and one day school is conducted. The gospel has been preached faithfully in many villages and we are very hopeful for the turning of these Marathi people to Christ.

Sind

Rev. W. L. Clarke has been looking after the vernacular work in this province. Distances are great and the duties of the English church do not permit of frequent visits to the centers outside of Karachi, and we cannot give the supervision necessary to the outlying work, but we are glad to record progress. Sind with Baluchistan has had during the year over three times as many baptisms as the Bombay side of the work where we have more people, more missionaries, and more workers. The Sub-district Conference has again sent up a resolution asking that they may be set aside as a separate district. Our great needs for the vernacular work here are faithful, trained workers and church property.

Baluchistan

Quetta and Chaman are the out-post stations. With the superintendent living over 1,200 miles away and Mr. Cumming tied down to his Government work the workers and the work suffer for the lack of personal touch of the missionary. Our medical work at Chaman is accomplishing much good, and Mr. Shah has the confidence of all the people. We have acquired a property for a Bible school at Shaik Mandah near Quetta. Through Rev. W. E. Blackstone a gift of \$5,000 from the Milton Steward Evangelistic Fund was obtained and Mr. Cumming has given us another plot of ground near by worth \$500 for the future enlargement of our work.

POONA DISTRICT

Poona District includes all English and vernacular work in an area extending from Lanowlee to Kopargaon, a distance of 200 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, 80 miles from Bombay. It has a fine climate, and an elevation of 2,000 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.

Missionaries: Rev. W. H. Stephens and Mrs. Stephens, Rev. W. W. Bruere.

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, 23 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.

Missionaries: W. F. M. S.: Misses C. H. Lawson, A Goodall, and Lucile C. Mayer.

Pantumba and Kopargaon

These are important places, 150 miles from Poona, where a break has occurred among the Marathi people. Christian communities occupy 16 villages.

W. H. STEPHENS, Superintendent

Our entire district is sharing in the affliction caused by the influenza epidemic, which is traveling over India like a prairie fire. Last night I returned home at midnight, and started out again at six in the morning, and the day's journey took me through sad sights.

My first stopping place was Telegaon, where the Woman's Foreign Missionary Society has its high school. Of the seventy-five girls in the school, fifty were down with influenza. The deaths are not so numerous among the Christians as among non-Christians, due to the fact that our people are better nourished and receive more attention when they are ill.

At Pantumba, at the far end of the district, there were the day before I arrived fifty-two deaths, and the population of that place is but 4,000. And this was only one day's toll.

The failure of the monsoon, or annual rains, will bring up new problems,

for already the land is feeling the pinch of scarcity, and there are seven rainless months ahead of us.

The District Workers

In the midst of these difficulties the Kingdom of God has extended its borders, and gathered in many new citizens from all over the district. Our staff is small. There are three ordained European missionaries, one of whom is giving most of the time to English work. There are four Woman's Foreign Missionary Society ladies, and the native workers. The entire staff numbers seventy, and includes some very humble helpers—colporteurs and teachers of the lowest grade of village schools. These workers are as necessary to the field as are those who have received training for what we call the larger service.

Evangelistic

The best thing we have to report is the real interest manifested by many who are not mission agents. I have just attended a gathering of Poona Christians who came together to plan for a campaign of evangelistic work. This campaign is entirely in the hands of those not in mission employ.

Poona, the center of the Marathi country and the center of Christian life of the Marathi country, has many well educated and influential Christians. The government prosecutor is one of the most earnest and consistent Christians. He comes from a Brahmin family—there are several Brahmins who occupy influential positions, and associated with these men are many cultured Christian Indians, whose hearts the Lord has touched.

Many of those whom we are now gathering into the church from the villages are ignorant—they need special help in their efforts to grasp the meaning of Christianity, for they have vague ideas of what the Cross stands for. Our work will be fruitful and permanent just in proportion as we raise up co-workers from among the cultured Indian class.

Educational

We endeavor to have a school wherever there is a group of Christians—sometimes when the villages are close together we try to link them up under one school, but the people are clannish and it is difficult to get the children of one village to attend the school in another. Nothing is being neglected in our efforts to educate those in our care. Poona is the educational center of the district, and here are the orphanage, the boarding school, and the training school, and seventeen primary schools (five for girls) with an enrollment of 442 (182 girls).

The Training School—located in Poona for the training of boys from the high school. City workers also receive their training here, as far as their regular employment will allow. We have not yet anything like a well equipped institution—either as to teachers or material to be trained—and our need here is our greatest. Many thousands in India are on our lists as Christians. They have been baptized, and are candidates to learn all we can teach them. For these the trained worker is needed. The worker trained in soul and mind is the key stone of the whole arch on which the Indian church stands.

Ordelia M. Hillman School for Girls is located at Telegaon, where it was

moved in 1903 from Bombay. Student enrollment over 100—nearly all are boarders. Miss C. H. Lawson, principal.

Taylor High School for girls is a school for English-speaking children. Enrollment 128. Forty-four of the scholars are day students.

The Anglo-Indian Home in Poona has within the last two years increased its plant to the value of an additional seventy thousand rupees—all of which was raised in India. There are eighty girls living in the Home.

Medical Work

While we have no qualified medical workers, we have those who are very efficient in this kind of work. There is a dispensary in Poona, and at Pantumba there is great need of this sort of work. We are in the midst of a large populous country where there are no dispensaries and where the sick receive no medical attention whatever. Mr. Richards has some medical knowledge and he and Mrs. Richards have given themselves to this phase of work with all their hearts. They have treated 7,235 cases during the year and have saved many lives.

New Boundaries

We are standing at the threshold of a great development for the Marathi field—next year we begin our existence as a separate Conference—falling into line with the law that will soon regulate all Conference boundaries—the language boundaries being the Conference boundaries.

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 15,000,000. 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.

REPORT OF THE CENTRAL PROVINCES CONFERENCE

REV. F. R. FELT

The Central Provinces Mission Conference was organized January 27, 1905, and as an Annual Conference February, 1913. It was composed of territory within the Central Provinces that had formerly been within the Bombay and South India Conferences. The area now occupied lies right up in the center of India within the Central Provinces and Berars, with a small area in the Nizam's Dominions and some in the Madras Presidency. Work is being carried on in five principal languages, English, Hindustani, Marathi, Telugu, and Oriya as well as in several of the aboriginal tongues. During the history of the Conference at an ordination service for deacons four languages were represented among the candidates.

Conference work has been pushed mainly along educational and evangelistic lines. The apex of the educational work is in the high school for boys at Narsinghpur, and the one for girls with the normal training school for Christian girls in Jubbulpore. These institutions have the confidence of the educational department of the provinces which gives grants-in-aid for the work. They are in an increasing measure meeting the demands upon them as Conference institutions. They have students from nearly every part of the area, and the number of Christian students is growing year by year. The total number of high school students is now 102. The normal training school is an inter-mission school, and has girls from eight of the missions on this side of the provinces. Middle and primary schools aim to serve the growing Christian community, and are also a valuable means of reaching the Hindu and Mohammedan peoples.

There are now seven districts in the Conference and each has its own boarding school and orphanage for both boys and girls. These supply the workers needed, and each year sees an increasing number of young men and women going out from them into active mission work. The total Christian community is now 8,543, as against 3,966 in 1905. At that time there were thirty-eight schools of all grades in the Conference with 1,529 scholars. There are now seventy-seven schools with an enrollment of 2,953, of whom 1,161 are Christians, showing that more than one in eight of the total Christian community is in school.

Evangelism

The regular methods in this form of work are faithfully carried out, such as bazaar and mohalla preaching, visiting melas, Sunday schools among non-Christians, Scripture sales, follow-up methods for pupils in our day schools, etc. With the rest of our Southern Asia field the Conference observes a special month of aggressive evangelism. Passion week is the climax of this campaign, observed by appropriate services and as a week of self-denial. The crowning meetings of the period are on Easter day.

The Khandwa and Sironcha Districts are in the midst of mass movements. Several other places are giving evidence of such movements in the near future. One circuit, for example, had as many baptisms in 1918 as were reported in that whole district for 1917. In all such movements the increasing momentum of each passing month brings out a larger number of inquirers, and there is hence an increasing demand for workers to teach these and the new converts. We are attempting to solve this problem in different ways. A training school has been opened in Khandwa to train a lower grade of workers for that area. Every district is developing volunteer workers. The total Christian workers of the Conference is now 657 as against 280 in 1905, and of these 40 are volunteers.

Each district has a summer school in which all the workers are gathered for some weeks of instruction, and the results of these are seen in better team work among the staff and in a rising standard of efficiency. Sunday school work is deemed very important. Nearly every district has a Sunday school secretary, and as a result the number of schools and of scholars has increased, and better methods of teaching are employed. Many hundreds of scholars sit each year in the examinations conducted by the India Sunday School Union, and many of the teachers take the course in teacher training prescribed by that union. Sunday schools now number 501 with an enrollment of 13,500, as against 136 schools and 5,147 scholars in 1905. The gains in this work over last year are 105 schools and 1,850 scholars.

The Thoburn Biblical Institute is the Conference Theological School for the Hindi area, and the Kampti Bible Training School serves the Marathi area. Graduates are found in all parts of the Conference except the Telugu section. The Kampti school will graduate its first class next year. There are twenty-one in the Biblical Institute. Of the new class, one man has read to the Matriculation class of the Allahabad University, some others have had English training. In the high school at Narsinghpur a number of the boys have consecrated themselves to the work of the ministry. The standard is thus rising. More students have applied this year than we can support. A new building for class work is nearing completion.

One interesting and important phase of the work of the year is the crystallizing of temperance sentiment in different places and among various classes into active effort. In Sironcha a temperance league has been in operation for some time. Its efforts have resulted in decreasing the sales of liquor there, and much of temperance instruction has been given. In Gadarwara and Jubbulpore organizations have been formed composed largely of Hindus and Mohammedans, but under the direction of our Christian preachers. The non-Christians are very definite in their stand for temperance, and in one place

each member pledged himself to secure ten signers to the total abstinence pledge during the year.

Financially

1918 has been a most trying and strenuous year for the Conference. In the Sironcha area acute famine has prevailed for several months. In the Khandwa and Basim sections there have been failures of crops; in no place within the Conference area has there been a normal crop. As a result food grains are now three or four times the ordinary price, clothing has also risen greatly in cost, and the poorer classes especially have suffered greatly. Many thousands are starving. Government has opened relief works in some places. How our poorer Christians are to live through the months until the next crop comes is a problem. Our workers on their small pay are suffering, and to these and our students grain allowance has been given. Under such circumstances it seemed utterly impossible to attain to last year's figures for any item of the financial report. We are very glad to report a gain of Rs. 427 in the matter of pastoral support. The deficit in the totals raised in the Conference are very much smaller than we had feared they might be. There are five self-supporting Indian churches in the Conference, and these have been loyal to their obligations during this time of financial pressure. The total raised for ministerial support averages twelve annas per Christian of the community.

In addition to the problems and suffering caused by famine and high prices the Conference area has been visited by epidemics of bubonic plague and influenza during the year. The latter as an empire-wide scourge was most virulent. It was impossible to hold some of the District Conferences because of its ravages; a large proportion of the District Conference staffs had it, and some died. Some of the missionaries were attacked, but fortunately there were no deaths. The disease swept over the provinces like the Huns of old, sparing no class and slaying its thousands. In many places the living were not enough to bury the dead, and houses were burned to cremate the dead in them. The population of whole villages has been wiped out, and the bodies left to the pariah dogs and jackals. The epidemic carried off five of our Indian members of Conference, one of them a district superintendent. It rarely happens to a Conference to lose so many strong men within a few weeks.

Centenary

The Centenary Commission for Southern Asia apportioned among the Conferences the various objects of the campaign. This Conference appointed a strong Centenary Committee and divided its share among the districts, and these latter in turn put upon each of the circuits its share. Each district has a committee for pushing the work. Statistics were made up at the close of October, and during these first ten months of work the results have been encouraging. Several of the items required for the year have already been gained, some have been exceeded, and with two or three exceptions the others promise to be accounted for by the close of the year. The greatest difficulty is to meet the requirements as to Scripture sales and tract distribution, as owing to the scarcity of paper and its high price it is impossible to get these

in the quantities demanded by the schedule. However, we have made good advances in these items over last year's figures, having sold 10,500 more Scriptures and distributed 97,000 more tracts than in 1917.

In attempting to properly estimate our present and plan our future it may be helpful to glance briefly at our place among the missions of this area as shown by the statistical tables of the Representative Council of Missions for 1917. We are fourth among the twenty missions represented as regards number of missionaries on the field. On the other hand we show twenty ordained Indian ministers out of a total of fifty-three, and 596 Indian agents out of a total of 1,817. We have more than twice as many organized congregations as any other mission, and more than one fourth the whole number for the area. 396 Sunday schools out of a total of 822, and 12,196 scholars out of 34,166 show our position in Sunday school work. Out of the Rs. 42,151 contributed for church work our people gave Rs. 15,248, more than one third of the whole. Of the total Christian community in the area 29,398, 7,755 were Methodists, and of the 2,251 baptisms during the year 963 were in our communion. Regarding education one mission exceeds us in the number of high school students, and four are above us in the number of middle school students. We have the largest number of primary schools in the area, but one other mission has a larger number of primary scholars. As to Christian scholars in schools, we have more than any other of the missions, 1,040 out of a total of 3,832, also have 18 out of 51 orphanages and 876 out of a total of 2,367 inmates, or double the number reported by any other mission.

If these brief items show our relative standing in the area they also indicate the general policy of our work, and something of the points upon which greater stress should be laid in the future.

BALAGHAT DISTRICT

Balaghat District covers all the territory of the civil district of Balaghat. It formerly comprised the southern portion of the Jubbulpore District, but was separated from it at the Annual Conference in 1917. The "Jubbulpore to Gondia" branch line of the Bengal and Nagpur Railway runs through the district from north to south.

Work was begun in this district in 1893 by the Rev. J. Lampard, and it became a part of the Methodist Episcopal Mission in 1906. No other mission has work within its bounds.

Its area is 3,132 square miles, and its population about 370,000.

Baihar

Baihar is the headquarters of the northern tehsil, or subdivision, of the Balaghat District, situated in the Satpura hills, about 100 miles south of Jubbulpore. It is 33 miles from the railway, and 1,800 feet above the sea level. The circuit covers an area of 1,744 square miles, and contains 633 villages with a population of 100,000.

Work was begun here in 1893, but was transferred to the Methodist Episcopal Mission in 1906.

Missionaries: Rev. T. Williams and Mrs. Williams (on furlough).

Institutions: Boys' School and Orphanage, Girls' School and Orphanage.

Balaghat

Balaghat Town (population, 6,000) is the headquarters of the district of the same name, and is situated on the Jubbulpore-Gondia Branch Railway. The town has a good mission bungalow and a church, but has been without a missionary since 1910.

The circuit area is 1,388 square miles with a population of 270,000 living in 619 villages. Work was begun here by the Rev. J. Lampard in 1904.

T. WILLIAMS, Superintendent

Difficulties and Hindrances

While the work in all its branches has gone on during the year, we have not been free from circumstances that have made the fight a hard one. Many of our difficulties may be traced to the war.

Far too much of my own time has been given to bricks and mortar and kindred subjects. In out of the way places like ours instead of being able to buy brick and tiles ready for use, we have to make them and burn them, trees have to be felled, and cut, lime dug and burned, and the difficulty connected with export materials such as, iron, cement, etc., has been an almost insurmountable one. But all these things have been necessary, and will add to the effectiveness of the work for generations to come, though it has prevented me from giving the desired time to the spiritual work of the district.

Prices are extremely high; in our district the price of grain alone has trebled during the year, and our workers have had to face greatly increased cost of living. The monsoon has failed since the first of August, and the country is facing famine.

Sickness among our people and our workers has been another hindrance. The district, at this time, is being ravished by the influenza scourge. Schools are closed, and all work save that of attending to the sick has been brought to a standstill. Several deaths have occurred in the Christian community, and the condition of the heathen people around us is pitiful. Whole families are dying, and several villages have ceased to exist.

Evangelistic Work

During the year two new out-posts have been opened, and occupied by local preachers. One of these, Katangi, is a large, growing place surrounded by manganese mines. This is new ground where the gospel has never before been preached, and Christianity is unknown. The opening of this work completes a chain of stations through the district for a distance of one hundred miles.

New work has also been opened at Manegaon, east of Baihar, where there have been inquirers from among the Gonds. These people are an aboriginal tribe found in large numbers in our jungle. So little is known of this tribe, that a few years ago someone applied to the Forest Officer for a permit to come up into the Balaghat District to shoot Gonds. This person evidently thought the Gonds were some kind of rare game, and was anxious to obtain a few specimens.

Although our workers have been constant in their devotion to duty, and have preached Christ in and out of season, the number of baptisms is the lowest recorded for several years. The reason lies in the fact that the Government has, throughout the year, been endeavoring to obtain recruits for the war, and the thought has struck terror to the hearts of these jungle folk. Officials have visited the villages and tried to get the names of the likely candidates, but usually by the time the official reached the village the men

had all fled into the jungle and none were left to be persuaded to join the army. Every visitor, in the eyes of the people, became a recruiting officer; they do not trust anyone, and the approach of the preacher has often been a signal for a general stampede to the jungle. In several cases young men converts were won, but as soon as it became known that they were about to unite with the Christians, they were told that as soon as they were baptized they would be sent off to the war, and would be killed. The result was these converts either changed their minds, or disappeared from the neighborhood.

Sunday Schools

Our progress in this line is marked by nine new Sunday schools and more than 150 new scholars during the year. We now have thirty-nine Sunday schools and 900 scholars. It is but a short time ago when we had but two such schools on the district, and the rapid growth of this phase of the work is a strong incentive to us for further effort on behalf of the young.

Support of the Church

In spite of hard times and high prices the amount raised for all purposes on the district shows an increase of sixty per cent. over last year.

Literature

In the early part of the year the work of presenting copies of the New Testament to school children of suitable age was continued. There has been an increase of 800 per cent. in the sale of gospel portions for the year, and 100 per cent. in the sale and distribution of other books and tracts.

Day Schools

There are six day schools on the district—the same as last year with a slight increase in the number of scholars. All the schools have been temporarily closed on account of the influenza epidemic. The Baihar boarding school closed the year with a small decrease in the number of pupils, but the number of applicants for admission will bring the attendance up again.

BASIM DISTRICT

The Basim District comprises the Basim, Mangrul Pir, and Pusad Taluqs in Berar, and also the Nanded District and a large part of the Purbhani District in the Nazams territory, or Hyderabad state. It contains 150,000 square miles of territory and a population of 832,000. Nearly all of these people speak the Marathi language. Much of the land is fertile. The chief crops are cotton and jawari, this latter being a kind of kaffir corn.

Missionary work was begun in this district by independent missionaries in 1884, and it was taken over by the Methodist Episcopal Church in 1895. No other church has work in this territory.

Basim

Basim (population, 12,000) is the head of the Basim Taluq, and has an altitude of 1,858 feet above sea level. It contains several ginning factories and a cotton press. Basim is situated fifty-two miles from Akola, which is its railway station.

Missionaries: Rev. Steadman Aldis and Mrs. Aldis. W. F. M. S.: Miss May E. Sutherland, and Mrs. Mabel Fisher.

Institutions: Boys' School and Orphanage. W. F. M. S.: Girls' School and Orphanage.

Hingoli

Hingoli (population, 14,000) is a town situated in the Purbhani District in the northern part of Hyderabad state. It is thirty miles south of Basim and a new railway has just reached it coming in from the south. Formerly, Hingoli was a military cantonment. We have here a fine bungalow and property which was purchased for a mere song when the cantonment was abolished. There is no resident missionary in Hingoli.

Nanded

Nanded (population, 23,000) is the head of the Nanded Civil District in the State of Hyderabad. It is situated on the Godavari River and also on the railway. Nanded contains the second largest Sikh temple in India. Missionary work was begun in 1915 by the Methodist Episcopal Church. Nanded has no resident missionary, although the town has great need of Christian work.

S. ALDIS, Superintendent

Historical Sketch

Missionary work was begun in this area in 1884 by independent missionaries, and it was taken over by the Methodist Episcopal Church in 1894. Rev. W. A. Moor, who is now a retired missionary of the board, had charge of the work until 1906 when Rev. V. G. McMurry was stationed here. In 1911 Rev. A. N. Warner was sent here, and in the following year Rev. S. Aldis, the present district superintendent, was appointed to Basim.

The work in this territory has not grown as in some other parts of India, but this is due partly to the fact that the work is comparatively new, that not many Indian workers and few missionaries have been employed, that there are no other missions at work in the territory, but it is mostly due to the fact that the Marathi people are a strong-minded, sturdy, unemotional race that is hard to change. Still it is plain to see that the work is growing.

At the close of 1911 it was reported that there were 213 Christians on the circuit, six Sunday schools and a total of thirty-three workers of all grades. At that time work was being carried on in only four towns. At the close of 1918 we have been able to report a total of 342 Christians, thirty-eight Sunday schools, and seventy-seven workers of all grades. Work is now being carried on in ten towns in all of which, with one exception, we own property. Our property is now valued at \$58,500 as against \$31,300 in 1911.

The mass movement has not come here, but we are confident that it is coming and we are laying special stress on the training of workers so that when it does come we shall be ready for it. One of the greatest joys of my life has been to see some of my school boys "wake up"—boys who seemed to have no ambition in life, who were failing year after year in the lower standards, but who now are nearing college and who have bright prospects before them.

Educational Work

Since we have been living in Basim we have put much emphasis on the education of our boys and girls. For this our boys' school and orphanage and the Woman's Foreign Missionary Society girls' school and orphanage are located in Basim. The work of these schools has been satisfactory. Twenty out of the thirty male workers on this district are from the boys' school, and there are now six others taking theological training, six are in high school, and thirteen are in the Anglo vernacular middle school. One of the graduates

from the Anglo vernacular middle school this year took first place in the school and ranked close to the top in all Berar among 350, and is leading his class in high school. In our last annual examination of our primary school ninety-six per cent. of the boys passed.

Evangelism

In emphasizing the educational, the evangelistic phase of the work has not been neglected. This year we have laid more stress on the Sunday school work and on the sale and distribution of the Word. While we cannot tell of people coming to us in great numbers for baptism still they welcome our workers and say that we preach the truth, and were it not for caste they would become Christians. At present our policy is to spread the truth as widely as possible so that any and all may at least have a chance to hear the gospel. We are working among all castes. We have thirty Bible women among our workers.

War and Famine Conditions

The long duration of the war caused prices to go still higher. Then this year the rains failed and we are facing famine. Grain that used to sell at twenty-four seers for the rupee is now selling at three seers for the rupee, and to make matters worse plague has been with us more or less the whole year, and in October and November we had a scourge of influenza. I have sometimes heard of epidemics making such havoc that the dead lay in the streets unburied, but I never thought that I should see it with my own eyes. About fifteen per cent. of the population of the Basim subdivision has died, and nearly everybody has been ill. I believe that nearly every member of our Christian community had the influenza, but only ten died. All the boys and girls in our schools recovered except one. This epidemic completely dislocated things. Services were not held and all the regular work was stopped.

Self Support

On account of war and famine conditions I feared that my people had fallen behind in the matter of self-support, but when the statistics were compiled for the year I found that there was an increase of twenty-seven per cent. over last year. This is due to the men themselves being held responsible for the raising of the money. In a few cases money was received from non-Christians, but most of it was obtained by gathering and taking care of the annas and pies. I am having more and more confidence in the ability of the Indian brethren to take care of the affairs of the church.

Summer School and District Conference

In July and August we held our summer school and District Conference. In many ways this was the best session that we have ever had. Bishop J. W. Robinson, Rev. A. A. Parker, and Rev. Stanley Jones were with us for three days and rendered us much valuable assistance. Most of the men did well in their examinations, and I believe all the workers got much spiritual help. So few of our workers have any real training to speak of that we feel that the month spent in summer school is one of the most valuable of the year.

JUBBULPORE 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.

Missionaries: Rev. F. R. Felt and Mrs. Felt, Rev. Geo. B. Thompson. W. F. M. S.: Misses E. Lahuna Clinton, Helen Brethorst, Lydia S. Pool (on furlough), Mrs. Alma H. Holland, and M. E. Sweet.

Institutions: Thoburn Biblical Institute. W. F. M. S.: Johnson Anglo-Vernacular Boarding School, Johnson Vernacular School and Orphanage, Teacher's Christian Training School.

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).

Institutions: Hardwicke Christian Boys' High School, Hardwicke Boys' Orphanage.

F. R. FELT, Superintendent

Thoburn Biblical Institute

The Annual Conference of January, 1909, appointed a Faculty and Board of Trustees to lay the foundations of a theological school to be named in honor of Bishop J. M. Thoburn. This school, called the Thoburn Biblical Institute, was formally opened by Bishop J. E. Robinson, April 13, 1909, the fiftieth anniversary of the first sailing of Bishop Thoburn to India. The first class to enter numbered twelve and they graduated three years later. Of these first graduates one has died. One is in the army, one has left the mission, nine are still at work and are making good. They are in five different districts of the Conference.

Classes were held at first on the verandah of the mission house, later some of the classes met in the city church. The first principal was the Rev. F. R. Felt. C. C. Herrmann and D. G. Abbott have served since then in this capacity and Mr. Felt is again principal. A plot of some five acres of land has been acquired on one side of the civil station and adjoining the native city of Jubbulpore. A fine new building for class work is nearing completion. It has been made possible by a gift from W. E. Blackstone. Students' quarters, houses for teachers and a bungalow for the principal have been arranged

for, and it is hoped that before the close of 1919 the plant will be practically complete.

The Thoburn Biblical Institute is the theological school for the Hindi area of our work. It has students from six of the seven districts of the Conference, and its graduates are to be found in all parts of the Conference except the Telugu area. The course of study covers three years, and provides for the regular classes and subjects taught in our theological schools. Instruction is also given in subjects peculiar to this land, Hinduism and its mythology, Mohammedanism, the Arya Samaj faith, etc. Work is offered the students in English, Urdu, Arabic, and Sanscrit, and more or less of the sacred books of the other great religions is being taught. The wives of the men are under regular instruction in the department for women. In some subjects studied by both men and women they meet for recitation in a common class. This is a matter of experiment, and so far is satisfactory. A kindergarten has been opened for the children of the students.

The first year class numbers eight. One of these has studied to the matriculation standard of the Allahabad University, others have had some English training. The standard is rising, and we are able as the years pass to send better equipped men into the fields of the Conference. This is the school to which a large portion of our area is looking for its trained men. Every district is clamoring for workers to teach inquirers and conserve our rapidly growing Christian community. Some parts of our field are in the mass movement area, and the demand for trained men to care for these converts is increasing.

The teaching is done in Hindustani, but we have students from various vernaculars who are able to carry the work of the course. One of these in the senior class is an Ooriya. Another in the same class comes from an aboriginal people called Kurkus. He is probably the very first of all his race to enter the halls of a theological school. Another student is a Gond. These are descendants of the aboriginal people who were driven back from the plains by the Aryan invaders when they entered this part of Hindustan centuries ago. They are now to be found in the hills and jungles. Some of our students are Marathas. It is a matter of no small responsibility to be able to provide training for men from such diversified peoples. We realize the responsibility, and are doing our best to train leaders for the great movements developing among many classes and castes.

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. O. M. Auner and Mrs. Auner, Rev. Carl C. Herrmann (on furlough) and Mrs. Herrmann (on furlough). W. F. M. S.: Misses Josephine Liers, Ethel E. Ruggles, 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 25,000. 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."

F. R. FELT, Acting Superintendent

The District

Khandwa is twelve hours' travel from Nagpur. Because of a wait between trains the return journey is eighteen hours. The district takes its name from the city which is the headquarters of the Nimar civil district. With Khandwa as a center and a radius of forty miles one might describe a circle which would roughly represent our territory in this part of the field with about half a million souls and no other Protestant church at work.

At present there are five circuits on the district—Khandwa, in the center; Burhanpur, forty-three miles to the south; Harsud, thirty-three miles to the northwest; Mortakka, twenty-seven miles to the northwest; and Pandhana, fifteen miles to the southwest. The first four of these are on the railway, while Phandhana is on a good cart road. Besides these circuits there is the Bamgarh sub-circuit to the east, where work is opening up rapidly.

Staff

To look after this vast area, we have one foreign missionary and his wife, two ladies of the Woman's Board, an Indian force of four Woman's Board assistants, four members of Conference, two ordained local preachers, seventeen unordained local preachers, seventeen exhorters, nine other male workers, and forty-one other women workers—a total of ninety-seven paid Christian workers.

Work in the Villages

It is always inspiring to the worker to have the help and presence of missionaries and other workers with him in his village. It also establishes the confidence of inquirers and new Christians. Mr. and Mrs. Auner spent a great deal of last cold season out in the district touring among the villages, and Miss Liers, with her Bible women, was out as much as possible. They all stayed out until the hot weather made it unwise to continue longer. During the rainy season touring is impracticable.

Christian Community

A glance at the record shows that there has been progress. The number

of baptisms on the Khandwa Circuit is nine more than last year, though the total for the district is 372 over against 402 last year. The total Christian community has grown from 2,141 to 2,544. Last year we reported seventy-eight Sunday schools with 2,352 scholars. Now we report ninety-one schools with 2,937 scholars. There is an increase of thirty-four in Epworth League members, but a decrease of twenty-two in the junior league. Last year thirty-five deaths were reported. This year there were 177, and when the list for November is made up, we shall probably find as many more who have succumbed to the epidemic of influenza. During the epidemic most of the workers came into headquarters, and practically all work was suspended for a whole month.

Self Support

With the ninety per cent. increase in the total amount collected for all purposes last year, it could scarcely be expected that we should keep up to the standard set, for this is the second year of crop failure causing famine conditions and high prices, followed by disease and death. The total for all the circuits is Rs. 1,276 against Rs. 1,554 for last year.

Scripture Sales

The number of Bible portions sold this year is 8,381, an increase of 3,312 over last year. 33,110 tracts were distributed, which is nearly three times as many as were distributed the previous year.

Educational Work

With whatever of increase or decrease the year may have brought, we feel that there is one place where we cannot afford to fail. That is in our school work. In proportion as this phase of the work grows, just so will the church grow in efficiency and stability in this mass movement area. Four new day schools have been opened during the year in the villages, giving us fifteen at the present time, with an average enrollment of 208. Of this number 182 are Christian children. These added to the ninety-three studying in the boarding schools gives us 275 Christian children in our schools, which is nearly eleven per cent. of the total Christian community.

We are laying great stress on this work with the view of providing proper educational facilities for every boy and girl of school age in the mass movement area of the district. We talked the matter over with the deputy inspector of schools, and found him ready to help us open and maintain schools among the Balahi people. These are the people from whom the great mass of our Christians come. Steps are being taken for the opening of several new schools in important centers.

The boys' and girls' boarding schools are the recruiting stations in which men and women enlist in the work of the Kingdom. In these schools you will find the sons and daughters of our workers, and many children from among the village Christians, and some orphans.

The boys' school has been under the direct supervision of Mr. and Mrs. Auner, and has done good work through the year. A new building is urgently

needed to properly house this school. Twelve new boys have been added to the boarding department during the year.

Miss Ruggles and her staff of teachers are to be greatly commended on the success of the girls in the scholarship examinations held early in the year. A number of the girls won scholarships in that competition. The number in the boarding department is now over seventy, and the average enrollment in the school is sixty. A class in English has been started to meet a growing demand.

New Property

The only piece of new property on the district is the building for the training of mass movement workers at Khandwa. This is a six room building to accommodate as many families. It will cost Rs. 2,700, and will be an asset to the work. It is proposed to select promising young men from the mass movement, and give them a year or two training preparatory to sending them out as workers among their own people. This building marks the beginning of this important work.

Mass Movement

The great problem of the district is the mass movement. During the year we have added to our force of workers ten new men and seven women. Still there are places calling for teachers and preachers. Heretofore the movement has been to the west of Khandwa, but now it is spreading eastward, and the workers on the Harsud circuit which has seemed to be such stony ground through the years believe they see the beginnings of a move in their part of the field also. Great stress was laid upon the proper care of the new Christians during the summer school and District Conferences, and the workers all pledged themselves to do what they could to gradually organize their Christians into churches. The church will not develop of itself out in these jungle places—it must be developed. Hindrances are many to be sure, but if they cannot be removed, we must either go over them or around them.

NAGPUR DISTRICT

Nagpur District was divided last year, and 150,000 square miles of territory with a population of 832,000, mostly Marathi-speaking people, were set apart as a separate district under the name of the Basim 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 85 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.

Missionaries: Rev. Frank R. Felt, M.D., and Mrs. Felt.

Kampti

Kampti (population, 10,000), 10 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.

Missionaries: Rev. A. N. Warner and Mrs. Warner. W. F. M. S.: Miss E. L. Harvey.

Institutions: Boys' Boarding School.

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 (on furlough).

H. C. SCHOLBERG, Superintendent

Christian Community

Owing to the removal and the shifting of laborers in the mines, only 682 Christians were reported this year as against 791 last year, a decrease of 109. This year thirty-six baptisms were reported, last year there were fifty. We have seventy Sunday schools with 1,877 scholars, an increase of nine schools. There is a slight decrease in the membership of the junior league, but the work of the league is flourishing. The total number of Christian workers is ninety-seven, five less than last year.

Self Support

In the matter of pastoral support there has been an increase over last year of Rs. 6; benevolent collections show a decrease of Rs. 832; and other collections show a decrease of Rs. 2,455. This decrease is explained when it is remembered that last year there was a large attendance of non-conformist soldiers at Kamptee, and the missionary was the acting chaplain of these troops. The income from this source swelled the amount applied to buildings, etc., and added much to special collections.

Educational Work

On taking over the district in the middle of the year, I knew much could not be done this year by way of planning new work, so we determined to do what we could to keep things going. I found plans on foot for the extension of our school building at Ramtek. Plans and estimates had been sanctioned by the Educational Department, and everything was ready to begin work. So this was taken in hand at once, and by the end of July the new building was ready for occupation. The addition of the new, and alterations in the old part cost about Rs. 3,000, and now we have a property in the village which is a credit to the mission. One result is that the attendance leaped from sixty to 100 at a bound, and is steadily increasing. Besides this it has given us a standing in the community that we did not have before. One school on the Gondia Circuit was closed before we arrived, because of the departure of the master and no suitable man has been found for the place. Also our Telegu school in Kamptee was closed for the same reason. One school has been

opened at Brahmapuri, one of our circuit centers. This is a promising school. Last time I visited the place there were nearly thirty children crowded into a room about eight by twelve feet, and scarcely high enough for the master to stand erect. They are bright children, eager to learn, but poor and neglected.

Our Mangalwari school in Nagpur has 116 in attendance, and is doing good work in the old dilapidated rented building. Nearby we have an interesting girls' school with thirty-seven pupils. The Juni Shukrawari school, also in Nagpur, is doing good work, though it, too, is in a rented building too small for the school. At Umrer we have a good school for boys and a small school for girls. The local authorities have promised us a splendid plot of ground in the center of the town. The school at Muri on the Gondia Circuit is meeting a need in the community, and so are the three day schools in different parts of Kamptee.

The Boys' Boarding School at Kamptee has been well housed since the completion of the new dormitories. We shall have to look to this school to supply the needed workers for the district in the future. We have nearly forty boys in attendance and good work is being done.

The Kamptee Girls' Boarding School is still being conducted in the mission bungalow at Gondia, because of the impossibility of securing a house at Kamptee. This school has grown in numbers, as well as in efficiency. Last year an enrollment of twenty-eight was reported. This year we are glad to be able to report thirty-five and more coming in.

The total number of primary schools on the district is fourteen, with an average enrollment of 549. Eleven per cent. of our Christian community are in school. Among the non-Christian communities these schools form an entering wedge. When the order went out from Government that schools should be started for the depressed classes, we were a bit dubious as to what would become of our schools, for most of the children in our schools are from these classes. We were soon set at ease, however, for in every place where we have schools, they were recognized as satisfying the demand, and no new schools were opened. This gives us the right of way among an accessible class of people.

The training class started by Mr. Warner at Kamptee has developed into a school with two teachers, and the first two years of a three years' course are being taught. There are three men in the second class and six in the first. Six of these men are married and special work is being given the wives, but as far as possible they take work along with their husbands. Thus we have the beginning of a Marathi Bible School. We must have trained men for our work in these days, and since we cannot get them from other places, we must train them ourselves.

The summer school on this district was conducted on the same plan as the one on the Khandwa District. Bible readings, practical demonstrations, discussions of vital subjects, and sermons occupied the time each day of the session. Bishop J. W. Robinson with his institute team was with us for three days and helped us much.

Mission Cooperation

A spirit of cooperation exists between the different missions at work in

Nagpur. Every month there is a union prayer meeting in which people from all missions take part, and prayers are often made in four or five languages. In the bazaars the workers of all missions stand shoulder to shoulder and exchanges in churches are frequent between the United Free Church and our church. In school work the city is divided and different missions have schools in different mohallas. This arrangement tends to a spirit of harmony and unity that is helpful to the work.

Sickness and Death

The year opened with plague and closed with influenza. Of these two the latter was much the worse. Many more people died of this than ever died of plague. Death from plague was rare among Christian people, but during two weeks we lost a dozen of our people on this district through influenza.

With disease and death about us to hinder our work; with war and famine prices to impoverish the people; with the late arrival of the new superintendent, making the change necessary in the middle of the year; and with other things that might be mentioned, this has been a year full of difficulties. Still, we feel sure there has been some progress.

RAIPUR DISTRICT

Raipur District includes a territory of 35,000 square miles, and has a population of 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

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 80 per cent are Hindus and 17 per cent Mohammedan. 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.

Missionaries: Rev. George K. Gilder and Mrs. Gilder. W. F. M. S.: Misses Elsie Reynolds and Vera R. Thompson.

Institutions: Boys' Orphanage and School. W. F. M. S.: Girls' School and Orphanage.

Jagdapur

Jagdapur (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. Judson T. Perkins and Mrs. Perkins.

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 26 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

Evangelistic

In Raipur and Drug circuits are fifteen villages where workers are stationed. Twelve of these cannot be reached by rail and are from fifteen to seventy miles by cart road from Raipur. A motor car is greatly needed for work of itinerating. A good car would insure more frequent visits to the villages, better supervision, and a saving of time and strength.

There is no mass movement in progress at present in the Raipur side of the district, but the workers are steadily endeavoring to win the masses. In two sections of the district are people who received baptism some years ago, but whose names have not, for some time, been counted in the statistics. Special effort is being made to reclaim these people.

The mission premises are about two miles from Raipur city and the workers for the city have been living on the mission compound. Arrangements are now being made for two workers with their families to live in the city. In one section of the city are several families who are being taught as inquirers. They are of the Kandra caste and four of the men came to one of our church services, a short time ago, to learn more about Christian people and their manner of worship. They seemed pleased with all they saw and heard, and the preacher who is teaching them, thinks that they will soon be ready for baptism. In one part of the district a man is who carries the mail through the jungle. He travels on foot, and stopped frequently at a place where a Christian worker lives and so heard much of the gospel. The result was that when a number of inquirers presented themselves for baptism, this man was among them. He now asks that his relatives may receive instructions.

Sale of Gospels

Colporteurs sell Scripture portions in various languages throughout the district and all of the workers sell or distribute the printed Word. Hindi is the court language of the district, but Chhatisgarhi, Oriya, Telugu, Gondi, and other dialects are spoken. So many languages make the problem of preparing the workers and instructing the people more difficult.

Sunday Schools

Sunday schools are conducted by all of the workers and by some who are not receiving mission money. The report shows an increase of fifteen schools and 400 scholars over last year. The workers are urged to conduct at least two Sunday schools each. At District Conference time a man was appointed to Sunday school work and progress is anticipated.

War and Famine

High prices, owing to the continuance of the war, have caused many appeals for help. Prices of cloth as well as grain and other food stuffs have been steadily advancing, and while the rainfall in this particular part of India has been

above the average this year there has been drought and consequent scarcity in other parts of the country, and grain has been sent from here to alleviate distress. Some of our Christian workers have found it difficult to live on their allowances and in some cases debts have been contracted. At the beginning of this month a few rupees were given to each family and any money that may come from the home Board for special relief will be a boon to the workers.

Educational Work

The Boys' School in Raipur is small, but is doing good work. Three boys have been sent to the high school at Narsinghpur during the year, and one to the Biblical Institute. One boy passed the Government Normal School examination and is now teaching. One teacher left for service in connection with the war.

The Girls' School in charge of Miss Reynolds has had an average enrollment of sixty. Six girls have been sent away to high school.

Miss Thompson has charge of two primary schools in the city, one for Hindu and one for Mohammedan girls. In these many young lives are being influenced for the better. Arrangements are now being made for two of the teachers to live in the city near the schools where they can come into closer touch with the girls and their mothers.

The Boys' School at Jagdalpur is growing and indications are that many more village Christian boys will attend. Mr. Perkins reports—"It has not been an easy task, but we have kept on trying until now the boys are coming faster than we can provide for them. Not only are Christian boys coming but Hindu boys as well. Stephen Bhaktu came as a Hindu, but soon found Christ. He worked a little more than a year trying to get his younger brother to come with him. Finally about six weeks ago he came and said, 'Sahib, if you will let me go for a few days I will surely bring my brother.' I let him go and in three days he returned with his brother, Bhagat. Stephen is now trying to get another boy to come and says he will not give up until he gets him into the school."

A Hindu boy gave his heart to the Lord after he had been here only a short time. His parents, who are still Hindus, not only consented to his becoming a Christian, but walked twenty miles to see him baptized. The parents are now under instruction.

The Jagdalpur Girls' School is in charge of Mrs. Chew. At the time of the District Conference the village workers were asked to make special effort to get the village Christian girls to attend school, and the workers were given an opportunity to see the school in session and also to see the girls at dinner. They were pleased with what they saw and promised to do what they could to get the village Christians to send their girls. A larger attendance is anticipated during the coming year.

The Bastar Field

Bastar field needs more money and more workers, for no other mission at present is permitted to enter this large native state to help in giving the gospel to the people, but more important than spreading the gospel at this juncture is the task of instructing the nearly 2,000 people who have already been baptized.

By our influence they have given up their old religion, have been disowned, in many instances, by their relatives and are now looking to us for further enlightenment. With thorough instruction these 2,000 will in turn become evangelists to the other thousands and hundreds of thousands in that great area.

Work in Jeypore State

In Jeypore State, adjoining Bastar on the east, is a large Oriya-speaking Christian community belonging to what was formerly a German mission. A missionary from Binavaram now makes occasional visits to these people, but owing to the war there are no resident missionaries among them. The missionary referred to has expressed his willingness to let any workers come to us should they so desire. Some have come and others would come had we money to support them. A number of other Oriya Christians are finding their way into Bastar from this region and these swell the already growing Oriya community. A majority of the forty men workers employed in the circuit are Oriya-speaking and an Oriya training school is urgently needed. The interests of the work demand also a missionary who knows the Oriya language and can give his time to the uplift of this portion of our Christian community.

District Conference

Since Jagdalpur is 186 miles from Raipur and only forty-eight miles of this distance can be traveled by rail, it seemed advisable to have the District Conference in two sections. The Raipur section was set for October 20-30, but after the first few days, practically all the workers were taken ill with influenza and the work was greatly hindered. It seemed providential, however, that the workers were in Raipur rather than in their villages when the epidemic came, for here they received medicines and care. The girls in the girls' school were attacked about the same time, but the boys escaped, having had their visitation about a month previously. The missionaries gave practically all of their time to the sick and this probably accounts for the fact that there was only one death among the workers and one baby girl from the girls' school. As many as seventy-five were receiving treatment at one time. The woman's Conference had to be adjourned for a whole week and the sessions of the men's Conference were irregular and interrupted. The sessions closed November 5th instead of October 30th. Owing to sickness one preacher was unable to attend Conference and he was practically helpless in his village. His wife died and not a Christian was near to help him. He left his two little children with a Hindu neighbor, and two Mohammedans very kindly helped him to bury his dead. When asked if he himself read the burial ceremony he said, "No, I just knelt on the grave and prayed."

The Jagdalpur section of the Conference was held Nov. 10-18. Forty men and fourteen women workers were present. The Hindi language was used in all the meetings, but a majority of those present were Oriya-speaking and understood the Hindi only imperfectly. This was convincing proof of the need of an Oriya training school. The Conference was in session when the news of the signing of the armistice was received. On invitation of the Raja we joined with the Jagdalpur people in celebrating the event. One of the company writing of the occasion stated—"For those of us who for the first time saw royalty in Bastar

the joy of the occasion well nigh suffered an eclipse, for a moment, in the presence of the grandeur that dazzled us when the Raja and his train arrived mounted upon the state elephants." The flag was saluted, the Raja read the telegram announcing the glad message, and the Dewan gave a comprehensive address concerning the war. The company was garlanded, favors distributed to the elders and sweets to the children. A holiday was announced for all government offices and prisoners were excused from work for the day. At the request of the Raja the Christian boys and girls were called into his presence to sing "God Save the King."

SIRONCHA DISTRICT

During its history as a mission station Sironcha has been included in various districts. In 1893 it was in Hyderabad District, in 1899 in Raipur District, in 1902 in the Godavari District, Yellandu, and in Nagpur District in 1909. In 1917 it was formed into a separate district. The district has an area of 18,899 square miles and a population of 233,234, living in 1,768 villages. The country is picturesque with its extensive forests, its hills and its rivers.

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 of the Godavari river, at its confluence with the Pranhita. The principal languages of the region are Marathi, Koi, and Telugu.

Methodist Episcopal mission work was begun in 1893, and is the only mission at work in the district.

Missionaries: W. F. M. S.: Misses Alvina Robinson, A. J. Lauck and N. F. Naylor (on furlough).

B. LUKE, Superintendent.

Christian Community

The mass movement among the people has continued throughout the year, the number of inquirers has increased and there have been baptisms in all the circuits. The total number of baptisms were 267, sixty more than last year. This is encouraging when we recall that in 1916 there were but nine. There would have been many more had the year been a normal one, but famine and sickness has made it difficult to reach the people. The government has established relief works and a famine kitchen in Sironcha to relieve the sufferings of the poor people.

Scripture Sales

Despite famine prices the number of sales made was 1,642 more than last year. More than 5,000 tracts and handbills have been distributed.

Schools, Sunday Schools, and Leagues

Five new day schools are reported, and thirty-one new scholars were received into the boarding schools. Bartlett Home for boys has fifty-seven inmates. There are forty-five Sunday schools with fifty-six officers and teachers and 1,225 scholars. The five league chapters have a membership of 258.

Sickness and Death

Early in November Sironcha was visited by the influenza epidemic. Every shop and office in the place was closed except the post office, and only one official

escaped the disease. Every household in town was affected, and in some homes there were as many as eight cases. In the villages where no medical aid could be secured the suffering was intense and the death rate high. It was difficult to bury the dead, and in many places bodies lay unburied or were thrown into the river. The epidemic swept over the mission compounds and but three or four of the entire working staff escaped, and there were several deaths. No session of the District Conference could be held.

BURMA MISSION CONFERENCE

The Burma Mission Conference includes Burma, with its area of approximately 230,000 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 12,115,217 at the last census (1911), the Burmans constituting about 7,500,000. 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-worshippers; then follow Mohammedans, Hindus, and Christians, the latter numbering about 210,000. 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, 293,316 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. B. M. Jones and Mrs. Jones, Rev. C. E. Olmstead and Mrs. Olmstead, Rev. Clarence H. Riggs and Mrs. Riggs. W. F. M. S.: Misses Phœbe James, Elsie K. Burmeister, Alvina Robinson, Mary E. Shannon, Hazel A. Orcutt, Alice M. McClellan, and Marie Wiegand.

Institutions: Anglo-Vernacular Boys' High School, Tamil School, Anglo-Chinese School. W. F. M. S.: Burmese Girls' School, Methodist Girls' High School (English).

Pegu

Pegu (population, 17,104 in 1911) 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, and is the junction of that line with the Moulmein branch. 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. I. M. Tynan and Mrs. Tynan. W. F. M. S.: Miss Ethel Mabuice.

Institutions: Methodist Tamil School, Anglo-Chinese School.

Syriam

Syriam is about five 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.

Methodist Episcopal work was begun in Syriam in 1904.

Missionary: Rev. J. R. Boyles.

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.

Missionaries: W. F. M. S.: Misses Estelle M. Files (on furlough), Charlotte J. Illingworth, and Fannie A. Perkins.

Institutions: W. F. M. S.: Coeducational High School and Orphanage.

Thongwa

Thongwa (population, 9,200 in 1911) is situated near the Gulf of Martaban, about 25 miles east of Rangoon.

Methodist mission work was begun in 1901.

Missionaries: Rev. M. A. Clare. W. F. M. S.: Miss Grace L. Stockwell, Miss Roxie Mellinger.

Institutions: Burmese Boys' School, Burmese Girls' School, Women's Bible Training School.

B. M. JONES, Superintendent Rangoon District

C. H. RIGGS, Superintendent Burmese District

BURMA MISSION CONFERENCE

To a larger extent than is true of most other Conferences in Southern Asia, the work of the Burma Mission Conference is institutional. In general it resembles the work of the Straits Settlements much more than that of India. This is partly accounted for by the fact that at the beginning, lack of funds from outside sources compelled the missionaries to undertake enterprises that could obtain support locally by way of subscriptions, tuition fees, and Government grants for schools. Up to eighteen or twenty years ago, Methodism in Burma was represented almost entirely by a self-supporting English-speaking church, a Seamen's rest maintained by local subscriptions, a high school, and an orphanage for English-speaking girls, also self-supporting except for the salaries of the Woman's Foreign Missionary Society missionaries in charge. With a total property appropriation from America of \$1,000 a plant valued at \$60,000 had been acquired.

At the present time, there are an Anglo-vernacular high school for Burmese boys with an attendance in all grades of 750 (including 150 in the Chinese department), two Anglo-vernacular middle schools for Burmese and one for Chinese boys, and several primary vernacular schools for children of indigenous and immigrant races. For girls, in addition to the English high school mentioned above, there are an Anglo-vernacular high school and two vernacular schools for Burmese and one for Chinese girls.

A great part of the cost of the equipment of all these institutions has been procured locally, and in a few the work has to be carried on with a lack of facilities, and some are hampered by debt.

In these schools the teachers are all Christians, and the Scriptures are taught in the classes daily. All of the 500 pupils in hostels attend all the services of the church, and many non-Christian day pupils are attracted to the Sunday schools and junior leagues. Some have become Christians and, although our educational system is comparatively young, we have a number of Christian teachers of our own producing.

Our schools are popular with the non-Christian communities, and we have had instances of members of the committees of non-Christian schools placing their children in our schools. At the present time there is a Burmese Deputy Commissioner in charge of one of the districts where our work is established. Though an ardent Buddhist, he volunteered the information to one of our missionaries that when reliable, confidential clerks are wanted, they are obtained from the mission schools.

Notable exceptions to this popularity have been two cases where we have been unable to provide accommodation for our schools, with the result that in one case a Buddhist school was opened which crowded us out and in the other, a very strategic center, we are being threatened with a similar experience. We receive liberal grants and subscriptions to supplement appropriations from home, but it is impossible to obtain the whole cost of a plant on the field. A hostel building is in process of erection which with the land will cost over \$5,000, less than one third of which comes from America, the rest being subscribed locally. There is no other place in the world, except possibly in the Straits Settlements, where Methodism is able to touch the lives of so large a number of young people at so small an expense.

The importance of educational work is manifest from the fact that the Burmese people are the most literate of all Asiatics. Over forty per cent. of the males and six per cent. of the females are literate (and the literary test is a high one), but in the older settled districts where the Methodist work is, the percentages are seventy and thirty-five respectively. The people are eager for education and will have it, and it is for us to see that, as far as possible, it may be a Christian education. Buddhist schools are multiplying much more rapidly than Christian.

The importance of evangelistic work, the direct preaching of the gospel to the people, has never been lost sight of by our missionaries. It was anticipated from the beginning that the schools established would produce candidates for the Christian ministry. This expectation has been realized to an extent, and our best and strongest native ministers are those who have come through our schools. However, in common with other mission fields and with the church in the homeland, it has been found that the strongest young men in our schools are not volunteering for the ministry in anything like adequate numbers, being drawn away by the various allurements of secular employment. If this is true in America, where the general level of education is high, how much more it is likely to be true in a land where an educated man stands out far above the average of the community, and attractive opportunities to obtain wealth and influence are proportionately more numerous.

For years the mission has had among its plans, and has estimated for a training school for native preachers, but has not been able to set aside a man for that work or secure the needed equipment. There are at the date of this

writing three candidates for the ministry in the advanced classes of one of our Chinese schools. It is of importance that these young men should be trained for their work, for we have demonstrated beyond all controversy that we must develop our own Chinese workers and not depend on getting them from China. Our work here is not in the same dialects as the Methodist work in China and other missions cannot be expected to send us strong men while they themselves need them. The ladies of the Woman's Foreign Missionary Society opened a training school for Bible women five or six years ago, and have conducted it so successfully that in a very short time they will be able to meet the demand for workers of that class. It may be desirable to call attention again to the fact that the women of Burma have a measure of freedom and independence found in few non-Christian countries, and these Bible women are at liberty to go about their work freely, and preach to men as well as to women.

A feature of the work that adds to its difficulty at the present time is the cosmopolitan character of the population, necessitating work in many languages and dialects of India and China, in addition to those that are indigenous to the province. In addition to English and Burmese, work is carried on in Tamil, Telegu, and Hindustani, and in Amoy, Canton and Hakka Chinese. While this adds to present difficulties it promises a great work for the future when each of these peoples shall have contributed its quota to the civilization that shall be built up in this fairest and most prosperous province of the great Indian Empire. Its population is rapidly increasing; its soil is of unsurpassed fertility; its fisheries could supply the country with flesh food if all other sources were cut off; its vast mineral resources have scarcely been touched; it occupies a strategic location between the Nearer and Farther East, and is attracting the bolder and more adventurous and vigorous spirits from among the denser populations of surrounding countries; it is absolutely assured of a great commercial and industrial future. Would God there were equal assurance that the Christian Church would work itself into the developing civilization of the country in sufficient measure to leaven the whole lump. At present its resources are not equal to the task. Large areas are untouched, and in the so-called occupied areas, little or no effort is being made to reach certain large and important communities. There is not the abject poverty and social degradation found in some other fields, but there is the same need of the gospel of Jesus Christ. There is much greater promise of early self-support and, because of the radical changes now taking place, there is an opportunity of building into the life of the country during its formative period instead of waiting till it is formed and then having to break down old walls of prejudice and cast-iron custom.

THE TASK OF METHODISM IN BURMA

BISHOP J. W. ROBINSON

Administratively a part of the Indian Empire, and geographically adjacent to it, Burma differs from its big neighbor on the west in practically all that has to do with the economic, social, and religious life of its people. India, with a history definite and reliable that goes back further than the Christian

era, speaks from a hoary antiquity that is in strange contrast to the newness of most that has to do with Burma. Before the fourteenth century tradition and myth tell us about all we know of the latter country, and from that time on to the end of the eighteenth century the narratives of Portuguese adventurers shed but little added light to our knowledge of national conditions. The commercial aggressiveness of the East India Company, crossing the will of the arbitrary native rulers, inaugurated the real relationships of Burma to the outside world. During the early part of the last century the rapid rise and fall of dynasties favored unsettled conditions of Government which often bordered on anarchy, and the absolutism of its rulers as a rule was as cruel as it was complete. As early as 1852 Rangoon was lost to the East India Company, but it was not until 1886 that the Burma of the present day passed to British control.

The Aryan and the Dravidian of India are unknown to Burma save as present-day immigrants. Of its fourteen million inhabitants, the large majority are Burmese, a Mongoloid race whose ancestors are supposed to have come down from Tibet. To the superficial observer there are many points of resemblance between the Burmese and the Japanese so far as appearance goes, but in disposition, characteristic, and some customs they have more in common with the Philippine people. The Karens, the Shans, the Chins, the Kachins, and other groups of hills peoples are scattered over the country, and from the Christian standpoint at present seem to offer a better opportunity for development than the Burmese themselves. The extent to which the people of Burma are divided in characteristics and in interests is indicated by the fact that a recent linguistic survey showed the existence of about thirty indigenous languages and over two hundred dialects.

The religion of the Burmese is an adapted form of Buddhism, and the remarkable thing is that a religion so austere and gloomy can be that professed by a people as gay and happy-go-lucky as any in the world. On the other hand, the hill and forest tribes are largely animistic, and among some of them virtues are prevalent that would hardly be expected from such a faith.

While Christian missions have won some notable victories in Burma, as a whole the field has not been found an easy one. The heroic Judson labored six years before seeing a single convert. Today Judson's church, the American Baptist, reports a membership of about 80,000, though of course its Christian community is much larger than its membership. But of this 80,000 members, all but about four thousand are from among the Karens, originally one of the hill tribes, but which has now spread well over the plains. At first among hardships and persecutions unspeakable, and later under more favorable circumstances, the missionaries of the American Baptist Church have labored in this field, and the fact that but four thousand Burmese members have been won indicates the difficulties of reaching the larger population of this otherwise promising mission field. It is worthy of note that it was just eighty-three days before Judson baptized his first convert in Burma that the Missionary Society of the Methodist Episcopal Church was organized in New York.

Of the fourteen millions of people in Burma, at the very most not more than ten million can in any way be said to have been touched by Christianity, and of these but a fraction have had any opportunity of acquiring an intelligent

appreciation of its teachings. While the Wesleyan Missionary Society, the Society for the Propagation of the Gospel, and the Seventh Day Adventists have also work among the people in different sections, neither in extent nor effectiveness has their work yet approached that of their Baptist brethren, and it is well within the bounds of probability to state that not over one third of the inhabitants of Burma have yet heard enough of the gospel of Christ to give them the slightest inducement to intelligently accept it.

Methodism's entrance into Burma was a casual one, and at a late date. In the year 1879 Rev. J. M. (afterwards Bishop) Thoburn visited Rangoon, and the following year Rev. J. E. (afterwards Bishop) Robinson was sent to begin regular work in that city. His work was largely among the English-speaking people, and he remained there four years. From that time to this an ever-expanding work has been carried on, but by a small force of missionaries and within a very limited area of territory. In this Centenary year of our board's work, in a land where at least ten millions of people have been untouched or ineffectively touched by the gospel, we have seven missionaries of the board and seven missionaries of the Woman's Foreign Missionary Society at work.

Methodism has always believed in following the leadings of Providence, and such leading in connection with the Burma work has been clear and unmistakable, indicating to us the tasks that confront us with definiteness. The difficulty of reaching the Burmese people themselves is to us a challenge. In our work we are not seeking the lines of least resistance, and this great body of Buddhists that has so far been so largely unaffected cannot be neglected by Methodism. While our work is new, we have evidence that the doctrines we stress, the joy of salvation, the blessedness of adoption, the fullness of love, are particularly attractive to a people who have had to find all their joy outside their religion. In addition to the usual evangelistic work among the Burmese, we are placing large stress upon school work among them. In the matter of literacy Burma differs largely from India. As a whole over forty-one per cent. of the male population and six per cent. of the female population is literate, but in the better settled districts of the land, and that is where the most of the mission work is done, the percentage of literacy is much larger than this. There is, therefore, demand for good schools, and these we have. The high school for boys in Rangoon has an average enrollment of 760, and is one of the progressive institutions of that progressive city. Some time ago, when presiding at the opening of the new high school building, the Lieutenant-Governor of the province warmly commended the educational efforts of the people called Methodists as he had witnessed them both in India and in Burma. Our girls' high school in the same city has 200 on its rolls, but it is limited to that number simply because the building will hold no more. Only a month or so ago the foundation stone for the new schoolhouse was laid, and in a speech on the occasion the Director of Public Instruction intimated that Government was so interested in the plan to make it a model high school for girls that it expected to contribute Rs. 43,000 toward the cost and equipment of the structure. We have, all told, seventeen schools of one grade or another in Burma, not at all enough to care for our own community and make openings for evangelistic work among the Buddhists.

Our first work in Burma was among the Anglo-Indians, and their need has been our call to continue work among them. Few communities can be found anywhere that call more deeply for human sympathy and spiritual help. Usually laboring under an unjust social disability, and economically between the upper millstone of European official and commercial life and the nether one of cheap indigenous labor, the outlook before them and their children is indeed not an attractive one. As in India, so in Burma Methodism has gone to the Anglo-Indian with its message of hope, and the number who have been converted and become worthy followers of our Lord has been large indeed. It is our glory that to the children of this community also we have assisted in opening doors of hope by establishing schools which fit them for worthy places in life. The swarming halls of our Lewis Street school for girls in Rangoon, and the hill school for girls at Thandaung are not merely helping Christian children prepare themselves for lives of usefulness, but by sending them out with worthy moral characters and with hearts warm with the love of Christ, are doing a large mission work in showing the people of Burma what the name Christian may signify in life and conduct.

Compared with crowded India on the one hand and crowded China on the other, Burma is "the land of room enough," and the tide of immigration from these less favored countries is setting strongly in that direction. A visitor to Rangoon, that remarkable seaport, can hardly believe it is a Burmese city, for in numbers the Indians and the Chinese seem to predominate, and practically all of the industries and much of the trade of the city is in foreign hands. The Mohammedan and Parsi merchant from India jostle the big European firms in the fine business streets, and the industrious and reliable Chinaman is penetrating to every village. In the rural parts the Burmese predominate, but it is not sure they will continue to do so. To an amazing extent the labor of the country is in the hands of the Indian coolie, and if that class some day decide to bring over their wives and children and settle in this land of plenty instead of making annual pilgrimages to it for high wages at the time of the rice crop, the Burma of the Burmese may disappear from the map.

The chief Indian immigrants to Burma are found among the Punjabis, the Telegus, and the Tamils, classes among whom we have extensive work in their own land. It is natural, therefore, that we should not only follow up our individual converts who emigrate, but that we should seek to win these large numbers who because of separation from their caste communities are more accessible to us here than in their own country. We now have a splendid self-supporting Tamil Church in Rangoon, an organized church among the Punjabis at Pegu, and encouraging centers at Dalla and among the rice mills operatives, but we look to a much greater extension of our work among this very large and promising community. At present one person out of every fourteen in Burma is an Indian, and the number is growing rapidly. One other mission has given some little attention to the Indian work, but the field is practically entirely ours to enter and possess.

The visitor to the Orient is invariably impressed at the manner in which the Chinese are penetrating all lands that approximate the borders of China, and with the industrial and commercial prosperity that follows in their trail. Burma now has about 125,000 Chinese, and if the proposed railway from upper Burma

to Yunnan is ever opened, the fertile plains of Burma will call loudly indeed to the poverty-stricken people of southern China. The present Chinese population comes by boat and is almost entirely from the Amoy and the Canton regions. We find them accessible, and the many Christians among the immigrants encourages our entrance among them. Two of our workers are set aside for this special service, and already we have three fine self-supporting Chinese churches, and a splendid Chinese boarding school for boys at Pegu, a Chinese department to our Burmese school for boys in Rangoon, and a kindergarten and a night school in another part of Rangoon.

There is much intermarriage between the Burmese women and the Chinese men, and the result is good as a rule, for the children seem to inherit the better and brighter qualities of each race. Some of our very best Christian workers are of this class. Those who look to the future are convinced that the proposed opening of the railway to China will in time, through flooding the country with a Chinese population, and through the strong tendency of the two classes to intermarry, bring about a radical change in the nationality and national characteristics of the people. With this possible end in view, as well as for their own sakes, Methodism feels it has a special mission to these people who are flocking to our shores.

Because one of the historic triumphs of Christianity is coupled with the name of another mission working in Burma, some good people have been inclined to think Methodism has no place there. With but one in a hundred of its people a Christian (a smaller percentage than in India), with at least four million people who have never been reached at all, and with another six million practically untouched; with the needy Anglo-India community holding out its hands to us for help; with a million Indians among whose fellows our mission is doing a remarkable work in the land just across the bay, and who need the gospel of Christ as badly as any people in the world; and with the new and vigorous Chinese community not only opening its doors to us, but beckoning us to enter and possess their promising community, we can but conclude a wide and effectual entrance for a remarkable piece of missionary work is before the Methodist Episcopal Church in Burma. And the Church purposes to meet the task.

RANGOON DISTRICT

B. M. JONES, Superintendent

Attained Objectives

Some of our successes have become embarrassing to a degree: as, for instance, the unexpectedly rapid growth of the Chinese kindergarten, the youngest of all our educational institutions, which insists on occupying the whole house instead of being content with the nursery. We thought the purchase of property last year would relieve our congestion somewhat, but we are more crowded now than ever. The need grows constantly more importunate for something approaching an adequately equipped plant for carrying on evangelistic and educational work in the Chinese quarter of Rangoon.

Chinese Work

The event of the year in the Chinese work at Pegu has been the securing of funds for the school hostel. The pastor and a member of the official board

secured subscriptions to the amount of Rs. 8,000 from the Chinese people, and Dr. North advanced Rs. 5,000 against the Centenary gifts asked for this building, the contract for which has been let. The experience of the brethren in gathering the above-mentioned subscriptions makes an interesting tale.

Having collected what they could in Pegu, they went to Rangoon, the Chinese philanthropists of which city are constantly besieged for help for the support of schools all over the country. A backslider from the church who had received much kindness at the hands of our Pegu brethren, learned of their purpose and went around Rangoon doing his utmost to poison the minds of our friends against us. There was difficulty, therefore, in getting a subscription list started, but faith and prayer prevailed.

The school has had a small increase of pupils this year, but with the opening of the hostel we expect the attendance to be doubled. A Cantonese and Hakka department has been opened. Four of the advanced pupils in the school have pledged their lives to Christian work. This we believe promises the beginning at least of a solution of one of our greatest problems, the provision of an adequate staff of workers. Experience has taught us all too conclusively that we cannot depend on getting men from China in adequate numbers and with qualifications that fit them for the work in Burma.

There has been an increase in the Chinese communities both in Rangoon and Pegu. At the latter place Mr. Price has conducted a successful night school that has brought a number of young men into touch with the church. It is incumbent on us to take some measures for the strengthening of our Cantonese work if we hope to maintain it. The influence of our community at Pegu is increasing, as indicated by the fact that many outsiders come to our pastor and official board for advice and for the settlement of their disputes, and by the further fact that opposing elements are bestirring themselves to hinder the progress of the church.

English Work

The English work has been carried on successfully at Epworth Memorial and in the two girls' schools. The church has made some further progress in the reduction of its debt. The prevailing conditions in Rangoon and other centers should dispel the delusion that the field for English work is a comparatively limited one. Changing conditions and greater requirements are making the school work more strenuous and every credit is due to the ladies who have carried it on so successfully.

The old question of a school for European boys has become more pressing than ever, and unless we are going to undertake some definite solution of it at an early date, we might as well abandon this fruitful field entirely to Roman Catholicism, which now possesses the larger part of it.

Indian Work

The importance of our Indian work grows from year to year. There are 1,000,000 Indians in Burma, and the degree of literacy and general intelligence among them is far ahead of what would be found among any Indian community on their home soil. Especially is this true of the women. The importance of the community can scarcely be overestimated and the door to their evangelization is wide open.

Our Tamil congregations have been well maintained at Dalla, Rangoon, and Pegu. Mr. V. Samuel has worked hard and successfully, though handicapped for lack of funds and assistants. He has visited rural communities in the delta and received an encouraging response. The Dalla congregation under Mr. Francis's supervision has passed through trial and persecution and has remained faithful to an inspiring degree.

BURMESE DISTRICT

C. H. RIGGS, Superintendent.

The casual visitor to Rangoon and perhaps to a few of the larger centers of Burma is apt to think that the Burmese people are being superseded by immigrants from other lands. He sees multitudes of all classes of society who have come from India and China, and he is prone to ask what has become of the Burmese people. But this is a question which is answered as soon as he makes a more extensive trip over the country and sees whole districts where the Burmese people are practically the only people. Burma is still the land of the Burmans and will continue to be so for years. They are exercising a strong influence over the Shans, the Karens, and the Chins. In many places these people are so Burmanized that it is difficult to distinguish them. The Burmans are a needy race as far as evangelizing agencies are concerned. Although this is the strong field of the American Baptists, they work largely among the Karens, who have proven much more easily reached with the gospel. One is astonished when he stops to consider how few workers there are for these millions of people.

Growth of Our Work

Our work among the Burmese is conducted largely from four centers, namely: Rangoon, Pegu, Thongwa, and Syrjam. Fifteen years ago we had resident missionaries in Rangoon and Pegu only, and the total number of missionaries of our mission assigned to Burmese work was seven. We had one girls' school and one boys' school. We did not have a single school building and only one unsuitable mission residence. We had no native member of Conference and a small group of inefficient native workers. We now have fifteen missionaries assigned to Burmese work, two Burmese members of Conference and one on probation and at least a dozen local preachers and exhorters becoming more and more efficient. We have Anglo-vernacular schools as follows: two high schools, one for boys and one for girls, and two middle schools for boys. In addition to these there are four vernacular schools. We have four large school buildings and two more in process of erection. The number of mission residences is five.

New Property

The past year has witnessed the purchase of property for the Burmese women's Bible training school, the beginning of a large permanent building for the Burmese girls' high school in Rangoon, a substantial reduction in the indebtedness on the boys' high school, and a large amount of faithful work by the whole force of workers. The only complaint has been that the days have been too short and the number of workers too small. The women's Bible

training school has had the best year in its history as far as numbers have been concerned, and we long for the day to come when this school will have a suitable building in which to do its work. I find it quite beyond words to describe the cramped condition in which Miss Stockwell and the girls have been placed. They have been housed in a small native house with no suitable accommodations for studying, eating, sleeping, or out-of-door exercise. Their condition was far too uncomfortable when all were well, but when the influenza came and almost the whole school was ill and one of the girls after a painful illness finally died, it seemed little less than a crime to ask people to continue to live in such a way. Almost as strong language can be used of the boys' school at Thongwa, the only difference being that the school is not compelled to live on the premises. For these two schools we earnestly hope to see buildings erected during the coming year.

Work in the Circuits

On the Syriam circuit one of the happy events of the year was the marriage of the missionary in charge. Mr. Boyles and Miss Weigand were married on the 2nd of January, 1918, and so the mission staff has been doubled. The school has grown and the district workers have given as much time as possible in the villages.

On the Pegu District more itinerating has been done than usual. This is a large district with 500 villages and towns, and all of them are accessible during a large part of the year to mission workers. Here again the force of workers has been inadequate and many times the present number could be used. In Gwegyi a few years ago some of the people began to show an interest in Christianity and several were baptized. They were poor, ignorant farmers and were taken in with much hesitation. Their number gradually increased until now practically the whole population of this small village has been received into the church. Their simple faith has been a surprise to our workers at times and while they have much to learn of what it means to be Christians we have strong hope that here may be the beginning of what will develop into a real Christian community. This village has furnished a larger proportion of pupils for the women's Bible training school than any other center that we have.

In Rangoon the work has had a good year. The number in our schools has not been so large as previously because a number of the larger pupils had to leave to seek employment and the parents of others were unable to continue their education on account of war conditions. But this has enabled the schools to concentrate upon those who were able to attend. The pupils and teachers took an active interest in the war and loyally responded to every appeal that was made to them. The small group of workers have been able to keep up ten different Sunday schools throughout the year and this in itself is no small task.

All the circuits were able to show substantial sums raised for benevolences and some circuits went far beyond the record of past years. They almost surprised themselves. Something has been done in the way of translation and publication during the year. Bishop J. E. Robinson's *Brief History of Methodism* has been published and is now in the hands of our workers. A large part of the *Methodist Discipline* has also been translated into Burmese and is now in the printer's hands.

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.

THE CHINESE FACTOR IN MALAYSIA

REV. J. S. NAGLE

Malaysia is perhaps the richest undeveloped area in the whole world. Its total area, comprising the Straits Settlements, the Federated and non-Federated Malay States, Java, Sumatra, Borneo, and a number of small islands, is approximately only a million square miles, yet it is the appraisal of scientific experts that it is quite able to support a population twelve times as large as its present one of 60,000,000. This indicates that the natural resources of Malaysia hitherto have been practically untouched, although already it produces seven eighths of the world's tin and five eighths of its rubber in addition to large quantities of wolfram and other valuable metals. And scientists claim that the soil of Malaysia, which already produces annually three crops of rice, sugar, and other staple products, is quite capable of unlimited production, and in case of necessity could keep the whole world from starving.

The greatest factor in the development of this wonderfully rich area of the world is the Chinese. Coming at the rate of 300,000 strong each year from the southern part of China, chiefly from around Amoy, Canton, Foochow, and Swatow, the Chinese immigrants have not only occupied the big cities and towns, but have also penetrated into the farthest recesses and densest jungles of Malaysia; and wherever this stream of immigration has flowed great progress and development have taken place.

The Chinese being physically more sturdy than the Indian, and commercially more energetic and active in his thinking than the Malay, and decidedly more independent and venturesome than either, is without doubt the largest contributor to the commercial, industrial, and intellectual development of the archipelago. As the tin and wolfram miner, as the rubber, cocoanut, and sugar planter, as the owner and commander of the small fishing fleets and other fleets of small vessels which carry on trade among the Malaysian ports, as the shop-keeper, and ever increasingly the organizer and manager of big business, as the unselfish, unpretentious and independent promoter of new thought and progressive movements, the Chinese, because of his skill, dexterity, judgment, and ceaseless activity, is the most potent and influential force behind the constructive work that is being done throughout all Malaysia.

Thus, it is natural to find certain Chinese occupying positions of outstanding influence and leadership. For instance, at present, a certain Chinese gentleman who is regarded by Europeans and Asiatics alike as being a man of exceptionally strong personality and ability, is a member of the Legislative Council, the chief governing body of the Straits Settlements. Another is editor and publisher of the largest newspaper in the island of Java. Still another is president and managing director of one of the largest banking concerns in the East. Many other cases could be cited, but these are sufficient to show the various prominent positions to which certain Chinese have risen.

The Christian element among the Chinese of Malaysia is extremely small. Great numbers of them are favorably disposed toward Christianity, and are more or less open to its appeal, but the actual percentage of baptized believers is rather low. For instance, this may be seen in the latest census of the Straits Settlements showing the number of people professing the different religions. In each 10,000, there were 5,030 non-Christian Chinese, 3,729 Mohammedans (chiefly Malays and Indians), 791 Hindus (all Indians), 61 others not including Christians, and only 388 Christians, including Europeans and Indian, Chinese and other converts. What is true of the religious status of the population of the Straits Settlements, is more or less true of the rest of Malaysia.

However, the percentage of baptized Chinese Christians in Malaysia promises to increase rapidly in the future. The old wall of opposition and bitter attitude is fast falling down as the Chinese more and more come into contact with the missionaries and Christian institutions, especially as the ever increasing numbers of boys and girls pass through the mission schools. Many students who become converts and are baptized, are the sons and daughters of those Chinese who, when they were in school, wanted to become Christians, but could not on account of parental objections. Thus, the educational work of the past three or more decades, although disappointing at times on account of the apparent lack of results, has been preparing the way for a great drift of the Chinese toward Christianity. Today they are coming slowly into the church, a few here and a few there; but tomorrow they are going to come in amazing numbers.

In preparing the way for this great revival amongst the Chinese, the Methodist Episcopal Church is the only Protestant American Church at work in all Malaysia. The Church of England has a number of schools and churches distributed throughout the British territory. The English Presbyterians have a small mission in Singapore and Johore. The Church of Holland carries on missionary work in the Netherlands Indies; but none of these denominations has undertaken an extensive program for the evangelization of the Chinese. Thus far the Methodist Episcopal Church, through its schools, churches, and missionaries, has been the largest factor in establishing the Kingdom of God amongst the Chinese.

The work which the Methodist Church has been doing in Malaysia, especially through its schools, has commanded the respect and confidence of the masses of the Chinese to a certain extent. This general attitude may be seen in one particular case: The most outstanding personality amongst all the Chinese of Malaysia, in an interview with a missionary teacher one day, said:

"I have my three boys in your school because I know that they will get a training there such as they cannot get in any other institution."

This same generous attitude may also be seen in the comparative growth of the three large schools of Singapore. The Government school was opened in 1826, and the Catholic institution in 1852. The Anglo-Chinese school was not opened until March, 1886. In four years time, that is, in 1890, there were as many boys in the Anglo-Chinese school as in the other two institutions put together. In 1900, there were three times as many; and today it is still the largest school in the city of Singapore. Its present enrollment exceeds 2,200, and it could be increased by another thousand pupils in a short time if the accommodations were available.

Perhaps the most striking evidence of the friendly feeling of the Chinese toward the Methodist mission is the large support which they recently gave to the Anglo-Chinese College project. Mr. Lee Choon Guan, a prominent Singapore merchant, wheeling around in his chair one day, said to a missionary, "Your mission has been talking for quite a while about starting a college in Singapore; why don't you do it?" The missionary replied that if financial backing were assured the mission would undertake the project at once. Mr. Lee then said, "Well, to give it a practical start, I will give you \$50,000."

After the mission had secured an understanding with the Government with regard to the granting of degrees, Mr. Lee was willing to confirm his offer, but felt that it was possible to get someone else to start the subscription list with a larger sum than his. Almost immediately, Mr. Tan Kah Kee, also a prominent merchant of Singapore, offered to initiate the campaign with a contribution of \$100,000. Mr. Lee then followed with his generous gift and soon afterwards two other Chinese gentlemen, Mr. Chan Kang Swi, of Malacca, and Mr. Tan Wi Yan, of Singapore, followed him with large donations. In addition to giving \$20,000, Mr. Chan gave as endowment for the future, over 100,000 square feet of land which he owned in the heart of Singapore. The land is leased out at present, but when the lease-holds expire the property reverting to the college will be worth from \$2,000,000 to \$3,000,000. Mr. Tan also gave a splendid contribution of \$100,000. Such enthusiastic support from these non-Christian Chinese gentlemen indicates clearly a friendly attitude towards the Methodist mission and a deep appreciation of its work.

It may be seen that up to the present the Chinese are the most important factors in the development of Malaysia. With regard to the future, the probabilities are that their influence will be felt throughout the entire Orient, as undoubtedly Malaysia is going to determine largely the future of the East. This has been demonstrated already. The great Chinese revolution, which resulted in the dawn of a new day for China, was financed almost exclusively by the Malaysian Chinese.

The opportunity for the Church of Christ amongst the Chinese in this wonderfully rich and promising part of the world, is tremendous, calling for the investment of the best leadership and support the Church can give. If the Church, with a large spiritual vision and a full realization of its responsibility, will put its best into the evangelization of the Malaysian Chinese, the results will be amazing, and Malaysia "shall be made into a Kingdom of our Lord and of his Christ."

SINGAPORE DISTRICT

Singapore District includes the work on the island of Singapore and that of the agricultural colony at Sibü, in the British Protectorate of Sarawak 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 76 miles north of the equator. It is on the direct route between India and China, and is a coaling 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 70 per cent. 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. F. Davis (on furlough) and Mrs. Davis (on furlough), Rev. J. R. Denyes and Mrs. Denyes, Rev. Kingsley E. Pease (on furlough) and Mrs. Pease (on furlough), Rev. William G. Shellabear and Mrs. Shellabear (on furlough), Rev. T. C. Maxwell and Mrs. Maxwell. Contract: Rev. J. Stewart Nagle and Mrs. Nagle, Rev. C. J. Hall and Mrs. Hall, Mr. G. H. Little, Mr. W. L. Matson, Mr. Dean Swift, Mr. Frank C. Sands, Mr. Ralph R. Hornbeck and Mrs. Hornbeck, Mr. W. T. Cherry, Jr., Miss Emma Olson, Mrs. A. Zinn, and Miss Clare Norton. W. F. M. S.: Misses Sophia Blackmore, C. Ethel Jackson (on furlough), Mary E. Olson (on furlough), Minnie B. Cliff, Eva Nelson, Jennie Dean, Marianne Sutton (on furlough). Contract: Misses Ida Westcott, Bessie Steele, and Mrs. Rhea M. G. Voke.

Institutions: Anglo-Chinese School (and branches—Gelang English School, Sirangoon English School and Paya Lebar English School), Jean Hamilton Training School, Oldham Hall (Boys' Boarding School), Publishing House. W. F. M. S.: Short Street Girls' School, Fairfield Girls' School, Ninde Home and Girls' Boarding School, Bible Women's Training School.

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 Sibü. 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

No report.

KUALA LUMPUR DISTRICT

Kuala Lumpur District comprises the three Foreign Missionary Societies—Selangor, capital Kuala Lumpur; Negri Sembilan, capital Seremban; Pahang, capital Pekan; the independent states of Johore, and the Settlement of Malacca, with an area of 40,000 square miles and a population of 800,000, made up of Chinese, Malays, Tamils, Sikhs, etc.

The other churches at work are the Society for the Propagation of the Gospel, in each of the big towns mostly English work, becoming more alert and aggressive. Presbyterians minister to Europeans only, not aggressive. Plymouth Brethren English and Chinese, not very aggressive at present. Seventh Day Adventists spasmodic.

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.

Missionaries: Rev. G. F. Pykett and Mrs. Pykett, Rev. Preston L. Peach and Mrs. Peach. W. F. M. S.: Misses Mabel Marsh (on furlough), Jessie Brooks, and Hetta A. Wheeler, Carrie Kenyon.

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.

Missionaries: W. F. M. S.: Misses Ada Wagy, Olive Vail, Ada Pugh (on furlough), Ruth E. Atkins (on furlough).

Institutions: Chinese Boys' School, Chinese Baba Church. W. F. M. S.: Rebecca Cooper Suydam Girls' School.

Seremban

Seremban (population, 9,000), the capital of Negri Sembilan (nine states), is a very promising center for all this state and gives *entree* into the state of Pahang. Other missions at work are the Society for the Propagation of the Gospel, and the Roman Catholic.

Missionaries: Rev. T. R. Jones (enlisted), Rev. T. W. Bowmar.

Institutions: Chinese Church, Anglo-Chinese School.
G. F. PYKETT, Superintendent

The District

Work was begun by our church, in the Malay States Peninsula in the year 1895, by the Rev. W. T. Stagg, who opened a school, which has since developed into the Anglo-Chinese School, Ipoh. He was followed the next year by the Rev. W. E. Horley. Work was begun in Kuala Lumpur by the Rev. W. T. Kensitt, M.D., in 1897. He opened a small Tamil school which has grown into the Methodist Boys' School with 650 pupils. From these two centers work has spread north, south, east, and west all through the peninsula, mostly by the opening of English schools at the largest centers of population and where support was offered.

In 1916 to conserve the time and energy of two men, who were principals of large schools, pastors of English congregations, as well as missionaries in charge of a large number of out-stations it was found desirable to divide up the peninsula into two districts north and south, and now known as the Ipoh and Kuala Lumpur Districts. The former takes north from a line drawn across the peninsula about 3° 45' north of the equator and the latter from that line south to near the equator. Since September of this year the Tamil District,

which was formed in 1912 to overlook the Tamil work in the same area as the two English districts, has had to be divided between these two districts, on account of the death of the Tamil District Superintendent.

Location of Mission Church. In Kuala Lumpur, our mission secured, at the outset, a fine location on top of a small hill, within the town with an area of nearly four acres for the trifling cost of \$300. Now we would not sell our land and buildings for \$100,000. Last year a lot adjoining ours was bought by a Mandarin School for \$28,000. It is not much more than half the size of ours. Few stations have been so fortunate as to secure a site so easily.

Last year the old church, downtown—built in 1899—and now used by the Tamil congregation, suffered from a flood, when it was filled with water to a depth of five and a half feet, and the pews and organ floated round. This year it has had two visitations of the same kind though not so bad, but sufficient to make things very unpleasant and uncomfortable. The congregation has decided that they must move to higher ground. It is believed that Government will give, in exchange, another site on a hill near town with a substantial sum of money as compensation. This congregation has supported its pastor and cleared off a debt on the parsonage lots which they bought from Government. It has also made repairs costing several hundreds of dollars necessitated by the flood.

Kuala Lumpur is the Federal Capital of the Federated Malay States. Its name means the Estuary of the Muddy Mouth, but why it should be so called is not clear, as the mouth of the Klang River, on which it stands, is thirty miles away. At the mouth stands the port of this part of the peninsula, called Port Swettenham after Sir Frank Swettenham, once a British resident of the State of Selangor and later the Governor of the Straits Settlements and High Commissioner of the Federated Malay States. Sea-going vessels of the largest tonnage call here on their way from and to India, Europe, and the East for tin, rubber, and copra.

At Port Swettenham we have a school and Chinese work—self-supporting. At Klang, six miles higher up the river—the old capital and the residence of the Sultan—we have a school of over 200 pupils, which was handed over to us by the Government. A site for a new building and a sum up to half of the cost of the building has been promised by the Government. A Chinese headmaster is in charge, the missionary, Rev. T. W. Bowner, having to be transferred to Seremban, when the Rev. T. R. Jones went to the front (he has been twice wounded). There is ample Chinese work here now under native pastors. We could gather in hundreds of members if we had a missionary here.

In K. L., as the capital is commonly called, for everything here is known by its initials, we have English, Chinese work in five dialects, and Tamil work; all working to the limit with two missionaries and their wives, three Woman's Foreign Missionary Society ladies, a Chinese and a Tamil pastor. The missionaries of both societies are engaged most of their time in school work. We have radiated in all directions to the rising towns. There are many that we cannot avoid going into, but we have been compelled to refuse to avail ourselves of many fine opportunities to take up new positions, having no one to put in charge.

The educational work for boys and girls has been well done. Government has been spurred by public opinion into spending more money on education

and higher work in the years to come. The Raffles Centenary next year (1919) will be marked by the establishing of collegiate work in Singapore, and will have to be fed by our schools all over the Straits and Federated Malay States by better and more highly qualified pupils.

Malacca

We are losing a splendid opportunity for work in Malacca. We commenced work there in 1908, and with the exception of building a fine school for girls and a church close to the road, we have done nothing to push work in Malacca. A married resident missionary is the imperative need for Malacca. The Roman Catholics have done little here since the day of Xavier, and the Protestant churches seem to be indifferent to the fate of the people of this romantic old town with its populous outlying districts.

The influenza has played a havoc with our work everywhere. It has carried off many people, and has debilitated most of those on whom it laid its grip so that they have been unable to pick up lost stamina and strength. The subsequent pneumonia has been fatal in many cases, and was the cause of the death of Rev. S. Abraham, the Tamil district superintendent.

Seremban

Seremban has not made much progress. We have the new school building which leaks like a sieve. We need a home for the missionaries, as there is no place in the whole town they can rent nor anywhere where they could room.

IPOH DISTRICT

W. E. HORLEY, Superintendent

The Malay Peninsula has made the most remarkable progress of any country of modern times. Forty years ago it was a pathless jungle with a few thousand Malays living on the river banks. These Malays were mostly pirates and robbers, and the country was undeveloped.

Today, under British rule and protection, the peninsula is in a prosperous condition. Its revenues are vast, and its excess revenue runs into the millions. It has tens of thousands of miles of fine metaled roads, hundreds of miles of railway, magnificent station buildings and hotels, and large towns and villages. The Malay Peninsula produces more tin and rubber than any other country in the world. Great numbers of Chinese and Tamils have come into the country from India, and many of these are rich and prosperous.

In 1895 the Rev. W. E. Horley was sent into this country to open up Methodist work in the mining town of Ipoh. At that time the Board of Foreign Missions had neither property nor converts here; today it has a mission compound of twelve acres, a fine church building, four school buildings, four European bungalows for its missionaries and mission staff.

The school has become a large institution with 700 boys enrolled, and teaching up to the University of Cambridge requirements. The school building at Kampar is nearly completed and will accommodate 320 children. Its cost of \$26,000 has been met locally. The plant at Ipoh, worth \$300,000, was also met locally. There are now three congregations at Ipoh, English, Chinese, and

Tamil, and on Christmas day 700 persons attended the services. At the Chinese service in Kampar there were 120 persons.

Work in Sitiawan

The Rev. R. H. Silverthorn and Mrs. Silverthorn have charge of this place, working among several hundred Chinese colonists from Foochow. This colony is rich and prosperous. There is a new colony at Ayer Tawar, where the Government has given 2,000 acres of land. A man and his wife each receive three acres. Twelve acres has been set apart for a church, school, parsonage, and cemetery. During the year the Chinese church, which had 838 professing Christians, was divided into two congregations. There is great need for a school here for the 200 girls of school age. On Christmas day 1,200 people from the Chinese colony met to listen to the story of the Christ child.

Taiping and Telok Anson

The work at Taiping has prospered under the care of the missionaries of the Woman's Board. At Telok Anson a new house has been built for Mr. M. E. Jones, who has charge of the work here. There is a Chinese congregation at this place with eight full members and ten probationers.

Kucheng

The church at Kucheng has a native acting-pastor of independent means. This man is placing \$100 a month toward the opening of a school for girls—there are 300 girls here between the ages of eight and twelve and 200 over twelve who are waiting for instruction.

Other Churches

The congregations, Chinese and Tamil, at Sungei Siput, Tanjong Rambutan, Tronoh, and Kampar, have had a good year.

PENANG DISTRICT

Penang District includes the Island of Penang, Province Wellesley, the section of the mainland lying directly across the Straits from Penang, the Native State of Kedah, the territory of Perlis, and regions up to the Siamese border. The chief products are rubber, tin, and cocoanuts.

Penang

Penang (population, 100,986 in 1911) is located on the island of the same name off the west coast of the Malay Peninsula on the Straits 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. Next to the Chinese in industry and wealth are the Tamils. The Malays are the agriculturists, and fill the humbler positions.

Methodist Episcopal 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. B. J. Baughman and Mrs. Baughman, Miss Nettie Moore (contract), Miss Norma Keck (contract), Miss Jennie Shilling (contract), Miss E. Stella Cass (contract), Mr. R. F. Thomas (contract), and Mr. R. Blasdell (contract). W. F. M. S.: Miss Clara Martin, Miss Thirza Bunce, Miss Norma Craven.

Institutions: Hillview Boarding School for Boys, Anglo-Chinese School with branches as follows: Anglo-Tamil School, Ayer Etam English School, Bukit Mertajam English School, Nibong Tebal English School, Methodist Boys' School, Partit

Buntar, Kulim English School, Simpang Ampat English School, Bukit Tambun English School, and Sungei Patani English School. W. F. M. S.: Anglo-Chinese Girls' School, Winchell Home for Girls, and Alexandra Home for Destitute Women.
B. J. BAUGHMAN, Superintendent

Years ago, one of our India bishops, passing Penang by boat, landed and walked to the outskirts of the town, where he gathered a group about him and held a street meeting. So far as we know this was the first evangelistic work done by the Methodists in Penang. From that time the work has grown; there has been an English-speaking congregation for years, shepherded in turn by English clergymen, Bible Society agents, and American missionaries. It is now housed in Fitzgerald Memorial Church, on one of Penang's beautiful corners. In connection with this are a Sunday school and an Epworth league—a live group of young people with up-to-date methods, and a Sunday attendance of about 100. There are besides five Tamil and three Chinese congregations, but only two church buildings on the district—the school-buildings in the villages have to answer the double purpose. We have nine active Sunday schools, ranging in enrollment from 30 to 200.

Changes on the District

This year has seen many changes. At Parit Buntar we finished the new school-building, and at its dedication placed there the first resident missionaries. At Nibong Tebal the building was enlarged, and the big corner lot adjoining the school site was purchased against the time when a resident missionary becomes a possibility. At Kulim and Sungei Patani, our stations in the Malay-governed state of Kedah, where our greatest opposition lies, we have carried on building fund campaigns, despite the ruinous slump in rubber prices; and an architect is now at work on plans for buildings for those places. We received hearty cooperation from the Chinese and Indian population. At Bukit Mertajam, where we have no property, and have occupied a haunted house loaned us by the owners, we have bought a fine hill-site, which will afford ground room for school, boarding school, missionary home, and church, as the money becomes available for such buildings.

Penang Chinese Church

The Chinese church, Penang, has just completed a series of evangelistic meetings, during which they packed nightly the largest assembly room in the mission. In the villages an itinerant Tamil evangelist is visiting each station, holding services for a week and then remaining for a time to assist in conserving the results and building up the church membership. Our people have not been unmindful of the needs of other peoples—and this year have raised on the district for Red Cross Fund and China Relief Fund, in church and school, close to \$4,000.

Educational Work

Our report, as usual, is predominantly educational. This is perhaps so noticeable as to seem injudicious. But the remedy lies not in the hands of the missionaries on the field—it must be remedied, not by cutting down our educational work, but by adding the purely evangelistic to it. We have on the

district 2,500 children and young people under our direct influence. With Christian teachers, and the Holy Spirit working through them in the teaching, what may not be wrought in these young lives! One of our leading Chinese business men remarked: "If a boy passes out from the school, and still has not become a Christian—no hope for him." Probably no Christian influence will ever again touch his life directly. Our hope is with the youth of Malaysia.

Some years ago Bishop J. E. Robinson held a series of meetings among the older boys of our school. Several made decisions, among them a boy then in the highest class—a boy of excellent Chinese family, wealthy, influential, bright, attractive. This boy turned the whole force of his personality into Christian channels, entered and graduated from our preachers' training school, and is now the pastor of the Chinese church in Penang, one of the largest congregations in the Conference. He has gathered around him one by one, by definite personal effort, a band of about twenty young men—teachers, clerks, boys starting in business—not only devoted to him personally, but through him to his Master. The attendance at the Sunday services averages about 200, and the church members, old and young, recognize in their pastor the qualities of consecrated Christian leadership.

Anglo-Chinese School, Penang

Twenty-six years ago, in a dingy little shophouse on a crowded Chinese street, an English school was opened with a handful of Chinese boys, and a young American as teacher. This room was soon outgrown, as was another larger building. The missionary-in-charge erected a school building sufficient for existing needs. Since then we have overflowed that building, and annexed, first the old Chinese church, then the old property and missionary home of the Woman's Foreign Missionary Society, the dormitory of the girls' boarding school, and, finally, a row of eight shophouses with a larger building at the back. And now in this conglomerate network of rooms and buildings we house a school of 1,430 boys. And the school is becoming more and more social and neighborhood center. Out of our fifty teachers and supervisors there are many who are glad to take up definite Christian and social service work. We have evening classes, reading rooms, and evangelistic services three nights a week—in Tamil, Hokkien, and Cantonese. Our alumni association is the most influential club among the younger Chinese population of Penang, and many of our graduates are leaders among the young professional men—lawyers, doctors, and engineers.

There are, besides the main school, nine branch English schools on the district in the outlying villages. Of these, four are subsidized by the Government, and five are entirely self-supporting. Six of the branch schools are in charge of men who combine the duties of school master and minister. One of these, and he is typical, besides teaching successfully a school of forty boys and girls of all nationalities and ages, holds together a congregation of well-to-do Tamil families, preaches, conducts the prayer meeting, does pastoral visiting, and finds time daily to do some evangelistic work among the non-Christians. He subscribes to three religious and church papers for himself and his congregation. The other schools have young Chinese lads in charge, most of whom conduct Sunday schools among the village children.

NETHERLANDS INDIES MISSION CONFERENCE

This Conference (population, 48,000,000) includes the work in Java, Dutch Borneo, Banka, and Sumatra. Java, on an area 50,557 square miles, equal to Ohio, supports a population of 36,015,000, more people than are found in all the states west of the Mississippi. This multitude is made up by Javanese, Madoerese, 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 is the third largest island in the world, being exceeded in size only by Greenland and New Guinea. Of its 288,000 square miles, Dutch Borneo includes 212,739 square miles and a population of 1,372,000, all of whom, except scattered tribes of Dyaks, live on or near the sea coast. Borneo 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 4,700,000 inhabitants. It is being opened up by roads and railroads, and will not long remain without inhabitants. Its largest city, Palembang, population, 70,000, lies some 60 miles up the Moesi River, but is a port of call for ocean going steamers. The people are Mohammedan 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 two outside with two schools. In addition, four of our missionaries teach in the Chinese school, which pays their salaries.

Missionaries: Rev. A. V. Klaus and Mrs. Klaus, Rev. J. B. Matthews and Mrs. Matthews. W. F. M. S.: Miss Ethel Young. Foreign Worker: Miss Mary Myers.

Buitenzorg (Java)

Buitenzorg (population, 30,000) lies 35 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.

Missionaries: Rev. R. L. Archer and Mrs. Archer, Rev. H. B. Mansell and Mrs. Mansell. W. F. M. S.: Misses Hilda C. Holmberg, E. N. Ruth. Foreign Worker: Miss L. E. Nicholls.

Institutions: Methodist English School. W. F. M. S.: Bible Women's Training School.

Tjisaroea, via Buitenzorg (Java)

Tjisaroea is a great rice and tea estate on the Government post road 15 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 five village schools, in three of which we hold church services.

Missionaries: Rev. R. G. Perkins, M.D. (on furlough), and Mrs. Perkins (on furlough), Wm. N. Keith, M.D., and Mrs. Keith.

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 schools, from which they get their support.

Poerbolinggo (Java)

Poerbolinggo is a mid-Java town in the center of what was once the bottom of a great lake, and is now a rich valley producing abundant crops of sugar, rice, tobacco, and other tropical produce. We began work here in 1916 in response to a request from the Chinese for a teacher. The entire cost of our work is met by the local school organization.

Foreign Worker: Rev. L. L. Akerson.

Soerabaya (Java)

Soerabaya (population, 151,000), the largest city in Java, is on the northeast coast. It is the principal trading center of the island and has a rapidly growing population of Javanese, Madoerese, 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 (on furlough) and Mrs. Bower (on furlough).

Foreign Worker: Rev. J. C. Shover.

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 coconut groves for 150 miles along the coast and for 50 miles into the interior. The first auto, a Ford, entered Borneo in 1916. 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.

Missionaries: Rev. C. M. Worthington and Mrs. Worthington.

Institution: Anglo-Chinese School.

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).

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.

Missionaries: Rev. E. R. Hibbard (on furlough) and Mrs. Hibbard (on furlough).

Institution: Methodist English School.

Medan (Sumatra)

This is the capital of the Government division known as the East Coast of Sumatra, the richest and one of the largest of such divisions of the island. The population is not known, but probably exceeds 40,000 and is rapidly increasing. The plantations on which the well-known Sumatra tobacco is grown, lie all around the city of Medan, while the more recently developed rubber and tea estates add to the financial importance of this center. The great rubber manufacturing companies of America have large estates here. The population of Medan is largely Chinese, a condition not found in other parts of the Dutch Indies. Methodist work was begun here in 1912.

Missionaries: Rev. L. Oechsli (on furlough) and Mrs. Oechsli (on furlough).
Foreign Worker: Rev. J. P. Cole.

Institution: American Methodist School.

H. B. MANSELL, Superintendent

At the session of Malaysia Annual Conference in February, 1918, Bishops Wm. Burt and J. E. Robinson approved of the formation of our work in the Dutch East Indies into the Netherlands Indies Mission Conference. The new Conference has twenty names on its roll, five Battak Malays and fifteen missionaries; but of the latter six are on furlough or working in connection with the Centenary. Of the former, the senior, Rev. Lamsana L. Tobing, had just been ordained an elder, the first of his race to receive that honor and responsibility in the history of Methodism. This little company of preachers is reinforced by three Woman's Foreign Missionary Society workers, four other foreign workers, and a few unordained Asiatic workers.

Our Task and Our Opportunity

Before this band of fifty-one workers lie a hard task and a great opportunity. The population of the Dutch East Indies is 48,000,000, equal to that of the whole continent of South America. The stations now occupied by these workers are scattered over an area equal to that of the United States east of the Mississippi. Services are maintained in Malay, Sundanese, Cantonese, Hakka, and Hokkien Chinese, while the bulk of our school work is in English. The task is to reach and shepherd the immigrant Christian Chinese, to get the other Chinese, both immigrant and locally born, to pause in their eager efforts to amass a fortune in this wonderful southern plain and listen to the message of eternal riches; to bring in some effective way to the millions of Moslems the good news of a God who so loved that he gave his only begotten Son when those same Moslems are all too ready to accuse us of blasphemy for asserting that Jesus Christ is the Son of God. With this is also the task of reaching the non-Moslem Dyaks of West Borneo before they begin to pray toward Mecca.

Conference Community

The Conference statistics, now nearly a year old, revealed 688 full members, 271 preparatory, and 223 baptized children, a total Christian body of 1,182 and a Sunday school enrollment of 1,310; the fact that this latter number exceeds the total Christian community, which is 959, is a hopeful sign for the future.

Self Support

The total contributions for local church purposes and for benevolences were

over \$3,300 American, or an average of more than \$3.50 for each member and probationer on our rolls. The estimated value of our property, after deducting \$37,340 of indebtedness, is \$40,200, while the actual market value is still higher.

Day Schools

Our day schools have, with the single exception of that at Palembang, South Sumatra, had a good year. The exception suffered from a shortage of teachers and a severe scourge of influenza, from which recovery has been slow. Our new English school was opened at Bindjei in North Sumatra, where the Chinese had for some time held ready for use a rented building fitted with desks and other furniture. The difficulty was to secure a suitable teacher. A vernacular school was opened at Gadok, half way between Buitenzorg and Tjisaroea. At Tjiampea, west of Buitenzorg, we purchased the former Government pawnshop and have remodelled it into a great improvement over the old, cramped, leaky, rented building formerly used by our school. During the year Dutch was introduced into the Buitenzorg English school as an optional subject; since that is the language of the Government here it is expected that this will be a useful subject to the boys and an added attraction to the school.

Social Reform

There is abundant room for social reform activities. Some years ago our missionaries in Batavia with some Dutch missionaries and like-minded friends established the anti-opium hospital in Batavia. This year a visit from Dr. Thwing, China, Secretary of the International Reform Bureau, helped arouse the Chinese and others on the matter of opium and gambling. As one result a petition was presented to the Governor-General asking for measures leading toward the abolition of opium. In Medan his visit, the efforts of Mr. Oechsli and the work of the Chinese Christian Association resulted in the abolition of the licensed gambling houses in the large territory known officially as the East Coast of Sumatra. Private gambling is still prevalent everywhere, and is especially noticeable at weddings and funerals among the non-Christian Chinese. Moreover, the licensing of lotteries, too often for philanthropic and even for church purposes, leaves plenty of reform work yet undone.

Other Mission at Work

Progress was made this year toward better comity with the Nederlandsche Zendings Vereeniging (Dutch Missionary Union), which is at work in West Java. Many years ago a Dutch pensioned judge of the high court of Batavia devoted his last years to aggressive missionary work in West Java. He wisely laid great stress on work by natives for their fellow countrymen, and had a considerable measure of success. One weakness in his work was a failure to establish any sound degree of self-support; he received a large pension and was very liberal himself so that as long as he lived he paid the workers. But, on his death, the pension ceased and the work was without support. In some places the Dutch mission was able to take it over; in other places difficulties arose. At one such place, a few miles south of Batavia, one village went over, while another nearby went to the Roman Catholics. After a short time they

were dissatisfied with this and set up independently for themselves. Shortly after our work was opened up in Java they came to our missionary and asked to be adopted. After investigation and finding that they were unwilling to go to the Dutch mission he took them under our care.

This action was resented by the Dutch mission as an invasion of their territory, and from time to time has caused some friction. But during the last few years a much better spirit has come to prevail between the two congregations. Inasmuch as there is much territory in Java unevangelized, and as we could not well expand in that same section without seeming to trench our territory already occupied, and as the Dutch work was larger than ours we approached that mission with a proposal for exchange or transfer. After some months of negotiations it was arranged that we transfer to them the work at three small out-stations, all in the same neighborhood, on the understanding that we were free to open work in that part of Bantam which is unoccupied. By this arrangement we lose 185 of our Christians without any in exchange, but receive a much larger liberty of action. Bantam is the westernmost of the sixteen residencies of Java and has a population of a million or more. It has no missionary of any society, and the Dutch mission has no plans for sending a missionary there in the near future. They have one small church and school, and so long as we do not trench on neighborhood of that work the whole residency is open to us.

Medical Work

We should at once plant a hospital at some one of the towns and speedily follow that with an evangelistic missionary and a force of native workers. The fact that Bantam has been described as the hardest field in Java should only be a challenge to us. The Government medical inspector for West Java has suggested a town in which the Government would be glad to help us establish a hospital by providing three fourths of the building cost and liberal annual subsidies.

Perhaps the most important achievement of the year has been the completion of the splendid hospital plant at Tjisaroea, Java. Even before it was finished patients had begun to come in. In the middle of September we felt ready to announce that we would receive patients. Since then a steady stream has been coming to us. A large number of opium addicts have been admitted to this hospital. Dr. Keith had, fortunately, dealt with such cases while physician at the New York City workhouse hospital. The first case had but recently contracted the habit, and so was completely freed from the desire for the drug. He is now in training at the hospital as he was only twenty years old. The second was an older relative of the first; but he also is free and is now a regular attendant at the church services. Both of these were Chinese, but immediately after a number of Malays came to us. So far success seems to have crowned the efforts of the doctor. It is reported that there are a considerable number of opium addicts along the road from Tjisaroea to Buitenzorg who are only watching results before trying the hospital for themselves. The time for evangelistic results is not yet, but there are signs that it draweth near. One of the Chinese is reported to have said that within five years all the Chinese in the valley from Tjisaroea to Buitenzorg will have become Christian.

Our Prospects

The Dutch Government is rapidly increasing the means of education, and is willing to liberally subsidize mission hospitals at the very time when the Centenary is calling on America to give prayer, men, and money as never before. With that has synchronized a great world upheaval that has rocked the foundations of Islam, the religion of ninety-eight per cent. of Java's millions, and of at least ninety per cent. of the whole 48,000,000 in this island world. The Moslems believed the ex-Emperor of Germany to be the friend and helper of Islam, and it was expected that he would triumph and that Stamboul, with its sultan, would become a great ruling power. Now the Moslems anxiously inquire regarding the extent of Germany's defeat, and what will happen to the Turkish Empire of old. Everywhere they exhibit the demoralization of defeat where victory had been confidently expected. Certain Moslems are saying that there is to be a great conflict between Satan and the representative of Islam with the victory to Satan; the Lord Jesus Christ is then to come and conquer Satan, whereupon all Mohammedans will become Christians. The significant thing is not the advent views expressed, but the feeling of weakness as over against the Christian faith. Now is the day for aggressive advance.

PHILIPPINE ISLANDS CONFERENCE

The Philippine Archipelago has some 3,000 islands, and only fifteen of them inhabited. There are 10,000,000 inhabitants with perhaps half of them on the Island of Luzon, in the northern half of which the Methodist Episcopal Church is working. Luzon is the principal island in the archipelago, having the capital, Manila, and a wonderful harbor in Manila Bay. A railroad runs north and south from Manila with 400 miles of track. Good automobile roads connect the principal towns and cities, and these are constantly being extended. The Igorots and other wild tribes live in the mountains of northern Luzon, while the Negritos, the Aborigines, live along the western coast in the mountains of Zambales. The Filipinos, or civilized peoples, live in the lowlands, the principal distinction between them being the different dialects used by them: Tagalog, Ilocano, Pampango, Pangasinan, Ibanag, Gaddang, Isanay, Bolinao, and Zambal. About one per cent. had been educated in the Spanish language, but English has now become the official language, and schools are provided by the Government for all children of school age, culminating in a great university in the city of Manila. Rice, sugar and tobacco, and many other staple products grow in Luzon, as well as a large variety of bananas, mangoes, chicos, papayas, lanzones, santol, guavas, and numerous other fruits. Gold has been mined with profit ever since the American occupation and coal mines are being developed. Other minerals, such as, iron, copper, gypsum, and asphalt clays, are found but not in paying quantities.

The first evangelical sermon in the Philippines was preached by Bishop Thoburn, but actual mission work was not begun until the arrival of Jesse L. McLaughlin in 1900. The mission was first attached to the Malaysia Conference as a district, but became a separate Mission Conference in 1905, and an Annual Conference in 1908. Homer C. Stuntz was the first superintendent and the first delegate to the General Conference. The Evangelical Union was organized in 1902 by missions of the following churches: Presbyterian Church in U. S., American Baptist (north), American Board (Congregational), United Brethren and Methodist Episcopal, with the Disciples of Christ Mission affiliating. The Protestant Episcopal Church and Seventh Day Adventists also have missions. An allotment of territory was made, and articles of comity agreed upon. The Methodist Episcopal Church was assigned to the following provinces north of Manila: Zambales, Bataan, Rizal (part), Bulacan, Nueva Ecija, Pampanga, Tarlac, Pangasinan, Nueva Viscaya, Isabela, Cagayan, and Ilocos Sur, with approximately two and one half millón people. The American Bible Society, and the British and Foreign Bible Society have worked side by side translating and distributing the Scriptures until 1918, when the latter withdrew. The Young Men's Christian Association maintains a large work both among Americans and Filipinos.

The Evangelical Union

The annual meeting of the Evangelical Union was largely attended, and the missionaries discussed their common tasks and problems. There are but few places in the islands where missionary work overlaps, and reports indicate that in most of these instances the missionaries were working in harmony and delightful cooperation. The Methodists and Presbyterians publish a joint paper in Tagalog language; the United Brethren and Methodists publish a weekly paper in Ilocano; all missions are united in the Union Theological Seminary in Manila. The Baptists and Presbyterians have a union hospital and dormitory in Illilio.

Recently the British and Foreign Bible Society and the American Bible Society have entered into an arrangement whereby the British Society leaves the Philippines and the American Society leaves Korea.

The Philippine Islands Sunday School Union is made up of representatives from all churches, and the present secretary is also agent for the American Bible Society. There are approximately 125,000 Protestant members in the

Philippines, with at least double that number who look to the Protestant Church for religious and spiritual administration, and might be looked upon as adherents.

Education

Comparatively little work has been done by the various mission bodies along educational lines. The Government school, beginning with the primary department, covers all grades up to the college and the university. In some instances it has been found necessary for the different churches to open primary schools in villages where churches were located as the Government found it impossible to furnish a sufficient number of teachers and buildings. Recently, however, the Government has set aside a fund of thirty million pesos with which to erect buildings and pay teachers' salaries. The Methodist Mission, taking advantage of this unusual educational system, has introduced a plan for establishing dormitories in each provincial center, which takes care of the high school students, and in Manila looks after the university students. These dormitories have been found universally successful in Manila, Vigan, and Tuguegarao. Under the Centenary plans are being made to build a much larger dormitory in Manila and open new hostels in other centers.

The missionaries of all the denominations have been planning for a great many years to establish a Christian college in Manila, but up to the present time plans have not materialized. A preparatory course has been begun in connection with the Union Theological School, and we are planning, through our Centenary, to secure \$100,000 with which to open a college department, in which we are sure the other mission bodies will join us in a short time.

Sunday School Work

We look upon the Sunday school as an educational institution, and the work is conducted in the Philippines as a direct relation to the work of the public schools. Wherever a Sunday school is established it is possible to open a Sunday school in English, which is conducted by a teacher or student from the public schools, and, in some instances, the classes are taught in dialect and interpreted to English by one of the students.

The Sunday school missionary begins his work by teaching in the theological school, and continues it by holding Bible institutes in each district. In addition to this normal Christian courses are conducted, and regular diplomas issued after a careful examination. While the International Sunday School Lessons are used for the general courses, the Graded Lessons are being translated and introduced throughout the churches. There are now 25,425 scholars, an increase of 5,000 for the year.

Medical Work

The only medical work now conducted by the Methodist Mission is the Mary J. Johnston Hospital in Manila for women and children, under the direction of the Woman's Foreign Missionary Society. Property has been secured in Aparri and Dagupan, and plans are being made to open up hospital and dispensary work at an early date. This is one of the most needed branches

of our work, as there is a great deal of suffering and unnecessary deaths owing to lack of medical attention. The only Government hospital on the Island of Luzon is to be found in Manila, and there are only three small, private hospitals north of Manila, where the Methodist Mission is working among two and one half millions of people.

The Publishing House

There was a time a few years ago when this institution was considered unnecessary, as there were so many printing establishments of different grades that it was thought a waste of time, energy, and money to continue the mission press. During the war period, however, many printing establishments closed their doors and others found it necessary to greatly increase their prices. The publishing house is, therefore, looked upon as one of our most important institutions, and has been unusually successful during 1918. The old building on the side street has been sold and a fine location, with temporary building, has been purchased on Avenida Rizal, one of the finest streets of the city. The Centenary provides a fund which will enable the publishing house to meet all the literary needs of the mission.

Self Support

The success in getting the local churches to take up the matter of their own maintenance has been most remarkable, and during the year the Bulacan and Pangasinan Districts reached the high record of 100 per cent. self-support. The other districts have come up to at least 85 per cent. On the two 100 per cent. districts, the salaries of preachers were much larger under self-support than when they were depending on the mission. There has been much suffering on the part of some preachers, and a great deal of sacrifice on the part of many members in bringing about this most desirable condition, but it has led to a wonderful uplift of the churches, and an inspiration to revival activities. On the Vigan District at one district meeting where the tithing and self-support gifts were brought in, a total of 950 pesos was received instead of the 750 pesos which had been allotted for that particular quarter. This condition has not been brought about in a day. In the very beginning of Methodist mission work in the Philippines the missionaries demanded that at each service a collection should be taken which was handled by Filipino treasurers and spent for the good of the church. About eight years ago an envelope system was adopted and stewardship and tithing teaching was begun. The financial system was devised for the local churches, and the plans were thoroughly discussed in the theological school and at District Conferences. The result is due to faithful, persevering teaching on the part of American missionaries and Filipino pastors, while prayer and devotion to the Divine plan of stewardship has brought about this unusual success.

Evangelistic Movement

Ours has always been an evangelistic mission. When we began our work the preaching of the gospel was unknown and was considered an innovation. The people were willing to listen to "this new thing under the sun"; those who stopped to listen went away to think and to pray. 55,000 members within

eighteen years has been the result, and the work still goes on. There seems to be no diminution of interest. The preachers travel their circuits and enter into new territory, ever with new zest and determination to preach the gospel to the uttermost parts. The Bible institutes, held on each district every year, bring the preachers and workers together not only to study and hear lectures, but also to "watch and to pray." Every evening service is a revival and many find salvation on those occasions. The preachers frequently go out from these meetings, two by two, to preach the gospel in their own churches with renewed faith and fervor. It is not to be wondered at that the annual increase is from 5,000 to 7,000. This is the genius of Methodism, as well as the heart of the gospel. We would remember the injunction of Paul to Timothy, "Preach the Word, be instant in season, out of season." If we are faithful in carrying out the Master's commands, he will take care of the increase.

BATAAN DISTRICT

The jurisdiction of Bataan District is limited to the Province of Bataan. This province has twelve municipalities within its borders. The towns of Limay and Hermosa were established in 1917, and have a population of sixteen thousand in addition to the wild or black tribes living in the mountains. The city of Balanga is the capital of the province. The district is difficult to travel on account of the high mountains, and the towns of Bagak Moron can be reached in the western part only on foot. Bataan District has fine prospects commercially. There is much uncultivated land, and fish are plentiful in the waters along the coast.

CATALINO T. SANTOS, Superintendent
M. A. RADER, Financial Advisor

Bataan District has ten congregations which are cared for by five pastors in addition to the work in new places. Limay has been made easy of access by the new Government road which has just been completed. The church there has been without a pastor during the year.

The congregation at Orion is in charge of a native pastor who labors under great difficulties, because of the opposition to our work on the part of the Roman priest residing at Orion.

Pilar is the smallest town on the district, and, though the church there has few members, the work is flourishing.

At Dinalupihan the church is built on land owned by the mission outside of the town. All the land in the town is owned by the friars. The people are eager to unite with the church, but dare not, because the friars will not give them land for farming if they are known to be Protestants.

At Hermosa the church members have purchased a piece of property, and the lumber to build a church.

Orani is the largest town on the district. The church building is not quite finished, but the people are active and interested. There are many high school students living in Orani.

At Samal, Calaguiman, and Abukay the work has made progress. At Samal a church building has been erected on land bought by the mission, and at Calaguiman the people are working on the new building. The congregations at Balanga and Puerto Rivas are served by the district superintendent. At both these places the people are friendly toward the church.

Work in General

Institutes and classes have been held, open-air services have been conducted, afternoon lectures on hygiene have been given. Many women were interested in these lectures. The matter of self-support has been pushed, some of the circuits gave the amount pledged, and the church at Puerto Rivas gave more. The church throughout the district has gained 109 new members during the year.

CAGAYAN DISTRICT

Cagayan District is situated in the extreme northeast of Luzon nearest the United States as the crow flies. The district embraces two large provinces, Cagayan and Isabela in the great Cagayan Valley. The total population is 300,000, scattered in 35 municipalities and 350 villages. Our territory is 200 miles long by 50 wide. The extended fertile fields and rich uplands are shut in on the east and west by high, inaccessible mountain ranges. We are away in a corner. Our usual approach is by small boats on the rough sea around the rocky north end of Luzon. We may toil 10 days on horseback over mountain trails to the railroad south. All commerce is by river boats, most of them pushed by man and very slow. The road for horses has some necessary bridges with a few stretches of first class gravel surfaced road. Travel is difficult because of mud and high rivers. Our people are farmers, growing chiefly the world famous Isabela tobacco. Rice and corn are also grown. Considerable prize hardwood is shipped to Manila, and many cattle from the islands north are sent to the Manila markets.

Tuguegarao

Tuguegarao (population, 18,000) is the geographical center of the valley and the capital of Cagayan province. Romanism is deeply anchored here. It is the residence of the Roman bishop. Here is the San Jacinto College for boys under nine friars of the Dominican order. The Sacred Heart Academy for girls is in charge of six French sisters. The great Roman church has two priests to minister to the many calls for service. The provincial officers are here with a multitude of open-minded clerks. Here are located the high school and the trade school of Cagayan Province, with some 800 pupils attending. Tuguegarao is the natural center of our work. We have a good dormitory for boys. We own the lot and building. The Woman's Foreign Missionary Society maintains a dormitory for girls in a rented house. We own a substantial mission house and a good church building with parsonage property.

Missionaries: Rev. Rex R. Moe and Mrs. Moe, Rev. Perry N. Cedarholm and Mrs. Cedarholm. W. F. M. S.: Miss Wilhelmina Erbst.

Ilagan

Ilagan (population, 18,000), the capital of Isabela Province, has a good high school with some 500 students. Rev. Tomas Altamero is the efficient pastor. We have a good church property. Provincial offices with English-speaking clerks are here also. A dormitory could do effective work here.

Aparri

Aparri (population, 20,000) is the gateway to our rich land, on the sands by the wide mouth of the Cagayan River. Manila steamers anchor in the river, and all shipping must pass through the storehouses here. More than a million dollars' worth of tobacco will be shipped from Aparri in 1917. We have a good church property and missionary residence. The missionary board approves the plan to reestablish medical work, and we hope that soon a consecrated Christian doctor may be found to reopen our medical station. This town is not strongly in sympathy with the Roman church. The intermediate school has 600 pupils and is open challenge to our workers.

REX R. MOE, Superintendent

Church Membership

The church membership has been increased during the year by 776. Of

this number 296 are from the Ilagan circuit. All over the district Chinese friends are taking an interest in Christian work, and we have baptized ten Chinese men and two babies. Our largest contributor to self-support in Tuguegarao is a Chinaman, and in Aparri the church has twenty Chinese members. The district Sunday school attendance each Sunday is 1,200 in nineteen organizations.

Self Support

When the church members understand the meaning of self-support and financial independence they are usually willing to do their share. Four pastors will be supported entirely this year by their circuits, and others will be partially supported, receiving more from their people than last year.

Literature

We have sold a goodly number of Bibles and Testaments, and the Ilocano paper has subscribers all over the district. In Ibanag we have only the New Testament, but we are going to print the Conference Minutes in both Ilocano and Ibanag for our people. Many interested Chinese are asking for the Scriptures.

Obstacles to Overcome

Gambling and drink are two besetting sins among the Filipinos. Gambling is thinly screened, and cockpits are growing more numerous, while the drink shop is more common than the bread store. It is wasting the people's money and destroying their moral fiber.

CENTRAL DISTRICT

Central District lies in the central valley of the island of Luzon. It has recently been divided and now contains principally 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 hardwood lumber are obtained from the mountains of Nueva Ecija. Travel is not difficult along the line of the Manila and Dagupan Railway, but half of the congregations live in distant villages, which are only reached by trails and in crossing deep rivers. The inhabitants of Bulacan and southern Nueva Ecija are Tagalogs, but northern Nueva Ecija has been entirely settled by Ilocanos. More than 90 per cent. of all the homesteads taken in the islands have been taken in Nueva Ecija.

The Government has two high schools in the district with 700 pupils. There are two large trade schools and 16 intermediate schools and as many domestic science classes. More than 600 teachers are employed in the primary schools, which have an enrollment of 25,000.

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, 25 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 has a new student church.

Missionaries: Rev. J. F. Cottingham and Mrs. Cottingham (on furlough).

San Isidro

San Isidro (population, 7,000), the old capital of Nueva Ecija, is not to be abandoned as a mission station. There is a good high school here, and a Spanish college.

Missionaries: Rev. A. L. Beckendorf and Mrs. Beckendorf.

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 18 threshing machines for threshing rice. Five million cavans 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

Christian Community

Our church on the Central District has a membership of 12,000 including non-residents. There were 1,040 converts during the year. Our 246 exhorters and local preachers are working among the people daily.

Sunday Schools

We have seventy-five good schools and forty-six barrio schools, with an enrollment of 6,200. There are 501 Sunday school workers on the district.

Churches and Buildings

The total amount of money raised for improvements during the year was P. 6,940. New chapels have been erected or old buildings improved at each of the following places: Bucaue, Bulacan, Atlag, Pamboang, Gatbuca, Kingua, Inaon, Niogan, Baliuag, San Isidro, San Anton, Peneranda, San Leonardo, Papaya, Cabanatuan, Bibiclat, and Laur.

Self Support

The people on the district are paying 100 per cent. of the support of the twenty-four pastors. During the past year P. 6,146 were collected for support of pastors and workers, and the present budget for pastors alone is P. 800, monthly. The total offering for benevolences for the year amounted to P. 6,940.

Conventions and Institutes

Seventy-two days of the year were spent in institutes and conventions. The institutes were better attended than ever, and 120 students enrolled in the course of study. Thirty-seven students have graduated from the local preachers' seven years' course. The people of the district contributed P. 1,600 in food and money for the institute work this year.

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. Chas. J. Bernhardt (on furlough), Rev. A. L. Ryan and Mrs. Ryan (on furlough), Rev. T. W. Bundy and Mrs. Bundy. W. F. M. S.: Misses Marguerite M. Decker, Margaret Crabtree, Mary Evans (on furlough), Bertha Charles, Rebecca Parish, M.D., Anna Carson (on furlough), and Mrs. Eleanor Pond, M.D. (on furlough).

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.

M. A. RADER, Superintendent

There are twenty-one circuits on the Manila District and 176 preaching places, each with from a few hundred to several thousand inhabitants. It is not possible for the district superintendent to visit all of these places during the year, so the work is left largely to the exhorters and local preachers of the circuit. There are 153 such workers. Of the 176 preaching places thirty-one are organized churches with houses of worship.

These churches have passed through the second stage of their development—the first stage is the church of nipa or bamboo, with the dirt floor and poor seats; but in its second stage the church has an iron roof, board walls, wooden seats, pulpit fixtures, and a wooden or cement floor; while the third stage develops a tower, and sometimes the building is of cement and has shell or glass windows.

All the charges show progress—Meycauayan, Bunuangan, and Kaybadia each have a new church, and buildings are being erected at San Narciso, San Filipe, and Cabangan. Garrett Memorial at Muzon has been improved, and at Olongapo the church has installed electric lights. At Tondo the congregation is again worshipping in the old St. Paul Church, and the people have pledged self-support. At our cathedral church the pastor has preached more than 200 times, received 167 new members, and officiated at 432 weddings. The English service at Knox Memorial Church, Manila, is the best attended service. At Central Church, Manila, seventy-seven young people united in full connection, and the Sunday school within two months after Conference had an attendance of 742.

Union Theological Seminary

This school is located in Manila, and was formerly the Florence B. Nichol-

son Seminary, but became a union institution in 1907 when the Methodists and Presbyterians united in this phase of the work. In 1911 the United Brethren joined, and, in 1916, the Disciples entered the union. Both the Baptists and the Congregationalists have announced that their missions have taken official action to place representatives on the faculty and send their ministerial candidates to the seminary.

The school has a staff of seven American teachers, which number will shortly be increased to twelve. The students come from all parts of the islands and speak many dialects. Each year there are a greater number of high school and university students seeking admission.

Rev. E. S. Lyons is the Methodist representative in the seminary and is assisted by Rev. A. L. Ryan.

Methodist Dormitory

There have been 176 men in the dormitory this year, and the eighty girls fill the Hugh Wilson Hall to capacity. These institutions standing for the gospel and Christian ideals are making their influence for good felt wherever these students go.

Harris Memorial Training School

This is an institution of the Woman's Board for the training of deaconesses. It is located in Manila. The largest class in the history of the school was graduated this year when twenty-two young women were sent out into the work. Up to the present 105 have received diplomas.

Mary Johnston Memorial Hospital

This is also an institution of the Woman's Board located in Manila. Miss Rebecca Parish, M.D., is physician-in-charge. The hospital has had the greatest year of its history. The children's wards have been crowded—so many accidents and so much starvation. Thirty-three out of every 100 babies born in Manila die before the age of one year. In the medical wards there has not been a sufficient number of beds to care for the patients. The free dispensary, the milk station, and the kindergarten have been maintained. Thirty-seven nurses were in training during the year.

Hospital patients 1,436 (including 389 children); total dispensary cases, 40,224; prescriptions, 16,563; babies fed at milk station, 834; out calls by nurses, 516. It is estimated that 28,000 persons have heard the gospel this year through the agency of the hospital.

There is a Nurses' Training School in connection with the hospital, with forty young women in training.

PAMPANGA DISTRICT

Pampanga District has a native district superintendent cooperating with the Rev. E. L. Housley, the missionary-in-charge.

Growth of the Church

During the year 2,305 persons were added to the church membership. The Domestic Missionary Society has 508 members. The tithing bands of the

various circuits raised P. 3,017, and there is no debt on the mission property anywhere in the district.

At Apalit, Arayat, Bamban, Concepcion, Lubao, and Porac, the church properties have been improved during the year. New churches have been built in ten places. New fields are open, and public opinion regarding Protestant Christianity is fast changing from one of disfavor to that of respect.

The Dormitories

The boys' dormitory in San Fernando had in it thirty-six boys within one month after it was opened. The Bible is read to the students just before dusk each day; each boy brings his own Testament and reads a verse of Scripture. Seven of the boys have made the decision to live the Christian life. Sixteen students are enrolled in the girls' dormitory.

Work Among the Negritos

Special effort has been made to help these people. They are being taught to live in houses and cultivate the soil, instead of living under trees and hunting in the mountains and forests for their food. They sell their children to the people of the plains, and the young men of the tribe must pay from 100 to 300 pesos for their wives. They can pay this amount in money or in rice, rattan, gugu (the bark of a tree which the Filipinos use to wash their hair), work, etc.

The life and customs of these children of the forest are on a very low level, but their promise is sacred to them, and the gospel will give to them a new life.

PANGASINAN DISTRICT

Pangasinan District includes the Province of Nueva Viscaya and all of Pangasinan except the towns Bautista, Alcala, Rosales, St. Tomas, and Balungao on the extreme south. In the province of Pangasinan the languages are Ilocano, Pangasinan, Zambale, Tagalog, and Pampanga. In Nueva Viscaya the people are Ilocanos, Gaddang, Isinai, and Ifugaos. The population in the district is near 600,000 in a territory about three times the size of Rhode Island. The enrollment in the public schools of Pangasinan Province alone is 36,658.

Dagupan

Dagupan (population, 24,404) located 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 with the other towns in the province, and by railroad with Manila and points north in Union Province. Dagupan is also an important port for sea traffic. A recent fire destroyed a large part of the business section to the extent of \$1,000,000, but, already, reconstruction has begun.

Missionaries: Rev. B. O. Peterson and Mrs. Peterson.

Lingayen

Lingayen (population, 27,311) is the capital of the Province of Pangasinan. It is situated on the south shore of the Lingayen Gulf. It has fine road connections west and south, and with Dagupan eight miles to the east. Lingayen is the educational center of the province. In its high school there are 1,024 students, in the trade school, 164; intermediate school, 423; and in the primary schools, 1,732; a total of 3,608. A students dormitory could do great work here. The Government has just finished a \$175,000 capitol building, one of the most beautiful and substantial structures in the Orient.

Missionaries: W. F. M. S.: Miss Mildred Blakeley.

B. O. PETERSON, Superintendent

Evangelistic Work

On account of the bi-lingual situation in Pangasinan Province the work of evangelization is much retarded. Although two fifths or more of the people in the province are Pangasinans yet we have but one circuit preacher who is a Pangasinan, all the other preachers being Ilocanos. Politically, and otherwise, there is considerable tension between the two peoples. Evidence of this spirit is sometimes apparent in our congregations. This uncosmopolitan attitude is becoming less year by year as intermixture of the peoples, and education, bridge over the differences. Our Pangasinan Christian young men seem less able to overcome the temptations of higher salaries in Government service than the Ilocano candidates for the ministry. Some of the best work in the district this year has been done by Ilocano preachers among Pangasinan people. Mangaldan circuit reports 185 converts; Lingayen circuit, eighty-four; while the San Nicolas circuit, Ilocano territory, reports 168.

Church Membership

After deductions due to losses by death, removal to another field, and backsliding, the membership is 1,207 more than last year.

Sunday Schools

The convention idea pushed so vigorously by the Sunday school missionary, Rev. A. L. Ryan, has aroused enthusiasm for the making of good records in Sunday school work on the district. Anda circuit won the banner at the last convention. The Sunday school is the main avenue for religious instruction. Many congregations do not have preaching services except when the pastor of the circuit comes to them, but with the lesson helps they manage to meet regularly for Bible study.

Self Support

It was with no little anxiety that we entered the year 1918 on a self-supporting basis. As the months have gone by the plan has become of a permanent character. In 1917 the total raised for self-support was, including domestic missions, P. 1,168. This year the total is P. 3,007, a gain of 257 per cent. We have reason to believe that there will be further substantial gains. Everywhere the budgets toward pastoral support for the coming year have been increased twenty per cent. Seven years ago there was a debt of over three thousand pesos in Pangasinan District; today there is no debt.

Domestic Missions

Since August, this society has been supporting its own missionary on the Manaoag circuit. During the year there has been an income of P. 259.29 into the treasury of the society. Already plans have been made for the active cooperation with the Domestic Missions Society of Nueva Viscaya Province in the support of a Filipino missionary for the Ifugaos. Some assistance has been given pastors in special need. This kind of assistance has thus far been strenuously opposed, the leaders of the society taking the stand that every organized circuit with old work is able to support its own pastor if it wants to do so.

Educational Work

The Bible Women's Training School has had the best year of its existence, graduating nine of the thirty-three girls enrolled. Nowhere is there a school more carefully, systematically, and efficiently conducted than the Bible Women's Training School in Lingayen.

VIGAN DISTRICT

Vigan District includes the Provinces of Ilocos Sur and Abra. This district has an area of about 4,000 square miles and a population of 200,000. The races include the Ilocanos, Igorotes, Tinguianes, and others. 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.

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.

Missionaries: Rev. Oscar Huddleston (on furlough) and Mrs. Huddleston (on furlough), Rev. J. W. Moore. W. F. M. S.: Misses Rose Dudley and Elizabeth Parkes.

Institutions: Boys' Dormitory. W. F. M. S.: Girls' Dormitory.

SEVERINO CORDERO, Superintendent

J. W. MOORE, Missionary-in-charge

Christian Community and Staff

The church membership is 3,654, and during the year there were 584 converts, and 184 baptisms. To supervise the work and care for the Christian community there are the native district superintendent, the Board missionary, two missionaries of the Woman's Board, seven native pastors, six native deaconesses, sixteen Bible women, and 136 local preachers and exhorters.

The Circuit Work

Vigan is made up of seven circuits: Sevilla, with five congregations; Salceda, and its four preaching places; Candon, which produced the first self-supporting church; Santa Maria, with four congregations; Narvacan, the banner circuit for Sunday school work; Vigan, the foreign missionary center and the home of two missionary dormitories; and Abra, where supervision is not easy because the four congregations are separated by rivers and travel is difficult. Throughout all the circuits the work has progressed—besides the gain of 584 converts, three churches and six Sunday schools have been organized (Sunday school scholars now number 796); one chapel has been erected; and four new church properties have been acquired.

EASTERN ASIA SECTION
INCLUDING
CHINA, JAPAN, KOREA

A SUGGESTED PROGRAM FOR THE DEVELOPMENT OF THE METHODIST EPISCOPAL CHURCH IN CHINA

BY BISHOP W. S. LEWIS

Introduction

The reports of the various missions in China included in this Centenary Report of the Board of Foreign Missions are deemed sufficient to set forth the progress of the church during the first three years of the present quadrennium. A more accurate and comprehensive account is promised at the close of the quadrennium in 1920.

It seems wise to the writer of a suggested program for the development of the Methodist Episcopal Church in China to acquaint his readers with the general principles and tendencies now discoverable in the evolution of the church in China. We trust that a constructive program will be recognized, having its roots in the nature of the thing which the church is set to do.

We seriously question the value of programs imposed by external suggestion or authority. We profoundly believe in an intelligent life working out its purposes from within. To discover the tendencies and interpret the application of the principles of this life as revealed in the process of building the church is the object of this study. How they relate themselves to the life of the Chinese race, its government, its philosophy, its learning, and the method by which they may with best effect serve in the solution of China's problems—personal, social, industrial, and national—constitutes our chief concern.

The General System of Government

The Chinese Empire, true to type, was evolved from the amalgamation of many independent monarchies into one. Herein we see the reason for the age-long struggle on the part of the provinces for autonomy. This spirit has kept alive and generated that struggle for liberty from the over-lordship of the emperor which found such effective expression in the revolution of 1911. The Chinese people, like every other race, has at its heart the innate love of liberty. In the ages during which it has been struggling with the problem of government this light of self-determination has never been blotted out. Dimmed, blurred, almost extinguished at times under the heavy hand of a strong central government, administered by a tyrant, whose chief asset as a ruler was his power to crush opposition and lay prostrate the noblest elements in human life, yet on the release of that hand the desire for liberty broke forth from the hearts of the race with new power.

From ancient times, in the local government of village and city, which affects directly the life of the people, a type of democracy has always persisted. This particular type has been modified by the monarchical conception of the family which enthrones the father of the family or clan with power inimical to the expression of the best type of democracy. Ancestor worship lent its strong hand to the perpetuity of this paternal notion of government, and no doubt has retarded the growth of democracy on the basis of individual

freedom. Notwithstanding this, the village community has ever reserved the right in itself to resist that kind of tyranny that overawes or violates the ancient customs of the people in the local community and there are numerous instances of condign punishment of the heads of clans guilty of such offense.

The Chinese of today has been developed under the governmental dominance of two antagonistic principles—the struggle for freedom in the village and local community and the tyranny of a despotic empire. The rulers of the Chinese empire for ages have been others than those of his own race. He has ever despised them not only because they were his conquerors, but because with good reason he believed them to be inferior to himself in civilization, culture, and character. Evidence that the Chinese contention is right in this respect is found in the fact that the Manchu adopted Chinese laws, customs, and language.

China's overthrow of the Manchu dynasty in the revolution of 1911, with the loss of less than ten thousand lives, demonstrates how completely the nation had resolved to rid itself of the overlordship of the Manchu race and by the adoption of a representative form of government how deep was its conviction that adequate government could be secured only by the application of the principles of freedom. The nation's struggle with representatives who betrayed its highest ideals, with anarchy, and with foreign aggression from those who ought to have pitied and did not, deepens the conviction in one acquainted with the facts that the Chinese race is resolved to develop on Chinese soil representative government. This high and holy purpose is ever related in the mind of the Chinese to the unity of his race, the sacredness of the soil containing the bones of his ancestors, and his just pride in the age and type of his civilization.

The road to the accomplishment of this task would seem to be long and thorny. There is a well-nigh universal tendency on the part of the Chinese, reinforced if not caused by his struggle with tyranny in the empire, to distrust, fear and fight central authority. His fathers and their fathers have never trusted their rulers, and the rulers, for the most part, invited by their character and acts this very thing. Tyranny, dishonesty, deceit have been so prevalent for so many ages among the rulers of the Chinese that the race has completely lost faith in almost every type of leadership. Herein is the problem of the nation; the opportunity of Christianity.

The Message of the Church to the Government

The message of the free church to the future government of China will be found in its conception of the gospel of Christ as related to the essential principles of democracy. He who will trace with care the evolution of the church in the United States, observing its essential unity in aim and object with the republic, politically bone of its bone, blood of its blood, will find deep in the nature of the church those fundamental spiritual values without which the nation as it exists today could never have been.

The Methodist, in common with the other churches of America, finds the basis of democracy in that statement of our Founder, "If the Son makes you free, you are free indeed." The cure for the ills of representative government is found in the spiritual consciousness and moral quality of the individual—

the representative. The nature of the fountain determines the quality of the stream. Undoubtedly the greatest need today confronting the Chinese government is a transformed, Spirit-filled manhood.

A knowledge of human relationships, five or more, cannot regenerate society. It is only when the individual members of society are themselves regenerated by contact with and participation in the divine nature that they will be competent to rise to the high level of unselfish service. This is the only sure cure for a corrupt officialdom, an easy conscience in the administration of public funds, and those deeper and unnamable vices that eat like a canker into the very life of the Chinese race.

Faith atrophies and dies when it realizes that its object is ignoble. Its strength in the individual or nation is measured by the moral quality of its objective. The mind of China must be lifted into the altitude and companionship of a God whose righteousness is rooted in love and whose holiness is a guarantee of mercy. Deathless hope for forgiveness of past sins and a vivifying of all that is noblest and best in the new life is made real in the Christian message. Faith so conceived and expressed must undergird democracy in the family, in the community, in the state. Upon this foundation the Chinese or any other race will find freedom from unnamable ills, security of government, and the attainment of the highest ideals of which human nature is capable.

Of the seven principal delegates of China to the Peace Conference now in session at Paris, three are avowedly Christians, two more are graduates of Christian schools, and one of the remaining two has committed his children to a Christian institution for education. The delegates at Paris are admittedly representative of the type of official in whom rests the hope of China's future, and there are other instances illustrating the fact that the nation already realizes to some extent the value of the Christian message in building a democracy.

The General System of Philosophy

"As a man thinketh in his heart, so is he." Much of the glory of China comes from the teachings of her sages, which today have their influence in the lives of all her people. Outside Christianity no more lofty ethical system has ever been propounded than that to which the name of Confucius is attached. The teachings of Lao-tze, founder of Taoism, were, in their original form, calculated to ennoble. Buddhism brought from India what seemed an answer to the universal spiritual aspirations of the people. The man who consistently follows in the road marked out by these leaders will abstain from sins both individual and social, and will thus be a peaceable, law-abiding citizen.

But in just this is found the great drawback in the Chinese manner of looking at life. A philosophy that consists of abstention from evil is so negative that it gives its followers little positive force with which to bring about progress. It makes it easier for the Buddhist doctrine of the unreality of all things and the uselessness of effort to find acceptance, and such a doctrine contains no hope for a new day.

Confucius is one of the outstanding figures in the history of human thought. In China his very size has militated against his power. For so de-

votedly have his followers fixed their eyes on him and those who were contemporaneous with him that there has come to be an almost universal acceptance of the belief that the Golden Age, the day of China's real glory, was past before ever Christ was born.

Combine these two ideas, that the best is in the long ago and that all effort is essentially useless, and you realize a spiritual and intellectual atmosphere which makes progress terribly difficult.

The Message of the Church to the Chinese Mind

The genius of Christianity is found in its power to eliminate that which is ignoble and bad in order that the vision may be clarified to appreciate and assimilate that which is high-minded and good. All that is good in the religions of China will be ennobled and glorified by the life in the Christian message. This is the salt that preserves. Herein we find the conservation of the Spirit whose imprint is written large in Nature's great book.

The essential life represented in the Easter message frees the soul dominated by it from the overlordship of the past. The chaff is sifted from the wheat. The sayings of the sages, the words of the wise, the doctrines of the long ago are evaluated by the burning eyes of Jehovah. That which is true in life and spirit becomes immortal; that which is false is burned up, forgotten.

The resurrection of Jesus Christ destroys the power of the grave; it fills the blind eyes of the past with the glory of a coming morning; it lifts this new vision toward the western sky and recognizes the Golden Age in the dawn of an endless day. The future becomes the objective and a redeemed, glorified humanity a reasonable hope. In this new vision Christianity furnishes the conservation of the best that the Chinese philosophers and poets have ever thought or said.

The General System of Education

The Chinese is the most ancient scholar of the race. The beginnings of his literature antedate those of that nation which expressed itself in the cuneiform letter. From ancient times preferment, official, financial, social, was conditioned on literary attainment. This was the test for the promotion of officials, a necessity to success in the transaction of business, and a passport in the highest society without reference either to official or financial standing. During the ages the most fascinating day dream of the Chinese boy related itself to the triumphal march of the successful candidate in the government examinations.

This race-wide appreciation of learning was greatly strengthened by the fact that the opportunity of learning was possible for every child of Cathay. The children of the rich and the poor had equal opportunity. If a boy showed particular ability to acquire Chinese learning the entire village interested itself in the event and contributed not only to the expenses incident to the examination, but provided the means for study. The democracy of education is thus the best type known to the Chinese.

In the type of education the Chinese was not so fortunate. In its acquisition the memory was so dominant a factor as to invite the atrophy of many of the nobler faculties of the mind. The forward look necessary to the scien-

tific point of view was dulled by the constant insistence on the claims of the authority of sages and scholars long dead. The inventive faculties which find their inspiration in a knowledge of Nature's ways as now existing with immediate impact on an alert soul were diverted from their normal function by the backward look of the old learning. Because of these facts the agricultural implements of China are made on the old models, the rivers are unharnessed, the race has missed the uplift of electric and steam power, its sight has been dull and belated in discovering the vast riches pent up in its mountains. The landscape is robbed of the beauty of the forests, famines easily preventable by timber-covered mountains depopulate the plains, causing unknown suffering, poverty, and death.

The impact of the foreigner in China has revealed to the Chinese the faults of his educational system and for more than twenty years he has been in search of a remedy. The old ideographic character has been his stumbling-stone almost equal to his educational point of view. The character, in a sense, incarnates this point of view and loads the intellectual life of the Chinese with burdens grievous to be borne. The recent attempt, now hopeful of realization, to substitute a phonetic for the old system of separate characters is full of promise and is perhaps the high water mark in the achievement of the race in its attempt to break away from the old system and face a new life with a new method of recording its message.

The Message of the Church to Chinese Education

The type of life represented in Christianity relates itself to the evolution of the entire personality. Service to body, mind, and spirit is the genius of its message. The past is important chiefly in that the fleeing years serve to make clear the distinction between the essential and the incidental. The present is quickly gone, too fleeting to leave deep imprint on the great essentials. Christianity evaluates the past and the present as they relate themselves to the future. The future is its kingdom. Its power-point is on the horizon. The coming day, the coming years, the eternity yet to be is ever on its lips.

The enlightenment and uplift of the whole personality of the individual, the community and the state is the goal sought in Christian education. The individual must be redeemed from the bent to sin and misery ere he is filled with the light which enlighteneth every man that cometh into the world. Such in-filling releases the faculties from the bondage of cupidity, avarice, and evil-mindedness to express themselves in altruistic and selfless service.

This is China's great need. A gospel for the body, for the mind, for the spirit. The knowledge that no man's body is safe as long as the bodies of his fellows are infected with nameless disease bred in unsanitary conditions preventable by the cooperation of unselfish individuals. This is at the root of correct sanitation. Stagnant pools surrounding the villages and infecting the cities are to be displaced and clear, pure water from distant mountains must break forth at the doorways of the people, slaking their thirst and cleansing their homes.

Science must lay its heavy hand on the poisonous and deadly germs which infect all fertilizers in field and garden in order that the soil may be redeemed from death and become a savour of life unto life. The eyes of the people must

be opened to see the wealth in vast areas of land surrounding the mountains not now cultivated. Millions of acres now lie fallow, covered with weeds and useless grasses, which a larger-visioned agriculture would transform into vineyards, orchards, nut-bearing trees useful to man and beast. These areas if brought into use would add immensely to the capacity of the country to elevate the standard of living by increasing the variety of foodstuffs as well as the quantity of sustenance for life.

The modern school-teacher must lead this ancient devotee of learning into those mysteries of science which will enable him to explore the deep of his mountains and find there those metals and minerals which constitute the characteristic wealth of this age. Under such leadership the rivers of China must relate themselves to those hidden forces of water-power, steam, and electricity so potent in lifting the burdens from the backs of men and beasts. Released from such arduous toil and that type of burden-bearing ending in misery, the mind of China will find a new birth. Thought will relate itself to reality. Herein will be found all that is good in the old ethic, and in the light of this new evaluation China will discover treasures long hidden in her ancient classics.

Lofty ideals of conduct, set forth by the ethic of China in the five relations, constitute a philosophy which we trust the nation will be slow to forget. Christian education, undergirding the life of the nation with its characteristic moral and spiritual dynamic, will lift the best of the ancient ethic into the realm of reality. Its genius is to displace the good by the best, and by relating the individual to the source of all truth discover to him and through him to society the mind of God in human relationships. Herein is the foundation of democracy. Here is the fountain head of that type of government which guarantees to all of its citizens life, liberty, and the pursuit of happiness. The integrity of the guarantee is found in the spiritual attitude of the citizen. The nation is thus thrice armed to defend all of its people in that which is dearest to the heart of humanity.

The Application of the Christian Message

Christianity is Christ made manifest in the light of the Holy Spirit. He is his gospel, and without him we can do nothing. "Other foundation can no man lay than that which is laid, Jesus Christ." The fact, the manner, the method of Christ are controlling factors in the propaganda of his gospel.

The fact of Christ, realized in personality, incarnated in the heart, is the declared purpose of God in sending his Son into the world. The manner of Jesus as, girt with a towel, he bows at the feet of his disciples doing the task of a servant to the lowliest members of the body in order that he may teach the divine form of service is utterly characteristic. "Behold, I stand at the door and knock. If any man will hear my voice and open the door I will come in," is Christ's exposition of God's attitude to the race. "Entreat, exhort, with all long-suffering" is true to the manner of Jesus.

We do well to consider with all sincerity and patience the method of Jesus before we displace any item of it by our own cunning inventions. His method is, clearly, healing, preaching, teaching.

Healing

Modern medicine is the legitimate outgrowth of the Christian message. Only those races quickened by the gospel are given to this type of service. The supernatural power to heal the sick, make the deaf to hear, and the blind to see exercised by Jesus Christ is the original dynamic underlying the healing message of Christian civilization. The attitude of non-Christian people toward the sick and helpless as contrasted with the Christian is most eloquent testimony to the inability of the unaided human mind to respond to the deepest needs of humanity.

The Christian motive in this type of service is to cure suffering and express mercy. Jesus was ever moved with compassion by suffering ones and he stretched forth his hand in response to this passion in healing. The church can find no nobler motive, and whenever in time past or present it has undertaken the ministry of healing for the purpose of enriching itself either in number or adherents or increasing its fame among the people it has been governed by a motive less than that which actuated the Saviour of men. The stressing of this point of view by precept and example will do much to make Christ known among those who are strangers to his name.

The Western physician can never heal China's millions. His greatest service will be found in teaching China to heal herself. Every man, every hospital, every medical agency should be true to this objective. The coming of the China Medical Board with its large endowment and equipment, prepared by ample means to lay the foundations of medical colleges competent to bring to the Chinese students adequate facilities for instruction in the best type of modern medicine is a service so essential, so high-minded that no words can be found fit to express appreciation. The cooperation of this Board in the establishment and maintenance of hospitals has already set a new pace of efficiency in China's medical program. This cooperation makes it possible for every hospital to become a teaching unit in the great medical-educational program.

The union of the missionary societies in China engaged in medical propaganda into the China Medical Missionary Association under the leadership of Robert C. Beebe, M.D., missionary, physician, Christian gentleman, is a long step toward the bringing in of a China-wide medical program.

Preaching

The wealth of any land is measured by the quality of its prophets. When the word of God was scarce in Israel the life of the people languished. But when, from the abundance of the things revealed, the prophet's tongue was a flame of fire, the heart of the people was enriched. Deathless song sprang from inspired brain and eternal values were written large in the common speech of men. Unhappy that nation whose prophets are dead! No poverty so wretched as the poverty of ideals; no riches so regal as a Spirit-filled people responding to the leadership of a divinely anointed prophet.

In order to the perfection of the action and interaction between prophet and people program is a necessity. The building of the word into the heart of the community, nation, race is a process which calls for a directing hand, carefully thought out plan, adjustment of part to part, and all to a great

unifying purpose in which the mind of God shall be clearly revealed. In every community there are controlling factors, power-points, which, if seized and utilized, will reinforce all subsequent effort, in the accomplishment of a well-defined purpose with a strength and virility otherwise unattainable. Herein is found the necessity of surveying the field in search of these vantage points in state and nation.

China is an ancient country. Her cities have been long inhabited, her centers of influence well-defined, her tides of life broadly marked. Like the course of her great rivers, we may follow with certitude her ways of life and determine with a good degree of accuracy the strategic centers. These we must occupy in such strength as to dominate the related communities. The process is from heart to extremities; the reverse spells defeat.

In general, the capital cities of provinces and the prefectural cities constitute the political and social power-points of the nation. In these cities in the order of their importance we must establish great evangelistic centers. Here we must build churches from whose pulpits prophets may command the currents of life, infusing the gospel message into the heart of the community.

One great voice in such a center means more for the future than a multitude of ill-adjusted, chaotic or sporadic efforts distributed at random throughout the nation. It is the business of administration to locate the strategic spot, to lay adequate and far-reaching foundations—material, social, and spiritual. Such foundation-building will direct the thought of the Christian community, inspire youthful genius by an adequate objective with those lofty purposes and righteous ambitions so necessary to the heroic development of the church.

The sane observer of the development of the church has long been convinced that China cannot be evangelized by the preaching of the missionary. The salvation of the nation awaits the anointing of the Chinese preacher. He understands the mind of his people; he knows without effort that which the foreign missionary can neither learn nor understand. He has found without exploring those deeper currents of racial life to which one not to the manor born can never attain.

Manifestly, therefore, the duty of the church is to emphasize the preparation of the Chinese preacher by every power at its command. To this end the schools of the prophets must be multiplied, enriched. There should be developed in some strategic center a great theological school, great in learning, efficient in equipment, and filled with the Holy Ghost. Into the service of this institution should be gathered, the best that all the churches can afford in order that the gifted sons of the nation may be fitted for that high service in prophecy for which the nation waits.

Teaching

The Methodist Episcopal Church has from the beginning been deeply impressed with the teaching message. Strong insistence has ever been laid upon a knowable religion. The knowledge of the soul in things divine, having its certitude in the realm of experience, furnishes a scientific basis for its theology. The church is viewed as the great laboratory in which the spirits of men are rectified, enlightened, inspired in the divine life.

The leaders of our missionary effort in China have usually been college-bred men. On arrival in the Orient they saw clearly the great opportunity for the establishment of schools, colleges, and universities. Thus educational foundations were early laid in the great strategic cities of Peking, Foochow, Nanking, Tientsin, Kiukiang, Chengtu, Taianfu, Nanchang, and Hinghwa.

In the capital of the nation, Peking, and in the ancient capital of Nanking we laid the foundations of universities. In Foochow and Kiukiang institutions of college grade were our objective. In the capital of Szechwan, Chengtu, we approached the college and university problem from a union point of view. Here we early federated with the Canadian Methodists, the American Baptists, and the English Friends in the West China Union University.

Our Peking University has been developed in federation with the Presbyterian and Congregational Churches and the London Missionary Society into the University of Peking. In Nanking we have joined in an organic union with the Presbyterians, Southern Presbyterians, American Baptists, the Southern Methodists, and the Disciples of Christ in the University of Nanking. In Foochow we have federated with the Congregationalists, the Church Missionary Society, the English Presbyterians, and the Dutch Reformed Church in the Fukien Union University.

The establishment by the leading Christian denominations working in China of these union universities in four great strategic centers gives large promise for a high type of Christian leadership in the nation. It also furnishes most potent prophecy of the amelioration and elimination of those harmful sectarian and denominational tendencies in the Chinese church which have so retarded the progress of Protestantism in America and Europe.

The policy of Protestant missions in China is to so delimit the territory in which each church functions as to eliminate overlapping and harmful competition. In harmony with this ideal the Methodist Episcopal Church finds itself face to face with eighty millions of people. The Christian education of the children of this vast population is the task of our church.

The government has already made a beginning in the establishment of its primary school system. The policy of our church is to work in sympathy with the government school system. In this respect we have the model already furnished by the experience of the development of the school system of the United States. Successful republics must ever be undergirded by the principle of the separation of church and state. The school system of the church must depend for its propaganda and support upon the free-will offerings of the people, while all people should rejoice in the opportunity of government-imposed tax in order that a competent government school system may be established for the youth of the land.

The national school system of the United States was developed out of the ecclesiastical school system instituted by the church in the foundation days of the nation. China affords an opportunity to parallel this experience. The government is struggling with indemnities long over-due and oppressive, with a most grievous burden of debt imposed upon it by its covetous neighbor, while the heavy cost for the development of the army, navy, railroads, and other means of communication promises to impoverish its treasury so as to render the establishment of a public school system a long postponed enterprise. Chris-

tianity finds here an opportunity to serve the Chinese race by infusing into the foundations of the Chinese school system those principles of spiritual life necessary to the undergirding of the moral and ethical life of the nation.

If China is to become the great, free nation of the Orient, the United States of Asia, these fundamental principles of democracy having their root in the spiritual realm must *now* be laid in the life of its youth. This wonderful race has waited long for this heaven-born privilege. At her heart China believes in democracy. She is stretching out her hands frantically, blindly for help. The destiny of the Chinese race and all Asia hangs upon the quality of the leadership which touches her finger-tips and guides her life at this strategic moment.

These facts make clear the duty and opportunity of the Methodist Episcopal Church to China, Asia, and the world's democracy. If the church can pour its life into the heart of the youth of the present day the next generation will witness a harvest time of such quality and regal proportions of democracy as to surpass the wildest dreams of the lovers of the race. We must not miss this opportunity. The ages will not wait. Time is swift; opportunity soon gone.

We, as a church, are working in 32 prefectures. In each of these we desire to establish a Christian primary school system of learning. In the prefectural city is to be located a middle school which cares for the ninth, tenth, eleventh, and twelfth years of school life. In from three to six centers of the prefecture we are to establish higher primary schools, which provide for the student in the fifth, sixth, seventh, and eighth years of school life. In numerous villages throughout the prefecture as well as in strategic places in cities we are to establish lower primary schools which care for the student in the first, second, third, and fourth years of school life. The situation calls for the establishment of many kindergartens.

The Chinese people are ready and eager to cooperate with us in this great work. They understand the mission of our church and know of its great service in the building of this great republic. The passion of China today is to build a republic resembling that of the United States. Realizing how impossible a thing this is to do excepting by the cooperation of the free church as it functions in the school system of our nation, they stand ready to help, to sacrifice with the Christian church of America in order that this task may be accomplished.

The Centenary program, now happily reaching a consummation beyond all expectation, constitutes a credential to the fulfillment of faith and prayer for this great enterprise.

Conclusion

China is the great untouched pocketbook of the world. Her known wealth and the recognized weakness of her government have invited the cupidity of avaricious nations since the close of the Sino-Japanese War. The stress on the world's treasury caused by the awful conflagration of the last four years has increased the danger to the security of the race and the integrity of her government.

Though small mention is given to this power-point in the Pacific Basin

by the Peace Conference, those who know the facts tremble at the possible outcome. As Mr. Walter Lippmann, editor of the *New Republic*, has written: "The trouble being prepared by the weakness of China will trouble the world. It will haunt its peace. And no clairvoyance is needed to prophesy that if China is unable to stand on its feet and assume control of its own affairs, innocent people the world over will pay taxes for armaments, and those who are boys today will perish on distant battlefields. This is no scaremongering. The Chinese are almost a quarter of the human race. Let them sink into helpless disorder, thwart them, oppress them, and they will become to the world what Turkey and the Balkan states have been to Europe—a running sore which infects everyone."

The remedy for this disaster is not far to seek. Let the League of Nations guarantee autonomy for the Chinese race, let the nation most competent to help because most trusted by China play the part of the elder brother, under the guarantee furnished by the guardians of the peace of the world. Released from fear, because guarded from the danger of oppression, a new day will dawn in China. In the light of this age the free churches will lay broad and deep those principles of spiritual democracy out of which is born government of the people, by the people, and for the people. The wealth of the mountains and valleys will be lifted by China's own hands into the service of humanity. Thus will her patient and efficient toilers become the benefactors of mankind. Her constitutional love of peace will supplement and enrich the highest achievements of the race and help to interpret in terms of the flesh the ancient song:

Glory to God in the highest,
And on earth peace among men of good will.

MODERN EDUCATION IN CHINA

REV. F. D. GAMEWELL

Government Education

More than a thousand years before the Christian Era the Chinese developed a system of examinations by which able men were selected for public service. In the form of provincial and national triennial examinations this system continued until September, 1905, when it was abolished by Imperial edict. The Emperor, Kwang Hsu, at the suggestion of Kang Yu-wei and others, issued a series of decrees in 1898, which practically embodied all the changes in education that have taken place in later years. In September, 1901, after the siege of Peking, an Imperial mandate ordered that all provincial examination halls be changed into colleges.

There were to be a high school in each prefecture, a grammar school in each district, and primary schools in large numbers. In addition, there were to be colleges in provincial capitals and in large cities. This program on paper was not made to live until the old system of examinations was abolished in 1905. In that year there were only 102,767 students in modern schools in China. The schools have suffered much from the first and second revolutions and from the unsettled conditions caused by civil war during the past two years. The growth in the number of students may be indicated as follows: In 1905 there were 102,767; in 1910 there were 1,625,524; and in 1916 there were 4,294,251.

This marks progress, but a comparison with the present educational status of America shows that China has a long way to travel before there will be that high average of intelligence which is the necessary foundation for a republic.

The following comparisons are suggestive: Attendance of school population, China, seven per cent.; America, ninety-six per cent. Educational expenditures, China, \$40,000,000; America, \$1,000,000,000. Proportional educational expenditures, China, sixty-seven cents per capita; America, fifty dollars per capita. America is spending approximately seventy-five times as much for education per capita as China spends. It has been recently shown that only from one to one and one half per cent. of China's revenue is invested in education, while from nine to twelve per cent. is used in payment of indemnities, and there is a campaign now being waged to have the Boxer indemnity remitted and put into schools. China needs 1,000,000 schools, she has 130,000, so that there is a shortage of nearly 900,000. This brings us to the necessity of preparing teachers, for, as Horace Mann says: "The problem is not in the founding of schools, but in the finding of the schoolmaster." Realizing this, in the modern system of education, China has made provision for a large number of normal schools, and there are approximately three hundred of such schools.

The Ministry of Education has recently decreed that all primary school teachers must take an examination unless graduates of normal schools. This is a step which will improve the grade of work carried on in elementary

education. It has been found that the graduates of the ordinary middle or high school are not equipped to make a living; that is, they cannot connect up with life. Hence, recently a new emphasis has been placed on vocational education. In Shanghai a model vocational school has been founded under the auspices of the Provincial Association, where woodcraft, foundry work, tailoring, work in leather, and other industries are taught. Physical education is also being stressed and compulsory education has been proclaimed for the first four years of school life. It would be quite impossible, however, to enforce compulsory education until more adequate means are provided for securing both schools and teachers.

In former days the old system resulted in the highly educated ignorance of the official class and the literati, men who could quote voluminously from the Chinese classics, but who were ignorant of geography, history, and the world in general; an education which, because of its exclusive type, was literally without background and horizon. The hereditary respect of the Chinese for learning is a national asset in modern education. As has been well stated, "The Chinese deserve much credit for the persistent pursuit of an ideal." There are manifold evidences of the constant effort to bring about better conditions in the educational world in China. In looking over government educational conditions for the past year, we find numerous middle school conferences, conferences of normal school principals, conferences on vocational education, and a conference of college presidents, there being over seventy government colleges in the country. Many of the government schools are doing excellent work and will register better and yet better results as China finds herself in modern education. In summarizing government education, we simply called attention to two or three outstanding facts that brought about the transformation from a system hoary with antiquity to a system of modern education. There was a transition period that began with the opening of Chinese ports to foreign trade and commerce in 1842. This brought to China in large numbers Christian missionaries and Christian schools. While the government did not effectively adopt modern education until after 1900, contact with foreign countries created a demand for linguists, diplomats, and officers, and schools of language, military science, and agriculture were established. First among these was Tung Wen Kuan in Peking, of which Dr. W. A. P. Martin was so long president; then Pei Yang University in Tientsin and Nan Yang University in Shanghai are institutions which have rendered a large service to the educational life of China. The three institutions were founded and developed by men who came to China as missionaries.

Mission Education

In 1906, at a banquet in New York City, his Excellency Tuan Fang, a Commissioner of the Chinese Government sent to study the institutions of western lands, said, in speaking of missionary work: "They have borne the light of western civilization into every nook and corner of the empire. . . . The awakening of China may be traced in no small measure to the work of the missionary."

In the development of modern education mission schools occupied the field in advance of government schools, and the latter were made possible in the

earlier stages of their development by educational missionaries who were acquainted with the Chinese language. The teacher has gone hand in hand with the evangelist in the effort to enlighten China. Indeed, the teacher and evangelist in the earlier periods of the work were found, to a large degree, in combination, so that the "hand in hand" figure could only be carried out by the missionary taking his own hand.

Dr. Arthur H. Smith writes as follows in "China and America To-day": "Education may be said always to have been with America a speciality." We find about sixty per cent. of mission pupils in the over four thousand schools supported by Americans. In Peking, Nanking, Soochow, Shanghai, Canton, Foochow, Wuchang, and in Shantung, Americans have had a leading place in the development of higher institutions of learning.

The missionaries were quick to take advantage of the hereditary respect for learning, to which we have already referred, a pioneer school being opened by Dr. R. S. Brown at Macao in 1839.

While perfectly familiar with the principle that obtains in all worth-while endeavor that we must build from the foundation up, mission education in many cases for many years exposed itself to the criticism of being educationally top-heavy on account of the emphasis placed on higher education, without adequate provision for schools of lower grade to supply them with students. The recognition of this defect has led to systematic effort to correct the lack of balance where it exists, and normal schools, teachers' institutes, and the work of local associations is ushering in a better day for elementary education. The influence of mission education has been out of proportion to the number engaged in teaching.

The following statistics show mission education and government education: Students in mission universities and colleges, 1,710; in high schools, 11,892; in grammar schools, 20,832; in primary schools, 138,943. Students in government universities, 3,769; in high schools, 67,254; in grammar schools, 413,980; in elementary schools, 3,461,313.

A study of these figures shows that proportionately four times as many students go into mission high schools, and three times as many into mission colleges as into corresponding government institutions. A partial explanation of this is due to the fact that the government schools handle a much larger student body and the larger the number the more difficult the problem of avoiding elimination in the ascending scale. While mission schools have had large influence in preparing the way for modern education in China, the consensus of opinion of educators is that mission schools should, in the main, follow the educational program of the government. The extremely difficult problem of providing education for the vast population of China must be solved by China herself. Mission schools have had the privilege of blazing the way, and their influence has been out of proportion to the numbers involved.

A classical illustration of the achievement of the mission college is afforded by St. John's University, Shanghai, which, by virtue of its location in the commercial metropolis of China, has occupied a most promising field. From this college have gone out many who occupy positions of prominence. The alumni of St. John's include: Dr. V. K. Wellington Koo, Minister to the United States; Alfred S. K. Sze, M.A., Minister to Great Britain; Dr. W. W. Yen,

formerly Minister to Germany; Dr. Y. T. Tsur, former President of Tsing Hua College; Dr. Z. T. K. Woo, Superintendent of Hanyang Iron and Steel Works; S. C. Chu, LL.B., General-Secretary, Shanghai-Nanking Railway; T. T. Wong, Director-General, Chinese Students Educational Commission; David Z. T. Yui, M.A., General-Secretary Chinese Y. M. C. A.; Dr. Yen Fu-Ching, Dean of Medical Faculty, Yale College, Changsha; W. Y. Hu, M.A., Justice of the Supreme Court of Appeals, Peking.

Further illustration of the achievement of the mission college is afforded by Peking University, which is well represented by such men as Dr. W. P. Chen, Editor of the Chinese Christian Advocate; Dr. C. C. Wang, Director of the Kin-Han Railway and one of China's delegates to the Peace Conference in France; District Superintendents Liu Fang, of Peking District, and Chen Heng Te, of the Tientsin District of the North China Conference of the Methodist Episcopal Church; Mr. Wang Shen, Chief Interpreter of the Kailan Mining Company; Dr. H. H. Wang, Physician to the Kailan Mining Company; Mr. Lo Chi Ming, Commissioner of Customs; Dr. Chen Tsai Tsin and Dr. Wang Chih Ping, now connected with Peking University; Mr. Wei Wen Ping, Secretary to the Chinese Minister in Washington; and others in less conspicuous positions in the church, school, commercial and industrial life of the nation.

It would be difficult, if not quite impossible, to name all who have exerted a marked influence in the awakening of China and whose training prepared them to fill a large place in the new life of the nation. The alumni records of other colleges would reveal many prominent names. The Methodist Episcopal Mission has given large place to education, and at Peking, Nanking, and Foochow has developed higher institutions of learning which have probably made the largest contribution to each of the union universities now located at these points. West China Union University also has a large Methodist Episcopal constituency. At Soochow, the Southern Methodists have a strong institution in Soochow University.

The Canton Christian College is exerting a large influence in south China. Its agricultural department is engaged in some interesting experiments seeking to relate the school to the life of the people. It receives large financial support from its Chinese constituency.

The higher education of women is provided for by Ginling College at Nanking, and the North China Union College for Women in Peking, and the Women's College of South China at Foochow. These institutions, in addition to the numerous girls' seminaries under mission auspices, found in the large centers of population, are destined to have an ever-enlarging influence on the womanhood of China.

The work of the Young Men's Christian Association and of the Young Women's Christian Association has been made possible largely by the output of the mission schools and colleges. These two associations, in turn, have had a marked reflex influence on the educational work of missions. Their work is interdenominational and international, and they are exerting a marked influence in the training of coming leaders. Their methods are largely educational. The Shanghai Young Men's Christian Association has over 1,000 students in all departments, giving it the largest enrollment of any institution

in China under mission auspices. They succeed in getting hold of a class of commercial and official life not commonly reached by the church. In Shanghai they have also the second largest boys' branch association in the world. Recognizing the principle that interest and investment go hand in hand, the Young Men's Christian Association is seeking to develop Chinese leadership, putting the Chinese under the financial responsibility, and are meeting with a good degree of success.

Through its lecture department, the Young Men's Christian Association has done much to popularize science and has accomplished much for the physical well-being of the Chinese through its physical culture department.

The Young Women's Christian Association has as a special objective work among the women of leisure, and the prominent centers of China afford unusual facilities for this type of work. Through the normal work of the Physical Training School, located in Shanghai, the Young Women's Christian Association is preparing teachers to go throughout China with a new gospel of physical well-being. It is a revelation of the possibilities of Chinese womanhood to witness the exercises of this school on the occasion of some special function. At a recent gathering of the Young Women's Christian Association, Mrs. H. C. Mei summarized the three ideals that characterize the work of the Committee as—freedom, service, and international good-will.

There is a parallelism between the earlier higher institutions of learning in America and the higher mission institutions in China. In each case in the first instance the overshadowing thought was preparation for the ministry. The outstanding characteristic of education in western lands during the past two decades has been its widening scope. The responsibility of the school is no longer limited to recitations and school hours. Enlarging vision has caused the school to reach down into tens of thousands of humble homes in America to secure the addresses of mothers to whom helpful literature has been sent on the care of the baby and the care of the sick. Again, the school has reached out into the life by a systematic attempt at vocational guidance during formative years.

The wider scope in mission education has found expression in ever-widening curricula. There is increasing effort to relate the work of the school to the life of the people. Afforestation and agriculture are receiving added attention. Medical education, so long carried on under almost impossible conditions, has received a new impetus from the far reaching plans of the China Medical Board.

One of the problems in a field so vast as China is to keep closely enough in touch with what is being done in order to profit by each other's experience. Given time and the inevitable loss of opportunity and we blunder into experience. But this is a costly method and fatal to the best development of the work. Hence, there has been a systematic effort to link up what is being done in China in such a way that we can share in and profit by each other's experience. There is a central organization, known as the China Christian Educational Association, with headquarters in Shanghai. In addition, there are nine local associations that practically cover all China.

These nine associations are as follows: Educational Association of Fukien Province; West China Christian Educational Union; East China Educational

Association; Kwangtung Christian Educational Association; Central China Christian Educational Association; Shantung-Honan Christian Educational Association; Manchuria Christian Educational Association; Chihli-Shansi Christian Educational Association; Hunan Christian Educational Association.

Through annual meetings of these local associations, through the annual meeting of the Advisory Council of the China Christian Educational Association, which represents all the local associations, and through the Educational Review we seek to keep in touch with the entire educational field in China, mission and government, and to profit by each other's experience. Over two decades ago Dr. John R. Mott called attention to the strategic importance of mission colleges in China. This strategic importance has been multiplied many fold by the change to a republic, and by the new conditions that will emerge out of the terrible conflict that has just come to a close in western lands. Educators of all lands have been stressing the added responsibility that these new conditions will bring to the school, and the absolute necessity of a readjustment of the school program to meet these conditions. Drastic legislation has been adopted in the school life of Great Britain. The American Government has assumed a responsibility for the higher education of its young men that will have a far-reaching influence in the educational life of America. The terrible price that Russia is paying in the attempt to readjust her political life is easily understood when we remember that Russia ranks in illiteracy a little below China and India.

There is urgent need of the most careful and prayerful scrutiny of our educational program in China that it may be adequate to the demands of the new conditions that await us. The program is now being studied, and we hope later to be assisted by a committee of educational experts from abroad, who have been invited to study our problems with us.

Methodist Episcopal Mission School Statistics

CONFERENCES	Lower Primary (Elementary)	Higher Primary (Grammar)	Middle (High)
North China	4,412	1,610	740
Central China	1,691	178	136
West China	5,483	491	66
Kiangsi	2,409	197	282
Foochow	6,320	779	559
Yenping	1,423	190	...
Hinghwa	3,136	496	96
	24,874	3,941	1,879

The Methodist Episcopal Mission has over thirteen per cent. of the total number of pupils in mission schools.

MISSIONS AND PUBLIC HEALTH IN CHINA

R. C. BEEBE, M.D., Executive Secretary, China Medical Missionary Association

Very little was known and very little, if any, consideration was given to public health in China until recent years. Conditions inimical to public health could not be much worse. In cities the streets are very narrow, mere passageways in the majority of instances, the houses are built adjoining each

other, with no open spaces or extensive grounds except in special cases among the wealthy. For protection from thieves the living quarters are built around small courts, and the outer walls of the houses are without windows, with a main entrance in the front and usually a door at the rear when possible, which is used only in cases of necessity for escape in time of fire or other troubles.

As a rule the houses are overcrowded resulting from the custom of keeping a family together. Sons are born, grow to manhood and bring home wives; their children do the same, until riches or poverty or the struggle of life and death compel a change.

A city's water supply is either from wells, streams, or artificial ponds. Water is not only drawn from these by buckets, but they use the gathering places for washing rice, vegetables, and clothes. In case of wells the dirty water is allowed to flow back into the well and in case of the ponds and streams not only are they the common washing places, but they receive the drainings of the adjoining neighborhood.

Where there are gardens and in the villages and farms the disposition of the night soil is a menace to health. This is gathered from the residences in buckets and deposited in pits for fertilizing purposes. It is then mixed with water and distributed broadcast over the growing crops. This is very often impregnated with typhoid germs and numerous eggs and larvæ of intestinal and blood parasites that all too soon and too frequently find lodgment in some unfortunate individual.

Another source of danger is ignorance of the contagious and infectious character of some diseases; the danger of close confinement in the home with other members of the family of tuberculosis patients and the dangers from coughing and expectoration—while the avoidance of close contact in acute contagious diseases is scarcely known. The practice of inoculation for small-pox has long been practical, but no segregation of such cases is required. The lack of precautions in cases of contagious eye diseases is quite general, and results in a wide diffusion of such troubles.

While these conditions do take a large toll in disease and death, it is lessened by some alleviating circumstances. The Chinese have a fear of cold water, and nearly always use hot or boiled water for drinking purposes. Their food as a rule is well and thoroughly cooked. Their houses and courts face the south so as to get as much sunlight as possible, and they are open the greater part of the time. The people in the villages and country live an out-of-doors, open air life, and have a simple diet of rice and vegetables with a moderate amount of fat; and sun and air combine as the best known destroyer of the disease germs that are scattered broadcast by their system of fertilizing the fields.

Like the woman spoken of in St. Mark, the average Chinese has "suffered many things of many physicians, and was nothing bettered, but rather grew worse." The Chinese physician diagnoses all his cases by feeling the pulse. The three pulses in each wrist are supposed to indicate the location and character of the disease. A large collection of roots and herbs and animal and mineral products have found their place in the doctors' armamentarium, without scientific research or careful observation, and decoctions of many ingredients, or what in western parlance is called a "shot gun" prescription is

taken by the suffering patient in doses of a bowlful. Then he is pierced with hot needles or pinched with copper cash which may help when counter irritation is needed, but does harm when a joint or other important part is entered. With no knowledge of asepsis, wounds and ulcers are usually aggravated by their treatment, as they are usually covered with anything from a dirty bandage to a freshly killed chicken.

Fortunately, as a rule, little is attempted in surgery. Teeth are pulled, and ingrowing eyelids are turned out by confining a fold of the eyelid between two small strips of bamboo, but there is little use of the knife even in opening abscesses.

The Chinese take kindly to a physician, and some native doctors secure a wide reputation, in spite of their handicaps. Among such a people and such conditions the medical missionary soon gains a wide influence. The first regularly appointed medical missionary was Dr. Peter Parker, who went to Canton in 1834 under the American Board, and his work started a movement that has gone all over China, resulting in the establishment of two hundred and seventy-three hospitals, so that there is now no province without such a center of beneficent influence. These hospitals have 13,712 beds for the reception of patients, and during last year cared for 119,097 in-patients, and gave a total in hospital and dispensaries of 3,285,067 individual treatments. Of the societies doing this work the Presbyterians lead with one hundred and two hospitals, and the Methodists came next with fifty-five.

Besides the relief of suffering given during the past eighty-four years by the medical missionary body there have been a number of other beneficent effects such as, gaining friendship for the foreigner and a hearing for his message, spreading a knowledge of the prevention of disease, educating Chinese doctors, giving to the people a conception of sanitation and hygiene, and commending the gospel of Jesus Christ. Every hospital, every doctor, and every medical student is a powerful educating influence to promote public health and hygiene, to point to civic and individual betterment and to lead the way.

Western educated Chinese have done a great deal in educating the mass of the people to appreciate matters affecting health, and are exerting a wide influence for good in China. Mention should be made of Dr. Wu Lien Teh, who presided over the International Plague Commission when it studied that scourge which swept over Manchuria a few years ago. Later he was put in charge by the Chinese Government of a permanent organization known as the Chinese Plague Prevention Service, that seeks to prevent and to cope with any outbreak of the plague that may occur.

Also of Dr. F. C. Yen, of the Yale Mission, who has done excellent work under the International Health Board in preventing the spread of hookworm infection in the province of Hunan. No less honor is due to the splendid work and influence of Dr. Mary Stone and Dr. Ida Kahn, of the Methodist Mission, in Kiangsi. These two Chinese women are known and honored all over China, and are exerting a wonderful influence not only for public health, but for righteousness of life in the individual.

Two years ago the China Medical Missionary Association of China, an organization of foreign trained doctors, raised by subscription among their members enough to secure for two years a special Chinese secretary, educated

in the United States, to promote a public health campaign among the people of China. Dr. S. M. Woo, a graduate from Harvard and Johns Hopkins Universities, was secured, and he is conducting a campaign of education by lectures and health bulletins. The latter are being distributed through mission hospitals and schools throughout China by the hundred thousand, and present sanitation and hygiene to the Chinese mind in the Chinese language by a Chinese writer, and from a purely Chinese standpoint. All this is necessary preparatory work of education which is so essential before any legislation on such subjects can be made effective.

The China Medical Missionary Association for several years, through its Translation and Publication Committee, has been translating into Chinese, and publishing standard foreign works on medicine, surgery, and allied topics. These have a wide sale and are being used as text books in schools, and for works of reference among Chinese physicians. The work of this department is having a marked influence in public health propaganda.

Foreign contact, foreign education, modern progress, and not least, the modern Chinese newspaper have all had their influence in bringing about more interest in and regard for personal hygiene and public health. Some cities have been stirred to organize a sanitary department, with a health officer in charge. Changsha and Nanking have both organized such departments, and taken active measures to clean up their streets and care for the sanitation of the homes, while many other cities have been more or less moved to do the same.

To secure effective results requires a great deal of education on the part of the people as has been found necessary in all other countries. The credit of the beginning of this work rightly belongs to the hospitals and missionaries of the various missions working in China. While it is a work in its complete compass far beyond their abilities, they will be for many years among the best agencies for extending and continuing this beneficent work.

MISSIONARY FINANCE AS AFFECTED BY PRESENT CONDITIONS IN CHINA

REV. W. A. MAIN

Of the countries of the world which are still on the silver basis, China is undoubtedly the one which, from the standpoint of bulk of trade and extent of financial operations, would far outweigh any of the others in importance. It is unavoidable that the excessively high price of silver that has prevailed for the last year and more should seriously affect the finances of the country.

In September, 1915, a dollar gold brought \$2.58 when changed into Mexican currency. In September, 1918, a dollar gold was barely equal to a dollar Mexican. The rates here mentioned represent the extremes of high and low exchange. Taking a general average for the year, we find, however, that the Board's appropriation for China for 1918, when converted into Mexican, will not equal more than half what the same amount would have brought two years ago. To relieve this situation the Board has generously guaranteed to make up the China appropriation to the rate of two Mexican dollars for each gold dollar. While this action still lacks considerable of furnishing the China mis-

sions with as much money for their work as they had before the fall in exchange, yet it will enable them to tide over until conditions improve.

The special gifts received by the China missions of our Board for the support of the work average annually about \$100,000 gold, and as the Board does not make up the loss in exchange on special gifts, this source of income is reduced by a very large amount, probably by more than \$100,000 Mexican. This shortage has been adjusted in most instances either by retrenchment or by increased receipts from local sources.

Banking Facilities

Shanghai is the financial center of China, and is well supplied with banking facilities. There are eighteen foreign banks in Shanghai, besides twelve Chinese banks that are run according to foreign banking methods. The oldest and best established bank in China is the Hongkong and Shanghai Banking Corporation, which has branches in a number of the important cities of China. There are two American banks now in operation, the International Banking Corporation and the American-Oriental Bank. A third one, which will be known as the Bank of Asia, is now being opened. This bank is backed by the Guaranty Trust Company, Bankers Trust Company, and other leading American banks. The American Express Company is also carrying on a regular banking business. Until this year none of the banks have accepted deposits except in local currency, but now the American-Oriental Bank and the American Express Company are both receiving gold deposits, one paying four per cent. and the other five per cent. interest on fixed deposits. This is an additional convenience which is being much appreciated.

Chinese Currency

There is probably no country in the world that has such a perplexing currency system as China. There are hardly any two provinces in which you find the same kind of money in circulation. In some provinces there are as many as a dozen different kinds of silver dollars being used. The Chinese have always been accustomed to deface, melt, or destroy the minted currency of the country without the slightest intervention on the part of the Government. All coins are treated as ordinary merchandise, and are broken up and cast into the melting pot whenever anyone takes a notion, without let or hindrance. In some places silver dollars are exchanged by weight instead of by count from the fact that part of the silver has been chipped out of them as they have passed through the hands of the merchants, and consequently they are below weight. The subsidiary coins bear no fixed relation to the silver dollar. At the present time a silver dollar in Shanghai exchanges for eleven dimes and six copper cents. Change a dime and you get eleven coppers. As a small coin generally can be used in making purchases of less than a dollar, this kind of a currency has its attendant advantage. A striking example of gain that is to be derived from a depreciated currency, is that the railroads will accept at full value Bank of China notes in payment for tickets, when these notes can be bought at forty per cent. discount.

Exchange Rates

While the fundamental basis of exchange with China is the gold value of the silver content of the Mexican dollar, yet there are other factors and influences which affect the rates of exchange. Of these the most important is the state of trade. If there is a very large export trade from China this forces the rate up, while if there is a large business in imports it has the opposite tendency.

Another point to be taken into consideration is the cost of turning silver bullion into coin money, and laying it down in the country where it is to be used as legal tender, which cost is usually estimated at three per cent. In figuring on New York or London quotation this extra three per cent. needs to be added.

Another factor which often accounts for large and sudden fluctuations in the rates of exchange in China, is speculation by monied Chinese. Sometimes this alone is the sole cause of a rise or fall in the rate of fifteen or twenty cents in a single day.

Local Exchange

The question of local exchange between the different treaty ports of China is one of the problems that have to be met. For example, at the present time if a person wishes to transmit a sum of money from Shanghai to Peking, it will be necessary to pay the banks a premium of two per cent. for a check in Peking currency. On the other hand, should you receive a Peking check and take it to a Shanghai bank to be deposited, it will be discounted two per cent. This involves a very great loss in exchange to the mission bodies, as the transmission of funds from one part of China to another is often required. This difficulty has been partly solved by a concession obtained from the Hongkong and Shanghai Banking Corporation to accept at par all checks in Tientsin, Peking, or Hankow currency, which are deposited to the associated mission treasurers' account, and likewise permitting the associated mission treasurers to send their checks to these places marked Peking currency, etc., and only charging them against our account at par when presented. This means a saving of hundreds of dollars annually to the accounts handled by the associated mission treasurers. The rate between Shanghai and Foochow is much more variable and does not come under the above arrangement. Sometimes a Shanghai check brings a premium in Foochow and sometimes it is discounted. We watch the market and try to transmit when the rate is favorable. At the present time we are receiving three per cent. premium in Foochow on Shanghai checks.

West China offers the most serious problem as regards local exchange. Owing to inaccessibility and the numerous difficulties in the way of the transmission of money and credits, especially during this period of unsettled conditions, there is now a loss of about fifteen per cent. in transmitting money from Shanghai to Chengtu, that is, a Shanghai check for \$100 can only be exchanged for \$85 in local money at Chengtu. There seems to be no way at present of relieving this situation.

Transmission of Funds to China by Home Board

When the Methodist Board of Foreign Missions established its central treasurer's office in Shanghai, it was arranged for the treasurer at Shanghai to issue drafts on the Board at New York, instead of sending out drafts from New York to be sold by the Shanghai treasurer.

The New York office simply reports to the Shanghai office the amounts credited to China Deposit Account, and the treasurer at Shanghai draws on this account.

The wisdom of this method has been clearly demonstrated. As there is generally a margin of from two to three cents between the bank's buying and selling rates for American drafts, we are able to sell our mission drafts at a good profit to individual buyers and still be letting our patrons have them at a lower rate than they could buy them at a bank. About two thirds of our Methodist exchange is sold privately, and at an advance of nearly a cent on the dollar above what would be received were it sold at one of the banks.

Method of Selling Exchange

The associated mission treasurers are handling annually two million gold dollars through their exchange department. While the banks announce daily a uniform rate of exchange for the day for buying and selling gold, yet this rate is considerably affected by competition, and by the urgency of the need and demand of the individual banks. Each day the associated mission treasurers combine their drafts to be sold, and it is our custom for the treasurer who is in charge of this department to ask for bids from four or five of the leading banks, and then sell to the one offering the best rate. Except occasionally when the exchange market is badly disarranged, we secure a rate of half a cent or more on the dollar better than the banks quoted rate. A number of missionary societies and organizations that are not directly connected with the associated mission treasurers sell their exchange through this organization, and the profits arising through these sales, which amount to a considerable sum, are divided equally between the associated mission treasurers and the society or individual for whom the sales are made. The expense of maintaining our central treasurers' office in Shanghai aside from treasurer's salary is entirely covered by the profits accrued in this way.

Utilization of Chinese Banks

One method employed by the associated treasurers to increase the proceeds from the sale of exchange is to utilize the Chinese banks. While these banks do not buy gold drafts to any extent, yet they are in a position to change taels to Mexican dollars at a lower rate than the foreign banks. The regular procedure is, therefore, to sell gold dollars to the foreign banks for taels, and then take the taels to a Chinese bank to be changed into Mexican dollars. In exchanging foreign money, either coin or bills, whether buying or selling, the Chinese banks offer the best rates, and therefore transactions of this kind are negotiated at the native banks.

Rates of Interest

Interest rates are much higher in China than in America. For borrowing

money at the present time, seven per cent. would be considered an exceptionally good rate. The ordinary rate is eight to twelve per cent.

The rates of interest that may be secured from investments in good reliable shares and debentures, and also from fixed deposits in some of the banks, are exceedingly favorable. Shanghai Municipal Council Debentures, which are considered from the point of reliability as gilt edged, bear seven per cent. interest. Various trust company shares, also of high standing, bear the same rate of interest. While four per cent. is the common rate paid by banks on fixed deposits, yet as high as seven per cent. is sometimes paid.

Cashier Orders

A system of cashier orders is in use by the associated mission treasurers which is of very great convenience to the missionaries, and also to representatives of the home Boards who may be traveling in China. These cashier orders are accepted by all the leading stores, steamship companies, and other firms doing business in China. These are especially useful in paying small bills, as most of the banks in China do not accept checks drawn for amounts under \$10. Anyone who has an account with the associated mission treasurers may obtain a book of the cashier orders, and they pass at par in nearly all parts of China.

Looking Ahead

While it would not be wise to predict with much definiteness what will happen in relation to exchange rates during the coming year, yet there are a few deductions that may be made with a fair degree of certainty.

The fact that the United States, the country that now controls the largest amount of silver, has fixed the price of this metal at approximately \$1.00 gold per ounce, will tend to prevent a return to normal rates of exchange probably for some time to come. While the price of silver remains at \$1.00 an ounce, the best exchange we could reasonably hope for would be from \$1.15 to \$1.20 Mexican for a dollar, gold.

If the monetary reforms in China that have been so long considered and talked of, are carried into effect, or if the Allied countries adopt some plan for stabilizing the currency systems of the countries that are financially weak, it will, no doubt, bring about a very great improvement. Unless, however, there is some special intervening cause, we may look for relatively the same state and condition of things for the ensuing year as regards exchange, as we have experienced during 1918.

METHODISM'S CONTRIBUTION TO CHINESE CHRISTIAN LITERATURE

REV. PAUL HUTCHINSON

Glowing accounts may be written of the evangelistic, educational, and medical achievements of Methodism in China. Unfortunately it is not possible to write in the same vein concerning our contribution to the foundation of a Christian literature. This is the more unfortunate since China is a land where the power of the written word is probably greater than in any other since

Greece was in her glory. To see men "acquiring merit" by carefully preserving from destruction any scrap of writing which may have fallen into the roadway is to realize how powerful is the appeal of the author to the Chinese mind, and likewise how great has been our neglect in failing to cultivate this appeal.

The publication in 1918 of the Index of Chinese Christian Literature compiled by the Rev. G. A. Clayton, a Wesleyan missionary, makes possible for the first time an accurate knowledge of the things that have been done in the attempt to give China the fruits of western religion and civilization. Mr. Clayton's index contains more than 2,600 titles, and may be considered fairly complete. Of this total by far the greater part is the work of British missionaries, among whom the workers of the Wesleyan Church occupy an honorable position. American Methodists, of both the Northern and Southern bodies, are represented by only sixty-six titles, including tracts, sheet music, and everything except a few contributions to Sunday school quarterlies. The larger part of these sixty-six are by members of the Methodist Episcopal Church, South. This does not, however, include the contribution of Chinese Methodists by whom there are five independent works listed, not to mention the 107 books and pamphlets of the late H. L. Zia, former editor of the Young Men's Christian Association, and a member of the Methodist Episcopal Church, South. The Methodist Publishing House in China is credited with having produced thirty-eight books or tracts, most of which are still in print.

Among the books placed on sale by the Methodist Publishing House occur not only the standard works of Methodism (Discipline, Catechism, Wesley's Sermons, etc.), but such titles as "The Teaching of Mih-tieh the Sage"; "Bible Handbook"; "A System of Christian Doctrine" (translated from Sheldon); "Essentials of Christianity"; "Who is Jesus?"; "Conflict of Heathenism and Christianity"; "Evolution, Its Ways and By-ways"; "The Living Temple" (translated from Kellogg); "America, a World Power" (translated from Bishop Warren); "Autobiography of the Rev. Hsu Yong Mi." Prominent among the writers produced by our church have been the Rev. F. Ohlinger, the Rev. M. C. Wilcox, Ph.D., the Rev. G. H. Stuart, M.D., the Rev. W. T. Hobart, D.D., and Miss Laura M. White.

It should be noted that the index edited by Mr. Clayton does not contain the names of books published in any system of Romanized, which excludes much of the literary work done by our missionaries in Foochow and Hinghwa. This has been work of real influence, although restricted in circulation to the districts in which it was written.

Save for the books with a distinctly denominational purpose few of the writings of Methodists have had a wide circulation. Exception should, however, be made in the case of H. L. Zia and Miss Laura M. White. Mr. Zia made the imprint of the Young Men's Christian Association known throughout China, and it is largely due to him and the capable corps of Chinese with whom he surrounded himself that the publications of the Young Men's Christian Association are today making a real impression on the thinking men of China—something that can be said of no other publications. Miss White seems to have caught the secret to the Chinese mind and her stories, pageants, music, and other productions have found a large sale. She, too, has the help of enthusiastic Chinese, in her case young women who have graduated from the

school of the Woman's Foreign Missionary Society of the Methodist Episcopal Church at Nanking.

Statistics tabulated by the Rev. John R. Hykes, D.D., agent for China of the American Bible Society, show that there have been 624 translations of the Bible or Bible portions into the various languages and dialects of China. In fifty-three of these American Methodists have had a part, the earliest contribution being the translation in 1852 of Matthew into the Foochow dialect by the Rev. M. C. White. The most important work in the field of Biblical translation by a Methodist has been that done by the Rev. Spencer Lewis, D.D., on the new "Union Version" Mandarin Bible, which is just reaching completion and will be the standard text for 300,000,000 Chinese. In addition, our missionaries have been largely responsible for the translation of the Scriptures into the dialects of Foochow and Hinghwa, and the workers of the Methodist Episcopal Church, South, have contributed largely to similar work in the Shanghai and Soochow dialects.

Sixteen years ago the publishing interests of the Methodist Episcopal Church, previously centered in Foochow, and of the Methodist Episcopal Church, South, were amalgamated in the Methodist Publishing House in China, which has made the address 10 Woosung Road, Shanghai, famous throughout the Methodist world. From its beginning the enterprise has been under the management of the Rev. W. H. Lacy, D.D., of the Foochow Conference. It is due to his ability and devotion that the Methodist Publishing House has been able to survive the fierce competition of other large publishing plants located in Shanghai. So keen, however, is this competition, and so narrow the financial margin upon which the publishing house operates that very little has been possible in the way of book publishing, as the statistics previously quoted show. Three years ago the retail business of the publishing house and of the Presbyterian mission press was united in the Mission Book Company, which is now serving the entire missionary body in China, as well as enjoying a large outside patronage.

At the present time there are three Methodist periodicals published in Shanghai, all under union auspices. There is a weekly in Chinese, "The Chinese Christian Advocate," of which the Rev. A. P. Parker, D.D., and the Rev. W. P. Chen, Ph.D., are the editors. This has a circulation of 2,000. There is a monthly in Chinese for young people, "The Young People's Friend," of which the Rev. W. P. Chen, Ph.D., the Rev. Joshua Vale, D.D., and the Rev. Paul Hutchinson are the editors. This paper is subsidized by the Sunday School Union, and has a circulation of 1,500. There is a monthly in English, "The China Christian Advocate," edited by the Rev. A. P. Parker, D.D., and the Rev. Paul Hutchinson, with a circulation of 600. This paper is entirely self-supporting. In addition, there are several periodicals published by the various Conferences.

No review of this subject would be complete without reference to works written in English which have made China better known to Westerners. The outstanding name in this respect is that of Bishop Bashford, just as his book, "China: An Interpretation," is one of the five or six outstanding contributions of Occidentals to the understanding of the Orient. Bishop Bashford has other books dealing with phases of Chinese affairs. The Rev. I. T. Headland,

D.D., is known as the author of several books on details of Chinese life; Mrs. S. M. Sites made a real contribution in her biography, "Nathan Sites, an Epic of the Far East"; and "The Gateway of China," a description of Shanghai written by Mrs. Mary Ninde Gamewell, has had a wide reading.

It is true that there is little in this review of the past to make Methodism feel particularly proud. Facts are facts. To have the second largest number of church members of any denominational group in China, with by far the largest number of students in Sunday and day schools, and the largest native ministry, yet to walk almost at the rear of the procession in the matter of producing literature shows that we have left undone some things that we ought to have done. But we are not living in the failures of the past. We have our eyes on the future. We are studying the situation, planning our way before us. If the help which we confidently expect from the home base is forthcoming it should be possible for us to make an influential contribution to this cause within the next few years.

Publishing costs in China are mounting even more rapidly than in America. Estimates made two years ago are already discredited. Our Chinese constituency is pitifully poor, totally unable to pay the expenses of such a publishing program as the situation in China instantly demands. The experience of the Christian Literature Society, the Young Men's Christian Association, and other bodies indicates that the day is past when we can hope to cope effectively with this situation by translating Western works. The Occidental does not and cannot reach the Oriental mind.

We stand at the cross-roads. Here is a nation just starting out on new ways, toward new goals. With the coming of peace in Europe, foreshadowing the coming of a settled order to the affairs of the Far East, the hour is here when China must make her decision. And this is the hour of destiny for the Christian church in China. Either we must take advantage of the present opportunity to induce China to enter upon the way which is Christian, or wait a generation, a century for such a chance to come again. We dare not hold back any of our resources in this moment of supreme opportunity.

The difficulties are great. Illiteracy curses many of our congregations. Our work is located in regions using three distinct languages, with minor dialectical differences. The Chinese material from which our authors should come seems small. But the resources of our church are great. And the resources of our God are greater. We do not believe that we shall fail.

FOOCHOW CONFERENCE

The Foochow Conference comprises the Foochow Prefecture 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 made to produce fine rice crops; but owing to the mountainous character of the province, no roads outside the city of Foochow and suburbs are passable by wheeled vehicles. The Min River, with its four large and numerous smaller branches, drains about three fourths of the province, and is navigable for about 600 miles for small junks. 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 30 miles around Foochow city there is a population of about 3,000,000, who speak the Foochow dialect. The climate is semi-tropical.

Foochow

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 34 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 consulates 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.

Missionaries. Mr. Arthur W. Billing and Mrs. Billing, Rev. and Mrs. W. H. Miner, Mr. and Mrs. E. F. Black, Rev. and Mrs. J. B. Eyestone, Rev. and Mrs. Frank T. Cartwright, Miss Grace McCarty, Miss Florence M. Senn, Mr. and Mrs. Paul P. Wiant, Mr. Eddy L. Ford and Mrs. Ford, Rev. John Gowdy and Mrs. Gowdy, J. E. Gossard, M.D., and Mrs. Gossard, Mr. Edwin C. Jones (on furlough), Mr. Claude R. Kellogg and Mrs. Kellogg, Mr. Walter N. Lacy and Mrs. Lacy, Rev. William H. Lacy and Mrs. Lacy, Rev. William A. Main and Mrs. Main, Rev. George S. Miner and Mrs. Miner, Rev. C. M. Lacy Sites and Mrs. Sites, Rev. Ralph A. Ward (on furlough) and Mrs. Ward (on furlough). W. F. M. S.: Misses Jean Adams, Elsie G. Clark, Edith F. Gaylord, Hu King Eng, M.D., May L. Hu, Ellen M. Lyon, M.D., Mary Mann, Ellen J. Nevitt, Florence J. Plumb, Ruby Sia, Elizabeth M. Strow (on furlough), Lydia A. Trimble, Lydia E. Wallace, Menia H. Wanzer (on furlough), Phebe C. Wells, Bertha Creek, and Katherine Willis.

Institutions: Fukien Christian University (including Fukien Union College, Union Theological School, Union Normal Training School, Union Medical School); Anglo Chinese College, Higher Primary School, Foochow Branch of Methodist Publishing House. W. F. M. S.: Woman's College of South China, Boarding School

for Girls, Women's Training School, Liangau Hospital, Woolston Memorial Hospital, Mary E. Crook Children's Home, Women's Industrial Home.
HU CAIK CIU, Superintendent

J. B. EYESTONE, Acting Missionary-in-charge

No report.

FUKIEN CHRISTIAN UNIVERSITY

E. C. JONES, President

Incorporation

The most important event of the year is the incorporation of the institution known as Fukien Union College under the new name of Fukien Christian University. On June 6, 1918, the Board of Regents of the University of the State of New York granted a provisional charter to eleven trustees representing the following Mission Boards: American Board of Commissioners for Foreign Missions; Church Missionary Society for Africa and the East; Board of Foreign Missions of the Reformed Church in America; Board of Foreign Missions of the Methodist Episcopal Church. The charter gives the trustees power to establish departments of all grades from primary to graduate, and to give suitable certificates and degrees in conjunction with the Regents. After certain conditions are met, the provisional charter will be replaced by an absolute charter giving the university power to grant its own degrees. The work of consolidating the various union schools in the university organization is progressing. It seems probable that the theological, normal, and medical schools will soon be part of the university.

China Medical Board Grant

Another important event in the life of the institution is the granting by the China Medical Board of the Rockefeller Foundation of the following amounts: For buildings and equipment for the departments of biology, chemistry, and physics, \$50,000 toward a fund of \$98,000; for teachers' salaries, \$63,500 in five annual installments toward a total of \$88,500; and for maintenance and expenses \$50,000 in five annual installments. This generous gift enables the departments in question immediately to begin work of high grade provided the requisite teachers can be found. This seems likely, now that hostilities in Europe have ceased, and we hope soon to have eight new teachers in these departments.

Site

A beautiful site has been purchased at the foot of Kushan overlooking the Min River. It is admirably adapted to the advantageous locating of buildings and to athletic purposes. It comprises fifty acres of plain and hill which, with the fifty or more buildings and residences necessary to accommodate students and teachers, will soon become a landmark in this beautiful valley.

Enrollment

The enrollment for the year has been 120; of this number 100 registered in the arts department and twenty in the first two years of the union medical

college which is still being given in connection with university courses. Next year the entering class will be restricted to forty of the 130 possible students. This is necessary because of narrow quarters which will not permit overcrowding. It is urgent to plan for development of the new site in order to meet the increasingly insistent demand for higher education of a practical sort.

Graduates

The first graduating class of five young men will receive bachelor of arts degrees at commencement in January. Three of these are preparing for the Christian ministry, and the other two will teach. The exercises will be a union affair, and there will be five graduates from the medical college, two from the collegiate department, five from the non-collegiate of the theological school, and seven from the normal training school.

Faculty

From the point of view of teaching force, this year has been a difficult one for the institution. The return of three men from furlough and the engaging of two American returned students, has relieved some of the strain. It is necessary that efficient reinforcements be obtained at once if the educational situation is to be adequately met.

Course of Study

During the year the need was felt for radical changes in the curriculum. The portal has been opened into the modern scientific literature of an important neighboring nation by offering Japanese. Another change of policy was made in the first two years which consist predominantly of required subjects. There is now a better balance between the sociological and the natural sciences by requiring certain of the former to be taken by all students. For instance, existing conditions in Asia are taken up in history courses covering recent events in the Far East. A course in civics, also, aims to give all students a basis for intelligent citizenship. A third important change is in newly offering a two years' course definitely planned to fit for entrance into Grade A medical schools. The grant from the China Medical Board makes possible the procuring of a number of well equipped instructors for this course. Emphasis will be placed on biology, chemistry, and physics, in addition to thorough grounding in Chinese, English, and another modern language.

Social Service

Every opportunity is given students to engage in service for their fellow-countrymen, and about seventy-five per cent. are helping the community in one or more ways. Teaching in a free night school under the auspices of the University Young Men's Christian Association, conducting playgrounds in two centers, going on gospel teams into villages, lecturing on scientific subjects in temples and theaters, vaccinating the poor free of charge, teaching week day Bible classes of government school students and in Sunday schools, teaching music in the Y. M. C. A.—are some of the ways in which this spirit of helpfulness finds expression.

BINGTANG DISTRICT

Bingtang District comprises the Haitan group of islands, which are situated about 90 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 13 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. Yangtau is situated about 45 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.
CENG UNG UONG, Superintendent

HARRY W. WORLEY, Missionary-in-charge

No report.

NGUKA DISTRICT

The rapid growth of the church in 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 NGIEU, Superintendent

HARRY W. WORLEY, Missionary-in-charge

No report.

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 republic. This is made possible by the fisheries and the many products taken from the sea. The large tidal estuaries make fishing easy, and large quantities of various kinds of shell fish are taken from the mud bottoms at low tide.

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. This has been the scene of some of the fiercest persecutions, and some of the greatest triumphs of the Chinese Church. The population is more than one half million, speaking the Foochow dialect.

Lungtien City

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 Hurlbert, and Edith Abel.

Institutions: Carolyn Johnson Memorial Institute. W. F. M. S.: Boarding School for Girls, Women's Training School, Lungtien Hospital.

LING CENG SING, Superintendent

HARRY W. WORLEY, Missionary-in-charge

No report.

FUTSING DISTRICT

Futsing (formerly Hokchiang) District centers around the walled city of Futsing (formerly Hokchiang), which is situated about 12 miles from the seacoast and about 40 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 W. Worley and Mrs. Worley.

DING CENG BING, Superintendent

HARRY W. WORLEY, Missionary-in-charge

No report.

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.

KUTIEN DISTRICT

Kutien (formerly Kucheng) District includes the city of Kutien, 90 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 junction of two large streams, the waters of which empty into the Min River about 30 miles south of the city and about 60 miles up the river from Foochow. Its walls, 15 feet high and 12 feet wide, are 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.

W. S. BISSONNETTE, Missionary-in-charge

No report.

MINTSING DISTRICT

Mintsing District lies about 60 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 50 miles long by 40 miles wide, about the size of three or four ordinary counties in the Middle States. It is estimated that 200,000 people, or 100 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 27 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.

Mintsingsien

Mintsingsien (formerly Minchiang) is situated on the Min River, about 30 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. F. M. S.: Boarding School for Girls, Women's Training School.

W. S. BISSENETTE, Missionary-in-charge

No report.

YENPING CONFERENCE

The Yenping District lies in the Yenping Protectorate and has a population of about 1,500,000. This district includes the six counties of Yenping, Shabsien, Yung-an Shuenchang, Yuki, and Kueihua, each having a walled city as a county seat. Mandarin, Foochow, and Amoy are the main languages spoken, but there are local dialects, which make work difficult. Cedar trees, firwood, 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.

EVANGELISTIC REPORT OF THE YENPING ANNUAL CONFERENCE

REV. FREDERICK BANKHARDT

My Chinese letter-writer said to me one day during the summer months: "Nine out of every ten letters you get these days tell about trouble. Either it's brigands or soldiers that are causing trouble." Letters were coming in from every part of the field. One day comes the news of a Christian being taken captive. The Christian is poor, and the brigands are demanding an outrageous ransom. I am asked to help, but am powerless. The next day comes a letter telling how soldiers have taken a member prisoner claiming that he was a brigand. The preacher testifies to the faithfulness of the member. Again what could I do? Then one of our preachers is badly beaten by the northern soldiers. False charges were brought against him by some who were opposed to the church in the village where he was preaching. We hardly get over the effect of this report when a messenger brings us the news that the town in which one of our most flourishing chapels is stationed has been burned by the brigands. With my own eyes I have seen villages that were still smoldering. I have seen the dead lying around. I have seen the dead bodies of women, who with their little feet tried to escape from these terrible robbers by running into the river, still lying in the river though more than twenty-four hours had passed since it all happened.

Under such conditions what else could we expect but a standstill at least if not a backward step along the line of self-support and in membership, for many members fled, we did not know where to, and others were robbed of all they had. Should the district superintendents and the preachers have come to us at the close of the Conference year, and told us just why there was no gain and why we would have to help them out a little financially in the face of such conditions, could we have said anything? But in place of a "hard luck story" my heart lifts itself in thanksgiving to God that I have another story to tell.

Our district superintendents and our preachers have showed great courage on many occasions in the brigand infested regions. They have stood loyally by their people, interceded with the brigand for members of their church who were captured and held for ransom. They themselves have been taken captive and their lives threatened, they have been beaten, their homes and churches have

been burned, but they have stayed on helping the suffering and encouraging the people. In many places farmers dared not work their fields through fear of being captured and held for ransom, and the poor people have been robbed by bandits and soldiers alike.

During the first week of China New Year special endeavors were made to win souls for Christ. In many places throughout the Conference this week proved to be one of blessing for many. As I look over the congregation in Yenping City I can see a number who have been won for Christ during the week of evangelism held in 1917.

Another factor that has helped much to deepen the spiritual life of the members was Bible study and revival meetings. A program was outlined along this line for the whole Conference, but the brigands and the revolution have hindered carrying out the program in many places, though wherever possible such meetings were held. If China is to be won for Christ, Bible study and revival fires must be kept burning. Nothing can take the place of these two important factors in this great work. We long to see political conditions getting normal again so that more time can be given to such work.

The Centenary in the Yenping Conference

In place of asking for special subscriptions from every member for the Centenary, the Yenping Annual Conference at its session in 1917 decided to make an effort to reach self-support in all work opened up previous to that Conference session. Congregations asking for new chapels from the Centenary are asked to give the highest possible amount themselves for the erection of these chapels. Fearing that we would fall far behind our ideals for the first year of the attempt, because of present conditions, we can hardly believe the district superintendents as they report the results of the year's work. One district reported an increase of eighty per cent. over last year in contributions for the support of the native ministry on his district. The total contributions for all benevolent purposes of that district were over 100 per cent. above last year. Another district reported an increase of over forty-nine per cent. The total amount contributed for the support of the native ministry for the entire Conference for the year was \$6,861.20 which is \$2,281 more than last year, showing an increase of fifty per cent.

Open Doors

One of the encouraging features of the work is the way doors are opening all through this great field. It is impossible for us to answer all the calls for this coming year. The Conference before us will have some hard problems to decide along this line. It will be hard to turn down calls for preachers, but some places will have to be without preachers for the coming year. The Chinese are ready to do their share even in opening up new work. The people of a certain village have asked for a preacher and promised complete self-support from the beginning. To make certain that they secure a preacher they have collected the first quarter's salary for 1919, and turned it over to a treasurer. Besides this the people have pledged \$1,700 for a chapel. Surely such a place is worthy of all the help we can give them.

Our Responsibility

Let me just mention a few facts regarding our responsibility. The area covered by the Yenping Conference is about 6,200 square miles with a population of about 1,700,000, which means 275 people to the square mile. The territory is as large as Connecticut and Rhode Island together having about the same population. In 1911 there was one Christian to every 800 non-Christians. At the present time there is one Christian to every 200 non-Christians. Certainly a great advance has been made. No retrenching possible. There are still 1,691,500 souls without Christ! Is that not a challenge to the Church to open her eyes and look into the field which is already ripe for harvesting? Then also bear in mind that there are very few places into which we could not enter at once had we the men and the money.

Throughout the Conference great care was taken in receiving new members. Those who wished to enter the church in full membership had to first pass an examination in the Life of Christ. The total number of full members is 2,886 which is 409 more than last year, an increase of 16 per cent. The number of probationers has grown from 4,683 to 5,976, an increase of 21 per cent. There are over 4,000 inquirers reported.

The Influence of the Missionaries and the Native Church

The past few months have shown in a remarkable manner what the Chinese gentry and officials think of the missionaries. During the disturbed conditions in this part of the province the missionaries were often called on for advice and help in settling local troubles. In one case the mayor and the leading gentry of the city of Yenping called on a missionary and asked that he go with them to the military commander to settle some trouble that had arisen. The mayor himself did not dare to approach the commander alone on the subject. He knew the missionary would not be afraid to point out wrongs even to a military commander. This has been the case different times during the past few months. When the people of the city were fleeing the missionaries with their families returned to the city from the mountains where they had been spending the hot days. This helped to restore confidence. Had the missionaries joined the fleeing crowd there would surely have been a state of looting and disorder in the city. When we reported to one of the leading officials that we planned to stay he told us how glad he was, for he felt that it would mean much to keep order in the city. The gentry thought the influence of the missionary great enough to request the northern commander to go outside of the city to fight the southerners. They felt that we could even tell them just where they should fight.

The native Christian churches are also centers of influence in time of trouble. Almost all chapels were filled with refugees, and the preachers were asked to act as the go-betweens when either the Southern or Northern army would enter a town or village. No doubt in this way the church has prevented much suffering.

The Stewart Evangelistic Fund

We have been greatly helped in this great work of winning this field for Christ by the funds sent us by Rev. Wm. E. Blackstone, Trustee of the

Stewart Evangelistic Fund. In the Yung-an field alone, the membership increased from 100 to 123 in spite of the revolution. The number of probationers on the roll is 154. There are also 732 inquirers enrolled. The amount contributed by the native church for the support of its ministry for the year was \$236 which is \$75 more than last year, or an increase of forty-six per cent.

Besides financing this field Mr. Blackstone has sent the money needed for the Yenping Bible School where, at present, young men are preparing themselves for the ministry.

Last year we were encouraged by the appointment of Rev. J. A. Lewis to the Bible School and the Yenping District. He soon won the hearts of the missionaries and also of the Chinese. But the terrible world war weighed heavy on his mind. He felt that he too ought to do his "bit" in the fight for humanity. He left in September for France. We hope and pray that he may be spared to return to us.

Christian Book Store

Last year the Conference requested that a Christian Book Store be opened in Yenping City as many of the preachers had no way of buying books. On May 25th the store was opened. Since then the city has been more or less in a state of excitement and disorder on account of the revolution, but nevertheless the bookstore has proved to be of great importance. The sales during these troublesome times have amounted to \$518.78—far better than was expected even if the profits made do not meet the expenses. Many people bought Christian books who would not have done so had this store not been opened here in the city, and in as conspicuous a place as it is. It is part of our institutional church and next room to the dispensary. All patients coming to the dispensary for treatment must pass through the bookroom. We have a nice show window so that anyone going through the street will see the store. A number of Christian books have been sold to soldiers and officers. From an evangelistic standpoint the bookstore is a success.

Difficult problems came up during the year, and at times we felt discouraged. But as we look back over the year these difficulties are lost sight of as valleys are when standing on a mountain-top and looking far off. We cannot but lift our hearts to God in praise and thanksgiving for all he has done.

EDUCATIONAL WORK IN YENPING CONFERENCE

REV. B. H. PADDOCK

Lower Primary Schools

The year began with a cut in the number of primary schools. Because of lack of funds four fifths of the schools were closed and only fourteen of the best schools retained, an average of about two to a district. The schools enrolled 508 pupils this year. The forced cutting off of so many good schools caused regret, but we are glad to report that in over thirteen places the people have gotten under the added burdens, and continued the schools on a self-supporting basis. Most of the schools retained have been two and three teacher schools. The work done in some of them has been of such excellent character as to give them a high standing in the community.

The need of all the lower primary schools has been trained teachers. Pastors and district superintendents have given time to supervisory work as their duties permitted, but there has been further need of supervision by men with time and special qualifications for this work.

This lack will be supplied by the arrival of Mr. William I. Lacy, who comes to us after a year of language study with special training for the organization of an efficient lower primary school system.

Higher Primary Schools

The year has witnessed a large increase in the number of pupils enrolled in higher primary grades. At Yang-k'eo, Heia-meo, Yung-an, and Chang-hu-pan, first year or first and second year classes have been organized. The Nathan Sites Memorial Academy at Yenping has an enrollment of ninety-nine. This second term the opening of the school has been delayed two months by political disturbances, and to date only about three fifths of the students have been able to return. However, during the enforced vacation when the city was threatened with a clash between northern and southern armies, the school building housed the families of leading officials and gentry as well as church members.

During the year special features have been introduced into the school work. Gardening has been added to the industrial course. An endowment fund for the school has been started through the interest of Dr. C. M. Lacey Sites, former principal and friend of the school. This fund is to be known as the Margaret Moore Lacey Memorial Endowment Fund. May it be the beginning of an adequate endowment for the entire Conference educational work.

The Bible School

An event of the year has been the establishment of the Yenping Bible School with the assistance of the Stewart Evangelistic Fund administered by Mr. Wm. E. Blackstone. The importance of the school is apparent as we come face to face this year with the shortage of pastors for our rapidly growing work. We look forward to the time when a steady stream of consecrated young men will be going out as evangelists from this school. Rev. John A. Lewis, who has been engaged in war work in France, is principal of this school.

YENPING DISTRICT

Yenpingfu

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 140 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.

Missionaries: Rev. Frederick Bankhardt and Mrs. Bankhardt, Rev. H. R. Caldwell and Mrs. Caldwell (on furlough), Rev. Bernard H. Paddock, W. E. Lacy and Mrs. Lacy, James E. Skinner, M.D., and Mrs. Skinner, M.D., Rev. Walter W. Williams, M.D., and Mrs. Williams (on furlough), Rev. J. A. Lewis, and Rev. C. G. Trimble, M.D., and Mrs. Trimble. W. F. M. S.: Misses Mabel C. Hartford, Mamie C. Glassburner (on furlough), Marianne H. Tschudy and Alice Linam.

Institutions: Nathan Sites Memorial Academy, Alden Speare Memorial Hospital. W. F. M. S.: Girls' Boarding School, Women's Training School.

Note: The Yenping District by formal action of the General Conference and Foochow Annual Conference in 1916, became a separate Conference.

HSIA KIEN CH'EN, Superintendent

J. A. LEWIS, Missionary-in-charge

HINGHWA CONFERENCE

The Hinghwa Conference is in the Fukien Province, south of the Foochow Conference, and includes the Hinghwa and Sienyu counties, where the Hinghwa dialect is spoken, and the Yungchun, Tehwa, and Tatieu counties. 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 connections with Foochow and Amoy. 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.

HINGHWA CONFERENCE REPORT

Civil War

The year has been one of unprecedented conditions. The first unusual event was a severe earthquake, which caused fear and much question as to its portent. The cold dry winter was followed by late rains; then at summer harvest-time floods destroyed houses and crops.

Yung-deh, Tatieu, and Sienyu as usual were visited by bandits in the early part of the year. These bandits, in the name of the southern cause, took all those centers from the northern officials and soldiers. The civil war extended down to Pocheng County. The citizen soldiers surrounded Hinghwa City early in September, and, while not successful in their main objective, were not forced to retire until December 4th. The people were oppressed for subscriptions to support the southern cause and enrich the local leaders; in some regions looting was done. Bandits were abroad in the name of southern democracy while brigands clothed in the military uniform of the north burned houses, killed citizens with little discrimination. Men, women, and children were sacrificed. Their dead enemies were beheaded, hearts cut out, and other atrocious deeds performed under pretense of dealing with bandits. The people from both sides suffered. One man expressed it, "The south takes our livelihood, the north burns our homes and takes our lives."

The Opium Menace

The southern leaders demanded money of everyone. In some places children had to be sold to meet their constant demands. In this distress some bandit leader said, "Never mind what we take, the north has revived the opium traffic, so just plant poppy in your fields." This license spread like wild-fire, and it is estimated that about fifteen to twenty thousand acres of poppy have been planted in this part of the country. Will the government and the Allies allow it to be gathered and marketed? The arguments of the evils of opium are useless, the benefits of its prohibition fall on deaf ears. Their burned homes must be rebuilt and their plundered coffers filled. "Just one season," they tell us. "We will be all right." Some expect to make over four thousand dollars from an acre. The war in Europe, with the Allies too busy to

give insistent attention to this poppy growing, is resulting in this great moral calamity to China. Thousands of soldiers coming from north and south are flooding the country with cigarettes, and now the Chinese soldier must have his rum—drunkenness and opium were common in both camps.

All these local events have brought anguish and extreme poverty to a people already suffering from the conditions brought about by the war in Europe.

Evangelistic Work

In all lands when human help fails, men seek after help Divine, and are more open to the message of hope and help. We held meetings in eighteen centers in the Conference. These continued eleven days in each center, and in every place large crowds attended the public meetings. Tens of thousands of people were visited in their homes and villages. The community life was so touched in each center that everyone talked "evangelistic campaign." Our lessons and hymns were heard everywhere one turned.

The hunger of the human heart, its longing for love, men seeking for the remedy for all the suffering were revealed in all our contacts. The total attendance in all the meetings and classes in the eighteen centers was more than half a million. Those enrolled as inquirers reached 6,400 adults and 2,500 children.

We had a summer campaign to instruct these new inquirers. About 5,000 of the adults were found by these special workers, and more would have been reported as regular attendant inquirers had it not been for the chaos of the four months preceding Conference.

Conference Statistics

Full members, 6,299; increase, 286; probationers, 5,691; decrease of 20; baptized children (under 12), 3,678; increase, 119; baptized this year, 664; regular attendant inquirers, 18,824; increase, 2,962; total Christian constituency, 34,492. This is a net increase of a little over ten per cent. in church constituency, but we have many thousand more who are enrolled and over whom the church has influence. Many of these claim to be Christians. To care for all this work of evangelism, we have three missionaries on the field and four Woman's Foreign Missionary Society women.

Self Support

After enumerating all the calamities of the year we would naturally expect a general decrease in finances in all lines. Pastoral support, \$16,691; home missions, \$6,240; total, \$22,931; which is a decrease of \$482. That this decrease was a personal lapse is shown by the increases in Sienyu, Yungdeh, and Tatieu where the local conditions were the most chaotic.

In addition to this the church has contributed about \$15,000 to Conference and local benevolences and expenses.

Educational Work

The Conference institutions are: The Bible Training School, F. Stanley Carson, principal; and the Guthrie Memorial High School, Francis P. Jones, principal.

These two schools are fed by the seven intermediate or grammar schools located in the six districts. A successful year's work has closed in both these institutions. The Bible Training School graduated a class of six at Conference time. Two of the graduates sent to the Nanking Union Theological School have returned to our Conference. One becomes a teacher in the Bible Training School and the other takes up evangelistic work on Sienyu East District. We are glad to have the preachers' educational standard raised by the return of these men. The Bible school is a necessity to the work of the Conference, and its course of study should be adjusted to meet the needs of our high school graduates as well as graduates from other schools.

In January, 1918, a fine class of sixteen from the Guthrie Memorial High School was graduated, and in a short time another class of sixteen will be ready. The new course of study adopted by the Board of Education, and other wise plans of Mr. Jones all give promise of a bright future to the school. There is a new confidence and interest in the school manifest among our Christian leaders. New buildings are a great need.

There are seven schools of higher primary or grammar grade in the Conference: Yun-deh, forty-four students in attendance; Sienyu, seventy-eight students in attendance; Hongdeng, thirteen; Hinghwa City, ninety; Ng Sauh, fifty-seven; Hankong, forty; and Bingham, thirty.

The foundation of all education is in the primary school, and this is recognized in the Hinghwa Conference program. Our regret is that these schools have not adequate missionary supervision to bring them to the highest efficiency, and that in the exchange crisis we have had to reduce the schools in number. Number of schools in 1917 was 147; students, 3,629; in 1918—100 schools and 2,424 students, decrease of forty-seven schools and 1,205 students.

Medical Work

The Richmond Methodist Hospital at Hankong has completed its seventh year of service to the community. Little money has come from the United States to assist in this work, and had it not been for the generosity of Chinese friends in Singapore as well as local Chinese friends, the institution could not have been kept open. Dr. Li Ko-sing has given lectures on health and hygiene at many of the centers where the evangelistic campaigns were held. Over 7,000 treatments were given by him during the year.

Otis A. Jakway Dispensary at Ng Sauh began work in a small way in May, 1918, but financial stringency has made it impossible to open the doors to the public. We had opened a drug store on the street, and had begun work when the civil war came. Ng Sauh was made one of the headquarters for the southern men, so we had to care for the wounded soldiers and citizens. We affiliated with St. Luke's Hospital in Red Cross work, and during the three months had 130 wounded in our care. We used our church as Red Cross Hospital. A work highly commended by the whole community was accomplished.

Orphanages

In a large and growing Christian community there are many orphan children for whom the Christian church should care. Where the schools for

Christian boys require them to pay tuition and board it follows that without an orphanage, many worthy Christian boys and girls would have no hope of education. Large numbers of Christian children left alone in heathen village life grow up in ignorance and sin. The orphanage fills an important place in our Christian community. The children are taught to work for self-help as soon as old enough. Weaving, gardening, farming, poultry, and care of stock are some of the things to which they give some hours each day. The school work is not neglected, and our students who have entered the various walks of life are making good. They are preachers and teachers and doctors. Some are in business. There are, at present, in the orphanage 153 boys and 75 girls, a total of 228. Connected with the orphanage is an old people's department with seven inmates.

The influence of the orphanage was felt during the civil strife. People fearing oppression from the local bandits in the name of southern democracy came to us. Then, when the northern soldiers came, hundreds of thousands of women and children took refuge in the orphanage. The Christian church has gained a new place in all this country side because of thus showing the love of Christ.

Vocational and Industrial Education

The weakest place in the new China is its antiquated industrial system. Expenditure is greatly increased with no industrial development to increase the revenue. The high cost of living is met in the new China by recourse to brigandage, and becoming a disciple of Chinese democracy which, in the mind of the wicked and ignorant, gives license to loot and plunder. The government meets the new situation by ruinous foreign loans to buy up one lot of bandits to make into an army to put down the "democracy" bandits.

An intelligent development of the industrial system on modern lines would help solve the bandit problems of China. In our mission work we are endeavoring to train some men in modern ways with lathes, mills, looms, and agriculture. We hope to develop a practical mechanical and agricultural school. These are questions so vital to the life of the community we cannot ignore them.

Everywhere men are saying that Christianity alone can save China as a nation. Many despair at the chaos and suffering while the people so slowly get knowledge and religion to make democracy safe for their country. This feeling of utter dependence on Christianity is shown in all ranks of society.

In face of our opportunity and the world's despair without the Christ, we rejoice in the new missionary consciousness manifest in the great Centenary at the home-base. It is the hope of our Conference for all our forward drives in evangelism, education, and social service to extend the Kingdom in China.

We are ready to push forward the Centenary Program and do our part. Church building, school buildings, hospital aid are some of the objects. One object for the gifts of the people in Hinghwa Conference Centenary will be a memorial to the late William Nesbitt Brewster. He lives in the hearts of thousands of people who want their love to find expression in some permanent memorial.

BINGHAI DISTRICT

Binghai District was set apart from Hingwa City District in 1909. The district includes the eastern end of the Binghai peninsula, and the adjacent islands. There are many of these islands, but the most important ones are Nang-cih, where our mission work was begun in 1865, Sau-lik, Go-sua, Lo-buang, Ng-ua, and Go-boi. These islands are all infested by pirates. The soil is sandy—each year in the spring and in the autumn the winds blowing from the sea sweep the sand inland and cover the fields. Only sweet potatoes, peanuts, and beans are produced. The chief industries, besides farming in sand fields, are fishing and salt evaporation. The people are indescribably poor, and very ignorant, believing in evil spirits and worshipping idols, but they are accessible.

DENG CIE UNG, Superintendent

MRS. ELIZABETH BREWSTER, Missionary-in-charge

Membership and Self Support

In 1909 the church membership was 2,006—today there are 4,840 in the church, an increase of 140 per cent. During 1918 the amount collected for the support of the pastors was \$1,176, less than last year by \$248. The total collection for the year for all purposes was \$2,401. All salaried Christian workers are tithers.

Idolatry and Non-Christians

The people of the district spend, in idol festivals and worship, more than \$100,000 every year. There are 1,045 temples. Of this number 331 are Buddhist temples, eighty-one are temples of the Three Religions sect, and there are 633 other temples. Over and against these 1,045 idol temples are our fifty-five places of worship, including two church buildings, eight Chinese houses repaired for church use, and forty-five low, dark, unsanitary rented houses.

Evangelistic Work

This year Conference set aside two special evangelistic bands to hold meetings in the villages. The meetings held in Binghai District were well attended. The meetings held in Bah-go were particularly successful. Despite the severe cold the house was crowded at every service, and at the end of eleven days the people wanted more. Two new churches, with from fifty to sixty earnest inquirers in each, were the result of the meetings held in Chau-sia. The increase in regular attendance at the church service was 150. Twenty families were converted.

Educational Work

Binghai District has a successful school of grammar grade—Hai-Sing School—established in 1909. This school has never been properly housed, but the work done has been gratifying. Forty-eight students have graduated. Of this number fifteen have entered the Bible Training School, twelve have gone to the Anglo-Chinese High School, others have become primary teachers or have entered some form of Christian service. Ten of our preachers on the district today were students of Hai-Sing. This institution is of vital importance to the life and growth of the church.

There are seventeen primary day schools on the district with 350 boys and girls enrolled. Few of these children reach the grammar school because their parents are too poor to send them. We are endeavoring to find a way to

make it possible for these children to continue their studies through the higher grades, and realize that this must be brought about through a combination of study and work. Near No-cho, the center of the district, there are 600 acres of waste land. This area is flooded twice a year, but could be redeemed for cultivation through the erection of an earth dyke. With the new school located here, the students could till the land and study too, and large numbers now kept out of school because of poverty would receive their chance.

HINGHWA CITY DISTRICT

Hinghwa City 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 disturbances caused by the poppy planting and the faithful and successful opposition to this great evil by the preachers and missionaries.

Methodist missionaries from Foochow began preaching in this district in 1865.

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.

Hinghwa 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: Mrs. William Brewster, Rev. Frederick H. Trimble (on furlough) and Mrs. Trimble (on furlough), Rev. F. Stanley Carson (on furlough) and Mrs. Carson (on furlough), Rev. Winifred B. Cole and Mrs. Cole, Mr. John H. Irish and Mrs. Irish, Rev. F. P. Jones and Mrs. Jones. W. F. M. S.: Misses Cora M. Brown, Jessie Marriott, Pauline E. Westcott, Minnie E. Wilson, and Grace McClurg (on furlough).

Institutions: Guthrie Memorial High School, Biblical School, Normal School, Rebecca McCabe Orphanage, Industrial Mission Press. W. F. M. S.: Hamilton Boarding School for Girls, Juliet Turner Woman's Training School, Lillian Gamble Leper Rescue Home.

DNG SENG-NGENG, Superintendent

MRS. ELIZABETH BREWSTER, Missionary-in-charge

Evangelistic Work

Meetings have been held in four centers of the district—at Ng-Sauh, Kio Sauh, Bi-Cu Island, and Hua-deng—each meeting extended over a period of eleven days. The stereopticon and the Victor talking machine were used to instruct and interest the people. Bands of workers spent each morning visiting from house to house. More than 1,000 visits were made, and in this way 30,000 persons were reached. The total attendance at the 122 public meetings was 50,000. There were 1,600 inquirers enrolled and eighty classes conducted. Total attendance of children 8,600.

Membership and Self Support

During the year Dang-sua and Siong-hong circuits were transferred to Sienyu-East District, thereby making the work on Hinghwa City District a little less arduous. 108 persons were received into full connection, bringing the total church membership up to 1,682. Probationers number 1,811. Inquirers, 4,296. Children baptized, seventy-eight. During the year \$3,557 were received for pastoral support.

Educational Work

The Rebecca McCabe Orphanage is located in Ng-Sauh (Yellow Stone), on a hill once waste land and the gathering place of bandits. Today the orphanage cares for 228 boys and girls and seven old people. Seven of the boys and six girls are blind.

During the year a flour mill has been added to the equipment of the industrial department, and the operator has proved what can be done with this fine plant and Hinghwa wheat. The vocational school is an assured success. Eight students have been trained as practical engineers.

The dyke plantation has had sufficient canals put in to enable us to rent five sixths of the entire acreage. The income during the year from our industrial enterprises was \$2,440. This is exclusive of the flour mill. Our rice land has been under cultivation—the portion rented brought a cash eight per cent. interest, and the portion used by the orphanage more than doubled this amount. When our land is freed from debt, and the interest can accrue to the support of the orphanage, we will be able to care for the children comfortably and develop the agricultural department.

The Otis A. Jakway Dispensary in connection with the orphanage has been in charge of a native doctor. Besides looking after the boys and girls, and others needing his care, the doctor has treated 130 wounded persons.

The orphanage has been a place of refuge for women and children during the fighting and raids of the northern soldiers and the bandits. One day 2,000 people came to us, and other times from 100 to 1,000 have sought our protection.

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, with its environs, is estimated at about 100,000. Here is located the large Aaron Baker Memorial Church. The Richmond Methodist Hospital is also located here and is in charge of Dr. Li Ko Sing, a graduate of the Union Medical College at Peking.

LI KO DING, Superintendent

W. B. COLE, Missionary-in-charge

YUNG-DEH 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 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 some time in the Malay Peninsula making money. They then return to their native village, build expensive homes and live in idleness the rest of their lives. This class of people is 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 80 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 Woman's School. Schools temporarily closed.

Yungchun

Yungchun (population, 12,000) is located 70 miles southwest of Hinghwa, upon the bank of a mountain river. The people are idolatrous and keep a number of temples in a good state of repair.

Methodist Episcopal Mission work was begun in 1873.

Missionaries (on field in 1917): Rev. Joseph W. Hawley (on furlough) and Mrs. Hawley (on furlough).

Institution: Hardy Training School.

SI I SENG, Superintendent

W. B. COLE, Missionary-in-charge

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 correspondingly 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

W. B. COLE, Missionary-in-charge

Hankong, Yung-deh, and Tatien

There are four calamities which the Chinese in these regions fear—earthquakes, typhoons, plagues, and devastation at the hands of soldiers. Seldom has a year passed since we came to China, when one or more of these have not come to the people, but not until this year have we witnessed all four.

The earthquake coming in February headed the list. It did little damage beyond tumbling down a few old houses and frightening the people out of their wits. However, it was the most severe shake these parts have had for years, and to the south of us hundreds of lives were lost.

The bubonic plague, always with us, is most violent during the hot months of summer, disappearing with the coming of cool weather, only to come again the following year. Inoculation is the best preventive, and the Richmond Methodist Hospital at Hankong carries on an inoculation campaign each year. The students of the various mission schools of the city conducted a campaign against the rat which is largely responsible for the spread of this disease. While the bubonic plague likes hot weather, the smallpox thrives in the cold, and last winter this epidemic was severe. Again the hospital waged war with vaccination.

A typhoon swept over the coast region, about the middle of the summer, leaving the fertile Hinghwa plain covered with water and causing an almost total loss of the first rice crop. Many of our church people were reduced to straitened circumstances. The country is so densely populated and the holdings are so small, that the loss of a single crop threatens many with starvation.

The greatest calamity of all has come from political disturbances. For two or three years the western part of this Conference area has been infested with bandits. Plundering, burning, and killing have been common. On the Tatien District thirteen of our church people were executed by the bandits. The

people are captured and held for ransom. On failure of payment of the ransom demanded, the captives are often killed. Over one hundred of our people in Tatien were forced to pay ransoms. Many were robbed, some had their houses burned, and one of our preachers was captured and tortured until a large ransom was paid to secure his release. In Yung-deh there was not so much loss of life, but little children were kidnapped and sold to families in other parts of the country.

Last summer southern forces with the assistance of the bandits drove out the northern troops in the Yung-deh and Tatien regions. All the local bandits and numerous other forces, amounting to many thousands, joined the southern standards, and were quartered upon these regions. Huge levies of money for campaign purposes were demanded from the people. To meet these the people were forced to sell or mortgage all their possessions. Some sold wives and children. Our church people had to pay their share of these levies. During the fighting there was destruction and loss of life. One of our brightest preachers and his wife were shot down by the northern soldiers, as they came out of the church which had been fired. Business was brought to a standstill and great distress ensued. Such conditions would inevitably affect the subscriptions to the work of the church, and the district superintendent of Yung-deh urged all the preachers to cultivate all available garden space in order to help support their families. He set an example in this matter.

Red Cross Organization

During the riots a Red Cross relief unit was organized in connection with the Richmond Hospital to care for the sick and the wounded. This organization labored with both sides to secure more humane methods of warfare. It endeavored to prevent the mutilation of the dead and the killing of women and children. It protested against the cutting out and eating the hearts of the enemy. How much influence these protests had we do not know.

In Hingwa city the building of the various institutions were used as places of refuge for the women and children. Many took refuge in our buildings, and this act of the church won the hearts of the people. There is a wonderful opportunity among the women of the city.

Evangelistic Campaign

On the Yung-deh District despite the unsettled conditions a number of meetings were held. On the Hankong District four campaigns of eleven days each were held. The attendance was better than we had hoped, and we found that we could run a successful opposition against idol and other heathen festivals. Over a thousand hearers were enrolled on the Hankong District. The campaigns were succeeded by organized follow-up work, which work must be pushed until these adherents are instructed in the fundamentals of Christianity.

The Richmond Methodist Hospital was represented in all this work by its physician who lectured on health and sanitation. Following the lectures an opportunity was given for consultation and medical advice. Vaccination for smallpox and bubonic plague was administered to many.

Bible Reading Courses

Feeling the need of Bible helps suited to the average church member, our Christian literature society mapped out a prospective course of study. Four of these Bible study books, covering two years of study, have already been completed, and four thousand have been put into circulation. During the summer months sixty students, men and women, were sent out for vacation work, emphasis being placed upon learning to read as a prominent part of the follow-up work of the evangelistic campaign.

The Task Before Us

The bandit allies of the southerners have given the people permission to plant the poppy. Throughout the Conference large areas have been planted. Some of the plants are beginning to bloom, and this awful harvest will begin. As a church we are protesting, and we must do everything in our power to save the people from the woe and degradation which will follow a harvest of opium.

We all recognize that too much of our preachers' time is occupied with the political affairs of the members, and not sufficient time given to constructive teaching and preaching for effective Christian character-building. This must be corrected lest the people get a wrong idea of the objective of the church, and we are bending all our energies to show that our chief work is to make Christ known.

The political outlook for China is not bright, and our hearts are filled with dismay at the deeds perpetrated in the name of the north and of the south. Self-interest holds sway so that the good men on either side have no control. The awful conditions which they bring upon the masses does not touch their hearts or change their plans. Again, large groups of the masses rise up and prey upon each other. The robber element is strong, and we are amazed to see villagers plunder their neighbors the moment an opportunity is given.

Still we are not discouraged, for we look at those whose faces are turned toward a new day—those whose hearts have been transformed by the gospel, who have experienced that power which means a revolution in moral life.

SIENYU DISTRICT

Sienyu District is located in the valley of the Sienyu River, about 30 miles from the coast. Some of the mission centers are in the foothills which border the coast plain. The district or department of Sienyu is very populous and extremely productive. The people are comparatively well off, and easily accessible to the gospel.

Sienyu

Sienyu (Singiu) is situated at the head of navigation of the Sienyu River, about 30 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: Rev. G. W. Hollister and Mrs. Hollister. W. F. M. S.: Misses Emma J. Betow, M.D., Martha Lebeus, Martha L. Nicolaisen, Mary M. Thomas, and Pearl Mason.

Institutions: Sienyu Intermediate School. W. F. M. S.: Isabel Hart Boarding School for Girls, Frieda Knoechel Memorial Training School for Bible Women, Margaret Eliza Nast Memorial Hospital.

Go TENG UI, Superintendent East Sienyu District

DENG CIH SING, Superintendent West Sienyu District

G. W. HOLLISTER, Missionary-in-charge

'This past year has been full of perplexing problems. It has been a year of financial stringency owing to war conditions. It was the first year the Sienyu East and West Districts have been separated. It has been a year of unusual political disturbances. Other problems arose because of the division of the district. By all odds, however, the most perplexing, the most wearing, the most insoluble problems, have been those due to the civil war between the North and South, and to the resulting disturbances in Sienyu County.

Political Conditions

Almost as soon as Conference was over, in 1917, the trouble started. Groups of bandits appeared in the mountains. From here they made raids into villages, seized prisoners for ransom, burned houses, stole whatever they cared to take. The northern officials not only did practically nothing to remedy the situation, but it was often difficult to determine whether they or the bandits harmed the people most. Their efforts to punish and drive out the bandits were based not so much on a desire to punish real offenders as on a desire to terrify the people, and incidentally to separate them from part of their money before the bandits could get it all. To punish bandits many houses where they were supposed to live were burned. Some people thus rendered homeless followed the line of least resistance and actually did become bandits. Little effort was made to discriminate between those who were guilty and the innocent. Good and bad alike were seized and held until they paid enough to secure their release. Christians suffered both from bandits and northern soldiers. Some were seized by the bandits and held for ransom, or had their houses burned and possessions stolen by the outlaws. Others had their houses burned by the officials or were seized and held by the officials, in an effort to make them buy their freedom.

Bad as the conditions were under the northern soldiers and officials, they became much worse as soon as the so-called southerners came. If they had been real southerners conditions would have been different. They were only the bandits who had been terrorizing the county for months, and whose nature was not changed by increased power. Their law was that of force and greed. Small bands roamed from village to village and house to house, demanding guns, rice, and money. One band followed another until the same families were forced to pay several times over. "If you do not pay," was the threat, "we will burn your house, steal your possessions and kill your family." When protests were made to one leader, he replied, "Do not talk to me of right or wrong, I know no right or wrong. All I know is how to kill people, burn their houses, and take their money." Protests were made to another leader, stating that the southern cause stood for justice and protection of the people. He replied that he was not a southerner, but a bandit. It is little wonder that under such leaders, hordes of real bandits have impoverished the people and driven them to desperation. The only way of escape many could see was to join the southern forces. Great numbers have done this as the easiest way out of their difficulties.

Some leaders who really stand for justice and who want to protect the people are powerless. They must count on these bandits to help defeat the northerners. If this is once accomplished they hope to "clean house" and rid

themselves of undesirable followers. Until then, they acknowledge they are unable to correct existing evils.

Deng Cih-sing, the superintendent of the Sienyu West District, and for over thirty years a preacher in the Hinghwa Conference, says, "In all the fifty-odd years since the coming of the 'sound of gladness' to Sienyu, never has the church endured such persecutions, never such poverty and misery as this past year has brought. Truly no words can express or pen record the suffering of our people."

Educational Work

Sienyu Boys' School has made progress. Soon after Conference last year it was decided to try to raise funds locally for one section of the much needed new school building. A committee was appointed that took up the work enthusiastically. The committee in charge of the Jubilee funds voted to contribute \$1,000 from the fund to the school, and to loan the balance remaining in the treasury to the school. Subscription books were prepared, and the committee gladly undertook work of raising the funds. When a total of over \$3,000 was pledged, it was considered practical to commence building.

The Hong-deng Boys' School is also in desperate need of a new building. Until this is secured its growth will be seriously hindered. De Hau-tong has given faithful supervision to the school, but his work as a pastor in so important a place is too heavy; he ought not to be asked to direct the school in addition to his other work.

Evangelistic Campaign

Gifts from the Stewart Evangelistic Fund to the Hinghwa Conference made possible the beginning of a special evangelistic campaign throughout the Conference. The opportunities on the Sienyu Districts were especially encouraging.

The daily program began with a devotional meeting. After this the workers divided into groups and went to nearby villages for house to house visitation and preaching. In the afternoon, the people were taught Romanized and Bible in various classes, after which was a preaching service. At night was also a preaching service. Wonderful opportunities were open to us. Wherever we went the people heard us gladly. Crowds came to the gospel meetings held in the big tent afternoons and evenings, coming day after day to hear the Message. In spite of the idol festivals of the First Moon, the crowds did not decrease. During occasional seasons of rain, the people would put on their big rain hats and wide-spreading, palm-fiber rain suits. Even bound-footed women were not kept by fear of wet feet from coming to hear. In speaking of the results of these meetings, one district superintendent says: "Hundreds were so moved by the Message that they brought their whole families to learn the gospel. Others resolved to wholly keep the Lord's Day. Many experienced real conversion, repenting of their sins." In one place, as the result of a series of ten day meetings, over 1,000 men, women, and children enrolled as inquirers. In another the record was nearly as large.

Self Support

The contributions from the West District were \$2,015 for pastoral support

and \$1,292 for home missions. The total of the two collections is \$3,317. The total of the salaries for the superintendent, twenty preachers, and four helpers is only \$3,202, and were it not for the fact that the amount given for home missions is shared with other districts, the West District would be on a self-supporting basis as far as the salaries of preachers is concerned. Other disciplinary collections and amounts contributed for buildings, repairs, etc., bring the total contributions for the West District during the year to \$5,744. The showing for the East District is not quite so good. This year \$2,807 was given for the support of the pastors and \$731 to home missions. The salaries of the workers total \$4,446, and the total for home missions and pastoral support is \$3,538. We are still some distance from the goal of self-support on this district.

Bible Reading

In accordance with the program of the Hingwa Conference special emphasis is being placed on the Romanized in an effort to teach all Christians how to read the Bible. On the Sienyu East District 269 men and 392 women passed examinations in some part of the Bible study course that has been prepared for church members. Progress is being made in building a Bible-reading church.

Christian Community

On the West District the church membership is 907; probationers, 640; baptized children, 599. For the East District full members number 879; probationers, 771; and baptized children, 629. Total membership, 1,786; probationers, 1,411; baptized children, 1,228. This is an increase over last year of 248 members; eighty-eight probationers; and 211 baptized children.

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 Kiukiang 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 Hupeh north of the Yangtze.

CENTRAL CHINA CONFERENCE REPORT

REV. EDWARD JAMES

The year 1918 was a good year for Central China Conference. The spirit of our workers was good and the statistics encouraging. During the summer, when the call came for workers for Siberia and for France, there was almost a stampede. Four of our missionaries and a number of Chinese preachers volunteered. This response was encouraging, as indicative of a new sense of world-comradship being born among the Chinese. The demand upon our mission simmered down to one foreigner and one Chinese, which we supplied.

All the usual lines of activity were maintained; and the "usual" includes a constant push for intension, extension, and expansion: the need for better work in all places now occupied; the need for work in many unoccupied places within our present circuit lines; the need for work in the regions beyond, just outside these lines.

Sunday schools increased from thirty-nine to forty-eight; adding 497 scholars. Our total of 3,173 pupils constitutes one fine field for service, and an arm of strength. It is believed that with some one to give special attention to Sunday schools a very large increase could be made within present circuit lines, but we recognize, too, the need of many more sufficiently trained and reliable Chinese workers for this. We cannot safely expand much in this kind of work without equal increase in qualified workers.

Self Support

In raising money on pastoral support, also, this has been our best year. In this most important phase of life progress is slow, but two facts should save us from discouragement: Methodists give more for self-support than any other body of Christians in this region; and the per capita contributions for

Central China compare well with those of other Methodist Conferences in China.

Our increase in membership is scarcely ten per cent. We had expected more. For even though conditions have been highly unsettled and unstrung with world war and domestic division; with recrudescence of opium, and large influx of morphine; with fear of Japan, and distrust of native officialdom; still we feel that growth in open adherence to the Christian faith should be faster than it is. It is our conviction that there is not on the national horizon of China any other salvation than through a rapid extension of open acceptance of the gospel. Yet, most missionaries in China are rather wary and chary of large movements; because everything that resembles mass movements in China—at least in the Yangtze valley—has sooner or later proven to be largely for political or commercial purposes.

Medical Work

Our medical work is endeavoring to adapt itself to the greater demands of the times and of the medical profession. In Nanking our interest is in the Union University Hospital. This institution has rendered a year of great service, and added to its equipment a splendid four-story building thoroughly modern in its architecture and as complete in its appointments as can be under the circumstances. Dr. E. C. Perkins was our representative for the first half of the year in this hospital—later he returned to his own work in Kiangsi. Now we have no man on the staff of the hospital.

At Wuhu, Dr. F. P. Gaunt, as superintendent, and Dr. W. E. Libby have vigorously pushed their building fund while caring for the general hospital and the entire community. This institution almost entirely earns its way by serving the foreign community—missionaries, merchants, and maritime customs. From the medical point of view it is felt that what is needed now is not so much the emphasis upon large general service to cultivate friendly feeling and remove prejudice, as to establish a few hospitals and schools for training Chinese doctors and nurses along most modern lines, places which shall serve as example and stimulus for the Chinese themselves, who are rapidly becoming actively interested in modern medicine. This will require better staff and better equipment for our medical institutions, in order to send out well-equipped doctors and nurses who shall be honest, efficient, and self-supporting. There is great demand for this, far beyond what the Rockefeller Foundation can supply; and in this field Christian philanthropy may well find rare opportunity to develop this powerful arm of social service under Christian ideals and Christian sanctions, lest China be overrun and exploited by mountebanks, quacks, and grafters of all sorts who under cover of Western science and medicine, ensnare the whole nation in slavery to habit-forming drugs. The danger of this is evident and imminent, and our neighbor nation is most assiduously cultivating this field through commercial and consular agents, and its postal system.

Educational Work

Higher education for men and women, both general and special, is under union control; but in primary and secondary education also decided progress

is made up to nearly 2,300 pupils. Conditions here, while far from perfect, are highly gratifying, for nearly \$20,000.00, or more than half the expense, is obtained from fees from the pupils. A very large part, though not all, of this work is done under the system of the Su-wan Christian School Board. A few years ago neither of these conditions existed. Decided progress is made, though there is still much room for improvement. We need many more primary schools.

The center of the system may be said to be the Union Nanking University. Then we have the Union Theological School for men; the Union Bible College for women; and Ginling (Union) College for women, all located in Nanking. All these are needed; and they all need much larger support than they receive at present. It is felt that we have begun along right lines, and only need to keep on growing in order to overtake and keep up with modern and increasing opportunities to serve, and demands of leadership. Here again, a few well-equipped institutions, rather than too many half developed institutions, seems to be the ideal. We cannot educate the whole of China; but we can set right ideals, and give a mighty impulse in the right direction to the government system rapidly developing. We must lead, not follow. We must produce men and women of caliber and character to take places of large responsibility and influence in the educational councils of the nation. If Christian leaders fail here, the whole Christian propaganda will fall into "innocuous desuetude"; for evangelism itself depends also upon intelligent presentation and acceptance of the gospel.

In the Union Theological School we have twenty-five Methodist students. The basis of union calls for at least one foreign and one Chinese professor from each cooperating mission. We meet this condition. Than the preparation of ministerial supply no single line of endeavor is more important. This year's experience emphasizes this, as we have lost three leading men from our Conference, one to France, one sick, and one located, and so far we have not been able to make up this loss from any source. To get a sufficient number of promising men into school; to provide for them while there; and to have places and support for them when they come out, are the three problems of ministerial supply, and the greatest of these is first. With barriers all burned away, and the whole side of Asia out, evangelization is simply a matter of putting workers into the field; but getting the men and the women who by gifts and graces may at all fairly interpret and represent Christian life and Christian service is by no means a simple matter. Evangelism is the base line and the boundary of all our work; evangelism by teaching, by preaching, by healing, by the printed page. Nothing is well begun that does not start the soul on the way toward Christ; and nothing is completed that stops the soul short of that goal. China needs a mighty permanent increase in evangelism, all lines of work, but all with the utmost directness and definiteness, and with singleness of purpose, leading to Christ, nothing short of the complete Lordship of Christ.

We rejoice at such extraordinary helps to evangelism as the Stewart Evangelistic Fund, ably administered by Mr. Blackstone. Nor can we suppress the query, Why not more such? This fund is helping existing work, opening new lines of work, and work in new places. Here should be mentioned the new work in Southern Anhwei, a large and promising field, part of this Conference

territory, hitherto scarcely touched. We are starting here with one missionary for evangelism, one for elementary education, and one for medical work, but all emphatically evangelistic. Conditions there seem more than ordinarily favorable to the progress of the gospel.

This year, 1918, is the third year of our Four Year Forward Movement. There is no better way of summing up the aim and program of this Conference. To double our membership; to treble our Sunday school scholars and Bible classes; to make large increase in current support; to raise \$15,000 on property and equipment. The ideal and the effort to reach it, have, under God, greatly helped us. Perhaps the last item, the \$15,000, will be the most easily realized. During these three years we have collected almost the full proportion. This is unprecedented giving for Central China. One of our present-day problems is to make this special increased giving a regular part of our work, as a result of the spiritual uplook and uplift of the Forward Movement. Now we are seeking to connect up with the Centenary Movement. Whether any additional financial program can be staged or not remains to be seen; but we feel that the spiritual significance of the occasion and of these times must be capitalized for spiritual advance.

CHINKIANG DISTRICT

Chinkiang District includes Chinkiang and two other circuits.

Chinkiang

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.

Missionaries: Duncan F. Dodd and Mrs. Dodd. W. F. M. S.: Florence Sayles (on furlough), Clara Belle Smith, W. May Crook, Wang Sui I, and Eulilia E. Fox.

Institutions: W. F. M. S.: Girls' Boarding School, Lettie Mason Quine Hospital, and the Christian Herald Orphanage and Industrial School.

LI YUIN SHEN, Superintendent
D. F. Dodd, Missionary-in-charge

No report.

NANKING DISTRICT

Nanking District includes Nanking and eight other circuits.

Nanking

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 21 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).

Missionaries: Rev. James H. Blackstone and Mrs. Blackstone, Rev. Arthur J. Bowen and Mrs. Bowen, Rev. William F. Hummel and Mrs. Hummel, Rev. Edward James, Rev. Harry E. Rowe and Mrs. Rowe, Prof. Harvey C. Roys and Mrs. Roys, Rev. Wilbur F. Wilson and Mrs. Wilson, Rev. H. Carl Steinheimer and Mrs. Steinheimer (Y. M. C. A. work in France), and Miss Adelaide Wixon. W. F. M. S.: Misses Elizabeth Goucher (on furlough), Mary G. Kesler (on furlough), Sarah Peters, Ella C. Shaw, Joy L. Smith, J. C. Walker, Cora D. Reeves, Bertha L. Riechers, Faye Robinson, Blanche Loucks, Cora L. Rahe (on furlough), Marion Frank (on furlough), Edith M. Crane, and Flora M. Carncross. Resident in Shanghai: Rev. R. C. Beebe, Rev. Paul Hutchinson and Mrs. Hutchinson, and Miss Laura M. White.

Institutions: Nanking University (merged into the University of Nanking, a union institution in 1909); with several affiliated schools, Nanking Theological Seminary Conference Academy for Boys'. W. F. M. S.: Girls' Boarding School, Hitt Memorial Training School for Women.

EDWARD JAMES, Superintendent

The District

Nanking District has a definite program for Christian work. We are both metropolitan and cosmopolitan, and are earnestly seeking "to lengthen cords and strengthen stakes" everywhere throughout the district. Our work is evangelistic, educational, and medical.

The Church

The membership of the church grows surely, if slowly. There has been an increase over last year of about twelve per cent. But there is nothing like a mass movement. Moreover, because of peculiar political conditions—a combination of extraterritoriality for all things foreign, and the miserable injustice and incompetence of most things native—we have to look askance at most movements toward Christianity. So often such movements have proved to be purely political or commercial.

Building up a large church has been accomplished, but building up a large, pure church has not yet been possible anywhere in the Yangtze valley. "Make haste slowly" is the only safe method here.

The Sunday School

There are twenty-four Sunday schools on the district. These are of two distinct types—the so-called Christian Sunday schools in which our day or boarding schools constitute the chief part; and the "outside" or ragamuffin Sunday schools. Regular instruction is given during week days in the Christian Sunday schools, but the other schools are distinctly pioneer, breaking into the "enemy's country," and the methods of instruction are different. There are two pressing needs in this part of our work—one is the need for picture cards which are of great practical value in that they attract, instruct, and hold—the other need is for a Sunday school missionary.

Self Support

Our collections for pastoral support are the largest in the history of this mission. In almost every place there has been some increase in giving.

The Schools

In our twelve country schools there are more than 300 boys. There are, also, 300 students in the four Nanking city schools. We should have forty country schools with 1,000 boys, and eight city schools with an attendance of 500.

Though miserably poor in building and equipment, our schools are more than half self-supporting, have their discipline, and produce better results than the free government schools operating in these places. In our country schools it costs \$1.85 Mex. to keep a boy in school a year. This should be increased in order to provide better teaching facilities, and our instructors should receive more pay.

This arm of the service is of utmost importance in the work of the church, in providing for the needs of the state, and in producing an intelligent Christian citizenship.

Property

Properties have been maintained in working condition, though some are no credit to Christianity, except as showing our determination to work under any and all conditions. Several of our schools have mud walls, earth floors, straw roof, paper windows, and most meager equipment. Some of the chapels are rented halls. We arrange for more light, white-wash the walls, and try to keep the halls sanitary, but these places are not such as attract the better classes. While we wish for things better in the way of attractiveness, we are none the less thankful for what we have.

The War

The war, especially its conclusion, is discovering the real heart life of China in its genuine fear of autocracy, and its searching after the reality of democracy. China is showing her colors and making a demonstration for the allies, such as was never before witnessed and scarcely suspected. A great wave favoring Christianity will sweep over this land in response to the fair, frank, and fraternal help of Christian nations to lift China out of its political quagmire.

NINGKOFU DISTRICT

Ningkofu District includes the city of Ningkofu and two outside circuits.

Ningkofu

Ningkofu (population, 40,000) is a typical inland Chinese city, about 50 miles southeast of Wuhu, and is connected with that city by canal, and steam launch service during half the year.

It has telegraph and daily mail service, and is the seat of the best Government Normal School in the province of Anhwei.

Ningkofu is situated in a fine agricultural region, and the chief products are rice, wheat, corn, and bamboo. The city is walled and prosperous.

Besides the Methodist Mission, the China Inland Mission has work in this district.

Institutions: Boys' School, including lower and higher primary, and middle school (United States High School).

TUNG YUIN SENG, Superintendent

No report.

SOUTH ANHUEI (WANNAN) DISTRICT

South Anhwei comprises the Prefecture of Hueichow in the Province of Anhwei. It is about 140 miles east of Kiukiang and 100 miles south of Wuhu, in longitude 118 east and latitude 30 north—the latitude of New Orleans. This Prefecture is half the size of the State of Kansas, and has a population of 2,500,000. The chief exports are tea, lumber, ink, candles, and firecrackers. Quantities of corn, wheat, rice, peaches, pears, plums, persimmons, and vegetables are produced for home consumption.

The region is accessible by land from Wuhu or Tatung, on the Yangtze River, and by water from Hangchow, a few hours by rail south of Shanghai, and requires from six to twelve days' journey from Nanking. Each of the five counties has its local dialect, but Mandarin is generally understood. The people are clever, thrifty, intelligent, independent, conservative, and superstitious, but the opportunity for work among all classes is peculiarly hopeful, there being no open opposition to any form of Christian activity.

A commission visited this region in 1916 and brought a glowing report of the possibility of opening a new district here, and in 1917 a band of colporteurs, under the Rev. James Moyes, was sent out to sell gospel portions and preach. In January, 1918, three foreign missionaries took over the work of the new district.

Other missions at work here are the China Inland Mission in the eastern part and the Roman Catholic Mission.

Missionaries: M. R. Charles, M.D., and Mrs. Charles, Rev. A. W. Martin and Mrs. Martin, Rev. J. B. Trindle and Mrs. Trindle.

J. B. TRINDLE, Superintendent

It was thought wise to take advantage of the Chinese New Year season to begin permanent work in South Anhwei District, and our arrival at Tunki, a few days before, was opportune. At an afternoon tea, with more than sixty Tunki gentrymen present, Mr. Chen, of the Nanking Theological School, introduced us and declared our purpose. With the cordial welcome given us, and the support of such earnest local men, we decided to open stations at Tunki, Lungfu, Chienfu, and Yeintz, making a circuit of about thirty miles and touching in a real way the principal commercial center, Tunki, and three large villages outside.

The primary station day schools started with an enrollment of 123. Six Chinese local men have been willing to give time to private Bible study, and to teach it in the stations. The Chinese superintendent, and when possible the missionary, visits the station weekly, also the homes of the boys are visited and the welfare of the family inquired after. In this way we hope to influence the whole community.

James Moyes and his thirteen colporteurs made a tour of Wuyen, Siuning, Kimen, and Ihsien, and were welcomed at each place, and the gospel was given a respectful hearing, with repeated appeals to us to start permanent work.

In the rented building at Tunki we have a chapel, schoolroom, guest room, reading room, dispensary, and temporary living quarters. In this plant preaching, teaching, healing, and personal Christian work among the men and boys have been in progress. There is no doubt left in the mind of any as to our objective.

We have purchased six acres of land within easy reach of Tunki, and large enough to provide, in addition to three residences, for a hospital, and a house for a missionary of the Woman's Board. We hope to have the three residences ready by May, 1919.

WUHU DISTRICT

The Wuhu District comprises the city of Wuhu and four outside circuits—Ti Kan, Hwang Chi, Yui Tzao, and Tui Ping Fu.

Wuhu

Wuhu has a population of 150,000 exclusive of many nearby villages. The city is situated on the Yangtze River about 250 miles from Shanghai. These cities will shortly be connected by rail. Wuhu is the most important city in the province of An Hwei, and carries on a large export business. Located here, besides the customs department, are branch offices of the Standard Oil Company, the Asiatic Petroleum Company. There is, unfortunately, also a branch office of the British and American Tobacco Company which does an enormous business throughout the surrounding country.

Besides the Methodist Episcopal Mission, other missions at work here are the China Inland Mission, the Christian Advent Mission, Christian Alliance Mission, and Protestant Episcopal Mission. Our Mission is the only one at work in the circuits.

Missionaries: Rev. F. W. Dieterich and Mrs. Dieterich, Rev. Lyman L. Hale and Mrs. Hale, W. F. Libby, M.D., Rev. F. P. Gaunt, M.D. (on furlough), and Mrs. Gaunt (on furlough), Miss Beatrice Murdock, nurse. W. F. M. S.: Misses Kate L. Ogborn and Lucile Tretheway.

L. L. HALE, Superintendent

Evangelistic Work

Six Chinese pastors gave their entire time during the year to preaching and evangelizing, visiting the homes of church members, selling literature, and preaching in the villages. Everywhere crowds are glad to listen to the gospel message—this is especially so when the foreign missionary is present—and multitudes could be baptized if we had the facilities for teaching and training. Our work is greatly handicapped by the fact that the multitudes cannot read, and a Christian who cannot read needs a great deal of help to make him an intelligent or useful member.

Educational Work

There are ten primary schools for boys, and six for girls on Wuhu District. These schools are partially self-supporting. In each school the Bible is taught daily, and most of the pupils attend the Sunday church services. About 300 boys and 200 girls are Christians.

The Chinese pastors are closely associated with these schools—it has been found best to have the church and the school go hand in hand. To have several hundred students paying half the cost of their own evangelization is remarkable, and a score of years ago was an unheard of thing.

Medical Work

The hospital at Wuhu city serves a Chinese community of several millions. People come a hundred miles or more with the most desperate cases that only the foreign physician and his God can cure. The hospital has its forty beds always occupied, and carries on a large dispensary work. Many foreigners are dependent upon the hospital for its medical care and protection. Chapel services are held every morning, and many patients go away with a friendly feeling toward Christianity.

KIANGSI CONFERENCE

The Kiangsi Annual Conference comprises prospectively all of the province of Kiangsi, and a part of the provinces of Hupch north of the Yangtze and Anhwei. The parts now occupied are the portion of Hupch 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 one fifth larger than Illinois or about the size of Missouri, 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. It became an Annual Conference in 1917.

At present only three cities have resident foreign missionaries, Kiukiang, the first station in Central China to be occupied by our church (1867), Nanchang, opened in 1894, and Fuchow opened in 1916.

SUMMARY REPORT OF THE KIANGSI ANNUAL CONFERENCE

REV. CARLETON LACY

The first year of our work as an Annual Conference has been marked by a unity of spirit, and by more careful planning and working toward a constructive program. There has been pruning and withdrawing, but there has been also substantial expansion and construction in certain lines.

Training Workers

Of primary importance have been the efforts made toward training our Chinese workers for more efficient service. Advance has been seriously delayed for years because of lack of leadership from among the people. The district superintendents have endeavored to come into a more intimate and sympathetic fellowship with the pastors; more time and attention has been devoted to District Conferences and Training Conferences; on one district a circulating library has been provided for the pastors; the primary school teachers were gathered for a summer institute; and efforts are being made to provide reading courses for workers in their stations.

The schools, too, are attempting to solve the problem of teacher and preacher training. Special courses have been provided in our middle schools for those who purpose entering Christian work; and higher standards of preparation are being demanded for teachers and preachers. The hospitals, too, are giving more attention to training nurses. Seven men from the bounds of the Conference have this past year been in theological school. But the district superintendents have agreed to recommend no more men for theological training until they have completed middle school work.

Educational Program

The emphasis in our school work has been swinging perceptibly toward the primary grades. This is noticeable both in the attention given to teacher

training, and to the closer supervision given in some parts. Higher grade work is being done in our higher primary schools. The lower primaries have as yet too little supervision. However, advancement has been made in the kind of teachers employed in these grades, and in the educational preparation they have had. The day schools are destined to become community centers in many villages and towns. Public playgrounds are being projected in connection with them. And the free night classes for the teaching of laborers have attracted the helpful approval of officials and influential business men.

Social Service

A wide-awake pastor recently remarked, "To capture the country districts we must be constantly preaching in the market places and distributing the gospel by song, word, and printed page. To capture the cities we must project a broad program of social service." This is what the church has been doing during the past year. Into the jails and leper asylums our preachers and lay workers have gone with the gospel of cheer. Into dirty vacant lots has gone the carpenter to construct ladders and slide-boards; into the slums and crowded streets the doctor has carried serums and vaccinating needles; and in home and church and school the ignorant have been taught to read.

In Nanchang the center of the city has been purchased, for the construction of a great institutional church plant where every sort of man, woman, and child will find a special department for his need; and recreation, education, and religion will give all a chance to be what God meant man to be. A similar program is being laid out for Kiukiang (where a commanding site is ready for purchase when we have the funds) and in Fuchow, where local citizens and officials have shown a lively interest in the proposed work.

Medical Work

We have been seriously hampered in meeting the appalling physical need by the absence of three of our physicians for all or part of the year. Dr. Mary Stone has been ill most of the year; Dr. Vaughan has been on furlough; Dr. Kahn during the first half of the year was in service at Tientsin. Her return in the fall was cordially received by the people of the capital. Dr. Gale has done heroic work; and Kiukiang is jubilant over the coming of Dr. Perkins, who of his own means has opened a model little hospital where he cares for many sick, and is training a small staff of hospital workers. The medical work continues to be one of the most fruitful agencies.

Self Support

The church in Kiangsi has been going steadily forward in caring for itself, and in giving the gospel to others. A glance at the statistical tables for the past year and the preceding group of years is very encouraging. Kiangsi separated from Central China as a mission in 1912. The reports for the first year (1913) showed a membership, including probationers, of 1,538. The total contribution to the church for all causes that year was \$1,823, or \$1.18 per member. 1918 showed a membership of 2,603, an increase of 70 per cent. In the same five years the gifts to the church had increased to \$4,651, an increase of 155 per cent., and a per capita contribution of \$1.78. The increase of the past year

has kept pace with that of previous years in giving. While we can show a growth of only 15 per cent. in church membership for the past twelve months the contributions to the church have gone up 30 per cent.

Missionary Interest

Much has been said about the Chinese church becoming self-supporting. It is of interest to notice that the Kiangsi Conference is developing more rapidly in its missionary interest than in its local support. The amount contributed by the several pastoral charges during the past five years has remained practically stationary, with some rise and fall according to the number of places with resident pastors. Contributions for pastoral support from 1913 to 1918 doubled. In the same time the gifts for home (and foreign) missions rose from \$154 to \$973, and for other benevolences from \$163 to \$1,529! For the year 1918 the same sort of increase prevailed, the increase in missionary collections being 40 per cent., and for other benevolences almost 400 per cent. This latter, of course, indicates the response to the appeals for famine relief in the north of China, and the participation in United War Work.

Centenary Campaign

These facts are most encouraging as we enter the great Centenary Campaign. Kiangsi Conference has set as its goal the raising in special gifts of some Mex. \$50,000, in addition to the increase in regular missionary contributions, pastoral support, and local support of the medical and educational institutions. This is a stupendous sum when considered in relation to the small number of members in the church, and the financial means of these people. They are now giving at the rate of \$1.78. Not very much that. But it is the cost of one month's board in a district boarding school. Taken in terms of what Americans live on it is at least fifteen times that. It is as if the membership of the Methodist Church in the United States were giving \$26 per capita. And on top of that they are setting out to raise \$50,000! Can it be done? Well, it is a bigger task than raising \$80,000,000 from the entire church. But we intend to do it.

This will illustrate how the people are accepting the task as a privilege. Away in the hills, where white woman has never been, is a quaint little village, Sungshih. The church consists of a handful of simple folk who meet weekly for services in the parsonage. They want a church building. But how could a dozen Christians build one? For three evenings they met to study the Bible, and what it had to say about consecration and sacrifice. They spent some time in prayer. When the district superintendent came down to breakfast Sunday morning he found that the pastor had subscribed four months' salary to the new church, and others were following his example of sacrifice. That pastor has taken one or two of his laymen and gone all through that hill region wherever he has previously preached, and enlisted the people in this church-building project as a community enterprise. When the district made its Centenary apportionments little Sungshih was given the sum of \$1,000 to raise. And \$800 had already been subscribed.

The campaign, of course, must be put across with the program for tithing and intercession. This is being made the first thing in the program. At the

meeting of a group of leaders everyone rose to his feet pledging his tithe. At the same gathering a Chinese woman of large vision and ability was selected as the Centenary Campaigner for the Conference, to go from charge to charge assisting in educational campaign.

A New Field

In the eastern part of the province is the second or third largest city of Kiangsi. It is the seat of the famous porcelain industry. During the busy season hundreds and thousands of workers pour into Kingtehchen to work in the porcelain works. Recognizing the strategic importance of this place the Conference has sent there as pastor one of the leaders from its number. But a man without support cannot do the work expected of him. We are hoping that soon we may undertake a really adequate program for capturing the moving, throbbing life of this great, wicked city of workers. Last year the work was maintained by the home missionary collections of the Conference.

The work at Jaochow and at Tuchang, on the eastern shores of Poyang Lake, has been opened and supported entirely by the gifts of one circuit, in Kiukiang. It is having this definite undertaking that has so largely increased the missionary contributions of the circuit. It has become the regular thing for our students in this Kiukiang circuit to make a large Christmas offering for the support of their missionary field. Tuchang, formerly a savage pirate village, is now sending a considerable number of students to our schools.

The church in Kiangsi has before it a great task and a tremendous opportunity. Vast fields lie waiting to be occupied; teeming cities call for our ministrations; workers in multitudes and idle rich in large numbers wait for salvation.

KIENCHANG DISTRICT

The Kienchang District, formerly a part of the South Kiangsi District, comprises the territory of the Fu River valley, extending from within 20 miles of Nanchang on the northwest to the boundary of the province on the southeast, a distance of 175 miles. To the west it extends to the watershed dividing the valley from the valley of the Kan River. It has an area of approximately 12,000 square miles and a population of 5,200,000. 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.

F. R. BROWN, Superintendent

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 has been in operation since 1915 from Kiukiang to Nanchang.

Nanchang

Nanchang (population, 726,000) is the capital city of the province of Kiangsi, and is situated on the Kan River, a small canal connecting the city with the Fu River which flows northward ten miles east of Nanchang. There are 4,000 business places inside the city walls, and as many in the suburbs. The degree of intelligence of the people is high. Beggars are seldom seen in the city, which is one of the wealthiest in China—a center of porcelain, glass, cloth, lumber, tea, indigo, and rice trade. Nanchang has many government schools, and the buildings of the provincial university stand where once stood the old examination halls. An electric lighting system has been installed by the Japanese.

Methodist Episcopal Mission work was begun in 1804. Other Boards at work here are the China Inland Mission, the American Protestant Episcopal Mission, and the Christian Mission in Many Lands (Plymouth Brethren). The Protestant Episcopal Mission has no foreign family resident in the city.

Missionaries: Rev. Francis C. Gale and Mrs. Gale, M.D., Rev. William R. Johnson (in the United States) and Mrs. Johnson (in the United States), John G. Vaughan (in the United States), Rev. F. R. Brown and Mrs. Brown, Mr. J. Theron Illick and Mrs. Illick, Mr. E. L. Terman and Mrs. Terman. W. F. M. S.: Misses Blanche Search, May Bel Thompson, Catherine Baker, Margaret Seek, Zula F. Brown, Welthy B. Honsinger (on furlough), Gertrude Howe, Ella E. Jordan (on furlough), Ida Kahn, M.D., Faith A. Hunt, and Ilian Tang (on furlough).

Institutions: Nanchang Hospital, Nanchang Boys' Academy. W. F. M. S.: Stephen L. Baldwin Memorial Girls' School, Women's Bible Training School, Women's and Children's Hospital.

F. C. GALE, Superintendent

The Church

The activities of the church in Nanchang cover four circuits, and in these circuits there are thirty-four class meetings. These meetings offer opportunity for personal evangelism, and are centers where those who have made the supreme decision to follow Christ are prepared for membership in the church.

In the general evangelistic work there is the closest cooperation among the pastors in the work with several hundred prisoners in the two city prisons; in summer street preaching; and in the social welfare work of the church community.

The most effective piece of rural evangelistic work ever projected on the district was begun last spring when Mr. Wang Shih-tsing, Mrs. Julia Cheng, three pastors, three Bible women, and a colporteur visited a number of towns. Everywhere they went they created a desire among the people for better things. They sold fourteen copies of the Bible, 2,169 gospel portions, and distributed 8,184 tracts.

Church Statistics

The statistics of the district are: Full membership, 230; an increase of twelve per cent.; probationers, 275; an increase of fifty-three per cent. Pastoral support amounted to \$455, an increase of forty and eight tenths per cent. over last year. Conference collection, \$115. Other benevolences, \$1,036.

Educational

That the people may be strong in the faith they must be taught to read has become an axiom in China among the missionary body. Thirteen received diplomas from the Six Hundred Character School in Nanchang. As soon as the China Continuation Committee decides definitely upon a system of abbreviated characters for the teaching of illiterates, and we announce that we will teach the illiterate population to read in less than three months, and make good our boast with those who will submit to the test, can anyone visualize what will be the amazement of the people?

Medical Work

We recognize that it is not the primary business of the church to feed the hungry and heal the sick, but rather to supply the impulses and motives that will inspire humanity to care for humanity. Yet every act of ministry to the

body which is performed in the name of Christ is as much a religious activity as is the preaching of a sermon. It is for this reason the Nanchang General Hospital under the supervision of Dr. Ailie Spencer Gale, and the Hospital for Women and Children, also in Nanchang, directed by Dr. Ida Kahn, are commanding such widespread attention. These two hospitals through the training of men and women nurses, are meeting many of the deepest needs of the people.

HWANGMEI (NORTH KIUKIANG) DISTRICT

The North Kiukiang District has a new name, the Hwangmei District.

The Hwangmei District is wholly north of the Yangtze River, including parts of the Provinces of Hupeh and Anhwei. There are three circuits in the province of Hupeh, and five circuits in the province of Anhwei. Hwangmei is the largest city of the district, therefore the name Hwangmei District. The population is estimated at 1,500,000.

EARL A. HOOSE, Superintendent

The District

Since last Conference the district superintendent traveled ten thousand miles—five thousand of the distance was made by wheelbarrow in Hwangmei District.

The preachers at all points have done splendid work, and have willingly undertaken difficult tasks. One man has had to travel a wide circuit reaching almost from one end of the district to the other. Another stuck to his post during a riot and protected our property although threatened by the Chinese soldiers. Still another preacher cheerfully assumed charge of an out-station in addition to his regular circuit, and has done good work in a dying community. This man also conducts a street preaching chapel where services have been held nearly every night in the year. Another worker, during a riot, harbored the officials, and kept up his regular work besides conducting a street chapel.

The Circuits

Hwangmei District is divided into five circuits as follows: Siaoehikow, just recently transferred to this district, has been made a student appointment. The work here is not easy.

Kunglung has two day schools, and the little street chapel without benches or seats, is always crowded with eager people. The church is a distributing center for tracts and gospels.

Hwangmei is the most important city of the district and has a church and a day school. At Tahopu, an out-station of Hwangmei, the schools for boys and girls have been united with good results.

Susung has been the scene of rioting, but the pastor remained at his post after the other workers fled, and the townspeople moved to a safer place. When the Chinese soldiers attempted to enter the church, pastor Shen Ai-tang placed himself at the gate and persuaded the men that there was nothing inside the church to see.

Taihu is an immense circuit with an important work. The district superintendent spent a week here, but was unable during that time to visit all the

places on the circuit. In nearly every village there are Christians, and in many places schools are established. Many villages are asking for preachers. Everywhere the local church has increased its subscription toward pastoral support.

NORTH KIANGSI (SOUTH KIUKIANG) DISTRICT

North Kiangsi District has its center in the prefectural city of Kiukiang and covers a large part of the territory in the north of the Kiangsi Province, north of the Lu Mountains. The district contains an area of approximately 14,400 square miles, which is about one fourth of the area of Kiangsi Province. The population of the district is estimated at between 5,140,000 and 8,000,000.

Kiukiang

Kiukiang (population, 60,000) is on the Yangtze, about 450 miles southwest of Shanghai. It is beautifully located on the south bank of the river and is nearly surrounded by a series of small lakes. The name means, nine rivers. Like all prefectural cities, it is walled, the wall being about five miles in circumference. The city is noted for its sales of porcelains and silk. The church owns property both outside and inside the city wall. From Kiukiang, as a center, there is a large territory accessible by boat, and now some accessible by rail.

Kiukiang is the oldest Methodist Episcopal Mission station in Central China, having been opened in 1867. The other Boards having work here besides the Catholics are: Protestant Episcopal, China Inland, and the Christian Missions ("Brethren").

Missionaries: Rev. Roland T. Schaefer and Mrs. Schaefer (on furlough), Rev. Charles F. Johannaber and Mrs. Johannaber, Rev. Earl A. Hoose and Mrs. Hoose, and Dr. Edward C. Perkins and Mrs. Perkins, Rev. Carleton Lacy and Mrs. Lacy, W. F. M. S.: Misses Clara E. Merrill, Nelle Beggs, Jennie V. Hughes (on furlough), Mabel A. Woodruff, Dr. Mary Stone, Edith Fredericks, Miriam Nieh, and Ginsiang Mei.

Institutions: William Nast College. W. F. M. S.: Rulison Fish Memorial High School, Ellen J. Knowles Bible Training School, Elizabeth Skelton Danforth Memorial Hospital.

CHIANG MING-CHIH, Superintendent

No report.

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 100 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 250 miles, an area of 20,000 square miles, and a population of 9,000,000 people, almost half the area of the State of Iowa with a population as large as the States of Iowa and Illinois combined. William'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, Shuichow, Linkiang, Kian, and Kanchow are in the Kan River Valley and along the probable route of the first railroad through the province, while Yuenchow and Nanan are located on tributaries of the Kan and lie near the west boundary of the province.

The Plymouth 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.

F. R. BROWN, Superintendent

No report.

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 the part of the United States which is east of the Mississippi River. The population within these bounds is several millions greater than 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 Baptists 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 province 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, Salvation Army.

The Native Ministry

Within the last few years the situation in North China has decidedly changed, and there is a demand for a strong, well educated ministry to meet the opportunities in the larger cities and for a second grade of men to meet the needs in the country towns. The North China Conference is trying to solve the problem in two ways: first, we have established a Union Theological School in Peking into which only men of college grade are admitted and after a three years' course are graduated; second, we have a Bible Institute, of which Rev. Carl A. Felt is principal, where men who have been trained as local preachers, or who are obliged to leave school after a middle school education, or who are good Chinese students, can enter and take a three years' course of training similar to the training in the college except they do not have any English. Up to the present time the principal has been responsible not only for the teaching, but for raising the funds with which to run the schools. This cannot continue in the future for the time of the principal which should be given to practical training has to be devoted entirely to secretarial work. The men of the Bible Institute have done most effective work in carrying on the religious campaigns of the last two years in Peking city.

As we approach the Semi-Centennial of the North China Conference we cannot but review with pride the splendid work of our native ministry, for from the start our leaders have realized that the church would be a failure unless we gave into the hands of the Chinese a sense of their responsibility, and requested them to do the work that was before them. It is evident that we cannot get large results if we cannot get the proper men, for the old methods of simply scattering the seed here and there without expecting to reap an immediate harvest are out of date and will not succeed at the present time.

A leading member of one of the other missions said recently, "Our mission has been a failure because after fifty years we have not produced any good Chinese pastors." In this sense the Methodist Church has not failed, but we must have a much larger supply in the future than we have had in the past.

The Floods

The outstanding event of the Conference of 1918 was the flood in Chihli Province, and the consequent flood relief work. Tientsin city and the country district around Tientsin was affected more seriously than any other region, and it was, indeed, a dreary sight to see our almost new compound in Tientsin flooded with five or six feet of water. Fortunately, the authorities threw a dyke around the city and pumped the water out before it froze; otherwise, our entire plant would have been ruined. At once the problem of relieving the two or three millions of people who had been rendered homeless faced the Christian body of North China, and the Christian forces of Tientsin started a flood relief camp, of which Rev. F. M. Pyke, of our Methodist Mission in Tientsin, was manager, and his heroism in leaving his home and living with the refugees all winter should certainly stand in the annals of the mission as an act of noble sacrifice.

The Metropolitan Union Flood Relief Council, composed of Chinese and foreign members, was given charge of all funds contributed to the Chinese Government from private sources. Nearly \$250,000 was turned over by this Council to the Protestant missionaries of this province, and more than \$22,000 was given to the distinctly Methodist work so that we are glad to be able to report that none of our Christians starved, and the \$5,000 that the Board of Foreign Missions sent out was used in repairing the damage by the flood. Later the North China Christian Flood Relief Committee was organized, consisting of all the Christian organizations in North China, and they have tried to carry on a large number of refugees, and have started a colony in Manchuria where the poor from the flooded districts will be taken and given a chance to get a new start in life.

National Affairs

National affairs in China have been in a muddle for the last year. The civil war between the North and South has continued, and the only bright spot as far as the church is concerned is the fact that General Feng Yu Hsiang, Commander of the 16th Brigade, has proved the difference between a Christian and a non-Christian general, for his soldiers have neither looted nor robbed and have paid all their bills, while the soldiers led by even the educated returned students from abroad have been cruel and vicious to their own countrymen.

In August, a new Parliament was called in Peking while the old Parliament continued to meet in Canton. The new Parliament has elected Hsu Shih Ch'ang to be President. He is one of the ablest men in China, and we hope before another Conference comes round he will be able to restore peace, and with the help of the foreign powers overthrow the military governors who are have been turning their attention to the civil war instead of looking after local the real curse of the country. While the central and provincial governments

conditions, the local bad characters have organized themselves into bands and are ravaging the country so that our work has been greatly hindered in some parts of Chihli, and especially in Shantung. This is also true in the South, for the point has been reached where the brigands will carry off a man who owns as little as ten acres and demand half of his property as a ransom. The brigands have taken cities and even captured railroad trains so that business and commerce have been brought to a standstill, and the sufferings of the people have been added to greatly.

The Church Program

For several years the North China Conference has had a definite problem as far as the forward movement was concerned. First, we plan to double our membership between 1915 and 1919; second, to increase our self-support 200 per cent. In order to bring this about, revivals have been held on many of the districts at the District Conference, and the burden of putting the program through has been laid upon the hearts of the pastors. At the same time, the fuller work of the Centenary has been presented, for it is clear to all the workers in China that unless we have a revived church it will be useless to bring out large sums of money for new churches and new schools. The new buildings will remain empty and mark a failure. We not only need new buildings, but we need some splendidly equipped new missionaries to do evangelistic work. The way in which the Rev. Mark Brown has pushed the Lanhsien District forward this year shows what energy and devotion and new life can do on a district that had always been led by the ablest and wisest men. Part of our field are two large cities of Peking and Tientsin, and it is clear if the Methodist Church is to make an impression on these cities we will have to go about the tremendous task in a statesmanlike way, and instead of renting a few tumbledown rooms in obscure corners, put in some substantial buildings on important streets and show the people that we are really in earnest.

Self Support

As we faced the finances at the beginning of this past year our hearts sank within us, for every district had suffered woefully from the flood, hundreds of our members were without homes or anything to eat, the busy city of Tientsin was under water, the Bank of China notes with which the majority of our members in Peking were paid had depreciated to one half their value, the price of living had nearly doubled, and a situation of gloom and depression faced us.

But before the year had ended, our members, out of their poverty, had given \$7,682.00 for the support of the ministry, which is \$1,413.00 more than they had ever given before, and for educational work they had given \$115,673, an increase of \$20,754 over any previous year. This does not include what was raised for missions or benevolences.

Educational Work

The educational work of the North China Conference has received a new

impetus this year, for in September the new Union University starts on its own campus, and the old university campus has been returned to the Methodist mission, and we will endeavor to develop a large academy here. If the academy is to be the equal of the other institutions of the same grade in Peking it must have a liberal endowment, and several more efficient teachers must be added to the group of men and women who have carried the burden for so many years. They cannot make great students if they do not have a proper faculty. Our glory in the past has been the religious instruction in the school, and the teachers who are overworked in the classroom haven't the time and strength to develop the religious life of the students.

With the new university come new ideals and ideas in education, and all of our educational work must be brought up to the standard. Our Peking academy and the high schools in Taianfu, Tientsin, and Changli must be given an efficient staff and equipment to do the work that is required of them. As we look over our educational work during the past fifty years, we cannot but feel proud of the alumni who have graduated from the university, and the 2,476 children in the primary school, the 1,136 in the intermediate school, the 791 in the high school, the 136 in the preparatory school, and the 133 students at present in the college form a group of promising young people who will be able to do wonderful things for China and the Kingdom of Heaven if the Methodist Church does its part in giving them the chance.

The completion of the Taian Middle School building marks a step in advance, and too much credit cannot be given to Rev. P. O. Hanson for the energy which he has displayed in raising the money for this building, and the sacrifices and earnestness which has helped him to carry on the school all these years in the small buildings that have stood for the Taian school. The new principal, Dr. H. G. Dildine, starts out with bright prospects, and if he is given the proper support will make the school a power not only in the church, but in the province of Shantung.

Medical Work

The medical work has been confined particularly to Peking and Changli, and we have reached the point in Peking where, unless we take decided steps in the immediate future, we will be obliged to withdraw. The high ideals and the new methods of the China Medical Board have established new standards in Peking. For the past few years, outside of two of the doctors' salaries, the Board of Foreign Missions has done nothing for the medical work in Peking. Dr. Hopkins and Dr. Smith have earned a great reputation for themselves and the church, and as eye specialists made the optical department popular, but we cannot expect them to pay for their instruments, pay the debt on the building and several of the foreign doctors' salaries on the income, and if this continues the China Medical Board will be unwilling to cooperate with us and give our hospital a subsidy similar to that which they have given other hospitals. This past year has seen one decided advance, for Dr. Prentice has joined the staff to add a dental department to our work and open a school to train dentists.

LANHSIEN DISTRICT

WU YU K'UN, Superintendent

MARK W. BROWN, Missionary-in-charge

The Floods

It has been a hard year financially for the people. Following the flood of the Lan River many of the members on the southern end of the district suffered greatly. Houses and goods and land were lost. The blood, which ran down the eastern wall from the cattle and sheep sacrificed on its top by the Lanhsien official last summer to appease the spirit of the flood and prevent the waters from entering the city, is still visible.

Robber Bands

Small bands of robbers have pestered the people all year, making travel unsafe and life uncertain. From the home of one man one thousand dollars was taken. Several Japanese and Chinese have lost their lives. Nearly every town has a room where the bandits hide during the day, and though this is known to everyone in the village, no one dares to report or raise a hand against them. These conditions have produced a state of "nerves" among the people and hindered the work. Even poor Bible sellers are afraid to venture out, as the robbers frequently capture chance travelers and hold them hoping to receive a ransom. In spite of this, but two places on the district have not been visited, and fifteen hundred dollars were sent out over the district every three months, and not one of our men was molested.

Political Difficulties

During the spring while covering the district it was interesting to see the walls of the larger towns pasted up with the poll of voters in the parliamentary elections, giving the appearance of representative government. Most of the people do not seem to care when or where the government is administered, so long as they have plenty of food. That China is trying to get along without an emperor seems to explain her present troubles. During the terrible drought last year an official remarked, "O, if we just had an emperor to pray for rain!" And a Changli official in lamenting China's miserable condition said, "Alas! there is now no emperor."

The District

There are eight circuits on the district and twenty-three preaching places; twenty-five schools, including one higher primary school with 100 boys. Seven of the lower primary schools are supported by the lower churches. The Woman's Foreign Missionary Society has eleven schools for girls.

The Lanhsien Meeting

Early in December a five days' meeting was held attended by more than 140 preachers, teachers, and leading laymen of the district. The purpose of the meetings was to deepen the spiritual life, broaden the outlook of the workers, and to discuss methods of greater practical efficiency. These meetings have had a profound effect on our men and work all through the year.

Lanhsien Bible School

It is believed that the development of the unique preaching force on this district is due greatly to the little Bible classes held at Lanhsien each winter. Of the present staff twelve men received their start in these schools; also fourteen men who are working on other districts. These schools were reestablished this year, and thirteen young men spent two months studying methods of Sunday school and church work.

Results of the Year's Work

Despite the fact that the failure of crops, floods, famine, plague, civil war, and high prices have combined to make this one of the hardest years China has ever known, every dollar pledged by the members of this district for the support of their pastors and teachers has been paid in full, and more has been given. For pastoral support they have given \$1,330; for teachers and schools, \$5,100; for missions, \$429; for other benevolences, buildings, etc., \$1,835; total, \$8,689 Mex., or \$7,240 gold.

During the year there have been 252 new members, 342 probationers, and 306 baptisms.

Needs

The need of the district is not for better preachers, but for better pastors, men who will win souls through personal work among their people. Of all the peoples the Chinese are the most easily satisfied with the form of religion without life. The highly mystical religion of India has in their hands degenerated into a hodge-podge of hollow forms, retaining its hold on its devotees only by appeal to their superstitious ignorance and fear.

The Lanhsien school needs a property; the present quarters are rented at a high figure, and our tenure of them is uncertain from year to year. This school is of vital importance to the work of this district. It is doing effective work, and is self-supporting.

An Incident

Many interesting tales could be told of the year's travel. There is the poor heathen doctor who committed suicide by jumping down his well when he saw the foreigner approaching in his outlandish four-wheeled cart, because he thought that the Christian who was suing him for a long standing debt had sent the missionary to push his case. Now the Christian is in jail, and will be fleeced of all his property on the charge of persecuting his debtor to death.

Then there is the finely repaired stone temple where a few years ago the faithful Buddhist priest, appealing to the assembled crowd for funds to make much needed repairs, in desperation seized a cleaver and struck off three fingers from his right hand, then held the bleeding stump before the people, and in a few minutes collected \$1,000 for his temple.

During a five days' temple fair this spring we tried to present to these people the bleeding Son of God as the only one who could repair their sin-ruined hearts. Country travel may not be the easiest form of missionary work, but it is the most interesting.

PEKING CITY DISTRICT

Peking (population, about 700,000) has been the capital of the Chinese empire for 600 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 ten square miles, while the Tartar city on the north 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. The residence compound, hospitals, and higher schools of the Methodist Episcopal Mission are in the Tartar city. There are five churches and street chapels in the city, and 12 day schools.

Missionaries: Rev. Walter W. Davis and Mrs. Davis, Mr. R. J. Dobson (on furlough), Mrs. R. J. Dobson (on furlough), Rev. Carl A. Felt and Mrs. Felt, Rev. John McG. Gibb, Jr., and Mrs. Gibb, Jr., Rev. William T. Hobart and Mrs. Hobart, Rev. Nehemiah S. Hopkins, M.D., Rev. Harry E. King and Mrs. King (on furlough), Mr. Oliver J. Krause and Mrs. Krause (on furlough), George D. Lowry, M.D., and Mrs. Lowry (on furlough), Rev. Hiram H. Lowry and Mrs. Lowry, Miss Alice Terrill (on furlough), Rev. Edward L. Winans and Mrs. Winans, D. V. Smith, M.D., and Mrs. Smith, Rev. George L. Davis and Mrs. Davis, Mrs. M. D. Lewis, J. M. Kornis, M.D. (on furlough), Mrs. Kornis (on furlough), Ernest M. Johnstone, M.D., and Mrs. Johnstone, Wm. M. Lennox and Mrs. Lennox, W. B. Prentiss and Mrs. Prentiss. W. F. M. S.: Misses Evelyn B. Baugh, Gertrude Gilman, Anna D. Gloss, M.D. (on furlough), Frances J. Heath, M.D., Myra A. Jaquet, Mrs. Charlotte M. Jewell, Emma M. Knox, M. Mabel Manderson, M.D. (on furlough), Alice M. Powell, Minnie Stryker, M.D., Louise Hobart, Elizabeth Hobart, Mary Watrous, Frances R. Wilson, Dora Fearon, and Ethel Leonard, M.D.

Institutions: Peking University, Bible Institute, Peking Higher Primary School, John L. Hopkins Memorial Hospital. W. F. M. S.: Woman'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

Flood and Famine

At Conference time last year we realized that due to the floods and failure of crops there would be much suffering, but when in September the heavy rains caused all the rivers to break through their banks, we faced a scene of desolation and suffering that will rank with the great tragedies of China. One hundred and eight counties were injured by the floods, and nearly four million people were without homes and food. In many places it was not possible to obtain fuel, and as the weather grew colder the water surrounding the villages turned to ice.

Relief Work

Although Peking City District was not directly affected, the Christian forces in the city and its suburbs formed a relief society to cooperate with the Christian committee in Tientsin, and the government organizations in relieving the needy. In October, the Metropolitan Union Flood Relief Council was formed with representatives of the Red Cross, Chinese and foreign business men, Chinese officials, and the Christian church. Of the amount raised—\$300,000—\$250,000 was turned over to the Protestant missionary body of the province to distribute among the sufferers of their districts. Nothing could speak more highly for the reputation of the missionaries, and the efficiency of their service than the fact that the money was given them to administer although it had come largely from Chinese sources. Our Methodist workers distributed \$22,000,

and supported 228 soup kitchens in which 52,760 persons were fed; seventy-eight refuges where 28,290 were fed and housed; and fifty-six asylums which cared for 5,652 children.

Evangelistic

Through the generosity of the Milton Stewart Fund we were able to undertake several new forms of work. Gospel teams were organized to travel from church to church in the city. Their victrola always drew a crowd, and many who came to hear the music remained for the service and were converted. We also erected a tent at the Heavenly Bridge, Peking's great open air amusement park. The police had given us a permit to hold these services for a period of three months only, though we could have continued them much longer.

Special services were held during the week of February 17-24, the Chinese New Year season. It was an inspiring sight to watch the workers—the ushers on the streets invited the holiday throng into the churches where brief sermons were given, after which those who desired to know more about Christianity, were invited into another room to meet the personal workers. The churches were open daily from ten in the morning until five in the evening. During the week 31,924 persons heard the gospel message in Hsashih, and 29,641 in Chushihk'ou. One group met alternately at the homes of two prominent men, and the people who attended were all from the educated classes, and came only upon invitation. There were several conversions. The workers' training class held successful meetings—87,000 persons attended and 4,440 decided to become Christians, and 600 joined the church on probation.

Student Work

One of the most promising fields of Christian work in Peking is that among the government school students. In past years the Y. M. C. A. has been the only body working definitely in the schools, but the churches are interested and two of the missions have foreign secretaries exclusively for this work.

A union plan has been formed among the churches, and the large schools will be assigned to the various churches in an effort to bring the students in close touch with church life. We have been working among the students of the higher normal, and at the end of the year sixty were enrolled in Bible classes. Some have united with the church.

Sunday Schools

We have eleven regular Sunday schools, not including the special afternoon schools held for the poor children, in all the churches.

Prison Work

Throughout the year we have had preachers working among the prisoners in the two county jails in Peking. The message has been gratefully received by these unfortunates, who are still in irons, all herded in one large room, without proper food or sufficient clothing. When the keeper of one of the jails

became converted that particular prison became a different place. In the spring the model prison was assigned to the Methodist church, and a band of faithful workers go there every week to preach. One hundred and twelve sermons have been given, and forty-seven men (out of 600) and thirty-two women (out of 241) have united with the church on probation. All these men and women have not yet had an opportunity to make a public confession.

As a result of the street preaching and chapel work 122,750 have heard the message. The workers have held 842 cottage prayer meetings where 29,470 persons have been taught to pray and sing.

Self Support

We have kept steadily before us the standard of increase for self-support set when the Forward Movement was inaugurated in Nanking, and all the churches have advanced along this line: The church at Shunchihmen has already crossed the line with more than 200 per cent. increase in self-support, and 100 per cent. in membership. Chushihkou has advanced over 100 per cent. in self-support. Asbury church has been self-supporting for several years, and has this year taken over the support of the church at Fangchinhsiung.

TAIANFU DISTRICT

The Taianfu District is in the western part of Shantung Province. It is about 125 miles long, east and west, and 40 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 3,000,000. 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 intersects 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 40 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 are the Society for the Propagation of the Gospel, and the Gospel Mission.

Missionaries: Rev. Perry O. Hanson and Mrs. Hanson, Rev. Harry G. Dildine and Mrs. Dildine, Rev. Henry S. Leitzel and Mrs. Leitzel. W. F. M. S.: Misses Nora M. Dillenbeck, Elsie L. Knapp, Marie Adams, Effie G. Young, and Georgia Filley, M.D.

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.

KUO YING, Superintendent

PERRY O. HANSON, Missionary-in-charge

Mission Headquarters

The city of Taianfu was chosen as a center for the work on this district for three reasons—it is the most healthful place, lying 700 feet above sea level; it is not far from the geographical center; and the thousands of pilgrims

visiting Taianfu for the ascent of the sacred Tai mountain, offer special opportunities for service.

History

The scholar Wang, while in the city of Peking for his examinations in 1873, was converted. He returned to his home in Shantung with a supply of gospel portions and other Christian books, and with the promise of the missionaries that they would visit him in his home.

Each year the long journey from Peking or Tientsin was made by the missionaries inspecting the work. Wang died in 1875, but his wife and son carried on the work he had begun, and were pillars of the new church. A grandson graduated from Drew in 1918, and after a year in France will follow his father and grandfather into the Shantung work. For twenty-five years Taianfu was given long range supervision, but the real development began in 1900 after the Boxer uprising.

Growth of the Church

During the last quadrennium the church membership has doubled, each four years, but is still less than 3,000 including probationers. It is planned to set off Shantung work as an Annual Conference soon.

Methods

Thousands of gospels and other literature have been distributed. The message has been given in the temple courts and market places as well as in the regular church buildings. Bible classes and special meetings were held during week of evangelism. Also much personal work was done. Special emphasis has been given to the work of the primary schools, and through these we have reached many children. Our medical work has made its valued contribution to the cause.

Educational

Among the graduates from Peking University in June were seven of the boys from our Taianfu Middle School—one of the seven taking his second degree, and the other six receiving diplomas from the College of Arts. All seven are planning to enter the work of the church either as teachers or preachers.

WEST CHINA CONFERENCE

The West China Conference is the farthest removed of all Methodist Mission centers from the United States. Its center is 1,500 miles, or 40 days' journey from Shanghai. The work of the missionaries is confined entirely to Szechwan 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 1,600 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 12 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, and is the main thoroughfare of our mission. The work is divided into six districts as follows: Chengtu, Chungking, Hoehow, Suining, Tzechow, and Yuinchwan.

The Methodist Episcopal Mission was commenced in 1882, and was organized as a Mission Conference in 1908.

THE WEST CHINA MISSION

Because of the interest of Dr. J. F. Goucher, of Baltimore, and under the stimulus of a special gift from him, the West China Mission was opened at Chungking in 1882. It will, therefore, be celebrating its thirty-seventh anniversary during the Centenary year. Its years have not been many, but all who have been, or are connected with it are proud of its record.

The Field

West China is famous throughout the missionary world because of the success of its union enterprises. There is no competition between the churches. The field has been divided. The Methodist Episcopal Church was fortunate in the territory assigned to it—it is the section known as the "Big Road"—the area along the military highway, extending from Chungking, the port on the Yangtze, the commercial center of West China, to Chengtu, the capital of Szechwan. Chungking has a population of 800,000; that of Chengtu is 1,000,000.

Between these two cities are seven smaller walled cities wherein the population ranges from 50,000 to 100,000. This "Big Road" is 253 miles long, and the territory is the heart of China's richest and most populous province, having about 70,000,000. We are responsible in our territory for 10,000,000. No other denomination has any work in this section, except in the cities of Chungking and Chengtu.

Evangelism

There is a wave of evangelism sweeping over China which promises to end in some sort of mass movement. We are organized for that in West China, and are stressing the training of leaders for this phase of the work. Several years ago a plan of procedure was adopted. Our Chinese pastors have entered into it with enthusiasm. Our plan is this: After weeks of careful preparation on the part of the local church a missionary force goes into a large market

town, or one of the smaller cities, and remains a week. By means of Bible classes for the Christians, lectures, free clinics, lantern slides, tracts, and preaching, an impression is made on the community. Many are brought to a decision, and many more become inquirers and attendants at church services. Some become Bible readers.

Native Leadership

We have developed a large number of Chinese leaders. Emphasis was laid on the schools, and an effort made to keep the most promising boys in our schools. Again we have trusted the Chinese and given them responsibilities. It is but just to say that we have developed more strong Christian leaders in both evangelism and education than any other mission at work in West China. We have fourteen ordained men, and during the past quadrennium the membership has increased twenty-five per cent. The church has now 2,867 members. The gain in self-support was forty per cent.

Education

One of the first things our pioneer missionaries did was to open a primary school in Chungking. This developed rapidly, and soon the Chungking high school was founded—an institution which has had a remarkable history, and turned out many of our ablest leaders. Because cooperation was the watch word in all the West China missions, there soon developed an educational union, in which all the missions joined, for primary school work. Through the success of this union, there developed the West China Union University in 1910. This was reputed to be the finest union scheme in Christendom, and destined to be one of the great educational institutions in China. The enrollment last year was 700. Our mission has had a conspicuous part in this enterprise from the start, and Dr. Joseph Beech, one of our missionaries, is its first president.

The university has stimulated high schools; and besides the school of Chengtu and Chungking (now giving two years of college work), we have excellent high schools in Tzechow, and Suining, with two years of the four taught until such time when it will be necessary to teach the entire course. Because of the fact that several government high schools have been closed during the past three years, there is need for more mission high schools. The need of this is seen when it is stated that the university is the only school of college grade among a population of 100,000,000.

Social Service

At all our larger centers, and in many of the smaller places, where no missionaries reside, reading rooms have been opened, and the modern periodicals and books have been placed for all classes of people. These rooms are much used. Night schools have also been opened where the three "Rs" are taught to clerks and apprentices.

Health and Hygiene

For years our hospital at Chungking was the outstanding piece of medical work in West China. Our lack has been physicians. One of our splendidly

equipped hospitals is now closed, because there is no one to operate it. Up to the present it has been difficult to train Chinese physicians, but we expect to have a medical school at the university which will turn out many Christian physicians. Dr. Canright of our mission is dean of the medical school. We are still in need of missionary physicians to manage our hospitals, and to teach in the medical school.

Our students have helped in the distribution of literature pertaining to hygiene and health. Opium is disappearing from China, but the cigarette is a curse, and the tobacco companies are spending millions of dollars to advertise their intention to "put a cigarette in the mouth of every man, woman, and child in China." It is gratifying to know that the Chinese Methodist pastors, in a campaign managed largely by themselves, have practically destroyed the cigarette trade along the "Big Road."

CHENG TU DISTRICT

Chengtu (Chentu) District includes the city of Chengtu, which is the capital of the province of Szechwan, 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 15 miles from the capital city there are 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.

Chengtu

Chengtu (Chentu) (population, 750,000) is the capital of the province of Szechwan and the residence of the governor. It is an ancient city with a great history. The modern city, which is surrounded by a wall 10 or 12 miles in circumference, is a little more than an aggregation of streets. Chengtu is one of the wealthiest of Chinese cities.

In 1892 the mission of the Methodist Episcopal Church purchased the first property to be owned by foreigners in Chengtu. Other boards at work in Chengtu are: The Church Missionary Society, the Canadian Methodist Mission, the China Inland Mission, the Friends' Foreign Mission (English), and the American Baptist Foreign Mission Society.

Missionaries: Rev. Joseph Beech (on furlough) and Mrs. Beech (on furlough), Rev. Harry L. Canright, M.D., and Mrs. Canright, Rev. W. M. Crawford and Mrs. Crawford, Rev. George B. Neumann and Mrs. Neumann, Rev. James M. Yard (on furlough) and Mrs. Yard (on furlough). W. F. M. S.: Misses Gertrude M. Bridgewater (on furlough), Clara J. Collier, Anna Lulu Golisch, Marie E. Larsson, and Madora E. Smith (on furlough).

Institutions: Chengtu College (part of the West China Union University, interdenominational) and Intermediate School, Biblical Training School, Chengtu Hospital, Goucher Model Unit (six primary schools for boys). W. F. M. S.: Girls' Boarding School, Girls' Day School, Union Normal School for Women.

L. C. DEN, Superintendent

W. E. MANLY, Missionary-in-charge

No report.

CHUNGKING DISTRICT

Chungking District includes the city of Chungking, together with three walled cities with their 97 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 Szechwan 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. Many of its merchants are very wealthy, with established mercantile connection and credit in every business center of China. 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, 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. J. F. Peat, Rev. L. F. Havermale and Mrs. Havermale, Rev. M. A. McCurdy and Mrs. McCurdy. W. F. M. S.: Misses Ella Manning, Anna M. Wells (on furlough), Grace Ellison, Anna Lindblad, Agnes Edmonds, M.D., (on furlough), and Winnogene Penny.

Institutions: Union Boys' High School, Chungking Hospital. W. F. M. S.: School for Girls, William Gamble Memorial Hospital, Flora Deaconess Home.

J. F. PEAT, Superintendent

No report.

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 Bauling, and the Chü.

Hochow

Hochow (population, 100,000) is at the junction of the Suining and Bauling Rivers. The Chü River empties into the Bauling 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 Szechwan 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 Szechwan Province.

No other mission boards are at work in Hochow. No resident missionary.

B. F. LAWRENCE, Superintendent

No report.

SUINING DISTRICT

Suining District includes three civil magistrates' districts, and a part of a fourth. It has three large district cities, several subdistrict magistrates, 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 Szechwan 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.

Missionaries: Rev. B. F. Lawrence and Mrs. Lawrence, Rev. R. F. Pilcher and Mrs. Pilcher, Rev. J. O. Curnow (on furlough) and Mrs. Curnow (on furlough). W. F. M. S.: Misses Mary A. Royer, Helen R. Galloway (on furlough), Belle Castle, Clara A. Caris, and Gertrude Tyler

B. F. LAWRENCE, Superintendent

No report.

TZECHOW DISTRICT

Tzechow District is located along the "Big Road" from Chungking to Chengtu and contains three of the seven "Walled Cities." The district includes the territory for 25 miles on either side of this great highway and extends about 80 miles of the 253 which separates the two cities, thus giving the district about 4,000 square miles of territory. The population is estimated at 2,000,000. It is a fertile hill country, and the farmers export large quantities of sugar, some rice, alcohol, and linen cloth. The Methodist Episcopal Church is solely responsible to bring the gospel message to these human folks.

Tzechow City is six days' journey from Chungking and four from Chengtu, as the Chinese travel. It is a wealthy center and noted for its "scholar class." Built along the Lu River and skirting a large hill on which is located one of their noted temples, the city has many a picturesque spot. The great eye goddess festivals are declining in a marked degree the last few years.

The Methodist Mission is completing 20 years of work and is the only Christian Church laboring in this part of the Master's vineyard.

Missionaries: Rev. S. H. Liljestrand, M.D., and Mrs. Liljestrand, Rev. R. L. Torrey (on furlough) and Mrs. Torrey (on furlough). W. F. M. S.: Miss Alice B. Brethorst, Miss Lela Lybarger, Miss Lena Nelson (on furlough), Miss S. Marie Brethorst, and Miss Mabel A. Beatty.



BISHOP JAMES WHITFORD BASHFORD, D.D., LL.D., Ph.D.,

Born in Fayette, Wisconsin, May 25, 1849

Died in Pasadena, California, March 18, 1919

BISHOP BASHFORD—AN APPRECIATION

BY BISHOP W. S. LEWIS

Statesmen and prophets are born. Society, as represented in local environment, college, or university, may help to develop, but never to create the original genius that expresses itself in statescraft and prophecy. No toil, however arduous, nor learning, however erudite, can in truth claim the power and prestige in the production of these great leaders of the race. While greatness almost never exists apart from patient toil, and learning polishes the shaft, the instrument of execution, yet the original endowment is so akin to the mysterious as to suggest the supernatural. Genius evades definition. The original endowment is the handiwork of God.

Such a child of fortune was born in a humble home in Wisconsin, which, in 1849, was counted on the frontier. The child of prayer and prenatal dedication, like Samuel, often becomes a leader in the host of Israel. Bishop Bashford's godly father died in the pulpit before his great son was born. Earthly father he never knew. A more generous, womanly, noble mother has been the pride and possession of few men. That type of poverty which invites the necessity of strong endeavor became the riches of his boyhood. Self-dependence contributed to the building of an independent, heroic spirit.

By his own unaided effort he contemplated a course of study in the University of Wisconsin, and graduated from the Boston University School of Theology. A passion for soul-saving and reclaiming the spirit of God in the whole personality of the race, reinforced by eager study in the homeland and abroad, prepared him for an unusually effective ministry in the leading pulpits of the church. He was a pastor for fifteen years, closing that sphere of service when, in 1889, he was called to the presidency of Ohio Wesleyan University.

During his fifteen years of service as college president he was among the foremost of the accredited leaders in education of the Methodist Episcopal Church. His students recognized in him a model of what a Christian gentleman should be. Scholarly, broad-minded, the very embodiment of integrity, he was absolutely trusted and devotedly loved by those who knew him best, students, faculty, and friends.

The General Conference of 1904, held in Los Angeles, California, elected President Bashford a bishop of the Methodist Episcopal Church. From his early manhood he had felt the tug of the Far East, and especially of the Chinese, in the very citadel of his life. An affection for these people long before he saw them, heaven-born, dominated his life. As student, pastor, college president, he dreamed that some good day would see these tasks not finished, but merged in the great objective of his life, a ministry to the Chinese race. In the announcement of his election to the episcopacy he heard the call as in trumpet tones to the great service that had been the desire of his life. Anticipating the action of the episcopal committee, he offered his services to the land of his love. This act was the final surrender of a great soul for a great life task. From the day that he turned his face toward China until that morning when the light of eternity broke on his vision he prayed, he toiled, he lived for the Chinese race.

Bishop Bashford had a gifted pen. Yet he wrote no books until he found the quest of his soul in the service of the race that he loved. No better books on China have been written than those that came from the pen of this prophet-statesman. He interpreted the life that is in the light of the life that ought to be. By faith he caught the gleam of China's destiny written large in the kingdom of heaven. One prayer, one purpose dominated him—that China, physically, mentally, spiritually, might become a partaker of the best gifts promised in that sonship with Christ which is the ultimate purpose of the Father, God.

A characteristic of his mentality was breadth of vision begotten in an in-born passion for spiritual service. Dominated by this spirit he felt the woes of the poor and unfortunate and instinctively stretched forth his hand in humble, efficient service. He was as easily the companion of philosophers and statesmen. They sought his counsel and under his inspirational touch and leadership they saw a new light. The mind was instructed, the hurt of the heart cured.

His ministry was not confined to any race. His hand, his heart, his message were placed at the service of all races, kindreds, and kinds. He loved to deal in universals and had almost a passion in the emphasis of those principles and policies that were applicable to the uplift of all men. Points of contact, the common interests of races, nations, churches, were his citadels; unity among the good his goal; Jesus Christ the objective of all.

When two rivulets from a lofty height mingle their waters in a common stream the music of each reinforces the other in that sweetest of all notes, the song of the brook. This approximates in symbol the union of the life of James Whitford Bashford with that of Jane Field. Forty years and a few months of married life eventuated in riches untold. The communities favored by their home, parishioners, students, and friends who enjoyed their united ministry, became partakers of a larger life, their spirits uplifted, their souls enriched, their characters ennobled. Mrs. Bashford was ever in deepest sympathy with the purposes of her husband. She supplemented his efforts and was a genuine inspiration to his vision. She, too, has ever found her highest joy in service. With a song in her heart when the call came to China she turned her back on the luxuries of America and sought such riches in a needy race as the spirit of the Man of Galilee will discover to those who seek. Chinese inns, in this light, are transformed into palaces, and houseboats, sedan chairs, wheelbarrows, become luxurious modes of travel.

The record of such a life when fitly told will answer the vexing question, What is the mission of the church on earth? None would be quicker to acknowledge the boundless debt he owed to the church in the development of life and character than would be Bishop Bashford. He would say that he owed much to the civilization that he had enjoyed on account of the sacrifices of others; much to the favored land in which he was born and bred; but most of all to that mother of souls, the church of Jesus Christ, from whose open doorways her sons and daughters catch the gleam of his face. Such a life, such a character, tells in a language easily understood the mission, the value, and the purpose of the church on earth. A redeemed personality its objective; a Christ-like character its product; eternal life its goal.

JAPAN

The empire of Japan consists of four large islands, besides Formosa, the Pescadores, the southern half of Saghalien, and about 4,000 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 $24^{\circ} 14'$ to $45^{\circ} 30'$ north, 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 85,000 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 is about 57,442,000, 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 22 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 1884 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 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 districts in which our Mission has workers and work connected with the Annual Conferences 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.*]

REV. DAVID S. SPENCER

1918 IN JAPAN

The year 1918 has been a trying one for mission work in Japan. From the beginning of the war, the Government of Japan was directly interested, through her alliance with England, and because of her desire to overcome her commercial rival, Germany, in the Far East; but the people of Japan during the early years of the struggle had no interest in the outcome; the war was too far away. In later years their interest increased.

During the first three years of the war the rise in the cost of living was gradual; in the last quarter of 1917 prices began to go up by leaps and bounds—due to various causes, but chiefly to the world's scarcity of food stuffs. Rice is

the standard of living and of the prices of other commodities throughout the Japanese Empire. Appreciation in rice values puts the price of every other commodity on the up grade. The average cost of living has risen more than 300 per cent for the entire people.

War industries piled up wealth from the start. Shipbuilders and owners, dealers in metals, dye stuffs, drugs, and certain kinds of chemicals faced a booming business; shares of the shipping companies appreciated 400 per cent or 500 per cent. From early in 1917 a great scarcity of labor began to be experienced. For the first time in its history, Japan was under the necessity of importing laborers in order to meet the demand. It is now stated that 20,000 Koreans are thus employed in this country; probably they will be the first to be discharged when retrenchment follows war readjustments. A Hiroshima charcoal factory brought in 200 Chinese laborers. It is interesting to note that a people who had protested so strongly against our restrictions against Japanese labor on the Pacific coast at once protested vigorously against the introduction of Chinese labor here. The great industrial development has so absorbed all classes of workers, male and female, as to render difficult the securing of domestic help, not only in the homes of the missionaries, but of all classes of Japanese. Missionaries are accustomed to employ native help at their own expense in order to free themselves for missionary labors; but the past year has found the missionary compelled to do his own home work, sometimes for months together.

The excessive demand for labor had a serious effect upon the scale of wages. While wages have not risen out of proportion to the cost of living, the effect upon various classes has been most interesting. Every fit man or woman has been able to secure good pay, and the lower classes were first to reap the benefit. The most seriously affected has been the salaried class—lower grade government officials, school teachers, preachers and helpers, Bible women. And as government appropriations, like those of the missions, are made annually and from twelve to eighteen months in advance, to promptly find relief for these classes has been a most serious problem. From April to July last year, the government middle schools—similar to our high schools in America—lost 446 of their best teachers, who went into business positions with marked gain in their salaries. Missionaries lost their helpers and servants; and pastors, not members of the Conference, were often compelled to leave their churches; while the regular ministry, losing but few of its numbers, has continued under great difficulties. The Government met the situation as speedily as possible by raising official salaries fifty per cent, and is now asking in the budget before the Diet for another raise of fifty per cent. School teachers under government got similar help, but not in sufficient degree. The missionary has had to share with his native brother, and to secure special gifts where possible to help meet these new conditions. The larger companies have paid their workers in the form of bonuses, sometimes to the extent of many millions in a single firm, and this they could well afford to do, for many institutions, like the Japan Mail Steamship Company, have declared dividends on their stock of from fifty per cent to seventy-five per cent per annum. The Kawasaki Dock Company, of Kobe, gave 10,000,000 Yen to its most serviceable employees in the form of shares in the company's stock, and in developing plans for the education of the children of these employees.

Japan is fast becoming an industrial nation. Instead of exporting rice, as she has been accustomed to do, her import of that article for eleven months of last year, amounted to 79,559,000 Yen, while her total food import from January to November was 178,947,804 Yen. At the same time, Japan is becoming wealthy. Alone of all the leading nations engaged in the war, Japan has been so fortunate as to pass through the struggle without calling for a single national loan. She has passed from a debtor to a creditor nation. That the benefits of wealth, if such they may be called, are not confined to any one class is shown by the fact that the postal savings banks deposits have risen from 330,000,000 Yen in 1916, to about 600,000,000 to date; and the number of depositors has risen only from 18,000,000 to 18,596,000. The Japanese as a nation are better fed, better clothed, better housed and enjoy a wider range of pleasures than ever before in their history.

But while this is true, they have not escaped the battle between capital and labor. The Japanese financial promoter can no longer boast that the labor world of Japan is docile, happy and contented. Hundreds of strikes occurred in Japan last year, often accompanied with violence; the rice riots being so severe a test of Japan's excellent police system, that in forty-six places the military had to be called out to assist the police in controlling the situation. These rice riots were started by a woman. The gulf between the capitalist and the laboring classes has been widened; political unrest is growing; sudden wealth has been followed by great extravagance in living, in dress, in frivolity; men are staking their financial all on automobiles; the jeweler-shop, the play-house, the beer saloon and the brothel are reaping their harvests; and the tendency of the wealthy class is strongly away from God and right living.

But the forces that tend to counteract these evils have also strengthened. The pulpit is stronger, the evangelist preaches a better gospel, improvements in education are taking place, the press is increasing in moral value, and the intelligent people of the middle class show a decided increase of interest in moral and religious principles.

The relief work of the Red Cross, the Young Men's Christian Association and the Young Women's Christian Association has found prompt and generous support throughout the land by both foreigners and Japanese. Five of our own missionaries, three men and two women, are now engaged in relief work in Siberia. The American Red Cross has been constantly aided by all our missionaries. Having been called by the American Embassy Committee, I gave my entire summer to superintending Red Cross work at Karuizawa, where from eighty to 200 persons were engaged in making needed supplies. And in our various centers this work has been continued to date. The Japan missionary force has contributed a total of seventy-five or eighty persons to European war work, some of whose graves are yonder in fair France.

In another distinct and important way our missionaries have contributed to the cause of international good feeling. It cannot be successfully denied that when the war broke out a large section of the Japanese people believed that Germany would win the war. A smaller section hoped that she *would* win; a still smaller section of far-sighted men were determined that she must not win. Public sentiment, if such it may be called, awakened slowly. The hesitancy of America to enter the war disappointed many and discouraged some. When

America did enter, opinions varied as to the value of her doing so. This affected mission work. But her rapid readjustment, her marvelous efficiency, her expeditious transfer of troops to France, the splendid staying qualities and fighting power of our men, the fine moral character of the army and its leaders, the generous response, the self-sacrifice and self-denial of the American people have combined to thoroughly change Japanese opinion concerning America and the outcome of the war. The work of the missionary here, never more important, has been to aid the Japanese in giving correct moral values to the different phases of this world-struggle. With voice and pen, both men and women have in a thousand instances rendered quietly but effectively, invaluable services to this people. The psychology of Japan is changing. Democracy is in the air. Leading Japanese, Christian and non-Christian, are writing and speaking publicly as none dared to do two years ago. The new government is a people's government to a greater extent than ever before. The press is changing its attitude. A new day has dawned in this fair land.

As a mission we are facing serious problems. The physical expansion of our educational plans at Tokyo is encouraging. The academy and college are growing, but the theological school has an enrollment regrettably small; and this not because other theological schools are getting the students we should have, but because the spiritual life of the churches is not producing men who seek the ministry; and because the remuneration received by the Christian ministry is inadequate. The lack of trained ministers to meet the new day is appalling. As the Japanese church naturally requires its ministry for the supply of its own pulpits, and as the evangelistic missionary has insufficient funds, and no source of income, but the Board of Foreign Missions, with which to support his work in hitherto unevangelized sections, it becomes well nigh impossible for him to carry on the work the Board has sent him here to develop.

The Japanese church cannot boast of any particular expansion during recent years. It is steadily gaining ground, but by no means equipped to meet the present crisis. The following figures will show the comparative growth of this Church for several years:

Nippon Methodist Church Statistics

	1907	1914	1915	1916	1917	1918
Total ministers		232	229	249	249	249
“ members	12,014	13,838	16,000	19,526	17,570*	15,466
“ Sunday schools.....	247	340	465	512	515*	523
“ officers and teachers..	992	1,148	1,260	1,524	1,515	1,556
“ scholars	21,928	23,605	33,271	34,848	35,000*	36,846
“ churches		245	236	297	297	301
Self-supporting churches....	16	16	25	27	27	29
For pastoral support.....	16,414	24,000	25,547	28,721	30,000*	31,420
For all purposes.....	38,229		65,586	71,691	86,348	91,943
Baptisms	1,360		1,790	2,442	2,825	2,345

The above moneys are all in Yen. (*) Estimated.

It will be seen from the above that there is a steady gain being made in self-support, but it is fair to ask, if the advance is as rapid as it should be in view of the great increase in wealth of the Japanese people. Millions of yen per year are now being contributed by wealthy Japanese to benevolent objects. Should we not expect the church to avail itself of this opportunity? Can the

church hope to rise to a position of power and influence in the nation, while continuing to accept direct aid in large measure from foreign sources?

HOKKAIDO DISTRICT

Sapporo

Sapporo (population, 103,838) 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 University, of which Dr. Sato, a Methodist (in 1913 Exchange Lecturer under the Carnegie Foundation), is president. A large number of the university professors are openly aggressive Christians. Sapporo has a vital influence upon the whole island, and 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).

Missionaries: Rev. Frederick W. Heckelman and Mrs. Heckelman. W. F. M. S.: Misses Lora Goodwin and V. E. Alexander.

Hakodate

Hakodate (population, 106,238) 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 by Bishop M. C. Harris, who was also the first Protestant missionary to Hokkaido. To him was given the honor of baptizing in these early days several of the great leaders of Japan to-day—Doctors Sato, Nitobo, Miyobo and Uchimura. The Church Missionary Society is also at work here.

Missionaries: W. F. M. S.: Misses Augusta Dickerson (on furlough), Dora A. Wagner (on furlough), Ida H. Appenzeller, Helen Couch, and Frances W. MacIntire.

Institution: W. F. M. S.: Caroline Wright Memorial School.

Otaru

Otaru (population, 102,000) is an important port of call for ships on the way to Vladivostok. It is a growing commercial center, now recognized by our Mission as a station. We have here a well-located, strong, self-supporting church. We should have here at least three churches, and we need a missionary at once. The American Board is represented by one family.

Asahigawa

Asahigawa (population, 64,391) is another city with a great future, now recognized as a station, where we must locate a missionary family at an early date. There is no missionary of any mission in this center, and a vital church foundation cannot be laid without the presence of the missionary for at least another generation.

F. W. HECKELMAN, Superintendent

NOTE: No report has come from Hokkaido District since its superintendent, Rev. F. W. Heckelman, is in Siberia assisting in International Relief Work.

Mrs. Heckelman writes briefly of the work: "The work of the district has gone on as usual. Our opportunity is great, and at no time has Christian effort been so welcome as now. There has been much sickness among our people. One pastor lost his eldest daughter, and with one exception every one of our pastors has had long and serious illness in his family. The influenza found many homes, and the financial strain has been heavy."

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 777,900; 208 to the square mile. Akita Ken has an area of 4,466, and a population of 949,400;

216 to the square mile. The chief products are rice, apples, potatoes, lacquer wares, and fish, and indicate the character of the population.

The chief cities of the district are Hirosaki (population, 40,195), Aomori (population, 45,937), the 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 come 53 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 M. Helen Russell, Winifred Draper, Erma Taylor (on furlough), and Mabel Lee (on furlough).

Institutions: W. F. M. S.: Girls' School, Mary Alexander Memorial Kindergarten, and the Aiko Kindergarten.

MOTOJIRO YAMAKA, Superintendent

E. T. IGLEHART, Missionary-in-charge

Things have gone well on this district during the present year. There has been no outstanding movement, but there has been progress. The center of the district is Hirosaki, and there is a flourishing church at this place. It has sent out large numbers of active Christian workers into the life of Japan, and continues to gather in large numbers of young men. This part of Japan is backward in many ways, and is conservative, but there is rarely any open hostility to Christianity. The churches and their constituency command a wholesome respect everywhere.

New Church at Goshogawara

One new church was built during the year. A gift by Mrs. Julia Miller of Katonah, New York, made possible the building of a church and parsonage at Goshogawara. This is a large town in the center of a rich farming district. We have had a pastor here at intervals for years, but have never had a church building. The new church is ideally located, and well suited to the needs of the community. It was dedicated on September first amid general rejoicing. Several former pastors attended and held special evangelistic services. We are anxious to build churches also at Noshiro and Tanabu, where we have preachers stationed, holding services in an ordinary hired house. At both places the work is going well and gradually breaking down the age old prejudices against the foreign religion.

Effect of the War

The war has had no special effect upon our work. There has been the economic effect of high prices, and our pastors have suffered as well as those members who belong to the salaried classes, such as officials and teachers. It seems as if the close of the war has brought more credit to America than to any other country in the minds of the Japanese, and while there is a tendency in some quarters to put the soft pedal upon the victory of the democratic nations and their ideals, for fear a false construction be placed upon the patriotism of Japanese Christians, the more thoughtful realize that the war has really produced the triumph of Christian ideals. The results must be beneficial to our work.

Centenary Visitors

Representatives of the Centenary Commission have happily been able to visit the district. Mr. S. R. Vinton passed through, taking many pictures, and later the deputation composed of Dr. Soper, Dr. Gillilan, Dr. Brown and Mr. and Mrs. Roan stopped at several places, bringing good cheer to the workers and seeing the interior at first hand.

Need for a Missionary

The district is still hoping for a resident missionary, the present missionary-in-charge residing 500 miles away. Our evangelistic forces have been sorely depleted in recent years, not because of any withdrawal of support but because of the necessity of meeting the increased demands of our great educational work in Tokyo. But the drafts previously made upon our educational field have not been made good, and we are praying that one of the first results of the Centenary will be the occupation of this northern Methodist territory in a more adequate way.

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 950,700—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 5,355, and a population of 827,500—155 to the square mile.

Sendai

Sendai (population, 104,141) 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.

Missionaries: W. F. M. S.: Misses Carrie A. Heaton, Ellison W. Bodley, Ella J. Hewitt (on furlough), and Louise Imhof.

Institutions: W. F. M. S.: Industrial School, and Union Orphanage.

T. MIURA, Superintendent

C. W. IGLEHART, Missionary-in-charge

No report.

EAST AND WEST DISTRICTS

Tokyo

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 800 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.

Missionaries: Rev. Robert P. Alexander and Mrs. Alexander, Rev. Arthur D. Berry, Rev. Charles Bishop and Mrs. Bishop, Rev. Frederic H. Blair and Mrs. Blair, Professor A. F. Blanks and Mrs. Blanks, Rev. Benjamin Chappel (on furlough), Rev. E. T. Iglehart and Mrs. Iglehart, Mr. George A. Holliday, Rev. Sennisuke Ogata and Mrs. Ogata, Professor J. Victor Martin and Mrs. Martin, Mr. Harvey A. Wheeler and Mrs. Wheeler (on furlough). W. F. M. S.: Misses Alberta B. Sproles (on furlough), Mary H. Chappell (on furlough), Nell M. Daniel, Matilda A. Spencer, Alice Cheney, and Anna L. White. Language School Missionaries W. F. M. S.: Misses Laura Chase, Rhoda M. Hopkins.

Institutions: Anglo-Japanese College (Aoyama Gakuin), Philander Smith Biblical Institute, Publishing House. W. F. M. S.: Anglo-Japanese Girls' College (Aoyama Jo Gakuin).

S. OGATA, Superintendent East District

K. NAKAGAWA, Superintendent West District

E. T. IGLEHART, Missionary-in-charge

There are two districts in the Japan Conference bearing the name of Tokyo, the East and the West. On the West District there are fifteen churches, of which seven are financially self-supporting. Ten of these fifteen are in the city or suburbs of Tokyo. The superintendent is Dr. S. Ogata, a graduate of DePauw, one of the elder statesmen of our work here. The East District has twelve churches, five being within the city and the rest in outlying districts. Two are self-supporting. All are partially so. The superintendent is Rev. Mr. Yoshioka, who was pastor of our church at Tacoma for many years.

Tokyo Churches

The Tokyo churches feel the influence of all the movements that naturally touch the capital of the Empire. While it is true that there are large sections of Tokyo that have hardly been touched with the gospel, and some populous districts have as yet almost no religious privileges, it is also true that there is a strong Christian body here, composed of many denominations, but working together in real harmony, and figuring emphatically in all good work in the city.

They take the lead in works of charity, in moral reforms, in the developing of community interest. They hold united prayer meetings, mass meetings, push newspaper evangelism, take advantage of city celebrations and expositions to advance the work of aggressive evangelism. The Christianity of Tokyo is an active working concern, and our Methodist churches are not a whit behind in this work.

Our Bishop Hiraiwa has spent most of the year in America, and Tokyo has missed his leadership. Nevertheless the churches have made good progress. The Ginza church, under the long and zealous charge of Mr. Ukai, has kept up its

reputation for continuous evangelism. Ando, the flaming temperance apostle, Nemoto, whose bulldog tenacity in Parliament brought the anti-cigarette law to the statute books, and who will yet persist till his juvenile anti-liquor law also is accepted by the Upper House, with a strong group of younger leaders that are being developed, form a valiant corps of lay support behind our pastors.

Our mission is specially interested in certain appointments that are definitely under missionary charge. Of these the Asakusa church stands out as a remarkable evangelistic opportunity. We have here a good church building, which has been improved in several ways during the year. The parsonage, which had been wrecked in last year's typhoon, was rebuilt through the generosity of the Board at New York. We have had frequent conversions during the year.

The location, just on the edge of Tokyo's Coney Island, is adverse to the building up of a family church, but it is an ideal location for settlement work. Many young people have been gathered in, and are working enthusiastically. Our mission plans embody the building of a missionary residence somewhere in this part of Tokyo, in which case such supervision could be given this work as would make it one of rare value among the submerged people of Tokyo.

Besides this we are carrying on a preaching place in Shibuya, in the suburbs, and have an organized circuit a little farther away at Ogawa. In spite of the exaggerated claims of business and economic questions upon the attention of the people, their hearts are becoming more and more prepared for the seed of the gospel.

Publishing House, Tokyo

The Methodist Publishing House in Tokyo, known in the Japanese language as the Kyo Bun Kwan, continues to carry the message of the gospel through the printed page to a wide field of readers in Japan. It is doing a work that is unique on the Japan mission field. No other missionary agency is undertaking the work that we are doing here. The various missions in Japan are realizing more than ever the value of Christian literature, and are now united in a Christian Literature Society, which is translating the best of the foreign Christian literature into the Japanese language or helping Japanese authors to produce work for their own people.

Our Publishing House is the main sales agent for this Christian Literature Society, and is helping to spread this printed Christian page throughout the empire. Besides this, we have our own publishing interests. We are now preparing a graded system of Sunday school literature, covering eleven years. We hope that the first of the series will appear in time to enter upon its work the first of next April. The editorial work is being done by a representative committee, covering the whole Christian church in Japan. It is expected that all Sunday schools throughout the empire will adopt this graded system, of which we are to be the sole publishers. We are hoping and expecting that this will bring to us a similar measure of prosperity and usefulness as our Sunday school publications at home are bringing to our Book Concern there. We also publish from time to time books that a Union Christian Literature Society might not be asked to publish, because of special denominational character, or for other reasons. Beside our publishing interest, we have a large store on the main street of the city and provide good literature to a large constituency.

The business of the past year has been good, although business conditions in Japan have been abnormal. Certain classes of society have profited greatly, directly or indirectly, because of the war; but on the other hand, a large number of people, perhaps those that we would term the middle class, have suffered much because of the rise in the price of commodities. Their salaries have not risen in proportion. There has also been difficulty in getting books from England and America. The price of books has been raised by the publishers and the cost of transportation, including insurance, has made it necessary to either increase the price largely or to be satisfied with a smaller margin, so that the work of the year has been carried on with difficulty for these reasons, but the bills have been met regularly, our credit has been good, and we have done a large volume of business.

It was a matter of mingled regret and pride when our general manager, Mr. G. A. Holliday, heard the call of his country and returned to America in May, to offer his services in the army. After some negotiation Mr. H. W. Johns, who has been teaching in a higher business college for some years in Japan, was engaged to carry on the work of the Publishing House. Mr. Johns will not be able to enter upon his duties until his contract with the school is terminated early next year. In the meantime work has been carried on by Mrs. E. T. Iglehart and Mrs. F. H. Blair, members of our mission in Tokyo.

All signs point to a useful and prosperous future for our publishing work in Japan. The Christian reading public is increasing year by year and will continue to increase largely. The output of Christian literature at present is comparatively small and it also must largely increase. Our missionary and Christian constituency is practically co-extensive with the missionary and Christian field in the empire and we believe that Methodism has a God-given call to fill these needs here in Japan. Our Publishing House has had a long history of service, and the work today seems to be more hopeful than it has ever been.

Aoyama Gakuin, 1918

The outstanding events in Aoyama Gakuin during 1918 have been the opening of the new buildings commenced in the year previous. There has been no such material expansion in one year before in the history of the school.

Early in the spring the academy group of dormitories was completed and the rooms were filled at once with academy students and college students crowded in with the academy boys. Later in the spring the theological dormitory was opened and all the preachers of Tokyo invited to the opening celebration. Several of the old graduates remarked that they would like to come back and take their courses over again in order to live in such a comfortable and happy dormitory. A special feature of this dormitory is a prayer room built as a third floor addition finished in beautiful Japanese style. This building too is crowded with students—even the nurse's room and the guest room being occupied. Here too college men are crowded in with the theological students. The immediate necessity of the school is for college dormitories, there being none at all for that department.

These new dormitories are adding greatly to the higher social and spiritual efficiency of the school. The former pastor of the school church, a recent Drew graduate, has been appointed superintendent of all the dormitories and

occupies the superintendent's residence, which is another of the new buildings completed this year.

The splendid new college building was occupied at the beginning of the fall term. The formal opening celebration was a big affair in November. A long list of distinguished speakers, headed by Marquis Okuma, honored the occasion, and it was felt by all that the opening of this building marked an epoch in the history of Christian schools in Japan. It is certainly a remarkable evidence of the appreciation of the education received in this particular Christian school coming as it does as a gift from an alumnus. The donor, Mr. Katsuta, was present and won the hearts of all with his modesty and charm of manner. At the close of the ceremony a banquet was served, not only to the 600 guests, but also to all the 900 students of the school, all at Mr. Katsuta's expense. The building has cost the donor at least 250,000 yen, but it is estimated to be worth now nearly 500,000 yen, as the materials were bought before the recent extreme rise in prices.

Besides the completion of the dormitories, college building and several residences, the grounds have been put in order and present a fine appearance. The changes in the missionary residences in the rear of the grounds have also been completed during the year.

With Goucher Hall now free for the academy the number of students in that department can be brought up to the maximum of 800. That will result in making that department practically self-supporting. The 240 students in the college this year will be largely increased now that the splendid new building is being occupied. The new business course in the college is especially popular, showing what is the tendency in Japan today among young men in their outlook on life. But we are determined to build up the Arts Course in the belief that it will fill a need that will be felt more and more in the near future.

There is constant Christian and distinctively evangelistic work going on in Aoyama Gakuin. There is an impression in some quarters that our Christian schools in Japan show no direct evangelistic results. This is a mistake. The hundreds of students who crowd into the first year of the academy and the college come from non-Christian homes and naturally keep down the proportion of Christian students in the school. But all the students without exception receive Christian training while in the school in public worship and in Bible instruction. Besides this more intensive and direct evangelistic work is done especially among the men as they near the end of the academy course and as they enter the college. The winter campaign for this school year has just begun and recently nineteen young men have been baptized in the school church.

There has never been better provision made for the religious work of the school than at present. As said before, the former pastor of the school church has been transferred to the superintendency of the dormitories—not because he was a failure in the work of the church, but because he was such a success there and we wanted a successful evangelistic worker in charge of the dormitory life of the school. In his place we have secured another recent Drew graduate to be pastor of the school church, and so now we have not one but two splendid young men set aside for distinctively evangelistic and pastoral work in the school. It is a matter of sincere congratulation that we are so easily able to secure and retain such men in our work in Japan with the comparatively small salaries we are able to pay. Both of these young men, with their American education, would

be able to double their present salaries if they were willing to leave the work to which they are called by the Saviour.

There is an ever increasing appreciation of the value of Christian private education in Japan and among the leaders of the nation. This is expressed freely in many ways. The men in Japan who are trying to fight Japanese militarism and to bring Japanese national life and ideals into tune with democracy in this great crisis in the life of the world are especially appreciative of the value of such Christian private schools as Aoyama Gakuin with its widespread influence among its graduates. In Aoyama Gakuin along with other Christian principles the true ideas and ideals of democracy are taught and illustrated and thus it is sharing in a real way in the big task of the reconstruction of the world.

YOKOHAMA DISTRICT

Yokohama

Yokohama (population, 400,000) is the most important seaport of Japan. It is situated on Mississippi Bay, an arm of the large Tokyo Bay, and its extended city line is only about twelve miles distant from the city line of Tokyo. Besides the steam trains electric inter-urban service with trains every twelve minutes bind the two cities together more closely than ever.

Yokohama is the capital of the Kanagawa Prefecture, which is one of the important provinces of the empire, as it is the gateway for all foreign intercourse with the capital city and has a considerable foreign population and a foreign commerce that mounts up into the hundreds of millions of yen yearly. The area of the Prefecture is 927 square miles with a population of 1,300,000, or 1,405 to the square mile.

Methodist Episcopal Mission work was begun here in 1873. Other Mission Boards at work here are the American Baptist Foreign Mission Society, the Hephzibah Faith Mission, the Methodist Protestant Church, the Presbyterian Church in the U. S. A., the Reformed Church in America, the Society for the Propagation of the Gospel, the Women's Union Missionary Society of America, the Apostolic Faith Movement, the Young Men's Christian Association and the Young Women's Christian Association.

Missionaries: Rev. G. F. Draper and Mrs. Draper. W. F. M. S.: Misses Georgiana Baucus, Emma E. Dickinson, Edna M. Lee, Anna B. Slate, Rebecca J. Watson.

Institutions: Higgins Memorial Home and Bible Training School, Maud E. Simons Memorial Industrial School, and seven kindergartens and day schools. The Yokohama Christian Blind School.

H. HIRATA, Superintendent

GIDEON F. DRAPER, Missionary-in-charge

This territorially limited district presents an almost unlimited field for intensive evangelism and social effort. The density of population in and about Yokohama and the fact that many are drawn hither from all parts of the empire make it a center of great possibilities for evangelism. Not a few "doors" may be easily opened by an aggressive and efficient worker. Expansion as well as intensive effort are definitely needed. The district superintendent deplors the fact that the seven churches we have in the Japan Methodist Church on this district can do so little toward aggressive evangelism. They are still weak in resources and small in numbers, the main church in Yokohama, Hōrai-Cho, being the only one that is fully self-supporting, and its budget is so heavy (including very extensive repairs on the church building this year) that it has to strain every nerve to meet its annual payments.

Growth of the Work

This district has the honor of being the place where our work in Japan was

inaugurated, the meeting for the organization of our mission having been held in Yokohama, August 8, 1873, and for a time this was the center of work, but as the work grew it naturally centered in Tokyo. The growth of our work here has failed to advance commensurately with the development of Yokohama. In 1858 it was an insignificant fishing village and today it has become a great mart of trade and industry teeming with people. To be sure we have something to show for the years of effort. When the Japan Methodist Church was organized in 1907 we handed over seven organized churches to the new body and from that time should have built up our own work in cooperation with and supplementary to the native church. This we have largely failed to do; at least our mission work has by no means kept pace with the growth of the city.

Effect of the War

Last year the authorities reported the increase of factories and work shops to be eighty-eight per cent over the number of the previous year while the number of hands employed had increased seventy-three per cent, numbering 1,326 and 31,688 respectively; while the value of the products was over 78,000,000 yen. Such phenomenal growth was due doubtless to the incentive given by the war, but it marks a definite change in the character of this city; it is no longer merely a commercial center.

This growth opens wide opportunity for service aside from the ordinary activities of the church. This is preeminently the mission's burden. Very many thousands may be reached who would not enter an ordinary place of worship. In this way the war has increased our responsibility; though it has also increased the difficulty of meeting it because of the tremendous advance in prices.

Opportunity and Responsibility

Our problem on this district then is twofold. How to reach the industrial masses, untouched by any methods hitherto employed, and at the same time how to extend our village work so as to bring the message of salvation to those living in the agricultural sections. We have one distinctly village church; the others are in towns and cities. We should have one man equipped for the country work and a second man especially equipped for the social evangelization of our large industrial class.

We have a fine opening in the night school, for teaching English, which has an attendance of over one hundred. The students are largely from commercial houses, though there are some students and primary school teachers. At present I give two evenings a week to this work and am nominal principal. If we had a man who could give his evenings up to this work he would be able to get hold of scores of young men who would not otherwise come near a church. The school is held in the basement of our Horai Cho church, and is poorly equipped.

Japan is worth all we are putting into this work, even though the results may appear small at times. An encouraging incident occurred recently. A man of some means had been working independently for some years. This year he built a chapel at his own expense. It is located in a residential section of the city and at a distance from our other churches. I was asked to preach there and on going out found a fine little church, well built and neatly finished and furnished, that would hold about 150 people. The congregation was not large but

of a good class and the prospects are excellent if a good worker could be located there to give his full time to its development. They have a Sunday school with fifty children already. In introducing the "foreigner" the gentleman said that this was the first time there had been any foreign aid in his work and I replied by saying that this was a cause for thanksgiving and encouragement for the future. We hope that many more such men may be raised up, for, though they may not be easy to bring into line with the regular church forces, they are an indication of what may be done if the right spirit prevails.

Bible Classes

The Bible class in the Prefectural Normal School at Kamakura, reopened in December. This is a valuable opportunity to influence young men who are to be the instructors of tomorrow. It is held on Saturday evenings as often as the regular program of school work permits.

On the 27th of October a service was held in the Methodist church, Horai Cho, Yokohama, to celebrate the forty-fifth anniversary of the formation of the first Methodist Bible class in Japan. It was a union service of the three churches now organized within the city limits, and despite most unfavorable weather the church was filled.

All the phases of our work here were represented and the addresses made of it a thanksgiving service for all that God had wrought during the years. Not that there was a satisfied note, for all felt that much more might have been accomplished. However, from a Bible class of six or seven to the present is not a small accomplishment. There are three churches, one fully self-supporting: seven Sunday schools; five day schools and kindergartens; not to mention the training school for Bible women and the industrial school, the school for the blind, and an English night school.

Ogawa

Outside of Tokyo and suburbs the only work in charge of a missionary on the two Tokyo Districts is the extensive Ogawa circuit, which is still under my care. Here too what has been done is far less than what was purposed. The towns and villages within the bounds of this circuit offer a wide field for fruitful service. In fact it should be divided with an evangelist stationed in each section.

National Temperance League Convention

The annual convention of the National Temperance League was held in Yokohama this fall. Hon. S. Nemoto, for many years a member of the National Diet, was in the chair. The veteran president of the league, Hon. T. Ando, was also present and presided part of the time. The most exciting question considered was the attempt to eliminate all Christian services from temperance meetings. This was voted down but resulted in a division of the league—the non-Christian element, centering in Osaka, setting up an independent organization. Mr. Ando said that in his long experience in this work the only thing that will give it permanency in any place is a Christian spirit back of it. Dr. E. D. Soper was an honored guest of the league. The elder members especially delighted to greet him because of his father, Dr. J. Soper, who was one of the

founders of this temperance work in Japan. The governor of the prefecture and the mayor of the city were both present one morning on the platform and made brief congratulatory addresses, though neither could be considered a temperance man.

This phase of the work is greatly needed, for Japan is far behind on the question of "dryness." It has a very moist climate physically and morally. This was strongly evident in the Japanese part of the great celebration held in this city for two days in honor of the armistice. Both at the official reception held in the beautiful new Memorial Hall of the city and at the garden party given the next day in the park liquors flowed freely and many were seen to be under the influence of alcohol. The dignity and hospitality of the occasion were thus seriously marred.

Japan needs Christ to enable her to solve the pressing social questions that are before her. Methodism has here a great responsibility for years to come.

NAGOYA DISTRICT

Nagoya

Nagoya City (population, 470,000) is located in what is called the Aichi District, composed of the Aichi Ken, the Gifu Ken, the Miye Ken and the Shiga 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 1,992,274, or 266 to the square mile; Miye Ken, area 2,195 square miles, population 1,077,900, or 501 to the square mile; Shiga Ken, area 1,539 square miles, population 911,200, or 436 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. These provinces form a great rich basin, shut in by mountains on three 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, the Baptist, and the Omi Mission; the Universalist, and the United Brethren are represented by native workers.

Missionaries: Rev. David S. Spencer and Mrs. Spencer. W. F. M. S.: Misses Lois K. Curtice and K. Grace Wythe.

Institution: W. F. M. S.: Girls' High School.

S. SUGIHARA, Superintendent

DAVID S. SPENCER, Missionary-in-charge

Nagoya's Industrial Growth

The work of the Nagoya District grows more and more interesting as the months pass. In recent years, the city has taken on an immense industrial development. It is spreading out on all sides, and the rising chimneys plainly tell the nature of this enlargement. The official report to date gives the number of these factories as 15,034, an increase of about 1,000 since 1876; in them are 70,030 employees. Many of them are small buildings, doing piece work for larger establishments. In the suburbs are many of the larger factories, not included in the above number. Some such places employ 3,000 to 4,000 each. No regular Christian work is being done among these employees. Very few of them find their way into the churches or chapels. About half of them are women and girls. The highest wages paid the man in the spinning factories is ninety-three sen per day; the highest to females, eighty-five sen. The lowest to males is twenty-six sen; to females sixteen sen. The physical surroundings of these

workers are often unsanitary and repulsive, and their moral condition unspeakable. Here is a field we long to enter, but funds at hand do not allow.

Open Doors

Our work is mainly among the younger classes of this great city. We have opened eight Sunday schools, four chapels, a kindergarten, and a number of Bible classes, to which a fine class of young men are coming from the higher schools of the city. As we have about 10,000 students of schools above higher primary, there is work enough for several men.

The homes of the people are being opened to us through the kindergarten and the Sunday schools. At no previous time have we found so many open doors. The tide has turned in favor of religious things. This is seen not only in our Christian work, but in the awakened activities of the Buddhist priests.

Relief Work

Our people have taken a good deal of interest in the making of relief supplies for Siberia, and we have put much time this year upon this Red Cross work. Our house has been a rallying center. The church people next door made thousands of comfort bags for use among the soldiers at the front.

Centenary Visitors

We were glad to see the members of our Centenary Deputation who came to us, though they came unheralded, and without provision having been made for them to see the work going, and left too soon in every case to get any definite outline of the real situation among the 2,250,000 of this district.

NORTH KYUSHU DISTRICT

The North Kyushu District includes the following provinces on the great southern island of Kyushu: Nagasaki Ken, area 1,140.4 square miles, population 1,082,677, or 771 to the square mile; and Fukuoka Ken, area 1,297 square miles, population 1,817,301, or 401 to the square mile.

Nagasaki

Nagasaki (population, 174,077) 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 porcelain. From the Christian standpoint Nagasaki is the most interesting city, historically, in the empire. It was at one time, over 300 years ago, a thoroughly Christian city. Afterward it became the scene of the most terrific persecutions; 26 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. C. S. Davison and Mrs. Davison (on furlough), Rev. Robert S. Spencer and Mrs. Spencer, Rev. Francis N. Scott (on furlough) and Mrs. Scott (on furlough). W. F. M. S.: Misses Adela M. Ashbaugh, Louise Bangs (on furlough), Edith L. Ketcham (on furlough), Elizabeth Russell, Pauline A. Place, Carrie S. Peckham, Hettie A. Thomas, Margaret Matheson, Mariana Young, and Margaret Plimpton.

Institutions: Anglo-Japanese College (Chinzei Gakuin). W. F. M. S.: Girls' School.

Fukuoka

The city of Fukuoka (population, 135,000) is the capital of Fukuoka Ken, in the northern part of the island of Kyushu. It is rapidly becoming a great educational center, being the seat of one of the Imperial Medical Universities, and the Third Imperial University, called the Kyushu Imperial University. Fukuoka is advancing 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 (on furlough) and Mrs. Jones (on furlough). W. F. M. S.: Misses Elizabeth M. Lee, Anna P. Atkinson, and Bertha Starkey.

Institution: W. F. M. S.: Eiwa Girls' School.

KINJI NAKAMURA, Superintendent

ROBERT S. SPENCER, Missionary-in-charge, Nagasaki

C. S. DAVISON, Missionary-in-charge, Fukuoka

Nagasaki

Nagasaki Prefecture, with a population of 1,165,000, forms one of the centers of Christian work in Japan. This statement was true in the sixteenth century under Catholic missions, and it is true today. This is historic soil for Christianity in Japan. Methodism has been at work in Nagasaki since 1873, it being the landing place of the first Protestant missionaries. At times the Methodist Board has had three or more families here in addition to the ladies of the Woman's Foreign Missionary Society.

It should be borne in mind that while the work of the native church and the foreign missionary lie side by side in this prefecture as elsewhere, they are entirely distinct according to the agreement between the cooperating missions and the Japan Methodist Church. On the other hand, our experience is of the most brotherly cooperation, and some of our happiest memories will ever be those of work with our peers in every way, our splendid brethren of the native church. Financial conditions preclude that church, however, from pioneer and advance work, and there lies the proper domain of the foreign missionary; a field limited only by his funds and his spirit.

Turning then to the work of the mission, in the Board report for 1911, Rev. F. Heron Smith spoke of nine preaching places in this district. He was shortly thereafter taken away, and no missionary has been in the evangelistic work here till the fall of 1918, although those in school work have worked sacrificially to try and hold together the evangelistic work. A conference of the missionaries has concluded that our responsibility is 350,000 souls.

Among the traces of former work there remain two preaching places, one of them with an outstation added during the past twelve months. At the time of writing the report last year, there was but one layman employed as a native worker in the whole prefecture. The year has seen the addition of one evangelist, on faith, and the appointment as a loan from the native church of one of the best of their pastors, as a substitute for the layman.

One of the preaching places is in the great industrial section of Nagasaki across the bay, known as Aku-no-ura. It is in the shadow of the Mitsubishi

Shipbuilding Company, with 13,000 employees, working day and night seven days in the week. Here we have thus far been equipped with a little house, far up a steep hillside, where none of the laboring class would be likely to come for a sermon. Their problem is food. They would be as much at home there, as a mole in an aeroplane. Mr. Shiroto, our pastor, a man of deep spiritual life, is already reaching out on the lines of Christian social helpfulness. He is carrying his sermons to the roadside, and inquirers are being registered. Plans are on foot for starting a dormitory, and in case they go well, we are assured of the support of the company, at least morally. Rev. and Mrs. Scott have returned with enough money to start an institutional church as a memorial to their two children. It is hoped to secure a location "where cross the crowded ways of life" that there in the city streets we may make Christ real to these struggling, laboring people. The land is still but a hope. We lost one of the best locations across the bay last week for lack of a few hundred dollars. The doors are open, the work unlimited, the means lacking.

Last Christmas a young evangelist named Kuwahara, came to our home and asked for work. Young missionaries are always optimistic, and so we put him at work in Haiki, which had been for years without a worker. We had no appropriation, but the money would come—and it has; sources largely local. This young evangelist went to work heartily with the group of Christians there. Before long he was going to Kawatana also, holding a Sunday school and street preaching. He not infrequently walks the miles between, calling at every house, and going without dinner to do it. He preaches on the street several times every week.

Haiki is a strongly Buddhist town: one chapel, two temples; one Christian pastor, fifteen Buddhist priests. Our chapel is in the shadow of the larger Buddhist temple, and our pastor is sometimes troubled in his study by the droning of Buddhist prayers. Then he gets out his hymn book and competes. Already a church is beginning to form in Haiki. Six were baptized Easter Sunday, including one entire household. The first Christian wedding was celebrated in that town during the year. Several railroad officials were invited, and the ceremony was but one number of a Christian service of which the main part was an address on Christianity. Thus are the opportunities improved.

It was the privilege of the missionary in this district to make the round of the railroad stations with a pass and authority to speak on Christianity. The gospel was put in as direct a way as we knew how. We were amazed at the reception. In fifteen days we traveled 1,600 miles on the pass, and spoke forty times to more than 900 men. It is a work that should be followed up.

Successes must not blind us to the relative inadequacy of the work as yet. A statement or two will hint at the greatest burden on the missionaries' hearts. In this prefecture there are 250,000 people physically beyond the reach of the gospel message. There are exactly 200 towns, cities and villages and there is Protestant work of all denominations in but eight of these. Methodist Episcopalianism is investing through the parent board less than one tenth of one cent per soul of its responsibility in a field where the harvest is white. A little careful thought will show us that unless we can lift Christ up triumphantly in a land where we are already at work, it will boot Methodists little to go into the fields which the war opens up. Japan may prove to be the historic failure

of Christianity, but if it is so, it will be because the Christian church prefers other, more acceptable jobs. We cannot dominate Japan with Americanism, but if Nagasaki is any index, the doors are wide open to the true follower of Christ.

Chinzei Gakuin, 1918

In the absence of Mr. and Mrs. Scott in America, the work was taken charge of by the Rev. C. S. Davison and the Rev. R. S. Spencer. The latter is still here, but at present has his hands so full with evangelistic work that he is unable to do anything in the school. Mr. and Mrs. Scott returned in October, and the teaching is being done by the former, assisted temporarily by Mr. Harry W. Johns, manager-elect of the Kyobunkwan.

History

In the fall of 1880 a young missionary, C. H. Long, Ph.D., and his wife, were starting for Japan. At the close of one of the farewell services a preacher's widow came forward, pressed two silver dollars into the bride's hands, and told her that one was for her husband and one for herself. They felt that such money was too sacred to be used for themselves, so made it the nucleus of a fund for a church in Japan.

When they arrived in San Francisco they had about \$800 and, on reaching Japan, it was decided to use it along with some money on hand to start a school. It was called Cobleigh Gakko, in honor of the donor of the two dollars; but the name was afterwards changed to the present Japanese name, which means "Southwestern Educational Institution." At first the school had a hard struggle for existence, but, with the granting of government recognition in 1908, it took on new life, and now has more applicants than it can accept. It stands well with the community, and though lacking in equipment, is doing a valuable work, and has the reputation of reaching the students religiously as no other school in the country has been able to.

Before the government recognition of the middle school we had a college department, but the granting of recognition to the lower department killed the higher department. This was because recognition gave our students the privilege of entering government higher schools. So the college was suspended in 1911. Some of the finest students Japan ever had graduated from this school in the early years. Two graduated from Drew Theological Seminary in 1917, and of the four prizes given annually by the seminary, they took two, one of them being a Fellowship worth \$500.

Students, Faculty, and Course

Chinzei Gakuin has a student enrollment of 500. The ages of the students average from thirteen to seventeen years. Eighty are boarding students. The teaching staff consists of two foreign missionaries and eighteen Japanese, and the school course covers a period of five years.

Religious Work

Less than five per cent of the students entering are Christian, and about two thirds of those who graduate are baptized before they leave the school.

At the close of the school year, in March, more than half of the students were Christians. Last week, while teaching a class in English, one boy was found copying from his book; nothing was said, but he came to me after class. I did not scold him, but showed him how foolish it was, as well as the impossibility of gaining anything by it. I said little about the sin of it. Early the next morning he came to the door and asked for me. He looked as if he had not slept. With the big tears streaming down his cheeks—and tears are not trifles in Japan—he said that he had confessed to “the God in heaven,” and that he had now come to confess to me. He told me that he had been baptized, but that his family was so strongly opposed to Christianity that he had been unable to keep his faith, and that was the reason for his fall. He came in, and we prayed together. He went away happy, and a changed boy. I would not be afraid to trust him anywhere. But the real point is in the change of ideal on account of coming to our school. When he came to us over four years ago, he would have thought lightly of that offense, and feared nothing more than being caught. Now, without any scolding, he goes off home, and the very foundations of the great deep are broken up. Suppose the school does nothing more than that, it is worth while, for, aside from the Christian school, there is no other school in Japan that so changes a boy's ideals.

Outstanding Facts Related to the War

There is the tremendous increase in the cost of living. This made it imperative to raise the salaries of the teachers, without knowing where the money was coming from.

The attitude toward education has changed. At the beginning of the war there was more or less admiration for Germany, but the downfall of militarism has brought home to Japan the lesson that Germany's system of education was a colossal failure, and the first attempts at reconstruction were in the nature of regulations improving the system of education. The new plan will include more of the American method of having electives, thus giving the student something to say about his own future. Heretofore they have been grist, and have all had to go through the same mill. From now on the spirit of freedom will be in the air, and initiative will begin to develop. It is a momentous change. The trend is toward a more liberal policy on the part of the government in its relation to mission schools and a better understanding of them. This year our president, Dr. Uzaki, was invited to attend the conference in Tokyo of more than 200 middle school principals. He was the first mission school principal to have that privilege, and when the names of the men on Committees were called, he found that he was a member of one of the most important of them all. In many ways we find our work getting easier, and every year the Christians are standing for more in the educational world of Japan.

Fukuoka

Fukuoka District embraces the prefecture of that name, one of the richest, if not the richest industrial center of Japan. In it are the great iron and coal

mines of Kyushu. By location and natural wealth, it is a strategic position for Christianity, presenting the problem of non-Christianized industrialism. Its rapid growth requires early Christianization, with the threat that failure to win now will throw us back fifty years in our objective of Christianization. However, our Board has never purchased a residence here, nor has there been a resident missionary for three years. The work is, at present, in charge of the missionary of the Nagasaki District, six hours away by express.

Hakata, the twin city of Fukuoka, is one of the two or three bitterest Buddhist centers in the empire. Two years ago work was started in this city by Rev. J. I. Jones, and has been growing. Our pastor, loaned us by the Japan Evangelistic Band, was changed this past year, and young pastor Sawamura who comes to us is truly a man "filled with the Holy Spirit." He began his religious career in training for a priest of the Greek Orthodox Church. Under his warm spiritual leadership the work is growing, and recently we baptized six adults at this chapel.

But persecution is being allowed to test this little church. The people about us oppose us because we will not contribute to the great heathen festival of the year. Hence the house has been sold out from under us, and the new owners refuse to recognize the three year rental term. Pressure is being put on us from various directions, and it looks as if we would have to vacate the present place by the end of 1918. As rental for church purposes is difficult it looks as if we might be on the street by 1919.

In the country to the west of Fukuoka, as beautiful a section as God ever made, Mr. and Mrs. Kubo still live in their little three room house, and serve God most happily. They not only hold services in their home, but they visit and hold services in homes over a large area, walking long distances. They are abundantly fitted for this work among the openhearted country people. Results are apparent. We recently baptized three, and looked into the faces of eleven earnest inquirers. There are Sunday schools, three of them, and flourishing well. In this section we are winning a large number of primary school teachers, which promises well for the future.

Mr. and Mrs. Kubo have a definite story of salvation from lives of profligacy and wrong, and their message is clear, definite, and simple. It is significant that when we inquired regarding them at a store recently, the keeper replied, "O, you mean those Jesus people."

We visited in this district an old man who used to have the name of being the ugliest man in the little village among the hills. His son went away, and becoming a minister, sent his father a Bible. The old man read this book and was completely changed. Now he is known far and wide as "Old Man Thankful."

To the north of Fukuoka, along the seashore, goes a retired business man from Fukuoka, who, like the early Wesleyan local preachers, gives his time for the work. Beginning about two years ago with one or two families to visit, his work has spread until he now travels to three towns for services, and is beginning to reach people from the country. He does particularly valuable work in a hospital for consumptives, where they have time to listen and ask questions and think. Would that we had many more such consecrated men as Mr. Kuwabara.

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 four 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 7,444.48 square miles, and population 1,427,000.

Kumamoto

Kumamoto (population, 65,233) 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: Rev. John C. Davison. W. F. M. S.: Miss Carrie M. Teague.

Kagoshima

Kagoshima (population, 88,612) is located on Kagoshima Bay, at the southern end of the island of Kyushu, the southernmost of the four main islands of Japan. This province is the rainiest part of the empire, 3,300 mm. falling in the Oshima groups of islands. Historically Kagoshima is of great importance, as it was the home of the great Satsuma clan. Now it is an 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, the Congregationalists, and the Reformed Church of America are at work here.

Missionaries: Rev. Earl R. Bull (on furlough) and Mrs. Bull (on furlough). W. F. M. S.: Misses L. Alice Finlay (on furlough), Harriet Howey (called to Siberia), and Azalia Peet.

J. C. DAVISON, Missionary-in-charge at Kumamoto

E. R. BULL, Missionary-in-charge at Kagoshima

Within the 200 mile limits of this district our work, which is all evangelistic, is confined to three large cities of from 40,000 to 90,000 in population; three larger towns of from 7,000 to 10,000; five smaller towns of from 2,000 to 5,000, and the rest in country villages.

The first regular evangelistic work was begun at Kagoshima in 1879; at Kajiki, Sendai, and Yatsushiro in the early '80's; at Kumamoto and Omuta in 1883. Kurume and Yanagawa were occupied soon after, though they had been visited by the foreign missionary for several years before a resident evangelist was sent.

The craze for education and the demand in industrial avocations creates such a fatal drain of the youth from all the smaller towns and districts that the church records often show very little increase from year to year. This

constant fluctuation, even in the larger cities and towns in this remote part of the empire, is increasingly manifest.

At present this district enrolls about 600 full members, and the budget for self-support this year is 2,967 yen, though practically every charge exceeds its estimate framed at the time of the First Quarterly Conference. There are three modest church buildings in foreign style, and one after the native pattern, erected by our Missionary Society in the earlier days. All the rest of our work is carried on in rented native houses, combining church and parsonage under the same roof.

There have been no property additions during the year, but a second church of twenty-two members was organized by Mr. Bull early in the summer, in the city of Kagoshima, where our First Church is the only one on the district that has yet attained the status of full support, with a budget this year of Y. 1,155. All the rest receive a grant-in-aid from the Dendo Kyoku, or Native mission Board which administers the grant-in-aid from the home lands, supplemented by assessments laid upon the several churches in the two Annual Conferences. All the churches are expected to advance these contributions to the Central Board each year, and thus work up towards full support.

This year has been conspicuously lacking in special visitors from abroad as well as native talent, though tent-meetings have been held at a couple of points, but had to be suspended here in Kumamoto on account of the influenza, even after the tent had been erected and the meetings extensively advertised.

Effect of the War

The general effect of the war has been to boom prices in all lines of trade, and especially in the ordinary staples of living; rice is from two to two and a half times what it was when the war began. The same may be said of clothing, fruits, vegetables, poultry, and game. When the farmer can get this handsome advance on his rice he can afford to eat his chickens and eggs himself rather than part with them at the former cheap rate. This, however, does not indicate any particular changed attitude toward our work as such. The Japanese do not covet money for its own sake, but for what it will buy. Hence, Christians and others with noble impulses support benevolent aims, while the ignoble waste it on luxuries and dissipation. People on fixed salaries are hard hit, hence special gifts to supplement the pay of the preachers are not uncommon. The cost of education has shared in the general rise, and still the schools are full. The opportunity for evangelism is wide open, and has been for years, awaiting only men and money for indefinite expansion.

Outstanding Problems

No special opposition has been encountered, but just how to win an active interest in vital religion against chronic indifference is a problem not easily solved. So many are content simply to drift.

The question of how to carry on in view of the high cost of living is also becoming a serious problem. It takes heroic men to stand loyally up to duty where the entire salary is required to pay the single item of rice. Family expenses naturally come first, which, in many families, leaves little or nothing for the local and administrative needs of the church.

Social Usefulness

Practical helpfulness in all benevolent lines, as, for example, the Union Dispensary here in Kumamoto, where Christian physicians give their services free of charge—even medicine is supplied gratis when the people are too poor to pay. It is also manifest in the extensive efforts put forth in connection with the Red Cross work during the war. Christians and church-trained men are recognized leaders in all humanitarian movements, and are eagerly accepted for responsible work in the army in Siberia, and whenever special intercourse with noted foreign visitors is called for, Christian men are always in evidence. They are also acknowledged as especially trustworthy in positions of financial responsibility. The pastor of our own church in this city has, for several years, been leader in the ward in which he resides, and is counted absolutely reliable as a custodian of all funds passing through his hands.

Value of the Native Church

There are eight physicians in our church in Kagoshima, and three in Kumamoto, where we also have three professors in the government higher school, one of whom is also president of the Lutheran mission school, in which are also six other teachers members of our church. Three more are employed as teachers in government special schools. One of the professors above mentioned is head of the local educational society, and enjoys the utmost confidence of all ranks of officials in the city. He was educated in our mission school at Nagasaki, and later graduated at the Ohio Wesleyan under President Bashford, before his election to the episcopacy. Two more sturdy young men, both graduates of our Nagasaki school, and later of Ohio Wesleyan, went to Drew Seminary, where, at their graduation the same year, one took the prize in the oratorical contest, and the other won the Fellowship in Old Testament Literature. The latter is soon to return to Japan as a professor of the theological department of Aoyama Gakuin, while the former is already installed as pastor of the Aoyama Gakuin church, composed of the students, teachers, and families of the college, as well as all connected with the Aoyama Girls' School.

SOUTHERN ISLANDS MISSION DISTRICT

Loo Choo (Okinawa ken) District

Loo Choo District has an area of 875 square miles, and a population of 759,930 (210,814 living in the Oshima group, a part of this district), or 569 to the square mile.

Naha

Naha (population, 56,481) is the principal city of Okinawa, one of the islands of the Loo Cho (Liuchiu) group, and is half way between Kyushu and Formosa.

Methodist Episcopal Mission work was begun in 1892.

S. KIHARA, Superintendent

J. C. DAVISON, Missionary-in-charge

Our Loo Choo work naturally falls into two divisions of unequal size. On the island of Tokunoshima, belonging to Kagoshima prefecture, stands a church of which Mr. Matsumoto, a devoted evangelist, is now the pastor. In

common with all the Loo Choo District work it is about eight years old. The village fathers of Kametsu, where the church stands, have given the free use of some 1,450 square feet on a bluff rising in the heart of the village, many years ago, the site of a Buddhist temple. This grant has just been renewed for another ten year period, and contains a clause that it may be continued in perpetuity as long as the church work is continued there.

Tokunoshima is a particularly religionless and backward bit of the world. Looking altogether like one of the south sea islands, its only touch with the outside world is by cable and the irregular boats. On the island of 54,000 inhabitants there are only twelve miles of what can be called road, the rest being the roughest bridle paths, rendered dangerous in summer by the vicious habu, a poison snake. The people are peculiarly backward. The huts of grass and canes are usually very small and often floorless and bedless. One whole village of several thousand has no bathing facilities but the creek bed. There are a few Shinto shrines, the largest being about 7 x 9 feet. One Buddhist priest is on the island. The only thing which can be called religion is the custom of feasting before the graves of the dead. The popular drink, often produced instead of tea, is Shōchū, which is 45 per cent. alcohol. The social relations are indescribably animal-like.

Yet there is abroad a feeling of dissatisfaction. It is not at all that they understand what religion, true religion is, but there is a distinct feeling of lack. The mayor of a neighboring village, after spending the night with wine and women in a room separated from me only by a paper partition which did not go to the ceiling, rushed into my room the next morning, on learning of my presence, to beg for a church in his village. The young men's societies are wide open for Christian instruction.

Only two influences are operating directly for uplift. The one is the government primary schools, and there knowledge is given, especially of the Japanese language, from which the local speech differs completely. Character these schools cannot give for too many of their teachers are drawn from the local population, and their standards are the same. But as I looked into the faces of 300 alert, keen-eyed boys and girls in the school, and told them of American democracy, I longed to lift them through Christ from their future of beastiality and sordidness to lives of purity and service.

The other agency is our little church upon the hill where it cannot be hid. It is the only hope of 54,000 people to escape from their present lives! Its nominal membership is unfortunately large, through conditions which are now remedied, but it has a small working membership and a zealous, devoted pastor who knows the power of the Spirit. It is doing a work, but I keep wondering if Methodism can be content with this.

The other part of our work lies in the prefecture and on the island of Okinawa, with 551,710 people. It consists of four churches, and evangelistic outstations numbering last year 627 full members. We have in the Naha Church, which is largely Japanese, a Japanese pastor, and in the other three natives of this island. All are able, consecrated men. An evangelist who is paid by an interdenominational missionary organization, serves one of our circuits.

Social and religious conditions are a little better than in Tokunoshima.

This is the "forgotten Kingdom of Loo Choo," now under Japanese control, and until about three years ago there was a silent opposition on the part of the official classes, and even open persecution from the common people. All has now changed. The official attitude gives the clue, and everywhere the people are flocking to listen to the message. I walked four miles and back, one afternoon, through a pouring rain, to talk to a group of twenty-six seekers, all of whom were members of the school faculty, or officials in the local office. I would go twice as far under similar conditions for such a chance. That night I numbered among the hearers the local chief of police and village doctor, both of whom are earnest Christians. And taking their cue from the officials, the common people come most freely to hear.

Indeed, our embarrassment here lies in possible success. This work, never having been taken over in part even by the native Japan Methodist Church, is the particular responsibility of our mission. It would here be easy to fill our church rolls with names, but heathendom unconsciously clings, and most careful oversight is craved, by none more than by the native pastors, that pure Christianity may be guarded. In this particular stage most careful missionary oversight is a necessity.

And yet, with a splendid missionary home owned here, in a good location, the Japan Methodist Mission, for lack of men and funds, has not been able to have a man here for some years, and the work has been administered from Kagoshima, 500 miles away. It surely is to be hoped—and many here, both Christian and otherwise, have expressed this hope to me—that we might soon be able to put a missionary in charge of this work who can administer it from the local residence. It is not the easiest missionary location in the world from some points of view, but it is a field of opportunity and the missionary who comes here will not be lonely—for Christ is here before him. With no real religious opposition, this island should be made totally Christian.

A brief word of statistics regarding this visitation will, perhaps, add interest and show the inefficiency of absentee administration. The trip consumed 33 days and involved 1,422 miles of travel to and from the work. Of that time only 19 days could be spent in the place of work. During this time I rode by various conveyances 110 miles, and walked 40. Spoke 25 times to 1,700 people, and took, developed, and catalogued 165 plates for the Centenary photographic department.

KOREA DISTRICT

(Japanese)

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

I was recalled to consciousness by some one gently prodding me in the back and trying to get me to make room for him to sit down. I glanced out of the window as I moved over and noticed that the station was Tenan and that it was daylight; but Tenan is two hours from Seoul and I was still sleepy

from three nights of late Quarterly and other kinds of Conferences, so I snuggled down for another nap on the convenient, long narrow seat that you may always find on the west side of passenger cars in Korea. However, that glance from the window had awakened memories that drove away sleep. I remembered that it was just ten years since I had made my first trip to Chosen. Time will never erase the charm of that first scene as I saw it from a car window in the early morning. The little low-lying villages of straw-thatched huts cuddled in the sheltered valleys, the veil of morning smoke, the patches of bright red peppers on the roofs, and in the background ever present, the bald, yellow hills—the landscape as it lay in the flood of a clear Oriental sunrise is etched on my memory for eternity.

I readjusted my berth, making of it two single seats, and invited the Tenan gentleman to make himself comfortable. In ten years great changes have taken place. Then the trains were nearly empty, except the third-class compartments, and even they were not crowded. Today one can scarcely get a seat even in a second-class, and if he wishes any freedom he must go into a first-class compartment or take a sleeper. To be sure of a berth the reservation must be made days in advance. The passengers in the first and second-class compartments are mostly Japanese, with a scattering of Koreans and Chinese and an occasional foreigner.

Ten years ago many stations were lonely looking places. Today they are flanked with warehouses, godowns, and sheds and back of these are hotels and stores of various kinds. Everywhere along the railroad new towns are growing up with great rapidity. Ten years ago one saw at almost every station a group of Koreans clad in their white bloomers, long coats and black stiff hats, smoking their long pipes, and idly watching the train pass through. Today the stations are so flanked with great ricks of rice done up in straw sacks, with stacks of wood, bags of charcoal and ore of various kinds awaiting shipment, and with boxes of merchandise from Japan, that there is hardly a place for a "kugyung" (sight-see) even if any felt inclined to take one. The railroad yards are filled with swarming coolies and carts. At this season there are thousands of tons of rice awaiting shipment, and the railroad is utterly unable to handle the volume of business. It is a significant sign of the times that at Seoul, a new station, to cost Y. 2,300,000 (\$1,150,000), with its sheds and yards, is now in process of construction. It is a matter of pride with us Methodists that Mr. H. Kawae, who has the oversight of this building as well as all railroad construction throughout Chosen, is an earnest and faithful member of our Seoul church. Ten years ago, with Mr. Kihara, I visited Kongju, a country station, twenty miles from the railroad. We made the trip in a "basha," a rough one horse stage, we sitting on the floor of the almost springless vehicle. Today a public automobile makes the trip twice a day. The run takes an hour and twenty minutes, and the fare is sixty cents. Important places are already connected by public roads and the lesser places are fast being linked up. Today the bald, yellow hills are gone and, as one looks out on the mountains, he thinks of the advertisements of safety razors, for the mountains are rough and shaggy like an unshaven soldier just out of the trenches. Everywhere there are young trees, millions in rows planted by the forestry department, and many millions more that have grown

naturally now that they are protected. So strict have the authorities become that this year we could scarcely get even a Christmas tree without permission to cut it.

However, one had best not take up the subject of improvements or it would take a book to treat the matter properly. Korea was never better ruled nor more prosperous than today, and many other plans are in process of formation for the welfare of the people and the betterment of conditions.

Ten years ago we had but four Japanese churches; one each at Seoul, Chemulpo, Pyengyang, and Chinnampo. We had but a handful of members. Of the preachers, only two were Conference members, Mr. Kihara and Mr. Shirato; and Mr. Kihara in addition to being pastor of the Seoul church was district superintendent. The other two preachers were young Christians whom Mr. Kihara had trained to be exhorters. We had but one building, the church at Pyengyang, which had been given us by Prince Ito. Today we are a district, the second in rank among all the districts of the West Conference. We have eleven experienced Japanese preachers, all but one ordained, and a number of local preachers and exhorters. We own property in eight cities, and in Seoul have a plant that is ideal. Our benevolences are ten times what they were ten years ago. Truly Bishop Harris and Brother Kihara built better than they knew.

The year under review has not been remarkable for anything but quiet, steady growth at every place. At Chinnampo the former bank property which we had been renting and which was well adapted for church purposes was suddenly sold, and as we could not rent any suitable place we were compelled to buy a house opposite the post office which we have repaired and made over into a very satisfactory church and parsonage. At Haiju we were not able to secure any meeting place except the second floor of a bath-house. The entrances led past the big tubs filled with naked men on one side and women on the other, and the splashing and chatter below, especially in the evening when Japanese bathe, were not conducive to worship. This church is only three years old, but the handful of members, with no help from me, have bought a Korean property and remodeled it into a very convenient church and parsonage. At several other places we are using make-shifts until the Centenary Campaign brings aid and we can erect the sort of plants we need.

We have had fewer Japanese visitors than for several years past. Mr. Hinohara, pastor of the Kobe church, lectured twice each day at our District Conference, and assisted each church in the district with evangelistic meetings. His service was much appreciated. The Conference Evangelistic Committee paid half his expenses.

Our foreign visitors have been legion. Bishop Welch and Bishop Harris paid us one visit each during the year. Both are cordially welcomed everywhere. Dr. James Taylor spoke for our night school men one evening, and by his appeal led almost a score of them to make decisions for Christ. Dr. G. H. Meyers took a great interest in the Japanese in Korea and their administration. Dr. Soper, loved for the sake of his parents, and now for his own sake too, preached in our church in Seoul, the Sunday his party visited our capital. Dr. Soper and the writer had not met since they had gone together to the missionary office in 1905, hoping to be appointed to Japan. He was

detained because of the health of Mrs. Soper, but what a work he has done and how many scores, even hundreds, of substitutes he has sent out!

We felt that that whole party, Dr. and Mrs. Meyer, Dr. Soper, Dr. Fahs, Dr. Brown, Dr. Gillilan, and the Roans, were our own people. They brought us inspiration, courage, and good cheer. We hope they can come again and spend a year with us. With Dr. Soper and Dr. Fahs we visited the Japanese settlements in Manchuria. Bishop Harris was our guide, and there is no better. Surely the fields there are white to the harvest, especially in Dairen. It is a finer city than Seoul, and already many Methodists are there. With a good leader like Mr. Kihara we believe that we can repeat in Manchuria what has been done in Chosen. In all the Japanese Empire there is no more promising nor inviting field. We can scarcely wait for the Centenary to bring us more funds that we may occupy more of these places in Chosen and Manchuria where yet the name of Christ is not named.

In addition to the district work your missionary attended Conference in Osaka in March, and Mission Meeting and Federated Missions Conference in Karuisawa in the summer. In Seoul we have carried on our English Night School with an enrollment of 190 for the year; we have conducted three classes in Japanese for the foreigners here, giving one hour each day to this work; we have taught English three hours a week at the middle school and two hours a week at the First Bank Club, as well as teaching many individuals, believing that all such opportunities are but opening wedges for the gospel; we have conducted a Saturday night Bible Class at our home that has been well attended, and we have been delighted that almost every month there have been conversions in this class and in the night school. We are giving our all, our time, our strength, our money, our lives, for this work among the Japanese in Korea, and we are happy in doing it—for we believe God called us here and we believe that in no place on earth could we spend ourselves to a better advantage.

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 13 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.

KOREA AND JAPAN*

BISHOP HERBERT WELCH

Korea

Korea is about as large as Kansas, but it has several times the population of that prosperous state. Without a complete census exact figures are impossible, but there are probably at present fifteen million inhabitants of what was formerly called "the Hermit Kingdom." Of these the Methodist Episcopal Church has practically the entire religious responsibility for three million people.

Some Christian work is carried on here and there by the Congregational and Anglican bodies and by the Salvation Army, but the whole field is portioned out for systematic cultivation between the four Presbyterian and the two Methodist Missions. This division, made some ten years ago, places under the care of our own church certain territories of very irregular shape in the north, and a large section extending from coast to coast through the middle of the country. In the capital city, Seoul, with its population of 300,000, and in the northern metropolis, Pyengyang, with a population of 60,000 to 70,000, Presbyterian and Methodist work may be found side by side, sometimes in union enterprises; but with these and the minor exceptions already noted, the Methodist Episcopal Church, wherever it has been established, must bear alone the burden of representing Jesus Christ.

The six missions are united in a Federal Council, which is consultative and advisory in its functions; and the three denominations (one Presbyterian Church under its own independent General Assembly, concentrating the labors of the Northern, Southern, Canadian, and Australian Missions; and the two Methodist Churches, Northern and Southern) have recently organized a Federal Council of Korean Churches. While this plan of a rigid division has

*This statement, being prepared for the report of the Board of Foreign Missions, takes no account of the splendid work being done by the Woman's Foreign Missionary Society.

not proved perfectly satisfactory, especially to the native preachers, it is regarded as a fixed item in the Korean program.

The work of our own church, like that of the rest, is modeled after the early Christian order—preaching, teaching, and healing make up its essential plan.

Seven missionary residence stations constitute the centers: three in the north and four in the central section. In one of these, Seoul, medical work is carried on through a union college and hospital. In three others we have our own hospitals under the general Board. In two others, hospitals are projected to give completeness to our organization.

For educational effort the need is dire. The best available statistics indicate that only one in ten of the Korean children is enrolled in any regular school, public or private. A rapid increase of school facilities has taken place under the Japanese Government, but the economic condition of the people is such as to forbid a rate of taxation which would provide anything approaching an adequate public school system for years to come.

Buddhist and other private organizations maintain schools, as well as the Christian forces.

A recent report shows about 75,000 children in the government primary schools, and about 55,000 in mission or other private schools of the same grade.

The educational authorities are insisting that whatever education is carried on in Korea shall conform to a single standard, and that this standard shall include a proper educational equipment, approved teachers and courses, the study of the national language, Japanese, and the encouragement of a national spirit. After 1925 no schools are to be permitted which have not, by that time, secured government registration.

The acceptance of this registration by schools which have reached the required standard involves some limitation of the freedom of religious teaching. No compulsory religious exercises may be held, and no religious instruction included in the regular curriculum. It is permissible, however, to conduct religious exercises, attendance upon which is voluntary, and to give religious instruction outside of the designated curriculum hours, provided these are held in other than the registered school buildings. The Government has, moreover, shown its willingness to permit the use of the registered buildings in cases where it is not yet possible to provide separate buildings, and otherwise to accommodate itself to the needs and abilities of the schools which show a disposition to conform loyally to the Government requirements.

It is natural that in a land where several religions exist as rivals, religious teaching should be excluded from the public schools. But one cannot but question the wisdom of a policy which imposes the same restrictions upon private schools. Greater freedom is allowed in Japan proper, where a modified form of government recognition may be secured without any limitation on religious work. The larger liberty exercised by our private institutions in the United States has not yet become a part of the accepted body of ideals in the Japanese Empire. The explanation for the attitude of the authorities in Korea is doubtless the purpose of the Japanese Government to Japanicize the Koreans as rapidly as possible, and the fear of the authorities that foreigners teaching according to their unrestrained western ideas may in some way stand between the

people and the Government, and even though unconsciously, interfere with the accomplishment of the Government's purpose.

Our Methodist Missions in Korea, without admitting the wisdom of the Government's policy, have agreed that the only proper attitude for them to take is one of compliance with the Government's requirements. In schools already registered our religious work is being carried on successfully despite the limitation referred to; and our purpose is to register all the schools which we find ourselves able to maintain as fast as they can meet the Government's standard.

This is, indeed, becoming a matter of necessity, and calls for action not simply in 1925, but in the present. The standing accorded to graduates of registered schools is so much better that the Koreans themselves are coming to insist that their children shall attend registered schools wherever such are available. Many of the primary schools formerly maintained by the mission have had to be closed; some of them are maintained by the people without assistance from mission funds; but the new demands make it imperative that the church put more money into primary schools, the fundamentals of our whole system, if we are to keep our students and earn the right to a continued existence.

On the foundation of the primary schools we have now in Korea four higher common schools, two of them already registered and the others seeking registration. A fifth has entered into our plan, to be established on Kanghwa Island. The people there are so determined to have a higher school, and Christians and non-Christians have unitedly made such offers of financial backing, as to forbid that the mission should refuse to cooperate.

Above these schools comes the Chosen Christian College, in which two of the Presbyterian Boards are joined with the two Methodist. This college, with its magnificent location just outside the city of Seoul, with the large and, in some respects, unique plans which have entered into the vision of its promoters, with the good start already made and the generous support now assured, is likely to be the most influential Christian institution in the entire peninsula.

The special work in theology and in medicine is conducted on a union basis. The Southern Methodists and we have joined in the theological seminary, and all six of the missions are behind the medical college in Seoul. Presbyterians and Methodists work together also in the Pierson Bible School, whose practical training courses are adapted for those of less advanced preparation or those who are not to enter the regular ministry.

With this equipment of institutions, however, a clear need is felt of having more complete training for the exceptional men who are becoming the leaders of the future. Whether they are to preach or to teach, or to go into other professional or business occupations, these few selected men need a training which Korea cannot afford. Some should go to Tokyo for the work of the higher schools in the imperial capital, and some should go to the United States. A system of scholarships ought to be established which would make it possible to open the door of the larger opportunity for these choice young men.

In our evangelistic work, we have already a few who are facing the new day. This is also true in our educational work, especially in the case of the two Korean principals of our largest higher common schools, Mr. H. H. Cynn

and Mr. T. S. Kim, both graduates of American colleges. We have many faithful pastors, but here as everywhere the lack which is most keenly felt is that of strong leaders, who unite to native capacity a thorough modern training and a spirit of complete consecration.

The Korean church has developed to a remarkable degree the study of the Scriptures, the practice of prayer, the observance of the Sabbath, church attendance, and the spirit of personal evangelism. In the development now taking place in the church, it is of the highest importance that the ethical and intellectual sides of the Christian life, the practical applications of faith in Christ to the life of the home, the shop, the state, should be brought up to take their place side by side with the devotional and mystical elements which have been the strength of Korean Christianity.

The American Bible Society has lately agreed, as part of the adjustment of its work in the Philippines and Korea, to withdraw wholly from Korea, leaving the British and Foreign Bible Society as the sole agency for the distribution of the Scriptures.

The Korean Book and Tract Society brings together the support of all the missions for the production of a Chinese literature. The Young Men's Christian Association, which up to this time has no local organization outside of Seoul, is beginning its admirable efforts for the youth.

Japan

When one turns from Korea to Japan, the contrast in conditions is striking. It is claimed that 98 per cent. of the children of primary school age in Japan proper are receiving regular education. Instead of a state of disheartening illiteracy, one sees the promise of an almost universally literate population. Medical science, moreover, is so highly developed that few of the missions have attempted to maintain any hospitals in Japan. I do not feel sure of the wisdom of abandoning this field of medical missions. It would seem to me that every reason which calls for the Christian hospital in America calls for it in Japan, and many more reasons which do not obtain in America. However, as at present organized, the missionary work of our church here is limited to evangelism, publication, and education in its higher branches as in the United States.

We have but two boys' schools: one at Nagasaki, a high school or academy; the other at Tokyo, which adds to a similar department a college course and a theological school. In conducting the latter the Evangelical Association joins with our own mission.

The school at Nagasaki has been especially notable for its religious influence. Although situated upon the steep hillside above the harbor and limited in its acreage, it may, with a plant adapted to modern requirements, not only maintain but slightly increase its present enrollment of 450, and continue the great work it has been accomplishing.

The center of our Japanese educational work is, naturally, in Tokyo, where the Aoyama Gakuin, on its twenty-four acres of ground, purchased originally for a few thousand dollars, but now enormously valuable, is readjusting itself to new conditions and flourishing to a marked degree. The space allotted to the missionary residences has, under the new plan, been much con-

tracted, while it still affords a missionary compound which will be one of the most attractive in the empire. The girls' school, which is occupying some five or six acres in one corner of the property, has acquired an independent plot of land about ten minutes' walk distant, and within a few years will have moved to its new site. These changes will give space for the necessary and beautiful development of the plant. Three new dormitories have recently been erected, and the main college building, costing \$125,000, the gift of an alumnus, Mr. Ginjiro Katsuda, has this year been completed and opened for use. I should suppose this to be perhaps as fine a single school building as is to be found in the country.

While these constitute our present educational equipment, they ought not, by any means, to mark the limits of our undertaking. We should have in the near future a Methodist boys' school in Sapporo, the northern educational center, where that splendid Methodist layman, Dr. Shosuke Sato, is president of the fifth Imperial University.

We should seek to unite with other bodies in establishing a Christian college for Kyushu in the south, where there is no Christian institution at present above the high school grade, though a population of 9,000,000 is to be served.

And we are happily joined with a considerable group of missions in furthering the establishment of a Union Christian University in Tokyo. This institution is planned to be of equal grade with the Imperial Universities, and under a new educational ordinance just issued it may secure full Government recognition, a thing which has hitherto been impossible for private universities. This should form an admirable outlet for the students coming up through the Christian schools of the country. It should be the crown and climax of our educational effort in the Japanese Empire. It should bring together a group of Christian scholars who may profoundly influence the thinking of this progressive non-Christian nation.

In all of these organizations we are, of course, working in closest cooperation with the Japan Methodist Church. That church is in a vigorous condition, and under the leadership of its tireless and able head, Bishop Y. Hiraiwa, it is growing in numbers and in effectiveness of organization. In these ten years since the union of the Canadian and American Methodists, it has more than doubled in membership, its Sunday school scholars have become almost twice as numerous, and its giving for all purposes has increased 115 per cent. But it is still a comparatively small body, only about 21,000 full members and probationers, and there are few people of large means within its borders. It is pushing up the amounts given for self-support and for benevolent purposes as rapidly as one could expect; but if the boundaries of the church are to be extended, if new territory is to be entered, if extension work of any sort is to be done, it must for the present be through the labors of the cooperating missions, namely, our own and those of the Southern and Canadian churches. Some of our missionaries are district superintendents of the Japan Methodist Church. Our other evangelistic men find full opportunity in the care of the churches supported in part by our mission, and working under the direction of the mission, together with the advance work, for all the efforts of which they are capable. It will be many, many years before the task of Methodism in Japan can be handled adequately by the native church. We need not fewer

American missionaries, but more, if we are to meet the responsibilities imposed upon us. There are wide stretches of country which our mission has scarcely touched, yet for which we have assumed the responsibility. The evangelistic force in both Japan and Korea has been drawn upon to man the growing educational institutions. There must be a large reenforcement of evangelistic missionaries, or we shall prove ourselves unworthy of our generation.

Our publishing house in Tokyo is working in cooperation with the Christian Literature Society for the production and the distribution of the Christian books and periodicals which Japan so seriously needs. This past year the revised New Testament in Japanese has been happily completed.

The Conference of Federated Missions occupies the place here which the Federal Council holds in Korea. The various denominations are also jointly supporting Sunday school work.

The needs of Korea and Japan can only be met, and we are hoping they may be largely met, by the Centenary outpouring of gifts and of prayer.

In this empire, which stands in the position of leadership in the Far East, we must make Jesus Christ supreme if we take our religion seriously. This means more missionaries, better equipment, money for the employment of more native workers, far-sighted plans for the production of a native leadership. With these supplied, the outlook would be bright. The Orient is opening in this year of grace to an unusual degree for the influence of the gospel: evangelistic results, large and positive, are continually secured where a strong approach is made. The whole world is coming in these days to appreciate the need of international brotherhood, and to understand that this can be founded only upon justice. The exhibition of American idealism and might in the great war has profoundly impressed the East, and with a fair handling of the political problems which are now before the world, America can exercise an influence in this part of the globe which no other nation can approach. It is the time of times for the expansion of our missionary endeavors.

THE METHODIST EPISCOPAL CHURCH IN KOREA

J. D. VAN BUSKIRK, M.D.

The Methodist Episcopal Mission work was opened in 1885 by Rev. H. G. Appenzeller and Dr. W. B. Scranton. For some years it was confined to the capital, then about the time of the Chino-Japanese war, 1894, the first out-station was established at Pyengyang. The work has developed from these two centers, so we have the main part of our work in the central and northern parts of the country. Division of territory among the six main missions in Korea in 1909 gave us territory in the North having about 600,000 population, and in the central part of the country about 2,500,000. This means that about one fifth of the total population of Korea is assigned to our church.

Our church has had its full share in the great awakenings in Korea; the great revival of 1906-07 is known to the world. In the thirty-four years since the work began we have seen a church of over 40,000 grow up. There are now 12,346 full members, 7,195 probationers, 3,996 baptized children, and 17,535 seekers, a total following of 41,073.

This is a growth truly remarkable in the history of missions, but I cannot help feeling that Korea has been over-zealously advertised, so that many get the impression that the country is practically all evangelized, and that it is a continual "song of the reapers." The facts are that only one out of every seventy-five is a Christian, and in parts of our work it is less than one in 100. There are whole counties that are untouched by Christian work, and thousands of villages that have never heard the gospel.

Again, since the great revival, there has not been such an increase; it has been rather a time of caring for those already in the church, a time of intensive rather than extensive work. There has been a steady gain in full members, in contributions, and in the number and quality of native leaders. We now have a large body of Korean men in the ministry, and in other lines of work. There are 82 Koreans on the roll of the Annual Conference, and our two largest boys' schools are under the care of Koreans who are carrying them on to a fine success. Also, the intelligence of the whole church membership is increasing and is well above that of the average of the people. Their consecration is deepening; always a liberal church they are giving more than ever. Last year they gave ten per cent. more than in any year before, besides having made contributions to special items of our Korean Centenary program.

The work has naturally developed along evangelistic, educational, and medical lines. But most of the workers in any line have done other work too—evangelistic men look after schools; educational men have charge of churches and circuits; doctors preach along with their practice; and all, according to their talents, do literary work.

The present appointments of the workers are as follows: eight men do mainly evangelistic work; one is mission treasurer and does evangelistic work; one new evangelistic worker, just arrived, is at language study; three men are engaged in general educational work; two are in the theological seminary; one in the medical college; and three doctors are in charge of hospitals. Of these, two evangelists and one doctor are now on furlough. This gives us sixteen men for the whole work of the seven stations, with ten districts, a theological seminary, a union college, a union medical college, besides other schools and other forms of work.

Evangelistic Work

It is hardly necessary to say that the main part of the work is done by Koreans. They have charge of churches and circuits, and three districts have Korean district superintendents. The part of the missionary evangelists is to be helpers and counselors and leaders of the Korean men. Itinerating to the individual churches is of less importance now; the holding of Conferences and Bible classes and the superintendence of the work is the big job for the missionary.

Bible Classes

Bible classes of a week or more, for the members of the churches are held at many convenient centers every year. The last year's reports tell of one fourth to two thirds of the total following being in attendance at these classes. These are for the training of the members and local officers; other classes are

held for local preachers and exhorters. In all these classes the revival feature is prominent; churches and men are revived and given new impetus in the work. Many men travel three or four days to reach these classes, bringing their food along.

Personal Work

Personal work has always been common among the Koreans; they tell of the power of the gospel in their own lives, and their transformed characters and brightened homes witness to the saving power of Christ. The Bible classes and the great amount of personal work done are probably the most important factors, as far as methods are concerned, in the growth and development of the church in Korea.

Self Support

Self-support has been emphasized from the early years, and the liberality of the Korean Christians is well known. On some districts the giving of the full members and probationers has averaged 5.00 yen and more per person, and this in a land where twenty-five cents a day has been big wages. The total gifts from the whole church amount to nearly 2.00 yen for each adherent, including children and seekers. Last year the church gave 75,000 yen toward the regular work. They are paying more for pastoral support than is being given by the mission, and the amount is being increased every year.

Tithing Bands

Tithing bands are being formed in all parts of the work. A campaign to teach intelligent Christian Stewardship is a successful part of our Centenary campaign. Probably the most successful work in this line is now being done by the Korean leaders themselves.

Sunday Schools

Sunday schools are of increasing importance and are being emphasized. The "whole church studying the Bible" has been a mark of the Korean church, and is still true. But there is great need for better teaching. This demands more teacher training and more helps for teachers. Sunday School Institutes are common, and special courses in Sunday school methods are attempted in the Bible schools, theological seminaries, and Bible classes. Children's Sunday schools are a prominent feature of the work, many reaching the children of non-Christians. In places where there are no day schools for the children, the need and value of the Sunday school cannot be overstated. We have set aside some of the best of our Korean leaders for this work, and are confidently hoping that the home church will send us some special workers for this line. Our Sunday schools report an enrollment of over 32,000.

Educational Work

A few years ago our church had many primary village schools. They were poorly equipped, and had inadequately trained teachers, but they were better than no schools. About half of these have been closed, the churches being too poor to meet the advanced government requirements. There are now only

about a dozen boys' schools, receiving mission aid. The entire Wonju District has not a church school, and few government schools. The mission provides for church schools of primary grade only in Chemulpo, Haiju, Suwon, Ichon, Pyengyang, and two in Seoul.

The higher common school in Kongju is being registered according to the government requirements. In Yenghyen we have such a school that must speedily receive aid if it is to be maintained. The higher common school in Pyengyang, which is one of our best schools, urgently needs new buildings and equipment. In Seoul we have the largest mission school in the country, Paichai Haktang, the oldest school for boys in Korea. It has an enrollment of about 400, and is in need of new and larger buildings to enable it to meet its great opportunity.

The Chosen Christian College

Chosen Christian College has begun work on its fine new site. One of its buildings was occupied last spring, and more are being built. Its work has been carried on under difficulties and it has begun its real service. It will have its first class of graduates this spring. It offers courses in liberal arts, Bible, agriculture, commerce, applied mathematics, and applied chemistry and physics. The present enrollment is seventy. When the new school buildings and dormitories, and the "model village" are completed, it will multiply its power, and will be a factor second to none in meeting the new day in Korea. The work is union, the cooperating bodies being the Northern Presbyterians, Canadian Presbyterians, Southern Methodists, and our own church.

The Methodist Union Theological Seminary

The Union Theological Seminary had thirty-seven students from our church. This school gives a three-year course. On December 12, 1918, at the hour set for graduation exercises, we saw the fine building burning and only the walls are left. It is to be rebuilt and made fire-proof, though the loss is not entirely covered by the insurance. The library was a complete loss, and will take years to replace. The work of training leaders for the church is one of our most important and urgent matters now. This school fills a large place in our program.

Medical Work

Our church has medical work in Wonju, Haiju, and Pyengyang. There are small hospitals in these three places, the largest having forty beds, the others less than twenty. One of the hospitals was closed most of the year on account of the furlough of the doctor. Besides ministering to thousands of sick people, these places bear witness to the love-spirit of Christ. Many are won to Him through them, and they are the proper expression of His spirit of helpful service. Each of these hospitals needs help for enlargement and equipment. Then there is the great region around Kongju with its million people where so little medical treatment is given by the government charity institutions. Our mission plans for a hospital for these needy people, and it will find a big opportunity for service.

Christian Literature

Korea has had a simple alphabet that has made it easy to teach reading even to the ignorant and old. There has been an elementary literature prepared for the simple-minded and uneducated people—and that includes almost all of the church. But with the increase of education in the land, we find that we have almost no literature for the nurture of our church leaders, and the increasing number of thinking young people. There is no problem of more vital and pressing urgency than the one of preparing and circulating good Christian literature. A small Methodist Publication Fund has published some good things, but it is only a start.

Our Problems

Our problems may be summed up as follows: The developing of a stronger church in character and ability; the nurture and training of the children; the better equipping of the Korean leaders; and the winning of the great mass of non-Christians and making vital Christianity the moving force of their lives.

Our program is the sending of more evangelists to lead in the growth of the whole church; the development of the schools we have to their full capacity for the training of leaders for church and community life, the whole life; the developing of better Sunday schools; utilization of the impact of hospitals and medical workers to win men to Christ, and to train the church in service; and to use more adequately books and magazines and papers for propagation and the training and equipping of the church.

THE KOREA MINISTRY

REV. W. A. NOBLE

The first session of the Korea Annual Conference was held in March, 1908, with a roll of nine Korean members. At the roll call of 1918 there were sixty-three Korean members and probationers, an addition of fifty-four names in ten years. In 1918 there were nineteen missionaries who were members of the Korea Annual Conference, less than one third of the total membership. It is evident that the work of the pastorate in Korea has long since passed from the hands of the missionary to the Korean pastor, leaving the former for institutional and administrative work. It is fitting, therefore, that we inquire into the character of our ministry which has the oversight of 487 churches and over a Christian constituency of 41,000. It is also wise to look ahead and ask, "What of the future?"

As has been the case in all mission fields, the first effort of the missionary pioneer in Korea to secure a native leadership, was to select devout men from among the body of believers and begin their training by the best means at hand. The work was done while these candidates for the ministry were holding regular appointments to charges and circuits. As believers multiplied necessity set to work a large number of men who knew practically nothing of theology or of the polity of our church, but they were industrious readers of the Scriptures, and became faithful to the fundamentals as they learned them.

This grasp of basic facts is illustrated by the names they adopted—calling themselves “Jesus men” and the “Jesus-Doctrine Organization.”

Some of these men at the time of their conversion could neither read nor write. As soon as they learned to read the native script and to write it they were licensed to exhort and to preach. Their chief recommendation was their piety and enthusiasm to save other men. The first ordained man in our Korean church, who later became our first native district superintendent, was of this class.

One such man who never learned enough Chinese characters to read the names of his church members in that form is said to have secured a Christian following of over 5,000 people. Many of these drifted back into paganism, but the reason for this was not the illiteracy of the preacher.

In those days all the training the native preacher received was in Bible classes organized once or twice a year. Usually an institute would be held during the winter season, lasting through twenty or thirty days, when the missionary would be the teacher. These pastors would take the material they had studied during this period and teach certain portions of it to the church membership in a series of Bible classes.

Some of the early pastors were from the literati of Korea, men who were much respected in their communities because of their attainments in the classics, but it is noteworthy that their progress in the Conference courses of study was no more rapid than that of the more ignorant men, and that the first Conference members were not of the literati class though they were baptized into church fellowship at the same time.

Present Educational Opportunities

The Union Methodist Theological Seminary, teaching a four years' course with a six months term, opened in Seoul in 1912, and marked the beginning of a better method of training our preachers. The pastors were enrolled according to their attainments and carried through the course of study, at the same time holding their appointments as pastors.

The foundation on which this Bible and theological training rested in most cases was nothing more than a little knowledge of Chinese, learned either in boyhood or after becoming a Christian leader, with a smattering of history, geography, and the Bible. It is not surprising that many of these men were able to learn little from their instructors on systematic theology and like obtuse subjects. This will describe the educational status of ninety-eight per cent. of our present ministry.

Since these men came into the Conference and worked their way to places of usefulness, there has been developed a system of education that, if followed by future candidates for the ministry, will make them efficient workmen.

Under the government system of education there is a four years' course of study for primary students, four years of a higher common school, and four years' college course. The actual working out of the system ends with about the second year of the better colleges in America. The seminary faculty has planned to open an advanced course of study for such graduates as soon as applications come to the seminary. The problem before us is to secure graduates of the college for seminary students, and to keep these men in the ministry when there

are such large demands of educated Koreans in other vocations where salaries are high and opportunities continually enlarging.

The Korean Minister as a Worker

A devout spirit should not be the only measure of a successful preacher, but it is the chief characteristic of the Korean ministry, and is the main cause of success in this land. As a whole, this uneducated body of preachers has carried into its work a devotional enthusiasm that has largely compensated for the lack of training. Still there has arisen one of the most perplexing problems we have today. The people are becoming educated in private and government schools and young men with high aspirations are constantly appearing in our churches to remain for a period and then drift away because the pastor has nothing thoughtful in his sermons.

These same young men come knocking at our doors for an education for the ministry, eager to enter the long course of study through the middle school, college, and seminary, but in most cases they are very poor and we have not the funds to help them.

The most distressing sight to the missionary today is to enter a church presided over by a native pastor and find the congregation made up almost entirely of older people and children. The young man will sometimes remain when given a place as worker in the Sunday school, but the pulpit filled with these good but uneducated men does not hold him. The remedy is a sufficient number of annual scholarships to help students through high school, college, and seminary courses.

The burden placed upon the Korean minister is too great for him to bear. He not infrequently will have a circuit of five or twelve churches. It will take from one to three months before he can spend a Sabbath with each congregation. On such visits he will have, in addition to the Sunday work, the investigation of the conditions of the Sunday school, prayer meeting methods, church attendance, and will hold a meeting of the stewards and leaders. Then too, his salary is so small that his mind is in a constant state of anxiety over the comforts of the family he has left at home. Great credit is due these men for remaining at their posts through these years, for most of them could secure a good living did they enter some other vocation.

The methods of work by the pastor in Korea have been the result of following the needs of the people as such needs have appeared. His work as an itinerant lasts through ten months of the year. July and August mark the rainy season so that traveling in many sections is out of the question. His harvest period is from December to March. The farmer during this time is able to do little except collect his year's fuel and attend the weekly markets.

A central Bible class is held at some point and is attended by as many local preachers, exhorters, and class leaders as these men can call together. The class will continue for a period of ten days or two weeks. Those in attendance will then assist the pastor in holding similar Bible classes in all the churches of the circuit for a period of five days or a week each. While conducting this work, meetings will be held evenings; and often the afternoon of each day is given over to personal work on the part of all in attendance.

Usually before the close of the class, the people will be asked to contribute as many days as possible to personal work during the coming year. A class of fifty persons have been known to contribute a total of time in personal work for the year to equal one man's work for ten years. At this study period the interest of the Sunday school on the circuit is taken up—organization, development, and training of teachers. This last becomes a serious problem in sections where none are capable of becoming teachers in a Sunday school. The pastor will arrange the work of the local churches under the care of local preachers and exhorters. It is his business to so inspire these assistant workers that they will be able to exhort, preach, and teach the people in his absence. The class leader becomes a problem of real anxiety to the Korean pastor, as the former is seldom fitted for the duties expected of him.

It, therefore, is a part of the pastor's task to create and develop a force of class leaders. One trouble with the whole force of church workers is that these leaders have failed in the main to get the idea of service. While in their activities they are rendering service, their conception of their position is often the idea of occupying a place of dignity in the community. That is also one reason why the Korean minister, while a good preacher, is often a poor pastor and explains why a class leader finds it hard to devote himself to the individual members of his class.

The financial situation in Korea today has brought to the Korea mission a new problem and a menace. Reports reach us from all over the country that men are tendering their resignation to their district superintendents because they and their families are suffering.

This is a candid statement of the Korean ministry as it is, but lest what has been said should appear as a pessimistic view of the situation, it should be added that the Korean record of unselfish toil, consecration, and spiritual enthusiasm has not been surpassed in any mission field in the world, and that with these basic qualities, an educated ministry will be an immeasurable force for this empire and for the church of Asia. It is evident that the need of Korea is scholarships for educating candidates for the ministry.

As a pulpit worker, the Korean preacher is at his best. He preaches with an eloquence born of a profound faith in the person of Jesus Christ and of a spiritual fervor seldom found in any Christian ministry in any land. The great revival that spread throughout Asia in 1908 had its origin in the heart of the Korean ministry. There has never been a year since without revivals in some portions of the work of the Korea Conference.

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 26 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.

Missionaries: Rev. Burke R. Lawton and Mrs. Lawton (on furlough). W. F. M. S.: Misses Margaret Hess, Rosa M. Raabe, Lula A. Miller, Hannah Scharpff (on furlough).

Institutions: Collins Boys' School. W. F. M. S.: Girls' School.
O KIN SUN, Superintendent

H. D. APPENZELER, Missionary-in-charge

No report.

HAIJU DISTRICT

The Haiju District takes in the southern part of the Hwanghai Province, which comprises a strip of territory stretching along the Yellow Sea, covering 200 miles east and west by 60 to 75 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.

Missionaries: Rev. Paul L. Grove and Mrs. Grove, Rev. Arthur H. Norton, M.D., and Mrs. Norton, and Miss Delia M. Battles. W. F. M. S.: Misses Jane Barlow (on furlough) and Gertrude E. Suavely.

PAUL L. GROVE, Superintendent

Norton Memorial Hospital was founded in the city of Haiju, Korea, in 1910. The building now being used was erected in 1913. The land, one acre, is valued at \$250; equipment, \$3,000.

The staff consists of two foreign workers, one native evangelist, four native student workers, and seven native helpers; total, fourteen. This is the only medical work for a community of 300,000.

There are twenty beds in the institution, and during the year there were 287 ward patients. Operations performed, with anæsthesia, 461. Dispensary first calls were, 3,392; return calls, 7,749. Out-calls, fifty; total number of persons treated, 3,748. Total number of treatments, 13,754.

From fees and medicines the receipts were \$902; from gifts and contracts, \$1,525; regular appropriations, \$2,742; total receipts, \$5,169.

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.

YI IK MO, Superintendent

C. D. MORRIS, Missionary-in-charge

No report.

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.

CHUNAN DISTRICT (FORMERLY KONGJU EAST DISTRICT)

Chunan District (population, 300,000) covers an area of 1,500 square miles. It 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. The Kongju District of our church is to the southwest and west, and the Suwon District lies to the north. In the south and east the Presbyterian North Mission is at work, and there are three or four groups of the London Church Mission also at work here.

KONGJU DISTRICT (FORMERLY KONGJU WEST DISTRICT)

The Kongju District (population, 500,000) comprises that part of South Cheungchung province lying south, west and northwest of Kongju city with the exception of the southeast corner. It is 100 miles long and 30 miles wide, mountainous in character, interspersed with several broad plains, and considerable rolling land for dry farming is found in certain sections. Of the several islands lying to the west we have work well established in two and should have in some others, but they are hard to reach. Our following is 4,000 or about one in 120.

On the Mokpo branch of Seoul-Fusan Railroad we have three important railway stations, and to the west a number of ports where a large amount of shipping is carried on. All the magistracies, important centers, and railway stations are connected by good highways which multiply the efficiency of the itinerant missionary.

Missionaries: Rev. C. C. Amendt and Mrs. Amendt, Rev. Corwin Taylor and Mrs. Taylor, Rev. F. E. C. Williams and Mrs. Williams. W. F. M. S.: Mrs. A. H. Sharp, and Mrs. May S. Swearer.

CORWIN TAYLOR, Superintendent

CHUNAN DISTRICT

The district is divided into five circuits with a preacher for each. One missionary giving half time, and one Woman's Foreign Missionary Society worker are the only workers the society has on the district. There are twenty-five Methodist churches on the district with a total of 1,500 adherents.

It has been said of Korea that "it is one of the most promising evangelistic fields in the world." The statement may be true taking Korea as a whole, but it is not true of Chunan District. There are districts in Korea where it is as difficult to bring the natives to the knowledge of Christ as it is in any country. The Chunan District is one of these. Dense ignorance prevails among the poor and the well to do are indifferent. Even so, the following the church has shows that Christianity is entrenched and with the proper aid and encouragement these little groups will rally to the task before them.

What the Churches Are Doing

The local churches helped the three girls' schools where ninety students are taught. The support for preachers was doubled during the year. At Thanksgiving time all the church members brought farm produce for an offering, and in this way the amount exceeded the previous year. At Chunan, the youngest group on the district, the members raised money for putting glass in all the

church windows where there had been but paper, and then gave one fifth of the total offering to the Korea Missionary Society for work in Manchuria.

Sunday Schools

Special effort was made during the year to establish Sunday schools for non-Christian children. A man trained along Sunday school lines was secured and gave all of his time to that work. In organizing these schools he traveled all over the district and gave two weeks to each church. Sundays were spent in directing the Sunday schools, week days in visiting the parents, explaining to them the benefits of sending their children to these schools, and evenings in conducting a training class for teachers. When the Bible classes were in session he gave a lecture course on Sunday school work.

Effect of the War

The non-Christians have questioned why it is that the Christian nations of the Western world have not been able to keep from war, while here where the Eastern religions predominate there has been no war. They ask what benefit is to be derived from the Christian religion? This question cannot be answered in words alone. It will take time and patience to convince them that Christianity saves.

Prices are so high that for the majority of Koreans in these districts it is a hand-to-mouth existence. The Christians realize that they should send their boys and girls to school, but in so many cases it is financially impossible.

Through all the world turmoil and the ignorance which now exists God will reign and will bring joy out of sorrow, and light out of darkness if His church will do their part and cling to Him in faith.

Kongju High School

This school is the only one of its grade to serve the boys from the homes of 1,000,000 people. The school is an outgrowth of a primary school which we carried on for ten years. For five years graduates have gone from the high school to other schools in Japan and Korea or into other schools as teachers. Others have gone into business or have returned to their homes to carry out farming projects to a better advantage than their fathers had done. All these years the school has been housed in a mission residence. The seats and desks would be a disgrace to an American school and our total equipment in the science laboratories would not bring \$400. Yet with this inadequate equipment some impression has been made on the people of the two districts. The church is awakening to the need of such a school for their boys and is generously responding to the Centenary appeal.

Four years ago the school received permission from the government to plant trees on the thirty-five acres of land, and today there are 20,000 trees planted and cared for by the students. During the year thirty dollars worth of pine branches were gathered when the trees were trimmed. This will be used as fuel in the dormitory. Within five years this mountain will be worth thousands of yen to the school.

During the past seven years 100 students have attended Kongju school. Twenty-five have graduated. Just how these students are occupied today is

shown as follows: Six are in the Union Christian College at Seoul; three are graduate doctors from the Union Medical College; four are in Aoyama Gakuin (two on Goucher scholarships); one is in the higher normal school; nine are teaching in primary schools; one is a graduate from the Government Agricultural School; five are attending other schools in Korea or Japan; two are studying in the Government Medical School; seventeen are farming; twelve are in business; ten are at home with no special work; and thirty are still in school.

PYENGYANG DISTRICT

Pyengyang District includes the Methodist Episcopal Mission work in the province of South Pyengan and the eastern part of Whanghai. South Pyengan province has a population of 700,000, and occupies the valley of the Tatong River. Whanghai takes its name from its two principal cities—Whangfu 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 Pyengyang 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 Presbyterian, the Seventh Day Adventists, and the Congregational Church of Japan are also working in this section. Of the 1,100,000 people, our church is responsible for 300,000.

Pyengyang

Pyengyang (population, 60,000), the capital city of the province of South Pyengan, is situated on the Tatong River about 45 miles from its mouth. Pyengyang 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, 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 to-day 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.

Missionaries: Rev. E. Douglas Follwell, M.D., and Mrs. Follwell, Rev. John Z. Moore and Mrs. Moore. W. F. M. S.: Misses Mary M. Cutlar, M.D., Henrietta P. Robins, Emily I. Haynes, Grace L. Dillingham, Maude V. Trissel, Bessie Salmon, Mary Appenzeller.

Institutions: Pyengyang Boys' High School, Boys' Primary School, Hall Memorial Hospital, Book Store and Reading Room. W. F. M. S.: Union High School for Girls (Methodist and Presbyterian), Hospital and Home for the Blind, and Primary School for Girls.

J. Z. MOORE, Superintendent

This report covers the time from June 1, 1917, to June 1, 1918. During the year trips were made over the district. These lasted from one to fourteen days each. A total of 104 days and 7,800 li traveled. Four trips to Seoul to attend mission and committee meetings took fourteen days and added 4,000 li to the travel. One trip to Manchuria made a total of 134 days away from home and a total of 16,300 li traveled (1 li = $\frac{1}{3}$ mile). 169 sermons were preached, five weeks spent teaching in special Bible classes and thirty-four Quarterly Conferences held. All-day meetings were conducted in twenty-four churches in the interest of the Centenary. Two churches were dedicated and the Lord's Supper celebrated in forty-five places. Some 4,000 li were traveled on foot. Thanks to the faithful friends of First Church, Colorado Springs, we now have a Ford motor car. As one of the Korean brethren said, it has made three men out of the district superintendent. Four long trips without a mishap or the slightest

tire or engine trouble have proven the worth of the car. Three fourths of the churches can be reached and roads—thanks to the efficient Japanese Government—are being improved and extended each year. Many a time have I spent two weary days walking the old trail from Pyengyang to Chinnampo. A few days ago our District Conference closed at Chinnampo at 3.30 in the afternoon, and with five passengers and my country pack we covered the distance to Pyengyang in one hour and thirty minutes.

The District

Pyengyang District includes all the work of the Methodist Episcopal Church in South Pyeng An Province and that in the northern end of Whang Hai Province. There are 350,000 people to be evangelized. We have eighty-three churches with a total membership, including preparatory members, of 6,000. This is a ten per cent increase over last year. Enrolled adherents number 5,117. The total enrollment is 11,117. During the year 426 adults and 126 babies were baptized. Last year we reported sixty-eight Sunday schools, this year there are eighty-one.

Self Support

On the entire district there are thirty paid pastors. The total given for pastors' salaries during the year was Yen 7,172. Of this amount Yen 5,252 was raised locally. The total amount collected during the year for all causes was Yen 25,186, an increase of forty-five per cent over the offering of last year. This is at the rate of Yen 4.70 a member, including preparatory membership.

Bible Classes

The Central Bible Study Class was held at Pyengyang in December. Each of the eighty-three churches had from a week to ten days of special Bible study, two thirds of our people attended, and nearly 1,000 new believers were enrolled.

Educational Work

The Pyengyang High School (Kwang Sung Higher Common School) is now registered by the government and has all the rights and privileges of a government school. There are 209 students enrolled—sixty-four more than last year. This year we received fifty-three graduates from the Government Lower Common School, but we have only nineteen non-Christian boys in our school.

Boys' primary day schools number twenty-three with an enrollment of 1,516 and fifty-four teachers. The day school in the city of Pyengyang has 230 students. All of these schools are feeders for the high school, and though they are partly supported by special gifts, most of the support comes from the parents of the boys.

There are twelve day schools for girls with an enrollment of 782. Twenty-seven teachers. The largest of these schools is located in Pyengyang and has 260 students and eight teachers, two of whom are supported from tuition fees. There have been 115 graduates from this school and more than half the number are either in higher schools or teaching.

The institution for the blind and deaf has twenty-four inmates. They have two special teachers but study for the most part with the children in other

schools. This school is known throughout the peninsula and the pupils come from all parts of Korea.

The Pyongyang kindergarten is held in an old missionary residence, and the large grounds and shade trees are much appreciated by the children. The enrollment is 130 and the average attendance 110. Of the three teachers, two are supported by the parents of the children.

Medical Work

Hall Memorial Hospital has had the best and most successful year in its history. Of the 14,886 patients treated 6,162 were Presbyterians, 4,852 were Methodists, and 3,872 were non-Christian. One third of all the patients were charity. There were 434 ward patients, 310 operations with general anæsthetic, 842 with local anæsthetic, and 2,149 without anæsthetic.

Dr. Follwell, physician in charge, made 332 out calls. Dr. Chang made 1,472. The expenditures for the year amounted to Yen 12,628. Of this sum Yen 7,588 was given by the patients.

SEOUL 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. Of this number 350,000 live in the territory of Seoul 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, the Salvation Army, the Anglican Church Mission, the Seventh Day Adventists, the Oriental Mission, and the Roman Catholics.

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 26 miles from the sea coast at Chemulpo. It is the center of the political, intellectual, and social life of the people. It is the railroad center of the empire. Seoul is becoming a modern city. 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, the Japan Methodist Church with work among the Japanese.

Missionaries: Rev. Arthur L. Becker and Mrs. Becker, Rev. B. W. Billings and Mrs. Billings, Rev. Dalzell A. Bunker and Mrs. Bunker, Rev. Elmer M. Cable and Mrs. Cable, Rev. Charles S. Deming and Mrs. Deming, Rev. W. A. Noble and Mrs. Noble, Rev. W. Carl Rufus and Mrs. Rufus, Rev. F. Herron Smith and Mrs. Smith, James D. Van Buskirk, M.D., and Mrs. Van Buskirk, Mr. Orville A. Weller and Mrs. Weller. W. F. M. S.: Misses Millie M. Albertson, Naomi A. Anderson (on furlough), Charlotte Brownlee, Lulu E. Frey, Iola Haenig (on furlough), Jessie B. Marker, Olive F. Pye, Ora M. Tuttle, Jeannette Walter, Alice R. Appenzellar, Jeannette Hulbert, Lola Wood, and Mrs. Mary S. Stewart.

Institutions: Paichai High School for Boys, Union Theological Seminary, Methodist, Arthur T. Pierson Memorial Bible School, and Chosen Christian College.

W. F. M. S.: Lillian Harris Memorial Hospital, Ewa' Girls' High School, Bible Woman's Training School.

CHOI PYENG HYEN, Superintendent
W. A. NOBLE, Missionary in Charge

SEVERANCE UNION MEDICAL COLLEGE

J. D. VAN BUSKIRK, M.D.

This school was started by the Northern Presbyterian mission, the gift of Mr. L. H. Severance. At first there were only a few students in the hospital who were taught by the two doctors as they could take time from other work. First students entered the school in September, 1900, and the first graduates were in 1908.

Hospital was built and opened in 1904, and the medical college building opened in the fall of 1912. There was some cooperation in the work from the early years, but no real union until 1913, at which time the Southern Presbyterian, the Southern Methodist, and the Australian Presbyterian missions assigned men to the institution. Our own mission assigned Dr. J. D. Van Buskirk to the work in the fall of 1913. Since that time these missions and the Canadian Presbyterians since 1916, have continued in the union work.

The value of the present land and buildings is about \$170,000, almost entirely the contribution of the Northern Presbyterian mission. The other missions make annual grants toward the running expenses.

The property is held by a Board of Managers, incorporated under the laws of the government here. Board of Managers consists of missionaries appointed by their missions, and a smaller number of subjects of the empire, co-opted by the other members. This Board has control of all the work of the institution, appointing the faculty and officers of the school. Dr. O. R. Avison is president of the college, Dr. J. D. Van Buskirk is vice-president and dean.

The work of the institution is varied. There is a wholesale drug department that supplies most of the mission hospitals in Korea. This department also manufactures drugs. Apprentices in pharmacy are taken and given years of training in the drug rooms. An extensive optical work is done, including some manufacturing. The out-patient department attends to over 40,000 cases a year, including all kinds of medical and surgical work. There are specialists in charge of every department of the clinics. The 90-bed hospital is run at about full capacity all the year. A Nurses' Training School with over thirty student nurses is in charge of three American nurses. A popular dental department takes the full time of one American and one Japanese trained in America. The medical college has a staff of six missionary and three Japanese and one Korean professors, one Japanese and four Korean associate-professors, four lecturers, four assistants, and six internes, a total of twenty-nine men. There are sixty students enrolled this year, in the four years' course. The total number of graduates is now seventy-one. Besides the regular work of the medical college there is research work being done on medical and other scientific problems; a few might be mentioned: a thorough investigation of the plants of Korea, specially of those that have been used for these thousands of years as medicines; translations of the writings of the native practitioners of the old school; investigations into the

occurrence and causes of common diseases; sanitary work; investigations into the diet and its effects upon the life of the people. These things are still being done and it is hoped to make real contributions to the welfare of the people from the findings of these investigations.

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 Chungchong. 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, Punwon, 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.

W. A. NOBLE, Superintendent

Some districts are noted for their great distances and some for their dense populations. The Suwon District is noted for both, with also its large number of believers, namely 5,621. It requires a journey of 2,000 li to cover the work once. The time necessary to visit the 120 churches depends upon the amount of time one devotes to each church. The work of the year has been mainly given to the centers, where the people gathered for conferences, classes and other meetings.

The district lends itself splendidly to the use of the motorcycle. My machine has taken me hundreds of miles over mountains and through spring muds, carrying two passengers and my traveling outfit, often making a load of over 700 lbs. The machine is so popular on the district that did I have room in the side car I am sure the whole membership would be willing to ride. Many call it the "Boong Boong wagon." This is a district where one can double one's efficiency by use of the machine.

Three central Bible Institutes were held during the fall and early winter and were followed by eighty local classes in the churches. These classes were successful in that they were faithfully taught by the men assigned to the work and were faithfully attended by the men and women who have been in the habit of attending Bible classes, but there were many of our congregations who did not attend. To remedy this defect a slogan was adopted for this department of our work, namely, "To so inspire the workers of our church groups that they will not be content till 100 per cent of our church groups are found within the Bible classes."

The new course of study has caused some embarrassment for the reason that the purpose of the course was to push the student out of his old ruts into new effort. In times past the student would present himself for examination on a year's course of study after having spent scarcely two weeks of study in a Bible class and the astonishing thing is the teachers gave such students passing grades on the year's work. Such brilliancy of achievement, however, did not result in a knowledge of the Word on the part of our church membership.

The plan of the new course is to lead the students into a faithful study of the Bible during the whole period of the Conference year and pass him from the course only after having thoroughly mastered it. The purpose also is that the teacher shall stand by his pupil through the year's study.

At the redistribution of the Finance Committee last December it was found that there were no funds for the educational work of the Suwon District. A monthly budget of Yen 77.00 had to be found by the district superintendent or the schools would close. Finally Y11.00 a month for the year was mailed to the treasurer by Mr. Burdick for the Punwon school and the people assumed the balance, Y9.00 a month, and the monthly burden was reduced to Y57.00 a month. In the early part of the year the good news came that funds were granted to erect a school building at Suwon and one at Ichon. This information set the people at the glad task of preparing plans for the buildings, but as yet no funds have arrived for this work and the people have come to the conclusion that the announcing of the granting of funds and the sending of such funds to the field are two widely separate and distinct functions of the Board.

This delay is especially unfortunate for the school at Ichon as the buildings in which the boys are being taught are quite dilapidated, fit for stalling cattle only, but not to teach self-respecting Christian students. The delay is embarrassing from the standpoint of the requirements of the government.

The first effort in the Centenary Campaign was one of education. The people were utterly uninformed on the object and plans of the campaign; they knew nothing of the source of inspiration in America, or of the program that has been outlined by the Board of Foreign Missions. Even the pastors and those who had attended the work of the Commission in its organization had not visualized our opportunity. We were hampered by the fact that there had been during recent years similar calls to campaign work which began with a flourish and ended without results, because those in authority at home had changed their plans, or suspended them. The first thing, therefore, that we were required to do was to enter upon a campaign of information concerning the object, the needs, and the plans. Following the arrangements of the Commission a gathering of delegates from the whole district was held at Ichon. Information on the several subjects as decided upon by the Commission was given, and committees were appointed for follow up work in the thirteen Quarterly Conferences. At the meetings of the Quarterly Conferences committees were appointed in all of the churches. When the annual Bible classes were held the work of the campaign was presented as a part of this work of the class. The best proof of the good result of this campaign of information is the fact that one never listens to a prayer made in public or in private that one does not hear an earnest plea for divine blessing upon the work of the campaign in Korea and in America. For the pastors of the district to inform themselves on this matter and educate 120 congregations to a point of devotion to the cause has taken much time and effort. We believe the church is now ready for the work of the Centenary Campaign.

The plan adopted for using the funds resulting from the campaign is 25 per cent. for educational work on the district and it has been recommended that the balance be used to increase the salaries of the pastors. A glance at the conditions of the district will show the wisdom of this disposition of funds. There are thirteen Quarterly Conference Circuits on the district with an average of over nine churches to a circuit. To care for this work we have six ordained men and nine local preachers, 15 men responsible for 120 churches. These men are blessed with large families, much toil, small salaries, and much poverty.

The economic conditions of the majority of the people have not suffered

greatly by the world war. Values have changed and the industrial situation has been revolutionized, bringing some distress incidental to such changes, but as most of the people are farmers they have benefited by the rise in the price of farm products. The salaried man, however, has suffered greatly. His salary has remained about the same while the prices of food and other necessities have doubled several times. The result to our pastors has been debts, a great deal of anxiety, and reduction of efficiency. Means must be put into operation to relieve this distress and peril to our work. The salaries of the teachers in the schools are of the same impecunious grade. Our pastors are overworked and so are our teachers. How our school teachers can live on an average of Y10 a month and care for their families is beyond any science of economics with which I am acquainted.

Touching the question of the number of pastors for the district it is evident that there can be no great constructive work in the evangelistic field without a better pastoral supervision. On some circuits there will often elapse a period of more than two months between pastoral visits. Such visits frequently cannot be made on the Sabbath. There should be appointed to the district at this Annual Conference at least six ordained capable preachers. When the people can have proper pastoral care there need be no worry over the question of reasonable annual contributions for self-support.

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 Sinanju 23 miles away. 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.

Missionaries: Rev. Victor H. Wachs and Mrs. Wachs. W. F. M. S.: Misses Ethel M. Estey and Mary Beiler.

Institutions: Boys' School, Dispensary. W. F. M. S.: Girls' School.

KIM CHANG SIK, Superintendent

VICTOR H. WACHS, Missionary-in-charge

No report.

WONJU DISTRICT

Wonju District covers five counties in the southern part of the Kangwon Province, one county of North Chungchyeng Province, and one county in the eastern portion of Kyengkai Province. It extends from the central range of mountains, which runs down through the Korean peninsula to the great east coast range 25 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.

Missionaries: A. G. Anderson, M.D., and Mrs. Anderson.
C. D. MORRIS, Superintendent

The Swedish Methodist Episcopal Hospital was founded in 1913 at Wonju, Korea, and is the medical center for a population of 400,000. The hospital equipment is valued at \$2,700, and the one acre of land at \$150.

The work is in charge of one foreign physician, two native evangelists, two native graduate workers, and three native student workers; total eight.

There are seventeen beds in the hospital, and during the year there were 119 ward patients. Operations with anæsthesia eighty-one. Dispensary first calls 1,253; return calls 1,752; out-calls fifty; total number of persons treated 1,303; total number of treatments 3,055.

Local receipts from fees and medicines for the year amounted to \$200; from gifts and contracts \$150; regular appropriations \$1,700; special gifts \$872; total \$2,922.

LATIN AMERICA SECTION
INCLUDING
SOUTH AMERICA, CENTRAL AMERICA,
AND MEXICO

SOUTH AMERICA, CENTRAL AMERICA, AND MEXICO

The Methodist Episcopal Missions in South America are in Argentina, Uruguay, Bolivia, Chile, and Peru. In Central America we are at work in Panama and Costa Rica.

Methodist Episcopal mission work was commenced in Argentina in December, 1836, when the Rev. John Dempster arrived in Buenos Aires. 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 Chile in 1877 by William Taylor. The work in this republic is included in the Chile 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 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 Panama in 1906, when the Rev. J. C. Elkins arrived. The mission work in Panama was included in the North Andes Mission Conference until 1916, when it was set apart as a separate mission by the General Conference.

Methodist Episcopal work in Costa Rica was begun in 1918, when the Rev. George A. Miller visited San Jose, the capital city, and placed the Rev. Eduardo Zapata as pastor in charge.

Methodist Episcopal mission work was begun in Mexico in 1873 by Dr. William Butler, honored founder of our mission in India, and his distinguished son, Dr. John W. Butler, was, until his death in March, 1918, the senior missionary of our staff in Mexico.

SOUTH AMERICA

BY WILLIAM F. OLDHAM, LL.D., Resident Bishop in Charge

It is well to remember that there are no less than twenty-one American republics lying between the Canadian border and Cape Horn, the southern extremity of South America.

Canada, the only remaining country of the American twin-continent, is a part of the British Empire, but it is as truly democratic as any of the republics, so that it may be said the two continents and the adjoining islands are the home of twenty-two American republics. Ten of these are in South America. Of these ten, Episcopal Methodism occupies five, and Southern Episcopal Methodism is in a sixth—Brazil. In still another—Ecuador—there was a Methodist mission for some time. This was abandoned, leaving behind in Quito, the capital, a small band of faithful Christian believers, who each year write a pathetic appeal to the bishop asking for a restoration of the mission. Ecuador is so benighted and so needy, may God put it into the heart of some Mission Board to evangelize this dark republic. Our missions are found in Peru, Bolivia, Chile, Argentine, and Uruguay.

We have retired from Paraguay, which, at the suggestion of the Latin America Committee, is being entered in strength by the Disciple Church.

Added to these missions in South America the work in Panama and the mission recently and most successfully opened in Costa Rica constitute the whole "South America area," an "area" which in superficial measurement far exceeds the entire United States, ranging from 12 N. latitude to 55 S. latitude, and from 50 to 95 longitude—a great bulk of land 4,000 miles from north to south, and approaching 2,000 miles from east to west.

The spine of this entire bulk is the imposing Andes mountain range, which lying near the western edge of the continent makes a great irrigating slope for the eastern republics, giving rise to the magnificent Amazon in Brazil, and the only less regal Rio de La Plata that waters Argentine, Paraguay, and Uruguay.

And if the rainless regions of the western Andes are comparatively arid and treeless, the vast nitrate deposits of Chile, and the invaluable beds of ore, copper, bismuth, tin, wolfram, silver, and whatnot, which are hid in the bosom of the Peruvian, Chilean, and Bolivian Andes, make the whole west coast of South America such an El Dorado as must in coming days attract the attention of the whole world.

The United States must give increasing attention to this great neglected continent which is bound up with us in one bundle of life. Fellow Americans and fellow republicans, with great undeveloped resources, the possibilities of fraternal intercourse which shall be of the largest mutual profit are most inviting.

Nor shall any one in any most cursory survey of this situation fail to recognize the great service being rendered this work of mutual international understanding and fraternal rapprochement which is steadily going forward by the kindly offices of associations of merchants on both sides of the equator,

the intelligent newspaper publicists who cooperate with them, and the increasingly valuable labors of that highly select body of public officials who are more and more to be found in the highest diplomatic and commercial advisory and executive positions of the various republics in their mutual intercourse.

Whatever may have been the misunderstandings of the past, and whatever the occasional unfortunate incident that may have led to suspicion and even ill-will, all this tends to disappear, and surveying the whole field it may be said we are at the beginning of an era of good-will, and of such a realization of the dreams of Pan-Americanism as will make this great family of nations on the twin-continent the abiding example to all the world of how strongly national civilizations may yet be so held in the bonds of mutual fraternalism as to bring all to the service of each, and make the good of earth conserve the betterment of all.

We are not unaware that this great internationalization must ultimately rest upon mutual understanding, affording a base for mutual sympathy leading to something like an ultimate unity in moral perceptions and in the spiritual interpretation of life and its issues.

The Latin mind may always remain the Latin mind, but it may perhaps be improved in working quality by being led into more direct and practical intellectual processes and into more severe application of ethical formulæ in thought, as well as in the everyday conduct of life, by contact with the northern neighbor. And the Anglo-Saxon may remain distinctive, but it will help the Anglo-Saxon to graft upon this stock the poetic idealism, the sense of beauty, the grave courtesy, of the Spanish people. North is north, and south is south, but both north and south will be the richer for knowing each other more closely, and reading together out of the common book of life. And this they cannot do if they do not examine each the other's religious ideas and principles, and each learn what the other thinks of God and man and his relation to both. Commerce and exchange of ideas in literature and art, and interchange of social attentions, are well. But if the very souls of these variant types of civilization are to really neighbor each other they must know one another, and be mutually understanding and helpful.

The Methodist missions in South America have this great international and inter-continental objective of spiritual fellowship as the basis of brotherhood in the back of their thought and plan.

While amid all the divergent life-streams and divisive voices you at home are trying to bring the beloved homeland to the moralization of life, and to unselfish international relations through the realized experience of the living Christ in the hearts of North Americans, your missionaries in South America are trying to help that splendid body of South American men and women whom God has raised up as preachers of his gospel in the republics we have named, to bring to their countrymen the knowledge of that same living Christ and his gospel to be imbedded also in the actual experiences of South American hearts and lives. So shall North and South America be brought to heart fraternity. The gospel we carry is one of life and love and good-will, and we are eager to share with our South American cousins the riches of such a gospel.

And it is with adoring wonder we see how Christ fulfills himself in

southern lands in such types of fragrant piety and outpoured devotion and sacrificial service as stimulates us to nobler endeavor. Gladly we acknowledge while we have something to give, there are values to receive.

The methods of our approach are those of the church in all lands—by schools, by the printed page, and by direct evangelistic preaching. That other great arm of gospel effort—the medical relief of the distressed—is, alas! lacking. There is not a single well-appointed mission hospital in any of the republics where Methodist missions are. Hospitals are badly needed, and this need must be supplied.

Schools

The schools of South America are either State schools, or under the sanction of some one of the Roman Catholic orders. The former are prevailingly agnostic when not openly infidel in their teaching. The intelligence of South America is, therefore, prevailingly divorced altogether from religion. Through much of its higher society, for a man to be suspected of being "religious" is to be classed as manifestly mentally weak or deficient. Religion is for women and children, a kind of police power for those who have not seen through the flimsiness of its pretensions.

Has Christianity been so presented, so explained, so lived by its teachers, as to lead to this deplorable result. The teachers in the State schools, themselves too often in inner revolt against the church, when not openly contemptuous of the Church's teachings, the products of the State schools could be no other than they are.

The Roman Catholic schools, on the other hand, have not felt the liberalizing effect of contact with the broader currents of the day. The teachers are cloister-bred, reactionary, hopelessly intolerant, utterly unacquainted with the scientific and philosophical trend of these times. Their products fit better into the thinking of the centuries behind us than into the stirring day of progress that all these republics desire to enter.

Amid such conditions, there is surely imperative call for Christian schools that should not be obscurant and yet enthrone Christ, that should look current scholarship in the face and yet keep the vision of God in the eyes of youth.

Methodism has sixteen such schools, four supported by the Woman's Foreign Missionary Society, and the rest trying out the difficult, if not impossible, program of finding their financial support from the current income derived from school fees. During the past year the Board has generously come to the help of these schools, appropriating some funds to pay transit expenses and furlough salaries of missionary teachers. But there remains much more to do. To finance secondary schools, paying all salaries, school expenses, property upkeep, etc., out of the fees received from the children, is a feat accomplished by no church school in the United States. How can it possibly be done in a far-off land amid foreign and not always friendly surroundings? Further subsidies must be found and the faculties of these schools must be delivered from crushing burdens, and the schools themselves be saved from the skimpings and petty economies which threaten their larger usefulness.

Of the value of these schools be it said, they are producing a body of men and women who know that learning and vital piety are not mutually antagonis-

tic, but that rather learning is never so clear-eyed and serviceable to man as when walking hand in hand with piety.

Besides this, every young person passing out of these schools after long and intimate contact with choice North American personalities becomes automatically an interpreter of North American ideals and temper and attitude of mind towards South America. Every one of these schools is a bridge over which pass the messengers of Pan-Americanism, tying together all the more assuredly because unconsciously knitting the two civilizations together—discovering to each the excellence of the other.

Many of the young men from these schools are now in American colleges, and are giving such an account of themselves both in scholarship and outstanding Christian character as proves the value of their early training. Still others are found in their homelands in positions of trust and high usefulness.

These schools are only in the early morning of their usefulness. More generously staffed and financed they promise to be of largest value, evangelically and internationally. Many of the highest officials of our governments have visited these schools and bear generous witness to their international value and to the practical service they are rendering by their accent on scientific preparation for the mind with moral and spiritual foundationing for the life. But while these schools are valuable and, indeed, indispensable in their place, added attention must be given to the opening of elementary schools in connection with every place where the gospel is preached. The children of the poor have scant opportunity for education, especially in the rural districts. And every Methodist child, at least, surely has a right to know how to read his Bible and to intelligently discharge his duties as a citizen and a Christian. Hundreds of primary schools wait to be opened at all our preaching centers, not in competition with State schools, but in their absence. In many localities nothing will so further the gospel as these school auxiliaries, and in many of these simple handicrafts' teaching with special accent on the elements of domestic economy will make for varied industry and cleaner and more healthful homes. Evangelical religion must increasingly take on the conservation of all life, so men may glimpse the heaven to be; through the sweet wholesomeness of the life that is, and there shall be demonstration of the truth that "Godliness is profitable unto all things, having the promise of the life that now is, and of that to come." The added help expected from the Centenary gifts of the church will profoundly affect our schools in South America. For with proper buildings and suitable apparatus our higher schools will increase in patronage and approximate self-support without stifling economies. And our primary schools will speedily give us such increase of popular confidence and such enlargement of congregations as will bring them also to the condition where they will need but little aid. South America Methodism, with the help of such well appointed schools, will root itself for indigenous growth much more rapidly.

Interdenominational Schools

Before leaving the subject of mission schools of South America the profoundly important matter of interdenominational co-operation in education should be considered. Under the fostering care of the "Latin America Com-

mittee," consisting of the representatives of all evangelical missions at work in Latin America, the sentiment for cooperation has grown and concrete action has been taken in many instances, so far with only the happiest results. In Chile the Presbyterians were at work before we began. They are not now as numerous as we, but they are a stalwart and compact folk commanding the public respect. With us they occupy the larger cities, Santiago, the capital; Valparaiso, the chief port of Chile; and Concepcion, the largest city of South Central Chile.

The two churches have united in a common theological school in Santiago, in which John Calvin and John Wesley seem to dwell together in peace and harmony.

In Argentina a union Bible school prepares young men for service in the Disciple and Methodist Churches. And the first "Colegio Nacional" ever attempted by any missionary body has been opened in Buenos Aires by the Methodists enlarging the scope of the Ward Commercial School, and with the aid of the Disciples of Christ launching the Colegio Americano y Instituto Comercial Ward.

It is expected that in 1920 there will be opened a graduate school of theology in Montevideo in which the Presbyterians, Disciple, Congregationalists, and Methodists will unite in preparing educated and trained leaders for the rising young churches in all the republics of the great southern continent. All this union educational endeavor is greatly stimulated by the newly appointed interdenominational secretary, Dr. W. E. Browning, who comes from twenty years of educational experience in Chile to give all the missions the benefit of his fine ability and experience as an educational expert adviser.

The Sunday school affords a means of training for intelligent church-membership that has not been sufficiently emphasized nor utilized among us. The appointment of the Rev. Dr. George P. Howard, as General Secretary of Religious Education among all the Evangelical Missions of South America, has been a notable contribution to the development both of a Sunday school literature and in creating a truer appreciation and a more knowing use of modern Sunday school methods. Dr. Howard is, himself, a man of such inspiring presence and such charm and power of speech that his visitation of the various centers is hailed with great satisfaction. But one man spread over an area more than twice the size of the United States is manifestly spread too thin to accomplish the best results, and there is urgent need for a Sunday school missionary to attend to the growing needs of our own missions. Denominational Sunday school work must continue so long as denominations continue, and an expert Sunday school worker, giving his whole time to the Sunday schools of Methodism, would finely fill out amongst us the skeletonized plans given us by Dr. Howard, who is himself furnished to the general cause by our Mission Board, though working under the auspices of the World Sunday School Association.

This special Sunday school missionary is promised by our own Sunday School Board, and is, at this time, being sought. When found, arrangements will be made, we trust, between the Boards of Sunday Schools, and Foreign Missions, and the World's Sunday School Association which will permit this man's speedy entrance upon the work.

The press is another great arm of service which should be more widely used in South America. Because of the financial difficulties that beset poorly sustained printing houses we have now but one located at Buenos Aires. Properly strengthened this publishing house promises to be a center of light and religious power. Very heavy freight rates make it difficult to carry books and papers in bulk across the mountains.

A more important lack, however, than physical printing is the scarcity of suitable books and papers for evangelizing and confirming the people in their scriptural faith. This is a matter that needs increased attention from the Committee which is acting for all the missions in Latin lands. We are very grateful for the service already rendered, and would merely emphasize the fact that this most available method of affecting the thought life of peoples is comparatively undeveloped in Latin America. Here, if anywhere, co-operative interdenominational effort should be quickened.

We come now to that evangelizing agency which the New Testament stresses and which must ever remain the chief means of extending God's kingdom in the hearts of men, the preaching of the word and the organizing of those who believe it when uttered, into churches of believing Christians.

Direct evangelism is being much quickened, perhaps more notably in the Chile Conference than in any. Here the setting aside of one of the brethren as an evangelist at large, and the urging of revival endeavor in every charge has been followed by many scenes of Pentecostal power, and the open conversion of many hundreds of earnest inquirers. The life of the church too has appreciably deepened, and times of refreshing are surely awaiting us in an early future. There were remarkable revivals in Buenos Aires last year, and two series of most admirable union revival services in which Presbyterians and Methodists worked together enthusiastically under Dr. Howard's leadership in Valparaiso and Santiago, Chile.

These gatherings numbering many hundreds of people, scores of whom made open expression of their purpose to follow the Living Christ, confirm us in the belief that it is altogether reasonable to expect a mighty sweep of revival over the plains and mountains of these great lands as soon as we shall have trained a native ministry that knows the secret of revival power, and shall have created groups of witnessing congregations at all those scattered points where evangelical pastors are now at work. The Roman Church is inert and inactive, the people are sunk in indifference and spiritual lethargy. A soul-stirring gospel preacher who knows the power of God and the hearts of men can almost anywhere command a hearing. As our own people are deepened in spiritual life and a prepared ministry increasingly moves among these poor untaught masses we may look for larger response. It is reasonable to expect in South America the same nation-wide results from direct preaching as have been achieved in North America, when a knowing and earnest gospel ministry is available for the divine task. Confidentially we look for the time, not far hence, when like a prairie fire, salvation shall sweep these broad lands. Our present task is to prepare the ministry, secure a hearing, shepherd the faithful, and go forward in God's name to those larger gatherings that are just ahead of us.

Medical Missions

The story of the medical mission work of Methodism in these lands is like that of snakes in Ireland—there is none. Nor is this because of lack of need or because this need is otherwise supplied. The humbler classes, all indeed except a few rich families, have but scant provision for their medical care. In the large majority of such hospitals as there are what makes it difficult for evangelical Christians to receive attention is the fact that the nurses are Roman Catholic nurses, and patients that refuse to confess to the visiting priest receive small care, if any.

I know of no lands where prevailing uncleanness, ignorance of hygiene and sanitation, and particularly ignorance of the simplest provisions for the care of infancy and childhood combine in presenting so powerful a plea for the creating of small hospitals with outdoor dispensaries, and a body of visiting nurses fitted to teach uninstructed people the elements of the rational laws of health. The Centenary budget proposes three such medical missions with a union nurse training institution in which it is hoped we will be joined by the Presbyterian Chile Mission. We should, however, begin to secure the doctors, South Americans trained in the United States of America by preference, with perhaps a North American doctor of experience in general charge of the medical side of all our missions. A small group of well trained and capable nurses to undertake the training of scores of young South American women is also desirable.

Co-operation on the Field

The Panama Congress of 1916 has introduced a new day in the interrelation and closer cooperation of the various missionary bodies at work in Central and South America. The folly and waste and in these nominally Roman Catholic lands, the open scandal of any visible cleavage in evangelical ranks have been, or is being, almost entirely removed. The visit of the delegations from Panama, the creation of sub-committees on cooperation on the field, the notable work done by Dr. Samuel G. Inman in a recent visitation of the whole continent, the contacts of the interdenominational secretaries of education and Sunday schools are all resulting in bringing together the various mission bodies including those societies whose activities underlie and tie together the work of all the rest, the American and British and Foreign Bible Societies. It may fairly be said that South American Missions illustrate as clearly as any, how there may be diversities of judgment and yet unity of heart, diversities of gifts and of methods of endeavor, but one spirit.

In this final word of review of a year's work, testimony should be borne to the uniform good cheer and patience under difficulty, the devotion and spirit of self-sacrifice that have characterized the service rendered by the missionaries and South American pastors alike. Less prominent in the eyes of the home church than their brethren in Pagan and Moslem lands these men and women bear privations and difficulties, and often work under circumstances of discouragement sufficient to chill the ardor of any but the most chivalrous souls. The church must become better acquainted with this band of gallant men and women. Patiently they work thinking little of earthly reward, hoping only that their labors of love may bring the redemption of the peoples to whom they are giving themselves for Christ's sake.

EASTERN SOUTH AMERICA CONFERENCE

The Eastern South America Conference includes the republics of Argentina and Uruguay. These two 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.

Methodist Episcopal Mission work was begun in 1836, when the Rev. John Dempster was sent to Buenos Aires. 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.

EASTERN SOUTH AMERICA CONFERENCE

REV. C. W. DREES

Eastern South America Conference, as constituted by the General Conference, includes the republics of Argentina, Uruguay, Paraguay, and Brazil. Effective missionary work is at present conducted only in Argentine and Uruguay, the missions in Rio Grande do Sul, Brazil, founded by our Board, having been some years ago transferred to the Methodist Episcopal Church, South, and our interests in Paraguay have been transferred to the Church of the Disciples, under arrangement for interdenominational territorial distribution. There remain to us a certain responsibility and outlook toward vast interior regions of Brazil, access to which is mainly through the Parana, Upper Parana, and Paraguay Rivers which traverse our field as occupied to the south and in the temperate zone region of the South American continent.

Limiting this review to our actually occupied territory in Argentina and Uruguay, it may be said, as applicable to both countries, that they comprise that part of the continent lying to the south of the Tropic of Capricorn and east of the main chain of the Andean Cordillera, extending beyond latitude 50 degrees south, and bounded to the eastward by the Atlantic Ocean. The region is in the main a vast alluvial plain traversed by projections of the mid continent Andine, and the Brazilian coast ranges, of small elevation above the sea and gradually rising toward its western boundary—the lofty Andes with its majestic summits, among the loftiest on the globe. The main characteristics are those of a vast plain traversed and watered by the magnificent river system that debouches into the South Atlantic through the estuary of La Plata River, fed by the mighty tides flowing from the broad interior of tropical South America, and receiving the unabsorbed excess of the melting snows of the Cordillera. It is through this river system, with its many thousand miles of navigable water courses, that access is had to a wide and in-

conceivably productive continental area. Common to the whole region are the conditions that make agriculture and cattle and sheep raising the main sources of wealth, although there are known, and with good reason surmised, valuable mineral resources, as yet scarcely touched. In recent years, in Argentina, coal and petroleum deposits have been found and are coming into profitable and greatly needed exploitation. Meat packing establishments are numerous and increasing on a very large scale in both countries. Sugar growing and refining are of large development and promise in Argentina. Other industries are developing with reasonable rapidity, and are destined to great expansion. Interior, international, and transcontinental facilities for travel and transportation are provided by numerous well-built and managed railway lines, continuous to Rio de Janeiro, Brazil, Asuncion, Paraguay, southern Bolivia at La Quiaca (part of the projected all-rail communication from Buenos Aires to New York city), and to the Pacific at Valparaiso, Chile. River travel and transport finds facilities through steamers which thread the water channels of the La Plata system reaching at the greatest distance two thousand five hundred miles into the heart of the continent, while ocean transport is conducted by many lines of the steamers of modern type and tonnage capacity running to all parts of the world, in a traffic soon to be restored and extended far beyond pre-war development. In the resulting international commercial development, the United States has already a large share, and is destined to take a leading part.

History and Civil Institutions

From their original discovery and settlement a part of the Spanish dominions of the New World, these regions became independent as the result of struggles prolonged during the greater part of the first quarter of the nineteenth century. The final vindication of their rights as sovereign nations was greatly favored by the attitude and intervention of the United States and Great Britain in opposition to the schemes of the Holy Alliance for the restoration of Spanish dominion in South America—a fact well remembered by Argentines and Uruguayans. Civil institutions and the vindication of human rights have been the conquest resulting from many and prolonged struggles in the internal life of these peoples against reactionary tendencies largely inspired by Roman Catholic influence and claims. Ample toleration in Argentina, and full religious equality before the law in Uruguay, have placed these countries in the forefront of civil and social progress in Latin America, while popular education promises to assure one of the chief conditions of the establishment of stable democratic institutions.

Immigration

Vast immigration of European origin has resulted in rapid increase in population under conditions favorable to the formation to a new race type paralleling that of North America, but of predominant Latin characteristics. It also favors greatly the action of all liberalizing influences, among them that of evangelical Christianity represented by Protestant missions, among which our own is the longest in existence and most widely extended.

Conditions Resulting from the World War

Without entering into extended exposition, let it suffice to affirm that the attitude of the American people and government in the world crisis, and the fellowship of convictions and in service to humanity have greatly strengthened American influence in temperate South America.

BUENOS AIRES DISTRICT

Buenos Aires District includes a number of churches in and near the city of Buenos Aires, and the work in what are called the Cuyo Provinces.

Buenos Aires

Buenos Aires, 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 Aires is the great center of commerce and trade, and of social and political life in Argentina. Buenos Aires 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 Aires. 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, the Plymouth Brethren, and the Disciples of Christ.

Missionaries: Rev. C. W. Drees and Mrs. Drees, Rev. S. P. Craver and Mrs. Craver, Rev. W. P. McLaughlin and Mrs. McLaughlin, Rev. G. P. Howard and Mrs. Howard, Rev. Paul M. Penzotti and Mrs. Penzotti, Mr. Henry A. Holmes and Mrs. Holmes, Mr. Fred Aden and Mrs. Aden, Rev. Arthur Wesley and Mrs. Wesley. W. F. M. S.: Misses Carrie A. Hilts, Abbie M. Hilts and Beryl Lovejoy.

Institutions: American College and Ward Commercial School, Publishing House, Boca Night School, Mariano Moreno School. W. F. M. S.: Rivadavia Lyceum.

Lomas de Zamora

Lomas de Zamora (population, 30,000) is a suburb of Buenos Aires with which it is connected by electric railway and by telephone. Its streets are well paved and shaded.

Missionaries: Rev. M. L. Wolcott and Mrs. Wolcott, Miss Harriet C. Read (contract).

Mercedes

Mercedes is a city of 18,000 inhabitants, about 66 miles west of Buenos Aires, with which it is connected by three lines of railroad. Several commercial concerns are located here, and a number of fine schools.

Missionaries: Rev. Ernest N. Bauman and Mrs. Bauman.

Institutions: Nicholas Lowe Institute and the Evangelical Orphanage.

CHARLES W. DREES, Superintendent

The Field

Territorially this district comprises an area of about 150 by 400 miles (60,000 square miles), about one half the great province or state of Buenos Aires, the largest of the Argentine Republic, equal to one twentieth of the whole country and slightly larger than the State of Wisconsin. It lies between the 34th and 36th parallels of south latitude, with an easterly coast line on the great fresh water estuary, La Plata River, and its chief tributary, the Parana. The Plata is twenty-six miles wide at Buenos Aires, 175 miles from salt water. The district is part of a broad alluvial plain without an elevation worthy to

be called a hill, marvelously productive of cereals and favorable to cattle and sheep raising, already pouring enormous food supplies into the world's markets, with ever larger surplus production to be expected for many years to come. The climate is as of the temperate zone; healthful, no snow, good rainfall, not relaxing nor malarial.

Population

The population is approximately 2,500,000, one third of the republic. The Caucasian race predominates, there are very few negroes; and large English, French, Teutonic, Slavic, and other elements, including Jews, brought thither by vast immigration, suspended since the war. There were never many slaves, and slavery was abolished upon the independence of the country. There was some admixture of Indian blood with the original Spanish settlers, affecting the Argentine type, properly so-called, but practically negligible now. Population is, perhaps, two thirds urban, owing to the fact that this district includes the Federal District of Buenos Aires, with its million and three quarters of people, La Plata, the capital of the province, with nearly 100,000, and other large towns, some twenty smaller cities, and 100 towns and villages inviting our work and in great need of the gospel life and hope.

Occupation

Methodism has been in this field since the opening of its commission in 1836 by John Dempster. We share it at this time with the Church of England, whose work is in English for English-speaking residents, and two or three Spanish-speaking congregations; with the Scotch Church, also English-speaking, with one Spanish missionary ministering to a few small groups; with the Southern Baptists, whose work is growing; with the Disciples of Christ, and with isolated groups of Plymouth Brethren and Adventists.

Evangelistic Work

The district comprises fifteen pastoral charges. Of these, the First Methodist Episcopal Church in Buenos Aires represents the succession through eighty-two years of the initial work of American Methodism in Latin America, associated with the names of Dempster, Norris, Lore, Carrow, Goodfellow, Jackson, and Wood. At Lomas the church is conducting its work in English, and incidental work in La Plata also in English, represent our effort to minister to our own.

We have in the metropolis six well-organized Spanish-speaking charges, each with a central place of worship and outlying branches. Suburban Spanish congregations are also established at Sarandf, Lanus, Lomas, Moreno, Liniers, Villa Ballester, and Martinez.

Important charges at various distances, in good towns or small cities, project our work west and south, the most distant at Junin on the Pacific Railway (160 miles) with Chacabuco (125 miles) and Mercedes (65 miles) in the intermediate distance, Chivilcoy (100 miles) and Bragado (125 miles) on the Western Line, and La Plata, capital of the Province (35 miles) south. The English churches are entirely self-supporting; the Spanish congregations cover most local expenses. Second Church, Buenos Aires, is handsomely self-

supporting and accomplishing much outlying work and maintaining social activities, such as a medical dispensary and children's playground, and literary societies.

In all, we conduct regular services in some thirty different localities on the district. There are 2,500 members and probationers, with 3,500 enrolled in the twenty-five Sunday schools.

The Centennial Year of Foreign Missions

Such in bare outline is Buenos Aires District at the close of the hundredth year of organized mission work in American Methodism and looking toward the celebration of the Centenary. It may not be too much to say that it is the largest, not territorially, but in opportunity and development, of the Conferences and of Spanish-speaking Methodism. To pass in review with anything like satisfactory and illuminating detail the stations and departments and institutions of the district would require an amount of space not at our disposal; we must, therefore, mention only some salient features of the year's work.

The Centenary

In general the several departments and stations have entered with zest into the views of the Centenary Commission, have drawn their plans and estimates, and organized locally to secure the largest cooperation. Social services for prayer and consecration have been held, intercessory lists formed, and a district convention held in Buenos Aires. A fortnightly Centenary Bulletin, in Spanish, has been issued since August, and reached its twelfth issue, arousing great interest, under the editorial direction of the Rev. Daniel Hall.

First Church and Its Centenary

Dr. McLaughlin, the pastor, being called to the States for cooperation with the agencies at work at the "home base," it was found desirable to launch before his departure the active campaign for subscriptions. The result was most inspiring, reaching about \$200,000 local currency, or \$85,000 gold, in cash and pledges, of which some \$75,000, local currency, has been paid. The movement awakened genuine enthusiasm, and revealed appreciation of the work of the Mother Church of South American Methodism, and the persistence of memories and sympathies coming down from past years and attesting the permanent fruits of ministries long since closed to earthly service.

Second Church and the Centenary

The plans are made and the campaign begun on the basis of an appeal for \$100,000, local currency; or \$42,500 gold, as one third needed to cover the objects presented to our people and the Centenary Commission at the home base. The response of the people is most encouraging. People of very limited resources have responded in a much larger proportion than was anticipated. One gentleman subscribed \$100 per month for the sixty months of the five-year period, making \$6,000, local currency.

In General for this District

The objects presented for increased provision are mainly, in the case of

local churches, for the enlargement or erection from the foundations of a more adequate church and a model Sunday school.

Institutions

The Methodist Publishing House is located in the city of Buenos Aires, and is under the management of Albert Lestard. This institution has had a successful year, keeping free from debt, despite the greatly increased cost of material and imported books. Our Spanish mission organ, *El Estandarte*, is issued weekly, as is a Sunday school paper, *La Aurora*. There is need for improved equipment, especially up-to-date mechanical appliances, and capital for enlarged operations in a more suitable location.

American College and Ward School of Commerce and Banking located in the city of Buenos Aires, H. A. Holmes, director, has an enrollment in the various departments of 140. Reorganization, increased enrollment, and the initiation of interdenominational cooperation with the Church of the Disciples, have marked the year. Educational problems have this year received special attention within our own circles and in consultation with the Rev. W. E. Browning, D.D., Educational Secretary, of the Committee for Cooperation in Latin America.

The Theological Seminary has had a good year under the direction of Rev. Samuel P. Craver, Dean. Student enrollment, fourteen. There were three graduates. Reorganization providing for correlation with the plan for the Union Theological Seminary of high grade and ample courses, to be located in Montevideo beginning with 1920, has been under consideration, contemplating the maintenance of the Bible Training School for workers in other relations and in other forms of activity (evangelists, pastor-teachers, colporteurs, deaconesses, local preachers, etc.) will provide training on much needed lines. In this institution we also cooperate with the Disciples' Church.

Nicholas Lowe Institute, Orphanage, and Agricultural School is located in Mercedes, and the principal event of the year was the entrance of Rev. M. L. Wolcott upon the actual administration of this institution with its various departments. Noteworthy improvement in organization, the preparation of the agricultural school property for scientific cultivation were arranged for December 14th in the presence of a company of friends numbering more than one hundred, of whom eighty-one came from Buenos Aires by special courtesy of the Western Railway in a Pullman coach.

Enthusiastic addresses by the Mayor of Mercedes, the principal of the Government College, Dr. Leazenby and Dr. Spaulding, special commissioners of our Board of Foreign Missions for the Centenary in South America, Rev. G. P. Howard and Rev. Paul Penzotti of our own mission, and Bishop Oldham, under the presidency of the district superintendent, with visitation of the orphanage home in the center of the city of Mercedes brought together the elements of an enthusiastic and profitable occasion. Dr. John F. Thomson and Mrs. Thomson were present, and suitable tribute was paid to the memory of the founders of the institution, Mr. and Mrs. Nicholas Lowe.

Here is an institution that invites large beneficence from one or more donors who may contribute to the creation of an enterprise creditable to Methodism and of a very wide range of usefulness in time to come.

Boca Mission, Buenos Aires, Social Work

This work is in charge of John C. De Bohun, minister and missionary. The mission is located in the neediest section of the metropolis, where congregate the masses of the "submerged tenth," of the innocently and criminally poor. Mr. De Bohun is doing in various forms and with most inadequate means a social work which increasingly enlists the sympathy of many persons and business houses.

Distribution of clothing and food supplies at the seasons of special need, response to appeals of various kinds at all times, gospel preaching, Sunday school work, street preaching, are included in the activities of this mission, which needs more generous provision, a larger staff, a reconstructed property.

One hundred thousand dollars would give us something greater than a Five Points Mission, and set the pace for similar work in this and other cities. The maximalist agitations and disorders, rife as these lines are written, emphasize this appeal.

Conclusion

The world war is at an end; but a mightier conflict is before us, to be fought with non-carnal weapons, yet not without material resources to the ends sought in the establishment of a kingdom of righteousness and peace. We close the century and look out into the new world rising before us with hope and triumphant expectation based upon the character of our cause and the leadership of him we follow.

Spanish America is one of the mighty fields in which are to be wrought out the problems of the new century. The field has peculiar claims upon our own country and upon our Methodism, which so early in the first century of its missionary enterprises heard the call to South America.

BAHIA BLANCA DISTRICT

Bahia Blanca

Bahia Blanca (population, 60,000) is the most important seaport in Argentina south of Buenos Aires. 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.

GEORGE P. HOWARD, Superintendent

The city of Bahia Blanca is situated in the southern part of the province of Buenos Aires, and is one of the leading ports of the Argentine Republic. From this place nearly a million tons of cereals are shipped every year to Europe. It is the center of the great agricultural and cattle region of southern Argentina. It has a population of 70,000, and is a growing city. Our work here is in charge of the Rev. Henry Balloch, a young Uruguayan of promise, who has worked here for two years and has had great success in his ministry. He is a good revivalist, and last year this district witnessed one of the greatest revivals in its history. The Rev. J. P. Howard, district superintendent, came from Buenos Aires to assist in these services. The largest theater in town was rented and, on several occasions, the place was filled to overflowing.

This district also includes several other charges, among them Dolores, where we have a flourishing church with the Rev. De Benedetti as pastor (an ex-Roman Catholic priest), also in Necochea where the Rev. Labbe, pastor, also an ex-priest, is doing successful work. Besides this we have smaller churches in the country attended by our local preachers. Preaching services are held in the country, and our preachers have to travel extensively on horseback over the great Argentine pampas. Our preachers are, as a rule, well received by the natives and services are often held in the homes of these people where many of them have been converted and become enthusiastic supporters of our work. This large district, as happens with others, is greatly handicapped by the lack of workers and proper church buildings. The South Americans are accustomed to worship in large buildings, and it is difficult to convince them that they can come and worship in our small humble buildings. It is necessary that we build, as soon as possible, some substantial churches where the better class of natives will come and listen to the gospel. Plans are being prepared whereby our people here will cooperate with the Centenary Movement in the homeland in the raising of funds to build these churches and also schools and hospitals.

NORTHERN DISTRICT

Northern District is the largest district in the Conference, though not the most densely populated. It includes the provinces of Santa Fe, population, 1,552,994; Cordoba; Bucaman, population, 386,195; and half of Entrerios with a population of 470,805. The people are willing to listen to the gospel, and wherever the preachers go they are sure of an audience.

Rosario de Santa Fe

Rosario de Santa Fe (population, 200,000) 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 Aires in size and importance. It is an important shipping port for wheat and live stock, and is visited not only by river steamers, but by ocean-going vessels.

Methodist Episcopal Mission work was begun here in 1864. The Church of England also has work here.

Missionaries: Rev. C. L. Yoder and Mrs. Yoder. W. F. M. S.: Miss Grace Barstow and Miss Blanche Rubright.

Institution: W. F. M. S.: North American Academy.

Asuncion

Asuncion (population, 80,000) is the capital of Paraguay, and is located 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 missions at work are the Church Missionary Society, the Seventh Day Adventists, the South America Inland Mission, the Plymouth Brethren, and the Salvation Army.

A. G. TALLON, Superintendent

The capital of the province of Santa Fe is the city of the same name. Its population is about 60,000. We started anew in this place about five years ago. Church and Sunday school are flourishing. The latter has about one hundred enrolled.

Our largest station in this province is Rosario, the second city of the republic. The Woman's Foreign Missionary Society has here a fine school on one of the big boulevards. The five congregations are making good headway. At a recent gathering no less than seven hundred Sunday school chil-

dren were counted. Two of the churches are self-supporting. In a poor quarter of the city the Doctor Ballon Day School is doing a good work for our church. Rosario is a city of 250,000 inhabitants, second only to Buenos Aires as a cereal exporting port. Twenty banks, a dozen high grade schools, twelve public libraries, and as many hospitals, besides all modern city improvements, give glimpse of what this magnificent Argentine city is, and show how important it is for the church to make good here.

The Venado Buerto Church and school, in the country town of the same name, is third in importance in this district. This work has been from the beginning self-supporting. Its influence covers a big area and is felt all over the district and elsewhere in the Conference.

Cordoba is a beautiful city of the interior. Lively and gay, modern in every sense, Cordoba is only old in what has to do with some of her colonial churches and other such buildings and Romanism. We were not the first to begin work here, but we have two preaching halls in two different sections of the city. We own one of them and have a good parsonage. Three flourishing Sunday schools and two good congregations are the results of loyal work done during twenty years. This church is almost self-supporting. Cordoba has 160,000 inhabitants.

Bucuman has been called the Argentine Garden, and is a beautiful place, with its lofty mountain range whose peaks are white with snow and whose lower slopes are luxuriantly evergreen. Here Argentine independence was declared, and the small white native house in which it was declared is now kept enshrined in a fine gallery style building. Methodist work was begun five years ago and, besides a small congregation, we have a good Sunday school. Anything done in Bucuman will influence all the northern part of the country. Bucuman is a city of 110,000 inhabitants.

We also have work in Pasana, a small city, capital of the province of Entrevis, on the bank of the river Pasana. The situation is unequalled. But it has been for many years a hard place in which to work, and after many attempts on the part of other denominations ours has been the only one to stay. We have a fine church building, congregation, and Sunday school here.

We shall mention one more place in the Northern District—Rosario bala. This country town is the headquarters of a Methodist circuit in the heart of Entrevis. Not less than 140 families, mostly of Waldential descent, form the backbone of our work here. This church is now building for itself a new place of worship. We have a fine group of young people here, and the best lot of local preachers in our Cordoba congregation.

The northern district goes far north into the wild woods bordering the Indian chaco; goes a long stretch to the west to the city of Cordoba; extends northwest in the road to Bolivia in the city of Bucuman.

URUGUAY DISTRICT

Uruguay District includes the republic of Uruguay and the eastern section of the Argentine Province of Entre Rios, an approximate area of 85,000 square miles, with a population of more than 1,200,000. 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 Aires 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: Rev. Frank J. Batterson and Mrs. Batterson, Rev. Gustav A. Werner and Mrs. Werner, Miss Estella C. Long, M.D. W. F. M. S.: Misses Jennie Reid, M. Hatfield, and Helen Gilliland.

Institutions: North American Academy for Young Men, Theological Seminary. W. F. M. S.: Crandon Institute for Girls and Young Women.

JUAN E. GATTINONI, Superintendent

During the year we have been greatly blest in our labors. In the first place the great struggle between Church and State which had been sustained for over fifty years by our leading men has been crowned with success. On the 2d of March the new Constitution of the Republic was put into effect by which the Church is separated from the State, and all churches will be on an equal footing.

Another reason for gratitude to God is the fact that we had in Uruguay a congress against alcohol where Methodism was well represented. It is the first congress of its kind in South America. We had with us the Minister of Foreign Affairs who is today our worthy president, Dr. Broom. The spiritual work in our district has also flourished. Several churches have had a good increase in membership and self-support. One of the smaller churches, that of Sayago, with twenty-two members without ever having been an expense to the mission has collected \$2,500, gold, to build a chapel. They have acquired a lot and expect to have a chapel soon.

Central Church (McCabe Memorial), in Montevideo, has paid \$4,500, gold, on its old debt and \$1,300 in placing its beautiful new organ. The Sunday school in this church had a large attendance on the 25th of August. A gentleman who belongs to the church offered ten cents for every person who attended on that occasion. After much preparation and hard work by our young people 1,085 persons were gathered in the church on that date. Another meeting took place on the 1st of November when 800 persons met to study the problem of temperance. The ladies who form the National Temperance League were present, the majority of them never having been in a Protestant church before.

In the Mercedes Church we had revival services, and the attendance increased every night until we were compelled to remove the altar in order to accommodate the crowds. Fifty persons decided to start a Christian life. A fund has been started to build a new temple, and also a new parsonage. The Aguada Church this year has assumed its entire self-support. The other congregations have had an increase in membership and self-support.

North American Academy

This school has a record of twenty-eight years of effective service in Montevideo, capital city of Uruguay. Hundreds of young men, now employed

in business here, have been students at our school. Some of them now occupy positions of influence. All have felt the uplifting influence of the school, and many have come into the active membership of the church, while all have a sympathetic interest in our work. The roll call includes one of the most energetic pastors in this Conference, as well as some of the most effective workers in the local churches in this city.

The school began its career under its present name in a rented house with an enrollment of twenty-five boys. It grew rapidly in numbers and favor, until soon one house had to be extended to three, and the enrollment reached 100. Then the school moved to its present quarters. This building was at first rented, but the opportunity of buying the property presented itself, and it was purchased for \$12,000. It is now worth three times that amount.

The academy has met with many reverses, due to revolution, the founding of rival schools, the separation of some of its teaching staff, and other causes, but it has never ceased to carry on its effective work for the education and uplift of boys and young men in its community.

The school has now entered upon a new era of prosperity and growth. Its enrollment is larger than it has been for years, and bids fair to soon surpass that of its best days in the past. Our building is becoming too small. All the dormitories are occupied, and we can receive no more boarders in our present quarters. To meet the need of the Spanish-speaking element this need for more room becomes doubly urgent. Our plans include a full course of secondary instruction in Spanish to meet the requirements of the government courses of study leading to bachelor's degree. This is equivalent to our high school course at home, but it will require laboratories for scientific study, both in physics and chemistry, as well as zoology and botany.

We have a class of twelve boys who are preparing for admission to this secondary work in the university next year. If we can put in a good course for even the first year of this secondary work next year, and add to it year by year, we can hold most of the boys for the four years.

And who can measure the results of these four years in a Christian atmosphere? If we do not offer to educate them they must go to the National University. The atmosphere there is strongly antagonistic to all religion, and few of the boys are sufficiently grounded in the evangelical truth to be able to withstand these influences. These boys will be the leaders in the professional and political life of the city in the coming years. What more important work can there be than that of making theirs a Christian leadership?

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 rapidly extending. 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 industrial movements. Spanish is the universal language in Chile, though some of the Indians speak only their own language. The majority of the native Chileans are of mixed Indian blood, though the Indian strain is 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), the North Andes Mission, and the Bolivia Mission. During the first 20 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 Chileans 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 furnish 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. With the exception of Antofagasta, it is the 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.

Missionaries: Rev. W. O. Pflaum and Mrs. Pflaum, W. B. Archer and Mrs. Archer, Mr. C. W. Leonard, Mr. Burt L. Dexter, W. S. Westerman, Rev. J. W. Chaney and Mrs. Chaney, and the Misses Juanita Robinson, Ruth D. Beyer, Ruth Potter, Anna E. Brown, Esther Hutchison, and Carrie Belle Alger.

Institution: Iquique English College.

G. J. SCHILLING, Acting Superintendent

The year 1919 has been one of unusual prosperity in the northern regions of Chile. The nitrate fields and copper mines have attracted many laborers in their efforts to supply the American and European demand. Greater quantities of nitrate than ever before have been exported. The copper mining companies have been working in full force, and transportation and trade with Bolivia have been very active.

Antofagasta and Self Support

The population of Antofagasta, the principal nitrate port, has increased from 40,000 to 65,000 in the last four years. The buildings are greatly improved and most of the streets are paved. The end of the war will mean a lull in these activities and we shall have many unemployed for a time.

The church is now self-supporting. The young people especially have cooperated heartily with the pastor, Rev. Emeterio Baez, in propaganda work. They have a canvas tent which has been used in four different sections of the city for special services and propaganda. The expenses have been met by the local church. Antofagasta is a fertile field for educational work. Our Centenary program calls for the establishing of a school equal to our Iquique English College.

Iquique's Outlook

The church in Iquique is also self-supporting. It is one of the strongest congregations in Chile. It has increased its pastor's salary and has registered a considerable advance in membership.

The Iquique English College has almost doubled its attendance during the last four years, and has more than covered its current expenses. The department for girls has been completed as far as the property which we now own will permit, and is already filled.

The Disputed Area

The Rev. De La Cruz has so managed the work in Tacna and Arica that the recent agitations over the disputed province of Tacna have not seriously disturbed his congregation. He has distributed talents among his members which are being greatly multiplied for the purpose of remodeling the chapel in Arica.

The Call of the Campus

The settlements up in the nitrate regions offer a great inducement for educational, deaconess, and evangelistic work. We have started two primary schools and the results show the wisdom of our educational program in the Centenary for the Pampas of northern Chile. Our hearts yearn for the salvation of these toilers in the hot and dusty Caliche fields and for their wives and children whose surroundings are almost entirely void of Christian influences.

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

There are three provinces included in this large and important district. These are Mendoza, San Luis, and San Juan. The railroad leading through Buenos Aires across the continent to Chile over the Andes Mountains runs through the provinces of San Luis and Mendoza. Our work is in charge of the Rev. Florentino Sosa, who is district superintendent as well as pastor of the principal church in Mendoza.

Our church here has been repeatedly damaged by earthquakes that visit these regions. A new site has been purchased and plans are being prepared for the building of an adequate church in this growing city, the capital of the district of Mendoza. It is one of the most beautiful places in Argentina. It is hoped that as a result of the Centenary Campaign this can be done. The church in Mendoza has had a good year. Entire self-support has not been attained, but is coming gradually. The pastor during the year has laid special emphasis on the necessity of tithing with the result that many members accepted the plan and self-support has increased.

San Juan, the capital of the province of the same name, has a Methodist church in charge of the Rev. Bustos, who reports having had a good year.

San Luis, Rev. Fernandez, pastor, has had the best year in its history. Improvements have been made on our property and a day school organized which has flourished until there is no room for many who would like to come to our school. English services are held every month at Justo Darac, a suburb of San Luis.

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 excellent fruits, the raisins of the Huasco Valley being especially famous. The southern provinces are devoted to general agriculture and fruit-raising, the climate 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 Aires. 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, 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. Goodsil F. Arms (residing in Coquimbo) and Mrs. Arms (residing in Coquimbo), Rev. John L. Reeder and Mrs. Reeder, Rev. Paul Barnhart (on furlough) and Mrs. Barnhart (on furlough), Rev. Charles S. Braden and Mrs. Braden, Rev. Harry B. Compton (retired) and Mrs. Compton (retired), Rev. Gerhard J. Schilling and Mrs. Schilling, Rev. Wm. H. Teeter (on furlough) and Mrs. Teeter (on furlough), Rev. E. A. Robinson and Mrs. Robinson, Fleda Platt, Rev. William F. Rice (on furlough) and Mrs. Rice (on furlough), Mr. William A. Shelley (on furlough), Miss Grace Downs, Miss Alice Fisher, Miss Olive Munn, Miss Helen Clark, Miss Ruth Tribby, Miss Sara Norris, and Miss Marie 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.

Missionaries: W. T. Robinson and Mrs. Robinson (on furlough).

GERHARD J. SCHILLING, Superintendent

The District

Central District, Chile, is such not only because of its geographical position, but also because of its political and commercial importance. This fact was at once recognized by Bishop William Taylor, who, in 1878, stationed a chaplain to the seamen at Valparaiso, Chile's chief port. No Methodist was then ready to preach in Spanish, so it was decided to meet our responsibility in Chile by planting a number of colleges under the direction of our missionaries. The results have proven the wisdom of the step. Santiago College, and other flourishing schools in the north and south have for decades been the popular centers of Chile's Methodism.

Church Organization

The matter of church organization was never lost sight of. A converted Spaniard was honored with the first appointment, and the port of Valparaiso became his first circuit. Those were the days when John F. Thompson championed evangelism in Buenos Aires, and he and Jose Torregrosa, the Spaniard, fought valiantly under the banner of the Cross and the ensign of Methodism.

The first Methodist church—First Church—was organized in a large room over a saloon. That work has grown to large proportions, for we now have in the capital city four churches under four ordained elders. Three of these men have charge of other preaching places also.

The need today in this center is a modern church building. Social customs, which cannot be changed rapidly, forbid the meeting of the different classes of society in the same kind of a hall. We recognize that the gospel is the only remedy for this caste feeling, but we cannot reach the "high caste" unless we provide for them a high-grade place where they may feel at liberty to congregate.

Effect of the War

The war has made a profound impression on Chile. The one article which determines the weal or woe of the republic is its saltpeter. Germany formerly took thirty per cent. of the output. The northern ports were never without sailing vessels from Hamburg, but during the war these ships were interned in Chilean ports. In November there were thirty-three steamers and sixty-

one sailing boats interned. The falling off of the saltpeter export had a depressing effect on the country, but if we can count on the 1,000,000 tons of bottom of the 25,000,000 which the United States plans to put into the commerce of the world after the war, Chile can look forward to an era of unprecedented prosperity.

All this republic, especially the south, has been honeycombed for years by the perverse ideas of a universal pan-Germanism. It is hoped that the people will realize that they have been systematically misled. In that case the agricultural and commercial thrift of the same colonists will greatly help to develop the wonderful resources of this land. Unaided by the foreigner, the native is languid, self-centered, self-satisfied, having little initiative, and of a glutinous appetite. They need the gospel of Christ, and the energy of the north to make them what they imagine themselves to be—a great and glorious people.

Evangelism

The evangelical influence in Chile is as yet slight, but so is the leaven which is destined to permeate the whole lump. There are multitudes of people here who, while they have not reached the state of conversion, say publicly, "I like the gospel." This element is to be counted on as being for us.

Chile has set a notable example in the matter of denominational cooperation. Our religious weekly, our seminary, our book depository, are in joint operation by the Methodist and Presbyterian missions. The Centenary proposes to help us in the establishment of a union deaconess training school, a normal school for teachers, and possibly an evangelical hospital.

How much work there is to be done in Chile may be gathered by the fact that out of the 1,800 towns and larger villages in this country, 1,700 have never been effectively touched by any evangelical denomination.

SOUTHERN DISTRICT

Southern District includes seven provinces, with an area of 32,407 square miles and a population of 1,018,622. 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.

Concepcion

Concepcion (population, 70,000) is the third city in Chile in population. It is situated at about the center of the district, seven miles from the mouth of Bio-Bio River. It is the Roman Catholic episcopal see and the capital of the province of Concepcion. It is also the commercial center of southern Chile, situated 238 miles south of Valparaiso by sea, and 365 miles from Santiago by rail. Its business is mostly in the hands of the foreign element, predominating the British and German firms. This foreign element has exerted a liberalizing influence over the people of the city in general so that Concepcion is considered a stronghold of

the liberal political party of the country. 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 Concepcion.

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., and the Salvation Army.

Missionaries: Rev. Ezra Bauman and Mrs. Bauman, Rev. Walter D. Carhart and Mrs. Carhart, Mr. J. C. F. Harrington and Mrs. Harrington, Rev. S. P. Hauser and Mrs. Hauser, Mrs. Elma Allen, Misses Bessie Howland, Mary L. Snider, Frances Daykin, Eleanor Dukehart and Nina Kanaga, Mr. M. K. Petty, Mr. Walter Dugan.

Institutions: American College (for boys), Concepcion College (for girls).

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.

EZRA BAUMAN, Superintendent

District League

The Epworth leagues and other societies for young people in our churches sent delegates to the District Conference held in October and organized the district committee for union work and for fomenting closer friendship among our people.

Educational Work

The primary school in Coronei was organized in March with nine pupils. It was not long before the people heard good reports of the school, and by the end of June we could not admit more children, having already an attendance of forty, which is sufficient for one teacher. We closed the school year in December with a full school and an earnest request from the older pupils for advanced classes next year.

In our boys' school in Concepcion, Colejio Americano, there have been four students definitely preparing for the ministry. They are leaders among the students, and leaders in their classes. A Christian students' organization for Bible study, with the students' Sunday school have collected among themselves 112 pesos toward a primary school for the Mapuche Indians.

The girls' school, Concepcion College, has had the best year since before the war began. There are many professing Christians among the girls. The music department, because of Miss Kanaga's effectiveness and the timely arrival of Miss Porter, has become a strong attraction for the school. We have two new pianos, but are sorely in need of more to replace those worn out.

The New Crusaders

The young pastor of the church in Talcahuano, Sr. Muñoz, with the aid of Mr. Hauser and his Sunday school superintendent, Mr. C. Standen, has organized his class. The young men's class calls itself "Los Nuevos Cruzados." One of its members sells, during his spare moments each week, from 90 to 120 copies of the church paper. Others are actively engaged in personal work, and are constantly adding new members to their class. They publish a weekly paper for the young people of the south, give public lectures, hold meetings in the plaza and out on the hills near the city, and parade through the streets with their banner, singing gospel songs. At a recent Sun-

day school rally there was an attendance of 440 people, more than could get into the hall.

Paying our Church Debt

In January, 1918, the church in Concepcion, built in 1914 and 1915, had a debt of 21,688 pesos. The year's campaign paid the interest at eight per cent., 1,735 pesos, and reduced the debt to 15,490 pesos, a payment of 6,198 pesos. One peso is worth about twenty cents in American money. More than half was collected among the business firms in Concepcion.

Self Support

The church in Traiguén had contributed thirty pesos per month in previous years toward the support of their pastor. The stewards thought they were running a serious risk by acceding to an increase of ten pesos. They would not approve the requested budget of seventy pesos per month, but found to their surprise at the end of the year that the 840 pesos of pastor's salary had been paid in full.

The church in Talcahuano agreed upon an increase from 780 to 1,200 pesos for the ensuing year. The Nueva Imperial church increased twenty per cent. during the past year, and proposes the same percentage of increase for 1919. The Lota circuit increased 360 pesos in 1918, which meant doubling their self-support.

In Pitrufquén a new church is being erected. The pastor, Sr. Emisto A. Castillo, like the itinerant preachers in Bishop Asbury's time, travels every day in the week. He preaches regularly to seven congregations and visits occasionally other groups. He is also starting a primary school in Loncoche. The Ladies' Aid Society is raising a fund for a building for the school, and expect it to be two thirds self-supporting. In Loncoche the municipality has given the pastor a special permission to hold gospel and temperance meetings in the public plaza. The Loncoche circuit has undertaken an increase of 120 pesos for 1919.

The circuit of Punta Arenas comprises the three points of Punta Arenas, Tres Puentes, and Porvenir, aside from other irregular preaching places. Being entirely isolated by 1,000 miles from the region comprised in the southern district it previously formed a district by itself called the Magellan District, but it has now been placed under the supervision of the superintendent of the southern district. The congregation in Punta Arenas has grown as has the Epworth league, and is cultivating the social, intellectual and spiritual life of the church's youth.

One of the most interesting congregations is that of Porvenir on the island of Tierra del Fuego. Most every man in the congregation has a beautiful testimony of a changed life. Their former friends wonder at this change and at their persistence. One by one they are adding to the membership of the congregation.

This southernmost mission station is a good field for a boarding school, and Mr. Reeder, the former pastor and district superintendent, has started the building of a concrete school edifice and a new church. The present pastor, Luis A. Olivos, is a graduate of our Union Theological Seminary in Santiago.

PANAMA MISSION

By action of the General Conference of 1916, the Panama Mission was set off from the North Andes Mission Conference. At that time Central America was described as being included with Mexico for administrative purposes. Since then, the Methodist Episcopal Church has been assigned to Costa Rica by the Interdenominational Committee on Survey and Occupation of Latin-American territory, and by arrangement of the administering bishops, Costa Rica is connected with the Panama Mission for the present.

Exclusive of Costa Rica, the Panama Mission is coextensive with the Republic of Panama, with an area of 31,570 square miles and some 400,000 population. Costa Rica covers 23,000 square miles and has a population of about 350,000.

The natural resources of this territory are vast and, in Panama, largely undeveloped. There are large plantations of bananas and cacao, and vast areas of fertile soil still covered with dense jungle. The "interior" population of Panama is scattered in the eastern section, but in the western end of the republic, large towns and numerous villages afford excellent opportunity for work.

The Republic of Costa Rica comprises some of the richest and best cultivated territory of Central America. The climate of the upper country is delightful and the natural beauty of the land is unsurpassed. The lowlands are mainly devoted to the cultivation of cacao, bananas and sugar, while coffee and many products of the temperate zone form the staples of the highlands. Costa Rica has the highest per cent. of white blood of any Central American republic, and her people are intelligent and progressive.

In the Republic of Panama, population and commercial interests center about the Canal Zone, which is under American administration and is inhabited entirely by employees of the Isthmian Canal Commission. Panama city at the Pacific end of the Canal has a population of some 40,000 and claims to be the oldest city in the new world, having been founded at Old Panama in 1513. It is an interesting Spanish-American city, clean and healthful.

Colon, at the Atlantic end of the Canal, is now one of the cleanest cities in the tropics, and has a mixed population of some 20,000. Here center the canal traffic and commercial interests of the inter-ocean shipping. It is now proposed to create here a free port, which will make Colon one of the great shipping centers of the world.

Work in Panama began in 1905, though as far back as the days of William Taylor, Methodism had some work on the Isthmus. Work in Costa Rica was begun in 1917 by the evangelistic visitation of Rev. Eduardo Zapata from Mexico and Rev. G. A. Miller from Panama.

Panama

Missionaries: Rev. G. A. Miller and Mrs. Miller, Rev. E. M. Oliver and Mrs. Oliver, Miss Evelyn Miller, Mr. Louis Fiske, Miss Mary E. Oakes, and Miss Esther Macomber.

Institution: Panama College.

David

Missionaries: Rev. N. M. Powell and Mrs. Powell.

Guachapali

Missionary: Miss Elsie J. Keyser.

Institution: Guachapali School.

San Jose, Costa Rica

Missionaries: Rev. C. W. Ports and Mrs. Ports, Rev. S. W. Edwards.
G. A. MILLER, Superintendent

The year 1918 has been eventful as witnessing an advance along many lines for the Panama Mission.

Panama College

The work at the Panama College and the Sea Wall Church has gone forward with great success. The school is packed to its capacity and should be enlarged and additional courses incorporated.

It was my judgment that the closing exercises of the Panama College could be made more important and result in wider advertising of the school. A program of games, athletic sports, and contests was arranged for the forenoon and an exhibit of the handwork of the pupils, consisting of sewing, art work, basketry, etc., was open to the public in the afternoon of the closing day. This attracted public attention, and by special request the handwork exhibit was held open for the teachers and pupils of the Balboa and Ancon Zone schools. The result of this was far reaching and the outlook for Panama College is encouraging for the next school year. The school closed on January 31 with 112 scholars in attendance, and the average attendance during the year was about 119.

Work Among Chinese

The work among the Chinese is growing rapidly, and with proper handling should open a valuable mission field. The school is supported by the representative members of the Chinese National League, which represents the wealth and business interests of the Chinese in Panama. While the work is largely self-supporting there should be a liberal grant for equipment. At present there is a day school with an enrollment of twenty-four, and a night school with nineteen. A Sunday school organized in Panama, in October, 1918, with seventy-seven scholars, and a Sunday school organized in Colon, in January, 1919, with thirty-four scholars.

West Indian Work

The success of the work with the West Indians in Guachapali is a real embarrassment. The Inspector of Public Instruction acknowledged that the public schools of Panama were doing little or nothing for the 5,000 to 7,000 negros of that part of the city, and that their education was largely in the hands of incompetent teachers, who were conducting private schools, under deplorable social and moral conditions. Our work has grown steadily, and we now have three teachers and ninety-seven scholars in the day school and 341 in the Spanish and English Sunday schools. This work must have better quarters and better equipment immediately or it will seriously suffer.

David Mission

The David Mission in the Cirique Province is only one year old, but in this short time it has overcome the Roman prejudice, has outlived the effects of the edict issued by the Roman bishop of Panama against its support, and has created a constituency that will make it possible to reach a large and neglected field. David is the third largest city in the republic, with a population of about 8,000, and there is a population of 15,000 in the province among whom there is no other Protestant work.

Union Work

The Union Church of the Canal Zone and the Panama Mission are closely associated for the reason that the two organizations work in contiguous territory, and each has exclusive occupation of its own territory. While the Panama Mission is conducted by the Methodist Episcopal Church, it does not make a practice of teaching denominationalism, and many of its members scarcely know the denominational name under which we are working. The general program of the two organizations is practically the same, the doctrinal beliefs of the two are almost identical and the Sunday morning American service at the Seawall is regarded as one link in the chain of churches extending across the isthmus.

Costa Rica

The work in Costa Rica has been in charge of the Rev. S. W. Edwards, and has become permanent by the assignment of the Rev. C. W. Ports, who will carry on both church and school work. We hope to secure a site for the school and erect a modern school building. The people have given us a fine reception, and we have made friends everywhere. We have every reason to feel that a strong self-supporting church will be established.

NORTH ANDES MISSION CONFERENCE

The North Andes Mission Conference includes Peru and Ecuador. We have work at present only in Peru. Peru has an area of 695,730 square miles, and a population of about 4,500,000. 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.

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.

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 waterworks, several public squares, a number of hospitals, and 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. The Salvation Army also has work here.

Missionaries: Rev. H. P. Archerd and Mrs. Archerd. W. F. M. S.: Misses Nettella Loy, Beryl H. Lovejoy, and Edith A. Spencer.

Institution: W. F. M. S.: High School.

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, seven 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. The Salvation Army is doing a good work here.

Missionaries: Rev. Clarence R. Snell and Mrs. Snell, Mr. Milton M. Longshore (on furlough) and Mrs. Longshore (on furlough), Mr. M. D. Smith, Miss Eureka Meredith, and Miss Esther M. Hagar.

Institution: High School for Boys and Girls.

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 1914 was carried on by native pastors.

Missionaries: Mr. W. J. Dennis and Mrs. Dennis, and Miss Stella Beach.

Institution: Colegio Norte Americano.

Evangelistic Work

The gain in the church membership has not been marked numerically, but there is a greater activity in service, and an increasing desire to make the churches self-supporting. There has been an increase of sixty-eight per cent. in the amount raised for self-support over last year, and every church on the

district has had a share in this advance. The Centenary program has aroused enthusiasm in the churches.

The life of the district centers in Lima, and the churches in this city have grown in self-support and in membership.

Spiritual Activity

Illustrative of the new spirit of activity among the native members of the church is the following: Last year an eighteen-year-old girl came from our church in Cerro de Pasco to attend the Lima high school. Her family is evangelical, but in Lima she lived with her uncle and his family, all of whom were strongly opposed to Protestantism. The eldest son, however, became interested in our work, attended service, and joined the church. Later, through his efforts, the rest of the family were won, and eight members were received into the church on probation, all through the efforts of one girl and a boy.

One of our young local preachers is head of a German commercial house in Callao, where practically no business has been transacted during the past three years. The employees of the firm were reduced to a minimum, and their salaries cut. The young manager recently was summoned by the chief manager, and told that if he would continue at his present low figure his salary would be advanced to fifty pounds (\$250) a month as soon as operations began after the close of the war. This young man said that although he knew that he would be a rich man in a few years if he remained with the firm, he feels that he is called to preach the gospel, and is ready to give up his fine prospects to become a Methodist preacher at fourteen pounds (\$70) a month.

Newspapers and Christianity

The Lima papers have been speaking clearly on the silence of the Pope in regard to the moral issues of the world conflict. The same papers speak of President Wilson as "the moral director of this war." These expressions, as types of many, all indicate the awakening of mind and spirit of Peru. The flag of the United States is seen everywhere; one frequently meets Peruvian children walking with their parents and carrying a small American flag. Such a thing was never seen before in this intensely patriotic and self-centered republic. The Roman church is still a force to be reckoned with, but her day of high-handed usurpation and despotism is over.

BOLIVIA MISSION CONFERENCE

The Bolivia Mission Conference includes the republic of Bolivia, the third in size of the South American republics. The Conference was organized in La Paz, in December, 1916, Bishop Wm. F. Oldham officiating. It has an area of 708,195 square miles, and is equal to more than all the States of the United States bordering on the Atlantic coast; or to the combined area of Washington, Oregon, California, and Nevada. The population is small and scattered, numbering less than 3,000,000.

The principal industry is mining, the tin and copper mines being especially productive; also gold, bismuth, wolfram, and other metals are produced in abundance. There are also great forests and grazing lands not yet occupied, and large tracts of rich farming lands yet unsettled.

La Paz

La Paz (population, 100,000), the real capital of Bolivia, is situated near Lake Titicaca, in a great crater 12,500 feet above sea level. The president of the republic, ministers of state, and all foreign diplomats live here. Congress convenes here, and all other official business is transacted here except that of the supreme court (which still convenes in the ancient capital, Sucre). La Paz is connected with ports on the Pacific by three railroads. Also a railroad is in construction which will connect it with railways in the Argentine Republic.

Methodist Episcopal Mission work was begun here in 1901.

Missionaries: Rev. Corwin F. Hartzell and Mrs. Hartzell, Rev. John E. Washburn (on furlough) and Mrs. Washburn (on furlough), Mr. E. F. Herman and Mrs. Herman (on furlough), Mr. J. S. Herrick and Mrs. Herrick, Mr. Charles A. Irle and Mrs. Irle, Mr. Stephen B. Smith, and Miss Hazel M. Bach.

Institution: American Institute.

Cochabamba

Cochabamba (population, 40,000) is situated in a fertile valley, and is the commercial and educational center for many large and small towns.

Methodist Episcopal Mission work was begun in 1912.

Missionaries: Mr. Frank S. Beck (on furlough) and Mrs. Beck (on furlough), Rev. Chester C. Wischmeier and Mrs. Wischmeier, Mr. W. M. Taylor and Mrs. Taylor, Miss Elizabeth Danskin.

Institution: Cochabamba Institute.

C. F. HARTZELL, Superintendent

Methodist Episcopal Mission work was begun in Bolivia in 1901, in the city of La Paz, by a missionary who came up from Chile and spent some time here. Our permanent work was begun, by Rev. Francis M. Harrington, in 1906. He began preaching in an upper room, at the rear of the San Francisco Church, Murillo Street. Mr. Harrington was superintendent of the district of Bolivia, Chile Conference, until his death in the year 1908. His name is held in living memory by all who knew him. After his death Rev. G. J. Schilling was appointed superintendent of the district, and served until late in 1911, when he returned to the United States on furlough. Rev. Corwin F. Hartzell was then appointed superintendent of Bolivia District, and served in that capacity until the close of 1914, when he returned to the United States on furlough. Following him, Rev. James A. Brownlee was appointed superintendent, and served until his furlough at the close of 1916. Rev. Corwin F. Hartzell was again appointed superintendent of the district, and, at the present time, is serving in that capacity. The work has grown from one Sunday school and preaching place in La Paz to three, and has spread to the cities of Cochabamba and

Chulumani, and the towns of Viacha, Ocabaya Eorocoro, and Irupans. We have now two Bolivian pastors.

American Institute

The American institute was founded in La Paz, in the year 1907, by Rev. Francis M. Harrington, who remained at the head of the school until his death in 1908. Mr. Charles A. Irle is the present director. The school was popular from the beginning, and with a subsidy from the Bolivian Government its financial future seemed secure. It continued prosperous until the crisis, due to the European War, struck Bolivia. The Bolivian Government was then unable to pay the subsidy although the school continued to care for a large number of free pupils chosen by the government. The result was a large debt which still hangs over the school.

During the year the course of study has been changed so as to conform to the Bolivian Government program, in every respect. This move on our part has created a favorable impression throughout the country. During these trying years, in spite of many handicaps, the school has held a secure place in educational circles. The enrollment for the year reached about 200, and the prospects are bright for a substantial increase in the coming year.

Girls' school work really began in July, 1910, when a kindergarten was established with Mrs. C. F. Hartzell in charge. For the past two or three years kindergarten work has been abandoned for lack of a teacher, but the department was continued as a day school for girls, and closed the present year, under the leadership of Mrs. Virginia B. Whitehead, with an enrollment of fifty.

The Cochabamba Institute

The Cochabamba Institute was founded in 1912, with Rev. John E. Washburn as director. Mr. Franck S. Beck is the present director.

The school had an increase of students over the former year, and as it has also arranged its course of study to conform to the government program, there is every reason to believe that there will be a healthy increase the coming year.

The Girls' School in Cochabamba, started four years ago, has, under Miss Elizabeth Danskin's able management, steadily grown. Mr. Beck opened a commercial course, which has proved an attractive feature.

Evangelistic Activities

In the city of Cochabamba Rev. Chester C. Wischmeier opened a social service room for young men. It attracted a fine class of men, and was well patronized, but unfortunately had to be closed after a few months for lack of help. But the experiment demonstrated that work of that character, with sufficient help and proper equipment, will give good returns. The boys of the boarding department of the Cochabamba school attended regularly the evening preaching services, and some of them are members of the Sunday school.

Our Corocoro pastor, Nestor Penaranda, conducted a day school for the children of the members of the church, but took in as many others as he could accommodate, and succeeded in that way in winning some of the parents. He also conducted a night school for Indian boys who work in the copper

mines. He had enrolled in both schools forty-eight and an average attendance of forty-four, and all the pupils, many of the parents, attended the Sunday school. When the writer visited Corocoro in mid-year, with a stereopticon, showing pictures of the Life of Christ, so many people came that we had to conduct the services in relays to accommodate them.

On the Chulumani circuit, under the pastorate of Eliodoro Zelaya, marked progress was made in the towns of Ocabaya and Irupana. When the district superintendent visited the latter town with the "Life of Christ" pictures, the largest hall in town, seating 400, was too small to accommodate the crowd.

Work in La Paz

In the city of La Paz our free night school for Indians, established in 1910, the first of its kind in Bolivia, has been continued with good results. These night schools for Indians are carried on with special gifts from our friends in the United States.

The attendance at the evening services and the Sunday schools, in the city of La Paz, has increased during the year, and we have attracted fine young men, some of whom have been converted, and from among the number we feel sure that we will get some of our future preachers.

Religious activities in the American Institute consisted of two voluntary Bible classes conducted by Mr. Irle and Mr. Herrick. Mr. Irle also conducted a Sunday morning Bible study class, using the International Sunday School Lessons. This class was voluntarily attended by twenty boys.

MEXICO CONFERENCE

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 37 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

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 chiefly full-blooded Indians and persons of mixed race, although there are 3,000 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, Adventist, and Episcopal missionaries are also at work here, besides our mission and that of the Methodist Episcopal Church, South.

Missionaries: Rev. Raymond A. Carhart and Mrs. Carhart, Rev. J P Hauser and Mrs. Hauser, Rev. Orwyn W. E. Cook. W. F. M. S.: Misses Harriet L. Ayres, Effie Dunmore, Mabel Taylor, Vernice Gelvin, Laura Temple.

Institutions: Methodist Publishing House. W. F. M. S.: Sarah L. Keen College (for girls), Industrial School for Girls.

NOTE: The work formerly done in English in Mexico City, has been temporarily suspended and affiliated with that of the Union Evangelical Church.

J P HAUSER, Superintendent

Dr. John W. Butler

We cannot begin this report without putting in the first place the name of him who, for forty-four long years, was the life and inspiration of this entire mission.

His work was here in the center of the field, and most of his life in Mexico he had charge of the work which corresponds to the present Central District, but his influence was greater than the immediate work which he did for his word was taken as final throughout the whole mission, and we may say that no man in any of the churches of Mexico or the many circles of social life outside the churches was more highly respected than he. Many of the old

families looked to him for all their spiritual guidance for he had not only married them and baptized their children, but in some cases had married their children and then baptized the grandchildren. So it was not a strange thing that on the Sunday when the last honors were paid him, representatives of all nationalities and all ranks of society were present.

Dr. Butler lived more in one year than many do in a decade for he was interested in so many lines of service, and was always doing good to some one. The illness which caused his death probably began from a cold that he contracted while riding in a windowless car to attend official duties in Puebla. Immediately thereafter he went to the Panama Congress on Christian work where his benign influence was strangely felt. Returning to Mexico he had a very severe case of pneumonia from which he scarcely recovered in time to attend the General Conference in 1916. He then spent the rest of that year in the homeland trying to recover his lost strength, and returned to Mexico the first part of 1917, but not fully recovered. However, he took up his work with his old enthusiasm and, in addition to all his duties, wrote twelve chapters of the book on Mexico which is to be published soon, and which we know will be the standard authority on this country.

He attended all the sessions and the cabinet meetings of the Annual Conference of 1918. Almost his last words to the Conference were those in which he proposed the Centenary program for Mexico in large and prophetic terms. The Conference adjourned, the bishop and the brethren went to their homes, and we almost believe that as our beloved leader said good-bye to his friends, he had known so long and loved so well, he must have surmised that his end was not far off. He took to his bed on Conference Sunday and did not leave it again. The end came peacefully the following Saturday morning, March 16, 1918. A few hours before, his nurse, a devout Christian woman, told him that she did not think he could live through the night. He answered, "I wanted to live longer, but never mind, all is well." At midnight he and the nurse repeated the Lord's Prayer together and a little later she heard him softly saying to himself: "Rock of ages, cleft for me." Without any struggle and without any resistance, he found his rest in the Rock, cleft for him.

Visitation of the District

For several years, on account of the revolution, it has been impossible to visit the circuits of this district outside of Mexico City, but now order and train services have been restored, and during the past year each place was visited regularly.

We are glad to note genuine signs of growth all over the district. The school at Amecameca has had a large attendance and a strong influence in the town.

In Chicoloapam we were able, through a special grant from the Board, to finish the building begun ten years ago. We now have a fine church on the first floor, with the pastor's residence above and what was formerly the church has been transformed into the school building. This gives us the best property in town, and this fact lends prestige to the cause.

In Miraflores the preacher and teachers of the school have held a social

hour each Sunday afternoon which has been instrumental in bringing many new people into our circle. The Miraflores school had a good year, and, as usual, has been one of the biggest social factors in the life of the town.

The circuit of Nextlalpam has been regularly visited by one of the student pastors, who also went to the new town of Zumpango where we held a service, and, if conditions permit, will continue to do work there.

Mexico City

The work in this city, with its nearly 1,000,000 inhabitants, is so complex and so comprehensive that it could well be formed into a district by itself. The four circuits with their additional stations have enjoyed a year of prosperity. Beginning 1918 with the impulse of the watchnight services and the Centenary program we have seen glorious results all during the year. Our noon prayer meeting at headquarters has often been the scene of deeply moving incidents, when the pastors had brought in their daily reports from their congregations.

The Bolsa Mission has continued its work as a light in that most darkened section of this great city, Belem has taken on new activities with its work in Tacubaya, which has done remarkably well and in Ixtacalco, and Santa Julia has had its church full at every meeting with the Sunday school going beyond 100 in attendance, and the league doing excellent work.

Trinity Church, Mexico City

We often feel that if the Methodist mission had done no more in Mexico than establish this one central church its work would not have been in vain. Last year the attendance at the Sunday school was over 500 making it the largest Sunday school in Latin America. The Ladies' Aid Society held its weekly meetings making many garments for the poor, and at its annual bazaar realized some 300 pesos, also for the poor. Our week of missions was given to the study of Africa with permanent results in the minds and hearts of the many who attended the classes and lectures. The missionary collection was over 300 pesos. The celebration of the patriotic program of the 16th of September, our Annual Christmas and watchnight services, each with more than 1,000 in attendance, and the many excursions of the Epworth league, besides the weekly literary nights of the league; all have given us untold opportunities for reaching new people and undoubtedly has confirmed the name given to this church some time ago: "The Church of the Fiestas." The pastor reports more than 200 who have entered the preparatory roll, and most of these have joined the preparatory members' classes and have become intelligent, faithful, and devout members of the church.

Methodist Church, South

Beginning with November we took charge provisionally of the Methodist Episcopal Church, South, retaining some of the pastors from that church in their respective places, and making other changes to supply the remaining places as the case required. This work comprises seven circuits, as follows: the fine church and parsonage property known as the Messiah, on Balderas street, and the large property on Aztecas street in this city.

Outside of the city are the circuits of Los Reyes, with three preaching places, Tulyehualco, Toluca, with four preaching places, El Oro, with three stations, and Mixquiahuala, with its three stations.

We have visited all these places except Tulyehualco and find the work in excellent condition, despite the revolution.

Evangelical Seminary, Mexico

The first year of our new Union Seminary was one of real prosperity. Twenty-four young men were matriculated, and most of them were in active attendance throughout all the year. The work done was thorough and satisfactory. The seminary has become the center of much interdenominational movement in this city. It is a strong force for cooperation. The Methodist students in attendance last year assisted materially in the work of the city churches.

Schools of the Woman's Board

The three schools of the Woman's Foreign Missionary Society in Mexico City, namely, Sara L. Keen College, the Industrial School, and the Deaconess School have each had a good year. Sickness interrupted the classes somewhat, but good work was done.

Centenary Sub-Commission

Soon after the last Annual Conference our Centenary Sub-commission was organized, and has been doing all it could in the way of preparation. A monthly bulletin has been published, a general meeting of district superintendents and other workers in connection with the District Conference was held, books on stewardship have been printed by the committee under Dr. Salmans' direction, and other literature is being prepared. The program for Mexico for the five years of the Centenary is: 1,500 souls, 1,000,000 pesos in collections, a deepened spiritual life, and 100 young people consecrated to Christian work.

Committee on Evangelization of the Federal District

One of the results of the monthly meetings of the American missionaries of the Federal District has been the formation of a Committee on Evangelization of the Federal District. This committee is composed of representatives of all the churches working here, and while it has no legal authority as an advisory committee it is making a thorough study of this field with the intention of the complete evangelization of the same.

Publishing House, Mexico City—R. A. Carhart, Agent

The Publishing House was founded in 1875, and began at once to publish tracts and other literature. The first number of "El Abogado Cristiano" (The Christian Advocate) appeared in April, 1877. It has been published regularly since, not even suffering suspension during the recent years of revolution, when, so far as we know, every other periodical of its class in the country was suspended for a longer or shorter period. It was first published as a monthly, then from 1886 to 1896 as a semi-monthly, and from that time

on as a weekly. Dr. William Butler was its first editor, and among the names of his collaborators in the first issue are those of Charles W. Drees, John W. Butler, Samuel P. Craver, and S. W. Siberts, all names since well known in Methodist missionary annals.

From the beginning much active work has been done. The statement was made at the celebration in January, 1899, of the first twenty-five years of Methodism in Mexico, that up to that date a total of 56,912,849 pages of leaflets, tracts, books, and periodicals had been printed. This activity has continued to the present time, though for many of the more recent years exact figures as to the number of pages printed are not available.

The printing plant has been located in our central mission property in Gante street. At one side of the street entrance to this property a book room has been maintained for many years, stocked with religious and other books, largely in Spanish, which, in addition to those published by us, are secured not only in Mexico, but from houses in the United States which publish books in Spanish, and from Spain, and South America.

Recent years have brought unusual difficulties, growing out of the revolutions in Mexico, and more recently out of the great increase in costs of all kinds, the result in part of the war. Business conditions have not been normal, and the commercial work which has helped to carry our expenses has been less certain and less abundant than before. To meet this situation the policy for a time past has been one of conservatism. But there is large demand for tracts and other literature, and we are looking for the day of greater freedom in our activities in this line. We also need new equipment, the funds for which have not been available in these past few years.

The question of the union of evangelical papers, and even of publishing houses, has been discussed at times in the different missions during the years, but up to the present time an actual union has not taken place. Several years ago, however, the two Methodist and the Presbyterian Missions united on a single series of Sunday school lesson helps, and since that time there has been no duplication in this field, so far as these bodies are concerned. And we think the day of a more comprehensive union is not far distant.

About the middle of the past year the Mexico Agency of the American Bible Society was combined with our book store, and the two have been operated by the same office and sales force, which has been under our direction, the Bible Society paying a certain amount each month toward running expenses. This combination is not in any sense organic, but is proving very satisfactory in practice, and points forward to the larger union which we trust is coming.

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.

Missionaries: Rev. Bruce R. Campbell and Mrs. Campbell. W. F. M. S.: Misses Kathryn Kyser, Edna E. Fry, and Ethel McClintock.

Institutions: English-Mexican Church, Boys' School, English Day School. W. F. M. S.: Girls' School.

B. R. CAMPBELL, Superintendent

This district, though small in number of circuits, has a vast territory, a large part of which is little touched by evangelizing influences. It offers a promising field for our workers. The year 1918 has been a difficult one for our people. The high cost of living and the influenza have caused many hardships. A number of our faithful people have died, and many others have had to make great sacrifices.

Self Support

There has been an increase in self-support in spite of all hindrances. If we compare the amount raised with the apportionment it shows a deficiency, but the increase over the amount raised in previous years is substantial. The gain over last year amounts to 1,476 pesos. If we could add the amount cut off by the closing of the schools and churches for over a month, the gain would be considerably more.

Educational Work

The Boys' School in Pachuca has had the best year of its history for attendance up to the end of the year. And the increased attendance has made necessary another room and teacher which we hope to be able to provide by next year. Our great need for the boys' school is a suitable building with quarters for boarding pupils.

The Girls' School in Pachuca, under the Woman's Foreign Missionary Society, has had a good year under the able management of Miss Kyser. More room is an imperative necessity if this splendid school is to continue to grow and exercise its increasing influence in this city and the state.

Our day schools have been well attended, and are in all places in favor with the people and the self-support has increased. But we are embarrassed by our success in some ways, for nearly all our schools are asking for more teachers and more room, neither of which can be provided with our present budget.

Our school at Tulancingo is meeting with increasing favor with the people in this strongly Catholic city. The schools of the smaller places are growing. At the inland mountain city of Zacualtipan the people, remembering our former good school, are asking for it to be reopened this year. So far we have not been able to do this.

Church Membership

The gain in membership has not been large for the year. But the pastors have been doing faithful work which surely will show its results in the future. A monthly meeting of the pastors and workers with the superintendent has

been started. The pastors are entering heartily into the plans for the Centenary, and are ready to carry out its program in our district.

Hindrances to Our Work

The roving bands of bandits have been troubling our work in some places. Part of the Acelotla circuit cannot be worked on this account as also part of the Zacualtipan territory. Our people have in some places fled to safer regions, but with the increasing pacification of the country will doubtless return and the work can go forward again with renewed vigor. There is considerable indifference to our church services in places, and we need the prayers of Christian people for an awakening of new interest.

NORTHERN DISTRICT-

The Northern District is situated on the central tableland of the republic, and comprises the states of Queretaro 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 Rio, in Queretaro, to Leon in Guanajuato. The district is composed of five circuits and 17 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.

Missionaries: Rev. Levi B. Salmans, M.D., and Mrs. Salmans. W. F. M. S.: Misses Dora Gladden and Iva M. Finton.

Institutions: Good Samaritan Hospital. W. F. M. S.: Mary Ann Cox Memorial Girls' School, Training School for Bible Women.

V. D. BAEZ, Superintendent

The epidemic of influenza which invaded this field in October, carried off many of our members, but the dying testimonies of these people have served to strengthen the faith of many, and have shown to our Catholic neighbors that the Protestants live and die well. All our workers have remained at their posts of duty, teaching and preaching, and a spirit of friendliness has prevailed among all.

Work on the Circuits

Celaya circuit has five congregations, three of which are visited by the pastor each week, and two every other week. The people of Celaya are very poor—it is difficult for them to secure work because the fanatical employers prefer not to employ Protestants.

There were twenty conversions in the church on Celaya circuit during the year. Among these were the principal of the public school and his family; the sacristan and singer in the Catholic church.

The pastor of the Methodist church has been invited several times to speak at patriotic public meetings, and recently was asked to be present at the examinations in all the public schools, where he was given an opportunity of speaking to the children. This has given our cause a certain prestige.

Cueramaro circuit has passed through trials. In addition to much sickness, the circuit was overrun with revolutionary soldiers and bandits. At a time when everything seemed tranquil a band of four hundred men entered and sacked and burned the town. The pastor of our church with some of the members escaped. For almost a week they wandered over the mountains and through the canyons with scarcely any food, until it was safe to return to Cueramaro, only to find their homes looted or destroyed.

It was found that the church furniture and the pastor's books had not been touched by the invaders, and work was begun anew with enthusiasm. But within four months the bandits came again to Cueramaro, looting and burning as before. Again the pastor was compelled to leave, and the greater part of his congregation scattered to other towns.

The pastor, who has been living in Queretaro, has visited his field from time to time, and despite persecution and destruction, the people of Cueramaro are more than ever interested in the gospel, and there have been twelve conversions during the year.

Leon circuit has raised all of its regular collections besides sufficient money for the Christmas program and other beneficent objects. The church has gained twenty converts and the attendance has almost doubled.

San Juan Del Rio circuit, together with Cipres and Providencia, are in charge of one pastor. At Cipres and Providencia services are held weekly. There has been fifteen conversions in the three places, and the gospel message has taken root deep in the hearts of the people.

Queretaro circuit has had a good year, and the church has advanced materially and spiritually in the face of the strong fanatical influence in the city. The church has a well attended Sunday school with four classes for Bible study, and a senior and junior Epworth league.

Although our church members are poor they have met the year's obligations and have raised money for church repairs and for other purposes. The pastor reports thirty-two converts for the year. More than forty attend the class organized for the instruction of the converts.

Guanajuato circuit church work has advanced in spite of the financial crisis. The mines have been reopened and many workers have returned to their homes. The church services have been well attended, and there have been thirty-five conversions. It is estimated that there are 880 adherents in this circuit; the two Sunday schools are well organized with 310 scholars; and the four branches of the Epworth league have 396 members.

Educational Work

The B. N. Velasco (Methodist) Institute of Queretaro, has been closed for four years. It was reopened in January, 1918, after extensive repairs to replace the part destroyed during the fanatical attack of November, 1913. Rev. V. D. Baez is president of the institution.

During the year we received forty-eight requests from parents who wished to send their boys to the institute, and who promised to pay all the college fees; others made similar requests promising to pay part fees; some asked for scholarships. It was not possible to grant all of these requests, but we received twenty boys as boarding pupils. We have twenty-four boys from the

city as day pupils, which makes the enrollment of the institution forty-four. This is a great victory for the school, since for twenty years we have not been able to get the children of the city, except a few from our own church, to attend our classes. Seven of the students are looking forward to becoming teachers in our schools.

The secretary of education here is interested in our school, and has presided at our public exercises, visited us frequently, and sent inspectors to aid in our work. He has recommended our discipline, moral education, and methods of teaching, and his influence will help in developing the field of work of the institute.

Juarez College for Girls, under the direction of the Woman's Board, and our Moreles Boys' School have each had a successful year having enrolled 370 students. Miss Dora Gladden is principal of the girls' school, and is assisted by Miss Finton.

Medical Work

The Good Samaritan Hospital is located in the city of Guanajuato. Dr. L. B. Salmans is the physician in charge. The dispensary, which is open three days a week to the public, is always crowded with patients. Deaconesses, pastor, and physician, take advantage of every opportunity to bring the gospel message to these people, and it is a noteworthy fact that the people of the better class of society seem more accessible to gospel teaching. They frequently ask about our beliefs, and buy Bibles and tracts in the hospital.

The hospital property is in excellent condition, and Dr. Salmans gives considerable time to the construction of new departments, for which he has abundant material which he bought in previous years. Everything indicates Guanajuato is one of the best centers of gospel work in all the country, and that the medical work carried on by the hospital does much to give prestige to the cause of Christ and to overcome the prejudice of the people.

OAXACA-ORIZABA DISTRICT

The Oaxaca-Orizaba District was formed in 1918 by combining two important states of the republic—Oaxaca in the southeastern part, and Orizaba in the eastern portion of Mexico—making the new district interoceanic, since the seas are its respective boundaries. Oaxaca-Orizaba District includes a number of mission centers in Oaxaca, Orizaba, and Vera Cruz. From the state of Oaxaca came such statesmen and reformers as Juarez, Diaz, and Matias Romero. The climate varies from severe cold and temperate in Oaxaca to torrid heat in Orizaba. The Oaxaca region is made up of fertile, well watered valleys and forest clad hills, and is one of the richest mining sections of the country. The city of Oaxaca, the capital of the state, has 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 members of our church.

Methodist Episcopal Mission work was begun in 1888, when the Methodist Episcopal Church, South, relinquished its work in this region.

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.

I. D. CHAGOYAN, Superintendent

Tierra Blanca

In Tierra Blanca, Vera Cruz, a town of 1,000 inhabitants, our church has two schools and a large congregation. Among the church members is the mayor of the city. It was on this man's invitation that the district superintendent addressed the teachers of the city in regard to the teaching of ethics. The district superintendent found an opportunity to speak of ethics that are not theoretical, but practical, and based upon the principles of divine teaching.

Telixtlahuaca

The Municipal President of the city of Telixtlahuaca, in Oaxaca, is an official member of church, and after attending the Quarterly Conference asked our mission to open a school for boys and girls, saying that the evangelical schools are the surest means of educating the people and of making them happy.

Orizaba

Orizaba is the center of our work in Vera Cruz. We have here two large schools, one of which is under the auspices of the Woman's Board. The congregation at Orizaba grows larger each year, and is now the largest on the district.

Tuxtepec

The congregation at Tuxtepec is the second largest on the district. The members are faithful and enthusiastic, and are giving liberally both money and materials, as well as part of their time in order to begin the new church which has been planned. This church when built will be the best house in the village, and a worthy center of worship.

The Centenary

The Centenary program has aroused our people to earnest efforts to make possible our ideal of 1,000,000 pesos in collections all over our field in Mexico, and that all members and probationers shall be enrolled in the army of Methodist tithers.

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 and manufacturing. 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 three Methodist churches for Mexicans and an English congregation. The new buildings of the Mexican Methodist Institute for boys cost \$80,000 (gold), and are said to be the finest school building in the country. There are preparatory, commercial, normal 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.

Missionaries: Rev. Frederic F. Wolfe and Mrs. Wolfe. W. F. M. S.: Misses Blanche Betz, Katherine M. Johnson, Addie Dyer (contract), Florence Harper (contract), Grace A. Hollister, and Jessie Seesholz (special), and Carrie M. Purdy (on furlough).

Institutions: Mexican Methodist Institute. W. F. M. S.: Normal School for Girls.

F. F. WOLFE, Superintendent

The year 1918 has been one of steady growth in the work on this district. Three influences have helped us attain this growth.

The monthly meeting of the pastors has influenced the work. This is an all day meeting, with class work in the morning, reports from each circuit, an essay, and business in the afternoon, and in the evening an address, by some out of town visitor, on some department of the work. The morning classes in discipline and personal work have been helpful. Through this frequent meeting of the men they are kept constantly on the alert to the movements of the day, and the spiritual level of the work has been notably higher as a result.

The three days' visit made to each of four country centers early in the year has influenced the work and raised its standard. Miss H. L. Ayres, of Mexico City; Mr. Avila, pastor of Puebla Central Church; and evangelist, Eduardo Zapata accompanied the superintendent on the trip. Neighboring congregations were invited to attend the meetings held at these four central points, and fifty people, on an average, attended the daily classes, while the average at the evening evangelistic service was over 100. A number of converts were won, and a decided spiritual awakening was secured in the greater part of the district. Another splendid result was that we were able to select from the local church workers those who could be developed into exhorters and pastors' helpers. Classes in prayer and personal work were conducted.

The Lay Workers' Institute held in June also influenced the work. Fifteen exhorters from rural congregations and eight students from our Puebla Boys' School attended the classes for ten days. They were inspired with the vastness of the work before them, and studied earnestly to better fit themselves to help win Mexico for Christ. The country boys were intensely interested in the work, and patient in learning the lessons set before them, never once did they complain of the long hours of class work or of the mental strain. These students have done splendid work since then, helping their pastors in the work on the big circuits. The institute has become a regular part of the district work, and we expect to gather an ever increasing number of men each year for training of this kind. The laymen will do their part in extending the work and in making it self-supporting.

Blessings in Disguise

The Spanish influenza made great havoc in the regular work of the district during part of October and November. Several of the rural pastors have a little knowledge of homeopathic medicines, and they were able to help their little congregations and gain many new friends and some new members for the church through their work as doctors during the dreadful epidemic which

claimed so many victims. The spiritual results of the epidemic have not ceased with the passing of the disease. The kindly spirit and the help rendered by our pastors, and the fact that few of our own members died, as they were better cared for, have influenced the people in some villages to such an extent that they turn in numbers to our churches. In Quileta some of the people said, "It must be that the Protestants pray to the true God, for he answers their prayers, while our God lets the people die in numbers without attending to their petitions." In San Lucas the pastor reports that at the first service held after the epidemic had passed, a large number of our members were still too weak to attend, but the church was full, due to the host of friends who came. This pastor served over 3,000 people in less than two months. Since then he has received about seventy new members into preparatory membership. In our large congregation in Puebla only one member died. In this city the Baptist hospital, and Dr. Conwell, the director, have done wonderful things for the people, and the low death rate in our churches is due to his skill and efficient aid to a great degree.

The District Conference which was to meet in November was postponed until January as a result of the epidemic. Centenary topics will have an important place in this Conference, as will also the examinations of exhorters and local preachers.

The Centenary

The Centenary has come to be well known in all parts of the district, and is constantly gaining force in its power to arouse and develop the spiritual life of the workers and the congregations, and to bring increased fruits in the Lord's harvest. The latter part of this year has been especially notable in this respect. The number of converts on the district this year, as near as we can now estimate, will be 500, and the self-support will be nearly or quite \$5,000 Mexican currency. This means a gain of twenty per cent. over 1917. When we consider, along with this fact, that the circuits were reduced from twenty-four to fifteen last year, and that the smaller number of pastors has been duly counteracted by the aid of faithful lay workers, we see that our hopes in the value of developing lay workers has not been vain: we also see the fact that the pastors of the large circuits are developing administrative power in directing the workers in the ever-growing circuits.

The Sale of Bibles

The sale of the Bible has been pushed on the district as much as possible. At least 300 Bibles and Testaments have been sold from the American Bible Society deposit in the superintendent's office. One congregation plans that each family shall put a Bible in the home of some family that has none. In Tenancingo, where work was begun about six months ago, we have a successful Bible class which meets daily. At a recent visit I heard the men asking Mr. Rojas, the pastor, for a week day visit, as well as the regular Sunday service, that they might understand the Bible better. As we had named a new exhorter for this circuit a few hours before, their request was granted by the pastor. Mr. Rojas establishes new work in the villages by first interesting

the people in Bible stories and then in the regular study of the Bible. He has extended his circuit from two to nine points in three years time, and he now uses three exhorters constantly to help him attend the work.

The Press

The monthly publication of The District Echoes has continued with good results. We are also printing a four-page sheet called The Gospel Messenger, which is used to good advantage for propaganda work in the city of Puebla.

Educational Work

The school work for the year has been successful, although the influenza caused the closing of the village schools a few weeks before examination time, to the disappointment of teachers and scholars.

The Boarding Schools in Puebla had a good year. The Normal Institute graduated twenty-two girls from its various departments, the largest number to receive diplomas from this school in one year. The Methodist Institute graduated five boys.

The general interest in education is growing. For 1919 there are three village schools that will be entirely self-supporting. The rate of self-support is being increased in several of the schools for next year.

Methodist Mexican Institute

Last year our enrollment reached its maximum, which is 360 students, since the classrooms will not hold a larger number. If we could take more pupils it is almost sure that our school in Puebla would have an attendance of over 500. The Rev. P. F. Valderrama is president.

Our institute last year maintained in the boarding department, without cost to our Missionary Society, ten students, sons of our preachers, and twenty-one other young men who are to give their lives to the ministry or to teaching in our schools. If we had the new building for the primary school, we could duplicate the number of these young men, without additional cost to the mission, and at the same time we could make some necessary improvements in our plant, such as a swimming tank and a collection of material for the department of physics.

We have three chapters of the Epworth league working at present in the institute and our active missionary, Rev. F. F. Wolfe, has charge of the classes in religion in the upper grades. The self-support of the college reached the amount of \$24,500 which is more or less \$12,000, United States. We enjoy the confidence and the patronage of the best families of the city, the institute is established, and its future is bright.

Over the Top

Four circuits, at this writing, have gone "over the top" in the Centenary drive in Mexico Annual Conference, which calls for an increase of thirty-three per cent. in members gained during 1918. These points are: Matamoras, Papalotla, Puebla West, and Tepetitla. Matamoras is the banner charge, having paid all collections and self-support in full in October, more than two months before the end of the year.

EUROPE AND AFRICA SECTION

EUROPE AND NORTH AFRICA

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 Methodist work among the Germans 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 German 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. Peterson 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. Byshe, 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, who went there under appointment by Bishop Burt.

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. This Conference is grouped with those of Europe because its population is two-fifths European—French, Italian, Spanish and Portuguese. The native population is Berber Arabic, not Negro.

THE WORK OF THE METHODIST EPISCOPAL CHURCH IN EUROPE

The report of Bishop Nuelsen given herewith indicates an exhaustive study of existing conditions in Europe. It will be remembered that it was written in December, 1918. While subsequent events may modify some of the statements, the main lines of discussion are of fundamental significance and should have the careful attention of all who are concerned in shaping the policies or promoting the activities of the Methodist Episcopal Church.—F. M. North.

The Situation at the Close of the War and The Prospects for the Future

BY BISHOP JOHN L. NUELSEN

The Board of Foreign Missions of the Methodist Episcopal Church begins the second century of its work with a world condition of unexpected gravity, but also of boundless opportunities and obligations. This is especially true of the work in Continental Europe, where the Board is represented in countries belonging to both groups of belligerents and in neutral countries.

The Atmosphere of War

Four and a half years of a war that is unparalleled in history in its magnitude, in the demands made upon all classes of the people, in the spirit of sacrifice and abandonment and in its fury and relentlessness have put to the severest strain not only the physical strength of the nations, but even more so their moral and spiritual resources, and have called forth the latent powers of good as well as of evil in human nature.

America has been in the war not quite two years; it is thousands of miles away from the actual fighting and the scenes of devastation and distress. Yet the whole life of the nation has been profoundly affected by the war. Sweeping changes have taken place that have influenced in a far-reaching way the work of the churches. In Europe we have been for more than twice that period of time in the midst of the fury of the conflict. Multiply by two or three or four the effects of the war as seen in American life, add to it the intensity of feeling caused by constant actual touch with the material ravages of the war, by the changing hopes and fears as to its outcome, imagine all the physical, intellectual, and moral forces unflaggingly strained to the very breaking point and you have a faint idea—not an adequate notion—of the atmosphere in which the Methodists in Europe lived during these fatal years.

The Need of Constructive Work

Now the war has come to an end. Thank God that this wholesale slaughter has ceased. No words can fitly express the sense of profound gratitude to God Almighty, the supreme ruler of the nations. Yet it would be a very serious mistake to fancy that now the main work has been done. We are but at the beginning of the real work. "When God wipes out, he is getting ready to write," said the great French preacher, Bossuet. Thus far we have witnessed the work of wiping out. This is negative. Now comes the greater work of

writing a new record on a slate that is still smeary with blood, of building a new edifice, of reconstructing human society from the very foundations. This is positive, constructive. It is vastly more difficult. But it must be done lest all the sacrifices of the war have been in vain. The challenge to the Christian forces is even more insistent than the call of patriotic service. For into the new fabric must be woven clearly and decisively the spiritual and moral forces if it shall not be torn into tatters a few years hence.

European society is shaken up as never before in its history. This war, which took so many unexpected turns, has resulted quite unexpectedly to those who watched merely the military events in a social upheaval far more radical and sweeping than was ever thought possible. The slogan of a few months ago, "Fight against autocracy," "War against Militarism," has become ancient history. Autocracy has disappeared from the face of the earth. Militarism in Germany is dead, not to rise up again. But an enemy even more dangerous is looming up, threatening utterly to destroy what is still standing of the structure of society.

Anarchy, a form of a godless, soulless communism that knows no other aim but destruction of what exists, is no mere phantom in Europe, but a very real menace; not in one country only or in two, but in all of them. The war has not lessened the danger of a social revolution on a very large scale, but has greatly increased it. We are facing the alternative: social reconstruction, radical, sweeping, yes, but wise and really altruistic, or revolution, wild, chaotic, intrinsically selfish. The alternative is construction—not reconstruction—of a new, better edifice on a firmer foundation, or total destruction. Furthermore, the racial and national consciousness of the different nations of Europe has become a tremendous power. As far back as European history can be traced these races have been split up in fragments that were shifted by the will of might from this autocracy to that, were now under the heel of this conqueror then under that of another. They were not thrown into a great common melting pot to be amalgamated into a compact, homogeneous mass with like aims, aspirations, ideals. They remained isolated, although living close together and under the same government; each one developing its racial consciousness in opposition to the other, distrustful, resentful, quarreling, hating, fighting. Now for the first time in European history they are to work out their own national salvation, to develop, untrammelled by foreign influences, their own national life. It is of utmost importance that from the beginning the unifying influences of the Gospel of Christ be brought to bear upon this new epoch in history lest there be a danger that nationalism will be overemphasized and will mean the continuance of the old feuds, strifes, bitterness, economic wars, only in different forms but accomplishing the same results as the former bloody wars. The declaration of the right of races and fragments of nations to determine their own national destiny is fraught with grave responsibilities and dangers. Political self-determination of peoples hitherto little accustomed to self-government is an experiment on a large scale and is fraught with large possibilities for good or for evil. The League of Nations, it may be said, will counterbalance any possible dangers of overemphasized nationalism. So it will, provided it is more than a mere piece of world machinery. The nations forming the league must be imbued with the spirit of altruism and justice.

Of utmost importance is the definite and sustained effort to counteract the spirit of mutual distrust, of bitterness and deadly enmity that has poisoned the minds and the souls of the people during these years of war and that will not vanish by the mere formality of signing the peace treaties. Rancors, recriminations, accusations of injustice, of atrocities have been the inevitable concomitants of every war. They have been greater in this war than ever before. Convictions have flamed up into passions; men have yielded to the overpowering force of collective consciousness and have lost the sense of clear thought and unbiased judgment. It is not the overwhelming exhibition of mere patriotism that gives to this conflict its deep significance, but intense religious and moral conviction that does not and cannot tolerate the possibility of right and wrong attaching to both parties. One party absolutely right; the other absolutely, unequivocally wrong. One party fighting for God and everything that the Christian religion stands for in this world. The other doing naught but the devil's business. Light versus darkness. Christ versus antichrist. Choose ye between the two. No middle ground is possible.

The Challenge to the Church

Here is one of the hardest problems that the Church of Christ has to deal with in the days to come. To the Church in America it may seem either no problem at all or too remote to be of much significance. Over here in Europe it is a very real and vital question not only in Germany, but more so in the neutral countries; not only among churchmen, but of far-reaching importance to the standing of the Church as a factor in the larger life of the people. The question is raised over here—and it is not an academic question—will international capitalism, will international socialism, will the Jews of the different nations be the first in point of time and the most important agencies in point of influence to bring about the realization of human brotherhood after the orgy of internecine patricide, and will those who claim fellowship of and fellowship with Him whose word "Blessed be the peacemakers" has not been revoked, who is the great teacher and the incarnation of the truth of the fatherhood of God and the brotherhood of man, give to the world an exhibition of being slackers? Again I say: In America the force of this question may not be felt as a burden, in continental Europe the attitude of millions toward evangelical Christianity will depend upon the answer that is given to it. What is evangelical Christianity going to do in order to rebuild not merely demolished villages and destroyed cathedrals, but to rebuild the communion of the Saints, the holy Catholic Church that is above the nations and races and languages and colors, above the hatreds and revenges and prejudices and judgments and injustices of the kingdom and republics of the world?

Methodism's Call to Leadership

It goes without saying that the Methodist Episcopal Church will take a large share in the rebuilding of the material world. We must make ample provision for orphans, for widows, for invalids, and cripples. Many who have lost all their possessions and do not know where to turn for a living will receive from us help and direction enabling them to commence life over again. In the immediate future we must come to the help of our own people

by supplying them with food and clothing as much as the government regulations will leave us free to do so. The governments and many private organizations will spend millions in the effort to relieve distress; we shall, in part, work through agencies already on the field. But the task is so immense and the need so imminent that we as a church must also do our full share through our own organization. But even more important, taking a long view of historic developments, are those moral and religious forces which in a very definite way must be supplied by the church. More than upon any other evangelical church rest obligations upon the Methodist Episcopal Church and more than before any other ecclesiastical organization are opportunities before the Methodist Episcopal Church. We are, overwhelmingly so, an American Church, and America is bound to exert an ever-widening influence in Europe. The days of our isolation, our provincialism are past. For better or for worse, we are, as a people, mixed up with European affairs, without being able, and without wishing to extricate ourselves and leave a half-finished work that would inevitably slide into chaos. Never since the days of the great revolution at the end of the 18th century, when the watchwords of the French revolutionists: Liberty, Equality, Fraternity swept the minds of the masses in Europe, has anything found so ready a response in all Europe as President Wilson's motto of the self-determination of peoples and the League of Nations. It is distinctively American leadership that the European nations, especially the smaller and weaker, look up to, and we dare not withdraw and fail Europe in her hour of need.

We are the only evangelical Church that administers work in the different countries composing the two conflicting groups, that has experience in dealing with different races and that has the organization already in the field, necessary to touch the needs in the different countries without loss of time and without friction. I firmly believe that in this crisis—and the crisis is by no means ended by the decisive victory of the Allies, but it still continues and will continue even after the peace treaty will have formally been signed—the Methodist Episcopal Church has the divine summons to do the larger work of bringing together on a basis of Christian fellowship in mutual understanding and cooperation the Christians in the different countries. Unless this can be accomplished and unless this Christian fellowship be resumed and become a dominant influence in the thought and life of the peoples all treaties and agreements will fail of exterminating deep-seated mutual distrust. The League of Nations in order to safeguard humanity must receive its strength from a league of men and women who in their own personal ideals and lives rise above mere national selfishness and racial prejudices.

Without disparagement to any other Church—a thing which would be extremely out of place at this time—I may be permitted to point out that the Methodist Episcopal Church is in a special way called to strengthen and extend her work in Europe because she has ever laid stress upon that very feature of the Christian message which in the crucial years of the war has been tested as meeting the needs of the modern man, namely, the personal, vital relation of the soul to Almighty God through Jesus Christ. Not organization, not ecclesiastical machinery, not a hard and fast creed, not external modes of worship, but the life of God in the soul of man; the inward, transforming

power of the gospel is the crying need in Europe, where stately organizations, esthetical rites, intellectual creeds and all the other substitutes for personal religion have so signally failed.

The work in Europe has thus far not had a very large place in the thought of the Methodist Church. Let us face the situation frankly. The Board of Foreign Missions has stood loyally by the European work. But there was a strong and growing opposition especially against supporting work in Protestant countries. It was the voice of conscientious objectors. Have we a right, it has been asked, to leave unimproved the many opportunities and slight the pressing obligations in heathen lands, where the masses are asking for Christ, for the reason that we spend considerable money in the Christianized countries of Europe? We are called, it has been urged in terse words to make Christians out of heathen, not to make Methodists out of Catholics or Lutherans.

I fully agree with this last statement. If it were our aim merely to make Methodists out of Catholics or Lutherans I should be the first to raise my voice against such waste of means and men, such infraction of the principles of Christian comity. Such procedure would be a waste that formerly might have passed as ecclesiastical luxury indulged in by a wealthy denomination, but that today at the present hour of the world's need would be nothing less than a crime.

Personally I have never held to that opinion. Having grown up as the son of a Methodist preacher sent out from America by the Board of Foreign Missions to work in Europe I had the opportunity of viewing the European work from a different angle and of obtaining a clearer insight into its real significance. But if there ever should have been any doubt in my own mind about the mission of the Methodist Episcopal Church in Europe it would have vanished in the light of the events of the last four years and of the present issues. If ever a church was providentially led to take up work in a foreign country, the Methodist Episcopal Church was led to begin its work in Europe. If ever a church has a Divine commission to intensify, to strengthen, to enlarge her work in order to meet the challenge, the Methodist Episcopal Church is summoned to do so at this time. There can be no doubt as to our mission in Europe. There can be no doubt but that Europe today presents the greatest need, the greatest opportunity as a mission field. The needs are different from the needs in pagan Africa or India, but the future of the world depends as much upon Christian Europe as upon a Christian Africa or China. In the glaring light of the world's conflagration we can plainly read this outstanding fact.

Salient Points

At the time of this writing we can give neither an accurate survey of the present state of our work in each country nor can we delineate a precise program of contemplated action. Europe is stunned by the events of the last few months. Neither the victorious nations nor the defeated ones have had the time to summarize the results of the war and to estimate its practical bearings. In the Central Powers as well as in Russia everything is in fluxation; the neutral nations are aware that they cannot escape an impending radical change of their social order. While the fixing of details must be left to the

future we must be clear on the outstanding features of our program. Else we are in danger of losing our best opportunities for making our influence felt in a far-reaching and decisive manner. I think we must be prepared among other things to meet the following demands.

1. *The Spiritual Need.* While the immediate, imperative task is to keep millions of men, women, and children from actual starvation by supplying them with food, we must not forget that the moral and spiritual life is as much in a condition of neglect by being underfed as the physical and social life. The spiritual message must be stressed as never before. From all the countries, belligerent as well as neutral, come the same reports concerning the decline of the spiritual propensities, a blunting of the finer moral susceptibilities, an increase of crime and an alarming demoralization of children and youth. The first few weeks of the war witnessed a religious movement which promised to develop into a sweeping revival. The tide soon receded and now clergymen and educators, physicians and police judges testify to the low ebb of morality and the statistics of the criminal and delinquent courts corroborate the sad story. No war has ever left society on the same moral or spiritual plane. After every war the churches had greatly to increase their efforts in order to stem the tide of spiritual obtuseness and flagrant immorality following in the wake of the war. The war just ended is no exception. For a number of reasons we shall have to look for more subtle and lasting evil influences unless God sends a powerful, spiritual revival in response to the prayers, the labors, the sacrifices of his children. The demobilization of the armies, the transition from the intoxication of the war to the monotony of the normal daily life that have become more complex and more grinding, while supplies have become scarcer and the purchasing power of money greatly depreciated, the relaxation from the tremendous nervous strain with its necessary reaction and the awakening of the nervous and moral powers of resistance, the pernicious propaganda of Bolshevism that is going on openly and covertly especially among the young people, all these circumstances, to which others might be added are bound to create an atmosphere saturated with poisonous gases. The tides of materialism on the one side, of pessimism on the other, can be checked only by pure lofty spirituality. The spiritual note in our preaching must be sounded more insistently and convincingly, with greater devotion and power and practical application. The church must lead in determined yet sane revival efforts and in furnishing sound evangelical instruction for the additional reasons that in all the countries erratic, even fanatical, religious movements are swaying many minds that are perplexed and distracted. The Speaking-with-tongue movement has revived; predictions of the speedy end of the world meet with ready acceptance. Theosophy is eating away the vitality of aggressive Christianity. Times of great political and social upheavals have always been conducive to erratic notions of religion.

Our ministers and laymen are alive to the need of the hour. The official periodicals stress the appeal for sound evangelical spirituality. At the Annual Conferences much time was devoted to the consideration of this subject. Our Swedish leaders conducted an institute of Bible study and practical evangelism which was largely attended. All the pastors and representatives of every local church in Denmark met for a whole week in Copenhagen preparatory to

a nation-wide evangelistic campaign. I called together all the pastors in Switzerland for a retreat and we spent several days in meditation and prayer, in a consideration of the problems of our personal spiritual life and our relation to the work before us. Our Italian pastors in Switzerland I met likewise in a retreat lasting several days and found them eager to intensify their evangelistic labors. In Norway representatives of the Epworth leagues and Sunday schools gathered with their pastors for a summer institute, at which the evangelistic missionary note was the dominant feature. On account of the prevailing epidemic it was necessary to postpone the public evangelistic meetings which were planned for, but the inspiration of those gatherings will be transmitted into increased spiritual efficiency, and as soon as the ban is lifted, evangelistic campaigns will be started.

2. *Social and Educational Work.* While putting spiritual things first we cannot afford to neglect our social obligations. On the contrary we must take up social and educational work on a much larger scale. This work should not be a little side issue nor should it be isolated from other agencies, whether public or private. It should occupy a definite and large place in our program and should be carried on in close relation with the governments concerned, the national churches, Red Cross, Y. M. C. A., or whatever other organizations are doing specific social work. The work of reconstruction will be taken in hand systematically by the government probably in conference with the representatives of the various organizations, proffering their services. In such conferences we should be represented, should make definite offers and take our recognized place. The nature of the work to be undertaken by us depends upon local conditions. In all the countries directly affected by the war there are among other kinds of social service especially necessary the following: to educate war orphans, to provide employment for invalids, to give opportunities for rest and recuperation to women whose nerves have been shattered, to mothers who are compelled to work for their living, and to children, to furnish homes to young people of both sexes who flock to the large cities in search of employment, to render legal, moral, and financial assistance to those who have become financially ruined by the vicissitudes of the war and especially to afford to the young life the opportunity of preparing for a life of useful service and to create or provide suitable literature. The material work of rebuilding destroyed villages and houses or recultivating devastated fields may safely be left to other agencies. The church, however, cannot leave to secular organizations the tasks that involve the personal touch and afford the opportunity of moral and spiritual guidance and uplift. Our educational institutions in Italy, the new Orphan Homes in France, in Southern Hungary, and in Finland are centers; our social work in Budapest, Vienna, Helsingfors, Petrograd should be strengthened and better equipped. Our flourishing deaconess work in Germany and Switzerland and in the Scandinavian countries affords a basis for new developments, especially in training more young women who devote all or part of their time in wisely directed social work. What can be done in neutral countries is shown by Dr. Bast's Central Mission Work in Copenhagen and other countries. In Sweden the work has been energetically pushed, especially in Stockholm, Gothenburg, and Nonkoping. In Kristiania and Bergen in Norway we also have undertaken social work on a

large scale. Our laymen in Switzerland have formed a "General Relief Association" for the purpose of granting assistance in time of sickness or temporary lack of employment. They also have a Union of Christian workmen, to counteract the influence upon the young men of those laboring unions that are either indifferent or openly hostile to religion. A home for young girls employed in factories, shops, or offices has been established in Zurich and is to be followed by homes in other cities. A home for young men is shortly to be opened in Zurich. Our preachers and laymen are keenly alive to the social needs. Sympathetic moral support and occasional financial assistance on the part of the Home Church will greatly stimulate their activities.

3. *New Work.* Every one of our European fields should be strengthened and new fields should be taken up. There is not one of our missions that has not before it a really great future and is in position to render a significant contribution to the national and world life provided the church has the vision and the courage now to strengthen it in such a way that the strategic opportunities can be seized. Bulgaria, concerning which there has been considerable doubt in the minds of a number of leaders at home, has now assumed a position of strategic importance as an approach to the Slavonic nations. The peoples of Eastern Europe represent now a great and exceedingly important mission field. They are the field of tomorrow. The masses are of a deeply spiritual nature. They are now freed from the shackles of political autocracy and ecclesiastical tyranny. They are like children, open to new visions and plastic. Religious enthusiasm on the one side, Bolshevistic communism on the other seek entrance. The untold millions of Russia and the Balkan States will constitute an ever-increasing menace to the political and social life of the world if left to the propaganda of the Bolsheviks and to that of confused ranting religionists. It would not be the first time that misguided religious enthusiasm and social radicalism form a union that spells destruction. From Petrograd as headquarters we can push the work in the northern portions of the former empire. From Bulgaria and Southern Hungary we are in position to extend our work into Servia and Roumania, and beyond into Bohemia and Ukraine. In fact our present work in Southern Hungary is in the midst of a Servian population in a territory that may become a part of Servia.

In Western Europe our French work should be strengthened and extended to Belgium and Spain. Italy Conference has already entered the new territory. Mission work among the Mohammedans in North Africa and in Western Asia has to be taken up in real earnest. Our property in Jerusalem might be utilized in connection with training missionaries and as a center for biblical and mission studies.

4. *Relation to other Agencies.* A pressing need in all countries is to find a way of properly correlating our organization to others already in the field. It has been our misfortune that in all the European countries we have been looked upon and treated with more or less open antagonism by the existing religious agencies. In the Catholic countries the hostility of the Roman Church against the Methodists is outspoken and shows itself in constant attacks upon us. Every means, fair and foul, is used to hurt us and, if possible, to drive us away. I shall not enter upon the question whether or not a disposition on the part of a number of our preachers to retaliate by publicly

attacking the Roman Church has intensified this feeling. But I do think that a definite and sustained effort should be made to convince the population in Roman Catholic countries that our main object is not to antagonize the church or to make proselytes, but to help the people. In the Protestant countries we are looked upon as intruders. Centuries of state church system have created the popular belief that the established churches are the only historical and religious organizations that have a divine commission to work in that particular country. The Methodists are considered a "sect" that may have a legitimate place in the religious life of America, but is a foreign and disturbing element in the Protestant countries of Continental Europe. Laws enacted in days long past for the protection of a state church have been resorted to against us; in other places the Methodists were subjected to social and economic discrimination. They were treated as second-class citizens and Christians. We may have to attribute part of the blame to ourselves. There was a certain air of seclusiveness, of shamefaced retirement about our work. Our equipment has been meager, our means so limited that we have been compelled to erect very modest chapels or apartment houses or rent ill-appointed halls for services. Our appeal was almost exclusively to the lower classes; very few of our preachers had the advantage of university training which is required of all state church pastors. In spite of these obstacles we gradually succeeded in making for ourselves a place in the religious history of the nation, especially in the Scandinavian countries and in Switzerland. However, much is to be done yet in that direction. We must relate ourselves more closely to the existing organizations and convince them that our aim is not to establish a competing institution, but to cooperate with them in the larger aim of serving the best interests of the people. In some countries, it appears to me, there is a lack of clearness among our own ministers and members as to the ultimate object of our work. There is some wavering of opinion and polity as to whether we are a sort of adjunct to the established church and consider our mission accomplished when souls are converted to Christ and become active workers in the established churches, or whether we are to all intents and purposes a church that builds its own spiritual life into the life of the nation.

It seems to me to be essential that we reach a definite and clear understanding with the civil and ecclesiastical authorities in the several countries as to our position in the religious life of the country and as to our share in the tasks to be accomplished. I think the events of the last few years, the appalling needs, the insufficiency of the existing organizations, whether State churches or free churches, adequately to deal with the emergency, and, above all, the impending separation of Church and State, which is a plank in the platform of Socialism in all countries, will make an understanding and readiness to cooperate much easier than it was in the past. But in order to secure to the Methodist minister the place of leadership in his country which he should occupy, we must raise the educational standards, and in order to accomplish that we must increase the salaries so as to give to our best men a compensation that is higher than the wages of a mechanic. We cannot expect to attract bright and promising young men to our ministry as long as the financial compensation is hardly equal to the average wages which unskilled labor

demands. The financial world expects the continuation of the present depreciation of money for a long period. The salaries of public officials, clerks, laborers have everywhere been raised, in some instances more than doubled. We cannot keep the salaries of our workers on an ante-war level.

5. *National Development.* The Methodist Episcopal Church faces the difficult problem of adjusting the administrative organization in such a way that the advantages open to a world-wide church as a unifying force be fully retained while at the same time the legitimate nationalistic tendencies in each country are recognized. Important changes must be made in our form of administration. The present writer has been convinced of this need for a number of years and has given public expression to it. It seemed to him as though the change might be brought about gradually by successive steps. The war has brought such far-reaching changes and has so intensified the national consciousness in the various nations that we must act speedily lest we be crowded back. In our new fields, in France, Russia, and other countries of Eastern Europe no changes in our administration are needed. American influence in those countries will be prevalent and will be appreciated. It is, however, different in Scandinavia and Switzerland and, of course, in the central nations. In Scandinavia and Switzerland we cannot be unmindful of the strong national spirit that resents even seeming interference of a foreign nation. Coexistent with the admiration of American ideals, influence, and strength, and together with a higher appreciation of America's achievements in bringing the war to a victorious end, together with the desire for a League of Nations, we witness in Europe today the most potent manifestation of nationalism. Even before the war one of the best known and most successful of our Scandinavian ministers said to me: "Our greatest hindrance is that we are looked upon as a foreign institution." This feeling has been greatly intensified by the renaissance of nationalism. Moreover in the neutral countries that were very jealous of their neutrality the Methodists were greatly embarrassed by the strong utterances and actions emphasizing the "Americanism" of the Methodist Episcopal Church and committing the whole church unreservedly and unequivocally to the American government and the war. I do not for one moment criticise the attitude of the church, but it is incumbent upon me to call attention to the effects produced upon the neutral nations. In the various messages and other utterances no distinction was made between the Methodist Episcopal Church in America and the Methodist Episcopal Church in other countries; the church was spoken of as a unit. Our leaders in neutral countries were compelled to explain to the authorities and to publish in the press that they, although an organic part of the Methodist Episcopal Church, were loyal to their own government and were not committed to a policy which would militate against the policy of their own country. The fact that to our pastors in the neutral countries was sent the appeal to mobilize their churches for the support of the Methodist War Council, for the support of the American government, that they were also supplied with statistical blanks and called upon to report their war activities, was an additional cause of embarrassment to them. In some places our Methodist pastors were under suspicion of being agents of an American political propaganda. It was not difficult to show that such charges were groundless, but the impression that

the Methodist Episcopal Church is not an international church, but a specifically national, American institution that maintains dependencies or colonies in foreign countries will not easily be eradicated. We simply have to face this fact and choose one of three possible ways.

1. We can continue as we have done hitherto and the results will be that our work will remain small, a foreign element, part and parcel of a foreign institution, something like the branch of a foreign business firm, without coming close to the heart of the people, without becoming a portion of the national life, without yielding any large influence upon the nation. We may continue to bring souls to Christ, we may build churches and support pastors, we may maintain small societies, we may carry on social work and may, in many and sundry ways, bring blessings to the people. Our efforts will not be fruitless. But we will not enter in a large way into the life of the nation; we will not, in any appreciable manner, direct the broad religious, moral, and social currents, we will not do as much as would be commensurate with our efforts, our ability, to shape the religious, moral, and social future of the countries in question.

2. We may give full independence to the Annual Conferences in Europe, by establishing national Methodist Churches, as has been done in Japan. While this would appeal to a certain nationalistic tendency I am convinced that it would, in the long run, not be productive of the best results. Our work in those countries is too small at present to constitute much of an influence in the national life. When cut loose from its close contact with the large movements in our great church, it would lack the vitalizing, expanding, impelling stimulus of a world view and of a world mission, hence it would become narrow and shrivel up. National independence by itself is not sufficient to insure deep and lasting influence upon national life. I think that our leaders in these countries see this danger as clearly as they see the limitations of the present system, hence they do not clamor for a separation from the church.

3. There is a possibility to give to those Conferences financial and administrative independence, so as to make them truly national churches and yet maintain organic union, thus insuring to them all the benefits that come from being an integral part of a world-wide organization. This seems to me the solution of the problem and indicates the aim we should have before us. The Methodist Episcopal Church would thus contribute toward the solution of the greater problem which at this juncture in the history of the world urgently demands a satisfactory solution, namely, the correlation of nationalism and world consciousness. The peace of the world and the safe development of the peoples depends upon developing national consciousness in such a way that the very best and largest achievements in character and production that each nation is capable of be called out, while at the same time and with the same enthusiasm cultivating world consciousness so that all national achievements be made subservient to the world. We cannot and should not repress the spirit of nationalism. But if we allow it to grow unchecked it will develop into national exclusiveness, selfishness, arrogance, self-aggrandisement, and produce the same mutual jealousies and fears, lust for power and exploitation of the weaker nations that have thrown the nations into that cataclysm from which we are just emerging. The way to avoid this result is to impress upon

the minds of all the nations the supreme importance to each one of them, severally and jointly, of the world union, to show them their vital relation to the world organism, a relation as vital as that of the several members of the whole body, so that they realize that their own national greatness does not result from national exclusiveness and arrogance, but from national service to the world. The revolutionary sayings of the Master: "The Son of man came not to be ministered unto but to minister" and "whosoever will save his life shall lose it; but whosoever will lose his life for my sake the same shall save it" are to be applied not to individuals only, but to nations as well. The League of Nations can achieve its real function only when national development and world service are blended into one great aspiration. Before this ideal can be realized in the world at large it must be worked out and put into practice by the Church of Christ. If the Church, the body of Christ, the Communion of the Saints fail in this, how can we ever expect to see it realized in the world? In advocating the modification of our system of administration so that the European Conferences are made national bodies, self-supporting, and self-governing, yet in administrative relation to the world-wide church, I covet for the Methodist Episcopal Church the evolving of a plan of government by which both nationalism and world-organization are united so as to yield the greatest possible results in the widest field of service.

Financial independence can be achieved in connection with the Centenary movement. The Conferences in Scandinavia and Switzerland have appointed Centenary Commissions which are making plans looking toward this aim. If either the present chapel debts be paid or the annual appropriation be capitalized in part, in order materially to reduce indebtedness, financial independence can be brought about in a period of from five to ten years. The commissions are hesitant to fix a definite amount or a term of time before the disturbed economic condition has been reduced to some order. They insist that just at the present time the earning capacity of our church members as well as the purchasing power of money are too uncertain to allow of any definite estimates and pledges. However, as soon as normal conditions have been created, definite financial propositions can be made.

The details of a plan of self-administration must be worked out. This might be done by the Commission on Europe which has been appointed by order of the last General Conference. The basal feature of the plan might be the change of the present plan of Central Mission Conferences into regional General Conferences with legislative powers subject to certain specified limitations. These regional General Conferences would have authority to elect bishops who serve within the territory of said General Conference provided that the General Superintendents be not debarred from administering in said foreign territory and also provided that bishops elected by regional General Conferences may be called by the Board of Bishops to administer and to represent their territories in America. Representatives in the American General Conference could likewise be maintained, however, not on the basis of Annual Conferences, but of Regional General Conferences. By adapting the plan touching Regional General Conferences as proposed by the Commission on Unification to the situation in Europe a system of administration could be devised that would meet the need.

The Work in the Central Powers

Thus far I have dealt more with general lines of polity than with details. Tempting as it was to report more in detail on the condition of our work in the Entente and neutral countries, to cite instances of the faith and devotion, the courage and loyalty of our ministers and church members amidst difficulties that would, under ordinary conditions, have seemed almost insurmountable, to dwell upon the whole-hearted patriotism of our members, upon their sacrifices and sufferings for the sake of their several countries and the cause for which they stood, and to point out the diversified activities in which our pastors and churches engaged in the service of the country, the soldiers, the wounded, the needy, the refugees, the orphans, I shall refrain, since the purpose of these observations is not to present a survey of the condition of Methodism in the various fields in Europe, but rather to serve as an introduction to the detailed reports of the representatives from the several fields. Besides, the representatives from the fields had the opportunity fully to acquaint the Board and the church with conditions prevailing in their countries. Now even Russia, torn and bleeding Russia, is heard from after a period of enforced silence. The church has every reason to thank God for the presence in Petrograd of Dr. George A. Simons and his sister, and their heroic labors in the midst of hardships and dangers that beggar description, and also for God's protecting care over them and for their safe return to the home land.

Thus, while the church is informed concerning the work in the Entente and neutral countries, it is without knowledge of the work in Germany, Austria, Bulgaria. Very scant information came out of those countries, and whatever information I did possess could not with propriety be published as long as actual warfare was going on. The Board and the church are entitled to know the status of our work in those countries and I consider it my duty to impart such knowledge as I have. For this reason I think it is expected of me to deal more in detail with our church work in the countries named.

Personal Relations

Until April, 1917, when America entered into the war, I was in close touch with our work in the countries belonging to the Central Powers. On the day on which America declared war on Germany I addressed a letter to all the District Superintendents giving them charge of the work on the basis of ¶ 190, § 2, of the Discipline: The duties of a District Superintendent are: In the absence of a Bishop to take charge of all the traveling Ministers, Local Preachers, and Exhorters in his District, as the Discipline directs. It was necessary thus to construct this disciplinary provision and temporarily sever my connection with the work in Germany both in the interest of our work and on account of the instructions issued shortly after the declaration of the war by the American government relative to communications with persons in hostile countries. Our work would have been imperilled if it had continued under the direction of a citizen of an enemy nation. My formal withdrawal placed our pastors and superintendents in the position to state to the government that they were not under the authority of an enemy. For a while I kept in touch with them; they reported to me concerning their actions and

the state of the work. I refrained, however, from giving any directions. For some time I was fairly deluged with letters from members of German and English-speaking churches in America inquiring about their relatives and friends in Germany, requesting me to send messages to them, and also with letters from members of the Methodist Church in Germany inquiring about sons and daughters in America. I felt it necessary to ask the advice of the American Minister in Switzerland concerning the lawfulness of such correspondence and was advised to abstain since the government had issued strict orders to Americans living abroad not to have any communications whatever with anybody in hostile countries, and could not allow of any exceptions. As much as I should have loved to render some personal service to our Church members, to relieve anxiety when for years parents were without news of their children, or to send a line of sympathy in case of death, I felt it my duty as a loyal citizen to support the government in this matter as well as in all others. Hence I have had no communication whatever with Germany, and can judge of the conditions of our work only by what I have read in our Church papers and what has come to my knowledge through our pastors in Switzerland. The information I have thus received is, I think, sufficiently accurate and complete to enable me to form a fairly adequate opinion concerning the actual situation at least as it was until the revolution.

The direction of our work in Austria-Hungary was retained by me until we declared war also upon that empire. Communications, however, were unsatisfactory both on account of the strict censorship and owing to the long delays in transmission. Twice the superintendent of the mission came to Switzerland to confer with me personally.

Since we did not break off diplomatic relations with Bulgaria I was at liberty to communicate with our workers in that country. The mail service, however, was exceedingly unsafe and unsatisfactory. At times the Swiss Telegraph Service did not accept telegrams for Bulgaria; letters, even registered mail, remained in the censor's office for months. I had some letters returned to me nearly two years after sending them. Through the courtesy of the American Legation in Berne I was enabled to send official communications more speedily. At the time of this writing it is almost impossible to maintain communication with Bulgaria owing to the chaotic condition in the countries formerly constituting the empire of Austria-Hungary. The transmission of funds constituted a special difficulty. Direct transmission from New York to Bulgaria being impossible I borrowed money in Switzerland and sent it to Bulgaria. Upon the suggestion of the diplomatic representative of the United States in Sofia arrangements were made to transmit money through the Department of State at Washington. However, even this mode was not without difficulties and delays.

Bulgaria

From the scant reports that have come to me I gather the following facts. Our work on the whole is intact but rather neglected. It has been utterly impossible for our pastors to live on their salaries, even if they had received them regularly, prices having increased from 200 to 500 per cent. Most of our pastors felt compelled to turn to some trade or some other occupation for

a living. They maintained the services and gave as much time to the work as they could. Some entered the service of their country, and their churches were for months without pastoral care. The Woman's Foreign Missionary Society Girls' School, at Lovetch, kept open until the summer of 1917. Last year it remained closed as it was impossible to procure provisions for the girls. The native teachers have done a highly creditable work under adverse circumstances.

Our Bulgarian work has never been strong. It is weaker now in some respects than ever before. The nation is totally exhausted, impoverished, discouraged. This is precisely the reason why we should not think of withdrawing; on the contrary, we should greatly strengthen our work. Now is the time when the country needs help—economic, moral, and religious help. The people are ready for it. Bulgaria was always drawn more to England and France than to Germany, although distrustful against all of them. She has nothing to fear from America. She realizes that America has no selfish interests. Hence American influence will be welcome. We need not change our form of administration in Bulgaria. All that is needed is to strengthen the work. I would recommend that we erect at once suitable headquarters in the capital city, that we send two or three men to reinforce Dr. Elmer E. Count, our very efficient superintendent; that we take a few of our most promising young men to America for a short time to let them study aggressive methods of church work and evangelization, that we appoint one of our Bulgarian preachers who is an especially gifted evangelist as Conference Evangelist, giving him the means needed to hire halls in the larger cities and carry on an evangelistic campaign on a scale never before attempted in that country. We have the man to do that work and I think conditions are favorable. I am inclined to believe that we should have a splendid opportunity of starting a boys' school, but I shall defer a definite proposition until I shall have been on the ground and looked into the situation. However, I am convinced that the girls' school should be moved from Lovetch to Sofia. Lovetch is a town in a charming section of the country. But it is a four hours' ride over poor roads from Plevan, the nearest railway station. We cannot expect to attract girls from the better classes nor exert a nation-wide influence with an educational plant poorly equipped and remote, especially since the American Board maintains an educational institution at Samokow within easy reach of Sofia which has a far superior equipment. We should either unite with the Congregationalists or establish a high-grade, well-equipped school at Sofia. I am convinced that this can be done without competition or friction with the Samakow institution. There is plenty of room and work for more than one school. The buildings at Lovetch might be turned into a Home for war orphans. As stated before, I think our work in Bulgaria ought to be made the basis for new work in other Balkan States. Religious freedom is bound to come as a result of the war and those Slavonic nations present a most promising and most important mission field.

Austria-Hungary

Our work in Austria-Hungary has suffered severely. Under the grace of God it is due to the tact, the courage, and the undefatigable labors of our

superintendent, Dr. F. H. Otto Melle, and to the fine type of personal religious life cultivated in our societies that our work has not gone to pieces. In fact, I marvel at its condition in the face of difficulties almost innumerable. Almost all of our preachers were called to the arms. A number of them are German citizens and had to return to Germany to serve in the Germany army. For months there was not one ordained Methodist minister in all Hungary. Dr. Melle was almost omnipresent. He was constantly on the road, ministering to the congregations, and frequently he succeeded in obtaining temporary leave of absence for his preachers in order to employ them in supplying the churches. Besides I sent a young Swiss preacher over to Hungary to help in the work. Our people manifested their loyalty to the Master and to the church in a truly magnificent manner. They kept up the services in the absence of their pastors; they took care of the sick and the poor; they continued their collections for the local churches and for all the benevolences and even increased them; they started an Orphan Home for war children in Sentamas, Southern Hungary, equipping and maintaining it without outside help. And all this in spite of the difficult economic situation and the incredibly high prices for all the necessities of life. In Southern Hungary our work is in the rural sections of the country where provisions are sufficient but prices for clothing, etc., are enormous. In Austria, however, where we have work in Vienna and Graz, the people have been face to face with famine conditions for nearly three years. The effects of their lack of proper nourishment, especially on the women and children, will be felt for years to come in the general physical debility of the population. In Vienna and Graz, as well as in Budapest, our Methodist folks, led and inspired by our devoted deaconesses, did what they could, even beyond their ability to relieve distress.

The Future of the Austria-Hungary Mission Conference

The Austria-Hungary Mission Conference was nearly as complex as the Hapsburg empire. In Austria we have German-speaking congregations in Vienna and Graz, an Italian congregation in Trieste. In Hungary we are represented in Budapest where we carry on work in the German and Hungarian languages, and in Southern Hungary where we also have work in the two languages as well as a beginning in Servian. We are in a section of the country where the population is very much mixed, large German and Hungarian colonies being in the midst of Servian population. The dissolution of the empire necessitates a rearrangement of our work. The Italian Church in Trieste, together with the pastor, the Rev. Felice Dardi, has been transferred to the Italy Conference. The work in Vienna and Graz will best be made a part of the Germany Conferences, especially if Austria should become a confederate state in the German Republic. The work in Hungary will have to be constituted a separate Conference. It is possible that a section of the country where we are at work will become part of greater Servia. In this case, and even if no territorial changes should be made, we should consider the advisability of arranging the work both in Hungary and Bulgaria so as to form one or several Conferences for the work among the Magyars, Czecho Slavs and Jugo Slavs, Servians, Bulgarians, and the other Balkan nations within such territory as we agree to become responsible for. An

agreement with the American Board now represented in Southern Bulgaria, with the Baptist Mission Board and with the Young Men's Christian Association and with other organizations involved should be reached.

Germany

Germany is today convulsed by a military defeat so complete as to place her absolutely at the mercy of her enemies, by a revolution apparently so sudden as to stun the great majority of her population and by the menace of famine and anarchy in the immediate future and a most gloomy outlook as far as her economical, industrial, and commercial life is concerned. What the final outcome will be nobody can say at this time. How the Methodist Church will be affected it is impossible to forecast. All I can do is to give some light on the conditions of our work up to the middle of November and to indicate some possible lines of development.

The Present State of the Work

In spite of the many and increasing difficulties the work was kept up. Fully two thirds of our preachers were called into service. Some of them were in sanitary or garrison service and could supply a number of pulpits more or less regularly. All of the retired ministers reported for work and were given such work as their strength permitted them to do. The district superintendents filled as many appointments as they could. In this way and by shifting the remaining pastors, by utilizing the laymen and women, by combining several charges, they managed to keep up the services. However, it was impossible to do as much pastoral work as was needed. Catechetical instruction, which has always been a strong feature in our German work, could not be given regularly. The absence of nearly 20 per cent. of our total membership in the service of the country was a great handicap especially since these 20 per cent. represented all the able bodied men from 20-45 years of age. In some churches nearly every member of the official board had gone. The increasing scarcity of provisions, the continued lack of fat and milk with the resulting general physical debility and increasing death rate especially among the older people and young children, the large bodies of troops constantly shifted from one place to another, after a while the increasing number of sick and maimed soldiers, of widows and orphans, created conditions which presented abundant opportunities for social and relief work. Our churches did their full share in this respect. It meant for our members not merely to avoid waste, to guard against extravagance, to practice small economies, it meant to suffer hunger in order to give some bread to an invalid mother, it meant to suffer cold in order to keep some babies warm; it is a story of sustained but very real sacrifice and suffering. Untiring in their labors of love and their self-forgetting heroism have been our German deaconesses. Special revival services could be held in but few places. There is no increase in our membership, but we held our own at least as far as I am informed. Our people rallied royally in the financial support of the work. The collections increased in most places. The deficiency caused by the forced suspension of the remittances from the Board of Foreign Missions was covered by loans and, in part, by a special war

assessment for that purpose which our members willingly paid. The increased collections do not mean a better condition of the Church finances. The general depreciation of money has been so great that our work would have faced a catastrophe had it not been for the loyalty and sacrifice of our members. Thus far all bills and every cent of interest on the chapel debts have been paid.

The theological seminary at Frankfurt has been closed. The German students were mobilized, and the few who were not drafted on account of some physical disability were used in the church work as supplies. Until a year ago the Switzerland Conference continued to send the Swiss students to Frankfurt for such instruction as could be given. On account of the growing difficulty to provision them and also because some of the students were mobilized in Switzerland and were not allowed to leave the country the Switzerland Conference made an arrangement with the Bâle Missionary Society whereby our students receive their training at Bâle.

The South Germany Conference held a session in July, 1918, in Stuttgart, the first Conference session since March, 1916. Full reports of the proceedings and the statistics were mailed to me but were returned to the sender by the military censor. The North Germany Conference has not met in this quadrennium, the difficulties of travel and of entertainment being much larger in Northern Germany than in the south. The district superintendents, however, met several times. The Publishing House at Bremen has continued the publication of all our periodicals, although most of them greatly reduced in size. While in former years the Book Concern yielded annually considerable net profit which was used for the support of the work, it has barely paid its expenses during the last three years. In view of conditions it is remarkable that it did not run into debt.

On the whole it may be said, without any exaggeration, that Methodism in Germany has stood the test of the severest trial and has shown its real power as a spiritual and moral force; and also as an ecclesiastical organization that has developed the administrative and financial resources of its members, both clerical and lay, to such degree that it can do its work even though temporarily cut off from outside help and deprived of the majority of the services of the men who formerly carried the burden of responsibility. Instead of disorganizing our work the trials of the war have shown its latent strength and have given it a new sense of maturity. Our German work has grown from a mission that needs guidance and supervision into a church that stands on its own feet.

The German people are facing a future that means, even at its best, hard work and little pay. The financial and economic prospects could hardly be more depressing. The financial burdens will be enormous. From a position of swiftly accumulating wealth the German people will drop back into poverty. Our Methodist folk will share the general poverty. As long as the war lasted money was in abundance. Everybody earned good wages, the government endeavoring to quiet the growing dissatisfaction by paying high wages and almost everybody was, in some form or other, working for the government. Thus our Methodist people were able to support the church and meet all the financial obligations. But now the change has come and our churches will have a very hard time financially.

They are crippled in every way. Nearly 800 of the men, representing the financial strength of the work, have been killed. Nearly as many are prisoners of war. A still larger number are wounded, maimed for life, crippled. Indications are that many who have returned unharmed, now that the terrific strain has been removed and the full realization of the defeat and the resultant economic misery will come, will collapse and become nervous wrecks. The same fate awaits thousands of women and children whose resistive powers and reserve forces have been lessened by prolonged underfeeding. From whatever angle we may look at the situation we cannot escape the certainty that our work is badly crippled as far as material resources are concerned. We should put our brethren in position to fulfil their mission without the fear of breaking down under the burden of their chapel debts. The substantial reductions or total liquidation of the chapel debts, the endowment of the theological seminary so as greatly to strengthen the equipment and teaching staff, the raising of a church building fund which can be used to buy new property and erect suitable buildings, where they are needed; the grant or loan on easy terms of a large amount to be used for the establishment of boarding houses for working girls and for young men, and of recuperation homes for mothers and children are among the pressing needs that now by far exceed the financial strength of our work. If we help the German Methodists along these lines, I think they will need no further annual appropriations from the Board of Foreign Missions.

I am writing these lines at the time when President Wilson is on the ocean sailing from the new world to the old. The leading Swiss paper had an editorial yesterday under the caption "Between two worlds." It raised the question: Will the President of the great American Democracy bring to this old world, wounded, bleeding, torn by centuries of warfare, racial enmities, autocratic suppressions and now filled with distrust, hatred, revenge, lust for power and exploitation, writhing in the agonies of a social upheaval that may lead to anarchy and destruction—will he bring to this old world the clearness of vision, the unselfishness of purpose, the nobility of helpfulness, the consciousness of world unity as interpreted in terms of cooperation and mutual respect of the new world? I fervently hope so and pray so.

But whatever the direct tangible results of President Wilson's coming to Europe may be as shaping the reconstruction of the political map of Europe and the world, I do know that a new world will arise out of the shattered ruins of this old one, only when and in so far as new men and new women, men and women who have been renewed by the transforming power of Jesus Christ view this world, its sin and guilt and misery and need from the viewpoint of the Christ love and Christ Spirit and Christ sacrifice and are constrained by this Christ love to spend their lives and be spent in sacrificial service. Thus we, as a church, are called to do our share in building a new world.

NORTH GERMANY CONFERENCE

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. Communication discontinued owing to the war.

SOUTH GERMANY CONFERENCE

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. Communication discontinued owing to the war.

SWITZERLAND CONFERENCE

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 the Church

In spite of the many difficulties and embarrassments of the war under which our country and our people have had to suffer, our work has nevertheless made steady headway. We have built a chapel in one of the suburbs of Zurich, and at Olten we bought a house with a convenient hall for church services, Sunday school, and social activities. This is the way of proceeding in places where the increasing value of land precludes the purchase of extensive sites.

The church has been actively engaged in the work of relief. Some of our pastors have been particularly active in the visitation of the hospitals and in all kinds of patriotic and helpful service for the soldiers. Thousands of tracts, portions of the New Testament, and other religious literature have been distributed. Special work has also been done by the supervision of soldiers' reading and rest rooms. Many affectionate testimonials from the recipients of this loving service show that the work is not in vain.

Our other church activities have been well maintained, and our members have thrown themselves heartily into the various forms of church work. The

divine services could be held without interruption, the Swiss Federal council having declared that our churches and chapels could not be claimed by the military authorities for military hospitals.

Membership

The statistical reports show a membership in full connection of 9,873, an increase of 211. We have 937 members on probation. On the forty-eight circuits we have fifty-nine pastors in full connection, eight on trial, twenty-seven local preachers, 125 exhorters. Conversions have taken place on all circuits and the word of God has maintained its saving force. 867 persons have been received on trial and 624 into full connection.

Sunday Schools

We have 268 Sunday schools, 1,421 teachers, and 23,272 scholars. Unfortunately the latter have decreased by 914. This result is chiefly due to the sharp competition of the State church which, in imitating our example, opens Sunday schools everywhere.

Relief Work

The prolonging of the tragic world war has greatly affected many of our church members. In the east of Switzerland, where the embroidery manufacture gave food to thousands, the big manufactories are closed, and men and women cannot find suitable occupation. So we were glad to have your allowances from the War Relief Fund which we distributed with the funds raised from other circuits among these poor brethren and sisters. The misery is beyond any description and we only regret that we cannot help our members as we would like to do.

Temperance and Deaconess Work

We have forty-eight temperance societies with 1,687 members, sixty-two junior leagues with 2,433 members. We have 242 senior Epworth leagues with 6,907 members who contributed Frs. 5,226 for mission purposes. Many special meetings have been held, and thousands of booklets and tracts have been distributed.

The deaconess work continues to be a great help of the church. We have 100 sisters in full connection and fifty on probation. At Geneva a beautiful property has been purchased. 606 applications for sisters could not be considered.

Book Concern

The Book Concern is an important factor in the propagation of good literature. It issues five periodicals with a total of 48,171 copies. On account of the high prices of paper we were compelled again to reduce the size of our periodicals. As a sign of the times we add that no more Bibles and New Testaments were obtainable.

Finances and Self Support

Notwithstanding all the financial depression of our country our people have contributed largely to the current expenses and the benevolent collections.

We reached the total of Frs. 516,354, the largest amount collected to date. The current expenses mark an increase of Frs. 17,474; the repairs, Frs. 5,314.

The offerings for ministerial support have reached the amount of Frs. 118,628 (increase, 9,772); for Sunday school work, Frs. 48,051 (increase, Frs. 4,649). At the last Conference a General Relief Fund for aged members has been started which will be of advantage for our people. The matter of self-support has our full attention, but for the moment we cannot do much.

General Outlook

God has wonderfully helped us through this trying time of war, and we are encouraged to continue our work. Prices of all commodities have been rising higher and higher. How many of our pastors are able to meet the situation with their small salaries, is beyond me to explain.

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. MELLE, Superintendent

No report. Communication discontinued owing to the war.

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.

No report.

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 years 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.

REPORT OF EASTERN DISTRICT

GUSTAV WAGNSSON, Superintendent

Churches in Stockholm

Saint Paul Methodist Episcopal Church in Stockholm, Sweden, celebrated its fiftieth anniversary January 8, 1918. This is the first of our churches in Sweden and was organized in 1868 by the Rev. Victor Witting. The church membership at Saint Paul's is over 400. The combined membership of Saint Paul's and four other churches in Stockholm is more than 1,500. The property valuation of Saint Paul's is half a million kronors. Other church

properties in Stockholm amount to 700,000 kronors. There is a small debt on Saint Paul's.

Evangelizing the Villages

Special emphasis has been given to the evangelization of the populations of the small villages, and splendid work along this line has been done by the pastors in charge. The church membership of the district has been increased by about 400—there having been that number of conversions during the year.

The Theological School

The theological school, located at Upsala, has never been in better condition than at present. There are five well qualified teachers, and seventeen students. Rev. August Stromstedt, president of the institution, has collected during the year 82,000 kronors for a new building.

The Board of Trustees of the Upsala Theological School consists of the following: Gustav Wagnsson, chairman; Th. Arvidsson, secretary; K. A. Jansson, K. Lundgren, Albin Jansson, and Fr. Ahgren.

FINLAND CONFERENCE

The Finland Conference includes all the work of the Methodist Episcopal Church for Finnish-speaking and Swedish-speaking people in the former Grand Duchy of Finland. The population is 3,140,100, of whom 86 per cent. are Finns, 13 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.

No report available.

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. There are at present in Norway 56 churches, 11 of which are self-supporting.

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 Conference was organized.

Missionaries: Rev. B. M. Tipple and Mrs. Tipple, Rev. A. W. Greenman and Mrs. Greenman. W. F. M. S.: Misses M. Ellen Vickery, Alice Llewellyn, Anna D. Porter.

ROME DISTRICT

Institutions: Rome: Collegio Methodista, Reeder Theological Seminary, Publishing House. W. F. M. S.: International Institute for Girls. Venice: Industrial Institute.

B. M. TIPPLE, Superintendent (in America)

A. W. GREENMAN, Treasurer, Via Firenze 38, Rome

FLORENCE DISTRICT

A. W. GREENMAN, Superintendent

NAPLES DISTRICT

C. M. FERRERI, Superintendent

MILAN DISTRICT

VITTORIO BANI, Superintendent

REPORT OF ITALY CONFERENCE, 1918

BY REV. A. W. GREENMAN

The signing of the armistice, an unspeakable relief to the millions of anxious and burdened souls in Italy who have been "carrying on" in the most undaunted way their part during these past four years, found our Methodist pastors and people in the midst of varied and helpful ministries for the soldiers and their families and the war sufferers.

The spirit and purpose of our Methodist pastors and congregations has been maintained at the same high level of Christian ideals and devotion for the cause of Christ and humanity as characterized their entry upon this wonderful crusade for human justice and liberty; and they and our church have won an enviable place in the esteem of the Italian government and people during these terrible years.

The Annual Conference

The special event of the year in our work was the session of our Annual Conference in Florence in April under the presidency of Bishop Anderson, the first after an interim of three long years, and it was particularly interesting for its patriotic tone, gatherings, and utterances. It was saddened greatly, however, by the absence and departure to the "better land" of three of our most honored and beloved fellow workers: the Revs. Giovanni Battista Blasi, Dr. Domenico Polsinelli, and Dr. N. Walling Clark. The first studied and entered the evangelical ministry of the Italian Free Church under that flaming evangel, Father Gavazzi, and subsequently passed from that church to our own, giving in all nearly fifty years to active pastoral service. The second, educated for the Roman Catholic priesthood and for some years a professor in their best seminaries, was converted and entered our ministry in 1880, under the

first superintendent of the mission, Dr. Leroy M. Vernon, and occupied some of our best pulpits up to the time of his retirement in 1904.

Of Dr. N. Walling Clark, who passed away so suddenly and unexpectedly, it is not necessary to write at length, for as the senior of the American missionaries, his record is closely related to all departments of the mission activities for the past twenty-five years. As professor in, and president of, the Theological Seminary and Boys' College for many years, besides being district superintendent, he prepared and trained a considerable number of our ministers, and had an intimate knowledge of all our mission activities. He was particularly well prepared for the work of property secretary and solicitation of funds for special enterprises of our work in Italy, in which he had been engaged several years when the call came to higher service. A gentleman, an attractive preacher of the gospel, an active worker, and greatly beloved by his brethren in the ministry and the congregations, his death is an irreparable loss to the Italy Conference and work.

Just a few hours before Austria signed the armistic terms which victorious Italy had demanded, the Rev. Aristide Frizziero, appointed at the recent Conference the superintendent of the Venice and Redeemed Lands District, passed away. A native of the Veneto, with years of experience in our principal pulpits and familiar with administrative methods, he seemed specially fitted for the work given him; and he will be greatly missed by his brethren and friends.

Ministerial War Record

The Italy Conference may well be proud of its war record, as, of its about forty effective ministers and supplies, fully a fourth were at the close of this year in military service.

With the reduction of forces through death, military service, and advancing age, the care of our pulpits and congregations has become a serious matter. The work is being handled with less than half the staff it requires for its efficient conduct. Mr. Innocenti, pastor at Terni, for example, is caring for our congregations and classes in ten villages and towns within a radius of forty miles, and has to visit occasionally five other classes on the Adriatic coast, thus caring for what formerly had the service of four men. Mr. Lenzi, pastor at Pisa, gave his time for over two years to constant travel and the visitation of our congregations and classes in the Florence District, until his broken health required a less strenuous post. Like conditions prevail in other parts of the field.

Our War Heroes

As to our war losses, the exact data from all the churches is not yet available; but on the basis of the Conference reports of superintendents Bani and Ferreri, of the Milan and Naples Districts respectively, of between 500 and 600 men of our church under arms, not less than 100 gave their lives for the sacred principles involved; and many have been seriously wounded, maimed, or blinded for life. There are the large number of orphans, widows, and dependent relatives to be provided for and no worthy case of our own

constituency should be allowed to suffer, and we should be prepared to give large aid to those about us.

Milan District

At Alessandria, in the Milan District, the pastor, Mr. Carrari, from the outset of hostilities, turned his hall and adjoining room into a recreation and rest room for the soldiers, to whom he gave his time during their stay with him. 60,000 Scripture portions and tracts were distributed, and many of the men have become sincere believers.

Naples District

At Terni, in the Naples District, the room of the small day school was opened on Thursdays and Sundays for the children of soldiers. The pastor visited regularly several military hospitals distributing Scripture portions and tracts, besides securing contributions for soldiers and poor families.

Our chapel and parsonage at Perano were, after the Caporetto disaster, turned over to the local authorities for the housing of refugees. In Naples, Mr. Santi, the pastor, mobilized the entire congregation, and especially the women and children of the orphanage, for relief work, collection of funds, etc., and housed for months in one of the Sunday school rooms some of our Methodist refugees.

Rome District

The Women's Society of the Rome Italian Church, the Rome District, organized several departments of work, and sent packages valued at over a thousand lire, to the Italian soldiers at the front and to prisoners. They also provided a communion set for each of our three chaplains.

The Sunday school and social rooms of our Rome Church were placed at the disposal of the British Committee for rest and recreation quarters for their soldiers and sailors, our own Americans being made equally at home when in the city, which afforded much comfort and pleasure to thousands of "the boys of both nations."

Florence District

All of the pastors of the Florence District were engaged in war relief activities; and Mr. Spini, of Genoa, and Mr. Contino, of Sestri, organized and conducted ministries of helpful service on such a scale and with such effectiveness that they were recognized as the leaders of such efforts in their large cities, and, with their devoted people, brought great public esteem and sympathy to Methodism.

Mr. Contino, because of his administrative abilities, was made the vice-president of the citizens' relief committee and general manager of its various departments, which furnished work for the soldiers' families, producing several hundred thousand articles, involving an expenditure of nearly a million lire.

Pastor Spini began by organizing his own church war relief committee, which soon became the model for that part of the city, collecting and expending thousands of lire for its various objects. Over a thousand packages were made up and sent to the soldiers, each costing about twelve lire. Mr. Spini

was given official permission to visit the hospitals in and about the city and along the Riviera. This work required several days a week. During his visit and trips Mr. Spini distributed nearly 20,000 copies of the New Testament and Scripture portions, besides more than that number of tracts. Mr. Spini was chiefly responsible for the organization in Genoa, in a large hall and adjoining rooms donated by the city authorities, of the Soldier's Popular University, where, besides the recreation and rest room features, there were popular lectures, classes for instruction, and concerts. The main room held about a thousand people; the institution was thoroughly organized and the only one of its kind in the country.

Scripture and Tract Distribution

In the Florence District alone there were distributed, during the year, Scripture portions, New Testaments, and Bibles to the number of 100,000 copies, besides 50,000 tracts. In the entire mission the Scripture distribution was probably nearly 250,000, while the number of tracts reached 100,000. The extraordinary demand for illustrated gospels should lead the Bible societies to the generous provision of such editions.

The "Evangelista"

Much splendid patriotic and Christian work among the soldiers was accomplished by our mission paper, the "Evangelista." Upon Italy's entrance into the conflict, Mr. Nitti offered the paper free each week to every soldier who cared for it. This offer was taken advantage of by thousands and the total circulation of the Evangelista, from May, 1915, to the end of the year, is estimated to have been 350,000 copies. It was sought and read by all grades in the army.

Educational Work

The Venice Institute was, under the direction of Mr. Bazoli, preparing to receive thirty-five boys, the largest number enrolled since the war began, when, with the advance of the Austrians, it had to be closed till the final Italian victory. It will now speedily need additional buildings and furnishings to meet the greatly increased demands for admission. Its place and popularity may be judged by the fact that an Italian friend in Switzerland recently left five thousand dollars to the school for a permanent fund, the annual interest on which is to be used for the education of worthy and poor students.

The Boys' College, with Dr. Autelli, director, reports forty-five pupils, of whom thirty-five are boarding pupils. Dr. Autelli says the boys are "healthy, bright, and good," and promises to increase the number to three or four hundred as soon as the splendid plant planned to be erected on Monte Mario shall have been completed and made ready for occupancy.

The Theological Seminary, with its two professors and students in military service, has remained closed.

The "Casa Materna," or orphanage at Naples, which was started by Pastor Santi and his wife, with the aid of a generous local committee, twelve or fifteen years ago, has continued its ministry to sixty little boys and girls. Its support has been largely provided by persons outside our Methodist communion, including a number of Catholics. With the increasing demands upon it and

opportunities for such an institution, our church should give it better accommodations and add to the permanent funds it is accumulating, the income from which will be used for the care and education of orphans.

Our Opportunity in Italy

Although pastoral and self-support and benevolences, though our membership has fallen off during these four years of war, the financial obligations considering the number of places without pastoral service and the local conditions, have been well maintained. In all departments of the work the spirit of devotion and sacrifice have been abundantly manifested.

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, Chambéry, Trevoux, and Albertville, the first two of which rank next to Paris among the cities of France as to population.

France was entered on the initiative of Bishop Burt and 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 work there, and in July, 1908, the organization of the mission was perfected at Lyon. The work in France was made possible by an annual gift of \$5,000 by Mr. John S. Huyler, of New York City.

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: Rev. Ernest W. Bysshe and Mrs. Bysshe.

Institution: W. F. M. S.: Women Students' Hostel.

ERNEST W. BYSSHE, 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 173,059,900, 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 Estonians; 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; 1,588,000 Armenians; 692,000 Mongolians; and 3,461,000 of other nationalities, of whom there are more than 25 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.

ELMER E. COUNT, Superintendent

No report.

NORTH AFRICA MISSION CONFERENCE

Work was begun by Bishop Hartzell in 1908, acting under motion 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 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; it has a coast line of over 3,000 miles. The area of the arable belt is approximately 482,100 square miles, or 10 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.

E. F. FREASE, Superintendent

Radically Changed Conditions

Last year I said "changing"; and that, because of various war conditions, particularly the military and industrial drafting of the Moslem men of North Africa, "perhaps no non-Christian population is being so profoundly changed by the war as the (Moslem) Berbers and Arabs of North Africa." The process of change still goes on. But certain currents have become sufficiently defined for us to say that they have changed.

J. J. Cooksey writes from Constantine, Algeria: "With the return of large numbers of Moslem soldiers and munition workers from France and elsewhere a unique opportunity opens up before us. These men from their contact with Europeans will undoubtedly be more liberal minded and accessible. It is so with the men on leave we have met from time to time at our Bible shop. They have radically changed for the better."

This is symptomatic for the whole of Algeria. The Misses Smith and Welch say of their Kabyle Girls' classes, that "at the time of writing our numbers are at their zenith."

Note their further declaration of tremendous import: "Many and various have been the interviews we have had with native soldiers on their way to the front from leave, or returning from the front. Talks which must result in the immediate development in our work among girls if we are to use them at this moment of their great need. For if the girls of today are not educated and trained they can never meet the requirements of those men who are no longer the simple mountain lads who went away before the war, but are fast becoming the equals of their European comrades and friends."

This again is symptomatic, as evidence from numerous sources shows. These men have seen a great light and their whole conception of things has changed. That the change has been so radical as to make them require a corresponding change in their womankind, as they are requiring it, evidences its profound depths. Moslem womankind of North Africa is being forced out of its past into a higher plane, sure to liberate from the slavery of mind, soul, and body which has been their portion in Mohammedanism. It has been the fanaticism of the Moslem woman, as that of her Hindu and pagan sister, which has been the chief obstacle to Christian missions. Here we see that obstacle being removed, in part at least, by the men who compelled and upheld it!

The recent action of the French government in giving the ballot to large numbers of the Moslem men of Algeria, one condition being that they do nothing contrary to the French civil code—enjoins monogamy and regulates divorce. Moslem intolerance and bigotry are entrenched these days rather in its social system than in its religious beliefs. But now forces undreamed of yesterday are at work emancipating Moslem men and women from age-long strangle-hold of materialistic sensuality which posed as religion, and which deadened all moral and spiritual conceptions of life.

The same general influences make for the growth and importance of our Boys' Homes also. The changed fathers and relatives of boys are no longer content to allow them to grow up ignorant villagers. They have had a new vision. Such of them as come to know our Homes and see the improvement in their inmates, find here their need met. J. D. Townsend recently has had a dozen urgent applications, which lack of house room and funds have compelled him to decline for the time being. As our Homes become more widely known, as is rapidly taking place, the number of such applications will greatly multiply.

Rev. Percy Smith writes: "The war and its consequent distress has made such a work as ours possible on a scale never dreamed of at the beginning." Note a contrast. So short a time ago as April, 1917, when the Centenary estimate was made out, the writer was thought by some to be over sanguine in urging that sixty boys should be asked for each of the Boys' Homes at Constantine and Algiers, within five years. Yet Mr. Smith has had for a year now thirty boys, and says: "If we could have taken in all who have applied we would have nearly double the number." That is, within about one year of making the estimate these two Homes would have by unsolicited applications reached the estimated growth for five years.

This change in outlook is phenomenal. Particularly when it is remembered that in this purely Moslem field, the hope for the near future is in getting hold of the young before (as J. H. C. Purdon so vividly says) "the Moslems instil into their minds those pernicious doctrines which, in after life, cling around their souls like so many moistened grave clothes and render them impervious to the warmest influences of the gospel." Thus training from among them reliable Christian workers, Christian artisans, professional men, farmers; founding Christian families—in short, laying in the most rapid and effective way the foundations of a native church and force capable of meeting and overthrowing the religion which so long has held their forefathers in moral and spiritual bondage of the most debasing, terrible, and hopeless type.

New Era for Evangelization

In no part of the field, perhaps, are these factors operating so rapidly and decisively as among the more sturdy, but less Moslem, Kabyles, constituting the vast majority of the native population. As never before they are accessible, both men and women, to the message of the gospel; as never before gripped by it and responsive to its appeal. The new opening among the Quadhia tribe, described last year, has steadily grown. In spite of the most active and bitter opposition, our converts are holding steady, even in the absence of the missionary, J. T. C. Blackmore, in America. In the region of Fort National the old opposition is dying out. A leading Caid has sold us a house in a receptive village near the fort. The time has come to build an adequate mission center on the excellent site purchased at Fort National; to reinforce the missionary staff, and to undertake a really efficient evangelistic campaign in the surrounding region.

J. J. Cooksey has sounded the keynote as to all our evangelistic work: "An adequate program of evangelistic effort both for Constantine and the regions beyond, should be at once prepared. We should then commence to find the way to effectively and fruitfully evangelize this great country. It is of the utmost importance that we rid our minds of the idea that a work of such transcendent difficulties as this is, can be done without the employment of large means, constantly and effectively renewed."

Tunisia

A step across the border into Tunisia opens up a new world with its own peculiar problems. Without doubt the forces which have worked so mightily in Algeria have operated also in Tunisia. But it may be that the currents have in some cases been diverted, in others modified by different environment. The Tunisian Arab has the reputation of being a type apart, in which has developed with greater fullness the unlovely fruits of Moslem teaching and practice.

Upon this uncertain foundation has been built a protectorate—"liberty, equality, and fraternity"—vainly striving to use as its servants in carrying out its high purposes those taught in the worst school of materialistic autocracy, prejudice, self-interest, and shrivelled conscience. Results a political anachronism, in which high aims are thwarted by unworthy agents in their accomplishment. Christian ideals cannot reach their fruition under a Moslem administra-

tion. J. H. C. Purdon well says: "Tunisia is a French protectorate, governed more or less by Koranic law and under the domination of Moslem influences which, for political reasons, it is not prudent, at this particular juncture, to disturb. We are consequently at the mercy of circumstances that conserve the fanatical spirit of the people and which, sooner or later, will lead to undesirable consequences and lead the French Republic to abolish the present régime and place the Regency upon equal footing with Algeria and their other possessions in Morocco."

Opposition

In the meantime our work has suffered and is suffering from this situation. The defection, under correction for wrongdoing, of a convert of years' standing who had never been satisfactory, led to his joining one or two others in inciting opposition through Moslem officials highly placed, to all our work, which the anomolous conditions cited greatly favored, producing, as Mr. Purdon says, a "boycott" of our Boys' Home and the greatest difficulties in all our work.

Missionary reinforcement to fill the vacancy caused by the departure of J. L. Lochhead and Mrs. Lochhead, reached Tunis in the person of Dr. Kelly after a lapse of nearly two years, during which time the strain of this perilous situation rested upon and has been heroically sustained by Mr. and Mrs. Purdon. This made an effective defense against the opposition, or a wider offensive movement impossible. Moreover, it was not until in November last that Miss Hammon, who went to England in May, 1917, was able to get permission from the British government to return to Tunis.

Extraordinary Encouragement

One cannot help feeling that, particularly in view of the other extraordinarily encouraging influences at work, this somber call for help should awaken the church to the immediate needs of Tunis. This call, as Mr. Purdon also points out, is made all the more resistless "by the fact that never in the history of missionary enterprise in Tunisia have we enjoyed such unqualified liberty to carry on our work unmolested and in full sympathy with the administrative authorities." This because of "that which we have been so miraculously authorized (by government) to put on foot," that is "the diffusion of the blessings of moral education and of Christianity in Tunisia" by means of a legally constituted association.

We cannot hope successfully to grapple with this great task if we confine ourselves to the great city of Tunis, the very center of difficulty and opposition. While placing our operations there upon a fully efficient basis, at least two other centers should be occupied, and from all three our campaign should radiate, in adequate measure, as already indicated as for Algeria, into the more promising village and rural communities.

Crisis in French Protestantism

French Protestantism is passing through a grave crisis. The closing of many reformed churches in North Africa among the scattered colonists and in the smaller towns is threatened, with fatal results to the widely scattered

membership. Alongside of efforts which should be made to succor these churches, there remains an insistent call for us to work among the Roman Catholic, indifferent, and infidel masses. Never can our work among Moslems succeed as it should in the presence of an ungodly, un-Christian population so numerous and ubiquitous. Our three French pastors have been mobilized, and the work has little more than held its own. Now this work must not only be resumed, but rapidly and largely extended. Nor is it devoid of the highest encouragement. Only one example, again symptomatic, can be given here. Miss Anderson, the one missionary free during the war in the French work, writes:

"In daily contact with the French-speaking women and girls in Algiers I am deeply impressed by the way in which old and young alike seem alive to the fact that now is the time to stand for one's ideals in justice to womanhood and to country. It would seem as though the arch-enemy had over-reached himself and the tide of frivolity and license had reached such a pitch that all who think at all realize that it has gone too far, or as they tersely put it: 'C'est trop!' Never have I found hearts and minds more responsive to the appeal to be and to do one's best, and never therefore has the moment been more opportune for the lifting up of Him who said: 'I, if I be lifted up, will draw all . . .'"

The Summons to Victory

I would speak of Morocco, the neglected, beckoning as never before and wide open, but without any adequate church operating there; of our Spanish work so full of promise at Oran; of the increasing need of our medical work; of the desperate urgency for the establishment of a training school, or schools, for workers, and of the other items which surge forward to find utterance. But it has seemed that at this time the special emphasis should be put in clear relief and as simply and as forcefully as possible where it has been put. For there has come a parting of the ways in work among Mohammedans, where, the right turning promptly taken, the forces of God, fully equipped and wisely and courageously led, may march forth to victories hitherto undreamed of in this most difficult of all forms of mission work. We are determined to take this turning, and to hold on as best we can for again another year, or such part of it as may be necessary, looking confidently to the Centenary as the Providence of God which will lead us out in the long prayed and longed for grand offensive, which we fully believe will be decisive, against the hitherto unconquered hosts of Islam!

Algiers

Algeria 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 semi-circle 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. Freese and Mrs. Freese, Rev. J. David Town-

send and Mrs. Townsend. W. F. M. S.: Misses Emily Smith, Mary Anderson, and A. Dora Welch; assistant, Miss Miriam Richards.

French workers are Rev. Gustav Lieure and Mrs. Lieure, Rev. Paul Villon and Mrs. Villon.

Institutions: Boys' Home. W. F. M. S.: Girls' Home.

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.

Missionaries: Rev. J. J. Cooksey and Mrs. Cooksey, Rev. Percy Smith and Mrs. Smith, Misses E. R. Loveless, Nora Webb, and F. E. Harnden. French worker: Emile Brieu. W. F. M. S.: Miss Bellapani.

Work: French and Arabic Churches, Hostels for Arab boys and girls and evangelistic classes work among Arabs in neighboring towns.

J. J. COOKSEY, Missionary-in-charge

Boys' Classes

Our boys' evangelistic classes have suffered much. Many of the boys have been forced to find employment in order to buy food, and this has prevented them from coming to us regularly. This is true also of the women's classes. The struggle to exist has made our class work almost impossible, and while we have relieved the distress to the limit of our ability, the prices of everything are so high, that our dollars disappear and leave scarce a purchasing trace behind.

Native Arab Church

The services have been well attended, and its testimony to salvation through Christ alone has been faithfully borne. Many have been brought to face the alternative of Christ or Mohammed, and have drawn back through fear of consequences, or love of sin. One Arab mother was brought to Christ through her son who used to sing to her in their poor home the songs he learned with us. Many of our young men are in the army, but they write of His unflinching care and when they return they will prove a strength to the church.

Bible and Book Store

This center of influence has been valuable. It serves for a wide distribution of gospels and tracts, and as a rendezvous where the difficulties peculiar to Jews and Moslems can be freely discussed. Local rabbis have found it necessary to warn their people against visiting us, but they continue to come for discussion and inquiry. Scripture portions find their way into remote parts of the country; into secluded Arab tents and villages. There is a loud call for more effort to be made in Constantine to reach the Arab population. And this means a suitable preaching hall and the necessary working equipment.

Itinerant Evangelization

While the war lasted it was understood that the authorities were unfavorable to any activity outside our present centers. Doubtless they did not want to add to their war difficulties by any fanning of Moslem religious fanaticism, which is always sensitive to Christian preaching. But with the advent of peace, and the return of large numbers of Moslem soldiers and munition workers-

from France and elsewhere, a unique opportunity opens to us. These men, from their contact with Europeans, will be more liberal minded and more easily reached. This is so with the men on leave whom we have met from time to time at our Bible store. An adequate program of evangelistic effort for both Constantine and the regions beyond should at once be prepared. If we could have a Ford motor car to enable us quickly to reach the main Arab centers; if we could increase our native staff, and secure a good lantern, and supply of slides, books, and tracts for distribution, and text cards for the young—and means to support and vary these efforts—if we could have all these we should then commence to find the way effectively, and fruitfully to evangelize this great country.

Boys' Home, Constantine

The Rev. Percy Smith, who, with Mrs. Smith, has charge of the Boys' Home, writes: The year 1918 has been the most difficult we have experienced since the beginning of the Home. The continued rise in prices, the difficulty of procuring necessary articles of food and clothing, and the inadequacy of our present quarters, have made the work very hard. Besides this, at one time fourteen of our boys were ill with the influenza, and because of the smallness of our Home, it was not easy to isolate and care for the boys.

There has been no lack of applications for entry into the Home. At Constantine, with its compact situation and a population with fifty or sixty boys in the Home and in the training school, we should be directly influencing at least one tenth of the school-boy population of the town. With daily classes and other agencies for others of this category many more could be influenced. One could not wish for a better opportunity for Christianizing a Moslem population.

The problem of what to do with those lads who are too big for the Home and school, and who are not suitable for admission to the training school, makes one wish for some means of employment in which they will continue under Christian influence and supervision during the most difficult age. Our hopes are chiefly on those boys who come to us when very young and who begin in our elementary classes. The long continued discipline of the Home and school is likely to produce solid character.

The importance of present time special efforts among the native youth and especially those who are already under the influence of the French government school education, cannot be overestimated, for the youth of today will be the municipal and parliamentary voters of tomorrow.

The amount of corruption, dissoluteness, and vagabondage of boys of ten or eleven years who have been allowed to run the streets of the town or village, is appalling. Nearly all the youth of the country have formed the habit of smoking. Children of eight will pick up fag-ends of cigarettes and smoke them with relish. Bad language and swearing are learned in infancy. These two evils we must fight continually.

Literary Work

The preparation of the vernacular version of the New Testament is nearly completed. Sixty new hymns are to be added to our hymn book. Now

that the war is over the difficulty with regard to paper and workmanship will gradually decrease, and we hope for a forward movement in the publication of a vernacular religious literature.

Report on the French Church

The French work consisting of church services, Sunday school, gospel meetings, and probationers' class has been continued throughout the year.

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.

Missionaries: Rev. J. H. C. Purdon and Mrs. Purdon, and Miss Annie Hammon; Associate, Miss M. B. Grissell.

Work: Hostels for Arab boys and girls; Bible depot; colporteur, and evangelistic work; Dispensary for Arab women.

J. H. C. PURDON, Missionary-in-charge

History of the Work

The work of the Methodist Episcopal Church in Tunisia dates from April, 1908, when the Board at New York authorized Bishop Hartzell to establish mission stations in that country.

Considerable evangelistic work had already been carried on there for about thirty years by missionaries of various denominations, but the results had been so discouraging, owing to the intractable character of the Tunisian Moslems, that Christian enterprise had begun to wane steadily in vigor and equipment. The work still continues in this deplorable and reactionary condition.

Nature of the Work

The work consisted of medical missions, evangelistic services, Bible stories, personal interviews, and colportage. All this was in the face of organized and bitter opposition, both from the government and the native population.

A potential, but unostentatious work was also being carried on among the Moslem women through house-to-house visiting, and the holding of small classes for needlework. These classes were informal and sociable in character, and afforded opportunity to bring before the women's darkened minds the simple truths of the gospel. None of these enterprises have as yet produced any tangible effect upon the people in general.

Fresh Departures

The Methodist Episcopal Church, while persisting in these existing agencies, developed three particular branches of work which it was hoped would prove more serviceable, and more effective: Social gatherings for the men; medical mission exclusively for women; and homes for the destitute children of Islam.

It would be well to remember that the conditions of Christian work in Tunisia differ from those in Algeria. The latter province being a department of France, Islam no longer holds sway as a civil power, and the despotism of Islam is thereby reduced to a negligible quantity; whereas Tunisia is a French protectorate, governed more or less by Koranic law, and under the

domination of Moslem influences, which for political reasons it is not prudent to disturb.

Effect of Christian Orphanages

Islam is not slow to recognize the enormous influences brought to bear upon the character through the vivid impressions of childhood, for it is at this period that the Moslems instil into their children's minds those pernicious doctrines which in after life cling around their souls, and render them impervious to the warmest influences of the gospel. This particular effort on our part to reach, through the "homes," the Moslem boys and girls has awakened such bitter feelings against us as a body, that practically all our other agencies have been rendered difficult to sustain.

Our Desperate Situation

At a time like this we need all the assistance possible to enable us to hold our own, and it is unfortunate that the war conditions coupled with the loss of four of our ablest and most experienced workers have crippled our efforts.

This situation is rendered all the more tragic by the fact that never in the history of missionary enterprise in Tunisia have we enjoyed such unqualified liberty to carry on our work unmolested and in full sympathy with the administrative authorities. The government has even authorized us to exist as "an association having for its object the diffusion of the blessings of moral education and of Christianity in Tunisia." And never before have we been so destitute of workers to accomplish that which we have been so miraculously authorized to do.

We have been for twenty years holding on to this city, and watching and praying for this indispensable and longed for liberty of action, and you can know how we feel, now that all this has come and we find ourselves with a boycotted "home" with five Moslem boys and no missionaries to throw into the breach.

The glamour of local successes on other fronts seems to blind the vision of the Christian public to the enveloping movement of Islam which is insidiously outflanking the forces of the Kingdom of Christ. Even in so enlightened a place as Tunis, from the European point of view, there are more converts from nominal Christianity to Islam than from Islam to Christianity.

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

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:

GUSTAVE JACCAUD in charge

No report.

AFRICA

The Methodist Episcopal Church has mission fields in Africa as follows: On the West Coast, in the Republic of Liberia, in Angola and adjacent territories. The Madeira Islands are reckoned in this group. On the East Coast, in Portuguese East Africa. In Central Africa, in Southern Rhodesia and Southern Congo. In North Africa, in Algeria and Tunisia.

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. Ehnés 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.

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.

North Africa Mission Conference is grouped with the Conferences of Europe.

LIBERIA CONFERENCE

The Liberia Annual Conference is confined to the Republic of Liberia, principally to that portion of the state which borders on the Atlantic seaboard. Its inland area is comparatively small, and the larger sections of the state, the natural home of its indigenous people, remain unoccupied. The true boundary of the Conference includes the western coast of Africa north of the Equator. This is a vast territory extending from Senegal to the Cameroons on the ocean front which is about 1,500 miles, including a large portion of the Hinterland of the French Soudan averaging 700 miles inland.

Liberia is situated on the West Coast of Africa between the English Protectorate of Sierra Leone on the Northwest, and the French Ivory Coast on the East and Northeast. French Guinea lies to the North, and the Atlantic Ocean spreads out to the South. The Coast-line of Liberia extends 350 miles, and is in parallel line with the course of ocean-going steamers, between Europe and other portions of Africa. The Liberian seacoast has few good bays and estuaries. This renders the landing of cargo more or less difficult, especially in the rainy season, when the bars of the rivers are oftentimes dangerous.

The area of Liberia is about 43,000 square miles of territory. Except the narrow coastal belt, its territory is virgin and dense forest land of reputed wealth and wonder. The occupied lands offer large opportunities for the cultivation of garden and farm industries. Besides agriculture, Liberia presents splendid advantages for building up commerce in rubber, fiber, valuable woods, hides, oils, and minerals of various kinds.

The population is estimated to be about 2,000,000, the large majority of these being the indigenous people of the bush, while about 35,000 represent the Americo-Liberian element, who make the laws and are responsible for the administration of government.

Liberia's aim is the incorporation of her uncivilized tribes into a well-governed state, and to build up, under Negro management, a strong Christian community. In this the republic has the friendship and sympathy of the United States and other powers.

Liberia possesses points of strength which set it apart from the rest of the continent. It is often likened to "Naboth's Vineyard," and is considered the best spot on the West African Coast. Its flora and fauna—fertile soil—physical resources—contrast with the uniformly low and coastal belt of other and adjacent territories, and its commercial advantages are large attractions.

Besides, Liberia offers opportunity for missionary operations that cannot be excelled anywhere in Africa. The government has no bias against missions. From the first it has welcomed missionaries and given encouragement to foster Christian effort. Grants of land, exemption from duty, protection to life and property, and aid in special cases have been given to the missions by the government. One of the strongest motives that led to the founding of Liberia was that the country would become an effectual door for the spread of the Christian religion throughout its borders and into the regions beyond.

During the seventy-one years of its national existence, Liberia has organized its government; secured the recognition of foreign powers; extirpated foreign and domestic slave trade as an organized business; maintained, as far as its national resources permitted, internal order; arranged commercial relation with foreign countries; endeavored to maintain in long, harassing, and difficult negotiations its coast-line; repressed those hostile tribes that disputed its hegemony to rule the country; settled by treaty-rights with France and England its internal boundaries and has settled the general policies of its national progress.

The work of the Methodist Episcopal Church in Liberia began with the founding of the republic, so that the history of Liberia and that of the foreign missionary enterprise of the Methodist Episcopal Church are closely interwoven.

Previous to the organization of the Conference in 1834, with Rufus Spaulding president, Methodist societies under the care of local ministers were in existence. These Melville B. Cox found on his arrival in 1833, and in the following year organized the Conference which only needed legality from the General Conference. In 1836 this was granted, and the body became a Mission Conference and later an Annual Conference.

Since those early times, through a period of eighty-four years, the work, although subject to many changes, and at times suffering much embarrassment, for

lack of an adequate staff of missionaries and local workers, likewise money, has nevertheless continued unbroken to the present. Despite the severe trials and difficulties of the past, Liberian Methodism faces the future with hope, and has resolved to write a new chapter in its history—one of achievement and of progress.

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 60 to 70 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 15 miles there are 12 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 churchd," 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

No report.

CAPE PALMAS DISTRICT

There are more than 30 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 30 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 30 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, Maud M. Morrison, 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 60 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

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.

Missionaries: Rev. Joseph F. B. Coleman (on furlough), and Mrs. Coleman (on furlough), Miss Diana B. McNeil (on furlough), Miss Celestine King.

Institutions: College of West Africa, College of West Africa Press.
J. E. CLARKE, Superintendent

Pastoral Charges and Missions

There are thirteen pastoral charges on the district, but several of these are united two and two under one pastor and his assistant, as circuits. Of these, three are exclusively native and are as follows: Krootown (Monrovia), Claratown, and Pitman Station. The latter is working principally under the auspices of the Sunday school convention of the district, and is now in its formative period.

There are twelve pastors, three of whom are assistants. Of the twelve, five are natives. There are two missions, Leonard and King Gray. The work at these places has been in operation during the entire year, but progress has been hindered for want of funds. At the Leonard Mission the needs are many. The location is unique for gathering in scores of children of the intelligent Bassa tribe.

In addition to these pastoral charges and missions, are the College of West Africa, and Stokes Theological Institute, with the Methodist printing office connected therewith.

The Life of the Church

The population of the towns and villages is small, and including children of the various branches of the church over ninety are professing Christians. The augmentation of our church membership depends largely on the heathen element, and the church is preparing for more permanent work among these people. The foremost of the charges of the district, including First Church, Monrovia, Robertsport, Marshall, New Georgia, and Johnsonville, are preparing to establish branch work in native towns.

Effects of War

The finances of the church have been embarrassed by the war, and a large part of the membership has been unable to meet its obligations. This condition has been brought about through the fact that there is no demand for coffee, the product on which Liberian farmers depend for maintenance. Incomes from other sources have diminished and the prices of most of the necessities of life have increased threefold.

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 13 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.

Missionary: Mrs. F. S. Robertson.

Institution: Sinoe River Industrial School.

Nanah Kroo

Nanah Kroo is a seaport town composed largely of natives of the Kroo tribe. It is situated about 35 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.

Missionaries. Rev. W. B. Williams and Mrs. Williams.

W. B. WILLIAMS, Superintendent

Lights and Shadows of 1918

Nanah Kroo circuit extends for eighty miles along the coast and has a vast interior population, as yet almost untouched. To develop and care for this work, the Methodist Church has two missionaries stationed here.

There has been a dark side to the year's experiences—no mails for four or five months at a stretch—unable to buy even the plainest European food or the simplest of clothing—none of the usual helpful boxes from churches at home—we have the war to thank for all this! Surrounded by famine, ravaged by pestilence, seventy down in our mission in two weeks with Spanish influenza and our baby son brought to death's door with it.

But not one of these trying times would we have had pass us by, for, promise after promise from His blessed word has been fulfilled. When food was at its lowest, the natives brought us gifts of cow, sheep, goats, fowl, and fish. Never before in our experience have they been so generous to us. The Jesuit Fathers located some distance away, at a time of special need, sent us a gift of a tin of flour topped by a loaf of bread freshly baked, and this gift of flour was repeated by them several times until we were able to get our order for flour filled. The note accompanying the gift ended with the words, "Yours in Christ." A special steamer brought us some milk ordered just a year previous. It was delivered to us the week that our own supply was exhausted and we could get no more from local sources.

In spite of wars, pestilence, and famine, we missionaries have been cared for, and no child in this mission has gone to bed hungry though around us hundreds have died of starvation.

Mission Site

The present site is six years old, a new place, and magnificently situated to carry on the training of children, being away from native towns on both sides and possessing plenty of fine water, with a nice lake for the children to bathe in. We have some eighty acres of fine farming land; forty acres is

under cultivation and supports a large part of the mission. All children are required to work on the farm daily in order to teach them the dignity of honest labor.

Mission Property

Our mission station property consists of seven churches valued at \$700 and having a membership of 395; ten Sunday schools with 700 members; a parsonage, valued at \$1,500; eight houses in Christian Town; and eleven other station buildings. The total value of our station property is about \$5,000. There is need for a central church building.

This represents in part the material, numerical results of six years' work. When our missionaries arrived in 1913, the raw lumber for their bungalow floated, raft fashion, alongside the surfboat that carried them ashore. There was no house, then, to shelter them, and what now is a cultivated farm was then just bush land, grown up in grass and roamed over by leopards and other jungle animals.

The Christian Town, Bethany

This town is situated on our mission land and has only Christian families living in it. This year four new families, representing three different tribes, have built there, severing their connection with the heathen surroundings amid which they were born. Others are eagerly seeking admission. Where in the beginning we had to urge them to come, now they earnestly beg us to allow them to live there. The Christian atmosphere, clean living, freedom from palaver, opportunity to attend school and develop their spiritual life and bring up their children properly, attract them.

In three different towns along the coast and interior, Christian men have started similar Christian settlements. Our converts are rapidly separating from their heathen quarters and joining these Methodist communities. They feel the need of living in absolutely Christian towns where daily meetings of prayer and praise are held, where there is no Sunday work, no consulting of devil doctors, no smoking nor drinking. In time this leaven cannot fail to leaven the whole coast, making it much easier for the Liberian government to govern the natives, for these Christian towns are intensely loyal to the government as we have taught them to be.

Liberian officials have asked us to find Christian governors to be commissioned for the different towns, a separation in governorship never before made and an important advance in civilization and Christianization. In two towns on our circuit, the governors we found ruling were devil doctors. The new governors are Christians.

Even in death the idea of separation is leading different towns to lay off ground for cemeteries where their Christian dead can lie quietly awaiting the great Resurrection instead of being scattered promiscuously with the heathen or "thrown away" as the heathen put it when alluding to the disposal of the corpse.

Work Among Young People

Equipped with Berean Lesson Cluster and Bible, with the lesson of the

week carefully taught beforehand, nine of our brightest, most faithful, and consecrated young men—and this year one girl has been added to their number—go out each Saturday or Sunday morning to their appointed stations in beach towns and back in the bush. There they have built up Sunday schools already yielding a strong membership to our churches. Nothing keeps these Sunday school missionaries—boys from fifteen to twenty years of age—from their duties. Through rain, through heat, often with tired bodies, they start out and all return to the mission by night with their reports. They have to cross unbridged, unfordable rivers; they have to wade through swamps and force their way through dense forest growths; they have to walk miles through loose, heavy sea sand, and in their heads they have to carry the entire thirteen lessons of the quarter and be able to give their outlines.

The Mission Day School

This school has been maintained with one hundred students, of whom eighty are boarders. To clothe these young people has been difficult since the war cut off the usual gifts of clothing from friends at home. In all, 207 garments have been made this year on the mission by the woman missionary and the more advanced of her boys and girls. The progress of all the scholars in school has been marked, their deportment excellent and discipline good.

Aside from books, industry is a subject being mastered admirably by a race not naturally inclined to work. Cleanliness, in dress, in preparation of food, in eating, in sleeping quarters, is another study engaging their attention, not because they like it, but because they need it. Temperance is taught daily by precept and example. None on this mission drinks nor smokes. This line of conduct is taught and insisted upon. The native Christians have made this law and they see that it is obeyed.

Growth of the Native Church

There have been three native churches built during the year by the natives, without money or material from any outside source. In one town the native chief erected the church—a pretty church—differing from every other church on the circuit in that he made chairs out of rattan to seat the choir. In all we have seven native churches, though services are conducted at ten points.

The mission has trained fifteen native workers to preach at our outstations, to conduct class and prayer meetings, and to teach the Bible every Sunday. We have today a cleaner, more spiritual, and intelligent native ministry than ever. But these men have not been under training long enough to reach the efficiency necessary to raise up large missions, and when we go home on furlough we have no one to take care of them properly, for these native workers are only school boys under our tuition.

The Roman Catholic priests have established themselves strongly there, and are increasing their staff of missionaries every year. When I first came on the Kroo Coast there was not a Roman Catholic here. Now there are eight or nine white fathers at work in our Methodist centers. They will not do much with the present generation, but they will control the next because they are getting the children through their schools and trained school teachers.

Nine of our trained Kroo Christians have this year begun the practice of

tithing. These are our paid workers. To many of them it meant real sacrifice, this laying aside the tenth of their income, for forty dollars a year is not a large salary to support a large family even on the Kroo Coast. One of the first to join the tithers was a boy who preaches and conducts Sunday school at one of our out-stations and teaches day school on the mission and does all his work efficiently. From the first money he earned on this mission he brought the tenth for God.

The church has raised for different purposes \$250, the largest giving in the history of the Nanah Kroo mission. This, too, in the hardest year of the history of this section—a year of famine, of lack of work, of much sickness, culminating in the epidemic of Spanish influenza which has caused hundreds of deaths. This money has come through tithes and through freewill offerings of palm kernels, native jewelry, ornaments of many kinds, pots, pans, beads. These are sold and the money is put into the church treasury.

The amounts raised on the field are as follows: Estimated cash value of rice from mission farm, \$192; estimated cash value of cassava, potatoes, ground nuts, sugar cane, breadfruit, \$384; estimated cash value of fish and bush meat caught, \$144; church collections, gifts, tithes, etc., \$268.42; total, \$988.42.

Will there never be any Christian doctors to offset the devil doctors on the Kroo Coast? Africa could be truly styled "The babies' graveyard," so many hundreds of infants and small children die every year for want of proper medical care.

Like other fields we have felt the effects of the war in delayed and lost mails—cessation of Christmas boxes from home—lack of proper food and clothing—advance in prices of mission necessities of from 100 per cent. to 400 per cent. The Kroo natives have suffered, for the importation of rice practically ceased, causing widespread hunger, and steamer work and coast work ceased, cutting off the principal means of making money. The war has made them hungry and penniless. It has had, however, another effect.

Various restless native tribes for a score of years had been planning a rebellion against the Liberian government to test whether the Kroo Coast belonged to Liberia or to the native tribes alone. The European war brought this plotting to a focus. Feeling confident that the nations abroad were too busy to give any aid to Liberia, the rebellion of the Cabos and allied tribes was begun in 1915 and raged well into 1916. Much bloodshed, suffering, and loss of homes, farms, country, resulted for the natives, but the nations abroad were not too busy to heed the cry of distress from the republic of Liberia, and the rebellion was crushed, the Kroo Coast established as belonging to Liberia and the road from Cape to Cape made safe to travel, a condition not before obtaining in Liberia's history. The crushing of the rebellion and the saving of the republic was due to the prompt and sympathetic aid given by the United States government and the presence in these waters of the U. S. Cruiser "Chester."

The power of the devil doctors who promoted and carried forward much of the rebellious plotting has been broken. Laws have been enacted making it illegal for natives to consult devil doctors, and a penal offence for devil doctors to practice their profession. In bringing this to pass, the Methodist Episcopal mission at Nanah Kroo had a leading part. And for the aid given

the Liberian government in quieting and advising the natives and helping them to understand the government and be loyal to it, His Excellency, President Howard, conferred the decoration of Knight Commander of The Humane Order for the Redemption of Africa upon the missionary in charge.

The war abroad imposed such privations on the Kroo natives of this country that they have come to see and to acknowledge that war is a bad thing—bad, whether waged by blacks or whites. It has increased the faith of the Christian Kroo in God's power to take care of His own, His unfailing care of the missionaries so shut in here by the war being the illustration before their eyes for four long years. The opportunities for missionary work among the Kroo are better today than ever before.

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 Lourenco 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.

This being the Centennial Year of the Board of Foreign Missions it is in keeping with the order of things to briefly review the work of the Inhambane Mission. One word reports that which was at Inhambane in the way of Protestant missionary work one hundred years ago: Nothing. As a field for missionary endeavor Inhambane dates back as far as the sixteenth century. At that time two Jesuit missionaries established the work of their church here, which work has, in a more or less varied degree, been carried on to date.

It remained for the American Board of Commissioners to open Protestant missionary work in this province, which was almost simultaneous with the opening of the work of the Free Methodist Mission of North America here. The first Protestant missionary reached this field in 1880 and from that date for nine years one or more missionaries of the Congregational Board carried on its work at Inhambane. In 1889 the American Board of Commissioners abandoned this field because of its unhealthfulness, and a desire to locate in the interior. On Christmas Eve, 1890, Bishop William Taylor, who had already decided to open the work of the Methodist Episcopal Church on the east coast, appointed the Rev. Dr. E. H. Richards as the first missionary of our church to Inhambane. From that time the work has gone steadily forward.

Christian Community

Direct evangelistic work has always stood first. The preaching of the gospel in the languages of these people has been, and today is earnestly and faithfully employed. Eight years after the founding of this mission there were forty baptized members and one hundred probationers. Real pioneer work was done to win them, and the nucleus of a strong Christian mission was formed. Twenty-five years from the date of founding the mission, there were 753 baptized members and 2,189 probationers; two years later, there was 1,313 baptized members and 3,389 probationers with adherents numbering over 7,000.

The African Convert Must Be Trained

It is an admitted fact that the African must be trained heart, head, and hand, in order to make him a well-rounded, intelligent Christian. To train the native heart and mind to grasp and understand the simple truths of the gospel, the most natural thing to do was to organize a Sunday school. Eight years after the founding of this mission forty scholars were found studying God's Word, and some of the scholars of that day are today experienced and trusted native workers. In 1915 the forty had increased to 2,230, and two years later there were enrolled in our Sunday schools 2,891 scholars and 241 native workers.

People Without a Written Language

It is hard to realize that there is a people without a written language. But such is the African. Out of the 800 languages and dialects spoken in Africa only 130 have been reduced to writing. The task of reducing the spoken languages of the three principal tribes of Inhambane—Batswa, Batonga, and Bachopi—to a written form fell upon the missionary. From no written language a literature has been produced, consisting of the entire Scriptures, a hymnal which contains 200 hymns, the Lord's Prayer, the Apostles' Creed, the Ten Commandments, and one hundred catechetical questions; also a catechism and readers, for the Batswa tribe. For the Batonga tribe the New Testament has been translated, also a small hymnal with the Lord's Prayer, and a first primer. For the Bachopi tribe, there is a hymnal and a first primer.

To make possible the printing of books, other than the Scriptures which were printed by the American Bible Society, a small press was installed in 1898. This has been enlarged, and the most up-to-date cylinder press turns out annually an average of 1,500,000 pages. There is also a well equipped bookbinding department; all are housed in a substantial stone building.

Bodine Training School

The necessity for larger and higher training for the native young men has always rested heavily on the missionaries. In 1910 it was made incumbent upon the missionary that something be done along that line to meet the needs, and the Bodine Boys' School was opened. The first day found sixty bright lads ready to begin their higher education. The interest has never lagged and there has always been more pupils than could be accommodated. Sixty has been the average enrollment each year. Twelve students have passed the government examinations from the Bodine Boys' School.

Hartzell Girls' School

To train the young men and not the young women would be meeting only one half the need, so in 1913 the Hartzell Girls' School was opened. The average attendance has been forty. The work of this school is in charge of the Woman's Foreign Missionary Society.

Bible Training School

In 1913 a Bible Training School was opened for native pastor-teachers. The average attendance is twenty. This makes three training schools with 120 in training.

Industrial Work

Industrial training is acknowledged as essential to a properly rounded development of the African native. In connection with the training schools, simple industrial training is given. The young men are taught agriculture, carpentry, mason work, printing, and bookbinding. The women and girls are taught sewing, laundry work, kitchen gardening, and housework.

Day Schools

To more adequately meet the needs of heart, mind, and conscience awakened by the gospel, day schools were organized, and in 1898 thirty-four day school pupils gathered in the schoolroom to learn the art of writing—an art up to that time unknown to them. Seventeen years later the thirty-four pupils had increased to 1,873; in 1917 there were 2,300 enrolled in our schools, with hundreds clamoring for admission.

Medical Work

In connection with missionary work the missionary cares for the sick to the best of his ability. Open air dispensaries were the rule until 1913. At that time a medical missionary was appointed to this field. A dispensary was erected. Later a hospital building was begun and is nearly completed. White and black, brown and yellow, pagan, Mohammedan, and Christian are treated, and over 23,000 treatments are given annually. Dr. Stauffacher is in charge of this work.

Increase in Real Estate

In 1898 the real estate value of this mission was estimated at \$4,000. Today the value is at least \$130,000.

The Original Inhambane District

The first district of this mission has been twice divided. The three outstations of 1898 have been increased to eighty and the four native workers at that time have been increased by seventy-six, with two ordained native ministers and ten licensed government teachers.

The Problems of Development

A growing work presents problems. No people can emerge from pagan darkness, without passing through a period of transition fraught with danger to themselves and to the institutions they represent. The gospel instils into the lives of all who come in contact with it, new aims in life, new purposes to fulfill, and new aspirations to achieve. Unless these are guided aright, chaos will result. The African resents the intrusion of the white man into his country because his first knowledge of the white man was when he came to rob him of members of his household and to take from him his lands and his liberty. The missionaries with the gospel came later. There is still in the African's mind a desire for the day when he will be free from the white man's rule, however good that rule may be.

Some of the native Africans in their attempt to secure the liberty they

so much desire have organized movements. Their watchword is: "Africa for the Africans." Ethiopianism is fatal to the best interests of the African and a menace to the civilized world.

Luhambane, because the work has grown, and native leaders raised up and trained, must face this menace. It is in our midst. To counteract the movement is the biggest problem that has ever faced this mission. To permit it to carry on its work unhampered is compromising with evil. It is an acknowledged fact that all Ethiopian movements are fraught with the gravest dangers to the cause of Christ in Africa. Some governments legislate against such movements, knowing that they are largely political. Africa should be so thoroughly manned with missionaries and so adequately equipped with mission stations and training schools for native workers, where the real meaning of liberty is taught, that they will realize the true welfare of Africa depends upon a close affiliation with the white races. The advanced Christian government and the honest man do not seek to rob the African of his God-given privilege to enjoy the liberty that he is rightly able to use. Ethiopianism is a compromise with paganism, and opens the doors to the Mohammedan invasion that awaits the opportune moment on this coast.

For Inhambane there should be at least twenty-two additional missionaries, making the entire staff to number thirty-six. Five new centers should be immediately opened, and a complete equipment of the training schools already organized.

No Armistice Between the Powers of Darkness and Light

The forces that represent Christ and those representing Mohammed; those arrayed on the side of darkness, with those lined up on the side of truth and righteousness; are still in deadly combat.

It is a point that has long been conceded that when Islam is driven out of Europe it will become more aggressive in Asia and Africa. We rejoice in the victory of the Allies over the Central Powers, because it is a victory of right over wrong, of democracy over militarism and autocracy, but the peace that has come to the world through this victory places Africa in a far more perilous position than ever before. Islam will attempt to carry forward its propaganda in Africa more ruthlessly, not with the sword possibly, but with a dogged determination, since its teachings will not permit an acknowledgment of defeat.

The blessing of peace brings with it to Africa dangers that only can be met by larger aggressive work on the part of Christian Missions. A period of reconstruction has come to Europe. In Africa the fight still goes on. May it be repeated: that East Africa is to be the deciding battle ground according to missionary authorities, between Christianity and Islam. Portuguese East Africa is in the sphere of Mohammedan influence. It is close to Zanzibar, a hotbed of fanatical Mohammedanism, while within the borders of this province there are 130,000 followers of the false prophet, or one for every twenty-five of the population.

The cessation of hostilities means the opening of new railroads into the interior from Portuguese East Africa. The Moslem in some respects is similar to the Methodist. He sometimes precedes the railroads and inevitably follows them. The Mohammedan trader-missionary will be found going with

the railroads into the interior. Rhodesia, the Belgian Congo, and other central portions of Africa will be open to a great Mohammedan invasion. The occupation of Portuguese East Africa by the forces of Christ will prevent this to a large extent.

An Outstanding Feature of the Year

The native pastor-teachers and the native Christians have been loyal and faithful in their work. The year has been an unprecedented one from the standpoint of trial and suffering. Death has stalked abroad in almost every Christian village. The rains of last year completely destroyed the local crops, and there has been a hand to mouth existence, resulting in many cases in partial starvation. War restrictions made it impossible to import food supplies in the way of corn and peanuts, the staple foods for these people. The little that could be bought increased in price 150 per cent., while clothing advanced in price over 200 per cent., and there was no increase in wages to meet this extra expense.

Our pastor-teachers have been tempted to leave their work and go to the Transvaal to labor in the mines where they could earn sufficient to provide proper food and clothing, but they stuck to their posts of duty, as loyally as the boys in the trenches have done. The women with the same faithfulness have helped to the best of their ability. As a result we have more than held our trenches, and have made some advance on the enemies' lines in this eastern sector.

The giving for the support of the work was not neglected. From their meager income, in spite of an augmented poverty, the native Christians have given. The offering, though, for the year will show a marked decrease. But they have done what they could, because they were awakened by the gospel to the need of doing their best to make this part of Africa safe for democracy.

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 their 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 50 feet in height overlooking the waters of the beautiful bay. The mission property includes 24 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 R. Bjorklund, Dr. C. J. Stauffacher and Mrs. Stauffacher.

Institutions: Hartzell Girls' Training School, Native Teacher Training School, and Medical Dispensary.

There are 37 out-stations among the natives in charge of 38 native pastor-teachers and their wives.

W. C. TERRIL, Superintendent

INHAMBANE NORTHERN DISTRICT

Kambini

Kambini is the headquarters of the Inhambane Northern District, and is located 30 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.

Missionaries: Rev. Raymond L. Bush and Mrs. Bush, Rev. Pliny W. Keys and Mrs. Keys, Mr. Josef A. Persson and Mrs. Persson.

Institutions: Bodine Training School, Inhambane Mission Press, and Mission Saw Mill.

PLINY W. KEYS, Superintendent

Shortly after the last Annual Conference, it was my pleasure to make a visit to each of the stations on the new circuit (new to this district) holding the usual services. As the Limpopo District was united with the Inhambane District, the Mocodoene circuit was transferred from the Inhambane to the Inhambane Northern District at last Conference. Within the bounds of this circuit are some of the oldest stations of the mission, opened more than thirty years ago. It was one of the most beautiful fields until the spirit of Ethiopianism robbed the churches of much of their spiritual power. Our first ordained native, T. M. Navess, was appointed to the Mocodoene and Massinga circuits, while Mr. Persson in addition to his usual duties as manager of the mission press was appointed to the Morrumbene circuit. During the year the writer has personally visited every station on the district one or more times, and Mr. Persson and Mr. Navess have visited all the stations under their charge.

Christian Community

In that section of the district where Ethiopianism has had less influence, there has been a decided growth in every department of the work. While this new movement is probably responsible for the direct loss of only five or six stations, it has nevertheless robbed the district of about half of its membership (granting that the past year's growth would have been commensurate with the years just preceding), and instead of reporting 463 baptized members we should have had something over 900 for the district; and instead of 1,314 probationers we should have had more than 2,500, or a combined total of 3,400. In this province there are 3,000,000 people. Christianity has just touched the fringe of this population, and there are 132,000 followers of Mohammed in our midst.

Sunday School Work

The Sunday schools are well established over the district, many of the stations conducting teachers' training classes, and all receiving the International Sunday School Lessons through the medium of the "Kuca Ka Mixo." The

Sunday school evangelist has done splendid work in organizing and stimulating the work in this department, and there are 1,230 members enrolled.

Temperance Society

The temperance society, known as the Yimpi Yi basileko, has done good work considering the adverse circumstances under which it has been placed. The temperance evangelist reports having visited every station on the district in the interest of the cause.

Medical Work

The importance of this branch of all true missionary work grows upon us year by year as we witness its influence upon both heathen and Christian who come to the missionary dispensary for treatment. Not a few date the beginning of their Christian experience to their contact with the medical missionary. Many go out to their heathen homes to testify not only to the power of the white man's medicines, but also to the power of his God. For the first few months of the Conference year, the medical work continued under the care of Mrs. Bush who came to Africa well qualified for this branch of work. In November, Mr. and Mrs. Bush were transferred to Gikuki to look after the medical work there, during the absence of Dr. and Mrs. Stauffacher, on furlough, and for the past year this department has been under the direction of Mrs. Persson whose training and years of experience ably fit her for this service.

Educational Work

The Bodine Training School has just completed its most successful year from the standpoint of the number of students who have successfully passed the government examinations. Six out of the seven boys sent up to the examinations passed with good marks, one of them carrying off the honors with a perfect grade. The school stands for the highest type of Christian education, and many of the boys date the beginning of their Christian life to their days in this school. The spiritual atmosphere among the students during the past year has been the best we have yet known. The growth of the work, and the sending away of Davida Maperre for more advanced training, necessitated some changes in the teaching staff, and two new teachers were employed, both products of the Bodine Training School, with government certificates.

We are endeavoring to maintain at Kambini a model elementary school in which most of the instruction is given in the native language, several of the classes being taught by students of the boys' training school, thus furnishing them with practical experience which will prove valuable to them when they return to their kraals.

Industrial Work

The industrial work claims a large place in the training of these African youths. We are confident that this training not only fits them for making an honest living, transforming a drone into a worker, but also frequently saves a boy from returning to his heathen customs and becoming what many term "an educated rogue." Several of the departments, especially the printing, book-

binding, and carpentry, show notable improvements. Thousands of books have been printed and bound by the students working on the mission press, while the carpentry department has made and sold much simple furniture, such as tables, beds, cupboards, windows, and doors. There is great demand among the rising Christian generation for these things. The saw-mill continues to be a blessing to our work, though, owing to lack of means of transport as well as lack of time on the part of the missionary, it has been operated only part of the time. However, during the year, it was necessary to saw many thousands of feet of lumber for the hospital at Gikuki and for other buildings.

Agricultural Work

This year the usual crops, corn, beans, peanuts, etc., were planted, but owing to excessive rains and floods, we received little for our labor. In the fields where we usually harvest from 1,000 to 1,200 bushels of peanuts, we gathered just one bushel. During the months of December, January, and February, the government rain gauge at Kambini registered eighty-five inches of rain-fall, and as a sort of a climax, after having given us almost a continual down-pour, we had fifteen inches of rain in less than forty-eight hours. For ten days at which the sun did not show his face. The mission cornfield was a veritable lake, deep enough in one place to float a steamer, and the heretofore peaceful little river became a raging torrent, causing heavy damage to the saw-mill and power-plant, to say nothing of the quantities of lumber carried away beyond recovery. The property loss to the mission amounted to several thousand dollars, but the loss of life was small compared with other places. During and following the rains, live stock throughout the province died off by the thousands, the mission farm losing all of its work oxen save two. Thus the agricultural work is practically at a stand-still until other cattle can be procured and trained, or better, a more satisfactory substitute. Just before these rains set in, Mr. Persson and his wife and child, together with Mrs. Keys, found it necessary to leave for the Transvaal where they might regain their health in so far as it was possible. Thus the writer had the pleasant task of "staying by the stuff," but as the rains increased in fury, "the stuff" began to leave, and it may be guessed that the writer would like to have left as well. To add to the difficult situation, one of our ordained native leaders thought the time ripe to withdraw from the Methodist Episcopal Church, with the object of forming an Ethiopian Society. Thus he proceeded to tear down the work which the missionaries, for more than a quarter of a century, have been building. For several years past we have been aware of this lurking danger and as several Conference reports and resolutions will show, we were doing our best to forestall the impending danger. But we failed because of the lack of men and money to occupy the strategical center. For more than a year this Ethiopian movement has been spreading its tentacles throughout our work, especially making itself felt among our members working in Johannesburg, for it is principally from these members that it receives its financial support. The saddest part of it is that we have not been permitted to do anything to save our constituency in Johannesburg, and it is feared by some that now it is too late to save the situation, but that we shall have to begin again with better foundations.

Work Among Women

The Woman's Conference was held at Kambini during July, Mrs. Keys and Mrs. Persson conducting classes in Bible, sewing, hygiene, and Portuguese. One of the encouraging things connected with this work is the keen interest shown by the pupils, 'it being difficult to persuade some of them to return to their homes at the close of the session.

A Backward Glance

A glance back over the past eight or nine years gives us inspiration and courage to conquer the difficulties through which we are now passing. Our numbers have been few, but we have been blessed in more ways than we could have asked. We have seen the gospel go over the frontier establishing out-stations which are manned by native pastor-teachers, who, if they be consecrated men, transform the stations into veritable light houses, on a rocky and treacherous shore, where only the Light of the Gospel is able to penetrate this awful darkness of pagan Africa. We have watched our schools supplant the vile dances, witchcraft, and a score of other heathen practices.

With pride we have seen the graduates of the Bodine Training School pass the government examinations with honor. More than this, one of our boys entered the government higher school for whites, and there finished at the head of his class. Throughout the governmental district our schools lead in the number of students who pass the examinations, and I believe, up to the present, we are the only mission, Protestant or Catholic, whose students have passed these examinations.

During the last few years, we have made the jungle give place to broad fields of corn, beans, peanuts, etc., most of which are used in support of the boarding schools. The forests far and near are yielding to us their valuable mahogany, teak, and other hard woods, which, in turn, are sawed and milled in our own shops, into building material and furniture. On the banks of the stream is an abundant supply of limestone which, during the past three years, has been taking the form of substantial stone buildings. We have harnessed this little river which runs through the mission property, to drive a hydraulic turbine, which, in turn, furnishes power for a traveling carriage saw-mill, planing mill, matcher, and moulder, a grist mill and other machinery.

Mission Press

The influence exerted by our mission press can hardly be over-estimated. From humble beginning it has developed until today it is one of the most important departments of our work at Inhambane. Ten years ago we printed editions averaging 500 copies, which were considered large enough to meet the demands at that time. Today we sell 5,000 copies a year of some of our publications. Then, nine tenths of our literature was used in our own work; today we use only one third—the balance being used by other missions here and on the Rand, where thousands of our boys are working in the gold mines. Out of its earnings, the press has trebled the value of equipment and stock and is today self-supporting; the official publications of the mission being printed at 50 per cent. below prices prevailing in South Africa.

The mission press is under the management of Mr. Persson. Five native

printers have been regularly employed during the year, and eight to ten students from the training school have been working as apprentices. Some of these boys make excellent workmen. Supplies have been difficult to obtain and the price of paper has advanced 600 per cent., but during the year 1,680,000 pages were printed.

Our Property

Nine years ago the only property at Kambini was a wood and iron house valued at \$2,000. Today, our property is valued at \$16,700 exclusive of six temporary buildings now in use. On the out-stations there is a general improvement in buildings and chapels. The Massinga circuit has built six new chapels during the year, and a total of twelve new chapels are reported for the district. One of these buildings is of wood and iron, built by the members on the station. The Johannesburg members furnished the iron for the roof, while those at home felled teak trees, sawing them by hand into the desired lumber for the building and its furnishings. This is one example of the many practical sides of the training our students receive at the training school.

RHODESIA MISSION CONFERENCE

The Rhodesia Mission Conference, founded in 1897 by Bishop Hartzell, includes about 62,500 square miles of territory between the Zambezi and the Sabi Rivers and extends west from the Indian Ocean to 31° E. Longitude. It embraces a portion of Southern Rhodesia and a vast stretch of Portuguese East Africa. The whole territory is governed by Chartered Companies; the Rhodesia section by the British South Africa Company and the Portuguese section by the Mozambique Company.

The native people are held as subjects, not citizens. The territory is divided into "Native Commissioners or Commandant" districts. Within each district a civil center is maintained where a native Commissioner, who is also magistrate, and his staff, and a camp of European and native police are stationed. In British territory all intertribal hostilities have ceased and all of the savage and inhumane practices of heathenism are prohibited.

Twenty years ago the people all lived in large kraals (villages). This was for protection against the many enemies. Now they are scattering, forming very small groups of sometimes only two or three huts in a place and seldom over forty or fifty. Health conditions are better and social conditions much improved. A native may not, under the present governments, become a freehold proprietor of real estate. Under the direction of the Native Commissioner he may move about on the reserve, or he may enter an agreement with a European farmer and live on his farm.

The land is divided into: farms which are surveyed and sold; unalienated land which is held by the government; and native reserve—which is held exclusively for native occupation. Scattered on farms and collected in small towns and villages are eight or ten thousand Europeans and Asiatics. The principal towns are Umtali and Penhalonga in Rhodesia (Salisbury, the capital of Rhodesia is just outside our area); and Beira, Chinde, Quillemanc, and Tete in Portuguese territory.

The Europeans are engaged in mining, farming, and trading. The Asiatics, chiefly Indians, are engaged in trading with the natives and truck gardening. Twenty-five thousand of the native people, practically all male natives between the ages of ten to thirty years, are found selling their labor in mines, stores, shops, on farms, and as domestic servants. The other thousands and thousands of natives are scattered throughout the reserves, on farms, along the coast and streams, and even on the tops of the mountains. These natives are semi-nomadic agriculturalists. They till the soil in the crudest and most elementary way and shift from one locality to another every three or four years to secure fresh soil.

The greater part of this native population is accessible only by long, toilsome journeys, by foot or donkey back, through swamps, jungles, across rivers, and over mountains. Travel, except for very short distances from mission centers, is impracticable from the middle of November to the middle of March on account of the heavy rainfall.

There are four distinct tribes and languages, and many dialects within the territory. These will ultimately make four large districts in the Conference, with tribal boundaries. We now have but one district which includes all the territory in Rhodesia occupied by our Church.

RHODESIA DISTRICT

Mrewa

Mrewa is the name of a paramount chief, of a civil district, of the post office center, and of our mission center and circuit. There are now fourteen stations on the circuit, the beginnings of a boarding school, and definite work among the native women. The population of Mrewa circuit is 25,000. We have an option on 2,000 acres of land which will enable us to establish a large training center. This center is sixty miles from Salisbury and forty miles from Macheke, the nearest railway connection.

Methodist Episcopal work in this area was begun in 1908.

Missionaries: Rev. H. N. Howard and Mrs. Howard. Assisting the native missionaries are fifteen pastor-teachers, and two Bible women.

Mtoko

Mtoko also gives its name to a paramount chief, to a government district and center, and to our mission center and circuit. Mtoko circuit lies between the Nyadiri and Ruenya Rivers. These rivers unite and flow into the Sabi. The circuit has a population of 30,000. There is but one mission station—the field is ripe and the entire circuit should be opened up to mission work and influence. Mtoko center is ten miles from Salisbury, forty miles from Mrewa, and sixty miles from Macheke.

Missionaries: Rev. T. A. O'Farrell (on furlough), and Mrs. O'Farrell (on furlough). Native assistants: One pastor-teacher and one Bible woman.

Mutambara

Mutambara is our southern center and is fifty miles from Umtali. Our farm here is of one of the finest in Rhodesia. It consists of 3,000 acres and affords an excellent opportunity for industrial training and for the self-support of the large boarding school. We have one house and a church, but Mutambara needs another house, a school building, twelve dormitories, a shop, a dispensary, and several buildings for industrial work. About 150 acres of the farm have been set aside for the work of the Woman's Foreign Missionary Society, and foundations are being laid for a combined school building and dormitory for boarders in the girls' school under the Woman's Society. Mutambara is also the center of a large circuit, and many new stations should be opened. The population is 1,000.

Missionaries: Rev. George A. Roberts and Mrs. Roberts. W. F. M. S.: Misses Sadie Rexrode and Lulu Tubbs.

Nyakasapa

Nyakasapa circuit has a population of 7,000. It has nine out-stations, four of which occupy strategic points along the Portuguese border. The center is healthfully located and is near the kraal of the paramount chief. We have 6,000 acres of land, but our buildings are inadequate for the work we have to do. There are two boarding schools in this circuit, one for boys and one for girls, but both are closed at present for lack of funds and insufficient number of missionaries.

Missionaries: Rev. J. G. Paisley and Mrs. Paisley. Assistants: Twelve native pastor-teachers and two Bible women.

Odzi (Mt. Makomwe)

Odzi is the name of a large river and of the railway station. At this point there are three or four stores, and a small beef packing plant is in process of construction. Odzi is likely to become an important railway junction, and we have acquired 650 acres of land three miles from the station on the railroad line. On this land we hope to erect a large central hospital and dispensary, beside missionary buildings, and residence for the missionary who is to have charge of the Marange and Chiduku circuits. At the railway station we have leased two acres of land upon which to build a native church and school building. The population of this section is 8,000.

Missionary: Rev. Samuel Gurney, M.D.

Old Umtali

Old Umtali is the seat of our Central Training School and Theological Seminary. The Fairfield Girls' School of the Woman's Foreign Missionary Society is also located here. From the various centers of our work, men and women come to Old Umtali to prepare for evangelistic, educational, industrial, and general improvement work among the helpless, hungry people of the kraals. We have 3,000 acres of land, but buildings and equipment are inadequate. There are eighty men and eighty women in training at our two schools, and fifty men are waiting until we can extend the quarters for married men and secure money for their support.

Missionaries: Rev. H. J. James and Mrs. James, Miss Pearl Mullikin. Other foreign workers: Mr. S. C. Searle and Mr. C. S. Till. W. F. M. S.: Misses Grace Clark, Stella Hess, and Fannie Quinton.

Penhalonga

Penhalonga, with a population of 500 Europeans and Asiatics, and 6,000 natives from many different tribes who come here to work in the mines, is the largest mining center in Rhodesia, and affords the most strategic opportunity in the Conference. We have one large native church, but no resident missionary.

Umtali

Umtali is the third largest town in Rhodesia and one of the most healthful and beautiful places on the continent. It also is our chief railway and trading center, and forms a natural center for the district work of the Conference. Umtali has a population of 5,500—4,000 natives and 1,500 Europeans. It is the center of a double circuit—a native circuit with seven out-stations, and a European circuit. There are two large churches here. The need for opening up work among the Indians is urgent. Umtali is 204 miles from Beira, the nearest port; 169 miles from Salisbury, the capital of Rhodesia; and 3,000 miles from Cape Town.

Missionaries: Rev. J. R. Gates and Mrs. Gates, Mr. E. H. Greeley.

Weya (Headlands)

Within the Makoni commissioner's district we have three large circuits—Gandanzara in the Makoni Reserve, Chiduku in the Chiduku Reserve, and Headlands bordering on the Weya Reserve. The population of this area is 25,000. About ten miles from Headlands we have a 3,000 acre farm where we hope to erect a boarding school and training center for men and women. At present there is no resident missionary, and we have to supply this section from other centers—the eastern part is supervised from Old Umtali, the northern part from Mrewa, southern part from Umtali.

J. R. GATES, Superintendent

Next to the incorporation of the original Missionary Society of our church, the most inspiring event to which we look back, an event which affords us the fullest measure of justification and incentive for our great Centenary program, is the marvelously heroic faith, and service, and sacrifice of Melville B. Cox. When our church bore the mark of skepticism and fear in respect to the idea of foreign missions, and when it seemed impossible to find "suitable persons who were willing to embark in the hazardous enterprise, a pale young man who was evidently fighting a battle with a mortal disease," presented himself to Bishop Hedding as a volunteer for foreign missions, and was appointed to Africa. He gave his life for Africa and died and was buried in African soil long before the next missionary embarked for any other field.

In no small measure has the spirit of Melville Cox prevailed in the establishment and the progressive work of our Rhodesia Mission. Early in 1897 Bishop Hartzell landed at the eastern port of Beira, and rode 200 miles inland on the narrow gauge railway train to the foot of the beautiful Rhodesian mountains, with from here he made his way as best he could through drenching rain and pitch blackness to Umtali, arriving in the middle of the night. Such courage and conviction are bound to win. That was two decades and more ago. Then the Methodist Episcopal Church did not own a dollars' worth of property and did not have a single missionary or communicant in Rhodesia. Today (Thanksgiving, 1918) there is a total of \$160,000 worth of property; sixteen crowded churches with a membership of 4,000; sixty Sunday schools, with more than 4,500 pupils; eighty paid and unpaid native workers; sixty-five elementary day schools with more than 3,000 pupils; ten night schools with 300 pupils; four boarding schools with over 200 students; and twenty-four missionaries and other workers. The self-support twenty years ago was nil. In 1917 it was over \$5,000 and is constantly increasing. As against not a written word in the vernacular in the beginning we now have about twenty-five translations. It might have been five times greater had the church supplied an adequate force of missionaries and the necessary equipment.

America—Africa—Asia

If Christian America does not win pagan Africa, Mohammedan Asia will. United States Methodism is peculiarly responsible toward the African Black man. While America's knowledge of the Negro is imperfect, still we understand him better than he is understood by any other Christian people. The Negro has been the "thorn in the flesh" of the social, political, and religious life of America, and today our great church is divided on one single issue—the Negro. The Negro is America's charge, nay, he is Methodism's charge. We have fought, suffered, bled and died for him, we have worked for him and studied him, as no other people have. Other peoples may govern him, we must bring him to a saving knowledge of Jesus Christ.

Post-War Conditions

Now that the war is over, one is overwhelmed with the thought of readjustments and reconstruction. A new era of political, social, industrial, and religious economy has come. The great war problems begat great men for every need, but the period of reconstruction and new political freedom will demand greater men and more of wisdom and strategy and heroism and statesmanship and poise and soul energies than the war problems claimed or sought.

The native of Rhodesia and of Africa is in readiness for the new age. He is the child of the earth. He has forsaken the ancient soil of barrenness and briars that begat him and is seeking one to lead him. Today he is knocking at the door of the church of Christ. If that door opens he will enter and be saved. If the door remains closed he will not go back to the old, but will give himself to leaders who are walking the way of darkness and death.

Political changes will not affect the native of Rhodesia for several years, and probably not the native of Portuguese territory. The economic and religious changes will not be so much of kind as of quality. He will be more anxious than ever for the white man's teaching and leadership—especially the English and American—and to know the white man's God. Mines will reopen and multiply, farms will be cultivated, Asiatic traders will swarm the country, and native labor will be in demand and at good prices. With money to spend the native's wants will multiply. The problems of a corrupt commercialism and a swiftly advancing Mohammedanism will be much greater.

Pre-Occupation

The immediate occupation of the entire area of pagan Africa by adequate and fully equipped Christian forces is the least the church of Christ can do if the situation of perilous over-ripeness is saved and the swiftly spreading, degrading, and destructible propaganda of Islam and Ethiopianism, and the frightful influence of corrupt commercialism are to be brought to naught.

Native Leadership

The Christian occupation of pagan Africa, broadly speaking, means: Religious, normal, and industrial training, and subsequent employment of native leaders; the creation and distribution of Christian literature in the vernacular; the maintenance of well equipped hospitals and dispensaries, and thorough course of hygiene and sanitation.

The gospelization of Africa means something more than the introduction of the gospel into existing forms of social life. It means the introduction of education and letters, of agriculture and industries, of Christian marriage, and of the sanctity of human life and property.

The African is his own best interpreter. The native leader knows his people and speaks the language as no white man does. Almost the entire evangelized field is "accessible only by long and weary marching through bush or forest, or tropical Savannah or arid scrub land." To attempt to evangelize these areas with a missionary force would not only be futile, but foolish. It must be done by those who know the country, and fit the climate, and who can sleep, travel, and eat according to the custom of the land. The native leader knows how to meet heathenism at every point.

The "warungu" (white man) has improved stock; he has cultivated gardens, and he drinks rich milk, and eats butter and eggs and vegetables, but the heathen native looks upon these things as impossible to him, and even his envy is not aroused. He says, "These things belong to the white man, I have no power to have them." But when the native Christian leader settles for his task at an out-station and proceeds to improve all his stock and his gardens, markets some of his produce, and begins to live better, the heathen from far around come to see and learn, and it is not long before the standard of life is raised throughout that whole area. The missionary has brought this to pass through the native leader.

Literature

Perhaps there is no side of the church's task in Africa that is so perplexing and so absolutely essential as the creation of an adequate supply of comprehensive literature in the vernacular. For the whole of the dark unwritten past of the African races there is not a single sign of a written word. "In marked contrast to China and India not a single tribe has a literature or even an alphabet of its own." That there has never been a written language may in some measure explain why there are nearly a thousand different spoken languages and dialects. The fact of such a vast number of languages is one of the greatest barriers to a speedy and effective evangelization of Africa. The highway of constantly rising levels of human life and living is paved with good books. The natives crave for a written word that will give them a simple story, or a bit of history, or tell them about God. We have over twenty unpublished translations ready for the press. But to undertake the work of printing and binding is an impossible task with an establishment of such a size as one mission can support. Our little press is always busy, and there should be a large central publishing house with modern equipment.

Medical Work

Bishop Walter R. Lambuth, M.D., of the Methodist Episcopal Church, South, reporting on medical work in Africa, said, "I make the assertion without hesitation or fear of challenge, that when we come to survey this continent, medical missions are more imperatively needed in this than any other field"—"The need of the Christian physician in Africa is due to the ignorance of the native; to the disregard of the simplest laws of health; to climatic conditions with their attendant fevers; to the exposure of the naked bodies to the bite of

insects; to the extremes, day and night, of heat and cold, superinducing both dysentery and pneumonia, and to improperly prepared food. Then there is the invasion of parasites of every kind—add to this injury from attacks of wild animals—and finally we have the devilish cupidity of the witch doctors. All of this and more makes Africa the neediest field for medical missions in the whole world. Man unaided fights a hopeless battle in tropical Africa. His appeal, on a physical basis alone, is irresistible.”

Sickness among these people has no check. Ignorance and superstition stalk through the land and dead bodies lie in their wake. Babies are sacrificed, young men and women are poisoned, and old men and women are carried out on the veldt to die of hunger, or to be devoured by wild beasts.

During the unforgettable months of October and November, when the Spanish influenza reached us, thousands died; villages were wiped out. Now it is seed planting season, but many of the heathen people are too weak to prepare their gardens. Hundreds are living on roots and leaves, and next year there will be no harvest, but probably one of the worst famines in the history of Rhodesia.

During the year, with our inadequate equipment, we have treated eighty cases a day, or a total of 3,000. We have been twenty years in this land and are still without a hospital, and we have but one medical missionary and one nurse. This Conference needs at least four good hospitals, and thirty or forty dispensaries with eight doctors and twenty nurses.

Two Acute Problems

For ten years there has been an ever-increasing demand from the villages for teachers. There has always been the problem of adequate housing and equipment for the young men who wish to train for Christian work, but never until this year has there been such a universal cry for teachers, and never have young men in such unlimited numbers consecrated their lives to God for Christian service. At the close of one service during the District Conference at Old Umtali, scores of young men answered the call.

More than fifty chiefs, or native kings, are asking that Christian native evangelists and teachers be sent to their respective areas to teach their people. More than 50,000 villages within a comparatively small area are ready to embrace Christian teaching and the Christian faith.

This dual situation confronts us. Thousands of villages yet in darkness, heathenism crying for the saving gospel, and scores of young native men giving their lives in response to the call for laborers for this over-ripe field. Their training will cost \$175 each, for the first year, a larger part of which must provide a house as most of them are married, and \$25 a year each, after. Then for each one who goes out into work it will cost \$100 a year to support him and the station to which he is appointed. His station will include from ten to twenty villages.

When people have been asking for eight years that a teacher be sent to them, it seems cold blooded to say to them, “You will wait two, or four, or six years more before you are given an opportunity of knowing God.” But these are the circumstances in nearly every case where we are asking for an increase in out-stations in the Rhodesia Mission.

An out-station consists of a pastor-teacher, a pole and mud church, and a pole and mud schoolhouse for the teacher. These are centrally located in respect to ten or twenty villages.

No money is asked for the buildings, the people erect all the buildings and make and care for the gardens from which the teacher gets his food. But for the necessary money for the teacher, for the school and church equipment, for rents, for all the expenses for the superintending, there is nothing; \$100 per year per station covers all.

A missionary sat in his office one day when he was supposed to be eating his noon-day meal and with sinking heart was going over the mission finances. Someone knocked at his door. "Pinda" (come in). Five hungry, anxious, waiting souls entered and sat their bodies on the floor. "Muriwasi here" (how are you)? "Tiriwadi, asi chimwe chiro" (We are well, but one thing). The missionary knew what that "one thing" was. They had been there often before. "Our people are in darkness. We come to beg for a teacher of the true God." The missionary looked at the treasurer's book before him, with its balance on the wrong side. "I am very sorry, but we cannot send you a teacher now." After a long pause they said, "We have come for the last time. We have been here many times before. Many years we have been pleading. You always say, 'No.' Our people are dying. You do not know what darkness we are in. Perhaps you do not care. But no! How can you be God's teacher if you do not care." "Yes, I care and God cares, and I am very sorry."

Must that missionary blush for the tear that rolled silently down his cheek and dropped on the book, on the very spot where the figures told the story of inadequate funds. With heads all hung low the group silently filed out. "Tamusyi, mufundisi (Good-bye, teacher) we cannot come again; our people must have help, and if you cannot give it, we must go elsewhere, Tamusia." The missionary went to the door and sadly watched them as they passed silently, slowly, from his view.

So eager are the people to learn, that when one of their number goes to a European center to work, and returns to the kraal, they lay hold of him and refuse to allow him to do anything until he has taught them all he knows. Last week a man came to our mission, and asked us to send a teacher to his people. He said his people refused to allow him to go away to earn his tax, because he was the only man in the part of the country who could teach them.

Native Church and School

When an out-station is opened in the midst of heathenism everything begins to take on a new and prosperous appearance. There is no more doro drinking, no more fighting and killing; instead there is quietness and friendly helpfulness. There is new shape, a new cleanness, and a new homelikeness about the houses and kraals. The gardens begin to grow better and more kinds of food, and they even find water to make the garden grow in the dry time. In about a year the fowl and sheep and cattle are a new and better kind; many have learned that eggs and milk are good food and that the white man pays money for them.

The rate of infant mortality is cut eighty per cent. For example, take Chiduku circuit: when the missionary visited Chiduku seven years ago there

were only a few children. They were dirty and unclad and afraid of the missionary—he might bewitch them and make them into canned meat. Today in Chiduku, the homes are clean and the number of children has increased four hundred per cent. Nearly every child attends the mission church and school. They are clean and clothed, healthy and happy.

In a year the whole kraal has changed. In two or three years every kraal for miles around has changed and the life of the people is different. Domestic, social and economic, and religious life is made over. Kings and chiefs are compelled to acknowledge that the Jesus way is the best way and they seek the assistance of the church at political functions to insure the peace and safety of those who participate.

Natives from our mission are in demand all over Rhodesia. Our students and Christian men are wanted in stores because they know how to write, figure, count money, weigh, and speak English. They are in demand for garden and farm work, or shop work and masonry, for office, hospital, and mine. Heathen chiefs call for our young men to teach the young men of the tribe. And I know of no place where our out-stations are located, that our pastor-teacher does not become in an unofficial way one of the right-hand advisers of the chief.

Eager to Help Themselves

When the native tries to help himself independent of a guardian or guide he is a perfect example of a man tugging at his boot straps. But give him a place to stand and a place to grip and he will strain every nerve to lift himself to higher levels. We are making a special effort to teach the people how to help themselves. When they learn that their labor is marketable, they will make most any sacrifice for the development of their minds and souls.

One of our out-stations is already self-supporting, and contributes a hundred dollars a year to the support of others. Several other stations are nearly self-supporting. This development has taken place within the last ten or twelve years. These people live in the mud houses where there is no furniture. There is only mush and wild leaves to eat, and these are cooked over a camp fire in clay pots. Out of such poverty the people of three churches gave over \$15 for the work at a single collection. At one church a young man gave an ox which was probably a tithe of all he possessed. Self-support throughout the mission has reached over \$7,000 a year. Besides this the people have built their own churches and parsonages on the out-station.

Assembly Day at Old Umtali

On native assembly day at Old Umtali, fifty-nine infants were presented for baptism. Their parents were young and Christians, although they were reared in the midst of savagism. Less than fifteen years ago there was not a Christian mother in all our territory. Today there are more than 750 in our church. We could have baptized seven score and ten more children under three years on assembly day, and there would still have been many on the waiting list. On this same day 200 were received into full membership, and 250 received on probation. And this is only one center.

CONGO MISSION CONFERENCE

In 1907, this area was first explored, and in 1911 a mission was established by the Rev. J. M. Springer and Mrs. Springer.

No other Protestant Society has since established a station in this area of more than 160,000 square miles.

In 1915, the work was organized into a Mission by Bishop Hartzell, with six missionaries of the Board, and in March, 1917, Bishop E. S. Johnson organized the Mission Conference, there being then twelve missionaries in residence.

This territory is almost exactly the heart of Africa. Vast mineral riches of copper, tin, gold, and diamonds have attracted railroads and river transportation from three oceans, the Atlantic, the Indian, and the Southern, and these are now joined together forming great arteries of transportation in all directions. Other connecting lines are building.

A decade has seen a revolution of conditions from travel by foot or bicycle through virgin forests, to comfortable European trains, with excellent dining car service, connecting bustling centers in mining, industry, and trade.

Elisabethville

Elisabethville, 2,300 miles north of Cape Town, on the Cape-to-Cairo Railway, is the capital of the Katanga Province of the Belgian Congo. Here, besides the administrative department of the Colony, are situated the railway headquarters, wholesale mercantile houses, and a smelting plant that is producing 30,000 tons of copper per year. Owing to high prices of copper, so urgently needed for the war, the commercial conditions are good and prices are high.

This seven-year-old town of approximately 1,000 Europeans and 6,000 to 10,000 natives, boasts of electric lights, wireless station, 35 automobiles, and general conditions of life corresponding to these.

Missionaries: Rev. J. M. Springer and Mrs. Springer, Rev. R. S. Guptill and Mrs. Guptill. R. S. Smyres, Secretary of the Mission, also shares in the work.

Kambove

Kambove is 100 miles northwest of Elisabethville, also on the railroad. Here is the largest copper mine of the district. This is the home of the Fox Bible Training School.

Missionaries: Rev. C. C. Hartzler and Mrs. Hartzler, Rev. Edward I. Everett.

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, known as "Florence Station."

Missionaries: A. L. Piper, M.D., and Mrs. Piper, Rev. T. B. Brinton and Mrs. Brinton, Miss Marie Jensen.

Kabongo

Kabongo is on a high and especially healthful plateau, in the very heart of the largest native tribe in Central Africa, the Luba, and is the home of the purest dialect of that language. Rawest heathenism prevails here, cannibalism being practiced in the district.

Mr. and Mrs. Springer and Mr. Smyres visited this center in June, 1917, secured a concession, and established a station.

Missionaries: Rev. Wesley R. Miller and Mrs. Miller.

JOHN M. SPRINGER, Superintendent

Outstanding Events

Occupation of the new station at Kabongo in the cannibal country; the inauguration of the new hospital and dispensary at Kapanga; enlargement of

equipment of buildings at Elisabethville; and the establishing of the long proposed Congo Institute near Kambove, are the outstanding achievements of the year; while new industrial centers opened, and increased numbers of remotely recruited native workmen—tapping new tribes and regions; urgent requests for schools and stations in new centers and villages, are some of the fresh challenges to enlarged activities.

Cannibals Build a Church

The Congo Mission includes the wildest and rawest of heathenism in its area. Soon after Mr. Guptill's arrival to open up the regular work of Kabongo Station, the necessity for a schoolhouse and chapel was made known to the chief, who said that he would build one in his town. Accordingly, he marched out thirty or more prisoners in durance for the practice of cannibalism in their villages and set them at the task of building this first Methodist Episcopal Church at Kabongo.

When visiting the villages only an hour or two by bicycle from Kabongo, Mr. Guptill frequently found them empty and caught glimpses of dusky forms fleeing into the forest as the inhabitants bolted in all directions for the veld. The capture of their fellow cannibals had made them suspicious of all visitors. Usually some feeble or aged person was still within hailing distance, and Mr. Guptill could reassure this individual as to his peaceful intentions. As he talked, unseen ears heard his words and soon the dusky forms began to return. When accused of running away, they would sheepishly insist that they had been merely going to their gardens or after water.

Converted Slaves as Christian Teachers

Five schools were soon opened in surrounding villages and manned by teachers of this very tribe and in some cases by men and women from those very villages. These teachers had been seized years ago by slavers and carried away into Angola where, though in slavery, they came into touch with missionaries and were converted and taught the rudiments of learning. Now, by the Providence of God, they had been freed and allowed to return to their own country to live and testify to the love and saving power of God. Joseph's bondage is not the only instance of evil being turned into good for his people. After residing six months at Kabongo, the Guptills were relieved by the arrival of Rev. and Mrs. Wesley A. Miller, in May, 1918, and returned to Elisabethville to take up the work they had left there. The Millers arrived at Elisabethville in February, and helped in the work till they were able to go north to their own station.

Rescuing the Perishing

The five missionaries and their force of native workers in and around the capital of Mwata Yamvo, have had their hands full of interesting work. Out from the routine emerge several interesting facts. The new Memorial Hospital has been the scene of daily clinics for bodies and souls, ministered to by Dr. and Mrs. Piper and Nurse Jensen. The healing of the body has prepared the way of approach to many darkened, dwarfed, and diseased souls, both of the patients and their friends. Some cases were brought in or managed to

get in, whose friends had thrown them out to die of starvation or be devoured by wild beasts. These were mostly slaves cast out by their owners. To such, one can understand the loving, patient care of the doctor and nurses was in itself a revelation of God's love to man.

Contact with Slavery

Human slavery still exists here and raises its ugly head to strike down those who seek to escape from its toils. Perhaps half of the population at Musumba are slaves of Mwata Yamvo or some of his court. Despotism is by no means confined to highly organized nations; it is strong in primitive tribes as well. The government earnestly endeavors to bring slavery to an end, but is hampered and compelled to move slowly since, if there should be too much pressure put on Mwata Yamvo, the chief could easily move to the other side of the Kassai River, two days' march from Musumba, into what is virtually no-man's land. For while it is called Portuguese Angola, that interior section has never been yet ruled by European officials. As slave after slave comes and sits down on Mr. Brinton's door-step, begging the missionary to procure his freedom, infinite tact is necessary to take up the cause of the oppressed and yet prevent an open break with the chief and his court.

During the past year Mwata Yamvo and his people have been persuaded to build a school and chapel at Musumba, and there is a large attendance. This school will be far more powerful for the bettering of social conditions than the most stringent enforcement of government laws. Several out-stations have been opened in new villages during the year. The most urgent need now for the Lunda field is boarding schools for boys and girls, in which to train future leaders. During a period of special meetings, there were many conversions and the power of the Holy Spirit was manifested.

A New Mission Headquarters

A large part of my time and strength during the rainy season of 1917-18 was taken up in building operations. Elisabethville is to be the residence of the superintendent as well as of the missionary in charge of the local work. In February, 1917, on our return to the field, our mission had no buildings nor property here whatever. Now we have a large and commodious school and chapel and three residences, all of brick with iron roofs and built almost entirely by native workmen under the direction of various missionaries who did much of the skilled work themselves. One of these residences is intended for the District Office Headquarters. On the arrival of Mr. Everett in February, 1918, he gave able assistance in these building operations until June when the houses were practically finished and he went to Kambove to take over the work there.

In January, 1918, Mrs. Springer began a morning school for women and children. Over sixty were enrolled during the six months in which she was in charge, though the average attendance was far below that.

English Speaking Work

Mrs. Springer aided Mrs. Miller to start a Sunday school for white children in March, and when Mrs. Miller left two months later, Mrs. Springer con-

tinued it till Mrs. Guptill's arrival. Mrs. Guptill has all of this work in addition to her home duties. Aggressive religious work for the European community of 1,200 whites presents great difficulties and will require the entire time and energy of a missionary couple.

Native Helpers

Joseph Jutu returned in May. For two years he had carried on the work voluntarily for the night school and Sunday services. He gave up his position as printer a year ago and went home to Nyassaland, returning after nearly a year, with his wife and two children to take up the work as native pastor of this central church, at a decided reduction in wages from what he had received formerly at the printing office. With him came Beson and his family to take up the work at the Star Mine.

The night school has continued through the year, first under the direction of Mr. Smyres; then under Mr. Miller; and lastly under Mr. Guptill. Two day schools have been conducted in native compounds and a group of native truck gardeners have started building a schoolhouse where they can have school and services.

Open air services have been held Sunday afternoons near a place where from one to two thousand natives gather to dance, play games, etc. Crowds have left the dances to come to these services. If we had the force of workers, we could hold several of these services in different languages to great advantage.

The Congo Institute

From Kambove as a center, the work has been pushed at the mine, at Likasi, and in the villages to the north. Negotiations are in process for permission to build a chapel near the Kambove mine compound. The natives are keen to have a night school, which is impossible without such a building.

Owing to war conditions and the cost of living, members of the Fox Bible Training School have gone with the other pupils under Mr. Hartzler to the new concession of land known as the Congo Institute. It has been a matter of great satisfaction that the much needed and long proposed central educational and training institution could be established in this year of the beginning of the Centenary celebration.

There has synchronized (a) the offering to us of a satisfactory and acceptable tract of land, (b) the applying of some thirty young men for instruction who could not have been accepted and accommodated except in this connection, (c) and the providential coming of Rev. Edward I. Everett, which made possible the necessary readjustment of workers. The additional factor of funds is a matter of faith and we have the assurance that our needs will be supplied.

Mr. Hartzler supervised the early work of clearing fields and sites, and the construction of the first buildings from Kambove. Then in June he moved out with his family, taking all the students with him. Applications from both single men and those with families continue in greater numbers than we can possibly accept. A girls' school is also needed here at the earliest possible moment.

Work in Mining Regions

Likasi and Chitulu mines, which are fifteen miles southeast of Kambove, are the new storm centers of the mineral belt, and there is promise of their being for some time, at least, second to no other. Concentrating plants are being erected to treat the vast bodies of ore which will be brought here from a large number of surrounding mines, as well. Thousands of natives are being employed and we should have one missionary couple residing at Likasi. Mr. Hartzler has visited here from Kambove several times, holding services. In July, Mr. Everett pitched his tent at Likasi and spent some time getting thoroughly acquainted with conditions and starting a number of compound schools which he supervises from Kambove.

Literature

The book sales of the Congo Book Concern have continued to be good all through the year, though we have had difficulty in getting books, owing to war conditions. The Congo Mission Press has been busy printing hymns and Scripture slips, hymn books in Luunda and Umbundu, Luunda Primer, and now Bible Stories are begun for use at Kapanga.

Treasurer's Work

A record of the year would be incomplete without a special reference to the devoted services of Mr. Roy S. Smyres, who came out as secretary and who, in addition to the duties of that office, has kept the treasurer's books and greatly assisted on the other sets of books. Within a year after his arrival he had sufficiently mastered Chibemba, the lingua franca of the mineral belt, to speak directly to the people and hold services without an interpreter. He had charge of the night school in Elisabethville for months, and has heartily entered into all phases of work. All the missionaries heartily appreciate his kind offer to remain beyond his agreed term and thus assist in carrying forward the work, particularly in systematizing the finances. The value, economy and desirability of having a trained man for the office work on the field has been fully demonstrated in him.

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 harbors 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 Norte, Cuanza Sul, and Luunda. 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 37 miles long and 15 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. Kalley, 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 the mouth of the Lucala, the Ambacca region lying mainly on the northwest side of the river (Lucala).

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 12 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.

Missionaries: Rev. Robert Shields and Mrs. Shields, and Austin J. Gibbs.

Institutions: Boys' Hostel. W. F. M. S.: Girls' Jubilee Hall.

ROBERT SHIELDS, Superintendent

We are in the midst of a Spanish influenza epidemic. Europeans have died and many natives have died without medical assistance. The doctors and pharmacists have had much more than they could attend to. The epi-

demic has claimed a heavy toll among Portuguese soldiers, convicts, and natives. Many of our own natives to whom we gave medicine and food have recovered. The epidemic is passing on to the interior, where there is little medical assistance. In the Ambacca country, Cuanza country, and at nearly every place where we have out-stations, medical assistance cannot be secured, and most of the people go to the witch doctors. Our Angola Mission has no medical missionary.

Effect of the War

The war has affected our work, to a considerable extent, in matter of high prices on food, clothing, medicines, building material, and school supplies. The rise as a whole has been over 400 per cent. We have never witnessed such poverty among the natives as during the war. They depend entirely on imported cloth, and the price has been prohibitive. Many are in tatters. Soap, too, has risen to a price that our people cannot pay. The native risings in the Lubollo and other parts of the province have made difficulties for the government and the people. And our work has been hindered through a lack of missionaries.

Baptisms

I have made two trips over the districts of Loanda and Malanje, visiting all the out-stations and Malanje and Quessua. On my last trip I baptized sixty-six—forty-one adults and twenty-five children, and found much to encourage and stimulate to further effort.

Ambacca and Cuanza

In the great Ambacca region there is not a single white missionary. Here we should have a station well manned by white missionaries, and another such station should be placed in the Cuanza valley. In both places there are large populations. These are the fields for which Livingstone prayed, through which he journeyed, and in which he lived for a time.

An American oil company has been drilling here for the past five years, and they have found kaoline and diamonds in paying quantities. They have a concession for all the minerals in Angola.

They have spent an immense amount of money already, of which they seem to have no lack, and men have been sent out during the war in sufficient numbers to carry on their work.

Loanda

Preaching services are being held in three centers; in Hartzell Methodist Episcopal Church, in our modest Jubilee Hall, and in a rented house in Bungo. Union and fellowship among the members is steadily increasing.

The Loanda church members are interested in giving the gospel to the heathen in the regions beyond. Three hundred and ten escudos have come from the local Missionary Society, which has enabled us to open a new mission station at Caxicane on the Cuanza River, in a thickly populated district. This is the second station opened by the Loanda native church.

School work has been carried on in the city of Loanda in three places

by the mission. The arrangement made with the Woman's Society gives us an excellent schoolhouse, where we have a daily attendance of 130 pupils. This building will accommodate about 300 scholars, and we could easily have that number if we had a sufficient number of teachers and school supplies. At Maclusu in our hall, which serves as a schoolhouse, there are thirty pupils. Another like school has been carried on in the Bungo, with good results.

There are 200 scholars in the Loanda city day schools. On Loanda District we have more than 400 day school pupils and an average attendance of 750 Sunday school scholars.

Self Support

The members at Loanda have contributed as follows during the past two years: Local missionary society, \$310.72; Sunday church collections, \$231.90; Sunday school Christmas treat, \$100; war benevolences, \$80; local benevolences, \$66; school fees, \$300; total, \$1,088.62.

Caxicane

Caxicane is the name of our new mission station on the Cuanza River. Caxicane is seventy-two miles by train from Loanda. Here we bought thirty-two acres of rich land and have two hundred and ninety escudos for the purchase of land and erection of buildings. This money has been given by our Loanda local missionary society.

On the property there are 200 palm and cocoanut trees already bearing abundantly, and we hope to plant several thousands more which in a few years should make this station self-supporting. We have over thirty members and probationers who have burned their idols and turned to God. The people were so eager for an education that a school was begun under the shade of a large caju tree. Forty boys attend daily, and their interest in their work was shown by the fact that they bought their own books and slates.

Calomboloca

The station at Calomboloca has helped in establishing the work at Caxicane. The Calomboloca Christians have sent their money to help, and those who had no money gave two or three days' work on the buildings used for church and school. Three days were set apart for prayer and Scripture reading, and some of the members of the Calomboloca church came over with their native pastor and joined the workers and Christians at Caxicane in these prayer services for blessing on the work in these parts.

Our workers do a good deal of manual labor. Agostinho, at Caxicane, one of the boys who worked his way through Loanda school, has made several trips to the forest, going a long distance up the river, cutting timber which he brought back on a raft made of bulrushes. He steered it safely to the mission site through dangerous currents and in a river infested with crocodiles and hippos.

This station has had its difficulties in the years that are past, but the native worker and his wife are winning their way, and showing the people the better way of Christian civilization.

We have at Calomboloca a school with an enrollment of sixty-four. The following story will give some idea of the difficulties there are in getting the

parents to send their children to the mission. One of the scholars died during the year. His father had died some time before this. During his life he would never permit the boy to attend school or church. His mother also protested, but the boy attended, contrary to her wishes. A few days before this boy died he called his younger brother to him and said to him, "Look, my brother. Our father kept us from going to the mission, but the witch doctor could not keep him from dying. He has passed away and there is our mother sitting over there. I am dying, but she cannot help me. I have found eternal life and in a little while I will be gone from the world. Do not delay, give yourself to the Saviour."

Ambacca

In this region we have five stations, manned by fourteen native workers. What we need in this great Ambacca region is a white missionary, with his wife, to settle down permanently among these Ambaquista people, take charge of the native stations, supervise their work and extend it in Ambacca and in the region on the opposite side of the Zenza River; among the people of Kakula-Kabasa and Kakula-ka-Henda, who would welcome us, as peaceful settlers, to their country.

Cadia-ca-Ndondo. In the midst of difficulties, the regular preaching services and Sunday school have been held on this station, together with visitation of the villages in the surrounding country. The school with its thirty-five pupils is successfully directed by Joanna Pereira and her sister, both of whom were educated in our school at Loanda.

Hombo-a-Njinji

Services are held here regularly on Sunday and during the week. A daily morning service is held at 6 A. M., conducted by the pastor. The school has thirty pupils enrolled and is under the direction of Aurelio Coimbra.

Samba-Lucala

Matheus P. Inglez, in charge, is experiencing up-hill work among this people. He does considerable evangelistic work, has a good school and was a bulwark against the superstition that no native should possess any white creature, whether it be pig, cow, sheep, goat, or chicken, because the Mafulu or water spirit was coming to kill all those who had in their possession any white animal. There was a general sale of such creatures to the white traders at reduced prices and those which were not sold were killed and eaten. Fields of white beans were ruthlessly dug up and white cloth, guarded as one guards money in a bank, was hastily disposed of. Our native evangelist went from village to village calling the people to reason and common sense. He won over several villages. This trouble probably originated with the witch doctors.

Kingombe

This station was deserted by the native worker and it was thought best to close it, but an old brother so earnestly requested that the mission be not taken away from his people that another worker was sent there and is carrying on a good work.

Luxilu

This station was changed from Dianzundu, on the condition that the native church erect the new residence, church and school building, at their own expense. This they are doing. On my last visit I found that a good beginning had been made, and baptized twenty-two persons, twelve adults and ten children.

During the year we attempted to open a new out-station in this Ambacca country, about six miles beyond Samba Caju, but owing to the native risings and the unsettled state of the country, we decided not to push this work just now.

LUBOLO DISTRICT

Lubolo District includes all our work in the circumscriptions of Pungo Andongo and Cambambe (Dondo) in the district of Cuanza Norte, and that part of Cuanza Sul which is not included in Loanda District. The people are Lubolo, Haco, Ambacca, and others without tribal identity.

Quiongua

At Quiongua, 15 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 Andongo Station has been closed since 1909. No other Protestant mission is at work in this region.

Missionaries: Rev. John C. Wengatz and Mrs. Wengatz, Rev. W. E. Kirby and Mrs. Kirby, and Rev. W. S. Miller.

J. C. WENGATZ, Superintendent

MALANJE DISTRICT

Malanje District includes our mission work in the district of Cuanza Norte which is not included in Loanda and Lubolo Districts. The people are of Ambacca, Bondo, Songo, and various other tribal origin.

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 district of Cuanza Norte. Mail routes lead northeast to Luxico (380 miles) and southeast to Suarimo (340 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 (on furlough), and Mrs. Kipp (on furlough).

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 Mount Bangu whence flows a good stream of water.

Missionaries: W. F. M. S.: Misses Susan Collins, Martha Drummer, and Cilicia Cross.

Institutions: Summer School for Native Workers. W. F. M. S.: Girls' Home and school.

ROBERT SHIELDS, Superintendent

The closing session of the Conference held in October of this year was turned into a testimony meeting. Testimonies to God's saving power were given by many, among them a native born chief, Soba Bango. This man was

once a native worker. He became heir to the chieftainship of his tribe and thought that he could accept the position, and, as a Christian, could be like Khama, the big chief of South Africa, the Christian leader of his tribe. But chief Bango's people would not accept him unless he performed all their heathenish rites and customs, and in Angola these are numerous, and include the custom of receiving all the wives of the dead chief, and human sacrifices. Bango desired to rule and gradually he and his wife, Luzia, gave way and complied with all the heathen customs of the tribè.

Bango inherited the throne of his uncle and was inaugurated to the chieftainship of his tribe. Then his troubles began. Sickness came upon him and his family. The witch doctors were called time and again, but there was no signs of returning health or prosperity. His aunt, who was a witch doctor, was called and declared that no witch doctor could do anything for him, nor could their idols help him, for he was a backslider from God and must return to Him. She gave orders that all the people must cry to the Lord for his life, which was fast ebbing away. One night chief Bango dreamed that a man stood near holding out his hand, on which was money and tobacco, and cried, "Don't look or trust in these, they will perish. Look to me and to life that will never end." Bango awoke, jumped to his feet and was healed. He is living the Christian life. During the year eleven have been baptized in this district. Thirty-two escudos have been given toward self-support.

The great lack of the district is day schools. Until these are in evidence, it is a mistake to think of an institute such as the American Board have at Dondi, Angola. School work ought to go hand in hand with the preaching of the gospel. Only thus will our mission work become permanent and lasting.

Our new property at Quessua, acquired this year, will give an excellent opening for school work, where boys can partly earn their own living, while they receive an education. Here we have over 1,000 acres of rich land, which reaches from the rise of the Quessua River in the mountain, to where it empties into the river Lombe, a distance of about five miles. On the banks of this river we can plant 20,000 palm trees, which in less than four years will begin to bear. It is estimated that every healthy palm tree will yield oil and nuts to the value of \$5 per annum.

Literature

During the year much Portuguese and Kimbundu literature has been sold. The new edition of our combined Kimbundu hymn book and catechism was in great demand and the 100 copies printed were soon sold for cash at sixty centavos each. We need 3,000 of these combined hymnals and catechisms for our Angola field. The gospels in the vernacular are about exhausted. Our native people everywhere are anxiously waiting for the New Testament in their own language.

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, 60,000) 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 1898, 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 13 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 1905. 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).

W. G. SMART, Superintendent

Portuguese Work in Funchal

During the past year our services have been continued without interruption through both winter and summer, it being thought best to hold our meetings even during the four hot months of the year. Services are held on Sundays at 11 A. M. and 5 P. M., Sunday school at noon; and on Wednesdays a Bible class at seven o'clock in the evening. Sunday morning service is well attended, and is in charge of Rev. Julio Viterbo Dias. Many outsiders attend this service, and it is often difficult to find seats for the people and many have to stand. When our new church building is erected we can gather a much larger congregation.

In Ribeira Brava and Boon Lucesso, we have had on three separate Sundays remarkable services where many believers from these places have been received into the church on probation. These people have been persecuted on account of their faith in Christ, but they are steadfast and happy.

Rev. Manual Silva Correa, who holds services for the twenty Christian followers at Ribeira Brava, told us recently that he had been called by the mayor of that place and accused of making religious propaganda. The present law of the Republic of Portugal does not give the right of calling anyone for doing this. Mr. Correa gave a splendid testimony for the Lord Jesus Christ, and the mayor was deeply impressed. The people at Ribeira Brava need a chapel.

Mr. Dias was also called by the mayor in Funchal and told that he could not hold meetings outside the chapel in houses for more than twenty people. This decision caused great astonishment amongst the evangelical brethren in Funchal, who say that the mayor must be very strict.

Two of our Christians at Boon Lucesso have been warned by their landlords that if they allow Protestants to hold meetings in their homes they will be turned out, and off the land. This is also against the law, as no one can be persecuted for holding religious services.

It will be seen that our hindrances are many but there is no reason for discouragement or halting; rather, there is more reason for prosecuting the work with vigor and renewed faith in God.

Caroline Newton School

The work of this school is conducted under great difficulties as the Roman Catholic priests and others advise the parents of the children not to send them to Protestant schools, but the work of teaching has been continued although the number of students attending is not large.

Sailors' Rest

During the war few vessels have called here, so that little work has been done for sailors, but several teas were given to torpedoed sailors of various nationalities, which were well patronized and appreciated. Many local residents attended and helped to make the time pass pleasantly.

Voz da Madeira (Madeira Voice)

This evangelical, Portuguese paper has been published with fair regularity, though we were obliged to suspend it for a time on account of the high price of paper. The annual grant for the paper, received from the Board of Sunday Schools of the Methodist Episcopal Church, is not sufficient to pay for the printing of the paper and the postage, if it is printed every month. We receive some donations, but even these are not enough. Portuguese people in Madeira, Portugal, Brazil, Cape Verde Islands, Portuguese Guinea, Africa, Azores, Sandwich Islands, California and other parts of the United States, and also in other places, read and approve of the *Voz da Madeira*. The International Sunday School lesson, translated by Mr. Nind, is published in it each month, and is used in Sunday schools in Madeira, Portugal, and elsewhere. Letters have been received thanking us for these lessons.

Santo de Serra (Mount Faith Mission)

This mission continues under the pastorage of Rev. George B. Nind. Rev. W. G. Smart visited the mission last July and preached there. The school at Santa de Serra has both day and night sessions, and is in charge of Mr. Joao de Freitas Limeao.

Machico

Mr. and Mrs. Kipp were at Machico during the summer and were in charge of the services at Ribeira Grande chapel on the Sundays they were there. Mr. Smart also addressed the people here in July. The school at Ribeira Grande is under the care of Mr. Jose J. Franco. It is our desire to reopen regular work in Machico village, which is a needy place and where there is a house rented by the mission.

Mrs. Smart's Bible Class

This class was suspended during the summer, as many of the members are unable to attend, but it will recommence during the winter. As many as twenty

persons attended the class. One Wednesday of each month has been devoted to temperance.

Portuguese Work at Ribeira Brava

This interesting township is about an hour steam from the city, and has been called the door to the north of the Island. Mr. Viterbo Dias has preached there with such success that twelve persons have been received into our church in Funchal on probation. There has been persecution, and threats have been made by persons influenced by the priest.

GENERAL DATA

Treasurer's Report.....	466
Appropriations for 1919 (Board) 480 (Woman's Board).....	484
Appropriations to Foreign Missions, 1910-1919.....	532
Bishops (Missionary)	492
Finances of the Missionary Society, 1819-1906.....	534
Finances of the Board, 1907-1918.....	536
Mission Treasurers	487
Memoirs Adopted by the Board.....	488
Recruits of the Board of Foreign Missions, 1918.....	525
In Memoriam	524
Missionaries on Detached Service in America.....	512
Retired Missionaries of the Board.....	512
Alphabetical List of Missionaries.....	492
Missionaries by Missions and Conferences.....	503
Missionaries on Furlough Classified by Foreign Fields.....	511
Woman's Foreign Missionary Society.....	484, 515-523, 531
Statistical Tables	450
Summary of Statistics of the Foreign Missions.....	464
Summary of Statistics.....	537
Lists of Patrons and Honorary Life Managers.....	538
Charter, Constitution, and By-Laws.....	544
Topical Index	559

STATISTICS OF SWEDEN

All sums of money are in krona (1 kroner = \$0.268). For equivalents in

DISTRICTS	Men	Women	Missionaries of the W. F. M. S. Other Foreign Workers	Ordained Native Preachers	Unordained N. P. & Exhorters	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children (not included in cols. 9, 10, and 11)	Unbaptized Adherents	BAPTISMS		No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
													Adults	Children										
Eastern District					51			4716	207	4923	59		3	20										
Northern District					30			2174	160	2334	31			20										
Southern District					36			4350	355	4705	33			25										
Western District					48			4368	311	4679	29			36										
Total					165			15908	1033	16641	152		5	101										
Last year					167			15432	975	16407	116			97										

STATISTICS OF DENMARK

All sums of money are in crowns (1 crown = \$0.268). For equivalents in

District	Men	Women	Total	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults	Children
Eastern District	11	16	2002	105	2107			48	
Western District	13	10	1782	232	2014			61	
Total	24	26	3784	337	4121			109	
Last year	26	23	3709	383	4092			126	

STATISTICS OF FINLAND

All sums of money are in Finnish marks (1 Finnish mark = \$0.193). For equivalents in

District	Men	Women	Total	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults	Children
Finnish District	8	7	475	170	645				
Swedish District	11	9	860	70	930				
Total	19	16	1335	240	1575				
Last year	18	17	1339	272	1611				

STATISTICS OF

All sums of money are in Russian rubles (1 ruble = \$0.515). For equivalents in

Total	Men	Women	Total	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults	Children
In 1914	5		500	125	625	50		10	20
			245	207	452	16			18

STATISTICS OF ITALY

NOTE.—No statistics have been received

All sums of money are in Italian lire (1 lire = \$0.193). For equivalents in

District	Men	Women	Total	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults	Children
Florence District			4	544	132	676	25		5
Milan District			15	1325	479	1804	86		15
Naples District	1	1	8	892	281	1173	34		26
Rome District	2	2	19	429	50	479	32		5
Total	3	3	42	3190	942	4132	177		5
Last year	3	3	44	3259	1032	4291	231		66

STATISTICS OF BULGARIA

NOTE.—No statistics have been received

District	Men	Women	Total	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults	Children
Sofia District	1	1	2	6	336	105	441		39
Tirnova District				6	211	39	250		5
Total	1	1	2	12	547	144	691		44
Last year	1	1	3	14	556	153	709		58

STATISTICS OF FRANCE

NOTE.—No statistics have been received

Total	Men	Women	Total	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults	Children
Last year	1	1	4	187	320	507		8	
			3	108	192	300		12	

CONFERENCE, 1918

United States currency see statistical summary of Foreign Missions

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of All Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD					
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field
				51	4896	46	10,8473	15	261600			388262	5968	7483	6365	62977	17786	70,377	16358
				33	3386	29	563600	9	139810			272016	5378	2950	3047	41679	19251	33504	10043
				57	8431	39	874600	7	122800			363836	10778	4568	4182	62523	10660	45883	12781
				68	5772	53	866830	11	569000			727238	11245	5189	5774	71161	43012	67402	19253
				209	22485	167	3403503	42	1093210			1751352	33369	20190	19368	238340	90709	217766	58637
				217	21373	165	3096147	42	1037790			1712258	53459	16575	13442	212226	53318	191985	48754

CONFERENCE, 1918

United States currency see statistical summary of Foreign Missions

	Men	Women	Total	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults	Children
	30	2729	15	766020	7	474240		43892	2553
	29	2799	18	387120	10	110900		28198	3517
	59	5528	33	1153140	17	585146		72090	6070
	53	5096	30	1055680	18	573146		64395	5438

CONFERENCE, 1918

United States currency see statistical summary of Foreign Missions

	Men	Women	Total	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults	Children
	16	1368	8	338761	2	159300		204943	610
	20	1929	11	819615	8	90600		212888	10637
	36	3297	19	1158376	10	90600		417831	11247
	35	4022	18	1123158	9	90000		438139	11543

RUSSIA MISSION, 1918

United States currency see statistical summary of Foreign Missions

	Men	Women	Total	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults	Children
	22	825	8	125000	6	125000		25000	
	19	795	4		4				

CONFERENCE

from this Conference since 1916

United States currency see statistical summary of Foreign Missions

	Men	Women	Total	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults	Children
1	8	342	5	159300	2	90000		6000	
1	70	70	21	1244	8	338000		209000	
1	20	20	19	848	5	141150		245000	150000
3	155	340	3	377	3	630000		1130000	650000
5	5	245	430	51	2811	21	1268850	12	1674000
5	5	245	430	35	3323	21	1340350	12	1577000

MISSION CONFERENCE

from this Conference since 1915

	Men	Women	Total	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults	Children
	46	12	513	5	9390	5	6620		7300
			8	273	7	16600		8	23112
	46	20	786	12	25990	13	29732		7300
	59	21	800	11	20820	10	24390		7300

MISSION CONFERENCE

from this Conference since 1915

	Men	Women	Total	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults	Children
	10	378	1	2000	1	2000		1	2000
	9	240	1	2000	-1	2000			

TREASURER'S REPORT

For the year ending October, 1918

RECEIPTS FROM CONFERENCES AND MISSIONS

(Comparative Statement)

	From Nov. 1, 1915, to Oct. 31, 1916	From Nov. 1, 1916, to Oct. 31, 1917	From Nov. 1, 1917, to Oct. 31, 1918
Alabama.....	\$460 50	\$591 57	\$756 00
Alaska Mission.....	142 00	50 50	60 00
Arizona Mission.....	1,527 00	1,652 10	1,891 00
Arkansas.....	519 00	669 00	628 85
Atlanta.....	554 00	567 00	515 00
Austria-Hungary Mission Conference.....			
Baltimore.....	24,986 00	27,174 81	29,488 55
Bengal.....		135 00	46 00
Blue Ridge-Atlantic.....	235 00	189 00	207 71
Bolivia Mission Conference.....			
Bombay.....		196 90	125 18
Bulgaria Mission Conference.....			38 83
Burma Mission Conference.....	76 00	63 30	88 54
California.....	10,397 41	10,726 13	13,247 56
California German.....	931 00	1,000 00	1,186 00
Central Alabama.....	361 00	380 20	380 75
Central China.....	26 14	35 43	
Central German.....	4,447 63	5,513 39	4,336 58
Central Illinois.....	16,577 81	16,896 80	19,250 09
Central Missouri.....	1,108 00	684 46	844 40
Central New York.....	32,026 59	36,206 93	37,277 18
Central Pennsylvania.....	34,901 58	34,997 15	35,110 78
Central Provinces.....	64 94	93 55	114 34
Central Swedish.....	3,141 55	3,323 00	4,063 00
Central Tennessee.....	328 70	351 00	340 00
Chicago German.....	2,595 00	2,719 00	2,574 00
Chile.....	94 85	154 11	145 40
Colorado.....	14,732 92	15,773 81	17,836 10
Columbia River.....	7,977 06	8,736 91	10,096 44
Congo Mission Conference.....			
Dakota.....	9,033 69	9,940 63	11,525 01
Delaware.....	2,214 55	3,317 29	3,421 00
Denmark.....	1,221 00	1,247 92	1,606 57
Des Moines.....	24,123 72	32,648 98	35,382 71
Detroit.....	21,301 43	32,163 74	24,252 38
East German.....	2,049 00	2,197 00	2,331 00
East Maine.....	2,212 80	2,609 84	2,611 52
East Tennessee.....	505 00	513 00	735 50
Eastern South America.....	665 00	597 76	556 00
Eastern Swedish.....	1,588 00	1,629 00	1,630 00
Erie.....	20,642 48	20,785 15	15,206 43
Finland.....	585 94		
Florida.....	368 92	405 15	390 21
Foochow.....	176 14	216 42	124 66
France Mission Conference.....			
Genesee.....	24,555 42	24,902 58	29,288 94
Georgia.....	300 00	430 50	305 00
Gulf.....	1,024 62	1,111 14	1,209 00
Hawaii Mission.....	155 00	235 00	400 00
Hinghwa.....	36 75	55 04	69 16
Holston.....	2,875 00	3,149 10	2,962 00
Idaho.....	3,442 52	3,732 02	4,567 92

	From Nov. 1, 1915, to Oct. 31, 1916	From Nov. 1, 1916, to Oct. 31, 1917	From Nov 1, 1917, to Oct. 31, 1918
Illinois	\$27,035 91	\$27,823 45	\$35,940 03
Indiana	20,637 45	22,671 89	25,740 58
Inhambane Mission Conference			
Iowa	12,316 18	12,279 20	13,423 17
Italian Mission	303 58	10 00	
Italy	215 40	186 33	
Kansas	23,104 05	26,755 95	31,434 57
Kentucky	1,506 00	1,626 50	2,047 00
Kiangsi		27 54	32 86
Korea			
Lexington	1,905 13	1,716 65	2,060 17
Liberia	309 50	279 00	241 00
Lincoln	263 00	336 00	351 00
Little Rock	225 25	556 00	961 89
Louisiana	643 00	729 00	894 00
Maine	4,212 50	3,813 00	4,602 59
Malaysia	195 90	42 50	658 54
Mexico	318 00	197 16	441 00
Michigan	24,776 12	27,390 66	23,750 74
Minnesota	7,347 99	7,900 90	8,925 31
Mississippi	931 11	769 88	920 50
Missouri	6,525 80	7,728 99	9,148 00
Montana	2,677 32	3,277 00	3,740 60
Nebraska	21,168 83	24,010 22	29,654 99
Nevada Mission	541 00	689 33	
Newark	25,497 89	29,631 66	28,949 21
New England	21,099 92	24,238 62	22,746 21
New England Southern	10,461 76	11,674 09	12,344 76
New Hampshire	4,664 92	5,086 25	5,164 96
New Jersey	14,859 20	17,027 36	18,620 03
New Mexico	603 00	1,004 00	1,397 00
New York	19,612 25	21,574 95	21,903 08
New York East	26,707 82	30,948 78	30,423 42
North Africa Mission Conference		15 80	114 90
North Andes Mission Conference	54 00	45 63	23 50
North Carolina	648 50	626 00	654 68
North China	469 00		560 18
North Dakota	5,960 85	7,369 61	7,470 78
North Germany		62 52	
North India	367 84	404 73	482 52
North Indiana	30,050 70	33,796 77	39,273 29
North Montana	1,600 55	1,848 04	2,149 00
North-East Ohio	50,521 89	53,549 92	61,646 14
Northern German	2,253 12	2,120 20	2,432 00
Northern Minnesota	8,229 19	8,417 46	8,444 26
Northern New York	12,505 99	15,237 04	15,343 00
Northern Swedish	1,530 00	1,673 00	1,411 00
Northwest German	2,973 00	3,040 00	3,778 50
Northwest India		481 10	210 00
Northwest Indiana	14,846 11	16,029 50	18,307 00
Northwest Iowa	18,515 79	20,428 27	24,215 15
Northwest Kansas	7,368 40	7,851 53	8,070 64
Northwest Nebraska	1,265 87	1,432 00	2,105 00
Norway	1,576 62	1,933 23	2,680 76
Norwegian and Danish	2,274 00	2,551 30	1,985 30
Ohio	26,993 64	27,656 59	29,879 06

	From Nov. 1, 1915, to Oct. 31, 1916	From Nov. 1, 1916, to Oct. 31, 1917	From Nov. 1, 1917, to Oct. 31, 1918
Oklahoma	\$8,658 96	\$10,738 36	\$10,750 80
Oregon	7,693 40	8,722 15	10,132 14
Pacific Chinese Mission	254 00	311 00	300 00
Pacific German	1,044 00	1,173 00	1,037 00
Pacific Japanese Mission	512 00	574 00	630 00
Pacific Swedish Mission Conference	669 00	914 00	700 00
Panama Mission			10 00
Philadelphia	36,173 24	37,288 38	38,155 90
Philippine Islands			
Pittsburgh	44,691 88	47,493 33	51,109 59
Porto Rico Mission Conference	5 00	127 00	66 00
Puget Sound	9,837 23	10,910 61	13,959 82
Rhodesia Mission Conference			
Rock River	30,802 81	31,773 86	32,461 40
Russia Mission			
Saint Johns River	1,939 68	1,982 57	2,053 35
Saint Louis	9,900 21	10,945 88	12,336 42
Saint Louis German	3,492 23	3,785 15	4,373 00
Savannah	296 00	366 00	571 00
South Carolina	1,604 00	1,640 60	1,820 00
South Florida Mission	258 00	176 70	183 60
South Germany			
South India	134 19		145 67
Southern California	25,421 52	29,820 81	33,331 74
Southern German	1,618 00	1,882 00	1,698 00
Southern Illinois	9,922 90	10,678 62	11,834 00
Southern Swedish Mission Conference	489 00	711 00	640 00
Southwest Kansas	18,193 63	20,414 82	23,410 15
Sweden	7,800 44	4,294 35	5,287 63
Switzerland	1,014 67	1,106 94	1,966 50
Tennessee	217 40	289 20	328 70
Texas	855 00	1,264 00	865 00
Troy	23,588 04	22,727 12	25,177 19
Upper Iowa	21,128 10	22,154 62	23,708 15
Upper Mississippi	1,016 00	964 00	1,170 00
Utah Mission	655 98	735 00	1,201 00
Vermont	2,867 70	3,204 50	2,978 50
Washington	3,198 00	3,461 00	2,671 00
West Central Africa Mission Conference	16 00	14 00	
West China	43 68	78 38	65 50
West German	5,346 16	5,142 80	6,410 00
West Ohio	43,037 47	42,324 99	47,903 54
West Texas	923 00	1,442 00	1,066 18
West Virginia	14,598 87	15,924 72	16,788 35
West Wisconsin	7,979 65	7,746 35	8,724 72
Western Norwegian-Danish	552 00	631 00	706 00
Western Swedish	1,632 60	1,743 00	1,994 00
Wilmington	15,020 82	15,528 87	15,923 10
Wisconsin	10,807 57	11,153 33	11,829 59
Wyoming	18,517 52	21,394 93	22,434 94
Wyoming State	1,398 00	1,685 00	1,831 70
Yenping			42 21
Total	1,143,785 05	1,246,781 35	1,339,765 24

Receipts and Disbursements

I. RECEIPTS

Regular Receipts

	1917	1918
Conference Collections.....	\$1,246,781 35	
Undesignated.....		\$1,339,755 24
Designated.....		71,731 59
		\$1,411,486 83
Contributions Direct to Treasury.....	7,439 93	
Lapsed Annuity Fund.....	5,349 49	343 77
Legacies.....	56,173 58	105,667 88
Income Retired Missionaries Fund.....	7,220 92	7,410 57
Income Other Permanent Funds.....	3,361 46	3,802 16
Miscellaneous Receipts.....	283 31	100 50
		\$1,528,811 71
Total	\$1,326,610 04	\$1,528,811 71
Increase This Year (Available for Appropriation).....		\$202,201 67

Special Gifts Receipts

Current Special Gifts.....	\$549,444 54	*\$615,222 27
War Relief Fund.....	64,249 44	
General Relief.....		37,203 88
War Council.....		152,500 00
		\$804,926 15
Total	\$613,693 98	\$804,926 15
Not Included in Last Year's Report.....	61,438 54	
		\$804,926 15
Total	\$675,132 52	\$804,926 15
Increase This Year		129,793 63

* Includes \$92,235.50; from Legacies (\$59,192.74), from Lapsed Annuities (\$22,764.38), Income from Permanent Funds (\$10,278.38).

Permanent Funds Receipts	\$143,074 37	\$46,609 12
---------------------------------------	--------------	-------------

Total Receipts

Regular.....	\$1,326,610 04	\$1,528,811 71
Special.....	675,132 52	804,926 15
Permanent Funds.....	143,074 37	46,609 12
		\$2,380,346 98
Total	\$2,144,816 93	\$2,380,346 98
Increase This Year		\$235,530 05

Combined Receipts for Foreign Missions of the Methodist

Episcopal Church

Board of Foreign Missions.....	\$2,144,816 93	\$2,380,346 98
Woman's Foreign Missionary Society.....	1,175,758 90	1,345,914 32
Board of Sunday Schools.....	30,000 00	22,345 00
		\$3,748,606 30
Total	\$3,350,575 83	\$3,748,606 30
Increase This Year		\$398,030 47

II. DISBURSEMENTS**Regular Disbursements**

Missions	1917	1918
Regular Disbursements to the Mission Fields.....	\$1,132,304 28	\$1,218,982 88
Designated " " " "		71,731 59
Total	\$1,132,304 28	\$1,290,714 47
Collections		
Publication Fund.....	\$25,738 81	\$20,248 27
Department of Missionary Education.....	6,500 00	6,634 95
Field Secretary for Colored Work.....	1,500 00	1,500 00
Commission on Finance.....	14,070 00	14,070 00
Miscellaneous.....	41,990 46	35,237 74
Cultivation of Sunday Schools.....	2,500 00	.....
	\$92,299 27	\$77,690 96
Administration		
Office Secretaries.....	\$12,000 00	\$12,000 00
Office Expenses.....	53,601 67	71,906 78
Board, Expenses, Rent, etc.....	9,000 00	8,559 10
Miscellaneous.....	17,337 75	15,570 45
	\$91,939 42	\$108,036 33
Total Regular Disbursements	\$1,316,542 97	\$1,476,441 76

Special Gifts Disbursements

Current Special Gifts.....	\$586,459 24	\$536,409 71
War Relief.....	43,190 49	
General Relief.....		77,890 28
War Council Fund.....		62,538 01
Total	\$629,649 73	\$676,838 00

Total Disbursements

	1917	1918
Regular.....	\$1,318,042 97	\$1,476 441 76
Special.....	629,649 73	676,838 00
Total	\$1,947,692 70	\$2,153,279 76
Total Increase This Year		\$205,587 06

Summary of Regular Fund

Receipts.....	\$1,326,610 04	\$1,528,811 71
Disbursements.....	1,316,542 97	1,476,441 76
Receipts in Excess of Disbursements Applied to Reduce Debt.....	\$10,067 07	\$52,369 95

Statement of Debt

Treasury in Debt November 1, 1917.....	\$50,142 76
Receipts in Excess of Disbursements.....	52,369 95
Balance in Treasury November 1, 1918	\$2,227 19

ANALYSIS OF DISBURSEMENTS

To the Mission Fields

Austria-Hungary.....	\$1,035	17
➤ Bengal.....	17,361	83 ✓
Bolivia.....	14,006	04
➤ Bombay.....	31,240	58 ✓
Bulgaria.....	12,312	83
▲ Burma.....	14,696	81 ✓
Central China.....	34,094	17
➤ Central Provinces.....	23,020	23 ✓
Chile.....	48,313	44
China (General Editorial, Educational, and Publishing Work).....	16,308	35
Congo.....	1,302	39
Denmark.....	12,249	67
Eastern South America.....	60,173	08
Europe and North Africa.....	41,411	00
Finland.....	7,755	95
Foochow.....	32,872	49
France.....	16,962	08
Germany (Martin Mission Institute).....	58	33
Hingwa.....	20,076	45
➤ India (Salary, Rent and Transportation, Editor Indian Witness).....	2,216	54 ✓
Inhambane.....	11,745	72
Italy.....	53,954	82
Japan.....	75,571	66
Kiangsi.....	20,647	03
Korea.....	57,894	13
Liberia.....	20,774	97
➤ Malaysia.....	16,293	99 ✓
Mexico.....	65,754	02
➤ Netherland Indies.....	14,292	57 ✓
➤ North Africa.....	17,807	59 ✓
North Andes.....	17,939	58
North China.....	58,161	22
North Germany.....	1,250	00
➤ North India.....	77,353	55 ✓
➤ Northwest India.....	44,084	11 ✓
Norway.....	10,784	79
Panama.....	5,296	97
➤ Philippines.....	38,349	59 ✓
Rhodesia.....	15,938	06
Russia.....	6,905	78
South Germany.....	1,500	00
South India.....	40,529	34
• Sweden.....	14,015	22
Switzerland.....	7,481	40
West Central Africa (including Angola, \$10,690.75; and Madeira Islands, \$4,194.38).....	14,885	13
West China.....	42,961	61
Yenping.....	12,094	69
Incidental Needs of the Missions (\$42,416.37 charged to Mission Accounts).....	12,689	58
Allowances for Retired Missionaries, Widows, and Orphans.....	32,558	33
Total Disbursements for Missions.....	\$1,218,982	88

EMERGENCIES IN THE MISSIONS

—1917—

Sundry Special Grants for Outgoing and Homecoming Expenses of Missionaries and their families	\$8,381 73
Sundry Other Special Grants to Missionaries and their families for salaries (otherwise unprovided for), rent, etc.....	26,721 28
Sundry Special Grants to Missions for repairs (\$4,374.90); Tokyo Grammar School (\$500); repairs on Sewerage System, Chile (\$655); addition to residence, Raichur, South India (\$500); Lomas Church, Argentine (\$750); restoring church at Sagoing, China (\$500); rebuilding residence at Bhot, India (\$600); and sundry other items (\$3,111.48).....	10,991 38
Total (all charged to the respective Missions).....	\$46,094 39

INCIDENTAL NEEDS OF THE MISSIONS

—1917—

Sundry Special Grants for Outgoing and Homecoming Expenses of Missionaries and their families	\$5,648 15
Sundry Special Allowances to Missionaries and their families.....	14,805 71
Sundry Special Grants to Missions for Property Expenses (\$292); for sundry repairs (\$235); for mules at Inhambane (\$500); for furniture at Pegu, Burma (\$250); Chosen Christian College, Korea (\$800); Panama Congress (\$950.57); and sundry other items (\$753.51)	3,781 08
Total charged to Missions	\$24,234 94
Cablegrams (\$1,275.15); expenses incurred in Examination of Candidates (\$7,427.14); expenses of Anglo-American Community Committee (\$375); Lantern Slide Department (\$12,186.30); and sundry other items (\$3,354.51)	24,618 10
Total (including \$24,234.94 charged to respective Missions).....	\$48,853 04

EMERGENCIES IN THE MISSIONS

—1918—

Sundry Special Grants for Outgoing and Homecoming Expenses of Missionaries and their families	\$18,389 74
Sundry Other Special Grants to Missionaries and their families for salaries (otherwise unprovided for), rent, etc.	17,129 81
Sundry Special Grants to Missions for Repairs (\$9,195.21); Property Expenses (\$1,310); Union School, Wuhu, China (\$500); and sundry other items (\$865.48).	11,870 69
Total (all charged to the respective Missions).	<u>\$47,390 24</u>

INCIDENTAL NEEDS OF THE MISSIONS

—1918—

Sundry Special Grants for Outgoing and Homecoming Expenses of Missionaries and their families.	\$7,691 98
Sundry Special Allowances to Missionaries and their families.	23,381 52
Sundry Special Grants to Missions for Property Expenses (\$2,427.36); Sundry Repairs (\$4,815.51); Chosen Christian College (\$1,200); Publication of 20,000 Ilocano and Tagalog Hymnals (\$300); School for Missionaries' Children, Pyeng Yang, Korea (\$500); Heraldo Christiano, Chile (\$500); Work at Nanah Kroo, Liberia (\$250); Teacher, Hinghwa, China (\$400); furniture, Belgaum District, India (\$250); and sundry other items (\$700).	11,342 87
Total charged to Missions.	<u>\$42,416 37</u>
Cablegrams (\$1,920.42); expenses incurred in Examination of Candidates (\$7,122.81); expenses of Anglo-American Community Committee (\$2,625); and sundry other items (\$1,020.10).	12,688 33
Total (including \$42,416.37 charged to the respective Missions).	<u>\$55,104 70</u>

GENERAL EXPENSES

—1917—

Collection**PUBLICATION**

Salaries.....	\$8,255 27
Literature (including printing, booklets, tracts, postage, expressage, etc.).....	1,788 37
Multigraphing	211 17
Editorial.....	789 46
World Outlook.....	10,000 00
Annual Report.....	2,414 52
Other Supplies and Sundries.....	2,280 02
	<u>\$25,738 81</u>

COMMISSION ON FINANCE..... 14,070 00

DEPARTMENT OF MISSIONARY EDUCATION..... 6,500 00

CULTIVATION OF SUNDAY SCHOOLS..... 2,500 00

MISCELLANEOUS

Traveling Expenses to Conventions, etc....	\$3,441 05
Exchange on Checks.....	
Conference Visitation by Representatives of the Board.....	2,836 12
Field Secretary for Colored Work.....	1,500 00
Special Gifts Expense.....	12,000 00
Department of Foreign Evangelism.....	20,000 00
Telegrams.....	736 87
Salaries.....	2,653 58
Sundry Other Expenses.....	5,007 32
	<u>\$48,174 94</u>

Interest Received..... \$24,538 99

Interest Paid..... 19,854 51

4,684 48

43,490 46

\$92,299 27**Administration**

SALARIES OF SECRETARIES..... \$12,000 00

OFFICE EXPENSES

Salaries..... \$44,449 69

Telephone..... 1,085 27

Sundries..... 8,066 71

53,601 67**BOARD EXPENSES, RENT, ETC.**

Annual Meeting..... \$4,308 08

Rent..... 4,691 92

9,000 00**MISCELLANEOUS**

Postage..... \$2,863 27

Furniture..... 6,430 14

Transportation Bureau..... 750 00

Garden City Conference..... 1,000 00

Alterations..... 1,518 02

Sundries..... 4,776 32

17,337 75

91,939 42

Total..... \$184,238 69

GENERAL EXPENSES

—1918—

Collection**PUBLICATION**

Salaries.....	\$5,389 32
Literature (etc.).....	507 65
Editorial.....	1,071 71
World Outlook.....	10,000 00
Annual Report.....	1,597 86
Other Supplies and Sundries.....	1,681 73
	<u>\$20,248 27</u>

COMMISSION ON FINANCE..... 14,070 00

DEPARTMENT OF MISSIONARY EDUCATION..... 6,634 95

CULTIVATION OF SUNDAY SCHOOLS.....

MISCELLANEOUS

Traveling Expenses to Conventions, etc..	\$1,653 75
Conference Visitation by Representatives of the Board.....	1,460 84
Field Secretary for Colored Work.....	1,500 00
Special Gifts Expense.....	11,378 33
Telegrams.....	989 74
Parish Abroad.....	10,775 19
Salaries.....	235 71
Sundry Other Expenses.....	5,559 68
	<u>\$33,553 24</u>

Interest Paid..... \$42,598 54

Interest Received..... 39,414 04

3,184 50

36,737 74

\$77,690 96**Administration**

SALARIES OF SECRETARIES..... \$12,000 00

OFFICE EXPENSES

Salaries.....	\$62,106 07
Telephone.....	1,210 70
Sundries.....	8,590 01
	<u>71,906 78</u>

BOARD, EXPENSES, RENT, ETC.

Annual Meeting.....	\$4,582 78
Rent.....	3,976 32
	<u>8,559 10</u>

MISCELLANEOUS

Postage.....	\$3,044 70
Furniture.....	4,241 03
Alterations.....	3,020 97
Garden City.....	1,000 00
Transportation Bureau.....	750 00
Sundries.....	3,513 75
	<u>15,570 45</u>

108,036 33Total.....\$185,727 29

COLLECTIONS

The report shows that for the first time in the history of the Board of Foreign Missions its total receipts have passed the two million dollar mark. Since 1912 receipts have shown substantial increases year by year. The figures are as follows:

1913.....	\$1,482,528 18
1914.....	1,588,755 29
1915.....	1,700,573 80
1916.....	1,933,256 31
1917.....	1,940,304 02
1918.....	2,380,346 93

The increase shown during the past year comes either notwithstanding or because of war conditions. The apparent increase over the receipts of last year of \$440,042.92, needs a word of explanation.

The Treasurer was instructed by the Board to include in his totals the receipts for the Permanent Fund, and this has been done this year for the first time. For purposes of comparison, therefore, there should be added to the receipts for last year the amount received for the Permanent Fund, which was \$143,074.37. There should also be added to the Special Gifts receipts for 1917 \$61,438.54, which was received last year, but for lack of time was not included in the report.

The real increase over last year's receipts would, therefore, be \$235,539.05.

The Conferences making the largest advances are as follows:

Illinois.....	\$8,116 58
North-East Ohio.....	8,096 22
Nebraska.....	5,644 77
West Ohio.....	5,578 55
North Indiana.....	5,476 52
Kansas.....	4,678 62
Genesee.....	4,386 36
Northwest Iowa.....	3,786 88
Pittsburgh.....	3,616 26
Southern California.....	3,510 93
Indiana.....	3,068 69
Michigan.....	3,054 33
Puget Sound.....	3,049 21

SPECIAL GIFTS

The receipts in Special Gifts amount to \$804,926.15, an increase of \$129,793.63 over last year. There would have been a decrease in Special Gifts, but for the following reasons:

1. There has been received from the War Council \$152,500.
2. There has been received from legacies and lapsed annuities designated for particular objects and sent out as Special Gifts, \$81,957.12.
3. Mr. E. S. Collins paid from the T. B. Collins Estate \$50,000 in full of a pledge made by his father for the Calcutta Boys' School in India.
4. There has been considerable activity in special giving due to the war and situations growing out of the world conflict.

LEGACIES

The total receipts from Legacies for this year are \$170,284.26. Of this amount \$105,667.88 are undesignated and \$64,616.34 designated. This shows a decrease over last year of \$22,371.67, but an increase of undesignated legacies of \$49,494.30 over 1917.

FOREIGN EXCHANGE

In accordance with instructions of the Board, last year the Committee on Finance established a par of exchange for each of the mission fields. This has been most unsatisfactory for several reasons:

1. Where the field gained by exchange, they insisted that they must have the increase because of the increased cost of living.
2. In fields where the Board made good the losses in exchange, on the appropriations, the Treasurers insisted that as a large part of the work and some of the missionaries' salaries were paid by Special Gifts, for which the Board made no appropriations, it worked injustice against the work thus supported, as compared with the work provided for from the appropriations. To meet this second objection, in part at least, the Committee authorized the Treasurer to make good the losses in exchange on missionaries' salaries provided by Special Gifts, but this does not entirely meet the situation.

In the meantime exchange has gone from bad to worse, especially in China, where a dollar gold, instead of purchasing two silver dollars or more, now purchases about 1.05 of silver.

This means that if the appropriation to China this year is made

on a gold basis, and the Board guarantees exchange at the rate of two Mexican silver dollars for one dollar gold, the loss to the Board, in China alone, will be more than \$200,000.

This should be carefully considered before appropriations to China are made.

ANNUITY BONDS

Annuity bonds written during the year amount to \$230,928.12.

Some plans are under way for more aggressive work in this direction, but it is our opinion that they should not be pressed too vigorously until after the Centenary every-member canvass has been completed.

PERMANENT FUNDS

The amount received for the various permanent funds of the Board during the year is \$46,609.12. This brings the total of our permanent fund up to \$734,585.33.

WALLACE LODGE

A friend of missions, whose name for the present is withheld, has made it possible for the Board of Foreign Missions to secure a magnificent property on Park-Hill-on-Hudson, comprising a large building, which has been renovated and furnished as a first class hotel, and also a large residence property which is being used as an annex.

In connection with the buildings there are seven acres of well-wooded land, commanding a view of the Hudson and Palisades and forming an ideal place for missionaries and other workers in transit, and for the holding of conferences and other religious gatherings. Already the property is rendering a conspicuous service, not only for Methodists, but for other denominations, as a meeting place for religious workers in the vicinity of New York.

THE ATTLEBORO SANITARIUM

Through the generosity of Mr. J. M. Fisher, of Attleboro, Massachusetts, the Attleboro Sanitarium, a splendidly constructed building, with first class equipment, has become the property of the Board of Foreign Missions. Several smaller stockholders also generously contributed their holdings.

In addition to the main building, there are four tenant houses, a large barn, outbuildings, about 100 acres of ground, necessary farm implements, and a herd of Holstein cows.

BENSON SPRINGS INN, FLORIDA

The Florida Christian Assembly Association had a large hotel building, together with more than 1,300 acres of land, situated on Lake Monroe, Florida. This Association was largely financed by Mr. James N. Gamble, of Cincinnati, Ohio.

A proposition was made by which Mr. Gamble contributed his interest and the entire property was given to the Board of Missions of the Methodist Episcopal Church, South, and the Board of Foreign Missions of the Methodist Episcopal Church.

The property has been transferred to these two Boards, jointly, and a local committee has been appointed to temporarily look after their interests.

COMMISSION ON FINANCE

Attention is called to the large assessment made upon the Board of Foreign Missions, for the year 1918, by the Commission on Finance. In 1914 the assessment was \$7,000; in 1917 it had more than doubled—\$14,070; in 1918 it has gone up to \$19,180.

Two questions arise: Does the Board receive sufficient benefit to justify the expenditure of so large a sum of money? Has the Commission on Finance authority to levy any amount of money it chooses upon the Boards represented in the commission?

The treasurer would like to have definite instructions from the Board in regard to the payment of these assessments.

DEBT

The financial report for this year is the first one rendered for the Board of Foreign Missions in which no debt appears. Every year since 1907 there has been a debt reported ranging from \$11,852.23 to \$127,453.86.

We close our books for the year 1918 with no debt and a balance in the treasury of \$2,227.19.

GEORGE M. FOWLES, Treasurer.

GEORGE F. SUTHERLAND, Assistant Treasurer.

APPROPRIATIONS OF THE BOARD OF FOREIGN MISSIONS FOR THE YEAR 1918

Total Appropriations.....	\$1,457,080
Designated Gifts in the Regular Receipts sent to the fields during 1918.....	71,731
Total last year.....	\$1,528,810
Net Increase.....	\$202,201

A. INDIRECT APPROPRIATIONS TO MISSIONS

(These appropriations are administered by the Board)

Emergencies in Missions.....	\$50,000
Incidental needs of Missions.....	50,000
Allowances to retired missionaries, widows, and children.....	30,000
	\$130,000

B. DIRECT APPROPRIATIONS TO MISSION FIELDS

Division I—Eastern Asia

CHINA

For Work:

1. General Items:

Union Publishing House.....	\$1,500
Interest on Loan to Publishing House.....	1,250
Expenses, Board of Managers.....	300
Salary, Secretary of Educational Association (\$3,000, of which \$1,000 is provided by W. F. M. S.).....	2,000
Salary, Secretary of Medical Association.....	2,000
Salary (one half), Book Editor.....	750
Editorial Secretary, salary, etc.....	2,000
Editorial writers and Editor's travel.....	1,000
Chinese (native) Christian Advocate (\$500 for special emergency).....	1,500
Treasurer, salary and rent.....	2,400
	\$14,700
2. Foochow Conference (of which \$1,000 is designated for Fukien Union University).....	\$29,792
3. Yenping Conference.....	10,608
4. Hingwa Conference.....	18,750
5. Central China Conference (of which \$3,600 is for Nanking University).....	\$30,150
For Union Theological Seminary at Nanking.....	1,000
For Medical Missionary, Union Hospital (at dis- posal of Executive Committee).....	1,200
	32,350
6. Kiangsi Conference.....	19,700
7. North China Conference (of which *\$2,000 is for Peking University Trustees; \$1,000 for Evangelistic work in Peking, and \$2,500 for Medical work in Peking).....	58,700
8. West China Mission (of which \$2,500 is for the West China Union University).....	33,800
	\$203,700
Total for Work.....	\$218,400

*\$1,000 of this amount is at the disposal of the Executive Committee.

For Property:

1. Nanking Medical School.....	\$5,500	
2. Nanking Church.....	2,000	
3. Taianfu School.....	2,500	
4. Foochow Construction Bureau.....	3,000	
5. West China Union University (on account).....	3,000	
		<u>\$16,000</u>
Total for China.....		\$234,400

JAPAN

For Work.....		\$71,711
(Of which \$1,000 is for Aoyama Gakuin, and \$2,000 is for the Theological School.)		
For Property:		
1. Akonoura Memorial Church.....	\$2,500	
2. Sapporo Social Hall.....	1,000	
		<u>3,500</u>
Total for Japan.....		\$75,211

KOREA

For Work (of which \$1,000 is for Schools).....		\$53,206
Total for Eastern Asia.....		<u>\$362,817</u>

Division II—Southern Asia

INDIA

For Work:

1. General Items:		
Lucknow Christian College.....	\$12,000	
Indian Witness, Editor's salary, rent, and transit (under direction of Executive Board).....	2,000	
		<u>\$14,000</u>
2. North India Conference.....	62,245	
3. Northwest India Conference.....	41,842	
4. South India Conference.....	34,350	
5. Central Provinces Conference.....	24,328	
6. Bombay Conference.....	31,594	
7. Bengal Conference.....	18,603	
8. Burma Mission Conference.....	15,582	
		<u>\$242,544</u>
Total for Work.....		\$242,544

For Property:

1. North India, Budaon School.....	\$3,000	
2. Northwest India, Tilaunia Sanitarium.....	2,000	
3. South India: Vikarabad Hospital.....	1,000	
Bidar School and Hospital.....	1,200	
4. Bombay, Nadiad Hospital and Baroda School.....	1,000	
5. Burma, Mission House.....	2,500	
6. Lucknow Christian College.....	2,000	
		<u>\$12,700</u>
Total for India and Burma.....		\$255,244

MALAYSIA

For Work.....		\$17,578
---------------	--	----------

NETHERLANDS INDIES

For Work..... \$16,300

PHILIPPINE ISLANDS

For Work..... \$36,050

Total for Southern Asia..... \$325,172

Division III—Africa

For Work:

1. Liberia Conference.....	\$20,912
2. West Central Africa Conference.....	17,689
3. Rhodesia Mission Conference.....	15,884
4. Inhambane Mission Conference.....	10,120
5. Congo Mission Conference.....	3,650

Total for Work..... \$68,255

For Property:

1. Inhambane, to rebuild houses.....	\$2,500
2. West Central Africa (Hartzell Memorial Church and Quesua Land).....	2,500
3. Congo, Elisabethville Property.....	2,000
4. Liberia.....	1,500

\$8,500

Total for Africa..... \$76,755

Division IV—South America

For Work:

1. General Items:

General Treasurer, salary, travel, etc.....	\$2,500
Teachers' furlough salaries and transits.....	13,500
General Sunday School Missionary.....	1,500
Latin-America Cooperation Committee.....	1,500

\$19,000

2. East South America Conference..... \$55,280

3. Chile Conference (of which \$1,000 is for Union Theological Seminary)..... 31,390

4. North Andes Mission Conference..... 18,630

5. Bolivia Mission Conference (of which \$6,500 is for the Schools)..... 12,560

6. Panama Mission..... 5,700

Total for Work..... \$123,560

For Property:

1. Quinta Property, Santiago, Chile.....	\$2,000
2. La Paz School Property, new site.....	2,000
3. Panama, Seawall School.....	1,000

\$5,000

Total for South America..... \$147,560

Division V—Mexico

For Work (of which \$1,500 is for Union Theological School, and \$500 for Bible Institutes)..... \$63,146

For Property:		
1. Hospital Building at Guanajuato	\$1,500	
2. School repairs and additions	2,000	
		\$3,500
Total for Mexico		\$66,646

Division VI—Europe and North Africa

For Work (of which the increase of \$2,650 is for North Africa)	\$199,330
For Property:	
North Africa, Constantine	\$2,000
Total for Europe and North Africa	\$201,330

Note: The amount set apart for Europe and North Africa is made as a total appropriation, the administration of the appropriation, within the total amount, being left to the discretion of the Executive Committee.

C. FUND FOR UNION INSTITUTIONS

Five thousand dollars was appropriated for this purpose. Of this, \$3,200 is included in the above items; \$1,000 of the balance is designated for the China Medical Missionary Association for promotion of public health. Balance, at the disposal of the Executive Committee \$1,800

D. EXPENSES OF ADMINISTRATION AND COLLECTION

Total appropriation for expenses of administration and collection referred to the Finance Committee for Distribution \$145,000

SUMMARY

A. Indirect Appropriations	\$130,000
B. Direct Appropriations:	
China	\$218,400
Japan	71,711
Korea	53,206
India and Burma	242,544
Malaysia	17,578
Netherlands Indies	16,300
Philippine Islands	36,050
Africa	68,255
South America	142,560
Mexico	63,146
Europe and North Africa	199,330
	1,129,080
For Property	51,200
C. Fund for Union Institutions	1,800
	\$1,312,080
Home Base:	
Expenses of Administration and Collection	145,000
Total Appropriations for 1919	\$1,457,080
Designated Gifts, in the Regular Receipts, sent to the fields during 1918	71,731
Grand Total	\$1,528,811

**WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE
METHODIST EPISCOPAL CHURCH**

APPROPRIATIONS FOR 1919

India:	
Isabella Thoburn College.....	\$32,379 12
North India.....	119,331 00
Northwest India.....	84,926 60
South India.....	67,074 40
Central Provinces.....	41,681 80
Bombay.....	59,396 60
Bengal.....	26,345 84
	\$431,135 36
Burma	26,165 80
Malaysia	27,273 00
Netherlands Indies	3,635 00
Philippine Islands	34,701 00
China:	
Reserve.....	\$3,140 00
North China.....	70,586 00
Central China.....	42,079 00
Kiangsi.....	56,465 00
West China.....	65,675 00
Foochow.....	83,306 00
Yenping.....	8,899 00
Hingwa.....	34,038 00
	364,188 00
Total for China	364,188 00
Korea (Chosen)	78,643 00
Japan:	
East Japan.....	\$70,496 35
West Japan.....	42,053 60
	112,549 95
Total for Japan	112,549 95
Mexico	35,752 00
South America:	
Eastern South America (Buenos Aires, Rosario, Montevideo).....	\$45,692 00
North Andes (Lima).....	6,735 00
	52,427 00
Total for South America	52,427 00
Europe:	
Italy.....	\$7,275 00
Bulgaria.....	3,030 00
Switzerland.....	150 00
Norway.....	50 00
France and Reconstruction.....	39,377 20
	49,882 20
Total for Europe	49,882 20

Africa:

North Africa.....	\$14,253 00
Rhodesia.....	9,640 00
Inhambane Mission.....	2,775 00
West Central Africa.....	4,990 00

Total for Africa..... \$31,658 00

German Thank Offering..... 4,630 00

Foreign Contingencies

(Including taxes and insurance, reserves for exchange losses, interest on debt on buildings abroad, union woman's college assessments, outfit, passage and salary of new missionaries to be accepted during the year, additions to Retirement Fund Endowment, conditional appropriations for buildings)..... 94,567 00

Retirement Allowances..... 10,000 00

Zenana Papers..... 1,500 00

Home Contingencies

(Including travel to branch and general meetings, expenses of branch and Conference and general officers, bureaus of supplies, field secretaries, interdenominational assessments, etc., etc.), also New York Office and Student work..... 68,913 00

Total Appropriation for 1919.....\$1,427,620 31

NOTES ON 1919 APPROPRIATIONS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY

The collections of the Society for 1917-18 were \$1,345,914.32, an increase of \$170,155.42; in other words, they are 14.46 per cent larger than they were last year.

Our total real estate holdings are \$3,215,470, an increase of \$326,804 over the real estate holdings in 1916, when our last summary was made.

Most of our building appropriations are on account of property projects started before the serious losses in exchange began to occur, and before the abnormal rise in the prices of materials. It is in general our policy to undertake no new building operations until conditions are more nearly normal. A large proportion of the building appropriations listed will be paid on account of obligations already incurred in the United States, and will consequently occasion no loss by exchange.

All missionary salaries, as well as all current work, have been put on the basis of a fixed par of exchange, so that our missionaries no longer suffer from fluctuations in the value of American exchange.

Our building appropriations, as heretofore, are paid on a gold basis.

The large increase in appropriations for France is explained by our new war orphan project, started last year. This has met with astonishingly ready response. We have been able during the year to purchase and pay for a property at Grenoble, France, as a home for sixty or more orphan girls. We shall probably add somewhat during the year to the equipment, and shall purchase additional land.

Please note also that the North India appropriations, both for current work and for buildings, include the appropriations for the Isabella Thoburn College. It has been impossible with the meager information at hand to separate the college appropriations from those of the Conference, as should logically of course be done. \$27,439 of the building appropriation for North India is for the purchase of additional land for the Isabella Thoburn College.

In like manner the Central China Conference building appropriations include \$5,500 for Ginling College; and East Japan building appropriations include \$4,000 for Tokyo Union College.

The item "Foreign Contingencies" covers the probable increases in current work, cost of sending out new missionaries, interest on property debts, taxes and insurance, union college current work assessments, educational supervision in India and China, etc.

"Home Contingencies" includes the home administrative expenses of the Branches, in addition to \$16,050, for general administrative expenses, including travel to General Executive and other meetings, expense of General Officers, General Office, Home and Foreign Departments, Student Work, Interdenominational assessments, etc.

MISSION TREASURERS

- North India—Rev. J. N. West, Budaun, U.P. India.
 Northwest India—J. C. Butcher, Battery Lane, Delhi, India.
 South India—Rev. J. B. Buttrick, Gulbarga, Deccan, India.
 Bengal—Rev. D. H. Manley, 140 Dharamtala St., Calcutta, India.
 Bombay—Rev. Harry Ingham, Apollo Bunder, Bombay, India.
 Central Provinces—F. R. Felt, Jubbulpore, India.
 Burma—Rev. C. H. Riggs, 27 Creek St., Rangoon, Burma.
 Malaysia—Rev. Guy H. Little, 13 Stamford Rd., Singapore S. S.
 Netherlands Indies Dist.—H. B. Mansell, Bij Kantoor Sochasari, Buitenzorg, Java.
 Philippine Islands—Rev. E. S. Lyons, 48 Isla de Komora, Manila, P. I.
 China, including Kiangsi, Central China, Hinghwa, Foochow, Yenping—Rev. W. A. Main, 9 Hankow Road, Shanghai, China.
 North China—W. T. Hobart, Peking, China.
 West China—W. M. Crawford, Chengtu, Sze., W. China.
 Korea—Rev. D. A. Bunker, Seoul, Korea.
 Japan—Rev. Chas. Bishop, 9 Aoyama Gakuin, Tokyo, Japan.
 North Germany—Rev. C. H. Burkhardt, Nord Str. 78, Bremen, Germany.
 South Germany—Rev. Richard Wobith, Turnhallestr. 20, Frenndenstadt, Wurttemberg, Germany.
 Switzerland—Rev. R. Ernst Grob, Route du Tunnel 1, Lausanne, Switzerland.
 Austria-Hungary—Rev. F. H. O. Melle, VIII Trautsohngasse 8, Wien, Hungary.
 Denmark—Anton Bast, Rigensgade 21, Copenhagen, Denmark.
 Sweden—Rev. G. Wagnsson, Rorstrandsgatan 44, Stockholm, Sweden.
 Russia and Finland—Rev. G. A. Simons,
 Norway—Rev. Chr. Torjussen, Syder Sagensgarde 23, Kristiania.
 Italy—Rev. B. M. Tipple, Via Firenze 38, Rome, Italy.
 France—Rev. E. W. Bysshe, 2 Square des Portes, Grenoble, France.
 Bulgaria—Rev. E. E. Count, Poste Restante, Sofia, Bulgaria.
 Liberia—Bishop A. P. Camphor, Monrovia, Liberia.
 Inhambane—Rev. W. C. Terril, P. O. Box 41, Inhambane.
 Rhodesia—Rev. H. I. James, Old Umtali, Rhodesia, Africa.
 Angola—Rev. Robt. Shields, Loanda, Angola, Africa.
 Madeira Islands—Rev. W. G. Smart, Rua do Conselheiro 392, Funchal.
 Congo—R. S. Guptill, Elizabethville, Belgian Congo, via Capetown.
 North Africa—Rev. E. F. Frease, Les Tourelles, El-Biar, Algiers.
 Eastern South America—Rev. S. P. Craver, Calle Corrientes 718, Buenos Aires, Argentina.
 North Andes—Rev. H. P. Archerd, Apartado 408, Lima, Peru.
 Chile—E. A. Robinson, Casilla 67, Santiago, Chile.
 Panama—E. M. Oliver, Box 108, Ancon, C. Z.
 Bolivia—C. F. Hartzell, Cochabamba, Bolivia.
 Mexico—Rev. J. P. Hauser, Gante St. 5, P. O. Box 115, Bis Mexico City, Mexico.

MEMOIRS

BISHOP FRANKLIN HAMILTON

BY BISHOP W. A. QUAYLE

Bishop Franklin Hamilton has changed his residence. He now dwells in the Kingdom of God in the City called New Jerusalem. His assignment was not made by the General Conference nor by the Board of Bishops, but by the Bishop and Shepherd of his soul.

The Bishops were in session, guests of his and of the Methodism of Pittsburgh, but he could not come to bid them welcome. He was holding an interview with the Chief Shepherd. His courtesy, untaught, inbred, should have flowered in that hour of his brethren coming to his residential city. We all know how gracious a host he would have been, and how refined and unaffected his words of welcome would have been. Now, these words of brotherly welcome are yet to be spoken. I doubt not they will be uttered later when we shall, one by one, please God, arrive in the City where our brother has out-hastened us in arriving. He will not forget us in his Residence in the Glad Continent where he has now landed.

We are all apprised how real is the loss Methodism sustains in the death of this big brain and big purpose. He was beginning a new administration. He had held many places of taxing responsibility and each one honorably and well. Nowhere had he failed. He was honor student in Harvard, was class orator by the election of his class, was University orator by the election of its faculty at the 250th Anniversary of Harvard University; and on that occasion spoke on the same platform with James Russell Lowell and you may see the orations of both in the memorial volume of that distinguished event. He studied in Europe. Though he had been student in Germany, unlike most of those Americans, he was not unaware of the German character; for from the first hour of the German breaking out on civilization he spoke stern words of condemnation of the chief atrocity of human history. He was master of a trained mind and lover of high things and an unobtrusive specimen of a cultivated American gentleman and Christian.

I cannot well speak of him, seeing I loved him. My heart is blurred with tears on this and every remembrance of him. He came to the Episcopacy trained for that service as few occupants of that position have been trained. How he invaded the new business is well known to such as had a mind to noble beginnings. It makes a body's heart tender as spring when the first violets bloom, to recall, as I recall, how he had taken up his residence in the hearts as well as in the esteem and plaudits of his brother ministers and laymen in the Pittsburgh region.

He was American in his heart. He cared for the human race as Jesus taught him. He loved the black man, though, truth to say, he was not responsible for that, seeing his distinguished brother, Bishop John W. Hamilton, had fathered and brothered him, and no better friend to the black man has appeared since Livingstone and Lincoln than John W. Hamilton. And it is fitting that Franklin Hamilton's soldier son in Europe, whose safe landing was the last received

earthly telegram his eyes scanned and which was holden in his dead, fond hand at his burial, chose to be an officer in a black regiment.

I saw Franklin Hamilton last after this wise. Before leaving Pittsburgh on my Master's business, I called at the family residence, was admitted by the brave, beautiful widow who had so recently been a wife, was let into his room alone where my friend and your friend lay like a recumbent statue so strong and manly and as if asleep, and I said softly, "Friend, brother," but he was fast asleep and I did not waken him, but softly said, "I will see you another morning," and passed out into the sunshine, my vision blurred with my tears.

And our Brother is out on that landscape without the city where the leaves never will have autumnal tints nor come to withering but where all the winds that blow are winds of spring and where the Shepherd of Souls leads His flock out in pastures infinite, and they are shepherded by the Voice of God.

A friend of mine, a minister, was at his soldier son's death bed, when the boy sleepily said, "Kiss me good-night, Daddy, kiss me good-night," and his father leaned over and kissed his boy on the face and softly, tearfully replied, "Good-night, son." But his Heavenly Father kissed the soldier boy awake in the morning. So was Franklin Hamilton kissed asleep by the wife of his heart, but kissed awake by the Lord of His life, and dwells with much smiling in the Everlasting Day.

REV. GEORGE HEBER JONES, D.D.

BY COL. E. W. HALFORD

Dr. George Heber Jones was born of English parentage in Mohawk, New York, August 14, 1867, and died at Miami, Florida, May 11, 1919. In 1883 he joined the Methodist Episcopal Church, and went to Korea as a missionary in 1887. His first service was in Seoul, in educational work.

In 1892 Dr. Jones opened up work on the west coast of Korea, at Chemulpo, and was the first resident missionary in that section. He remained there for ten years as pastor and presiding elder. There were no Christians when he went to Chemulpo; in ten years there were forty-four organized churches with twenty-eight hundred members. Dr. Jones had the unique distinction of presiding over a district every church in which he had organized and where every member had been personally baptised by him. His career in Korea was singularly distinguished and successful, and gave tone and direction to his service throughout his life.

On returning to the United States he was recognized as an authority in Asiatic and Oriental matters, and became a foremost missionary leader in his own church and in all interdenominational movements. He was secretary of the Foreign Missions Board Conference of North America, and educational secretary of the Methodist Episcopal Foreign Board.

His literary work was of a high order. He was a member of the Board of Translators of the Bible into Korean, and Vice President of the Korean Branch of the Royal Asiatic Society. Dr. Jones was also a member of the American Society of International Law, and of other interboard organizations. As a lecturer upon missions he ranked among the best and most serviceable.

He died full of honor, with the loving regard of all who knew him and were associated with him, in the work of the Board. As a citizen he was held in unusual esteem; as a Christian gentleman, husband and father his life and his gracious influence will not fade from memory.

GENERAL JAMES F. RUSLING, HONORARY MANAGER

By COL. E. W. HALFORD

James Fowler Rusling died April 1, 1918, at Trenton, New Jersey, in the eighty-fourth year of his age.

Born at Washington, New Jersey, in 1834, he received his education at Pennington Seminary and at Dickinson College. He studied law at Williamsport, Pennsylvania, and settled in Trenton, New Jersey, in practice in 1859, enjoying distinguished success in his chosen profession.

General Rusling's military career was unusual. He enlisted in the Fifth New Jersey Infantry in August, 1861, and served with distinction both in the line and on the staff, and in 1866 was made Brigadier General "for faithful and meritorious services during the war."

He was not mustered out of the Army until February, 1867, having had a service of nearly six years—his latest duty being as a member of a technical board for the preparation of a special Army Manual, he being the only volunteer officer on the Board.

General Rusling was born an inbred Methodist. His Methodist lineage went back to the days of John Wesley, through father, grandfather and great grandfather. For fifty years he was a member of the State Street Church, Trenton. He was delegate to the General Conference of 1896 and a member of the Board of Managers, and later of the Board of Foreign Missions of the Methodist Episcopal Church. He was instant and constant in service for the Church, locally and generally. For thirty-six years he was a trustee of Pennington Seminary, and for thirty-nine years a trustee of Dickinson College.

General Rusling was a man of scholarly tastes and acquirements. He was a speaker of eloquence and power, and was frequently heard in literary, social, religious and political gatherings. He was author of several volumes—"The Great West and the Pacific," "Men and Things I saw in the Civil War," and "European Days and Ways."

A man of rare charm and grace; a father and husband of exemplary devotion; a citizen steady and reliable in every civic duty; a lawyer of ability and stainless integrity; a soldier without fear and without reproach; a Christian man and leader giving unstintedly of his time and powers to the worship of God through service to men—General Rusling lived a long and honorable life. At the end it was but a step out and up to the larger life beyond. He took that step intrepidly and as a soldier true and tried advanced to receive from the Great Commander the badge of the Legion of Honor he had worthily won.

We cherish the memory of his life and we honor the record of his service. "Blessed are the dead who die in the Lord. They rest from their labors, and their works do follow them."

JAMES W. PEARSALL, HONORARY MANAGER

BY GEO. H. BICKLEY

James Welch Pearsall died at his home in Ridgewood, N. J., June 23, 1918, after a long illness. He was born in New York City, October 17, 1838.

He was four times a delegate to the General Conference and a member of the Book Committee. He also served on the Board of Trustees of a number of our Methodist institutions. For about twenty years he was one of the Managers of the Board of Foreign Missions, giving to its business regular attention and valuable advice and helping in its developing plans. Always a devoted Christian and an earnest Methodist, he placed his business talents at the service of the Church, besides contributing largely of his wealth.

We hereby record our appreciation of his valued services and of his interest in the work of the Board.

MEMOIR OF WILLIS McDONALD

BY COL. E. W. HALFORD

Our good friend Willis McDonald passed away, after a long life of useful service, on February 27th, at the residence of his son-in-law, P. A. Baldwin, at Amityville, Long Island.

Mr. McDonald was a member of the Board of Foreign Missions for many years. He was nearly always present at the regular monthly meetings of the Board and was greatly interested in the work of our Missions both foreign and home. He was selected several times to represent the Board on the Missionary Committee. Many of us remember how well he served. He was always ready to support any work or movement which appealed to his judgment—and the opposite was true—he never failed to oppose anything he could not approve of. His activity in church circles was well known to all of us and in every place he was called on to fill he proved his devotion and efficiency.

He was a veteran of the Civil War and was a charter member of the U. S. Grant Post No. 327, Grand Army of the Republic, and was at one time its Commander. As a citizen or soldier in his church and in his business he served ably and well. His fine presence, cheerful face and his kindly spirit will be greatly missed from the family circle, his local church, his Bible Class, which he taught for many years, and the Methodist Church at large where he was so useful, and which he loved so well.

BISHOPS

Bishops Resident in Foreign Lands

- BISHOP WILSON S. LEWIS, Shanghai, China.
 BISHOP HERBERT WELCH, Seoul, Korea.
 BISHOP JOHN L. NUELSEN, Badenerstr. 69, 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 EBEN S. JOHNSON, Umtali, 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, 12 Aoyama Gakuin, Tokyo, Japan.
 BISHOP ISAAH 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.

- | | |
|--|--|
| <p style="text-align: center;">A</p> <p>Abbott, David Gushwa, 1900, Iowa, Central Provinces.
 Abbott, Martha Day (Mrs. D. G.), 1888, <i>Fairfield, Ia.</i>, Central Provinces.
 †Aden, Fred., 1918, <i>Partier, Cal.</i>, Eastern South America.
 Aden, Anna*P. (Mrs. F.), 1918, <i>Parkier, Cal.</i>, Eastern South America.
 Akerson, Leroy L., 1916 (contract), <i>Keokuk, Ia.</i>, Netherlands Indies.
 Akerstrum, Miss Frances E., 1918 (contract), <i>New York City, Malaysia</i>.
 Aldis, Steadman, 1912, Southwest Kansas, Central Provinces.
 Aldis, Ethel Fry (Mrs. S.), 1912, <i>Arlington, Kan.</i>, Central Provinces.
 Aldrich, Floyd C., 1903 (reappointed by the Board, 1909), Des Moines, Northwest India.
 Aldrich, Annie Hanley (Mrs. F. C.), 1903 (reappointed by the Board, 1909), Northwest India.
 Alger, Miss Carrie B., 1918, <i>Factoryville, Pa.</i>, Chile.
 Alexander, Robert Percival, 1893, New England Southern, Japan.
 Alexander, Fanny Wilson (Mrs. R. P.), 1890, <i>Chattanooga, Tenn.</i>, Japan.
 Allen, Elma Wines (Mrs. F. C.), 1896 (reappointed, 1913), <i>Chicago, Ill.</i>, Bolivia.</p> | <p>Alvord, Miss Grace L., 1918 (contract), <i>Los Angeles, Cal.</i>, Panama.
 †Amendt, Charles C., 1918, <i>East Sparta, O.</i>, Korea.
 Amendt, Edith A. (Mrs. C. C.), 1918, <i>Sieubenville, O.</i>, Korea.
 †Anderson, Albion Garfield (M.D.), 1910, <i>Chicago, Ill.</i>, Korea.
 Anderson, Hattie Peterson (Mrs. A. G.), 1910, <i>Chicago, Ill.</i>, Korea.
 Anderson, Karl Edwards, 1899 (reappointed, 1913), Northwest Iowa, South India.
 Anderson, Emma Wardle (Mrs. K. E.), 1903 (reappointed, 1913), <i>Cedar Rapids, Ia.</i>, South India.
 Appenseller, Henry D., 1917, New York East, Korea.
 Appenseller, Ruth N. (Mrs. H. D.), 1918, <i>Kingston, Pa.</i>, Korea.
 Archer, R. L., 1912, Pittsburgh, Netherlands Indies.
 Archer, Edna C. (Mrs. R. L.), 1916, <i>Wilmerding, Pa.</i>, Netherlands Indies.
 Archerd, Hays Pennington, 1909, Northern Minnesota, North Andes.
 Archerd, Mildred Grinols (Mrs. H. P.), 1910, <i>Fair Haven, Minn.</i>, North Andes.
 †Argelsander, Frank A., 1918, <i>Cleveland, O.</i>, Kansas.
 Arms, Goodall Filley, 1888, Vermont, Chile.
 Arms, Ida Taggard (Mrs. G. F.), 1888, <i>Newport, Vt.</i>, Chile.</p> |
|--|--|

- Ashe, William Wesley (M.D.), 1894, Georgia, Northwest India.
- Ashe, Christine Christensen (Mrs. W. W.), 1894, *Brooklyn, N. Y.*, Northwest India.
- Auer, Orval Marion, 1913, Southwest Kansas, Central Provinces.
- Auer, Nellie Wilson (Mrs. O. M.), 1913, *Springfield, Mo.*, Central Provinces.
- B
- Badley, Brenton Thoburn, 1899, *New York City*, North India.
- Badley, Mary Stearns (Mrs. B. T.), 1899, *Wilton, N. H.*, North India.
- Badley, Theodore Charles, 1904, *New York City*, North India.
- Badley, Clara Nelson (Mrs. T. C.), 1904, *Delaware, O.*, North India.
- Baker, Joseph Benson, 1904, South Kansas, Northwest India.
- Baker, Ida Vanatia (Mrs. J. B.), 1904, *Melvern, Kan.*, Northwest India.
- †Baldwin, Jesse Hayes (M.D.), 1906, *Kansas City, Kan.*, North China.
- Baldwin, Gertrude I. Driesback (Mrs. J. H.), 1914, *Joplin, Mo.*, North China.
- Bancroft, William Ethan, 1904, Ohio, Bombay.
- Bancroft, Clara Vaughan (Mrs. W. E.), 1904, *Washington Court House, Ohio*, Bombay.
- Bankhardt, Frederick, 1906, *Berea, O.*, Yenping.
- Bankhardt, Laura Walther (Mrs. F.), 1907, *Cleveland, O.*, Yenping.
- Bare, Charles Lysander, 1879, Des Moines, North India.
- †Bare, John Winchell, 1913, *Waukegan, Ill.*, North India.
- Bare, Olive Moore (Mrs. J. W.), 1913, *Waukegan, Ill.*, North India.
- Barnhart, Paul, 1910, Wisconsin, Chile.
- Barnhart, Gertrude H. (Mrs. P.), 1912, —, Chile.
- Batterson, Frank John, 1902, *Portsmouth, O.*, Eastern South America.
- Batterson, Nettie Russell (Mrs. F. J.), 1902, *Lattitude, O.*, Eastern South America.
- Battles, Delia May, 1915, *Ashabula, O.*, Korea.
- *Baughman, Burr J., 1910, Malaysia.
- *Baughman, Mabel Hastings (Mrs. B. J.), 1910, Malaysia.
- Bauman, Ernest Nicholas, 1907, *Birmingham, O.*, Eastern South America.
- Bauman, Mary Kessler (Mrs. E. N.), 1907, *Mound Vernon, N. Y.*, Eastern South America.
- Bauman, Ezra, 1907, East German, Chile.
- Bauman, Florence Carhart (Mrs. Ezra), 1908, *Fairfax, S. D.*, Chile.
- Beach, Stella M., 1917, *Iliou, N. Y.*, North Andes.
- †Beak, Frank Spurgeon, 1912, *Canton, S. D.*, Bolivia.
- Beck, Bessie Dunn (Mrs. F. S.), 1913, *Mitchell, S. D.*, Bolivia.
- Beckendorf, Arthur L., 1917, Northern Minnesota, Philippine Islands.
- Beckendorf, Esther S. (Mrs. A. L.), 1917, *Saint Paul, Minn.*, Philippine Islands.
- Becker, Arthur Lynn, 1903, *Reading, Mich.*, Korea.
- Becker, Louise Smith (Mrs. A. L.), 1905, *Albion, Mich.*, Korea.
- Beebe, Robert Case (M.D.), 1884, North Ohio, Central China.
- Beebe, Rose Lobenstine (Mrs. R. C.), 1909, *Hwaiyuan, China*, Central China.
- Beech, Joseph, 1899, New York East, West China.
- Beech, Nellie Decker (Mrs. J.), 1904, *Dixon, Ill.*, West China.
- Bennett, Howard C., 1916, Troy, Foochow.
- Bennett, Leah S. (Mrs. H. C.), 1918, *Glens Falls, N. Y.*, Foochow.
- †Berger, Wilhelm R., 1919, *Marine City, Mich.*, Panama.
- Bernhardt, Charles John, 1913, *Cincinnati, O.*, Philippine Islands.
- Berry, Arthur Daniel, 1902, Newark, Japan.
- Beyer, Ruth, 1914, *Alexandria, Pa.*, Chile.
- Billing, Arthur William, 1907, *Berthoud, Colo.*, Foochow.
- Billing, Mabel Spohr (Mrs. A. W.), 1907, *Boston, Mass.*, Foochow.
- Billings, Bliss Washington, 1908, *Saint Louis, Mo.*, Korea.
- Billings, Helen Taylor (Mrs. B. W.), *Denver, Colo.*, Korea.
- Bisbee, Royal Daniel, 1910, Columbia River, Bombay.
- Bisbee, Pearl Gosnell (Mrs. R. D.), 1911, *Everett, Mass.*, Bombay.
- Bishop, Charles, 1879, North Indiana, Japan.
- Bishop, Jennie S. V. (Mrs. C.), 1880, *Cincinnati, O.*, Japan.
- Bissonnette, Wesley Smith, 1903, *Colorado Springs, Colo.*, Foochow.
- Bissonnette, Estella Stenhouse (Mrs. W. S.), 1904, *Colorado Springs, Colo.*, Foochow.
- Bjorklund, Ellen Eleonora, 1909, *Stramsholm, Sweden*, Rhodesia.
- †Black, Edward F., 1908 (reappointed, 1916), *Huntingdon, Pa.*, Foochow.
- Black, Anna N. S. (Mrs. E. F.), 1908 (reappointed, 1916), *Alexandria, Pa.*, Foochow.
- *Blackmore, Josiah T. C., 1914, North Africa.
- *Blackmore, Clarisse L. E. (Mrs. J. T. C.), 1914, North Africa.
- Blackstone, James Harry, 1906, Central New York, Central China.
- Blackstone, Barbara Treman (Mrs. J. H.), 1906, *Sheldrake, N. Y.*, Central China.
- Blair, Frederic H., 1916, New England Southern, Japan.
- Blair, Josephine D. (Mrs. F. H.), 1916, *Minneapolis, Minn.*, Japan.
- †Blasdel, Robert A., 1918 (contract), *Dayton, N. Y.*, Malaysia.
- Boatman, Conway, 1918, Dakota, Central Provinces.
- Boatman, Caroline B. (Mrs. C.), 1918, *Stewart, Miss.*, Central Provinces.
- Bosworth, Miss Sarah M., 1892 (reappointed in 1917), *Janesville, Wis.*, Foochow.
- Bowen, Arthur John, 1897, Puget Sound, Central China.
- Bowen, Nora Jones (Mrs. A. J.), 1897, *Neponset, Ill.*, Central China.
- Bower, Harry Clayton, 1905, Central Pennsylvania, Netherlands Indies.
- Bower, Mabel Crawford (Mrs. H. C.), 1907, *Sioux City, Ia.*, Netherlands Indies.
- Bowmar, Thomas W., 1915 (contract), *Carlton, Mass.*, Malaysia.
- Boyles, James R., 1914, *Wilmore, Ky.*, Burma.
- Boyles, Marie Wiegand (Mrs. J. R.), 1914, *Milwaukee, Wis.*, Burma.
- Braden, Charles Samuel, 1912, *Herrington, Kan.*, Chile.
- Braden, Grace McMurray (Mrs. C. S.), 1912, *Chevey, Kan.*, Chile.
- Branch, Montgomery Wells, 1908, *Wayland, N. Y.*, North India.
- Branch, May Widney (Mrs. M. W.), 1906, *Lynden, Kan.*, North India.
- †Breece, Thomas E., 1918, *Minneapolis, Minn.*, North China.
- Breece, Ruth P., 1918, *Minneapolis, Minn.*, North China.
- Brewster, Elizabeth Fisher (Mrs. W. N.), 1884, *London, O.*, Hinghwa.
- Briggs, George Weston, 1903 (reappointed, 1915), *North Branch, Mich.*, Northwest India.
- Briggs, Mary Hart (Mrs. G. W.), 1903 (reappointed, 1915), *North Branch, Mich.*, Northwest India.
- Brinton, Thomas B., 1916, Wisconsin, Congo Mission, Africa.
- Brinton, Anna L. (Mrs. T. B.), 1916, *Pleasant Prairie, Wis.*, Congo Mission, Africa.
- Brown, Anna, 1918, *Buckley, Wash.*, Chile.
- Brown, Fred Richards, 1910, Troy, Kiangsai.
- Brown, Ciella McDonnell (Mrs. F. R.), 1912, *Linton, N. D.*, Kiangsai.
- †Brown, Robert E. (T.M.D.), 1917, *Ann Arbor, Mich.*, West China.
- Brown, Carrie W. (Mrs. R. E.), 1917, *Ann Arbor, Mich.*, West China.
- Brown, Mark W., 1914, *Kingland, N. J.*, North China.

- Brown, Olive L. (Mrs. M. W.), 1914, *Kingsland, N. J.*, North China.
- Bruere, William B., 1918, *New Jersey, Bombay.*
- Buchanan, Charles Sumner, 1896, *Delaware, O.*, Netherlands Indies.
- Buchanan, Emily Early (Mrs. C. S.), 1897, *Delaware, O.*, Netherlands Indies.
- Buck, Philo Melvin, 1870, *Kansas, Northwest India.*
- Buck, Carrie McMillan (Mrs. P. M.), 1872, *Gettysburg, Pa.*, Northwest India.
- Bull, Earl Rankin, 1911, *West Ohio, Japan.*
- Bull, Blanche Tilton (Mrs. E. R.), 1911, *Martinsburg, O.*, Japan.
- Bundy, T. Walter, 1918, *Puget Sound, Philippine Islands.*
- Bundy, Clyda L., 1918, *Seattle, Wash.*, Philippine Islands.
- Bunker, Daltell Adelbert, 1895, *Sherman, N. Y.*, Korea.
- Bunker, Annie Eilers (Mrs. D. A.), (M.D.), 1895, *Saint Louis, Mo.*, Korea.
- Burdick, George Moxham, 1903, *Vermont, Korea.*
- Bush, Raymond Lester, 1910, *Sabring, O.*, Inhambane.
- Bush, Grace O. Kahl (Mrs. R. L.), 1915, *Sabring, O.*, Inhambane.
- Busher, Richard C., 1909, *Lucknow, India*, North India.
- Busher, Jessie Foy (Mrs. R. C.), 1909, *Lucknow, India*, North India.
- Butcher, John Clarke (M.D.), 1885, *Rock River, Northwest India.*
- Butcher, Ada Proctor (Mrs. J. C.), 1888, *Northwest India.*
- Buttrick, John Basandall, 1888, *Nova Scotia, South India.*
- Buttrick, Mary Pease (Mrs. J. B.), 1890, *South India.*
- Byers, William Pryce, 1887, *Stratford, Ont.*, Bengal.
- Byers, Charlotte Forster (Mrs. W. P.), 1889, *Georgetown, Ont.*, Bengal.
- Byork, John, 1902, *Goteborg, Sweden*, Bengal.
- Byork, Mrs. John, 1902, *Norrkoping, Sweden*, Bengal.
- Byshe, Ernest Wilfred, 1909, *New York East, France.*
- Byshe, Mildred Thompson (Mrs. E. W.), 1909, *Rowayton, Conn.*, France.
- C
- Cable, Elmer Manasseh, 1899, *Northwest Iowa, Korea.*
- Cable, Myrtle Elliott (Mrs. E. M.), 1901, *Hubbard, Ia.*, Korea.
- Caldwell, Harry Russell, 1900, *Northern New York, Yeping.*
- Caldwell, Mary Belle Cope (Mrs. H. R.), 1902, *Chatanooga, Tenn.*, Yeping.
- Camp, Cecil L., 1914, *Evanston, Ill.*, South India.
- Camp, Alice E. (Mrs. C. L.), 1914, *Evanston, Ill.*, South India.
- Campbell, Bruce R., 1915, *Minnesota, Mexico.*
- Campbell, Lucy Clark (Mrs. B. R.), 1915, *Lamberton, Minn.*, Mexico.
- Campbell, Frank Daniel, 1910, *Bloomington, Ill.*, Central Provinces.
- Campbell, Ada Luella Gibson (Mrs. F. D.), 1910, *Bloomington, Ill.*, Central Provinces.
- Canright, Harry Lee (M.D.), 1891, *Battle Creek, Mich.*, West China.
- Canright, Margaret Markham (Mrs. H. L.), 1891, *Battle Creek, Mich.*, West China.
- Carhart, Raymond Albert, 1906, *Dakota, Mexico.*
- Carhart, Edith Noble, 1911 (Mrs. R. A.), *Mitchell, S. D.*, Mexico.
- Carhart, Walter Dosh, 1906, *Mitchell, S. D.*, Chile.
- Carhart, Ethel Shepherd (Mrs. W. D.), 1909, *Mitchell, S. D.*, Chile.
- Carson, Frederick Stanley, 1905, *Northwest Iowa, Hingwa.*
- Carson, Grace Darling (Mrs. F. S.), 1905, *Sioux City, Ia.*, Hingwa.
- Carson, Margaret A., 1916, *Binghamton, N. Y.*, Central China.
- Cartwright, Frank T., 1917, *Wisconsin, Foochow.*
- Cartwright, Mary M. (Mrs. F. J.), 1917, *Delaware, O.*, Foochow.
- Carver, Miss Josephine (contract), *Traverse City, Mich.*, North China.
- Cass, Miss E. Stells, 1918 (contract), *Nichols, N. Y.*, Malaysia.
- Cedarholm, Perry N., 1918, *Western Swediah, Philippine Islands.*
- Cedarholm, Mabel W., 1918, *Warren, Pa.*, Philippine Islands.
- †Chaney, J. William, 1917, *Chicago, Ill.*, Chile.
- Chaney, Ida F. (Mrs. J. W.), 1917, *Chicago, Ill.*, Chile.
- †Charles, Milton R. (M.D.), 1900 (reappointed in 1917), *Ada, O.*, Central China.
- Charles, Marilla G. (Mrs. M. R.), 1900 (reappointed in 1917), *San Francisco, Cal.*, Central China.
- Cherry, William Thomas, 1899, *Troy, Malaysia.*
- Cherry, Miriam Thorpe (Mrs. W. T.), 1898, *Churusco, N. Y.*, Malaysia.
- Clancy, William Rockwell, 1883, *Michigan, Northwest India.*
- Clancy, Charlotte Fleming (Mrs. W. R.), 1892, *Dublin, Ireland*, Northwest India.
- Clare, Maurice Amer, 1915, *New England, Burma.*
- Clark, Mildred H., 1916 (contract), *New Haven, Conn.*, Foochow.
- Clarke, William E. L., 1884, *India, Bombay.*
- Clarke, Bertha Miles (Mrs. W. E. L.), 1888, *Bombay.*
- Clemes, Stanley Wilson, 1915, *Evanston, Ill.*, Northwest India.
- Clemes, Julia Norton (Mrs. S. W.), 1915, *Evanston, Ill.*, Northwest India.
- Coates, Alvin Bruce, 1906, *Wilkinsburg, Pa.*, South India.
- Coates, Olive Briney (Mrs. A. B.), 1907, *Wilkinsburg, Pa.*, South India.
- Cole, James Preston, 1915 (contract), *Quaker, Mo.*, Netherlands Indies.
- Cole, Winfred Bryan, 1909, *Idaho, Hingwa.*
- Cole, Edity Fonda (Mrs. W. B.), 1911, *Berwyn, Ill.*, Hingwa.
- Coleman, Joseph F. B., 1911, *Washington, Liberia.*
- Coleman, Etta Townsend (Mrs. J. F. B.), 1911, *Greenville, S. C.*, Liberia.
- †Congdon, Wray H., 1915 (contract), *Balana, N. Y.*, North China.
- Congdon, Anna S. (Mrs. W. H.), 1918 (contract), —, North China.
- Conley, Carl Hall, 1910, *Newport, Ind.*, Bombay.
- Conley, Freda Herriek (Mrs. C. H.), 1910, *Newport, Ind.*, Bombay.
- Cook, Albert Edward, 1892, *Detroit, South India.*
- Cook, Orwyn W. E., 1916, *New York East, Mexico.*
- *Cooksey, Joseph J., *Bristol, England*, North Africa.
- *Cooksey, Mary A. (Mrs. J. J.), 1914, *Bristol, England*, North Africa.
- Coole, Thomas Henry (M.D.), 1906, *Kansas, Foochow.*
- Coole, Cora Shepard (Mrs. T. H.), 1906, *Chicago, Ill.*, Foochow.
- Core, Lewis Addison, 1889, *West Virginia, North India.*
- Core, Mary Kennedy (Mrs. L. A.), 1892, *Des Moines, Ia.*, North India.
- Corpron, Alexander (M.D.), 1906, *Madford, Ore.*, Bombay.
- Corpron, Esther Darling (Mrs. A.), 1906, *Madford, Ore.*, Bombay.
- Cottingham, Joshua F., 1910, *North Indiana, Philippine Islands.*
- Cottingham, Bertha D. DeVer (Mrs. J. F.), 1910, *Sheridan, Ind.*, Philippine Islands.
- Count, Elmer Ernest, 1905, *New York, Bulgaria.*
- Count, Viette Thompson (Mrs. E. E.), 1905, *Marlboro, N. Y.*, Bulgaria.
- Courtney, Laura Jean, 1911, *Jackson, Mich.*, Chile.
- Craver, Samuel Porch, 1876, *Iowa, Eastern South America.*
- Craver, Laura Gassner (Mrs. S. P.), 1875, *Mount Pleasant, Ia.*, Eastern South America.
- Crawford, Walter M., 1903, *Hamina, Minn.*, West China.
- Crawford, Mabel Little (Mrs. W. M.), 1905, *Kasson, Minn.*, West China.

D

- Dansken, Miss Elizabeth, 1919, *Valparaiso, Chile*, Bolivia.
- Davis, Charles Elwood, 1911, Southwest Kansas, Malaysia.
- Davis, Delle Holland (Mrs. C. E.), 1911, *Pawnee Rock, Kan.*, Malaysia.
- Davis, George Lowry, 1902, *Long Plain, Mass.*, North China.
- Davis, Irma 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, 1917 (contract), *Norwood, O.*, Hinghwa.
- Davis, Walter Wiley, 1907, *Evanston, Ill.*, North China.
- Davis, Maybelle Gilruth (Mrs. W. W.), 1911, *Delaware, O.*, North China.
- Davis, Miss Melissa J., 1917 (contract), *Pittsburgh, Pa.*, North China.
- Davis, Miss Ruth J., 1919, *Oak Park, Ill.*, Chile.
- Davison, Charles Stewart, 1902, Newark, Japan.
- Davison, Florence Bower (Mrs. C. S.), 1905, *Cincinnati, O.*, Japan.
- Davison, John Carroll, 1872, Newark, Japan.
- Daykin, Francis Ian., 1916 (contract), *Jackson, Mich.*, Chile.
- Dease, Stephen Stragen (M.D.), 1880, Philadelphia, North India.
- Dease, Jennie Dart (Mrs. S. S.), (M.D.), 1895, *Kansas City, Kan.*, North India.
- Deming, Charles Scott, 1905, New York, Korea.
- Deming, Edith Adams (Mrs. C. S.), 1911, *Newton Center, Mass.*, Korea.
- Denning, John Otis, 1890, Illinois, North India.
- Denning, Margaret Beahm (Mrs. J. O.), 1890, North India.
- †Dennis, William J., 1917, *Des Moines, Ia.*, North Andes.
- Dennis Elfreda F. (Mrs. W. J.), 1917, *Des Moines, Ia.*, North Andes.
- Denyes, John Russell, 1897, *Evanston, Ill.*, Malaysia.
- Denyes, Mary Owens (Mrs. J. R.), 1897, *Evanston, Ill.*, Malaysia.
- †Dexter, Burt Lee, 1916, *Worcester, Mass.*, Chile.
- Dieterich, Fred William, 1915, *Indianola, Ia.*, Central China.
- Dieterich, Flora Hyde (Mrs. F. W.), 1915, *Evanston, Ill.*, Central China.
- Didine, Harry Glenn, 1903, *Ionia, Mich.*, North China.
- Didine, Maud LaDow (Mrs. H. G.), 1903, *Ionia, Mich.*, North China.
- †Dobson, Robert James, 1910, *Albion, Mich.*, North China.
- Dobson, Mabel Lowry (Mrs. R. J.), 1913, —, North China.
- Dodd, Duncan F., 1916, New England Southern, Central China.
- Dodd, Ethyl M. (Mrs. D. F.), 1916, *Niantic, Conn.*, Central China.
- Donohugh, Thomas Smith, 1904, *Philadelphia, Pa.*, Northwest India.
- Donohugh, Agnes Leaycraft (Mrs. T. S.), 1906, *New York City*, Northwest India.
- Downs, Miss Grace, 1918, *Valley City, N. D.*, Chile.
- Draper, Charles Edwin, 1910, *Denver, Colo.*, Hinghwa.
- Draper, Mary Parks (Mrs. C. E.), 1911, *Denver, Colo.*, Hinghwa.
- Draper, Gideon Frank, 1880, Central New York, Japan.
- Draper, Mira Haven (Mrs. G. F.), 1880, *Owensville, O.*, Japan.
- Drees, Charles William, 1874, New England Southern, Eastern South America.
- Drees, Mary Combs (Mrs. C. W.), 1877, *Owensville, O.*, Eastern South America.
- Duarte, Benjamin Rufino, 1906, *New Bedford, Mass.*, West Central Africa.
- Duarte, Maria Cavaco (Mrs. B. R.), 1906, *New Bedford, Mass.*, West Central Africa.
- †Dugan, Walter H., 1917, *Williamsport, Pa.*, Chile.
- Dukehart, Eleanor G., 1903 (reappointed, 1916), *Forest Hill, Md.*, Chile.

E

- Eastman, Miss Marion V., 1917 (contract), *Fresno, Cal.*, Panama.
- Edwards, Sidney W., 1918 (contract), *Meridian, Miss.*, Panama.
- Edwards, Margaret S. (Mrs. S. W.), 1918 (contract), *Carolinon, Cuba*, Panama.
- Ernsberger, David Oliver, 1882, North Indiana, South India.
- Ernsberger, Margaret Carver (Mrs. D. O.), 1898, *Delaware, O.*, South India.
- Everett, Edward I., 1917, New England, Congo.
- Eyestone, James Bruce, 1905, Iowa, Foochow.
- Eyestone, Isabelle Longstreet (Mrs. J. B.), 1910, *Unionville, Mich.*, Foochow.
- F
- Faucett, Robert Isaac, 1899, *Chicago, Ill.*, North India.
- Faucett, Myrtle Bare (Mrs. R. I.), 1904, *Delaware, O.*, North India.
- Felt, Carl Alfonso, 1908, Upper Iowa, North China.
- Felt, Louise Whitteley (Mrs. C. A.), 1908, *Madison, N. J.*, North China.
- Felt, Frank Ray (M.D.), 1894, Detroit, Central Provinces.
- Felt, Nettie Hyde (Mrs. F. R.), 1897, *Hopkins, Mo.*, Central Provinces.
- †Fiske, Louie McK., 1918 (contract), *San Jose, Cal.*, Panama.
- Follwell, Edward Douglas (M.D.), 1895, *Brooklyn, N. Y.*, Korea.
- Follwell, Mary Harris (Mrs. E. D.), 1895, *Delaware, O.*, Korea.
- †Ford, Eddy Lucius, 1906, *Westfield, Wis.*, Foochow.
- Ford, Effie Collier (Mrs. E. L.), 1906, *Racine, Wis.*, Foochow.
- Foster, Miss Ione, 1918, *York, Neb.*, Bolivia.
- †Foster, Merle A., 1917 (contract), *Earlham, Ia.*, Chile.
- Foster, Nina Y. (Mrs. M. A.), 1917 (contract), *Des Moines, Ia.*, Chile.
- Frease, Edwin Field, 1887, East Ohio, North Africa.
- Frease, Ella Bates (Mrs. E. F.), 1887, *Canton, O.*, North Africa.
- †Freeman, Claude Wesley (M.D.), 1905, *Burlington, Ont.*, West China.
- Freeman, Florence Mortson (Mrs. C. W.), 1906, *Hamilton, Ont.*, West China.
- Freeman, Mark, 1913, Netherlands Indies.
- Freeman, Gwen J. (Mrs. M.), 1913, —, Netherlands Indies.

G

- Gale, Francis Clair, 1908, California, Kiangsi.
- Gale, Ailie Spencer (Mrs. F. C.), (M.D.), 1908, *Oakland, Cal.*, Kiangsi.
- Gamewell, Francis Dunlap, 1881, Newark, North China.
- Gamewell, Mary Ninde (Mrs. F. D.), 1908, *Providence, R. I.*, North China.
- Garden, Joseph Hendry, 1884, Kentucky, South India.
- Garden, Frances Byers (Mrs. J. H.), 1887, *Stratford, Ont.*, South India.
- Gates, John Richard, 1906, Rock River, Rhodesia.
- Gates, Harriott Lodge (Mrs. J. R.), 1906, *Charlottetown, P. E. I.*, Rhodesia.
- †Gaunt, Frank Payton (M.D.), 1913, *Saint Louis, Mo.*, Central China.
- Gaunt, Mary Moore (Mrs. F. P.), 1913, *Macon, Mo.*, Central China.
- Geisenhener, Augusta M. (contract), 1913, *Lawrence, Kan.*, Bengal.
- Gibb, John McGregor, Jr., 1904, *Philadelphia, Pa.*, North China.
- Gibb, Katherine Candlin (Mrs. J. McG.), 1905, *Philadelphia, Pa.*, North China.
- †Gibbs, Austin Josiah, 1907, *Bowersville, O.*, West Central Africa.
- Gilder, George King, 1874, Central Provinces.
- Gilder, Louise Blackmar (Mrs. G. K.), 1873, Central Provinces.
- †Gillit, Ira E., 1918, *Oberlin, O.*, Inhambane.

- Gillit, Edith C. R. (Mrs. I. E.), 1918, *Oberlin, O., In-hambane*.
- Goold, Philip A., 1913, *Boston, Mass., Bengal*.
- Goold, Mildred Graham (Mrs. P. A.), 1918, *Concord, Mass., Bengal*.
- †Gossard, Jesse Earl (M.D.), 1908, *Chicago, Ill., Foochow*.
- Gossard, Ethel Ward (Mrs. J. E.), 1908, *Chicago, Ill., Foochow*.
- Gowdy, John, 1902, *New Hampshire, Foochow*.
- Gowdy, Elizabeth Thompson (Mrs. J.), 1902, *Pittston, Pa., Foochow*.
- Greeley, Eddy Horace, 1889, *Saint Paul, Minn., Rhodesia*.
- Greenman, Almon Witter, 1880 (reappointed, 1907), *North Indiana, Italy*.
- Greenman, Marinda Gammon (Mrs. A. W.), 1880 (reappointed, 1907), *Odell, Ill., Italy*.
- *Grey, Arthur Lee, 1907, *Maryland, Northwest India*.
- Grey, Mrs. Arthur L., 1907, *Easton, Md., Northwest India*.
- Grove, Paul Luther, 1911, *Des Moines, Korea*.
- Grove, Frances Phillips (Mrs. P. L.), 1911, *Saint Louis, Mo., Korea*.
- Guest, Edmund J., 1916, *Newark, South India*.
- Guest, Elisabeth B. (Mrs. E. J.), 1916, *Basking Ridge, N. J., South India*.
- Guphill, Rogers S., 1914, *Berwick, Me., Congo Mission, Africa*.
- Guphill, Constance Sanborn (Mrs. R. S.), 1914, *Tilton, N. H., Congo Mission, Africa*.
- Gurney, Samuel (M.D.), 1903 (reappointed, 1909), *New York East, Rhodesia*.
- H
- Hagar, Miss Esther M., 1918, *Gloversville, N. Y., Chile*.
- Hale, Lyman L., 1915, *New England, Central China*.
- Hale, Sadie H. (Mrs. L. L.), 1915, *Rosindale, Mass., Central China*.
- Hall, Anna Eliza, 1906, *Atlanta, Ga., Liberia*.
- Hall, Clyde J., 1916 (contract), *Scandia, Kan., Malaysia*.
- Hall, Mary B. (Mrs. C. J.), 1916 (contract), *Scandia, Kan., Malaysia*.
- Hammou, Annie, 1914, *Kent, England, North Africa*.
- Hanson, Harry A., 1916, *New England, North India*.
- Hanson, Alice J. D. (Mrs. H. A.), 1916, *Melrose, Mass., North India*.
- Hanson, Perry Oliver, 1903, *Minneapolis, Minn., North China*.
- Hanson, Ruth Ewing (Mrs. P. O.), 1903, *Minneapolis, Minn., North China*.
- *Harrden, Florence Ellen, 1915, *North Africa*.
- Harrington, Burrill C., 1917, *Weedsport, N. Y., North India*.
- Harrington, Charlotte J. (Mrs. B. C.), 1917, *Weedsport, N. Y., North India*.
- †Harrington, John C. F., 1914 (contract), *Portland, Ore., Chile*.
- Harrington, Mary Shinn (Mrs. J. C. F.), 1895 (reappointed, 1914, contract), *Portland, Ore., Chile*.
- Harris, John D., 1913, *Geneseo, South India*.
- Harris, Alice Bockstahler (Mrs. John D.), 1913, *Painted Post, N. Y., South India*.
- Hartzell, Corwin Francis, 1906 (reappointed, 1910), *Northwest Iowa, Bolivia*.
- Hartzell, Laura Kennedy (Mrs. C. F.), 1906 (reappointed, 1910), *Sioux City, Ia., Bolivia*.
- Hartzler, Coleman C., 1916, *Southern California, Congo Mission, Africa*.
- Hartzler, Lucinda P. (Mrs. C. C.), 1916, *Los Angeles, Cal., Congo Mission, Africa*.
- Hauer, J. P., 1902, *New England, Mexico*.
- Hauer, Gold Corwin (Mrs. J. P.), 1905, *Mitchell, S. D., Mexico*.
- Hauer, Scott P., 1915, *Dakota, Chile*.
- Hauer, Lora C. (Mrs. S. F.), 1914, *Onego, N. Y., Chile*.
- Havermale, Lewis F., 1916, *Central Illinois, West China*.
- Havermale, Clara T. (Mrs. L. F.), 1916, *Carlton, Ill., West China*.
- Hawley, Joseph Willis, 1907, *Dorranceston, Pa., Hinghwa*.
- Hawley, Harriet Ransom (Mrs. J. W.), 1907, *Dorranceston, Pa., Hinghwa*.
- Heckelman, Frederick William, 1905, *North Ohio, Japan*.
- Heckelman, May Duncan (Mrs. F. W.), 1905, *Lakeside, O., Japan*.
- Henderson, 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.), 1899, *Fairville, N. Y., Bolivia*.
- †Herrick, John S., 1917, *Seattle, Wash., Bolivia*.
- Herrick, Hazel B. (Mrs. J. S.), 1908, *Sumner, Wash., Bolivia*.
- Herrmann, Carl Christian, 1908, *West German, Central Provinces*.
- Herrmann, Florence Engelhardt (Mrs. C. C.), 1910, *Wauwatosa, Wis., Central Provinces*.
- Hibbard, Earl Randall, 1913, *Glen Ellyn, Ill., Netherlands Indies*.
- Hibbard, Jessie Blaine (Mrs. E. R.), 1913, *Glen Ellyn, Ill., Netherlands Indies*.
- Hill, Charles Baylis, 1897, *Northern New York, Bombay*.
- Hill, Glenora Green (Mrs. C. B.), 1897, *Adams, N. Y., Bombay*.
- Hilmer, Henry Frederick, 1911, *California German, South India*.
- Hilmer, Matilda Hollmann (Mrs. H. F.), 1911, *Los Angeles, Cal., South India*.
- Hobart, William Thomas, 1887, *Wisconsin, North China*.
- Hobart, Emily Hatfield (Mrs. W. T.), 1882, *Evanston, Ill., North China*.
- †Holliday, George A., 1915, *Wellington, Kan., Japan*.
- Hollister, George W., 1915, *Wisconsin, Hinghwa*.
- Hollister, Mary R. Brewster (Mrs. G. W.), *Hinghwa City, Hinghwa*.
- Hollister, John Norman, 1912, *Delaware, O., North India*.
- Hollister, Lillian 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*.
- †Holmes, Henry Alfred, 1915, *Berwick, Me., Eastern South America*.
- Holmes, Lulu E. Thomas (Mrs. H. A.), 1915, *Berwick, Me., Eastern South America*.
- Hoose, Earl A., 1915, *Grover, Pa., Kiangsi*.
- Hoose, Saidee Pethes (Mrs. E. A.), 1915, *Mobile, Ala., Kiangsi*.
- Hoover, James Matthews, 1899, *Chambersburg, Pa., Malaysia*.
- Hoover, Ethel Young (Mrs. J. M.), 1903, *Singapore, S. S., Malaysia*.
- Hopkins, Nehemiah Somes (M.D.), 1885, *Auburndale, Mass., North China*.
- Horley, William Edward, 1894, *Malaysia*.
- Horley, Ada O. (Mrs. W. E.), 1894, *Malaysia*.
- Howard, George Parkinson, 1909, *Northwest Indiana, Eastern South America*.
- Howard, Rebecca Delvigne (Mrs. G. P.), 1909, *Lacrosse, Ind., Eastern South America*.
- Howard, Herbert Nagle, 1909, *New England, Rhodesia*.
- Howard, Estella Bearles (Mrs. H. N.), 1909, *Canandaigua, N. Y., Rhodesia*.
- Howland, Bessie Celia, 1907, *Clyde, N. Y., Chile*.
- Huddleston, Oscar, 1906, *Southwest Kansas, Philippine Islands*.
- Huddleston, Leona Longstreth (Mrs. O.), 1906, *Pawnee Rock, Kan., Philippine Islands*.
- Hummel, William F., 1908, *Nashville, Ill., Central China*.
- Hummel, Mildred Stuart (Mrs. W. F.), 1912, *Nankiny, China, Central China*.
- Hutchinson, Esther, 1916, *Altoona, Pa., Chile*.
- Hutchinson, Paul, 1916, *Northwest Indiana, Central China*.
- Hutchinson, Mary M. (Mrs. P.), 1916, *Ottawa, Kan., Central China*.
- Hyde, Preston Shepherd, 1901, *Moore Hill, Ind., North India*.
- Hyde, Irene Martin (Mrs. P. S.), 1904, *Moore Hill, Ind., North India*.

I

- Iglehart, Charles Wheeler, 1909, *New York, Japan*.
 Iglehart, Florence Alechin (Mrs. C. W.), 1911, *Kyoto, Japan, Japan*.
 Iglehart, Edwin Taylor, 1904, *New York, Japan*.
 Iglehart, Luella Miller (Mrs. E. T.), 1907, *Katonah, N. Y., Japan*.
 Illick, J. Theron, 1916, *Hellenville, Pa., Kiangsi*.
 Illick, Bernice R. (Mrs. J. T.), 1916, *Olean, N. Y., Kiangsi*.
 Ingham, Harry, 1916, *Northwest Iowa, Bombay*.
 Ingham, Gertrude Gadd (Mrs. H.), 1916, *Pringhar, Ia., Bombay*.
 Insko, Myron Otis, 1916, *Northwest Iowa, North India*.
 Insko, Amelia Abel (Mrs. M. O.), 1916, *Kerin, Mont., North India*.
 †Irish, John Hulbert, 1912, *Delaware, O., Foochow*.
 Irish, Delia Folsenbee (Mrs. J. H.), 1915, *Scholarie, N. Y., Foochow*.
 †Irle, Charles Arthur, 1911, *Sumner, Wash., Bolivia*.
 Irle, Orpha Cook (Mrs. C. A.), 1911, *Castle Rock, Wash., Bolivia*.

J

- James, Edward (reappointed 1914), *San Francisco, Cal., Central China*.
 James, Mabel McC. (Mrs. E.), 1911, *Greenville, Pa., Central China*.
 James, Henry I., 1913, *Wisconsin, Rhodesia*.
 James, Edith Mabel (Mrs. H. I.), 1913, *Appleton, Wis., Rhodesia*.
 Jensen, Christiane M., 1916, *Evanston, Ill., Congo Mission, Africa*.
 Johannaber, Charles Frederic, 1915, *Warrenton, Wis., Kiangsi*.
 Johannaber, Edna Stueckenan (Mrs. C. F.), 1915, *Nokomis, Ill., Kiangsi*.
 Johnson, William Richard, 1907, *Cornell, Ill., Kiangsi*.
 Johnson, Ina Buswell (Mrs. W. R.), 1907, *Cornell, Ill., Kiangsi*.
 †Johnstone, Ernest Marshall (M.D.), 1911, *San Dimas, Cal., North China*.
 Johnstone, Violet Higley (Mrs. E. M.), 1913, *Waukegan, Ill., North China*.
 Jones, Benjamin Milton, 1903, *Minneapolis, Minn., Burma*.
 Jones, Luella Rigby (Mrs. B. M.), 1909, *Mechanicsville, Ia., Burma*.
 †Jones, Edwin Chester, 1904, *Southport, Conn., Foochow*.
 Jones, Eli Stanley, 1907, *Baltimore, Md., North India*.
 Jones, Mabel Lossing (Mrs. E. S.), 1910, *Clayton, Ia., North India*.
 Jones, Francis Price, 1915, *Dodgeville, Wis., Hingwa*.
 Jones, E. Lucille Williams (Mrs. F. P.), 1915, *Dodgeville, Wis., Hingwa*.
 Jones, James Ira, 1909, *Delaware, O., Japan*.
 Jones, Bertha Masden (Mrs. J. I.), 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), *Iowa City, Ia., Malaya*.
 †Jones, Thomas R., 1915 (contract), *Wenertown, N. Y., Malaya*.

K

- Kanaga, Nina Louise, 1916, *Lawrence, Kan., Chile*.
 Keck, Norma C., 1915 (contract), *Pittsain, Pa., Malaya*.
 †Keeler, Joseph Leonard (M.D.), 1903, *Lauder, Canada, North China*.
 Keeler, Elma Nichol (Mrs. J. L.), 1903, *Brooklyn, N. Y., North China*.
 Keislar, Mott, 1899, *Upper Iowa, Northwest India*.
 Keislar, Edna Beck (Mrs. M.) (M.D.), 1901, *San Jose, Cal., Northwest India*.
 †Keith, William N. (M.D.), 1917, *New York City, Java*.
 Keith, Abra M. (Mrs. W. N.), 1918, *New York City, Java*.

- †Kellogg, Claude Rupert, 1911, *Denver, Colo., Foochow*.
 Kellogg, Mary Crow (Mrs. C. R.), 1911, *University Park, Colo., Foochow*.
 †Kelly C. Guyer, 1918, *Baltimore, Md., North Africa*.
 Keys, Pliny Whittier, 1909, *South Kansas, Inhambane*.
 Keys, Clara Evans (Mrs. P. W.), 1909, *Chanute, Kan., Inhambane*.
 Keyser, Elsie J., 1915, *Roanoke, Ind., Panama*.
 King, Miss Celestine, 1916, *Athens, Ga., Liberia*.
 King, Earl Leslie, 1909, *Fort Atkinson, Wis., Central Provinces*.
 King, Edith Broadbooks (Mrs. E. L.), 1912, *Attica, N. Y., Central Provinces*.
 King, Harry Edwin, 1894, *Michigan, North China*.
 King, Edna Haskins (Mrs. H. E.), 1894, *Coldwater, Mich., North China*.
 King, William Leslie, 1888, *Minnesota, South India*.
 King, Sarah Hockenhill (Mrs. W. L.), 1888, *Chatfield, Minn., South India*.
 Kingham, James Jay, 1905, *Rocky Ridge, O., South India*.
 Kingham, Grace Woods (Mrs. J. J.), 1911, *Evanston, Ill., South India*.
 Kipp, Ray Bassett, 1903, *Onarga, Ill., West Central Africa*.
 Kipp, Lettie Mason (Mrs. R. B.), 1905, *Lowell, Mass., West Central Africa*.
 Kirby, William Ennan, 1915, *Shawneetown, Ill., West Central Africa*.
 Kirby, Geta Dalby (Mrs. W. E.), *Mound Vernon, Ill., West Central Africa*.
 Kirchner, Miss Mae, 1908, *Peterson, Iowa, North Andes*.
 Klaus, Armin V., 1913 (contract), *La Croix, Wis., Netherlands Indies*.
 Klaus, Susan F. (Mrs. A. V.), 1913 (contract), *Cannerville, Ind., Netherlands Indies*.
 †Knight, Herbert W. (M.D.) (contract), 1916, *Mansfield, Pa., Bengal*.
 Knight, Katherine A. (Mrs. H. W.), 1916, *Mansfield, Pa., Bengal*.
 Koch, Clinton Humboldt Stegner, 1905, *Saint Paul, Minn., Bengal*.
 Koch, Grace Ostrander (Mrs. C. H. S.), 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.), 1916, *Oil City, Pa., Central China*.
 †Krause, Oliver Josiah, 1903, *Salisbury, Md., North China*.

L

- Lacy, G. Carlton, 1914, *Evanston, Ill., Kiangsi*.
 Lacy, Harriet B. (Mrs. G. C.), 1918, *Chelsea, Mass., Kiangsi*.
 †Lacy, Henry Veere, 1912, *Delaware, O., Foochow*.
 Lacy, Jessie Ankeny (Mrs. H. V.), 1913, *Fork, 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. H.), 1887, *Menominee Falls, Wis., Foochow*.
 †Lacy, William I., 1917, *Chicago, Ill., Yemping*.
 Lacy, Grace F. (Mrs. W. I.), 1917, *Chicago, Ill., Yemping*.
 *Lampard, John, 1912, *London, England, Bombay*.
 *Lampard, Susan Hart (Mrs. J.), 1912, *Nagpur, India, Bombay*.
 Lawrence, Benjamin Franklin, 1908, *Bluefield, W. Va., West China*.
 Lawrence, Jennie Borg (Mrs. B. F.), 1913, *Lindsay, Neb., West China*.
 Lee, David H., 1875, *Erie, Bengal*.
 Lee, Ada Jones (Mrs. D. H.), 1876, *West Virginia, Bengal*.

Leitsel, Henry Samuel, 1915, New England, North China.
 Leitsel, Ruth Rositer (Mrs. H. S.), *Meadville, Pa.*, North China.
 †Lennox, Wm. G. (M.D.), 1915, *Colorado Springs, Colo.*, North China.
 Lennox, Emma B. (Mrs. W. G.), *Colorado Springs, Colo.*, North China.
 Leonard, Chauncy W., 1916, *Peoria, Ill.*, Panama.
 Lewis, John Abraham, 1912, *Stow, Va.*, Yenping.
 Lewis, L. Chester, 1919, North-East Ohio, Northwest India.
 Lewis, Mary T. (Mrs. L. C.), 1919, *Homew, Ohio*, Northwest India.
 Lewis, Spencer, Rock River, West China.
 Lewis, Esther Bilbie (Mrs. S.), 1881, *Anoka, Minn.*, West China.
 †Libby, Walter E. (M.D.), 1916, *Lincoln, Me.*, Central China.
 †Liebner, Otto, 1918, *New York City*, Eastern South America.
 Liebner, Frances S. (Mrs. Otto), 1918, *New York City*, Eastern South America.
 †Liljestrand, Sven H. (M.D.), 1916, *Jordan, N. Y.*, West China.
 Liljestrand, Ethel H. (Mrs. S. H.), 1916, *Jordan, N. Y.*, West China.
 †Linn, Hugh Harrison (M.D.), 1909, *Shelby, Ia.*, South India.
 Linn, Minnie Logeman (Mrs. H. H.), 1910, *Rockham, S. D.*, South India.
 Linnell, Lewis Edwin, 1899, Cincinnati, Bombay.
 Linsell, Phila Keen (Mrs. L. E.), 1899, *Arcanum, O.*, Bombay.
 Lipp, Charles Franklin, 1907, *Shiloh, O.*, South India.
 Lipp, Clara Emptage (Mrs. C. F.), 1907, *Marselles, O.*, South India.
 †Little, Guy H., 1915 (contract), *Cherokee, Ia.*, Malaysia.
 Little, Carolyn S. (Mrs. G. H.), 1918, (contract), *Freeport, Ill.*, Malaysia.
 Long, Estella Claraman (M.D.), 1900 (reappointed, 1913), *Albion, Mich.*, Eastern South America.
 †Longshore, Milton Mahlon, 1912, *Los Angeles, Cal.*, North Andes.
 Longshore, Faith Scott (Mrs. M. M.), 1913, *Los Angeles, Cal.*, North Andes.
 *Loveless, Emilie Rosa, 1915, *Constantine, Algiers*, North Africa.
 †Lowry, 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, 1887, Ohio, North China.
 Luering, Heinrich Ludwig Emil, 1889, Germany.
 Luering, Violet Beins (Mrs. H. L. E.), 1892, *Singapore, S. S.*, Germany.
 Lyon, James, 1879, Delaware, Northwest India.
 Lyons, Ernest Samuel, 1899, Rock River, Philippine Islands.
 Lyons, Harriet Ewers (Mrs. E. S.), 1900, *Springfield, Ill.*, Philippine Islands.

M

McCarty, Miss Grace, 1917, *Iola, Kan.*, Foochow.
 McCurdy, William A., 1917, *Two Harbors, Minn.*, West China.
 McCurdy, F. Eleanor W. (Mrs. W. A.), 1917, *Two Harbors, Minn.*, West China.
 McLaughlin, William Patterson, 1892, Ohio, Eastern South America.
 McLaughlin, Mary Long (Mrs. W. P.), 1892, *London, O.*, Eastern South America.
 McMillan, Marie M., 1916, *Gardensia, Cal.*, Chile.
 McNeil, Diana Bralash, 1913, *Monrovia, Cal.*, Liberia.
 Main, William Artyn, 1896, Des Moines, Foochow.
 Main, Emma Little (Mrs. W. A.), 1896, *Woodbine, Ia.*, Foochow.
 Manley, David Huron, 1907, *Revere, Mass.*, Bengal.
 Manley, Cora Miller (Mrs. D. H.), 1907, *Revere, Mass.*, Bengal.

Manly, Wilson Edward, 1893, Upper Iowa, West China.
 Manly, Florence Brown (Mrs. W. E.), 1893, *Plainfield, Ind.*, West China.
 Mansell, Harry Beeson, 1907, *Upper Middletown, Pa.*, Netherlands Indies.
 Mansell, Ethel Wakefield (Mrs. H. B.), 1907, *Grindstone, Pa.*, Netherlands Indies.
 Martin, Arthur Wesley, 1905, *Indianola, Ia.*, Central China.
 Martin, Alice Bull (Mrs. A. W.), 1905, *Creston, Ia.*, Central China.
 †Martin, J. Victor, 1914, *Cedar Falls, Ia.*, Japan.
 Martin, Esther B. (Mrs. J. V.), 1914, *Mishawaka, Ind.*, Japan.
 †Matson, Wilbur L., 1916 (contract), *Smith Center, Kan.*, Malaysia.
 Matson, Fern T. (Mrs. W. L.), 1918 (contract), *Utica, Kan.*, Malaysia.
 Matthews, Joseph B., 1915 (contract), *Wilmore, Ky.*, Netherlands Indies.
 Matthews, Grace Ison (Mrs. J. B.), 1916, *Wilmore, Ky.*, Netherlands Indies.
 Maxwell, Thomas C., 1916, Southern California, Malaysia.
 Maxwell, Maud D. (Mrs. T. C.), 1916, —, Malaysia.
 Meik, James Patrick, 1881, Michigan, Bengal.
 Meik, Isabella Young (Mrs. J. P.), 1886, Bengal.
 Meredith, Eureka, 1910, *Yellow Springs, O.*, North Andes.
 Miller, Ethel B. (Mrs. W. A.), 1917, *Tunkhannock, Pa.*, Congo.
 Miller, George A., 1904, Southern California, Panama.
 Miller, Margaret R. (Mrs. G. A.), 1904, *Fresno, Cal.*, Panama.
 Miller, Wesley A., 1917, Wyoming, Congo.
 Miller, William S., 1886, *Baltimore, Md.*, West Central Africa.
 Milholland, Harriett Holland (Mrs. P.), 1913, *Evanson, Ill.*, North India.
 Miner, George Sullivan, 1892, Nebraska, Foochow.
 Miner, Mary Phillips (Mrs. G. S.), 1892, *DeWitt, Neb.*, Foochow.
 Miner, Wallace Herman, 1912, Erie, Malaysia.
 Miner, Florence Folsenbee, 1913, *Scholarie, N. Y.*, Malaysia.
 Moe, Rex Rogers, 1907, *Fremont, Neb.*, Philippine Islands.
 Moe, Julia Noyes (Mrs. R. R.), 1908, *Fremont, Neb.*, Philippine Islands.
 Moore, John Zechariah, 1903, New York East, Korea.
 Moore, Ruth E. Benedict (Mrs. J. Z.), 1910, *Rome, N. Y.*, Korea.
 Moore, Joseph W., 1916, Nebraska, Philippine Islands.
 Morgan, Walter Leslie, 1912, Pittsburgh, South India.
 Morgan, Meredith 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.
 Morrison, Maude M., 1915, *Los Angeles, Cal.*, Liberia.
 Morrow, Edgar K., 1914, *New York City*, Cent. China.
 Morrow, Grace (Mrs. E. K.), 1914, *Edgewater, N. J.*, Cent. China.
 Moes, Arthur Bruce, 1915, New York, Bengal.
 Moes, Anna Taylor (Mrs. A. B.), 1915, *Dublin, Md.*, Bengal.
 Mullikin, Pearl, 1909, *Wilmore, Ky.*, Rhodesia.
 Munn, Miss Olive H., 1918 (contract), *Millvale, Pa.*, Eastern South America.
 Murdock, Beatrice M., 1916, *Sazon, Wis.*, Cent. China.

N

Nagle, James Stewart, 1913 (contract), *Baltimore, Md.*, Malaysia.
 Nagle, Katherine Thatcher (Mrs. J. S.), 1913 (contract), *Gowans, Md.*, Malaysia.
 †Neison, Prof. Ray D., 1918, *Pacific Junction, Iowa*, Foochow.
 Nelson, Lola H. (Mrs. R. D.), 1918, *Pacific Junction Iowa*, Foochow.

Neumann, George Bradford, 1908, New York East, West China.
 Neumann, Louisa 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, William Arthur, 1892, Wyoming, Korea.
 Noble, Mattie Wilcox (Mrs. W. A.), 1892, *Wilkes-Barre, Pa.*, Korea.
 Norris, Miss Sara, 1917, *Oxford, Ohio*, Chile.
 †Norton, Arthur Holmes (M.D.), 1908, *North Adams, Mich.*, Korea.
 Norton, Minnette Schnittker (Mrs. A. H.), 1908, *North Adams, Mich.*, Korea.
 Norton, Clare, 1915 (contract), *Napa, Cal.*, Malaysia.

O

Oakes, Miss Mary E., 1917 (contract), *Colton, Cal.*, Panama.
 Odgers, George A., 1916 (contract), *Davenport, Wash.*, Northwest India.
 Odgers, Doris S. (Mrs. G. A.), 1919, *Lincoln, Neb.*, Northwest India.
 Oecheli, Leonard, 1913, New England, Netherlands Indies.
 Oecheli, Loula Boicourt (Mrs. L.), 1913, *Arlington Heights, Mass.*, Netherlands Indies.
 O'Farrell, Thomas Arch, 1909, *Pana, Ill.*, Rhodesia.
 O'Farrell, Josephine Bost (Mrs. T. A.), 1909, *Pana, Ill.*, Rhodesia.
 Ogata, Sennosuke, 1885, North Indiana, Japan.
 Ogata, Fuki Kanno (Mrs. S.), 1886, Japan.
 Oliver, Edwin M., 1919, Wisconsin, Panama.
 Oliver, Hattie S. (Mrs. E. M.), 1919, *Stoughton, Wis.*, Panama.
 Olmstead, Clarence E., 1915, Rock River, Burma.
 Olmstead, Katherine L. (Mrs. C. E.), 1915, *Geneo, Ill.*, Burma.
 Olson, Miss Emma, 1917, *Virouque, Wis.*, Malaysia.

P

Paddock, Bernard Horace, 1909, New Jersey, Yening.
 Paddock, Marianne T. (Mrs. B. H.), 1918, —, Yening.
 Park, George Washington Valleau, 1890, *Simcoe, Ontario, Bombay*.
 Park, Wilhelmina Jonsson (Mrs. G. W. V.), 1890, *Chicago, Ill.*, Bombay.
 Parker, Albert Austin, 1905, Southwest Kansas, Bombay.
 Parker, Luetta Oldham (Mrs. A. A.), 1905, *Wichita, Kan.*, Bombay.
 Parker, Charles Edward, 1901, *West Durham, N. C.*, South India.
 Parker, Sarah Turner (Mrs. C. E.), 1902, *Pittsburgh, Pa.*, South India.
 Parker, Lois S. L. (Mrs. E. W.), 1859, *Lunenburg, Va.*, North India.
 Parker, Walter G., 1918, Malaysia.
 Parker, Alma E. S. (Mrs. W. G.), 1918, *Medicine Lodge, Kan.*, Malaysia.
 †Parlin, Elwyn C., 1917, *Evanston, Ill.*, Hinghwa.
 Parlin, Luceille S. (Mrs. E. C.), 1917, *Evanston, Ill.*, Hinghwa.
 Peach, Preston Littlepage, 1913, Central New York, Malaysia.
 Peach, Nora Nelson (Mrs. P. L.), 1915, *Mitchellville, Md.*, Malaysia.
 Peat, Jacob Franklin, 1893, Illinois, West China.
 Peat, Emily Gaskell (Mrs. J. F.), 1893, West China.
 Pensotti, Paul Martin, 1913, Southern California, Eastern South America.
 Pensotti, Clara Kildare (Mrs. P. M.), 1913, *Guayama, Porto Rico*, Eastern South America.
 †Perkins, Edward Carter (M.D.), 1910, *Yonkers, N. Y.*, Kiangsi.
 Perkins, Georgianna P. (Mrs. E. C.), 1916, —, Kiangsi.

Perkins, Judson Thomas, 1911, West Wisconsin, Central Provinces.
 Perkins, Delia Scheible (Mrs. J. T.), 1913, *New Ulm, Minn.*, Central Provinces.
 †Perkins, Raymond George (M.D.), 1913, *Poughkeepsie, N. Y.*, Netherlands Indies.
 Perkins, Pearl McLean (Mrs. R. G.), 1913, *Harrowsmith, Ontario, Canada*, Netherlands Indies.
 Perrill, Fred Maxson, 1906, *Sakina, Kan.*, North India.
 Perrill, Mary Voight (Mrs. F. M.), 1911, *Kankakee, Ill.*, North India.
 †Persson, Josef Alfred, 1907, *Stockholm, Sweden*, Inhambane.
 Persson, Mrs. J. A., 1909, *Länköping, Sweden*, Inhambane.
 Peterson, Berndt Oscar, 1904, *Scandia, Kan.*, Philippine Islands.
 Peterson, Alice Mercer (Mrs. B. O.), 1904, *Scandia, Kan.*, Philippine Islands.
 †Petty, McKendree, 1916 (contract), *Schenectady, N. Y.*, Chile.
 Pfau, William Otto, 1913, Puget Sound, Chile.
 Pfau, Mame Messner (Mrs. W. O.), 1913, *South Prairie, Wash.*, Chile.
 Pickett, Jarrell Waskom, 1910, *Wilmore, Ky.*, North India.
 Pickett, Ruth R. (Mrs. J. W.), 1916, *Evanston, Ill.*, North India.
 Pilcher, Raymond F., 1916, Michigan, West China.
 Pilcher, Esther R. (Mrs. R. F.), 1916, *Battle Creek, Mich.*, West China.
 †Piper, Arthur Lewis (M.D.), 1913, *Buffalo, N. Y.*, Congo Mission, Africa.
 Piper, Maude Garrett (Mrs. A. L.), 1913, *New York, N. Y.*, Congo Mission, Africa.
 Pointer, James Doan, 1913, Gulf, Inhambane.
 Pointer, Marvyn McNeil (Mrs. J. D.), 1913, *Iowa, Ia.*, Inhambane.
 Porter, Miss Anna L., 1918, *Milwaukee, Wis.*, Chile.
 Ports, Charles William, 1900, *Sunbury, O.*, Panama.
 Ports, Ross Pena (Mrs. C. W.), 1909, *Panama, Panama*.
 Powell, Newman M., 1919, New York East, Panama.
 Powell, Ruth W. (Mrs. N. M.), 1919, *Groveport, Ohio*, Panama.
 †Prentice, Wentworth B. (M.D.), 1917, *Cambridge, Mass.*, North China.
 Prentice, Doris McK. (Mrs. W. B.), 1917, *Cambridge, Mass.*, North China.
 Price, Frederick A., 1904, *Brooklyn, N. Y.*, Liberia.
 Price, Luna Jones (Mrs. F. A.), 1905, *Myers, Fla.*, Liberia.
 Price, Frederick Beman, 1901, Saint Louis, Northwest India.
 Price, Emma Stockwell (Mrs. F. B.), 1901, *Murray, Ia.*, Northwest India.
 Price, Nelson A., 1916, New England, Burma.
 †Proebstel, Lester, 1914 (contract), *Salem, Ore.*, Malaysia.
 Purdon, John H. C., *Dublin, Ireland*, North Africa.
 Purdon, Catherine G. (Mrs. J. H. C.), *Dublin, Ireland*, North Africa.
 †Pyke, Frederick Merrill, 1913, *Cambridge, Mass.*, North China.
 Pyke, Frances Taft (Mrs. F. M.), 1914, *Forest Hill Gardens, N. Y.*, North China.
 Pyke, James Howell, 1873, Southeast Indiana, North China.
 Pyke, Anabel Goodrich (Mrs. J. H.), 1873, *Tipton, Ind.*, North China.
 Pykett, George Frederick, 1891, *Woolwich, England*, Malaysia.
 Pykett, Amelia Young (Mrs. G. F.), 1894, *Penang, S. S.*, Malaysia.

R

Rader, Marvin Andrew, 1903, Colorado, Philippine Islands.
 Rader, Jean Halstead (Mrs. M. A.), 1903, *Denver, Colo.*, Philippine Islands.
 Rape, Chester Bertram, 1908, *Evanston, Ill.*, West China.
 Rape, Rebecca Burnett (Mrs. C. B.), 1908, *Evanston, Ill.*, West China.

- Reeder, John Lewis, 1899, Vermont, Chile.
 Reeder, Marian Milks (Mrs. J. L.), 1892, *New York City, Chile*.
- Riggs, Clarence Howard, 1903, *Indianola, Ia., Burma*.
 Riggs, Blanche Spurgeon (Mrs. C. H.), 1911, *Orient, Ia., Burma*.
- †Roberts, George Arthur, 1907, *Marathon, Ia., Rhodesia*.
 Roberts, Bertha E. F. (Mrs. George A.), *Mountain Dale, Ore., Rhodesia*.
- Robertson, Friederika Smith (Mrs. J. B.), 1898, *Bremen, Germany, Liberia*.
 Robertson, John Thomas, 1889, *Charlottetown, P. E. I., Northwest India*.
 Robertson, Amelia Haskew (Mrs. J. T.), 1894, *Calcutta, India, Northwest India*.
- †Robinson, Earl Asa, 1912, *Arkansas City, Kan., Chile*.
 Robinson, Etta Gordon (Mrs. E. A.), 1912, *Arkansas City, Kan., Chile*.
 Robinson, William Theodore, 1883, *Des Moines, Chile*.
 Robinson, Cora Naylor (Mrs. W. T.), 1883, *Matia, O., Chile*.
- Rockey, Clement Daniel, 1913, *Scotch Plains, N. J., North India*.
 Rockey, Noble Lee, 1884, *Colorado, North India*.
 Rockey, Mary Hadsell (Mrs. N. L.), 1884, *North India*.
 Ross, Marcellus Dow, 1912, *Northwest Kansas, South India*.
- Ross, Annie Sams (Mrs. M. D.), 1912, *Lindsborg, Kan., South India*.
 Ross de Souza, Maude Gay (Mrs. C. W.), 1911, *Hyderabad, India, South India*.
- †Ross, Samuel J. (M.D.), 1917, *Chicago, Ill., Liberia*.
 Ross, Pearl T. (Mrs. S. J.), 1917, *Chicago, Ill., Liberia*.
 Rowe, Harry Flemming, 1898, *Northern New York, Central China*.
 Rowe, Maggie Nelson (Mrs. H. F.), 1898, *Rome, N. Y., Central China*.
- Rowland, Henry H., 1911, *Genesee, North China*.
 Rowland, Mildred A. (Mrs. H. H.), 1911, *Rochester, N. Y., North China*.
- †Roya, Harvey Curtis, 1913, *Nanking, China, Central China*.
- Roy, Grace Woodbridge (Mrs. H. C.), 1913, *Nanking, China, Central China*.
- Rugg, Earl M., 1916, *Genesee, Northwest India*.
 Rugg, Ellen M. F. (Mrs. E. M.), 1916, *Victor, N. Y., Northwest India*.
- †Rugg, Paul F., 1918 (contract), *Newark, Ohio, Foochow*.
 Salzman, Levi Brimmer (M.D.), 1885, *New England Southern, Mexico*.
- Salmans, Sara Smack (Mrs. L. B.), 1885, *Chatham, N. J., Mexico*.
- Schaefer, Roland T., 1914, *La Porte, Ind., Kiangsi*.
 Schaefer, Esther H. B. (Mrs. R. T.), *La Porte, Ind., Kiangsi*.
- Schaenslin, Gottlieb, 1906, *Central German, Bengal*.
 Scharer, Charles Wesley, 1904, *West Toledo, O., South India*.
 Scharer, Elizabeth Hastings (Mrs. C. W.), 1904, *Clyde, O., South India*.
- Schilling, Gerhard Johannes, 1893, *Newark, Chile*.
 Schilling, Elizabeth Bull (Mrs. G. J.), 1893, *New York City, Chile*.
- Scholberg, Henry Caesar, 1906, *Minnesota, Central Provinces*.
- Scholberg, Ella Conrad (Mrs. H. C.), 1906, *Ortonville, Minn., Central Provinces*.
- Sheets, Herman Jacob, 1906, *Saint Louis, Mo., North India*.
- Sheets, Grace Bills (Mrs. H. J.), 1906, *Evansville, Ind., North India*.
- Scott, Francis Newton, 1903, *Northern Minnesota, Japan*.
- Scott, Annie McLellan (Mrs. F. N.), 1903, *Litchfield, Minn., Japan*.
- Searles, Clair K., 1915, *Syracuse, N. Y., North China*.
 Searles, Eda K. (Mrs. C. K.), 1916, *Coldwater, Mich., North China*.
- Senn, Miss Florence M., 1917, *Gloversville, N. Y., Foochow*.
- Shellbear, William G., 1890, *England, Malaysia*.
- Shellbear, Emma Ferris (Mrs. W. G.), 1892, *Athens, Ore., Malaysia*.
- †Shelly, William Austin, 1905, *Galveston, Ind., Chile*.
- Shields, Robert, 1898, *Newry, Ireland, West Central Africa*.
- Shields, Louise Raven (Mrs. R.), 1898, *Chicago, Ill., West Central Africa*.
- Shields, William E., 1918, *North Indiana, Congo Mission*.
- Shields, Mildred L. (Mrs. W. E.), 1918, *Canton, Ill., Congo Mission*.
- Shover, John C., 1916 (contract), *Hennessey, Okla., Netherlands Indies*.
- Silverthorn, Richard H., 1916 (contract), *Rossville, Ind., Malaysia*.
- Silverthorn, Dessie W. (Mrs. R. H.), 1916 (contract), *Hanna, Ind., Malaysia*.
- Simmons, John Wesley, 1910, *Philadelphia, South India*.
 Simmons, Alice Deal (Mrs. J. W.), 1910, *Jarrettown, 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, *Trade Lake, Wis., North India*.
- Sites, Clement Moore Lacy, 1907, *China, Foochow*.
 Sites, Evelyn Worthley (Mrs. C. M. L.), 1907, *Brunswick, Me., Foochow*.
- †Skinner, James Edward (M.D.), 1897, *Chicago, Ill., Yenching*.
- Skinner, Susan Lawrence (M.D.) (Mrs. J. E.), 1897, *Chicago, Ill., Yenching*.
- Smart, William George, 1898, *Cardiff, Wales, West Central Africa*.
- Smart, Eliza Newton (Mrs. W. G.), 1898, *West Central Africa*.
- Smith, Dennis V., 1915, *Ann Arbor, Mich., North China*.
 Smith, Hazel Littlefield (Mrs. D. V.), 1915, *Farwell, Mich., North China*.
- Smith, Frank Herron, 1905, *Chicago, Ill., Korea*.
 Smith, Iva Bamford (Mrs. F. H.), 1905, *Chicago, Ill., Korea*.
- Smith, Harold James, 1916, *Southern-California, Bengal*.
 Smith, Lillian Ayres (Mrs. H. J.), 1916, *Los Angeles, Cal., Bengal*.
- Smith, Percy, *Hampshire, Eng., North Africa*.
 Smith, Sarah Boyd (Mrs. P.), *Hampshire, Eng., North Africa*.
- Smith, S. Raynor, 1918, *Rock River, North India*.
 Smith, Abbie J. (Mrs. S. E.), 1918, *Chenning, Ill., North India*.
- †Smith, Stephen Parsons, 1912, *New Brunswick, N. J., Bolivia*.
- Smith, Matthew D., 1917 (contract), *Alpena, S. Dak., North Andes*.
- Smyres, Roy S., 1916 (contract), *Terre Haute, Ind., Congo Mission, Africa*.
- Snell, Clarence Romane, 1903, *Plessis, N. Y., North Andes*.
- Snell, Ida Miller (Mrs. C. R.), 1905, *Cheviot, N. Y., North Andes*.
- Snider, Mary Louise, 1909, *Leptondale, N. Y., Chile*.
 Spencer, David Smith, 1883, *Wyoming, Japan*.
 Spencer, Mary Pike (Mrs. D. S.), 1883, *Factoryville, Pa., Japan*.
- Spencer, Robert S., 1916, *Newark, Japan*.
 Spencer, Mrs. Evelyn McA. (Mrs. R. S.), 1916, *Leonia, N. J., Japan*.
- Springer, John McKendree, 1901, *Evanston, Ill., Congo Mission, Africa*.
- Springer, Helen Raamuseen (Mrs. J. M.), 1900, *Wenonah, N. J., Congo Mission, Africa*.
- †Stauffacher, Charles John (M.D.), 1913, *Battle Creek, Mich., Inhabane*.
- Stauffacher, Grace Bekins (Mrs. C. J.), 1913, *Battle Creek, Mich., Inhabane*.
- Steele, Bernie Angeline (contract), 1914, *Auburn, N. Y., Malaysia*.
- Steinhämer, Herman C., 1917, *Newark, Central China*.
 Steinhämer, Ella J. (Mrs. H. C.), 1917, *Marshall, Mo., Central China*.

Stephens, William H., 1880, *Bombay*.
 Stephens, Anna Thompson (Mrs. W. H.), 1885, *Cincinnati, O.*, *Bombay*.
 Stunts, Clyde Bronson, 1915, Upper Iowa, Northwest India.
 Stunts, Florence Walters (Mrs. C. B.), 1915, *New York City*, Northwest India.
 Sullivan, Floyd H., 1912, *Williamston, Mich.*, Malaysia.
 Sullivan, Ella Burkley (Mrs. F. H.), 1915, —, Malaysia.
 Swan, Henry Marcus, 1908, Central Swedish, Bengal.
 Swan, Edna Lunden (Mrs. H. M.), 1908, *Galsa, Ill.*, Bengal.
 Swift, Robert D., 1916 (contract), *Salina, Kan.*, Malaysia.

T

Taylor, Corwin, 1907, Northwest Iowa, Korea.
 Taylor, Nellie Blood (Mrs. C.), 1907, *Sioux City, Ia.*, Korea.
 †Taylor, Hiram E., 1918, *Scottsville, Mich.*, Rhodesia.
 Taylor, Mae P. (Mrs. H. E.), 1918, *Scottsville, Mich.*, Rhodesia.
 †Taylor, Oswald Gretton (M.D.), 1913, *Turtle Creek, Pa.*, South India.
 Taylor, Frances Woods (Mrs. O. G.), 1913, *Turtle Creek, Pa.*, South India.
 Taylor, Samuel, 1915, Montana, North India.
 Taylor, Ethelyn Strasser (Mrs. S.), 1915, *Baker, Mont.*, North India.
 Taylor, William M., 1918, *Warrenton, Ore.*, Bolivia.
 Taylor, Ruth P. (Mrs. W. M.), 1916, *Worthington, Ohio*, Bolivia.
 Teeter, William Henry, 1904, Wisconsin, Chile.
 Teeter, Helen H. (Mrs. W. H.), 1918, Chile.
 †Terman, Earl L., 1916, *Mansfield, O.*, Kiangsi.
 Terman, Lucile F. (Mrs. E. L.), 1916, *Mansfield, O.*, Kiangsi.
 Terrell, Alice; 1894, *Ludington, Mich.*, North China.
 Terril, William Charles, 1907, Colorado, Inhambane.
 Terril, Jessie Goldsmith (Mrs. W. C.), 1907, *Chicago, Ill.*, Inhambane.
 Thomas, Robert F., 1916 (contract), Northern New York, Malaysia.
 Thompson, George B., 1915, West Wisconsin, Central Provinces.
 Tipple, Bertrand Martin, 1909, New York East, Italy.
 Tipple, Jane Downs (Mrs. B. M.), 1909, *Stamford, Conn.*, Italy.
 Titus, Murray Thurston, 1910, *Sleepy Eye, Minn.*, North India.
 Titus, Olive Glasgow (Mrs. M. T.), 1910, *Seamon, O.*, North India.
 Toothaker, Frank M., 1918, Southern California, Yenping.
 Toothaker, Bessie H. (Mrs. F. M.), 1918, *Santa Ana, Cal.*, Yenping.
 †Torrey, Norman L., 1915 (contract), —, Foochow.
 Torrey, Ray Le Valley, 1906, *Wichita, Kan.*, West China.
 Torrey, Kate Wincher (Mrs. R. L.), 1906, *Wheeling, W. Va.*, West China.
 Townsend, Jacob David, 1913, *Stone Harbor, N. J.*, North Africa.
 Townsend, Helen Frease (Mrs. J. D.), 1913, *Stone Harbor, N. J.*, North Africa.
 †Treman, Robert C., 1918, *Los Angeles, Cal.*, Central China.
 Tribby, Ruth, 1915, *New Richmond, Ind.*, Chile.
 †Trimble, Charles Garnet (M.D.), 1913, *Hibbing, Minn.*, Yenping.
 Trimble, Edith Alford (Mrs. C. G.), 1913, *Helena, Mont.*, Yenping.
 Trindle, John R., 1903 (reappointed in 1917), *Van Meter, Iowa*, Central China.
 Trindle, Josie N. (Mrs. J. R.), 1903 (reappointed in 1917), *South English, Iowa*, Central China.
 †Tweedie, Earl R., 1917, *Crosswell, Mich.*, North India.
 Tweedie, Gertrude C. (Mrs. E. R.), 1917, *Crosswell, Mich.*, North India.
 Tynan, Irving Muir, 1907, *Stapleton, Staten Island, N. Y.*, Burma.

Tynan, Florence F. (Mrs. I. M.), 1916, *Mechanicville, N. Y.*, Burma.

V

Van Buskirk, James Dale (M.D.), 1908, *Saint Louis, Korea*.
 Van Buskirk, Harriet Evans (Mrs. J. D.), 1910, *Kansas City, Mo.*, Korea.
 †Vaughan, John George (M.D.), 1909, *Chicago, Ill.*, Kiangsi.

W

Wachs, Victor Hugo, 1911, New England, Korea.
 Wachs, Sylvia Allen (Mrs. V. H.), 1911, *Townsend, Mass.*, Korea.
 Ward, Ralph Ansel, 1909, North Ohio, Foochow.
 Ward, Mildred May Worley (Mrs. R. A.), 1909, *Boston, Mass.*, Foochow.
 Warner, Ariel Nathaniel, 1910, Georgia, Central Provinces.
 Warner, Helen Leggett (Mrs. A. N.), 1911, *Hamilton, Va.*, Central Provinces.
 Warner, Mrs. Nancy Goodall, 1909, *Los Angeles, Cal.*, Liberia.
 Washburn, John Ernest, 1911, Dakota, Bolivia.
 Washburn, Grace Judd (Mrs. J. E.), 1911, *White Plains, N. Y.*, Bolivia.
 Weak, Harry Hanson, 1907, Dakota, North India.
 Weak, Clara Hatheway (Mrs. H. H.), 1909, *Mitchell, S. D.*, North India.
 Webb, Nora, 1915, *London, Eng.*, North Africa.
 Webster, Miss Florence E. (contract), *New Rochelle, N. Y.*, North China.
 †Weller, Orville Axline, 1911, *Denver, Colo.*, Korea.
 Weller, Olive Barton (Mrs. O. A.), 1911, *Denver, Colo.*, Korea.
 †Wellons, Ralph D., 1916, *Bloomington, Ind.*, North India.
 Wellons, Wilfred H. (Mrs. R. D.), 1916, *Bloomington, Ind.*, North India.
 Wengatz, John Christman, 1910, *McCordsville, Ind.*, West Central Africa.
 Wengatz, Susan Talbott (Mrs. J. C.), 1910, *McCordsville, Ind.*, West Central Africa.
 Werner, Gustav Adolph, 1912, Pacific Swedish Mission, Eastern South America.
 Werner, Ellen Marie Anderson (Mrs. G. A.), 1912, *Los Angeles, Cal.*, Eastern South America.
 Wesley, Arthur F., 1918, *Detroit*, Eastern South America.
 Wesley, Grace S. (Mrs. A. W.), 1918, *Chicago, Ill.*, Eastern South America.
 West, John Nikark, 1892, North Ohio, North India.
 West, Irene White (Mrs. J. N.), 1892, *West Carlisle, O.*, North India.
 †Wheeler, Harvey Arnold, 1910, *Eugene, Ore.*, Japan.
 Wheeler, Ruth Baldersee (Mrs. H. A.), 1910, *Eugene, Ore.*, Japan.
 †Whitehead, Irving, 1912, *Denver, Colo.*, Bolivia.
 Whitehead, Virginia B. (Mrs. I.), 1912, *Paris, Ark.*, Bolivia.
 †Wiant, Paul P., 1917, *West Alexandria, O.*, Foochow.
 Wiant, Hallie F. (Mrs. P. P.), 1917, *West Alexandria, O.*, Foochow.
 Wilkie, James H. N., 1918, *Cawnpore, India*, Northwest India.
 Wilkie, Caroline B. (Mrs. J. H. N.), 1918, *Mussorie, India*, Northwest India.
 †Westerman, Walter S., 1918, *Ann Arbor, Mich.*, Bolivia.
 Westerman, Frieda W. (Mrs. W. S.), 1918, *Ann Arbor, Mich.*, Bolivia.
 Williams, Franklin Earl Cranston, 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 Burford, 1905, Northern Minnesota, Liberia.
 Williams, Maude Wigfield (Mrs. W. B.), 1913, *Philadelphia, Pa.*, Liberia.

- Wilson, Franklin Marshall, 1905, Central Illinois, Northwest India.
- Wilson, Mary Gregg (Mrs. F. M.), 1912, *Mount Pleasant, Ia.*, Northwest India.
- Wilson, Wilbur Fisk, 1896, *Evanston, Ill.*, Central China.
- Wilson, Mary Rowley (Mrs. W. F.), 1900, *Crystal Springs-Mich.*, Central China.
- †Wimans, Edward Jones, 1910, *Los Angeles, Cal.*, North China.
- Wimans, Josephine Fearon (Mrs. E. J.), 1910, North China.
- Wischmeier, Chester Crist, 1915, Nebraska, Bolivia.
- Wischmeier, Sadie Bartlett (Mrs. C. C.), 1916, *Chamberlain, S. Dak.*, Bolivia.
- Withey, Herbert Cookman, 1891, *Lynn, Mass.*, West Central Africa.
- Withey, Ruth Bassett (Mrs. H. C.), 1910, *Los Angeles, Cal.*, West Central Africa.
- Wixon, Adelaide May, 1913, *New York, N. Y.*, Central China.
- Walcott, Maynard Lawson, 1913, *Valley Stream, N. Y.*, Eastern South America.
- Walcott, Edna Thompson (Mrs. M. L.), 1913, *Valley Stream, N. Y.*, Eastern South America.
- Wolfe, Frederic Fay, 1908, Detroit, Mexico.
- Wolfe, Grace Henderson (Mrs. F. F.), 1908, *Ortonville, Mich.*, Mexico.
- Wood, Frederick, 1862, *Toronto, Ontario, Bombay.*
- Wood, Elisabeth Lloyd (Mrs. F.), 1882, *Kingston, Ontario, Bombay.*
- Wood, Otho Don, 1910, Rook River, North India.
- Wood, Francene B. (Mrs. O. D.), 1916, *Lucknow, India,* North India.
- Worley, Harry W., 1915, *Fresno, Cal.*, Foochow.
- Worley, Zeis C. (Mrs. H. W.), 1915, *Forest, O.*, Foochow.
- Worthington, Charles Myron, 1902, *Abrington, Ill.*, Netherlands Indies.
- Worthington, Pauline S. (Mrs. C. M.), 1912, *Higginsville, Mo.*, Netherlands Indies.

Y

- Yard, James Maxon, 1910, New Jersey, West China.
- Yard, Mabelle Hickey (Mrs. J. M.), 1910, *Nichols, Conn.*, West China.
- Yoder, Charles L., 1916, *Elyria, O.*, Eastern South America.
- Yoder, Jessie P. (Mrs. C. L.), 1916, *Elyria, O.*, Eastern South America.

Z

- Zinn, Mrs. A. A. (contract), 1916, —, Malaysia.

MISSIONARIES BY MISSIONS AND CONFERENCES

June 1, 1919

Those marked † are laymen.

NORTH INDIA

Badley, Brenton T., 94 Main St., Madison, N. J.
 Badley, Mrs. Mary S., 94 Main St., Madison, N. J.
 Badley, Theodore C., Lucknow, India.
 Badley, Mrs. Clara N., Lucknow, India.
 Bare, Charles L., Pleasantville, Iowa.
 †Bare, John W., U. S. A., General Hospital No. 6, Reconstruction Division, Fort McPherson, Atlanta, Ga.
 Bare, Mrs. Olive M., U. S. A., General Hospital No. 6, Reconstruction Division, Fort McPherson, Atlanta, Ga.
 †Branch, M. Wells, Lucknow, India.
 Branch, Mrs. May W., Lucknow, India.
 Busher, Richard C., Naini Tal, India.
 Busher, Mrs. Richard C., Naini Tal, India.
 Core, Lewis A., Bareilly, India.
 Core, Mrs. Mary K., Bareilly, India.
 Dease, Stephen S. (M.D.), Naini Tal, India.
 Dease, Mrs. Jennie D. (M.D.), Naini Tal, India.
 Denning, John O., Gonda, Oudh, India.
 Denning, Mrs. Margaret B., Gonda, Oudh, India.
 Faucett, Robert L., care I. N. Copley, Sharon, Kan.
 Faucett, Mrs. Myrtle B., care I. N. Copley, Sharon, Kan.
 Harrington, Mrs. Charlotte J., Lucknow, India.
 Harrington, Burrirt C., Lucknow, India.
 Hanson, Mrs. Alice J. D., Lucknow, India.
 Hanson, Harry A., Lucknow, India.
 Hollister, John N., Lucknow, India.
 Hollister, Mrs. Lillian H., Lucknow, India.
 Hyde, Preston S., 37 Cantonment Road, Lucknow, India.
 Hyde, Irene M., 37 Cantonment Road, Lucknow, India.
 Insko, Myron O., Lucknow, India.
 Insko, Mrs. Amelia A., Lucknow, India.
 Jones, E. Stanley, Sitapur, India.
 Jones, Mrs. Mabel L., Sitapur, India.
 Milholland, Mrs. Harriet H., 3159 Graceland Ave., Indianapolis, Ind.
 Parker, Lois S. L. (Mrs. E. W.), 581 Boylston St., Boston, Mass.
 Perrill, Fred M., Ballia, U. P. India.
 Perrill, Mrs. Mary V., Ballia, U. P. India.
 Pickett, J. Waskom, Arrah, India.
 Pickett, Mrs. Ruth R., Arrah, India.
 Rockey, Clement D., Bareilly, India.
 Rockey, Noble L., Shahjahanpur, India.
 Rockey, Mrs. Mary H., Shahjahanpur, India.
 Sheets, Herman J., Bijnor, India.
 Sheets, Mrs. Grace B., Bijnor, India.
 Simpson, Charles E., Columbia Kothi, Muzaffarpur, India.
 Simpson, Mrs. Kerstin B., Columbia Kothi, Muzaffarpur, India.
 Smith, S. Rayner, Budaun, India.
 Smith, Mrs. Abbie J., Budaun, India.
 Taylor, Samuel, Lucknow, India.
 Taylor, Mrs. Ethelyn S., Lucknow, India.
 Titus, Murray T., Moradabad, India.
 Titus, Mrs. Olive G., Moradabad, India.
 †Tweedie, Earl R., Lucknow, India.
 †Tweedie, Mrs. Gertrude V., Lucknow, India.
 Weak, Harry H., Pauri, Garhwal, India.
 Weak, Mrs. Clara H., Pauri, Garhwal, India.
 West, Mrs. Irene W., Budaun, U. P., India.
 West, John N., Budaun, U. P., India.
 Wellons, Mrs. Willafred H., Lucknow, India.
 Wellons, Ralph D., Lucknow, India.
 †Wood, Otho Don, 37 Cantonment Road, Lucknow, India.

Wood, Mrs. Francene B., 37 Cantonment Road, Lucknow, India.

NORTHWEST INDIA

Aldrich, Floyd C., Meerut, India.
 Aldrich, Mrs. Annie H., Meerut, India.
 Ashe, William W. (M.D.), 710 E. Porter St., Albion, Mich.
 Ashe, Mrs. Christine C., 710 E. Porter St., Albion, Mich.
 Baker, J. Benson, care J. M. Vanatta, Kiowa, Kan.
 Baker, Mrs. Ida V., care J. M. Vanatta, Kiowa, Kan.
 Briggs, George W., Allahabad, India.
 Briggs, Mrs. Mary H., Allahabad, India.
 Buck, Philo M., Wildwood, Mussoorie, U. P., India.
 Buck, Mrs. Carrie McM., Wildwood, Mussoorie, U. P., India.
 Butcher, John C. (M.D.), Battery Lane, Delhi, India.
 Butcher, Mrs. Ada F., Battery Lane, Delhi, India.
 Clancy, W. Rockwell, 581 Boylston St., Boston, Mass.
 Clancy, Mrs. Charlotte F., 581 Boylston St., Boston, Mass.
 Clemes, Stanley W., Meerut, India.
 Clemes, Mrs. Julia N., Meerut, India.
 Donohugh, Thomas S., 150 Fifth Ave., New York City.
 Donohugh, Mrs. Agnes L., 150 Fifth Ave., New York City.
 Grey, Arthur L., Phalera, India.
 Grey, Mrs. Arthur L., Phalera, India.
 Jones, Lucian B., 5329 88th St., S.E., Portland, Ore.
 Jones, Mrs. Nellie R., 5329 88th St., S.E., Portland, Ore.
 Keislar, Mott, Muttra, India.
 Keislar, Mrs. Edna B. (M.D.), Muttra, India.
 Lewis, L. Chester, Cawnpore, India.
 Lewis, Mrs. Mary T., Cawnpore, India.
 Lyon, James, Hissar, Punjab, India.
 Odgers, George A. (contract), Muttra Training School, Muttra, India.
 Odgers, Mrs. Doris S., Muttra Training School, Muttra, India.
 Price, Frederick B., 150 5th Ave., New York City.
 Price, Mrs. Emma S., 150 5th Ave., New York City.
 Robertson, John T., Roorkee, U. P., India.
 Robertson, Mrs. Amelia H., Roorkee, U. P., India.
 Rugg, Earle M., Ajmer, Rajputana, India.
 Rugg, Mrs. Ellen M. F., Ajmer, Rajputana, India.
 Stuntz, Clyde B., Lahore, Punjab, India.
 Stuntz, Mrs. Florence W., Lahore, Punjab, India.
 Wilkie, James H. N., Cawnpore, India.
 Wilkie, Mrs. Caroline E., Cawnpore, India.
 Wilson, Franklin M., Aligarh, India.
 Wilson, Mrs. Mary G., Aligarh, India.

SOUTH INDIA

Anderson, Karl E., Richmond Town, Bangalore, India.
 Anderson, Mrs. Emma W., Richmond Town, Bangalore, India.
 Buttrick, John F., Gulbarga, Deccan, India.
 Buttrick, Mrs. Mary P., Foreign Mission Club, 151 Highbury, New Park, London, North, England.
 Camp, Cecil L., Bidar, via Hominabad, India.
 Camp, Mrs., Cecil L., Bidar, via Hominabad, India.
 Coates, Alvin B., Belgaum, India.
 Coates, Mrs. Olive B., Belgaum, India.
 Cook, Albert E., Bail, Hongal, Belgaum, India.
 Ernaberger, David O., Raichur, Deccan, India.
 Ernaberger, Mrs. Margaret C., Raichur, Deccan, India.
 Garden, Joseph H., 181 N. Washington St., Delaware, O.

Garden, Mrs. Frances B., 181 N. Washington St., Delaware, O.
 Guest, Edmund J., Bangalore, India.
 Guest, Mrs. Elisabeth B., Bangalore, India.
 Harris, John D., Hyderabad, Deccan, India.
 Harris, Mrs. Alice B., Hyderabad, Deccan, India.
 Hilmer, Henry F., 3953 Trinity St., Los Angeles, Cal.
 Hilmer, Mr. Matilda H., 3953 Trinity St., Los Angeles, Cal.
 Hollister, William H., Kolar Town, Mysore Province, India.
 Hollister, Mrs. Emma H., Kolar Town, Mysore Province, India.
 King, William L., 1 Haddow Road, Nunbalkum, Madras, India.
 King, Mrs. Sara H., 1 Haddow Road, Nunbalkum, Madras, India.
 Kingham, James J., 150 N. Mentor Ave., Pasadena, Cal.
 Kingham, Mrs. Grace W., 150 N. Mentor Ave., Pasadena, Cal.
 Linn, Hugh H. (M.D.), Crawford Mem. Hospital, Vikarabad, India.
 Linn, Mrs. Minnie L., Crawford Mem. Hospital, Vikarabad, India.
 Lipp, Charles F., Belgaum, India.
 Lipp, Mrs. Clara E., Belgaum, India.
 Morgan, Walter L., Vikarabad, Deccan, India.
 Morgan, Mrs. Mercedith A., Vikarabad, Deccan, India.
 Parker, C. Edward, West Durham, N. C.
 Parker, Mrs. Sarah T., West Durham, N. C.
 Ross, Marcellus D., Vikarabad, via Hyderabad, Deccan, India.
 Ross, Mrs. Anne S., Vikarabad, via Hyderabad, Deccan, India.
 Ross de Souza, Mrs. Maude G., Vepery, Madras, India.
 Scharer, Charles W., Belgaum, India.
 Scharer, Mrs. Elisabeth H., Belgaum, India.
 Simmons, John W., 525 West 123rd St., New York City.
 Simmons, Mrs. Alice D., 525 West 123rd St., New York City.
 Taylor, Oswald G. (M.D.), Turtle Creek, Pa.
 Taylor, Mrs. Frances W., Turtle Creek, Pa.

CENTRAL PROVINCES, INDIA

Abbott, David G., Raipur, C. P., India.
 Abbott, Mrs. Martha D., 874 Kerby St., Portland, Ore.
 Aldia, Steadman, Basim, Berar, India.
 Aldia, Mrs. Ethel F., Basim, Berar, India.
 Auner, Orval M., Khandwa, C. P., India.
 Auner, Mrs. Nellie W., Khandwa, C. P., India.
 Boatman, Conway, Jubbulpore, C. P., India.
 Boatman, Mrs. Caroline B., Jubbulpore, C. P., India.
 Campbell, Frank D., Clayton, Ill.
 Campbell, Mrs. Ada G., Clayton, Ill.
 Felt, Frank R. (M.D.), Jubbulpore, C. P., India.
 Felt, Mrs. Nettie H., Jubbulpore, C. P., India.
 Gilder, George K., Malvern Railway Road, Bangalore, India.
 Gilder, Mrs. Louise B., Malvern Railway Road, Bangalore, India.
 Herrmann, Carl C., Daykin, Neb.
 Herrmann, Mrs. Florence E., Daykin, Neb.
 King, Earl L., Narsingapur, C. P., India.
 King, Mrs. Edith B., Narsingapur, C. P., India.
 Perkins, Judson T., Jagdalpur, C. P., India.
 Perkins, Mrs. Delia E., Jagdalpur, C. P., India.
 Scholberg, Henry C., Kampti, C. P., India.
 Scholberg, Mrs. Ella C., Kampti, C. P., India.
 Thompson, George B., Khandwa, C. P., India.
 Warner, Ariel N., 723 Munsey Bldg., Baltimore, Md.
 Warner, Mrs. Helen L., 723 Munsey Bldg., Baltimore, Md.
 Williams, Thomas, Baihar, C. P., India.
 Williams, Mrs. Thomas, Baihar, C. P., India.

BOMBAY

Bancroft, William E., Westerville, O.
 Bancroft, Mrs. Clara V., Westerville, O.
 Bisbee, Royal D., Godhra, P. M., India.

Bisbee, Mrs. Pearl G., Godhra, P. M., India.
 Bruere, William B., Taylor Mem., Byculla, Bombay, India.
 Clarke, William E. Lee, Brooks Mem., Karachi, India.
 Clarke, Mrs. Bertha M., Brooks Mem., Karachi, India.
 Conley, Carl H., Nadiad, India.
 Conley, Mrs. Freda H., Nadiad, India.
 Corpron, Alexander (M.D.), Nadiad, India.
 Corpron, Mrs. Esther D., Nadiad, India.
 Hill, Charles B., Baroda Camp, India.
 Hill, Mrs. Glenora G., Baroda Camp, India.
 Ingham, Harry, 2 Burnley Road, Brierfield, Lancaster, Eng.
 Ingham, Mrs. Gertrude G., 2 Burnley Road, Brierfield, Lancaster, England.
 Lampard, John, Baroda Camp, India.
 Lampard, Mrs. Susan H., Baroda Camp, India.
 Linsell, Lewis E., 972 Studer Ave., Columbus, O.
 Linsell, Mrs. Phila K., 972 Studer Ave., Columbus, O.
 Park, George W., Wadi Bandar, Bombay, India.
 Park, Mrs. Eugenia J., Wadi Bandar, Bombay, India.
 Parker, Albert A., Sea Croft, Colaba, Bombay, India.
 Parker, Mrs. Luetta O., Sea Croft, Colaba, Bombay, India.
 Stephens, William H., Poona, India.
 Stephens, Mrs. Anna T., Poona, India.
 Wood, Frederick, Baroda Camp, India.
 Wood, Mrs. Elizabeth L., 93 Christie St., Toronto, Ontario, Canada.

BENGAL

Byera, William P., 150 Fifth Ave., New York City.
 Byera, Mrs. Charlotte F., 150 Fifth Ave., New York City.
 Byork, John, 150 Fifth Ave., New York City.
 Byork, Mrs. John, 150 Fifth Ave., New York City.
 Gesehener, Miss Augusta M. (contract), Calcutta, India.
 Goold, Philip A., care Y. M. C. A., Abergeddie Simla, India.
 Goold, Mrs. Mildred G., care Y. M. C. A., Abergeddie Simla, India.
 Henderson, George S., 151 Dharamtala St., Calcutta, India.
 Henderson, Mrs. Mabel G., 151 Dharamtala St., Calcutta, India.
 Knight, Herbert W. (M.D.) (contract), 150 Dharamtala St., Calcutta, India.
 Knight, Mrs. Katherine A., 150 Dharamtala St., Calcutta, India.
 Koch, Clinton H. S., Pakaur, E. I. R., Loop Line, India.
 Koch, Mrs. Grace O., Pakaur, E. I. R., Loop Line, India.
 Lee, David H., 13 Wellington Square, Calcutta, India.
 Lee, Mrs. Ada J., 13 Wellington Square, Calcutta, India.
 Manley, David H., 140 Dharamtala St., Calcutta, India.
 Manley, Mrs. Cora M., 140 Dharamtala St., Calcutta, India.
 Meik, James P., 52 Tangra Road, Entally, Calcutta, India.
 Meik, Mrs. Isabella Y., 52 Tangra Road, Entally, Calcutta, India.
 Moss, Arthur Bruce, 150 Fifth Avenue, New York City.
 Moss, Mrs. Anna T., 150 Fifth Ave., New York City.
 Schaenslin, Gottlieb, Elmora, O.
 Smith, Harold J., 19 Cir. Garden Reach Road, Kidderpore, India.
 Smith, Mrs. Lilian A., 19 Cir. Garden Reach Road, Kidderpore, India.
 Swan, Henry M., Asansol, E. I. Railway, India.
 Swan, Mrs. Edna L., Asansol, E. I. Railway, India.

BURMA

Boyles, James R., Syriam, Burma.
 Boyles, Mrs. Marie W., Syriam, Burma.
 Clare, Maurice A., Thongwa, Burma.
 Jones, Benjamin M., 27 Creek St., E. Rangoon, Burma.
 Jones, Mrs. Luella R., 27 Creek St., E. Rangoon, Burma.
 Olmstead, Clarence E., 2 Lancaster Road, Rangoon, Burma.

Olmstead, Mrs. Katherine L., 2 Lancaster Road, Rangoon, Burma.
 Price, Nelson A., 51 Crisp St., Rangoon, Burma.
 Riggs, Clarence H., Orient, Ia.
 Riggs, Mrs. Blanche S., Orient, Ia.
 Tynan, Irving M., Pegu, Burma.
 Tynan, Mrs. Florence F., Pegu, Burma.

MALAYSIA

Akerstrom, Miss Frances E. (contract) (Girls' School Ipoh), 10 Stamford Road, Singapore, Straits Settlements.
 Baughman, Burr J., Canyon Sanitarium, Redwood City, Cal.
 Baughman, Mrs. Mabel H., Canyon Sanitarium, Redwood City, Cal.
 †Blasdel, Robert A. (contract), Ipoh, Perak, F. M. S.
 Bowmar, Thomas W. (contract), Kuala Lumpur, F. M. S.
 Cass, Miss E. Stella (contract), Penang, Straits Settlements.
 Cherry, William T., 10 Stamford Road, Singapore, Straits Settlements.
 Cherry, Mrs. Miriam T., 10 Stamford Road, Singapore, Straits Settlements.
 Davis, Charles E., 713 Frisco Bldg., St. Louis, Mo.
 Davis, Mrs. Delle H., 713 Frisco Bldg., St. Louis, Mo.
 Denyes, John R., 1846 Wesley Ave., Evanston, Ill.
 Denyes, Mrs. Mary O., 1846 Wesley Ave., Evanston, Ill.
 Hall, Clyde J. (contract), Parit Buntar, Perak, Malaysia.
 Hall, Mrs. Mary R., Parit Buntar, Perak, Malaysia.
 Hoover, James M., Sibu, Sarawak, Borneo.
 Hoover, Mrs. Ethel Y., Sibu, Sarawak, Borneo.
 Horley, William E., Kuala Lumpur, F. M. S.
 Horley, Mrs. Ada O., Kuala Lumpur, F. M. S.
 Jones, Milton E. (contract), Ipoh, Perak, F. M. S.
 †Jones, Thomas R. (contract), 146 Castle Hill, Hindley Wigar, Lancashire, England.
 Keek, Miss Norma Clare (contract), Singapore, Straits Settlements.
 Keith, William N. (M.D.), Tjisaroeca, via Buitenzorg, Java.
 Keith, Mrs. Abra M., Tjisaroeca, via Buitenzorg, Java.
 †Little, Guy H. (contract), 3 Adis Road, Singapore, Straits Settlements.
 Little, Mrs. Carolyn S., 3 Adis Road, Singapore, Straits Settlements.
 †Matson, Wilbur Lynes (contract), 4 Mt. Sophia, Singapore, S. S.
 Matson, Mrs. Fern T. (contract), 4 Mt. Sophia, Singapore, S. S.
 Maxwell, Thomas C., Lindsay, Cal.
 Maxwell, Mrs. Maud D., Lindsay, Cal.
 Miner, Wallace H., 13 Stamford Road, Singapore, S. S.
 Miner, Mrs. Florence F., 13 Stamford Road, Singapore, S. S.
 Nagle, J. Stewart (contract), Singapore, Straits Settlements.
 Nagle, Mrs. Katherine T. (contract), Singapore, Straits Settlements.
 Norton, Miss Clare (contract), Napa, Cal.
 Olsen, Miss Emma, Singapore, Straits Settlements.
 Parker, Walter Guy, Kuala Lumpur, F. M. S.
 Parker, Mrs. Alma S., Kuala Lumpur, F. M. S.
 Peach, Preston L., Mitchellville, Md.
 Peach, Mrs. Nora N., Mitchellville, Md.
 Proebstel, Lester (contract), Penang, F. M. S.
 Pyckett, Geo. F., 70 Larut Road, Penang, F. M. S.
 Pyckett, Mrs. Amelia Y., 70 Larut Road, Penang, F. M. S.
 Shellabear, William G., 2512 Guilford Ave., Baltimore, Md.
 Shellabear, Mrs. Emma F., 2512 Guilford Ave., Baltimore, Md.
 Silverthorn, Richard H. (contract), Sitiawan, Perak, F. M. S.
 Silverthorn, Mrs. Dessie W. (contract), Sitiawan, Perak, F. M. S.

Steele, Miss Bessie A. (contract), Nind Deaconess Home, Singapore, S. S.
 Sullivan, Floyd H., Oldham Hall, Singapore, S. S.
 Sullivan, Mrs. Ella B., Oldham Hall, Singapore, S. S.
 Swift, Robert D. (contract), 183 Orchard Road, Singapore, S. S.
 Thomas, Robert F. (contract), 68 Larut Road, Penang, F. M. S.
 Zinn, Mrs. A. A. (contract), Singapore, Straits Settlements.

NETHERLANDS INDIES MISSION

Akerson, Leroy L. (contract), Poerbolingo, Java.
 Archer, Raymond L., 246 Handelstraat, Buitenzorg, Java.
 Archer, Mrs. Edna C., 246 Handelstraat, Buitenzorg, Java.
 Bower, Harry C., 500 West 114th St., New York City.
 Bower, Mrs. Mabel C., 500 West 114th St., New York City.
 Buchanan, Charles S., 235 Iir 16, Palembang, Sumatra, E. I.
 Buchanan, Mrs. Emily E., 97 West 13th St., Holland, Mich.
 Cole, J. Preston (contract), Batavia, Java.
 Freeman, Mark R., 4, Box 170 A, Tacoma, Wash.
 Freeman, Mrs. Gwen J., R. 4, Box 170 A, Tacoma, Wash.
 Hibbard, Earl R., Glen Ellyn, Ill.
 Hibbard, Mrs. Jessie B., Glen Ellyn, Ill.
 Klaus, Armin V. (contract), 19 Kranat, Batavia, Java
 Klaus, Mrs. Susan F., 19 Kranat, Batavia, Java.
 Mansell, Harry B., Bij Kantoer, Soekasari, Buitenzorg, Java.
 Mansell, Mrs. Ethel W., Bij Kantoer, Soekasari, Buitenzorg, Java.
 Matthews, Joseph B. (contract), 2 Gang Skola, Weltevreden, Java.
 Matthews, Mrs. Grace I., 2 Gang Skola, Weltevreden, Java.
 Oechsli, Leonard, 301 S. Van Ness Ave., Los Angeles, Cal.
 Oechsli, Mrs. Loula B., 301 S. Van Ness Ave., Los Angeles, Cal.
 †Perkins, Raymond G. (M.D.), 924 Ackerman Ave., Syracuse, N. Y.
 Perkins, Mrs. Pearl McL., 924 Ackerman Ave., Syracuse, N. Y.
 Shover, John C. (contract), 15 Gembong Tjantian, Soerabaya, Java.
 Worthington, Charles M., Singkawang, West Borneo.
 Worthington, Mrs. Pauline S., Singkawang, West Borneo.

PHILIPPINE ISLANDS

Beckendorf, Arthur L., San Isidro, Neuva Ecija, Philippine Islands.
 Beckendorf, Mrs. Esther S., San Isidro, Neuva Ecija, P. I.
 Bernhardt, Charles J., 842 Academy Ave., Cincinnati, O.
 Bundy, T. Walter, Manila, Philippine Islands.
 Bundy, Mrs. Clyda L., Manila, Philippine Islands.
 Cedarholm, Perry N., Tuguegarao, Cagayan, P. I.
 Cedarholm, Mrs. Mabel W., Tuguegarao, Cagayan, P. I.
 Cottingham, Joshua F., Milan, Ind.
 Cottingham, Mrs. Bertha D., Milan, Ind.
 Huddleston, Oscar, 414 Cheyenne Bl'vd, Colorado Springs, Colo.
 Huddleston, Mrs. Leona L., 414 Cheyenne Bl'vd, Colorado Springs, Colo.
 Lyons, Ernest S., 180 W. William St., Delaware, O.
 Lyons, Mrs. Harriett E., 180 W. William St., Delaware, O.
 Moe, Rex R., Tuguegarao, Cagayan, P. I.
 Moe, Mrs. Julia N., Tuguegarao, Cagayan, P. I.
 Moore, Joseph W., Vigan, Ilocos Sur., P. I.
 Peterson, Berndt O., Dagupan, Pangasinan, P. I.
 Peterson, Mrs. Alice M., Dagupan, Pangasinan, P. I.
 Rader, Marvin A., Manila, Philippine Islands.
 Rader, Mrs. Jean H., Manila, Philippine Islands.

CHINA

FOOCHOW

- Bennett, Howard G., Lungtien, via Foochow, China.
 Bennett, Mrs. Leah S., Lungtien via Foochow, China.
 Billing, Arthur W., Foochow, China.
 Billing, Mrs. Mabel S., Foochow, China.
 Bissonnette, Wealey S., 716 N. Arcadia, Colorado Springs, Colo.
 Bissonnette, Mrs. Estelle S., 716 N. Arcadia, Colorado Springs, Colo.
 †Black, Edward F., Foochow, China.
 Black, Mrs. Anna S., Foochow, China.
 Bosworth, Miss Sarah M., Pub. House, Shanghai, China.
 Cartwright, Frank T., Foochow, China.
 Cartwright, Mrs. Mary M., Foochow, China.
 Clark, Miss Mildred H. (contract), Foochow, China.
 Coole, Thomas H. (M.D.), Kutien, Fukien, China.
 Coole, Mrs. Cora S., Kutien, Fukien, China.
 Eyestone, James B., Foochow, China.
 Eyestone, Mrs. Isabelle L., Foochow, China.
 †Eddy, Eddy L., Foochow, China.
 Ford, Mrs. Effie C., Foochow, China.
 †Gossard, Jesse E. (M.D.), Foochow, China.
 Gossard, Mrs. Ethel W., Foochow, China.
 Gowdy, John, 914 Susquehanna Ave., Pittston, Pa.
 Gowdy, Mrs. Elizabeth T., 914 Susquehanna Ave., Pittston, Pa.
 †Irish, John H., Schoharie, N. Y.
 Irish, Mrs. Delia F., Schoharie, N. Y.
 †Jones, Edwin C., 150 Fifth Ave., New York City.
 Kellogg, Claude R., Foochow, China.
 Kellogg, Mrs. Mary C., Foochow, China.
 †Lacy, Henry V., York, Neb.
 Lacy, Mrs. Jessie A., York, Neb.
 †Lacy, 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.
 McCarty, Miss Grace, Foochow, China.
 Main, William A., 9 Hankow Road, Shanghai, China.
 Main, Mrs. Emma L., 225 Fifth St., Clinton, Ia.
 Miner, George S., Foochow, China.
 Miner, Mrs. Mary P., Foochow, China.
 †Nelson, Prof. Bay D., Foochow, China.
 Nelson, Mrs. Lola H., Foochow, China.
 †Rugg, Paul P. (contract), Foochow, China.
 Senn, Miss Florence M., 4949 Indiana Ave., Chicago, Ill.
 Sites, C. M. Lacy, Foochow, China.
 Sites, Mrs. Evelyn W., Foochow, China.
 †Torrey, Norman L. (contract), Foochow, China.
 Ward, Ralph A., 150 Fifth Ave., New York City.
 Ward, Mrs. Mildred W., 150 Fifth Ave., New York City.
 †Wiant, Paul P., Foochow, China.
 Wiant, Mrs. Hallie F., Foochow, China.
 Worley, Harry W., Futsing, via Foochow, China.
 Worley, Mrs. Zela W., Futsing, via Foochow, China.

HINGHWA, CHINA

- Brewster, Mrs. Elizabeth F., Ng-Sauh, Hinghwa, Fukien, China.
 Carson, F. Stanley, 2116 St. Mary's St., Morning-side, Sioux City, Iowa.
 Carson, Mrs. Grace D., 2116 St. Mary's St., Morning-side, Sioux City, Ia.
 Cole, Winfred B., Hinghwa, Fukien, China.
 Cole, Mrs. Edith F., Hinghwa, Fukien, China.
 Davis, Miss Mabel (contract), Ng-Sauh, Hinghwa, Fukien, China.
 Draper, Charles E., Ng-Sauh, Hinghwa, Fukien, China.
 Draper, Mrs. Mary P., Ng-Sauh, Hinghwa, Fukien, China.
 Hawley, Joseph W., 150 Fifth Avenue, New York City.
 Hawley, Mrs. Harriet R., 150 Fifth Ave., New York City.
 Hollister, George W., Sienyu, Fukien, China.
 Hollister, Mrs. Mary B., Sienyu, Fukien, China.

- Jones, Francis P., Hinghwa, Fukien, China.
 Jones, Mrs. E. Lucile W., Hinghwa, Fukien, China.
 †Parlin, Elwyn C., Yungchun, via Hinghwa, Fukien, China.
 Parlin, Mrs. Lucille S., Yungchun, via Hinghwa, Fukien, China.

YENPING, CHINA

- Bankhardt, Frederick, Yenping, Fukien, China.
 Bankhardt, Mrs. Laura W., Yenping, Fukien, China.
 Caldwell, Harry R., Wellington, Kan.
 Caldwell, Mrs. Mary B. C., Wellington, Kan.
 †Lacy, William I., Yenping, Fukien, China.
 Lacy, Mrs. Grace F., Yenping, Fukien, China.
 Lewis, John A., China Div. Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.
 Paddock, Bernard H., Yenping, Fukien, China.
 Paddock, Mrs. Marianne T., Yenping, Fukien, China.
 Skinner, James E. (M.D.), Yenping, Fukien, China.
 Skinner, Mrs. Susan L. (M.D.), Yenping, Fukien, China.
 Toothaker, Frank M., Yenping, Fukien, China.
 Toothaker, Mrs. Bessie E. H., Yenping, Fukien, China.
 †Trimble, Charles G. (M.D.), Yenping, Fukien, China.
 Trimble, Mrs. Edith A., Yenping, Fukien, China.

KIANGSI, CHINA

- †Argelander, Frank A., Kiukiang, Kiangsi, China.
 Brown, Fred R., Nanchang, Kiangsi, China.
 Brown, Mrs. Clella McD., Nanchang, Kiangsi, China.
 Gale, Francis C., Nanchang, China.
 Gale, Mrs. Alice S. (M.D.), Nanchang, China.
 Hoose, Earl A., Kiukiang, Kiangsi, China.
 Hoose, Mrs. Saïdee P., Kiukiang, Kiangsi, China.
 Illick, J. Theron, Nanchang, Kiangsi, China.
 Illick, Mrs. Bernice E., Nanchang, Kiangsi, China.
 Johannaber, Charles F., Kiukiang, China.
 Johannaber, Mrs. Edna S., Kiukiang, China.
 Johnson, William R., Polo, Ill.
 Johnson, Mrs. Ina B., Polo, Ill.
 Lacy, G. Carleton, Kiukiang, China.
 Lacy, Mrs. Harriet B., Kiukiang, China.
 †Perkins, Edward C. (M.D.), Kiukiang, China.
 Perkins, Mrs. Georgina P., Kiukiang, China.
 Schaefer, Roland T., 326½ W. Wilson St., Madison, Wis.
 Schaefer, Mrs. Esther B., 326½ W. Wilson St., Madison, Wis.
 †Terman, Earl L., Nanchang, China.
 Terman, Mrs. Lucile F., Nanchang, China.
 †Vaughan, John G. (M.D.), 150 Fifth Ave., New York City.

CENTRAL CHINA

- Beebe, Robert C. (M.D.), 5 Quinsan Gardens, Shanghai, China.
 Beebe, Mrs. Rose L., 5 Quinsan Gardens, Shanghai, China.
 Blackstone, James H., Nanking, China.
 Blackstone, Mrs. Barbara T., Nanking, China.
 Bowen, Arthur J., Nanking, China.
 Bowen, Mrs. Nora J., Nanking, China.
 Carson, Miss Margaret A., Nanking, China.
 †Charles, Milton R. (M.D.), Tunki, Anhwei, China.
 Charles, Mrs. Marilla G., Tunki, Anhwei, China.
 Dieterich, Fred W., Wuhu, Anhwei, China.
 Dieterich, Mrs. Flora H., Wuhu, Anhwei, China.
 Dodd, Duncan F., Chinking, China.
 Dodd, Mrs. Ethyl M., Chinking, China.
 †Gaunt, Frank P. (M.D.), Stanley Hospital, Main & 7th Sts., Rochester, Minn.
 Gaunt, Mrs. Mary M., Stanley Hospital, Main & 7th Sts., Rochester, Minn.
 Hale, Lyman L., Wuhu, China.
 Hale, Mrs. Sadie H., Wuhu, China.
 Hummel, William F., Nanking, China.
 Hummel, Mrs. Mildred E., Nanking, China.
 Hutchinson, Paul, 150 Fifth Ave., New York City.
 Hutchinson, Mrs. Mary M., Shanghai, 10 Woosung Rd., China.
 James, Edward, Nanking, China.
 James, Mrs. Mabel McC., Nanking, China.

†Kramer, William J., Nanking, China.
 Kramer, Mrs. Bessie B., Nanking, China.
 †Libby, Walter E. (M.D.), Wuhu, China.
 Martin, Arthur W., Tunki, Anhwei, China.
 Martin, Mrs. Alice B., Tunki, Anhwei, China.
 Morrow, Edgar K., 35 Amherst Ave., Jamaica, L. I.
 Morrow, Mrs. Grace, 35 Amherst Ave., Jamaica, L. I.
 Murdock, Miss Beatrice, Wuhu, China.
 Rowe, Harry F., Nanking, China.
 Rowe, Mrs. Maggie N., Nanking, China.
 †Roya, Harvey C., Nanking, China.
 Roya, Mrs. Grace W., Nanking, China.
 Steinheimer, Herman C., Claremore, Oklahoma.
 Steinheimer, Mrs. Ella J., Claremore, Oklahoma.
 †Tremen, Robert C., Language School, Nanking, China.
 Trindle, John R., Tunki, Anhwei, China.
 Trindle, Mrs. Josie N., Tunki, Anhwei, China.
 Wilson, Wilbur F., Nanking, China.
 Wilson, Mrs. Mary R., Nanking, China.
 Wixon, Miss Adelaide M., care Miss Smith, 12 Morris St., Yonkers, N. Y.

NORTH CHINA

Baldwin, Jesse H. (M.D.), Changli, China.
 †Baldwin, Mrs. Gertrude D., Changli, China.
 Brece, Thomas E., Peking, China.
 Brece, Mrs. Ruth P., Peking, China.
 Brown, Mark W., Changli, China.
 Brown, Mrs. Olive L., 150 Fifth Ave., New York City.
 Carver, Miss Josephine (contract), care F. M. Pyke, South Gate, Tientsin, China.
 †Congdon, Wray H. (contract), Peking, China.
 Congdon, Mrs. Anna S., Peking, China.
 Davis, George L., Peking, China.
 Davis, Mrs. Irma R., Peking, China.
 Davis, George R., Tientsin, China.
 Davis, Mrs. Maria B., Tientsin, China.
 Davis, Miss Melissa J. (contract), Shanghai, China.
 Davis, Walter W., Peking, China.
 Davis, Mrs. Maybelle G., Peking, China.
 Dildine, Harry G., Taianfu, China.
 Dildine, Mrs. Maud Le'D., Taianfu, China.
 †Dobson, Robert J., 19 Archdale Road, Roslindale, Mass.
 Dobson, Mrs. Mabel L., 19 Archdale Road, Roslindale, Mass.
 Felt, Carl A., Peking, China.
 Felt, Mrs. Louise W., Peking, China.
 Gamewell, Frank D., 5 Quinsan Gardens, Shanghai, China.
 Gamewell, Mrs. Mary N., 5 Quinsan Gardens, Shanghai, China.
 Gibb, John McG., Jr., Peking, China.
 Gibb, Mrs. Katherine C., Peking, China.
 Hanson, Perry O., Taianfu, Shantung, China.
 Hanson, Mrs. Ruth E., Taianfu, Shantung, China.
 Hobart, William T., Peking, China.
 Hobart, Mrs. Emily H., Peking, China.
 Hopkins, Nehemiah S. (M.D.), Peking, China.
 †Johnstone, Ernest M. (M.D.), 150 Fifth Ave., New York City.
 Johnstone, Mrs. Violet H., 150 Fifth Avenue, New York City.
 †Keeler, Joseph L. (M.D.), Shanhaikwan, China.
 Keeler, Mrs. Elma N., Shanhaikwan, China.
 King, Harry E., Peking, China.
 King, Mrs. Edna H., Peking, China.
 †Korns, John H. (M.D.), Manchester, O.
 Korns, Mrs. Bessie P., Manchester, O.
 Krause, Oliver J., Salisbury, Md.
 Leitzel, Henry B., Taianfu, Shantung, China.
 Leitzel, Mrs. Ruth R., Taianfu, Shantung, China.
 †Lennox, William G. (M.D.), Union Medical College, Peking, China.
 Lennox, Mrs. Emma B., Union Medical College, Peking, China.
 †Lowry, George D. (M.D.), 37 Oak Hill Ave., Delaware, O.
 Lowry, Mrs. Cora C., 37 Oak Hill Ave., Delaware, O.
 Lowry, Hiram H., Peking, China.
 †Prentice, Wentworth B. (D.M.D.), Peking, China.

Prentice, Mrs. Doris McK., Peking, China.
 †Pyke, Frederick M., South Gate, Tientsin, China.
 Pyke, Mrs. Frances T., South Gate, Tientsin, China.
 Pyke, James H., Tientsin, China.
 Pyke, Mrs. Anabel G., Tientsin, China.
 Rowland, Henry H., Changli, China.
 Rowland, Mrs. Mildred A., Changli, China.
 Searles, Clair K., Peking, China.
 Searles, Mrs. Eda K., Peking, China.
 †Smith, Dennis V. (M.D.), Peking, China.
 Smith, Mrs. Hazel L., Peking, China.
 Terrell, Miss Alice, Peking, China.
 Webster, Miss Florence E. (contract), Shanghai, China.
 †Winans, Edward J., 150 Fifth Ave., New York City.
 Winans, Mrs. Josephine F., 150 Fifth Ave., New York City.

WEST CHINA

Beech, Joseph, 239 Chamberlain St., Dixon, Ill.
 Beech, Mrs. Nellie D., 239 Chamberlain St., Dixon, Ill.
 †Brown, Robert E. (T.M.D.), Tsechow, Sze, China.
 Brown, Mrs. Carrie W., Tsechow, Sze, China.
 Canright, Harry L. (M.D.), Chengtu, Sze, China.
 Canright, Mrs. Margaret M., 173 Sandusky St., Delaware, O.
 Crawford, Walter M., Chengtu, Sze, China.
 Crawford, Mrs. Mabel L., Chengtu, Sze, China.
 †Freeman, Claude W. (M.D.), 28 Hillsboro Ave., Toronto, Canada.
 Freeman, Mrs. Florence M., 28 Hillsboro Ave., Toronto, Canada.
 Havermale, Lewis F., Hochow, Sze, China.
 Havermale, Mrs. Clara T., Hochow, Sze, China.
 Lawrence, Benjamin F., Suining, Sze, China.
 Lawrence, Mrs. Jennie B., Suining, Sze, China.
 Lewis, Spencer, Chengtu, Sze, China.
 Lewis, Mrs. Esther B., Chengtu, Sze, China.
 †Liljestrand, Sren H. (M.D.), Tsechow, Sze, China.
 Liljestrand, Mrs. Ethel H., Tsechow, Sze, China.
 McCurdy, William A., Chungking, Sze, China.
 McCurdy, Mrs. Frieda W., Chungking, Sze, China.
 Manly, W. Edward, Chengtu, Sze, China.
 Manly, Mrs. Florence B., 350 Sandusky St., Delaware, O.
 Neumann, George B., Chengtu, Sze, China.
 Neumann, Mrs. Louisa S., Chengtu, Sze, China.
 Peat, Jacob F., Chungking, Sze, China.
 Peat, Mrs. Emily G., Chungking, Sze, China.
 Pilcher, Raymond F., Suining, Sze, China.
 Pilcher, Mrs. Esther R., Suining, Sze, China.
 Rape, C. Bertram, Chungking, Sze, China.
 Rape, Mrs. Rebecca B., Chungking, Sze, China.
 Torrey, Ray L., 29 Union Park Ave., Jamaica, L. I.
 Torrey, Mrs. Kate W., 29 Union Park Ave., Jamaica, L. I.
 Yard, James M., Watertown, Conn.
 Yard, Mrs. Mabelle H., Watertown, Conn.

JAPAN

Alexander, Robert P., Aoyama Gakuin, Tokyo, Japan.
 Alexander, Mrs. Fanny W., Aoyama Gakuin, Tokyo, Japan.
 Berry, Arthur D., Aoyama Gakuin, Tokyo, Japan.
 Bishop, Charles, 9 Aoyama Gakuin, Tokyo, Japan.
 Bishop, Mrs. Jennie V., 9 Aoyama Gakuin, Tokyo, Japan.
 Blair, Frederic H., 360 Commonwealth Ave., Boston, Mass.
 Blair, Mrs. Josephine D., 360 Commonwealth Ave., Boston, Mass.
 Bull, Earl R., 2296 East 93d St., Cleveland, O.
 Bull, Mrs. Blanche T., 2296 East 93d St., Cleveland, O.
 Davison, Charles S., 5 Rosedale Ave., Madison, N. J.
 Davison, Mrs. Florence B., 5 Rosedale Ave., Madison, N. J.
 Davison, John C., Kumamoto, Japan.
 Draper, Gideon F., 222 Bluff, Yokohama, Japan.
 Draper, Mrs. Mira H., 222 Bluff, Yokohama, Japan.
 Heckelman, Frederick W., 2 Naebo-Machi, Sapporo, Japan.

Heckelman, Mrs. May D., 2 Naebo-Machi, Sapporo, Japan.
 †Holliday, George A., 150 Fifth Avenue, New York City.
 Iglehart, Charles W., Higashi Santan Cho, Sendai, Japan.
 Iglehart, Mrs. Florence A., Higashi Santan Cho, Sendai, Japan.
 Iglehart, Edwin T., Aoyama Gakuin, Tokyo, Japan.
 Iglehart, Mrs. Luella M., Aoyama Gakuin, Tokyo, Japan.
 Jones, James I., 77 Tenjin, Cho., Fukuoka, Japan.
 Jones, Mrs. Bertha M., 77 Tenjin, Cho., Fukuoka, Japan.
 †Martin, J. Victor, Aoyama Gakuin, Tokyo, Japan.
 Martin, Mrs. Esther B., Aoyama Gakuin, Tokyo, Japan.
 Ogata, Sennosuke, Aoyama, Tokyo, Japan.
 Ogata, Mrs. Fuki K., Aoyama, Tokyo, Japan.
 Scott, Francis N., Nagasaki, Japan.
 Scott, Mrs. Annie McL., Nagasaki, Japan.
 Smith, F. Herron, Seoul, Korea.
 Smith, Mrs. Gertrude B., Seoul, Korea.
 Spencer, David S., 150 Fifth Ave., New York City.
 Spencer, Mrs. Mary P., 150 Fifth Ave., New York City.
 Spencer, Robert S., Higashi, Yamate, Nagasaki, Japan.
 Spencer, Mrs. Evelyn McA., Higashi, Yamate, Nagasaki, Japan.
 †Wheeler, Harvey A., 6 Aoyama Gakuin, Tokyo, Japan.
 Wheeler, Mrs. Ruth B., 6 Aoyama Gakuin, Tokyo, Japan.

KOREA

†Amendt, Charles C., Kongju, Korea.
 Amendt, Mrs. Edith A., Kongju, Korea.
 †Anderson, A. Garfield (M.D.), Wonju, Korea.
 Anderson, Mrs. Hattie P., Wonju, Korea.
 Appenseller, Henry D., Seoul, Korea.
 Appenseller, Mrs. Ruth E., Seoul, Korea.
 Battles, Miss Della M., Haiju, Korea.
 Becker, Arthur L., Hillsdale, Mich.
 Becker, Mrs. Louise S., Hillsdale, Mich.
 Billings, Bliss W., Seoul, Korea.
 Billings, Mrs. Helen T., Seoul, Korea.
 Bunker, Daisel A., Keiyo, Seoul, Korea.
 Bunker, Mrs. Annie E., 110 E. College St., Oberlin, O.
 Burdick, George M., Yengtoen, Korea.
 Cable, Elmer M., Seoul, Korea.
 Cable, Mrs. Myrtle E., Seoul, Korea.
 Deming, Charles B., 1624 Hatfield Ave., Richmond Hill, L. I.
 Deming, Mrs. Edith A., 1624 Hatfield Ave., Richmond Hill, L. I.
 Follwell, E. Douglas (M.D.), Pyengyang, Korea.
 Follwell, Mrs. Mary H., Pyengyang, Korea.
 Grove, Paul L., 150 Fifth Ave., New York City.
 Grove, Mrs. Frances P., 150 Fifth Ave., New York City.
 Moore, John Z., Heiyo, Pyengyang, Korea.
 Moore, Mrs. Ruth B., Heiyo, Pyengyang, Korea.
 Morris, Charles D., Wonju, Korea.
 Morris, Mrs. Louise O., Wonju, Korea.
 Noble, W. Arthur, Keiyo, Seoul, Korea.
 Noble, Mrs. Mattie W., Keiyo, Seoul, Korea.
 †Norton, Arthur H. (M.D.), Haiju, Korea.
 Norton, Mrs. Minnette S., Haiju, Korea.
 Taylor, Corwin, Kongju, Korea.
 Taylor, Mrs. Nellie R., Kongju, Korea.
 Van Buskirk, James D. (M.D.), Seoul, Korea.
 Van Buskirk, Mrs. Harriet E., Seoul, Korea.
 Wachs, Victor H., 40 Kirkland St., Cambridge, Mass.
 Wachs, Mrs. Sylvia A., 40 Kirkland St., Cambridge, Mass.
 †Weller, Orville A., 954 South Gaylord St., Denver, Colo.
 Weller, Mrs. Olive B., 954 South Gaylord St., Denver, Colo.
 Williams, Franklin E. C., Kongju, Korea.
 Williams, Mrs. Alice B., Kongju, Korea.

LIBERIA. AFRICA

Coleman, Joseph F. B., 84 Thirkield Ave., S. Atlanta, Ga.
 Coleman, Mrs. Etta T., 84 Thirkield Ave., S. Atlanta, Ga.

Hall, Miss Anne E., Garraway, Cape Palmas, Liberia.
 King, Miss Celestine, Monrovia, Liberia.
 McNeil, Miss Diana B., Philander Smith College, Little Rock, Ark.
 Morrison, Miss Maude M., Garraway, Cape Palmas, Liberia.
 Price, Frederick A., Cape Palmas, Liberia.
 Price, Mrs. Luna J., Cape Palmas, Liberia.
 Robertson, Mrs. Friederika S., Jacktown, Sinoe, Liberia.
 †Ross, Samuel J. (M.D.), Monrovia, Liberia.
 Ross, Mrs. Pearl T., Monrovia, Liberia.
 Warner, Mrs. Nancy G., Jacktown, Sinoe, Liberia.
 Williams, Walter B., Nana Kru, via Sinoe, Liberia.
 Williams, Mrs. Maude W., Nana Kru, via Sinoe, Liberia.

INHAMBANE MISSION

Bush, Raymond L., P. O. Box 45, Inhambane, E. Africa.
 Bush, Mrs. Grace K., P. O. Box 45, Inhambane, E. Africa.
 Gillit, Ira E., Box 41, Inhambane, P. E. Africa.
 Gillit, Mrs. Edith C. R., Box 41, Inhambane, P. E. Africa.
 Keys, Piny W., P. O. Box 45, Inhambane, E. Africa.
 Keys, Mrs. Clara E., P. O. Box 45, Inhambane, E. Africa.
 Persson, Josef A., P. O. Box 45, Inhambane, E. Africa.
 Persson, Mrs. Josef A., P. O. Box 45, Inhambane, E. Africa.
 Pointer, James D., Manjacaze, via Lourenco Marques, E. Africa.
 Pointer, Mrs. Marvyn McN., Manjacaze, via Lourenco Marques, E. Africa.
 Stauffacher, Charles J. (M.D.), Box 41, Inhambane, East Africa.
 Stauffacher, Mrs. Grace B., Box 41, Inhambane, East Africa.
 Terril, William C., P. O. Box 42, Inhambane, E. Africa.
 Terril, Mrs. Jessie G., P. O. Box 42, Inhambane, East Africa.

RHODESIA MISSION

Bjorklund, Miss Ellen E., Umtali, Rhodesia.
 Gates, John R., Umtali, Rhodesia.
 Gates, Mrs. Harriott L., Umtali, Rhodesia.
 Greeley, Eddy H., Mtoko, Rhodesia.
 Gurney, Samuel (M.D.), Odsi, Rhodesia.
 Howard, Herbert N., Mrewa, Rhodesia.
 Howard, Mrs. Estella S., Mrewa, Rhodesia.
 James, Henry I., Old Umtali, Rhodesia.
 James, Mrs. Edith M., Old Umtali, Rhodesia.
 Mullikin, Miss Pearl, Old Umtali, Rhodesia.
 O'Farrell, Thomas A., Mutambara, P. B., Umtali, Rhodesia.
 O'Farrell, Mrs. Josephine B., Mutambara, P. B., Umtali, Rhodesia.
 Roberts, George A., Mutambara Mission, Umtali (Private Bag), Rhodesia.
 Roberts, Mrs. Bertha F., Mutambara Mission, Umtali, (Private Bag), Rhodesia.
 †Taylor, Hiram E., Old Umtali, Rhodesia.
 Taylor, Mrs. Mae P., Old Umtali, Rhodesia.

WEST CENTRAL AFRICA

Duarte, Benjamin R., 15 Oak St., Somerville, Mass.
 Duarte, Mrs. Maria C., 15 Oak St., Somerville, Mass.
 Gibbs, Austin J., Loanda, Angola.
 Kipp, Ray B., Malanje, Angola, Africa.
 Kipp, Mrs. Lettie M., Camp's Bay, The Boshof, Cape Town, Africa.
 Kirby, William E., Pungo Andongo, Angola, Africa.
 Kirby, Mrs. Geta D., Pungo Andongo, Angola, Africa.
 Miller, William S., Malanje, Angola, Africa.
 Nind, George B., Lombo da Pereira, Santo da Serra, Madeira Islands.
 Nind, Mrs. Elizabeth G., Strong, Me.
 Shields, Robert, Loanda, Angola, Africa.
 Shields, Mrs. Louise R., Loanda, Angola, Africa.
 Smart, William G., Rua do Conselheiro 39, Funchal Madeira Islands.

Smart, Mrs. Eliza N., Rua do Conselheiro 39, Funchal, Madeira Islands.
Wengatz, John C., Pungo Andongo Loanda, Angola, Africa.
Wengatz, Mrs. Susan T., Pungo Andongo Loanda, Angola, Africa.
Withey, Herbert C., 150 Fifth Ave., New York City.
Withey, Mrs. Ruth B., 150 Fifth Ave., New York City.

CONGO MISSION

Brinton, Thomas B., Kampanga, Katanga, Belgian Congo, via Cape Town, Africa.
Brinton, Mrs. Anna L., Kampanga, Katanga, Belgian Congo, via Capetown, Africa.
Everett, Edward L., Kambove, Belgian Congo, Africa, via Capetown.
Gupill, Roger S., Elisabethville, Katanga, Belgian Congo, via Cape Town, Africa.
Gupill, Mrs. Constance S., Elisabethville, Katanga, Belgian Congo, via Cape Town, Africa.
Hartzler, Coleman C., Kambove, via Cape Town, Belgian Congo, Africa.
Hartzler, Mrs. Lucinda P., Kambove, via Cape Town, Belgian Congo, Africa.
Jensen, Miss Christine M., Kampanga, Katanga, Belgian Congo, via Cape Town, Africa.
Miller, Wesley A., Kabongo, Belgian Congo, via Capetown, Africa.
Miller, Mrs. Ethel B., Kabongo, Belgian Congo, via Capetown, Africa.
Piper, Arthur L. (M.D.), 150 Fifth Ave., New York City.
Piper, Mrs. Maud G., 150 Fifth Ave., New York City.
Shields, William E., Elisabethville, Belgian Congo, via Capetown, Africa.
Shields, Mrs. Mildred L., Elisabethville, Belgian Congo, via Capetown, Africa.
Smyres, Roy S. (contract), Elisabethville, Belgian Congo, via Cape Town, Africa.
Springer, John M., 150 Fifth Ave., New York City.
Springer, Mrs. Helen R., 150 Fifth Ave., New York City.

NORTH AFRICA

Blackmore, Josiah T. C., 150 Fifth Avenue, New York City.
Blackmore, Mrs. Clarisse L. E., Fort National, Kabylia, Algeria, N. A.
*Cooksey, Joseph J., 2 Rue Mercuri, Faubourg St. Jean, Constantine, Algeria, North Africa.
*Cooksey, Mrs. Mary A., 2 Rue Mercuri, Faubourg St. Jean, Constantine, Algeria, North Africa.
Frease, Edwin F., 801 Stowell Ave., Milwaukee, Wis.
Frease, Mrs. Ella B., 801 Stowell Ave., Milwaukee, Wis.
Kelly, C. Guyer, Quartier de Maroubia, Tunis.
Hammon, Miss Annie, 60 Ave. Bab, Djedid, Tunis, North Africa.
Harnden, Miss Florence E., 60 Ave. Bab, Djedid, Tunis, North Africa.
Loveless, Miss Emilie R., Maison Levi, Rue Gambetta, Constantine, Algeria, North Africa.
Purdon, John H. C., La Nichee Quartien de Manuobia, Tunis, Africa.
Purdon, Mrs. Catherine G., La Nichee Quartien de Manuobia, Tunis, Africa.
Smith, Percy, Villa des Platanes Ave., Suynemer, Constantine, North Africa.
Smith, Mrs. Sarah B., Villa des Platanes Ave., Suynemer, Constantine, N. Africa.
Townsend, Jacob D., Dar El-Amel, Scala Birtraria, El-Biar, Algiers, North Africa.
Townsend, Mrs. Helen F., Dar El-Amel, Scala Birtraria, El-Biar, Algiers, North Africa.
Webb, Miss Nora, Maison Levi, Rue Gambetta, Constantine, Algeria, North Africa.

SOUTH AMERICA

EASTERN SOUTH AMERICA

†Aden, Fred, Ward Institute, Buenos Aires, Argentina.

Aden, Mrs. Anna P., Ward Institute, Buenos Aires, Argentina.
Batterson, Frank J., Montevideo, Uruguay.
Batterson, Mrs. Nettie R., Montevideo, Uruguay.
Bauman, Ernest N., Chacabuco, F. C. P., Argentina.
Bauman, Mrs. Mary K., Chacabuco, F. C. P., Argentina.
Craver, Samuel P., Calle Corrientes 718, Buenos Aires, Argentina.
Craver, Mrs. Laura G., Calle Corrientes 718, Buenos Aires, Argentina.
Drees, Charles W., 150 Fifth Ave., New York City.
Drees, Mrs. Mary C., Pedernera 156, Buenos Aires, Argentina.
†Holmes, Henry Alfred, Rivadavia 6100, Buenos Aires, Argentina.
Holmes, Mrs. Lula T., Rivadavia 6100, Buenos Aires, Argentina.
Howard, George Parkinson, Calle San Martin 121, Buenos Aires, Argentina.
Howard, Mrs. Rebecca D., Calle San Martin 121, Buenos Aires, Argentina.
†Liebner, Otto, Casilla 67, Santiago, Chile.
Liebner, Mrs. Frances B. S., Casilla 67, Santiago, Chile.
Long, Estella C. (M.D.), Lurquia 231, Villa del Cerro, Montevideo, Uruguay.
McLaughlin, William P., Calle Corrientes 718, Buenos Aires, Argentina.
McLaughlin, Mrs. Mary L., Calle Corrientes 718, Buenos Aires, Argentina.
Munn, Miss Olive H., Montevideo, Uruguay.
Penzotti, Paul M., Calle Corrientes 718, Buenos Aires, Argentina.
Penzotti, Mrs. Clara K., Calle Corrientes 718, Buenos Aires, Argentina.
Werner, Gustav A., San Salvadore 2224, Montevideo, Uruguay.
Werner, Mrs. Ellen A., San Salvadore 2224, Montevideo, Uruguay.
Wesley, Arthur F., Calle Colonia 1834, Montevideo, Uruguay.
Wesley, Mrs. Grace M. S., Calle Colonia, 1834, Montevideo, Uruguay.
Wolcott, Maynard L., Institute Nicholas Lowe Mercedes, Buenos Aires, Argentina.
Wolcott, Mrs. Edna T., Institute Nicholas Lowe Mercedes, Buenos Aires, Argentina.
Yoder, Charles L., Montevideo, Uruguay.
Yoder, Mrs. Jessie P., Montevideo, Uruguay.

CHILE

Alger, Miss Carrie B., Iquique, Chile.
Arns, Goodail F., Casilla 242, Coquimbo, Chile.
Arns, Mrs. Ida T., Casilla 242, Coquimbo, Chile.
Barnhart, Paul, 50 Orient Way, Rutherford, N. J.
Barnhart, Mrs. Gertrude H., 50 Orient Way, Rutherford, N. J.
Bauman, Ezra, Casilla 795, Concepcion, Chile.
Bauman, Mrs. Florence C., Casilla 795, Concepcion, Chile.
Beyer, Miss Ruth, Casilla 720, Iquique, Chile.
Braden, Charles S., Casilla 2761, Santiago, Chile.
Braden, Mrs. Grace McM., Casilla 2761, Santiago, Chile.
Brown, Miss Anna, Iquique, Chile.
Carnhart, Walter D., Casilla 89, Concepcion, Chile.
Carnhart, Mrs. Ethel S., Casilla 89, Concepcion, Chile.
†Chaney, J. William, Casilla 154, San Felipe, Chile.
Chaney, Mrs. Ida F., Casilla 154, San Felipe, Chile.
Courtney, Miss Laura J., Casilla 67, Santiago, Chile.
Daykin, Miss Frances I. (contract), Casilla 67, Santiago, Chile.
Davis, Miss Ruth J., Casilla 67, Santiago, Chile.
†Dexter, Burt L., Iquique English College, Iquique, Chile.
Downs, Miss Grace, Santiago, Chile.
†Dugan, Walter H., Concepcion, Chile, Casilla 89.
Dukehart, Miss Eleanor G., Casilla 250, Concepcion, Chile.
†Foster, Merle A. (contract), Iquique, Chile.
Foster, Mrs. Nina Y. (contract), Iquique, Chile.
Hagar, Miss Esther M., Iquique, Chile.

Harrington, John C. F. (contract), Casilla 250, Concepcion, Chile.
 Harrington, Mrs. Mary S., Casilla 250, Concepcion, Chile.
 Hauser, Scott P., Casilla 89, Concepcion, Chile.
 Hauser, Mrs. Lora C., Casilla 89, Concepcion, Chile.
 Howland, Miss Bessie C., Casilla 250, Concepcion, Chile.
 Hutchinson, Miss Esther, Casilla 250, Concepcion, Chile.
 Kanaga, Miss Nina, Casilla 250, Concepcion, Chile.
 McMillan, Miss Marie M., Santiago, Casilla 67, Chile.
 Norris, Miss Sara, Casilla 67, Santiago, Chile.
 †Petty, McKendree (contract), Casilla 89, Concepcion, Chile.
 Pfau, William O., Casilla 720, Iquique, Chile.
 Pfau, Mrs. Marie M., Casilla 720, Iquique, Chile.
 Porter, Miss Anna L., Concepcion, Chile.
 Reeder, John L., La Serena, Chile.
 Reeder, Mrs. Marian M., 1727 Lyndon St., South Pasadena, Cal.
 †Robinson, Earl A., Casilla 67, Santiago, Chile.
 Robinson, Mrs. Etta G., Casilla 67, Santiago, Chile.
 Robinson, William T., Casilla 4214, Valparaiso, Chile.
 Robinson, Mrs. Cora N., Casilla 4214, Valparaiso, Chile.
 Schilling, Gerhard J., Casilla Correo 1142, Santiago, Chile.
 Schilling, Mrs. Elizabeth B., Casilla Correo 1142, Santiago, Chile.
 †Shelly, William A., 416 Elm St., Greencastle, Ind.
 Snider, Miss Mary L., Casilla 250, Concepcion, Chile.
 Teeter, William H., 150 Fifth Ave., New York City.
 Teeter, Mrs. Helen H., 150 Fifth Ave., New York City.
 Tribby, Miss Ruth, Casilla 67, Santiago, Chile.

BOLIVIA MISSION

Allen, Mrs. Elma W., La Paz, Bolivia.
 †Beck, Frank S., Canton, S. Dak.
 Beck, Mrs. Bessie D., Canton, S. Dak.
 Danskin, Miss Elizabeth, Cochabamba, Bolivia.
 Foeter, Miss Ione, La Paz, Bolivia.
 Hartzell, Corwin F., Springville, Ia.
 Hartzell, Mrs. Laura K., Springville, Ia.
 †Herman, Ernest F., Casilla 118, Cochabamba, Bolivia.
 Herman, Mrs. Clementine G., R. F. D. No. 1, Bloomsburg, Pa.
 †Herrick, John S., Casilla 9, La Paz, Bolivia.
 Herrick, Mrs. Hazel M. B., Casilla 9, La Paz, Bolivia.
 Irie, Charles A., Casilla 9, La Paz, Bolivia.
 Irie, Mrs. Opha C., Casilla 9, La Paz, Bolivia.
 †Smith, Stephen P., Casilla 9, La Paz, Bolivia.
 Taylor, William M., Cochabamba, Bolivia.
 Taylor, Mrs. Ruth P., Cochabamba, Bolivia.
 Washburn, John E., 10 Woodcrest Ave., White Plains, N. Y.
 Washburn, Mrs. Grace J., 10 Woodcrest Ave., White Plains, N. Y.
 †Westerman, Walter S., La Paz, Bolivia.
 Westerman, Mrs. Frieda E. W., La Paz, Bolivia.
 †Whitehead, Irving, La Paz, Bolivia.
 Whitehead, Mrs. Virginia B., La Paz, Bolivia.
 Wischmeier, Chester C., Casilla 12, Cochabamba, Bolivia.
 Wischmeier, Mrs. Sadie B., Casilla 12, Cochabamba, Bolivia.

NORTH ANDES

Archerd, Hays P., Annandale, Minn.
 Archerd, Mrs. Mildred G., Annandale, Minn.
 Beach, Miss Stella M., Casilla 123, Callao, Peru.
 †Dennis, William J., Apartado 44, Huancayo, Peru.
 Dennis, Mrs. Elveda F., Apartado 44, Huancayo, Peru.
 Kirchner, Miss Mae, Apartado 44, Huancayo, Peru.
 †Longshore, Milton M., 1010 West 35th St., Los Angeles, Cal.
 Longshore, Mrs. Faith S., 1010 West 35th St., Los Angeles, Cal.
 Meredith, Miss Euretta, Apartado 44, Huancayo, Peru.
 †Smith, Matthew D. (contract), Callao, Peru.

Snell, Clarence R., Apartado 408, Lima, Peru.
 Snell, Mrs. Ida M., Apartado 408, Lima, Peru.

PANAMA MISSION

Alvord, Miss Grace L. (contract), Box 108, Ancon, Canal Zone, R. Panama.
 †Berger, Wilhelm E., Box 108, Ancon, Canal Zone, R. Panama.
 Eastman, Miss Marion V. (contract), Box 108, Ancon, Canal Zone, R. Panama.
 Edwards, Sidney W. (contract), San Jose, Costa Rica, Central America.
 Edwards, Mrs. Margaret S. (contract), San Jose, Costa Rica, Central America.
 †Finke, Louie M.E. (contract), Box 108, Ancon, Canal Zone, R. Panama.
 Keyser, Miss Elsie Janet, R. R. 2, Sheldon, Ind.
 Leonard, Chauncey W., Box 108, Canal Zone, R. Panama.
 Miller, George A., Box 108, Ancon, Canal Zone, R. Panama.
 Miller, Mrs. Margaret R., Box 108, Ancon, Canal Zone, R. Panama.
 Oakes, Miss Mary E. (contract), Box 108, Ancon, Canal Zone, R. Panama.
 Oiver, Edwin M., Pedro Miguel, Canal Zone, R. Panama.
 Oliver, Mrs. Hattie S., Pedro Miguel, Canal Zone, R. Panama.
 Ports, Charles W., Box 108, Ancon, Canal Zone, R. Panama.
 Ports, Mrs. Rosa P., Box 108, Ancon, Canal Zone, R. Panama.
 Powell, Newman M., Box 108, Ancon, Canal Zone, R. Panama.
 Powell, Mrs. Ruth W., Box 108, Ancon, Canal Zone, R. Panama.

MEXICO

Campbell, Bruce R., Apartado 26, Pachuca, Hgo, Mexico.
 Campbell, Mrs. Lucy C., Apartado 28, Pachuca, Hgo, Mexico.
 Carhart, Raymond A., Box 115, Bis, Mexico City, Mexico.
 Carhart, Mrs. Edith N., Box 115, Bis, Mexico City, Mexico.
 Cook, Orwin W. E., Apts. 117, Bis, Mexico D. F., Mexico.
 Hauser, J. P., Apartado 115, Bis, Mexico D. F., Mexico.
 Hauser, Mrs. Gold C., Apartado 115, Bis, Mexico D. F., Mexico.
 Salmans, Levi B. (M.D.), Apartado 51, Guanajuato, Mexico.
 Salmans, Mrs. Sara S., Apartado 51, Guanajuato Gro, Mexico.
 Wolfe, Frederic F., 150 Fifth Ave., New York City.
 Wolfe, Mrs. Grace H., 150 Fifth Ave., New York City.

EUROPE

Byrabe, Ernest W., Villa Antoine Maurice, Grasse, France.
 Byrabe, Mrs. Mildred T., 38 Boulevard Edourd-Rey, Grenoble, France.
 Count, Elmer E., care American Board, Constantinople.
 Count, Mrs. Viette T., 8 Park St., Ellenville, N. Y.
 Greenman, Almon W., 353 West 117th St., New York City.
 Greenman, Mrs. Marinda G., 353 West 117th St., New York City.
 Luering, Henry L. E., Wittelsbacher Allee 2, Frankfurt-on-the-Main, Germany.
 Luering, Mrs. Violet B., Wittelsbacher Allee 2, Frankfurt-on-the-Main, Germany.
 Simons, George A., 150 Fifth Ave., New York City.
 Tipple, Bertrand M., 12 East 8th St., New York City.
 Tipple, Mrs. Jane D., 12 East 8th St., New York City.

MISSIONARIES ON FURLOUGH

June 1, 1919

AFRICA

- Blackmore, Rev. J. T. C. (North Africa), 150 Fifth Ave., New York City.
 Coleman, Dr. J. F. B. and wife (Liberia), 84 Thirkield Ave., South Atlanta, Ga.
 Duarte, Rev. B. R. and wife (West Central Africa), 15 Oak St., Somerville, Mass.
 Frease, Rev. E. F. and wife (North Africa), 801 Stowell Ave., Milwaukee, Wis.
 McNeill, Miss Diana B. (Liberia); Philander Smith College, Little Rock, Ark.
 Nind, Mrs. G. B. (West Central Africa), Strong, Me.
 Springer, Rev. J. M. and wife (Congo Mission), 150 Fifth Ave., New York City.

CHINA

- Besch, Rev. Joseph and wife (West China), 239 Chamberlain St., Dixon, Ill.
 Bissonnette, Rev. W. S. and wife (Foochow), 716 North Arcadia, Colorado Springs, Col.
 Brown, Mrs. Mark (North China), 150 Fifth Ave., New York City.
 Caldwell, Rev. H. R. and wife (Yenping), Wellington, Kan.
 Canright, Mrs. H. L. (West China), 173 Sandusky St., Delaware, O.
 Carson, Rev. Stanley F. and wife (Hingwa), 2116 St. Mary St., Morningside, Sioux City, Ia.
 Dobson, Mr. R. J. and wife (North China), 19 Archdale Road, Rosindale, Mass.
 Gaunt, Dr. F. P. and wife (Central China), Stanley Hospital, Main and 7th Sts., Rochester, Minn.
 Gowdy, Rev. John and wife (Foochow), 914 Susquehanna Ave., Pittston, Pa.
 Hawley, Rev. J. W., and wife (Hingwa), 150 Fifth Ave., New York City.
 Hutchinson, Rev. Paul (Central China), 150 Fifth Ave., New York City.
 Irish, Mr. J. H. and wife (Foochow), 150 Fifth Ave., New York City.
 Johnston, Rev. W. R. and wife (Hingwa), Polo, Ill.
 Johnstone, E. M. (M.D.) and wife (North China), 150 Fifth Ave., New York City.
 Jones, Prof. E. C. (Foochow), 150 Fifth Ave., New York City.
 Krause, Mr. O. J. (North China), Salisbury, Md.
 Lacy, Mr. H. V. and wife (Foochow), York, Neb.
 Lowry, Dr. G. D. and wife (North China), 37 Oak Hill Ave., Delaware, O.
 Main, Mrs. W. A. (Foochow), 2227 St. Paul St., Baltimore, Md.
 Manley, Mrs. W. E. (West China), 350 Sandusky St., Delaware, O.
 Morrow, Rev. E. K. and wife (Foochow), 35 Amherst Ave., Jamaica, L. I.
 Schaefer, Rev. R. T. and wife (Kiangsi), 326½ West Wilson St., Madison, Wis.
 Senn, Miss Florence (Foochow), 4949 Indiana Ave., Chicago, Ill.
 Steinheimer, Rev. H. C. and wife (Central China), Claremore, Oklahoma.
 Torrey, Rev. R. L. and wife (West China), 29 Union Park Ave., Jamaica, L. I.
 Ward, Rev. Ralph A. and wife (Foochow), 150 Fifth Ave., New York City.
 Winans, Prof. E. J. and wife (North China), 150 Fifth Ave., New York City.
 Wixon, Miss Adelaide (Central China), care Miss Smith, 12 Morris St., Yonkers, N. Y.
 Yard, Rev. J. M. and wife (West China), Watertown, Conn.

EUROPE

- Count, Rev. E. E. and wife (Bulgaria), 8 Park St., Ellenville, N. Y.
 Greenman, Rev. A. W. and wife (Italy), 353 West 117th St., New York City.
 Tipple, Rev. B. M. and wife (Italy), 12 East 8th St., New York City.

INDIA

- Abbott, Mrs. D. G. (Central Provinces), 874 Kerby St., Portland, Ore.
 Ashe, W. W. (M.D.) and wife (Northwest India), 710 East Porter St., Albion, Mich.
 Badley, Rev. B. T. and wife (Northwest India), 94 Main St., Madison, N. J.
 Baker, Rev. J. Benson and wife (Northwest India), care J. M. Vanatta, Kiowa, Kan.
 Bancroft, Rev. W. E. and wife (Bombay), Westerville, O.
 Bare, Rev. C. L. (North India), Pleasantville, Ia.
 Bare, Rev. J. W. and wife (North India), U. S. A. General Hospital No. 6, Reconstruction Division, Fort McPherson, Atlanta, Ga.
 Byers, Rev. W. P. and wife (Bengal), 150 Fifth Ave., New York City.
 Byork, Rev. John and wife (Bengal), 150 Fifth Ave., New York City.
 Campbell, Rev. F. D. and wife (Central Provinces), Clayton, Ill.
 Clancy, Rev. Rockwell and wife (Northwest India), 581 Boylston St., Boston, Mass.
 Faucett, Rev. R. I. and wife (North India), Stanfield, Ore.
 Garden, Rev. J. H. and wife (South India), 181 North Washington St., Delaware, O.
 Herrmann, Rev. C. C. and wife (Central Provinces), Daykin, Neb.
 Hilmer, Rev. R. F. and wife (South India), 3953 Trinity St., Los Angeles, Cal.
 Jones, Rev. L. B. and wife (Northwest India), 5329 88th St., S. E., Portland, Ore.
 Kingham, Rev. J. J. and wife (South India), 150 North Mentor Ave., Pasadena, Cal.
 Linnell, Rev. L. E. and wife (Bombay), 972 Studer Ave., Columbus, O.
 Millholland, Mrs. Paul (North India), 3159 Graceland Ave., Indianapolis, Ind.
 Moss, Rev. A. B. and wife (Bengal), 150 Fifth Ave., New York City.
 Parker, C. E. and wife (South India), West Durham, N. C.
 Parker, Mrs. Lois (North India), 581 Boylston St., Boston, Mass.
 Price, Rev. F. S. and wife (Northwest India), Homer, N. Y.
 Riggs, Rev. C. H. and wife (Burma), Orient, Ia.
 Schaezlin, Rev. G. (Bengal), Elmore, O.
 Simmons, Rev. J. W. and wife (South India), 525 West 123d St., New York City.
 Taylor, Rev. O. G. and wife (South India), Turtle Creek, Pa.
 Warner, Rev. A. N. and wife (Central Provinces), 723 Munsey Building, Baltimore, Md.

JAPAN

- Blair, Rev. F. H. and wife, Hotel Puritan, 360 Commonwealth, Boston, Mass.
 Bull, Rev. Earl R. and wife, 150 Fifth Ave., New York City.
 Davison, Rev. C. S. and wife, 5 Rosedale Ave., Madison, N. J.

Holliday, G. A., 150 Fifth Ave., New York City.
Spencer, Rev. David S. and wife, 150 Fifth Ave., New York City.

KOREA

Bunker, Mrs. D. A., 110 East College St., Oberlin, O.
Deming, Rev. C. E. and wife, 1624 Hatfield Ave., Richmond Hill, L. I.
Grove, Rev. Paul L. and wife, 150 Fifth Ave., New York City.
Wachs, Rev. V. H., 40 Kirkland St., Cambridge, Mass.
Weller, Mr. O. A. and wife, 954 South Gaylord St., Denver, Col.

MALAYSIA

Baughman, Rev. B. J. and wife, Canyon Sanitarium, Redwood City, Cal.
Bower, Rev. H. C. and wife, 500 West 114th St., New York City.
Buchanan, Mrs. C. S., 97 West 13th St., Holland, Mich.
Davis, Rev. C. E. and wife, 713 Frisco Bldg., St. Louis, Mo.
Denyes, Rev. J. R. and wife, 1846 Wesley Ave., Evanston, Ill.
Fresman, Rev. Mark and wife, R. 4, Box 170 A, Tacoma, Wash.
Hibbard, Rev. Earl R. and wife, Glen Ellyn, Ill.
Maxwell, Rev. T. C. and wife, Lindsay, Cal.
Norton, Miss Clare, Napa, Cal.
Oechall, Rev. Leonard and wife, 301 South Van Ness Ave., Los Angeles, Cal.
Peach, Rev. Preston L. and wife, 150 Fifth Ave., New York City.

Perkins, Dr. R. G. and wife (Netherland Indies), 924 Ackerman Ave., Syracuse, N. Y.
Shellabear, Rev. W. G. and wife, 2512 Guilford Ave., Baltimore, Md.

PHILIPPINE ISLANDS

Bernhardt, Rev. C. J., 842 Academy Ave., Cincinnati, O.
Cottingham, Rev. J. F. and wife, Milan, Ind.
Huddleston, Rev. Oscar and wife, 414 Cheyenne Blvd., Colorado Springs, Col.
Lyons, Rev. E. S. and wife, 180 West Williams St., Delaware, O.

SOUTH AMERICA

Archerd, Rev. H. P. and wife (North Andes), Annandale, Minn.
Barnhart, Rev. Paul and wife (Chile), 50 Orient Way, Rutherford, N. J.
Bauman, Rev. Ezra (Chile), 150 Fifth Ave., New York City.
Beck, Prof. Frank S. and wife (Bolivia), Canton, S. D.
Hartsell, Rev. C. F. and wife (Bolivia), Springville, Ia.
Herman, Mrs. Ernest F. (Bolivia), F. D. 1, Bloomsburg, Pa.
Keyser, Miss Elsie J., R. R. 2, Sheldon, Ind.
Longshore, Rev. M. M. (North Andes), 1010 West 35th St., Los Angeles, Cal.
Shelly, Mr. W. A. (Chile), 416 Elm St., Greencastle, Ind.
Teeter, Rev. Wm. F. and wife (Chile), 150 Fifth Ave., New York City.
Washburn, Rev. J. E. and wife (Bolivia), 10 Woodcrest Ave., White Plains, N. Y.

MISSIONARIES ON DETACHED SERVICE IN AMERICA

1. Connected with the Board of Foreign Missions

Rev. Ernest B. Caldwell (Foochow), Department of Foreign Evangelism, Suffern, Rockland County, N. Y.
Rev. A. E. Chenoweth (Philippines), Secretary, Division of Designated Income, 150 Fifth Ave., New York City.
Rev. T. S. Donohugh (Northwest India), Staff Secretary, 150 Fifth Ave., New York City.

Rev. Harry Farmer (Philippines), Staff Secretary, 150 Fifth Ave., New York City.
Rev. E. R. Fulkerson (Japan), Department of Foreign Evangelism, 907 South Third Street, Canon City, Colo.
Rev. Ralph A. Ward (Foochow), Staff Secretary for China, 150 Fifth Ave., New York City.

2. Connected with Other Organizations and Institutions

Professor Arthur C. Boggess (North India), Berea, O., Professor of Economics and Missions in Baldwin-Wallace College.
Rev. Oscar M. Buck (North India), 333 North Sandusky St., Delaware, O., Chair of Missions and Comparative Religion in the Ohio Wesleyan University, Delaware, O.
Rev. Harvey Reeves Calkins (Northwest India), Superintendent Department of Stewardship, Commission on Finance, 111 Fifth Ave., New York City.

Professor George F. Henry (North India), 516 Eighth St., Fargo, N. D., Professor Chemistry and Physics Fargo College.
Rev. Burton St. John (North China), Director Statistical Bureau, Committee of Reference and Counsel, 25 Madison Ave., New York City.
Rev. H. B. Schwartz (Japan), Professor University of Pacific, 103 Randol Road, San Jose, Cal.

RETIRED MISSIONARIES OF THE BOARD

A

Armand, Bertha K. (Mrs. S. H.), 1910, Philippine Islands, Butkerville, Ind.

B

Baker, Albert H., 1880, South India, R. F. D. No. 4, Cambridge Springs, Pa.
Baker, Mrs. Rachel S., 1883, South India, R. F. D. No. 4, Cambridge Springs, Pa.
Batsheller, Mrs. Gertrude A. (W. B.), 1903, Foochow, 1953 Winnebago St., Madison, Wis.

Batstone, Alice N. (Mrs. W. H. L.), 1902, South India, 841 Bathurst St., Toronto, Canada.
Beal, Beanie E. (Mrs. W. D.), 1904, North India, 10 Alexander Road, Bangalore, India.
Bishop, Nellie D. (Mrs. H. F.), 1904, Bombay, 702 Broadway, Mount Pleasant, Ia.
Blackstock, Lydia D. (Mrs. John), 1881, North India, Hardoi, India.
Brown, Frederick, 1886, North China, Cathay Causeway, Chatterham on the Hill, Surrey, England.
Brown, Mrs. Agnes B., 1886, North China, Cathay Causeway, Chatterham on the Hill, Surrey, England.

Brown, Grow S., 1905, China, Huntington Beach, Cal.
 Brown, Emma C. (Mrs. G. S.), 1904, China, Huntington Beach, Cal.
 Butler, Sara A. (Mrs. J. W.), 1878, Mexico, 4a Maria M. Contreras 60, Mexico City, Mexico.
 Bruere, William W., 1880, Bombay, Poona, India.
 Bruere, Carrie P. (Mrs. W. W.), 1886, Bombay, 24 Irwin Ave., Collingswood, N. J.
 Buckwalter, Mrs. Lizzie McN. (Mrs. A. L.), 1887, East Central Africa, 146 Heliotrope Ave., Monrovia, Cal.

C

Cady, Mrs. Hattie Y. (Mrs. H. O.), 1894, West China, 2025 Sherman Ave., Evanston, Ill.
 Carlson, Bengt A., 1869, Sweden, Agnegatan 3, Stockholm, Sweden.
 Chappell, Benjamin, 1889, Japan, Aoyama Gakuin, Tokyo, Japan.
 Chew, Flora W. (Mrs. B. J.), 1899, North India, Jagdalpur, C. P., India.
 Clancy, Ella P. (Mrs. D. C.), 1898, Northwest India, Battleford, Saskatchewan, Canada.
 Clark, Felicia B. (Mrs. N. W.), 1889, Italy, 43 Madison Ave., Madison, N. J.
 Cleveland, M. Ella T. (Mrs. J. G.), 1887, Japan, Box 512, Martinez, Cal.
 Compton, Harry, 1883, South America, Box 186, Cristobal, Canal Zone R., Panama.
 Compton, Rebecca M. (Mrs. H.), 1883, South America, Box 186, Cristobal, Canal Zone, R, Panama.
 Cushman, Ruth C. (Mrs. J.), 1897, North India, Queens Hill, Darjeeling, India.
 Curnow, James Otis, 1895, West China, 8 St. James Place, East, The Hoe, Plymouth, England.
 Curnow, Mary E. (Mrs. J. C.), 1895, West China, 8 St. James Place, East, The Hoe, Plymouth, England.

D

Davis, Mary C. (Mrs. F. G.), 1880, India, 829 West End Ave., New York City.
 Dodson, William P., 1885, West Central Africa, 356 North Marengo Ave., Pasadena, Cal.
 Dodson, Mrs. Catherine M., 1898, West Central Africa, 356 North Marengo Ave., Pasadena, Cal.

F

Fisher, Miss Alice H., 1893, Chile, 61 Union St., Ridge-wood, N. J.
 Fox, Ellen W. (Mrs. D. O.), 1881, Bombay, 729 Baker St., Albany, Ore.
 Fulkerson, Epperson R., 1887, Japan, 907 South Third St., Canon City, Colo. (On detached service with the Board.)
 Fulkerson, Mrs. Anna S., 1905, Japan, 907 South Third St., Canon City, Colo.

H

Hall, Christiania W. (Mrs. O. F.), 1901, China, Dundas, Minn.
 Hart, Caroline M. (Mrs. E. H.), 1904, Central China, 1759 West 94th St., Chicago, Ill.
 Hewes, George C., 1891, India, 1423 N. 5th St., Quincy, Ill.
 Hewes, Annie B. (Mrs. G. C.), 1894, India, 1423 N. 5th St., Quincy, Ill.

J

Jackson, Henry, 1860, Bengal, 90 Stuyvesant Ave., Arlington, N. J.
 Jackson, Mrs. Helen M., 1868, Bengal, 90 Stuyvesant Ave., Arlington, N. J.

K

Kent, Florence Van D. (Mrs. E. M.), 1910, North China, Casenovia, N. Y.
 Knowles, Isabella K. (Mrs. S.), 1852, India, Spring Cottage, Naini Tal, India.
 Kupfer, Carl F., 1881, China, 2489 Paris St., Cincinnati, O.

Kupfer, Lydia K. (Mrs. C. F.), 1881, China, 2489 Paris St., Cincinnati, O.

L

Lawson, Ellen H. (Mrs. J. C.), 1881, North India, 1606 Milvia St., Berkeley, Cal.
 Lawyer, Franklin P., 1902, Mexico, 935 West 54th St., Los Angeles, Cal.
 Lawyer, Mrs. Amelia V. (Mrs. F. P.), 1902, Mexico, 935 West 54th St., Los Angeles, Cal.
 Long, Flora S. (Mrs. C. S.), 1880, Japan, 121 North Maple Ave., East Orange, N. J.
 Longden, Wilbur C., 1883, Central China, 438 Delbit St., Kalamazoo, Mich.
 Longden, Mrs. Gertrude K., 1883, Central China, 438 Delbit St., Kalamazoo, Mich.

M

McNabb, Sarah C. (Mrs. R. L.), 1892, China, 1043 Chicago Ave., Evanston, Ill.
 Mansell, Florence P. (Mrs. W. A.), 1888, North India, 150 Fifth Ave., New York City.
 Marsh, Evelyn P. (Mrs. B. H.), 1898, Foochow, 307 West Seventh St., Sterling, Ill.
 Mead, Samuel J., 1886, West Africa, 2232 Clifford St., Los Angeles, Cal.
 Mead, Mrs. Ardella K., 1886, West Africa, 2232 Clifford St., Los Angeles, Cal.
 Moore, William A., 1880, South India, Graniteville, Mass.
 Moore, Laura W. (Mrs. W. A.), 1884, South India, Graniteville, Mass.

N

Neeld, Mrs. Emma A., 1881, North India, 10 Tremont St., Hartford, Conn.

O

Ohlinger, Mrs. Bertha S., 1876, China and Korea, 1316 Forest Court, Ann Arbor, Mich.

P

Parker, Lois L. (Mrs. E. W.), 1859, North India, 150 Fifth Ave., New York City.
 Parker, Lucy M. (Mrs. A. C.), 1906, Bombay, 30 Wardwell St., Adams, N. Y.
 Pilcher, Mary G. (Mrs. L. W.), 1876, North China, 417 Erie St., Albion, Mich.

R

Richards, Erwin H., 1896, East Central Africa, 270 East College St., Oberlin, O.
 Richards, Mrs. Mary McC., 1903, East Central Africa, 270 East College St., Oberlin, O.
 Robbins, William E., 1872, India, 1841 Third St., Santa Monica, Cal.
 Robbins, Mrs. Alice M., 1876, India, 1841 Third St., Santa Monica, Cal.

S

Schou, Louise E. (Mrs. K. J.), 1878, Norway, Thorsgade 40, Odense, Denmark.
 Schwartz, Herbert W., 1884, Japan, 302 Hawley Ave., Syracuse, N. Y.
 Schwartz, Lola R. (Mrs. H. W.), 1884, Japan, 302 Hawley Ave., Syracuse, N. Y.
 Scott, Thomas J., 1862, North India, Ocean Grove, N. J.
 Scott, Mrs. Mary W., 1862, North India, Ocean Grove, N. J.
 Scott, Emma M. (Mrs. J. E.), 1877, North India, 1312 Purdy Ave., Moundsville, W. Va.
 Shuett, Mary B. (Mrs. J. W.), 1898, West Central Africa, 216 North Marguerita Ave., Alhambra, Cal.
 Siberta, Mary F. (Mrs. S. W.), 1876, South America, 719 Sixth Ave., Brookings, S. D.
 Smith, Sarah O. (Mrs. L. C.), 1881, Mexico, 808 East Second St., Northfield, Minn.
 Smyth, Alice H. (Mrs. G. B.), 1884, Foochow, 2509 Hearst Ave., Berkeley, Cal.

Soper, Julius, 1873, Japan, 1305 North Maryland Ave., Casa Verdugo, Cal.
 Soper, Mrs. Mary D., 1873, Japan, 1305 North Maryland Ave., Casa Verdugo, Cal.
 Spangler, Martha T. (Mrs. J. M.), 1887, South America, 1843 West Adams St., Los Angeles, Cal.
 Stevens, Minnie P. (Mrs. L.), 1890, China, R. R. Box 14, Ferris, Cal.
 Stone, Marilla M. (Mrs. G. L.), 1879, Bombay, Titusville, Pa.
 Stuart, Anna G. (Mrs. G. A.), 1886, Central China, 3455 South Hoover St., Los Angeles, Cal.

T

Tallon, Bertha K. (Mrs. W.), 1909, Eastern South America, Rosario, Argentina.
 Turner, Miriam S. (Mrs. C. J.), 1915, South America, 718 Calle Corrientes, Buenos Aires, Argentina.
 Thoburn, Ruth C. (Mrs. D. L.), 1899, India, care of Bishop J. M. Thoburn, Meadville, Pa.
 Thomas, Mrs. Elizabeth W. (Mrs. J. B.), 1889, India, 902 West 34th St., Los Angeles, Cal.
 Thomson, John F., 1866, South America, Calle Junin 976, Buenos Aires, Argentina.
 Thomson, Helen G. (Mrs. J. F.), 1866, South America, Calle Junin 976, Buenos Aires, Argentina.
 Tindale, Matthew, 1892, India, 9 Borebank Road, Bangalore, Benson Town, India.
 Tomlinson, Viola Van S. (Mrs. W. E.), 1906, Northwest India, Oriska, N. D.

V

Verity, George Washington, 1891, North China, 481 Franklin St., Appleton, Wis.

W

Walker, Wilbur F., 1873, North China, 39 North Ritter Ave., Indianapolis, Ind.
 Walker, Mrs. Mary M., 1873, North China, 39 North Ritter Ave., Indianapolis, Ind.
 Walley, Louise M. (Mrs. J.), 1886, Kiangsi, Nanking, China.
 Ward, Ellen W. (Mrs. C. B.), 1879, Central Provinces, Singareni Collieries, Deccan, India.
 Waugh, Jane T. (Mrs. J. W.), 1876, North India, Richmond Villa, Naini Tal, India.
 Wilcox, Myron C., 1881, Foochow, 519 West Second St., Mount Vernon, Ia.
 Wilcox, Mrs. Hattie C., 1886, Foochow, 519 West Second St., Mount Vernon, Ia.
 Wilcox, Mrs. Rita K. (Mrs. B. O.), 1912, Malaysia, Nevada, O.
 Withey, Amos E., 1885, West Africa, 216 North Marguerita Ave., Alhambra, Cal.
 Withey, Mrs. Irene A., 1885, West Africa, 216 North Marguerita Ave., Alhambra, Cal.
 Wood, Thomas B., 1869, North Andes, 628 South Anderson St., Tacoma, Wash.
 Wood, Mrs. Ellen D. (Mrs. T. B.), 1869, North Andes, 628 South Anderson St., Tacoma, Wash.
 Worley, Imogene F. (Mrs. J. H.), 1882, Foochow, care of R. Ward, 150 Fifth Ave., New York City.

WOMAN'S FOREIGN MISSIONARY SOCIETY

FOOCHOW

Abel, Edith F., Tangtau, Haitang, China.
 Adams, Jean, Foochow, China.
 Bartlett, Carrie M., Ngucheng, via Foochow, China.
 Bonafield, Julia A., Foochow, China.
 Carleton, Mary E., Room 715, 150 Fifth Ave., New York City.
 Creek, Bertha M., Kiukiang, China.
 Ehly, Emma L., Ottawa, Ill.
 Eichenberger, Emma, 1405 Mary Street, Louisville, Ky.
 Frazey, Laura, Kutien, via Foochow, China.
 Gaylord, Edith F., Foochow, China.
 Glassburner, Mamie F., Yenping, China.
 Halverstadt, Hattie J., Foochow, China.
 Hartford, Mabel C., Foochow, China.
 Hatfield, Lena (M.D.), 1435 East 60th St., Chicago, Ill.
 Hefty, Lura M., Foochow, China.
 Hostetter, Flossie M., 1005 N. DeWalt St., Canton, Ohio.
 Hu King Eng (M.D.), Foochow, China.
 Hu, May L., Foochow, China.
 Hurlbut, Floy, Room 710, 150 Fifth Ave., New York City.
 Johnson, Eda L. (M.D.), Sienyu, via Foochow, China.
 Jones, Edna, Mintsinghsien, via Foochow, China.
 Jones, Jennie D., Tangtau, Haitang, China.
 Lacy, Alice M., Foochow, China.
 Leforge, Roxey, Foochow, China.
 Li Bi Cu (M.D.), Lungtien, via Foochow, China.
 Linam, Alice, Yenping, via Foochow, China.
 Lynn, Ellen M. (M.D.), Foochow, China.
 Mace, Rose A., Mintsinghsien, via Foochow, China.
 Mann, Mary, Foochow, China.
 Nevitt, J. Ellen, Foochow, China.
 Peters, Mary, Kutien, China.
 Plumb, Florence J., Foochow, China.
 Reiman, Frieda, Tangtau, Haitang, China.
 Seidmann, Paula, Kutien, via Foochow, China.
 Sia, Ruby, Foochow, China.
 Simpson, Cora, Foochow, China.
 Trimble, Lydia A., Foochow, China.
 Tschudy, Marianne H., Yenping, via Foochow, China.
 Tyler, Ursula J., Mingsinghsien, via Foochow, China.
 Wallace, Lydia E., Foochow, China.
 Wanzer, Phebe C., Foochow, China.
 Wells, Phebe C., Foochow, China.
 Willis, Katherine H., Foochow, China.

HINGHWA

Betow, Emma J. (M.D.), Sienyu, via Foochow, China.
 Brown, Cora M., Hinghwa, China.
 Lebus, Martha, Sienyu, via Foochow, China.
 Marriott, Jessie A., Hinghwa, China.
 Mason, Florence Pearl, Sienyu, via Foochow, China.
 McClurg, Grace K. S., 100 Griswold St., Delaware, O.
 Nicolaisen, Martha C. W., 1004 Carrollton Ave., New Orleans, La.
 Suffer, Ellen H., Hinghwa, China.
 Thomas, Mary M., Sienyu, via Foochow, China.
 Todd, Althea M., Hinghwa, China.
 Westcott, Pauline E., Hinghwa, China.
 Wilson, Minnie E., Hinghwa, China.

CENTRAL CHINA

Carnecross, Flora M., Nanking, China.
 Crane, Edith M., Nanking, China.
 Crook, Winnie M., Chinking, China.
 Fox, Eulalia E., Greencastle, Ind.
 Goucher, Elizabeth, Nanking, China.
 Kesler, Mary G., Room 710, 150 Fifth Ave., New York City.
 Loucks, Blanche Helen, Nanking, China.

Ogborn, Kate L., Wuhu, China.
 Peters, Sarah, Nanking, China.
 Rahe, Cora L., Taylor University, Upland, Ind.
 Riechers, Bertha L., Nanking, China.
 Robbins, Emma E., Chinking, China.
 Robinson, Faye H., Nanking, China.
 Rossiter, Henrietta B., Chungking, China.
 Sayles, Florence, Room 710, 150 Fifth Ave., New York City.
 Shaw, Ella C., Nanking, China.
 Shoub, Hazel M., Nanchang, China.
 Smith, Clara Bell, Chinking, China.
 Smith, Joy L., Peking, China.
 Strow, Elizabeth M., 9 Hankow Road, Shanghai, China.
 Taft, Gertrude (M.D.), 5821 East Hollywood Blvd., Los Angeles, Cal.
 Tretheway, Lucile D., Wuhu, China.
 Walker, Jennie C., Nanking, China.
 White, Laura M., 30 Kinnear Road, Shanghai, China.
 Youtsey, Edith R., Herington, Kan.

KIANGSI MISSION

Baker, Lulu C., Nanchang, China.
 Beggs, Nelle, Ashland, Ill.
 Brown, Zula F., Nanchang, China.
 Fredericks, Edith, Kiukiang, China.
 Honsinger, Welthy B., Room 715, 150 Fifth Ave., New York City.
 Howe, Gertrude, Nanchang, China.
 Hughes, Jennie V., Kiukiang, China.
 Hunt, Faith A., Nanchang, China.
 Jordan, Ella E., 4949 Indiana Ave., Chicago, Ill.
 Merrill, Clara E., Kiukiang, China.
 Search, Blanche T., Nanchang, China.
 Seeck, Margaret, Nanchang, China.
 Stone, Mary (M.D.), Room 715, 150 Fifth Ave., New York City.
 Tang, Ilien, Room 710, 150 Fifth Ave., New York City.
 Thompson, May Bel, Nanchang, China.
 Woodruff, Mabel A., Kiukiang, China.

NORTH CHINA

Adams, Marie, Taianfu, Shantung, China.
 Baugh, Evelyn B., Peking, China.
 Bedell, Mary E., Tientsin, China.
 Boddy, Estie T., 5240 Brooklyn Ave., Seattle, Wash.
 Bridenbaugh, Jennie B., Changli, China.
 Cheney, Monona, Peking, China.
 Cushman, Clara M., Tientsin, China.
 Danner, Ruth M., Peking, China.
 Dillenbeck, Nora M., Room 715, 150 Fifth Ave., New York City.
 Dyer, Clara P., Changli, China.
 Fearon, Dora C., Peking, China.
 Filley, Georgia A. (M.D.), 740 North Rush St., Chicago, Ill.
 Frantz, Ida F., Tientsin, China.
 Gilman, Gertrude, Springfield, Vt.
 Gloss, Anna D. (M.D.), 322 Augusta Ave., DeKalb, Ill.
 Glover, Ella E., Room 46, 581 Boylston St., Boston, Mass.
 Gray, Frances, Peking, China.
 Greer, Lillian P., Taianfu, Shantung, China.
 Gregg, Eva A., Tientsin, China.
 Halfpenny, Mary L., Tientsin, China.
 Heath, Frances J., Peking, China.
 Highbaugh, Irma, Changli, China.
 Hobart, Louise, Peking, Care of C. G. Hobart, 1606 Conway Building, Chicago, Ill.
 Hobart, Elizabeth, Care of C. G. Hobart, 1606 Conway Building, Chicago, Ill.
 Jaquet, Myra A., Peking, China.

Jewell, Mrs. Charlotte M., Peking, China.
 Kahn, Ida (M.D.), Nanchang, China.
 Knapp, Elsie L., Ida, Michigan.
 Knox, Emma M., Peking, China.
 Leonard, Ethel L. (M.D.), Peking, China.
 Lewis, Ida B., Tientsin, China.
 Manderson, Melissa (M.D.), Peking, China.
 Martin, Emma E. (M.D.), Otterbein, Ind.
 Martin, Elisabeth, Mason City, Ia.
 Miller, Iva M. (M.D.), Tientsin, China.
 Nowlin, Mabel R., Changhi, China.
 Powell, Alice M., Room 715, 150 Fifth Ave., New York City.
 Pyke, Mildred, Tientsin, China.
 Stahl, Ruth L., Peking, China.
 Stryker, Minnie (M.D.), Peking, China.
 Walker, Joyce E., Peking, China.
 Watrous, Mary, Walton, N. Y.
 Wheeler, Maude L., Tientsin, China.
 Wilson, Frances R., Peking, China.
 Young, Effie G., Tainfu, Shantung, China.

WEST CHINA

Battery, C. Frances, Chungking, China.
 Beatty, Mabel A., Tsechow, Hankow, China.
 Brethorst, Alice B., Tsechow, Hankow, China.
 Brethorst, Stephens Maria, Lenox, S. D.
 Caris, Clara A., Suining, Szechwan, via Hankow, China.
 Castle, Belle, Suining, Szechwan, via Hankow, China.
 Edmonds, Agnes M. (M.D.), Methodist Deaconess Hospital, Albuquerque, New Mexico.
 Desjardins, Helen, Tsechow, Szechwan, China.
 Ellison, Grace F., en route to W. China.
 Foreman, Elizabeth J., Chungking, via Hankow, China.
 Galway, Helen R., 2130 Kerney Ave., San Diego, Cal.
 Golsch, Anna L., Chengtu, via Hankow, China.
 Holmes, Lilian L., Chungking, China.
 Hooleholder, C. Ethel, Bladen, Neb.
 Jones, Dorothy, Chungking, China.
 Larson, Marie E., Box 35, Skofde, Sweden.
 Lawrence, Berdice, Lansing, Michigan.
 Lindblad, Anna C., Chungking, Szechwan, via Hankow, China.
 Loomis, Jean, Chengtu, via Hankow, China.
 Lybarger, Lela, Tsechow, via Hankow, China.
 Manning, Ella, Chungking, China.
 Marks, Ines May, Chengtu, China.
 Nelson, Lena, 313 Sheridan Ave., E. E., Pittsburgh, Pa.
 Penney, Winnogene, Chungking, China.
 Royer, Mary Anna, Chengtu, China.
 Smith, Madorah E., 610 South Fifth St., E., Cedar Rapids, Ia.
 Trotter, Charlotte, Suining, Szechwan, China.
 Tyler, Gertrude W., Villico, Iowa.
 Wells, Annie M., Room 710, 150 Fifth Ave., New York City.

JAPAN

Alexander, V. Elisabeth, Sapporo, Japan.
 Appenzeller, Ida H., Hakodate, Japan.
 Ashbaugh, Adella M., Nagasaki, Japan.
 Atkinson, Anna P., Yokohama, Japan.
 Bangs, Louise, 1107 Capitol Ave., North Lansing, Mich.
 Baucus, Georgiana, 37 Bluff, Yokohama, Japan.
 Bodley, Ellison W., Sendai, Japan.
 Chappell, Mary H., 125 St. Clair Ave., Toronto, Canada.
 Chase, Laura (contract), Aoyama, Tokyo, Japan.
 Cheney, Alice, Aoyama, Tokyo, Japan.
 Cody, Mary A., 595 Longfellow Ave., Cleveland, O.
 Couch, Helen, 53 Motomachi, Hakodate, Japan.
 Curtice, Lois K., Nagoya, Japan.
 Daniel, Nell M., Aoyama Jo Gakuin, Aoyama, Tokyo, Japan.
 Dickerson, Augusta, Iai Jo Gakko, Hakodate, Japan.
 Dickinson, Emma E., 37 Bluff, Yokohama, Japan.
 Draper, Winifred F., Hiroaki, Japan.
 Finlay, L. Alice, Coshocton, Ohio.
 Goodwin, Lora, Sapporo, Hokkaido, Japan.
 Heaton, Carrie A., Moore's Hill, Ind.
 Hewett, Ella J., 1615 Boonville Ave., Berkeley, Cal.
 Hiteh, Alice E., Aoyama, Tokyo, Japan.

Hopkins, Rhoda M., 430 Second St., Raymond, Wash.
 Howey, Harriet, Kagoshima, Japan.
 Imhof, Louise, Sendai, Japan.
 Ketchum, Edith L., Riceville, Mo.
 Lee, Bessie M., Fukuoka Jo Gakko, Fukuoka, Japan.
 Lee, Edna M., Golden, Colo.
 Lee, Mabel, Nagoya, Japan.
 Macintire, Frances W., Hakodate, Japan.
 Matheson, Margaret (contract), Nagasaki, Japan.
 Miller, Etta, Aoyama, Tokyo, Japan.
 Peckham, Carrie S., Nagasaki, Japan.
 Peet, Asalia E., Kagoshima, Japan.
 Pider, Myrtle Z., Tokyo, Japan.
 Place, Pauline, Kwasui Jo Gakko, Nagasaki, Japan.
 Pimpton, Margaret (contract), Kwasui Jo Gakko, Nagasaki, Japan.
 Russell, Elisabeth, Room 710, 150 Fifth Ave., New York City.
 Russell, N. Helen, Hiroaki, Japan.
 Seeds, Leonora H., Nagoya, Japan.
 Slate, Anna B., 221 Bluff, Yokohama, Japan.
 Spencer, Matilda A., Aoyama, Tokyo, Japan.
 Sprowles, Alberta B., 4883 Griescom St., Frankford, Philadelphia.
 Starkey, Bertha, Fukuoka, Japan.
 Taylor, Emma, 3808 Arch St., West Philadelphia, Pa.
 Teague, Carolyn, Kumamoto, Japan.
 Thomas, Hetie A., Nagasaki, Japan.
 Wagner, Dora A., Penalosa, Kan.
 Watson, Rebecca J., 221 Bluff, Yokohama, Japan.
 White, Anna L., Aoyama Jo Gakuin, Aoyama, Tokyo, Japan.
 Wythe K. Grace, Nagoya, Japan.
 Young, Mariana, Nagasaki, Japan.

KOREA

Anderson, Naomi A., 350 W. Dakota St., Chicago, Ill.
 Appenzeller, Alice R., Seoul, Korea.
 Appenzeller, Mary Ella (contract), Seoul, Korea.
 Bair, Blanche R., Haiju, Korea.
 Beiler, Mary, Yungbyen, Korea.
 Brownlee, Charlotte, Munfordville, Ky.
 Chaffin, Mrs. Anna B., Ocauloosa, Iowa.
 Church, Marie Elisabeth, Seoul, Korea.
 Cutler, Mary M. (M.D.), Pyenyang, Korea.
 Dillingham, Grace L., Pyenyang, Korea.
 Estey, Ethel M., Yungbyen, Korea.
 Frey, Lulu E., Seoul, Korea.
 Haenic, Huldah A., Princeton, Ill.
 Hall, Roetta S. (M.D.), Room 715, 150 Fifth Ave., New York City.
 Harrington, Sylvia R., Seoul, Korea.
 Haynes, E. Irene, Pyenyang, Korea.
 Hem, Margaret I., Danville, O.
 Hillman, Mary R., Hebron, Ohio.
 Hulbert, Jeannette, Room 710, 150 Fifth Ave., New York, N. Y.
 Marker, Jennie B., Seoul, Korea.
 Miller, Lula A., Chemulpo, Korea.
 Miller, Ethel, Seoul, Korea.
 Overman, Lucinda B., Yungbyen, Korea.
 Pys, Olive F., Seoul, Korea.
 Raabe, Rosa M., Harpsok, Ia.
 Robbins, Henrietta F., Pyenyang, Korea.
 Roberts, Elisabeth, Seoul, Korea.
 Salmon, Bessie C., Pyenyang, Korea.
 Scharpf, Hanna, Magnolia Drive, Cleveland, O.
 Sharp, Mrs. Robert, Kongju, Korea.
 Snavely, Gertrude E., Wonju, Korea.
 Stewart, Mrs. Mary B. (M.D.), Seoul, Korea.
 Swearer, Mrs. Wilbur C., Kongju, Korea.
 Trissell, Maude V., Pyenyang, Korea.
 Tuttle, Ora M., Seoul, Korea.
 Van Fleet, Edna M., Seoul, Korea.
 Walter, A. Jeannette, Seoul, Korea.
 Wood, Lola, Bible Grove, Ill.

NORTH INDIA

Abbott, Edna M., Arrah, Bihar, India.
 Ashbrook, Anna, Lucknow, India.

Ashwill, Agnes, Calcutta, India.
 Bacon, Edna G., Muzaffarpur, India.
 Bacon, Nettie A., Lucknow, India.
 Bates, Ruth E., Moradabad, India.
 Blackstock, Anna, Moradabad, India.
 Blackstock, Constance E., Hardoi, C. P., India.
 Boggess, Edith, Lucknow, India.
 Budden, Annie N., Champawat, Kumaon, India.
 Calkins, Ethel M., Bijnor, India.
 Chalmers, Eleanor M., Room 46, 581 Boylston St., Boston, Mass.
 Crouse, Sara E. D., Isabella Thoburn College, Lucknow, India.
 Davis, Grace, Lucknow, India.
 Easton, Celesta, Budaun, India.
 Ekey, Mary E., Fernwood, O.
 Emery, Phoebe E., Moradabad, India.
 Eno, Enola, Lucknow, India.
 Finch, Harriet, 2946 Newark St., Washington, D. C.
 Gill, Mrs. May Wilson, Pauri, India.
 Gimson, Esther (M.D.), Jefferson, Ia.
 Hadden, G. Evelyn, 1157 Ramona St., Palo Alto, Cal.
 Hardie, Eva M., Room 710, 150 Fifth Ave., New York City.
 Hoath, Ruth, Budaun, India.
 Hoge, Elizabeth, 212 W. 9th Ave., Columbus, Ohio.
 Hyneman, Ruth E., Gonda, India.
 Landrum, D. Margaret, Lucknow, India.
 Lawrence, Mabel C., Lucknow, India.
 Loper, Ida G., Bareilly, India.
 Madden, F. E. Pearl (contract), Lucknow, India.
 Mason, Inez D., Lucknow, India.
 McCartney, Blanche L., Sitapur, India.
 Means, Alice, Bareilly, India.
 Means, Mary, Shahjahanpur, India.
 Myers, Miranda Steele (contract), Lucknow, India.
 Oldroyd, Roxanna H., Arkansas City, Kan.
 Perrill, Mary Louise, Ballia, India.
 Peters, Jessie I., Bijnor, U. P., India.
 Reed, Mary, Chandag Heights, via Almora, U. P., India.
 Rexroth, Elizabeth, Room 710, 150 Fifth Ave., New York City.
 Robinson, Flora L., Lucknow, India.
 Robinson, Ruth E., Bangalore, India.
 Rockwell, Lillie M., Lucknow, India.
 Scott, Frances A., 328 Kilgour St., Cincinnati, O.
 Sellers, Rue A., Naini Tal, India.
 Smith, Jennie M., Gonda, India.
 Soper, Laura DeWitt, Shahjahanpur, India.
 Sullivan, Lucy W., Pithoragarh, U. P., India.
 Warrington, Ruth A., Bijnor, India.
 Waugh, Nora Belle, Naini Tal, India.
 Wright, Laura S., Ajmer, India.
 Yeager, Maud, Shelburn, Ind.

NORTHWEST INDIA

Ball, Jennie L., Muttra, India.
 Bobenhouse, Laura G., Meerut, India.
 Boddy, Grace, Muttra, India.
 Bragg, Jessie A., Cawnpore, India.
 Christenson, Lydia D., 1722 Franklin St., Cedar Falls, Ia.
 Clancy, M. Adelaide, Muttra, India.
 Cochran, Ruth E., Peru, N. Y.
 Dalrymple, Marion E., Meerut, India.
 Dease, Margaret, 6040 Ellis Ave., Chicago, Ill.
 Farmer, Ida Amelia, Brindaban, India.
 Forsyth, Estella M., Ajmer, Rajputana, India.
 Gabrielson, Winnie M., Muzaffarnagar, India.
 Greene, Lily D., Lahore, Punjab, India.
 Hoffman, Carlotta E., Manistee, Mich.
 Holman, Charlotte T., Aligarh, India.
 Holman, Sarah C., Aligarh, India.
 Huffman, Leal E. (M.D.), Bryan, O.
 Kipp, Cora I. (M.D.), Tilauna, India.
 Kipp, Julia I., Tilauna, India.
 Lawson, Anne E., Mussoorie, India.
 Lawson, Ellen, Ghaziabad, India.
 Livermore, Melva A., Ghaziabad, India.
 McKnight, Isabel, Muttra, India.
 Moses, Mathilde R., Cawnpore, India.

Nelson, Caroline C., 1805 Lothrop St., Omaha, Neb.
 Nelson, E. Lavinia, 1805 Lothrop St., Omaha, Neb.
 Porter, Clara A., 502 North Pine St., Beloit, Kan.
 Porter, Eunice, Longmont, Cal.
 Randall, S. Edith, Roorkee, India.
 Richards, Gertrude, Ajmer, India.
 Richmond, Mary A., Cawnpore, India.
 Scott, Emma (M.D.), 3415 North High St., Columbus, O.
 Schroepel, Marguerite E., Holstein, Iowa.
 Shute, Vivian L., Lahore, India.
 Terrell, Linnie, Pomeroy, O.
 Wheat, Lemira, Cawnpore, India.
 Whiting, Ethel L., Cawnpore, India.

SOUTH INDIA

Beck, Rosetta, Vikarabad, Deccan, India.
 Biehl, Elizabeth M., 25 East Orchard St., Bellevue, Pa.
 Brewer, Edna C., Bloomington, Ill.
 Ericson, Judith, Belgium, India.
 Evans, Alice A., Hyderabad, Deccan, India.
 Fisher, Fannie F., Kolar, India.
 Griffin, Martha A., 445 Highland Ave., Detroit, Mich.
 King, Florence Grace, Bidar, India.
 Kline, Blanche May, Kolar, India.
 Lewis, Margaret D. (M.D.),
 Low, Nellie, Hyderabad, India.
 Maskell, Florence W., Kolar, India.
 Miller, Anna E., Belgium, India.
 Montgomery, Urdell, Room 710, 150 Fifth Ave., New York City.
 Morgan, Mabel, Vikarabad, India.
 Morgan, Margaret, Hyderabad, India.
 Morrow, Julia E., Bidar, India.
 Rexroth, Emma K., Kolar, India.
 Robinson, Muriel E., Bangalore, India.
 Simonds, Mildred, Vikarabad, Deccan, India.
 Stephens, Grace, Madras, India.
 Toll, Kate Evalyn, 171 West William St., Delaware, O.
 Watts, Annabel, Vikarabad, Deccan, India.
 Wells, Elizabeth J., Vikarabad, Deccan, India.
 Wood, Catherine, Hyderabad, India.

BOMBAY

Abbott, Anna A., Albion, Mich.
 Austin, Laura F., Godhra, Panch Mahals, India.
 Bladell, Jennie A., Telegaon, Dabhada, India.
 Chilson, Mary E., Baroda, India.
 Crouse, Margaret D., Taylor Church, Clare Road, By-culla, Bombay, India.
 Davis, Joan L., Crandon Institute, Rome, Italy.
 Eddy, Mrs. S. W., 228 Friendship St., Medina, O.
 Elliott, Bernice E., Byculla, Bombay, India.
 Ferris, Phoebe A. (M.D.), Baroda Camp, India.
 Godfrey, Annie Louise, 5508 Latona Ave., Seattle, Wash.
 Haney, Ida C., Albany, Ga.
 Holmes, Ada, Nadiad, Gujarat, India.
 Kennard, Olive E., Godhra, Panch Mahals, India.
 Lawson, Christina H., Telegaon, India.
 Laybourne, Ethel M. (M.D.), West Suburban Hospital, Oak Park, Ill.
 Mayer, Lucie C., Telegaon, Dabhada, India.
 Morgan, Cora L., 234 N. Erie St., Wichita, Kansas.
 Nelson, Dora L., Baroda, India.
 Newton, Minnie E., Marilla, Erie Co., New York, N. Y.
 Nicholls, Elizabeth W., Taylor Church, Clare Road, By-culla, Bombay.
 Ross, Elsie, Baroda, India.
 Turner, Elizabeth J., Godhra, India.

CENTRAL PROVINCES

Clinton, E. Lahuna, Jabulpore, India.
 Fales, Cora, Sironcha, India.
 Fisher, Mrs. Mabel, Basim, India.
 Goodall, Annie, Kamptee, C. P., India.
 Holland, Mrs. Alma H., Jabulpore, India.
 Hunt, Maud E., Jabulpore, India.
 Lauck, Ada J., Indianola, Ia.
 Liers, Josephine, Raipur, India.
 Naylor, Nell F., Sironcha, India.
 Pool, Lydia S., Mount Pleasant, Ia.

Reynolds, Elsie, Raipur, India.
 Ruggles, Ethel E., Khandwa, India.
 Sutherland, May E., Basam, India.
 Sweet, Mary E., Jubulpore, India.
 Thompson, Vera R., Raipur, India.

BENGAL

Barber, Emma J., Darjeeling, India.
 Bennett, Fannie A., Calcutta, India.
 Blair, Katherine A., Tamuk, India.
 Brown, Anna M., Tilsania, India.
 Carr, Rachel C., Asansol, India.
 Field, Ruth, Calcutta, India.
 Grandstrand, Pauline, Pakur, India.
 Hunt, Ava F., Calcutta, India.
 Isham, Ida Gertrude, Ventura, Cal.
 Johannsen, Marie E., Pakur, India.
 Marcy, Elisabeth, Calcutta, India.
 Moyer, Jennie E., 71 North Main St., Geneva, N. Y.
 Norberg, Eugenia, Asansol, Bengal, India.
 Payton, Lela Elisabeth, Pakur, India.
 Rockey, Lois, Darjeeling, India.
 Stahl, C. Josephine, Darjeeling, India.
 Swan, Hilda, Scandia, Kans.

BURMA

Amburn, Emma, Rangoon, Burma.
 Burmeister, Elsie K., 25 Creek St., East Rangoon, Burma.
 Hlingworth, Charlotte J., "1, Lancaster Road," Rangoon, Burma.
 James, Phoebe, 25 Creek St., East Rangoon, Burma.
 Mabuse, Ethel L., Pegu, Burma.
 McClellan, Alice M., 25 Creek St., East Rangoon, Burma.
 Mellinger, Roxie, Thongwa.
 Orecutt, Hazel A., Wooster, O.
 Perkins, Fannie A., Thandaung, Burma.
 Robinson, Alvina, Sinocha, Burma.
 Shannon, Mary E., 25 Creek St., East Rangoon, Burma.
 Stockwell, Grace L., Thongwa, Burma.

MALAYSIA

Anderson, Luella R., Taiping, Malaysia.
 Atkins, Ruth E., Malacca, S. S., Malaysia.
 Blackmore, Sophia, 6 Mount, Sophia St., Singapore, Malaysia.
 Brock, Jessie, Room 715, 150 Fifth Ave., New York City.
 Bunce, Thirza E., Penang, Malaysia.
 Chapman, Irene, Fairfield Girls' School, Singapore, Malaysia.
 Cliff, Minnie B., Fromberg, Mont.
 Craven, Norma, Penang, S. S., Malaysia.
 Dean, Flora J., Ipoh, Malaysia.
 Holmberg, Hilda, Buitensorg, Java.
 Jackson, C. Ethel, 4949 Indiana Ave., Chicago, Ill.
 Kenyon, Carrie C., 108 North Sixth St., Connellsville, Pa.
 Marsh, Mabel, Holt Hall, Kuala Lumpur, Malaysia.
 Martin, Clara, Indianapolis, Ind.
 Nelson, Eva L., A Sophia Road, Singapore, Malaysia.
 Olson, Della, Singapore, Malaysia.
 Olson, Elizabeth, Malacca, Malaysia.
 Olson, Mary E., Fairfield Girls' School, Singapore, Malaysia.
 Pugh, Ada, Sandhurst, Keynsham, Som., England.
 Rank, Minnie L., Room 710, 150 Fifth Ave., New York, N. Y.
 Richardson, Fanny E., Holt Hall, Kuala Lumpur, Malaysia.
 Ruth, E. Naomi, Buitensorg, Java.
 Ureth, Lydia (contract), Taiping, Malaysia.
 Vail, Olive, Kolby, Ind.
 Voke, Rae M. G. (contract), 6 Mount Sophia, Singapore, Malaysia.
 Westcott, Ida Grace, Chillicothe, Kan.
 Wheeler, Hetta A., 426 North Meridian St., Indianapolis, Ind.
 Young, Ethel, Batavia, Java.

PHILIPPINE ISLANDS

Blakely, Mildred M., Lyons, Kan.
 Bording, Maren P., Manila, Philippine Islands.
 Carson, Anna, 4210 New York St., Indianapolis, Ind.
 Charles, Bertha, Hugh Wilson Hall, Manila, Philippine Islands.
 Copley, Ruth E., Lingayen, Philippine Islands.
 Crabtree, Margaret M., 906 Rizal, Manila, Philippine Islands.
 Decker, Marguerite M., 906 Rizal, Manila, Philippine Islands.
 Dudley, Rosa E., Vigan, Ilocos Sur, Philippine Islands.
 Erbst, Wilhelmina, Tuguegarao, Cayagen Valley, Philippine Islands.
 Evans, Mary A., Room 46, 581 Boylston St., Boston, Mass.
 Kostrup, B. Alfrida, Mary J. Johnston Hospital, Manila, Philippine Islands.
 Parish, Rebecca (M.D.), Mary J. Johnston Hospital, Manila, Philippine Islands.
 Parkes, Elisabeth, Vigan, Ilocos Sur, Philippine Islands.
 Stixrud, Louise, San Fernando, Pampanga District, Philippine Islands.
 Washburn, Orilla F., Lakeworth, Tex.

AFRICA

Anderson, Mary, Les Aiglons, El Bair, Pres Alger, Africa.
 Ault, Clara V., Quessua, Malange, Angola, Africa.
 Clark, Grace, Old Umatali, Rhodesia.
 Collins, Susan, Quessua, Malange, Angola, Africa.
 Cross, Cecilia, Milnor, N. Dak.
 Drummer, Martha A., 424 McDaniel St., Atlanta, Ga.
 Hees, Stella Anna, Old Umatali, Rhodesia, Africa.
 Nourse, Emma D., Old Umatali, Rhodesia, Africa.
 Quinton, Fannie, Old Umatali, Rhodesia, Africa.
 Resrode, Sadie, Mutambara, Rhodesia, Africa.
 Roush, Hannah Elsie, Inhambane, Africa.
 Smith, Emily, Les Aiglons, El Bair, Pres Alger, Africa.
 Thomas, Ruth, Inhambane, Africa.
 Tubbs, Lulu, Mutambara, Africa.
 Welch, Dora, Les Aiglons, El Bair, Pres Alger, Africa.

SOUTH AMERICA

Barstow, Clara G., 4421 Carlotta Bldg., Los Angeles, Cal.
 Gilliland, Helen C., Soriano 1227, Montevideo, S. A.
 Hartung, Lois Joy, 1352 Avenida Pellegrini, Rosario, S. A.
 Hatch, Ella, Sumner, Ia.
 Hatfield, Mrs. Sarah M., Soriano 1227, Montevideo, S. A.
 Hiltz, Carrie A., Sandy Creek, N. Y.
 Hosford, Ruby C., 282 Camacus, Flores, Buenos Aires Argentina, S. A.
 Lovejoy, Beryl, Apartado 908, Lima, Peru.
 Loy, Netella, Apartado 908, Lima, Peru.
 Reid, Jennie, 808 Centennial Ave., Sewickley, Pa.
 Rubright, Caroline B., 282 Camacus, Flores, Buenos Aires, Argentina, S. A.
 Schreckengast, Joy, 1352 Avenida Pellegrini, Rosario, S. A.
 Spencer, Edith Agnes (contract), Apartado 908, Lima, Peru.
 Tallon, Mrs. Bertha Kneeland, 1309 Commonwealth Ave., Allston, Mass.
 Vaughan, Elisabeth B., Apartado 908, Lima, Peru.

MEXICO

Ayres, Harriet, Apartado 115, Bis, Mexico D. F., Mexico.
 Benthien, Elizabeth M., 2514 Grant St., Bellingham, Wash.
 Betz, Blanche, Puebla, Mexico.
 Dunmore, Effa M., Room 710, 150 Fifth Ave., New York City.
 Dyer, Addie C. (special), Puebla, Mexico.
 Finton, Iva M., Pardo 51, Guanajuato, Mexico.
 Fry, Edna E. (contract), Apartado 55, Pachuca, Mexico.
 Gelvin, Vernice (contract), 3a Industria 78, Mexico City, Mexico.
 Gladden, Dora B., Pardo 51, Guanajuato, Mexico.
 Harper, Florence O., Puebla, Mexico.

Hewitt, Helen M., Elgin, Ill.
 Hollister, Grace A., Gante 5, Mexico City, Estado del Valle, Mexico.
 Johnson, Katherine M., Puebla, Mexico.
 Kyser, Kathryn B., Pachuca, Mexico.
 McClintock, Ethel L., 3a Industria 76, Mexico City, Mexico.
 Purdy, Carrie, Sunbury, Pa.
 Seesholtz, Jessie (special), Puebla, Mexico.
 Spaulding, Winifred, Apartado 115 Bis, Mexico City, Mexico.
 Taylor, Anna Mabel, Mexico City, Mexico.
 Temple, Laura, Gante 5, Mexico City, Estado del Mexico.

EUROPE

Blackburn, Kate C., R. F. D. No. 7, Jacksonville, Ill.
 Bolton, Mary Lee, Grenoble, France.
 Davis, Dora, 414 Adelia Street, Springfield, Ill.
 Eaton, Mary Jane, Crandon Institute, 55 via Savoia, Rome, Italy.
 Llewellyn, Alice, Llewellyn Place, Elysburg, Pa.
 Ruess, Mrs. Artele B., Crandon Institute, 55 via Savoia, Rome, Italy.
 Sweet, Mary B., 235 Topeka Ave., Topeka, Kansas.
 Vickery, M. Ellen, Room 710, 150 Fifth Ave., New York City.

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.

A

Abbott, Anna A., 1901, Northwestern, Bombay.
 Abbott, Edna May, 1915, Cincinnati, North India.
 Abel, Edith F., 1915, Topeka, Foochow.
 Adams, Jean, 1900, Philadelphia, Foochow.
 Adams, Marie, 1915, Northwestern, North China.
 Alexander, V. Elizabeth, 1903, Cincinnati, Japan.
 Anderson, Luella R., 1900, Cincinnati, Malaysia.
 Auburn, Emma, 1918, Des Moines, Burma.
 Anderson, Mary, 1911, Philadelphia, North Africa.
 Anderson, Naomi A., 1910, Northwestern, Korea.
 Appenzeller, Alice R., 1914, Philadelphia, Korea.
 Appenzeller, Ida H., 1917, New England, Japan.
 Appenzeller, Mary Ella (contract), 1916, Philadelphia, Korea.
 Ashbaugh, Adella M., 1908, Cincinnati, Japan.
 Ashbrook, Anna, 1914, Cincinnati, North India.
 Ashwill, Agnes, 1908, Cincinnati, North India.
 Atkins, Ruth, Minnesota, Malaysia.
 Atkinson, Anna P., 1882, New York, Japan.
 Ault, Clara V., 1917, Cincinnati, Africa.
 Austin, Laura F., 1905, Columbia River, Bombay.
 Ayres, Harriet L., 1886, Cincinnati, Mexico.

B

Bacon, Edna G., 1916, Northwestern, North India.
 Bacon, Nettie A., 1913, New York, Isabella Thoburn College.
 Bair, Blanche R., 1914, Des Moines, Korea.
 Baker, Lulu C., 1907, Cincinnati, Kiangsi Mission.
 Ball, Jennie L., 1915, Northwestern, Northwest India.
 Bangs, Louise, 1911, Northwestern, Japan.
 Barber, Emma J., 1909, Northwestern, Darjeeling, Bengal.
 Barstow, Clara Grace, 1912, Pacific, South America.
 Bartlett, Carrie M., 1904, Des Moines, Foochow.
 Bates, Ruth, 1918, Des Moines, India.
 Battley, C. Frances, 1915, New York, West China.
 Baucus, Georgiana, New York, Japan.
 Baugh, Evelyn B., 1907, Pacific, North China.
 Beatty, Mabel A., 1916, New England, West China.
 Beck, Rosetta, 1914, Cincinnati, South India.
 Bedell, Mary Elizabeth, 1917, Columbia River, North China.
 Beggs, Nelle, 1910, Northwestern, Kiangsi Mission.
 Beiler, Mary, 1910, New England, Korea.
 Bennett, Fannie A., 1901, Northwestern, Bengal.
 Benthen, Elizabeth M., 1896, Northwestern, Mexico.
 Below, Emma J. (M.D.), 1904, Cincinnati, Hinghwa.
 Betz, Blanche, 1907, Northwestern, Mexico.
 Biehl, Elizabeth M., 1911, Philadelphia, South India.
 Blackburn, Kate B., 1892, Northwestern, Bulgaria.
 Blackmore, Sophia, 1887, Minneapolis, Malaysia.
 Blackstock, Anna, 1913, Baltimore, North India.
 Blackstock, Constance E., 1914, Philadelphia, Isabella Thoburn College.

C

Calkins, Ethel M., 1915, Topeka, North India.
 Caris, Clara A., 1914, Cincinnati, West China.
 Carleton, Mary E. (M.D.), 1887, New York, Foochow.
 Carnross, Flora M., 1908, Northwestern, Central China.
 Carr, Rachel C., 1909, Northwestern, Bengal.
 Carson, Anna, 1913, Northwestern, Philippine Islands.
 Castle, Belle, 1915, Northwestern, West China.
 Chaffin, Anna B., 1917, Des Moines, Korea.
 Chalmers, Eleanor M., 1916, New England, North India.
 Chapman, Irene (contract), 1917, Minneapolis, Malaysia.
 Chappell, Mary H., 1912, Cincinnati, Japan.
 Charles, Bertha, 1912, Cincinnati, Philippine Islands.
 Chase, Laura (contract), 1915, New England, East Japan.
 Cheney, Alice, 1914, Des Moines, East Japan.
 Cheney, Monona L., 1918, Northwestern, North China.
 Chilson, Elma M., 1911, Topeka, Bombay.
 Christensen, Lydia D., 1913, Des Moines, Northwest India.
 Church, Marie E., 1915, Columbia River, Korea.
 Clancy, M. Adelaide, 1909, Pacific, Northwest India.
 Clark, Grace, 1911, Columbia River, East Central Africa.
 Cliff, Minnie B., 1913, Northwestern, Malaysia.
 Clinton, E. Lahoma, 1910, Des Moines, Central Provinces.
 Cochran, Ruth E., 1912, Northwestern, Northwest India.
 Cody, Mary A., 1905, Cincinnati, Japan.
 Collins, Susan, 1901, Pacific, West Central Africa.

Copley, Ruth E., 1918, Topeka, Philippine Islands.
 Couch, Helen, 1916, Philadelphia, Japan.
 Crabtree, Margaret M., 1905, Cincinnati, Philippine Islands.
 Crane, Edith M., 1904, Northwestern, Central China.
 Craven, Norma, 1917, Northwestern, Malaysia.
 Creek, Bertha M., 1905, Northwestern, Foochow.
 Crook, Winnie M., 1916, New England, Central China.
 Cross, Glicia, 1913, Minneapolis, Africa.
 Crouse, Margaret D., 1906, Philadelphia, Bombay.
 Crouse, Sara E. D., 1913, Philadelphia, Bombay.
 Cushman, Clara M., 1880, New England, North China.
 Curcio, Lois K., 1914, New England, Japan.
 Cutler, Mary Mi (M.D.), 1893, New York, Korea.

D

Dalrymple, Marion E., 1918, New England, Northwest India.
 Daniel, Nell M., 1897, Des Moines, Japan.
 Danner, Ruth M., 1917, Northwestern, North China.
 Davis, Dora, 1906, Northwestern, Bulgaria.
 Davis, Grace, 1908, Cincinnati, Isabella Thoburn College.
 Davis, Joan, 1902, Des Moines, Bombay.
 Dean, Flora Jennie, 1916, Minneapolis, Malaysia.
 Dease, Margaret, 1914, Baltimore, Northwest India.
 Decker, Marguerite M., 1905, Pacific, Philippine Islands.
 Desjardins, Helen, 1918, Northwestern, North China.
 Dickerson, Augusta, 1888, Philadelphia, Japan.
 Dickinson, Emma E., 1897, New York, Japan.
 Dillenbeck, Nora M., 1913, New York, North China.
 Dillingham, Grace L., 1911, Pacific, Korea.
 Draper, Winifred F., 1911, New York, Japan.
 Drummer, Martha A., 1906, Pacific, West Central Africa.
 Dudley, Rosa E., 1907, Columbia River, Philippine Islands.
 Dummore, Effa M., 1891, Philadelphia, Mexico.
 Dyer, Addie C. (special), 1915, Cincinnati, Mexico.
 Dyer, Clara Pearl, 1907, New England, North China.

E

Easton, Celesta, 1894, Pacific, North India.
 Easton, Mary Jane, 1917, Cincinnati, Italy.
 Eddy, Mrs. S. W., 1902, Cincinnati, Bombay.
 Edmonds, Agnes M. (M.D.), 1901, Des Moines, West China.
 Ehly, Emma L., 1912, Northwestern, Foochow.
 Eichenberger, Emma, 1910, Northwestern, Foochow.
 Ekay, Mary E., 1911, Cincinnati, North India.
 Elliott, Bernice E., 1914, Northwestern, Bombay.
 Ellison, Grace F., 1912, Topeka, West China.
 Emery, Phoebe E., 1916, Topeka, North India.
 Eno, Enola, 1915, Des Moines, Isabella Thoburn College.
 Erbst, Wilhelmina, 1909, Minneapolis, Philippine Islands.
 Ericson, Judith, 1906, Topeka, South India.
 Estey, Ethel M., 1900, New York, Korea.
 Evans, Alice A., 1895, Des Moines, South India.
 Evans, Mary A., 1913, New England, Philippine Islands.

F

Falca, Cora, 1918, Northwestern, Central Provinces.
 Farmer, Ida Amelia, 1917, New York, India.
 Fearon, Dora C., 1912, Cincinnati, North China.
 Ferris, Dr. Phoebe A., 1917, Columbia River, Bombay.
 Field, Ruth, 1917, Columbia River, Bengal.
 Filley, Georgia A. (M.D.), 1913, Northwestern, North China.
 Finch, Harriet, 1911, New England, North India.
 Finley, L. Alice, 1905, Cincinnati, Japan.
 Finton, Iva M., 1917 (contract), Philadelphia, Mexico.
 Fisher, Fannie F., 1896, Northwestern, South India.
 Fisher, Mrs. Mabel G., 1917, Northwestern, Central Provinces.
 Foreman, Elizabeth J., 1917, Baltimore, West China.
 Forsyth, Estella M., 1907, Northwestern, Northwest India.
 Fox, Eulalia E., 1913, Northwestern, Central China.
 Frauts, Ida F., 1914, Cincinnati, North China.
 Frantz, Laura, 1906, Topeka, Foochow.
 Fredericks, Edith, 1915, New York, Kiangai Mission.
 Frey, Lulu E., 1893, Cincinnati, Korea.
 Fry, Edna E. (contract), 1916, Philadelphia, Mexico.

G

Gabrielson, Winnie M., 1908, Topeka, Northwest India.
 Galloway, Helen R., 1894, Des Moines, West China.
 Gaylord, Edith F., 1913, Des Moines, Foochow.
 Gelvin, Vernice (contract), 1910, Philadelphia, Mexico.
 Gill, Mrs. May W., 1917, Northwestern, North India.
 Gilliland, Helen C., 1918, Pacific, South America.
 Gilman, Gertrude, 1896, New England, North China.
 Gimson, Esther (M.D.), 1905, Northwestern, North India.
 Gladden, Dora B., 1911, Minneapolis, Mexico.
 Glasburner, Mamie F., 1903, Des Moines, Foochow.
 Gloss, Anna D. (M.D.), 1885, Northwestern, North China.
 Glover, Ella E., 1892, New England, North China.
 Godfrey, Annie Louise, 1912, Columbia River, Bombay.
 Golisch, Anna L., 1908, Des Moines, West China.
 Goodall, Annie, 1911, Des Moines, Bombay.
 Goodwin, Lora, 1915, Northwestern, East Japan.
 Goucher, Elizabeth, 1913, Baltimore, Central China.
 Grandstrand, Pauline, 1905, Minneapolis, Bengal.
 Gray, Frances, 1912, New York, North China.
 Greene, Lily D., 1894, Northwestern, Northwest India.
 Greer, Lillian P., 1917, Topeka, North China.
 Gregg, Eva A., 1912, Northwestern, North China.
 Griffin, Martha A., 1912, Northwestern, South India.

H

Hadden, G. Evelyn, 1913, Pacific, North India.
 Haeng, Huldah A., 1910, Northwestern, Korea.
 Halfpenny, Mary L., 1914, Pacific, North China.
 Halverstadt, Hattie J., 1918, Topeka, China.
 Hall, Mrs. Rosetta S. (M.D.), 1890, New York, Korea.
 Hanev, Ida C., 1912, New England, Bombay.
 Harche, Eva M., 1895, Cincinnati, North India.
 Harper, Florence O., 1918 (contract), Baltimore, Mexico.
 Harrington, Sylvia R., 1918, New England, Korea.
 Hartford, Mabel C., 1887, New England, Foochow.
 Hartung, Lois J., 1911, Pacific, South America.
 Hatch, Ella, 1915, Des Moines, South America.
 Hatfield, Lena (M.D.), 1907, Northwestern, Foochow.
 Hatfield, Mrs. Sarah M., 1918, Pacific, South America.
 Haynes, E. Irene, 1906, New York, Korea.
 Heath, Frances J. (M.D.), 1913, New York, North China.
 Heaton, Carrie A., 1893, Northwestern, Japan.
 Hefty, Laura M., 1909, Columbia River, Foochow.
 Hess, Margaret I., 1913, Cincinnati, Korea.
 Hess, Stella Anna, 1914, Cincinnati, East Central Africa.
 Hewett, Ella J., 1884, Philadelphia, Japan.
 Hewitt, Helen M., 1904, Northwestern, Mexico.
 Highbaugh, Irma, 1917, Topeka, North China.
 Hillman, Mary R., 1900, Cincinnati, Korea.
 Hilt, Carrie A., 1911, New York, Eastern South America.
 Hitch, Alice E., 1918, Northwestern, East Japan.
 Hoath, Ruth, 1916, Topeka, North India.
 Hobart, Elizabeth, 1913, Northwestern, North China.
 Hobart, Louise, 1912, Northwestern, North China.
 Hoffman, Carlotta E., 1906, Northwestern, Northwest India.
 Hoge, Elizabeth, 1882, Cincinnati, North India.
 Holland, Mrs. Alma H., 1904, Des Moines, Central Provinces.
 Hollister, Grace A., 1905, Cincinnati, Mexico.
 Holman, Charlotte T., 1900, Pacific, Northwest India.
 Holman, Sarah C., 1914, Minneapolis, Northwest India.
 Holmberg, Hilda, 1913, Minneapolis, Malaysia.
 Holmes, Ada, 1905, Columbia River, Bombay.
 Holmes, Lillian L., 1911, New York, West China.
 Honsinger, Welda B., 1906, New York, Kiangai Mission.
 Hopkins, Rhoda M., 1917, Columbia River, Japan.
 Hooford, Ruby C., 1908, Topeka, South America.
 Hostetter, Flossie May, 1913, Cincinnati, Foochow.
 Householder, C. Ethel, 1913, Topeka, West China.
 Howe, Gertrude, 1872, Northwestern, Kiangai Mission.
 Howey, Harriet, 1916, Cincinnati, Japan.
 Hu King Eng (M.D.), 1895, Philadelphia, Foochow.
 Hu, May L., 1904, Des Moines, Foochow.
 Huffman, Loal E. (M.D.), 1911, Cincinnati, Northwest India.
 Hughes, Jennie V., 1905, New York, Kiangai Mission.
 Hulbert, Jeannette, 1914, Cincinnati, Korea.

Hunt, Ava F., 1910, Northwestern, Bengal.
 Hunt, Faith A., 1914, Minneapolis, Kiangsi Mission.
 Hunt, Maud Edna, 1918, Northwestern, Central Provinces.
 Hurlbut, Floy, 1913, Topeka, Foochow.
 Hyneman, Ruth E., 1915, Cincinnati, North India.

I

Illingworth, Charlotte J., 1898, Philadelphia, Burma.
 Imhof, Louisa, 1889, Topeka, Japan.
 Isham, Ida G., 1912, Pacific, Bengal.

J

Jackson, C. Ethel, 1902, Northwestern, Malaysia.
 James, Phoebe, 1906, Topeka, Burma.
 Jaquet, Myra A., 1909, Northwestern, North China.
 Jewell, Mrs. Charlotte M., 1893, New York, North China.
 Johannsen, Marie E., 1915, Topeka, Bengal.
 Johnson, Katharine M., 1912, Baltimore, Mexico.
 Johnson, Eda L. (M.D.), 1918, Pacific, Foochow.
 Jones, Dorothy, 1903, Northwestern, West China.
 Jones, Edna, 1907, Baltimore, Foochow.
 Jones, Jennie D., 1912, Des Moines, Foochow.
 Jordan, Ella E., 1911, Northwestern, Kiangsi Mission.

K

Kahn, Ida (M.D.), 1896, Northwestern, North China.
 Kennard, Olive E., 1914, Pacific, Bombay.
 Kenyon, Carrie C., 1916, Philadelphia, Malaysia.
 Kesler, Mary G., 1912, Topeka, Central China.
 Ketchum, Edith L., 1911, Des Moines, Japan.
 King, Florence Grace, 1916, Cincinnati, South India.
 Kipp, Cora I. (M.D.), 1910, Northwestern, Northwest India.
 Kipp, Julia I., 1906, Northwestern, Northwest India.
 Kine, Blanche May, 1917, Philadelphia, South India.
 Knapp, Elsie L., 1912, Northwestern, North China.
 Knox, Emma M., 1906, Northwestern, North China.
 Kostrup, Alfrida B., 1916, Northwestern, Philippine Islands.
 Kyser, Kathryn B., 1911, New York, Mexico.

L

Lacy, Alice M., 1917, Cincinnati, Foochow.
 Landrum, Margaret D., 1909, Northwestern, North India.
 Larsson, Maria E., 1911, Topeka, West China.
 Lauck, Ada J., 1892, Des Moines, Central Provinces.
 Lawrence, Berdice, 1917, Northwestern, West China.
 Lawrence, Mabel C., 1914, Northwestern, Isabella Thoburn College.
 Lawson, Anne E., 1885, Des Moines, Northwest India.
 Lawson, Christina H., 1892, New York, Bombay.
 Lawson, Ellen, 1917, Cincinnati, Northwest India.
 Laybourne, Ethel M. (M.D.), 1911, Northwestern, Bombay.
 Lebeus, Martha, 1897, Cincinnati, Hinghwa.
 Lee, Bessie M., 1914, Philadelphia, Japan.
 Lee, Edna M., 1913, Topeka, Japan.
 Lee, Mabel, 1903, Minneapolis, Japan.
 Leflore, Roxey, 1918, Northwestern, Foochow.
 Leonard, Ethel L. (M.D.), 1917, Pacific, North China.
 Lewis, Ida B., 1910, Des Moines, North China.
 Lewis, Margaret D. (M.D.), 1901, Northwestern, South India.
 Li Bi Cu (M.D.), 1905, New York, Foochow.
 Liers, Josephine, 1907, Des Moines, Central Provinces.
 Linam, Alice, 1895, New York, Foochow.
 Lindblad, Anna C., 1908, New England, West China.
 Livnmore, Melva A., 1897, Topeka, Northwest India.
 Llewellyn, Alice, 1901, Philadelphia, Italy.
 Loomis, Jean, 1912, Pacific, Central China.
 Loper, Ida Grace, 1898, New York, North India.
 Loucka, Blanche Helen, 1917, Northwestern, Central China.
 Lovejoy, Beryl, 1914, Topeka, South America.
 Low, Nellie, 1913, Cincinnati, South India.
 Loy, Netella, 1914, Topeka, South America.
 Lybarger, Lela, 1909, Cincinnati, West China.
 Lyon, Ellen M. (M.D.), 1890, Northwestern, Foochow.

M

Mabuce, Ethel L., 1916, Des Moines, Burma.
 Mace, Rose A., 1911, Baltimore, Foochow.
 MacIntire, Francis W., 1916, New England, Japan.
 Madden, F. E. Pearl (contract), 1916, Isabella Thoburn College.
 Manderson, Melissa (M.D.), 1907, Northwestern, North China.
 Mann, Mary, 1911, Northwestern, Foochow.
 Manning, Ella, 1890, Des Moines, West China.
 Marker, Jessie B., 1905, Cincinnati, Korea.
 Marks, Inez May, 1916, Pacific, West China.
 Marriott, Jessie A., 1901, New England, Hinghwa.
 Marsh, Mabel, 1910, Topeka, Malaysia.
 Martin, Clara, 1897, Minneapolis, Malaysia.
 Martin, Emma E. (M.D.), 1900, Northwestern, North China.
 Marvin, Elizabeth, 1915, Pacific, North China.
 Maskell, Florence W., 1898, Des Moines, South India.
 Mason, Florence Pearl, 1917, Cincinnati, Foochow.
 Mason, Inez D., 1915, New England, Isabella Thoburn College.
 Matheson, Margaret (contract), 1916, Philadelphia, Japan.
 Maxey, Elizabeth, 1888, New York, Bengal.
 Mayer, Lucile C., 1912, New York, Bombay.
 McCartney, Blanche L., 1916, Topeka, North India.
 McClennan, Alice M., 1915, Philadelphia, Burma.
 McClintock, Ethel L., 1918, Pacific, Mexico.
 McClurg, Grace, 1912, Cincinnati, Hinghwa.
 McKnight, Isabel, 1901, Topeka, Northwest India.
 Means, Alice, 1897, Cincinnati, North India.
 Means, Mary, 1896, Cincinnati, North India.
 Mellinger, Roxie, 1913, Cincinnati, Burma.
 Merrill, Clara E., 1896, Northwestern, Kiangsi Mission.
 Miller, Anna E., 1915, Des Moines, South India.
 Miller, Ethel, 1917, Philadelphia, Korea.
 Miller, Etta, 1917, Philadelphia, East Japan.
 Miller, Iva M. (M.D.), 1909, Columbia River, North China.
 Miller, Lula A., 1901, New York, Korea.
 Montgomery, Urdell, 1902, Topeka, South India.
 Morgan, Cora L., 1904, Topeka, Bombay.
 Morgan, Mabel (contract), 1918, Northwestern, South India.
 Morgan, Margaret, 1910, Northwestern, South India.
 Morrow, Julia E., 1913, Columbia River, South India.
 Moses, Mathilde R., 1916, Topeka, Northwest India.
 Moyer, Jennie, 1899, New York, North India.
 Myers, Miranda Steele (contract), 1915, Pacific, Isabella Thoburn College.

N

Naylor, Nell F., 1912, Topeka, Central Provinces.
 Nelson, Caroline C., 1906, Topeka, Northwest India.
 Nelson, Dora L., 1910, Northwestern, Bombay.
 Nelson, E. Lavina, 1906, Topeka, Northwest India.
 Nelson, Eva I., 1916, Minneapolis, Malaysia.
 Nelson, Lena, 1911, Philadelphia, West China.
 Nevitt, Jane Ellen, 1912, Baltimore, Foochow.
 Newton, Minnie E., 1912, New York, Bombay.
 Nicholls, Elizabeth W., 1896, New York, Bombay.
 Nicolaisen, Martha C. W., 1900, Minneapolis, Hinghwa.
 Norberg, Eugenia, 1907, Northwestern, Bengal.
 Nourse, Emma D., 1909, Northwestern, East Central Africa.
 Nowlin, Mabel R., 1915, Des Moines, North China.

O

Ogborn, Kate L., 1891, Des Moines, Central China.
 Oldroyd, Roxanna H., 1909, Topeka, North India.
 Olson, Della, 1917, Northwestern, Malaysia.
 Olson, Elizabeth, 1915, Minneapolis, Malaysia.
 Olson, Mary E., 1903, Minneapolis, Malaysia.
 Orcutt, Hazel A., 1912, Cincinnati, Burma.
 Overman, Lucinda B., 1917, Northwestern, Korea.

P

Parish, Rebecca (M.D.), 1906, Northwestern, Philippine Islands.

Parkes, Elizabeth, 1903, Pacific, Philippine Islands.
 Payton, Lela E., 1916, Pacific, Bengal.
 Peakham, Carrie S., 1916, Northwestern, East Japan.
 Peet, Asalia E., 1916, New York, Japan.
 Penney, Winnoene C., 1916, Topeka, West China.
 Perkins, Fannie A., 1890, Des Moines, Burma.
 Perrill, Mary L., 1910, Topeka, North India.
 Peters, Jessie I., 1903, Northwestern, North India.
 Peters, Mary, 1894, Northwestern, Foochow.
 Peters, Sarah, 1888, Northwestern, Central China.
 Pider, Myrtle Z., 1911, Topeka, Japan.
 Place, Pauline, 1916, Northwestern, Japan.
 Pimpton, Margaret (contract), 1916, New England, Japan.
 Plumb, Florence J., 1900, New York, Foochow.
 Pool, Lydia S., 1903, Des Moines, Central Provinces.
 Porter, Clara A., 1912, Topeka, Northwest India.
 Porter, Eunice, 1913, Topeka, Northwest India.
 Powell, Alice M., 1907, New York, North China.
 Pugh, Ada, 1906, Minneapolis, Malaysia.
 Purdy, Carrie A., 1895, Philadelphia, Mexico.
 Pyle, Olive F., 1911, New York, Korea.
 Pyke, Mildred, 1912, Northwestern, North China.

Q

Quinton, Fanne, 1916, Northwestern, Africa.

R

Raabe, Ross M., 1915, Des Moines, Korea.
 Rahe, Cora L., 1912, Northwestern, Central China.
 Randall, Susie E., 1911, Topeka, Northwest India.
 Rank, Minnie L., 1906, Minneapolis, Malaysia.
 Reed, Mary, 1884, Cincinnati, North India.
 Reid, Jennie, 1913, Philadelphia, South America.
 Reiman, Frieda, 1918, Northwestern, Foochow.
 Renrode, Sadie M., 1917, Cincinnati, Rhodesia.
 Rexroth, Elizabeth, 1912, Cincinnati, North India.
 Rexroth, Emma K., 1916, Columbia River, South India.
 Reynolds, Elsie N., 1906, Des Moines, Central Provinces.
 Richards, Gertrude, 1917, Philadelphia, Northwest India.
 Richardson, Fanny E., 1918, Minneapolis, Malaysia.
 Richmond, Mary A., 1909, Topeka, Northwest India.
 Riechers, Bertha L., 1915, Pacific, Central China.
 Robbins, Emma E. (M.D.), 1911, Topeka, Central China.
 Robbins, Henrietta P., 1902, New York, Korea.
 Roberts, Elizabeth, 1916, Minneapolis, Korea.
 Robinson, Alvina, 1907, Des Moines, Burma.
 Robinson, Faye H., 1917, New England, Central China.
 Robinson, Flora L., 1909, Minneapolis, North India.
 Robinson, Muriel E., 1914, Cincinnati, South India.
 Robinson, Ruth E., 1900, Baltimore, Isabella Thoburn College.
 Rockey, Lois, 1912, Cincinnati, Bengal.
 Rockwell, Lillie May, 1918, Baltimore, North India.
 Ross, Elsie M., 1909, Philadelphia, Bombay.
 Rosmer, Henrietta B., 1917, Des Moines, Central Africa.
 Roush, Hannah E., 1911, Northwestern, West Central Africa.
 Royer, Mary Anna, 1913, Northwestern, West China.
 Rubright, Caroline B., 1913, Philadelphia, South America.
 Russ, Mrs. Artele B., 1918, Baltimore, Italy.
 Ruggles, Ethel E., 1910, Des Moines, Central Provinces.
 Russell, Elizabeth, 1879, Cincinnati, Japan.
 Russell, M. Helen, 1895, Pacific, Japan.
 Ruth, E. Naomi, 1911, Northwestern, Malaysia.

S

Salmon, Bessie C., 1915, Northwestern, Korea.
 Sayles, Florence, 1914, Columbia River, Central China.
 Scharpf, Hanna, 1910, Northwestern, Korea.
 Schreckengast, Joy, 1916, Topeka, South America.
 Schroepfel, Marguerite E., 1913, Des Moines, Northwest India.
 Scott, Emma (M.D.), 1896, Cincinnati, Northwest India.
 Scott, Frances A., 1889, Cincinnati, North India.
 Search, Blanche T., 1914, Philadelphia, Kiangsi Mission.
 Seek, Margaret, 1917, Topeka, Kiangsi Mission.
 Seeds, Leonora, H., 1890, Cincinnati, Japan.
 Seesholtz, Jessie (special), 1915, Philadelphia, Mexico.
 Seidmann, Paula, 1908, Cincinnati, Foochow.

Sellers, Rue A., 1889, Cincinnati, North India.
 Shannon, Mary E., 1909, Topeka, Burma.
 Sharp, Mrs. Robert, 1908, New York, Korea.
 Shaw, Ella C., 1887, Northwestern, Central China.
 Shoub, Hazel M., 1917, Northwestern, Central China.
 Shute, Vivian L., 1915, Minneapolis, Northwest India.
 Sia, Ruby, 1904, Des Moines, Foochow.
 Simonds, Mildred, 1906, Des Moines, South India.
 Simpson, Cora, 1907, Northwestern, Foochow.
 Slate, Anna B., 1901, Philadelphia, Japan.
 Smith, Clara Bell, 1914, Philadelphia, Central China.
 Smith, Emily, 1910, Cincinnati, North Africa.
 Smith, Jennie M., 1914, Columbia River, North India.
 Smith, Joy L., 1918, Topeka, Central China.
 Smith, Madorah E., 1911, Minneapolis, West China.
 Snavely, Gertrude E., 1906, Philadelphia, Korea.
 Soper, Laura DeWitt, 1918, Topeka, North India.
 Spaulding, Winifred, 1917, Topeka, Mexico.
 Spencer, Edith Agnes (contract), 1916, Philadelphia, South America.
 Spencer, Matilda A., 1878, Philadelphia, Japan.
 Sprowles, Alberta E., 1906, Philadelphia, Japan.
 Stahl, C. Josephine, 1892, Northwestern, Bengal.
 Stahl, Ruth L., 1917, Cincinnati, North China.
 Starkey, Bertha, 1910, Cincinnati, Japan.
 Stephens, Grace, 1892, Baltimore, South India.
 Stewart, Mrs. Mary S. (M.D.), 1910, Philadelphia, Korea.
 Stixrud, Louise, 1906, Minneapolis, Philippine Islands.
 Stockwell, Grace L., 1900, Des Moines, Burma.
 Stone, Mary (M.D.), 1896, Des Moines, Kiangsi Mission.
 Strow, Elizabeth M., 1904, New York, Foochow.
 Stryker, Minnie (M.D.), 1908, Philadelphia, North China.
 Suffern, Ellen H., 1917, Northwestern, Hinghwa.
 Sullivan, Lucy W., 1888, Cincinnati, North India.
 Sutherland, May E., 1915, Topeka, Central Provinces.
 Swan, Hilda, 1905, Topeka, Bengal.
 Swearer, Mrs. Wilbur C., 1917, New York, Korea.
 Sweet, Mary B., 1912, Topeka, Italy.
 Sweet, Mary E., 1917, Des Moines, Central Provinces.

T

Taft, Gertrude (M.D.), 1895, Pacific, Central China.
 Tallon, Mrs. Bertha Kneeland, 1900-1913, New England, South America.
 Tang, Hien, 1906, Minneapolis, Kiangsi Mission.
 Taylor, Anna Mabel, 1918, New York, Mexico.
 Taylor, Erma, 1913, Philadelphia, Japan.
 Teague, Carolyn, 1912, Cincinnati, Japan.
 Temple, Laura, 1903, New York, Mexico.
 Terrell, Linnie, 1908, Cincinnati, Northwest India.
 Thomas, Hettie A., 1903, Cincinnati, Japan.
 Thomas, Mary M., 1904, Cincinnati, Hinghwa.
 Thomas, Ruth, 1917, Northwestern, Inhambane.
 Thompson, May Bel, 1915, Topeka, Kiangsi Mission.
 Thompson, Vera R., 1913, Baltimore, Central Provinces.
 Todd, Althea M., 1895, New England, Hinghwa.
 Toll, Kate Evalyn, 1904, Northwestern, South India.
 Trettheway, Lucile D., 1916, Pacific, Central China.
 Trimble, Lydia A., 1889, Des Moines, Foochow.
 Trissel, Maude V., 1914, Des Moines, Korea.
 Trotter, Charlotte, 1918, New York, West China.
 Tschudy, Marianne H., 1915, Northwestern, Foochow.
 Tubbs, Lulu L., Northwestern, Rhodesia.
 Turner, Elizabeth J., 1915, Des Moines, Bombay.
 Tuttle, Ora M., 1907, Cincinnati, Korea.
 Tyler, Gertrude W., 1909, Des Moines, West China.
 Tyler, Ursula J., 1914, Cincinnati, Foochow.

U

Ureah, Lydia (contract), 1916, Northwestern, Malaysia.

V

Vail, Olive, 1918, Topeka, Malaysia.
 Van Fleet, Edna M., 1918, Cincinnati, Korea.
 Vaughan, Elizabeth B., 1918, Columbia River, South America.
 Vickery, M. Ellen, 1891, Northwestern, Italy.
 Voke, Mrs. Res M. G. (contract), 1915, Cincinnati, Malaysia.

W

- Wagner, Dora A., 1913, Topeka, Japan.
 Walker, Jennie C., 1918, Topeka, Central China.
 Walker, Joyce E., 1917, Northwestern, North China.
 Wallace, Lydia E., 1906, Baltimore, Foochow.
 Walter, A. Jeannette, 1911, Topeka, Korea.
 Wanzer, Meina H., 1911, New England, Foochow.
 Warrington, Ruth A., 1915, Topeka, North India.
 Washburn, Orrilla F., 1912, Topeka, Philippine Islands.
 Watrous, Mary, 1912, New York, North China.
 Watts, Annabel, 1917, Cincinnati, South India.
 Watson, Rebecca J., 1883, Topeka, Japan.
 Waugh, Nora B., 1904, Cincinnati, North India.
 Welch, Dora, 1910, Cincinnati, North Africa.
 Wells, Annie M., 1905, Des Moines, West China.
 Wells, Elizabeth J., 1901, Des Moines, South India.
 Wells, Phebe C., 1895, New York, Foochow.
 Westcott, Ida G., 1915, Northwestern, Malaysia.
 Westcott, Pauline E., 1902, Northwestern, Hinghwa.
 Whent, Lemira B., 1915, Topeka, Northwest India.
 Wheeler, Hetta A., 1913, Northwestern, Malaysia.
 Wheeler, L. Maude, 1903, Northwestern, North China.
 White, Anna L., 1911, Minneapolis, Japan.
 White, Laura M., 1891, Philadelphia, Central China.
 Whiting, Ethel L., 1911, Topeka, Northwest India.
 Willis, Katharine H., 1916, Baltimore, Foochow.
 Wilson, Frances R., 1914, Topeka, North China.
 Wilson, Minnie E., 1893, Northwestern, Hinghwa.
 Wood, Catherine, 1892, Des Moines, South India.
 Wood, Lola, 1914, Northwestern, Korea.
 Woodruff, Mabel A., 1910, New York, Kiangsi Mission.
 Wright, Laura S., 1895, Northwestern, North India.
 Wythe, K. Grace, 1909, Pacific, Japan.

Y

- Yeager, Maud, 1910, Northwestern, North India.
 Young, Effie G., 1892, New England, North China.
 Young, Ethel, 1916, Northwestern, Malaysia.
 Young, Mariana, 1897, Cincinnati, Japan.
 Youtsey, Edith R., 1912, Topeka, Central China.

In Memoriam



Rev. John W. Butler
March 17, 1918
Mexico City, Mexico
Mexico

Mrs. Dennis Osborne
January 24, 1918
Allahabad, India
India



Rev. Ira H. La Petra
December 16, 1917
Los Angeles, Cal.
South America

Rev. James Mudge
May 7, 1918
Malden, Mass.
India



Mrs. Joseph W. Moore
December 17, 1917
Vigan, P. I.
P. I.



Mrs. Charles J. Bernhardt
August 17, 1918
San Francisco, Cal.
P. I.



Rev. N. Walking Clark
March 12, 1918
New York City
Italy

Mrs. Charles G. Conklin
March 13, 1918
Wichita, Kan.
India



Mrs. Charles L. Bare
January 29, 1918
Moradabad, India
India

Mrs. Simon P. Jacobs
January 12, 1918
Bloomdale, O.
India

MISSIONARIES AND FORMER MISSIONARIES
WHO HAVE RECENTLY PASSED AWAY

RECRUITS OF THE
BOARD OF FOREIGN MISSIONS
NOVEMBER 1, 1917—OCTOBER 31, 1918



Fred Aden
(S. V.)
Palier, Cal.
University of So. Cal., 1915
South America



Almada Aden
(S. V.)
Palier, Cal.
Occidental College, 1914
South America



Howard C. Bennett
Broadalbin, N. Y.
Syracuse Univ., 1910
Boston Univ. School of
Theology, 1916
China



Frances Akerstrom
(S. V.)
New York City
Maryville College, 1917
Malaysia



Robert E. Brown
(S. V.)
Ann Arbor, Mich.
University of Illinois, 1910
University of Mich., 1916
China



Carrie M. Brown
(S. V.)
Ann Arbor, Mich.
University of Michigan
China



Anna E. Brown
Buckley, Wash.
Bellingham Normal
School, 1916
South America



William N. Keith
(S. V.)
New York City
Lafayette College, 1905
Columbia University, 1913
Malaysia



Abra M. Keith
New York City
Newark, N. J.
Hospital, 1908
Malaysia



Edward I. Gillett
(S. V.)
Oberlin, O.
Oberlin College, 1915
Oberlin Theological
School, 1918
Africa



Edith R. Gillett
(S. V.)
Oberlin, O.
Oberlin Kindergarten School, 1912
Bible Teachers' Training School, 1917
Africa



Hazel M. Bock
(S. V.)
Summer, Wash.
College of Puget Sound,
1916
South America



E. Stella Cass
Nichols, N. Y.
West Chester State
Normal, 1906
Malaysia



Wesley A. Miller
(S. V.)
Tunkhannock, Pa.
Central Wesleyan College, 1905
Drew Theological Seminary, 1914
Africa



Ethel B. Miller
Tunkhannock, Pa.
Practical Bible Training
School
Africa



Fern Traylor
(S. V.)
Utica, Kan.
Kansas Wesleyan, 1917
Malaysia



Ray D. Nelson
(S. V.)
Pacific Junction, Ia.
Iowa Teachers' College, 1912
Iowa State University, 1916
China



Iola H. Nelson
Pacific Junction, Ia.
Drake University
China



Frank M. Toothaker
(S. V.)
Santa Ana, Cal.
University of So. California, 1915
Drew Theological Seminary, 1918
China



Bessie H. Toothaker
(S. V.)
Santa Ana, Cal.
Univ. of So. Cal., 1916
China



Ruth Noble
(S. V.)
Kingston, Pa.
Bible Teachers' Training
School, 1918
Korea



Walter S. Westerman
(S. V.)
Ann Arbor, Mich.
Univ. of Michigan, 1917
South America



Frieda W. Westerman
(S. V.)
Ann Arbor, Mich.
Univ. of Michigan, 1918
South America



Robert Blasdell
(S. V.)
Dayton, N. Y.
Allegheny College, 1916
Boston Univ. School of Theology
Malaysia



Sidney W. Edwards
Meridian, Miss.
Asbury College
South America



Carrie B. Alger
(S. V.)
Factoryville, Pa.
Oneonta Normal School,
1915
South America



Edward L. Everett
(S. V.)
Boston, Mass.
Brown University, 1914
Boston Univ. School of Theology,
1917
Africa



Ione Foster
York, Neb.
Univ. of Nebraska, 1916
South America



Grace Downs
Valley City, N. D.
Valley City Normal
School, 1917
South America



Esther M. Hagar
Gloversville, N. Y.
Oswego Normal School,
1916
South America



Harriet C. Read
Los Angeles, Cal.
San Diego Normal
School, 1902
South America



C. Guyer Kelly
(S. V.)
Baltimore, Md.
Johns Hopkins Univ., 1908
Africa



Harriet B. Lacy
Chelsea, Mass.
Mount Holyoke College
1908
China



Frank A. Argelander
(S. V.)
Berea, O.
Baldwin-Wallace College
1918
China



Leah R. Selleck
(S. V.)
Glens Falls, N. Y.
Oswego State Normal
School, 1908
China



William Taylor
Warronton, Ore.
Hamline University, 1917
South America



Arthur Wesley
(S. V.)
Chicago, Ill.
Albion College, 1913
Garrett Biblical Institute,
1916
South America



Anna L. Porter
Milwaukee, Wis.
Wisconsin Conservatory
of Music, 1916
South America

**PHOTOGRAPHS OF THE FOLLOWING MISSIONARIES WERE
UNAVAILABLE**

Samuel J. Ross
(S. V.)
Chicago, Ill.
Lincoln Univ., 1907
Univ. of Illinois, 1912
Africa

Pearl Ross
Chicago, Ill.
Alfred Tennyson School
Africa

Paul Rugg
Newark, O.
Ohio Wesleyan, 1916
Boston Univ. School of Theology,
1918
China

J. William Chaney
Chicago, Ill.
Ohio State Univ., 1902
South America

Ida Chaney
Chicago, Ill.
Chicago Evangelistic Inst.
South America

Caroline Siefert
Los Angeles, Cal.
Cornell College
Malaysia

Otto Liebner
New York City
Bible Teachers' Training
School, 1914
South America

Frances B. Liebner
New York City
Bible Teachers' Training
School, 1916
South America

Grace M. Wesley
Chicago, Ill.
York High School
South America

Olive Munn
Millvale, Pa.
Pittsburgh Academy
South America

**WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE
METHODIST EPISCOPAL CHURCH**

OFFICERS

President Emeritus

MRS. CYRUS D. FOSS, 4816 Warrington Ave., Overbrook, Philadelphia, Pa.

President

MRS. WILLIAM FRASER McDOWELL, 1509 Sixteenth St., N. W., Washington, D. C.

Vice-President

MRS. THOMAS NICHOLSON, 4613 Ellis Ave., Chicago, Ill.

Recording Secretary

MRS. CHARLES SPAETH, II Audubon St., Rochester, N. Y.

Treasurer

MISS FLORENCE HOOPER, Room 30, 10 South St., Baltimore, Md.

FOREIGN DEPARTMENT

Chairman

MRS. THOMAS NICHOLSON

Secretary

MRS. L. L. TOWNLEY, 323 Beech Ave., Wyoming, Ohio.

Members Ex-Officio

MRS. WILLIAM FRASER McDOWELL, *President*

MISS FLORENCE HOOPER, *Treasurer*

Corresponding Secretaries

MISS FLORENCE L. NICHOLS, 53 Arlington St., Lynn, Mass.

MRS. GEORGE A. WILSON, 805 Comstock Ave., Syracuse, N. Y.

MISS ELIZABETH R. BENDER, Assistant, Room 715, 150 Fifth Ave., New York City.

MISS CARRIE JAY CARNAHAN, Shady Ave. and Walnut St., E. E., Pittsburgh, Pa.

MISS JULIET KNOX, Assistant, Ben Avon, Pa.

MRS. E. L. HARVEY, 1626 Monroe St., Washington, D. C.

MRS. R. L. THOMAS, 792 E. McMillan St., Walnut Hills, Cincinnati, Ohio.

MRS. J. M. DOLBY, Assistant, Hyde Park, Cincinnati, Ohio.

MISS E. L. SINCLAIR, 328 S. Douglas Ave., Springfield, Ill.

MRS. J. M. AYANN, Assistant, 4949 Indiana Ave., Chicago, Ill.

MRS. RANDOLPH S. BEAL, Mount Ayr, Iowa.

MRS. WM. PERRY EVELAND, 315 Northwestern National Life Ins. Bldg., Minneapolis, Minn.

MISS ELLA M. WATSON, 1701 S. Seventeenth St., Lincoln, Neb.

MRS. S. FRANK JOHNSON, 710 Locust St., Pasadena, Cal.

MRS. ALBERT N. FISHER, The Robinson, 328 Tenth St., Portland, Ore.

APPROPRIATIONS TO MISSIONS AND CONFERENCES FOR THE YEARS 1910-1919

MISSIONS	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	Total
Division 1.—Eastern Asia											
China: Foochow	\$27,215	\$27,665	\$27,665	\$28,631	\$31,825	\$31,826	\$34,350	\$35,550	\$27,092	\$29,792	\$301,612
Yenching									9,458	10,608	20,066
Hinghwa	11,722	13,722	13,722	13,722	14,988	14,988	16,100	16,100	16,100	18,750	149,914
Central China	38,545	38,545	37,479	39,179	27,887	27,887	29,550	31,050	32,050	32,350	334,522
Kiangsi Mission Conference					16,213	16,213	17,600	18,400	18,400	19,700	106,528
North China	50,713	51,713	50,363	50,363	51,563	51,563	52,450	53,450	55,450	58,700	528,328
West China	18,874	22,874	22,874	25,124	27,207	27,207	29,000	30,000	31,000	33,800	267,960
Union Publishing House, Shanghai	5,750	6,000	2,500	3,500	3,100	3,100	2,500	2,500	2,750	2,750	34,450
For other purposes		3,300	4,300	4,300	3,000	15,780	3,800	3,000	12,050	11,950	61,489
Total for China	152,819	163,819	158,903	161,819	175,784	188,573	185,350	190,050	204,350	218,400	1,802,867
Japan	60,025	65,061	63,109	65,061	67,561	67,561	67,561	68,561	69,761	71,711	686,572
Korea	37,311	39,922	38,679	39,922	41,422	41,422	47,906	49,906	50,906	53,206	440,602
Total for Division 1	250,765	268,802	260,691	269,802	284,767	297,556	300,817	308,517	325,017	343,317	2,910,041
Division 2.—Southern Asia											
India: North India	60,326	62,594	60,674	65,441	66,941	66,941	66,941	69,441	73,221	74,245	666,765
Northwest India	30,676	32,512	31,637	34,262	38,262	38,262	38,262	39,262	40,462	41,842	365,339
South India	23,062	24,670	23,930	26,028	27,528	27,528	27,528	30,528	32,028	34,350	277,180
Central Provinces	16,620	18,493	17,938	18,493	19,993	19,993	19,993	20,993	22,163	24,328	199,037
Bombay	22,092	24,129	23,406	24,129	27,129	27,129	27,129	28,129	29,329	31,694	264,194
Bengal	16,514	17,926	17,388	18,579	14,579	14,579	14,579	15,579	16,579	18,503	159,905
Burma Mission Conference	9,724	10,932	10,604	10,932	12,432	12,432	12,432	12,432	13,932	15,582	121,434
General Items										2,000	2,000
Total for India	179,014	191,256	185,476	192,864	206,864	206,864	206,864	216,364	227,744	242,544	2,055,854
Malaysia	20,739	22,278	21,610	22,278	23,778	23,778	23,778	23,778	28,278	17,578	227,873
Netherlands Indies											16,300
Philippine Islands	25,123	27,250	26,433	27,250	31,250	31,250	31,250	31,250	33,750	36,050	300,856
Total for Division 2	224,876	240,784	233,519	242,392	261,892	261,892	261,892	271,392	289,772	312,472	2,600,883
Division 3.—Africa											
Liberia	14,912	15,612	15,142	15,612	15,612	15,612	15,612	16,112	18,112	20,912	163,250
East Central Africa Mission Conference	14,083	14,883	14,434	14,434	16,434	16,434	5,000				95,702
Rhodesia Mission Conference							11,434	13,434	13,434	15,884	54,186
West Central Africa Mission Conference	12,274	12,774	12,389	12,389	13,389	13,389	13,389	13,389	14,889	17,689	135,960
North Africa Mission Conference	3,000	4,000	3,878	7,834	9,834	9,834	9,834				48,214
Congo Mission								500		3,950	5,150
Inhambane Mission Conference								5,000	7,728	10,120	22,848
Total for Division 3	44,269	47,269	45,843	50,269	55,269	55,269	55,269	48,435	55,163	68,255	525,310

532

APPROPRIATIONS TO MISSIONS AND CONFERENCES FOR THE YEARS 1910-1919—Continued

MISSIONS	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	Total
Division 4.—South America											
Eastern South America.....	\$51,130	\$53,130	\$52,113	\$53,130	\$54,130	\$54,130	\$54,130	\$54,130	\$55,130	\$55,280	\$536,433
Chile.....	27,450	29,450	28,395	29,450	30,950	30,950	30,950	28,240	29,740	31,390	294,965
North Andes Mission Conference.....	15,680	18,280	17,310	18,280	19,780	19,780	19,780	15,980	16,980	18,630	180,480
Bolivia Mission Conference.....								5,910	8,910	12,560	27,380
Panama Mission.....								3,800	4,500	5,700	14,000
For Schools.....								3,800	10,000		13,800
General Items.....										19,000	19,000
Total for Division 4.....	94,260	100,860	97,818	100,860	104,860	104,860	104,860	109,860	125,260	142,560	1,086,058
Division 5.—Mexico.....	56,539	60,496	58,662	60,496	60,996	60,996	60,996	60,996	61,996	63,146	605,319
Division 6.—Europe and North Africa											
Austria-Hungary Mission Conference.....		3,500	5,032	6,211	6,211	6,211	6,211	6,211			
North Germany.....	17,995	15,600	15,000	15,000	15,000	15,000	15,000	15,000			
South Germany.....	20,100	19,800	19,000	19,000	19,000	18,700	18,700	18,700			
Switzerland.....	7,290	7,290	7,000	7,000	7,000	7,000	7,000	7,000			
Norway.....	12,165	12,500	12,050	12,200	12,200	12,050	12,050	12,250			
Sweden.....	15,595	15,875	15,300	15,400	15,400	15,250	15,250	15,250			
Denmark.....	7,715	7,950	7,600	7,800	9,600	9,600	9,600	9,600			
Finland.....	9,060	7,850	7,615	7,850	7,850	7,850	7,850	7,850			
Russia Mission.....		4,000	4,500	6,000	6,000	6,000	6,000	6,000			
Bulgaria Mission Conference.....	9,205	9,500	9,500	10,700	11,200	11,000	11,000	11,000			
Italy.....	53,600	58,134	54,278	54,278	54,278	53,178	53,178	53,178			
France Mission Conference.....	5,814	6,840	6,840	8,100	10,100	12,000	12,000	12,000			
Italian Church, Zurich.....		1,000	1,000	500	500	500	500	500			
North Africa Mission Conference.....								14,841			
Total for Division 6.....	158,539	169,839	164,715	169,839	174,339	174,339	174,339	189,180	196,680	199,330	1,771,139
Appropriations to be administered by the Board.....	112,050	127,250	127,250	103,000	103,000	103,000	103,000	117,722	127,722	130,000	1,153,994
Special Appropriations for Property in Foreign Fields.....							14,722	29,707	20,000	51,200	115,629
Fund for Union Institutions.....										1,800	1,800
Total for the Mission Fields.....	941,288	1,015,300	988,498	996,658	1,045,123	1,057,912	1,075,895	1,185,809	1,201,610	1,312,080	10,770,173

FINANCES OF THE MISSIONARY SOCIETY, 1819-1906

"Special Gifts" are included in the Receipts, Disbursements, Surplus, and Debts

DATE	Members and Pro-bationers	Conference Contributions	Special Gifts	Legacies	Miscellaneous	Total Receipts	Average per Member	Disbursements	Surplus	Debt
April 5, 1819-April 13, 1820	240,924	\$	\$	\$	\$	\$823 04	\$.003	\$85 76	\$737 28	\$
April 14, 1820-April 30, 1821	256,881					2,828 76	.009	500 00	2,566 04	
May 1, 1821-May 31, 1822	281,146					2,547 39	.009	1,689 28	3,424 15	
June 1, 1822-May 31, 1823	297,682					5,427 14	.018	3,740 22	5,111 07	
June 1, 1823-May 11, 1824	312,540					3,589 92	.011	4,996 14	3,704 85	
May 12, 1824-May 4, 1825	328,523					4,140 16	.012	4,704 22	3,138 79	
May 5, 1825-May 11, 1826	341,144					4,964 11	.014	5,510 85	2,592 05	
May 12, 1826-April 25, 1827	360,800					6,812 49	.019	7,379 42	2,025 12	
April 26, 1827-April 10, 1828	381,997					6,245 17	.016	8,103 18	167 11	
April 11, 1828-April 30, 1829	421,156					14,176 11	.033	9,233 75	5,109 47	
May 1, 1829-April 30, 1830	447,743					13,128 03	.029	10,545 03	7,693 07	
May 1, 1830-April 30, 1831	476,153					9,950 57	.020	11,497 28	6,146 36	
May 1, 1831-April 30, 1832	513,114					11,379 66	.022	12,658 99	4,867 03	
May 1, 1832-April 22, 1833	548,593					17,097 05	.031	20,356 57	1,607 51	
April 23, 1833-April 30, 1834	599,736					35,700 15	.059	81,061 89	6,245 77	
May 1, 1834-April 30, 1835	638,784					30,492 21	.048	38,536 62		1,797 84
May 1, 1835-April 15, 1836	652,528					59,517 16	.091	52,067 58	5,651 96	
April 16, 1836-April 16, 1837	658,032					57,096 05	.087	66,536 85		3,788 84
April 17, 1837-April 9, 1838	658,157					96,087 36	.146	89,257 97	3,040 55	
April 10, 1838-April 9, 1839	696,549					132,480 29	.19	103,661 58	31,859 26	
April 10, 1839-April 19, 1840	740,459					136,410 87	.184	152,507 02	15,763 11	
April 20, 1840-April 19, 1841	795,446					139,905 76	.176	158,698 05		3,029 18
April 20, 1841-April 19, 1842	852,918					139,473 25	.163	145,092 73		8,648 66
April 20, 1842-April 19, 1843	913,901					146,482 17	.16	139,306 51		1,473 10
April 20, 1843-April 19, 1844	1,068,525					146,578 78	.137	155,020 36		9,904 68
April 20, 1844-April 30, 1845	1,171,356					94,562 27	.08	85,728 55		1,071 94
May 1, 1845-April 30, 1846	1,139,587					89,525 26	.078	64,372 60	24,083 72	
May 1, 1846-April 30, 1847	644,299					79,832 73	.122	76,634 13	26,382 32	
May 1, 1847-April 30, 1848	631,558					81,600 34	.129	86,835 50	21,147 16	
May 1, 1848-April 30, 1849	639,066					84,045 15	.131	102,739 82	2,452 49	
May 1, 1849-April 30, 1850	662,315					104,579 54	.157	99,889 71	7,142 32	
May 1, 1850-April 30, 1851	689,682					126,471 31	.183	131,183 40	2,450 23	
May 1, 1851-April 30, 1852	728,700	138,224 42		2,804 68	9,393 38	150,482 48	.208	155,606 07		3,173 34
May 1, 1852-Dec. 31, 1853	752,626	298,478 39		21,262 03	16,232 97	335,968 39	.446	282,229 87	50,565 18	
Jan. 1, 1854-Dec. 31, 1854	783,358	211,952 01		4,930 74	6,529 30	223,412 05	.285	288,664 06	35,253 17	
Jan. 1, 1855-Dec. 31, 1855	799,431	204,464 86		6,924 17	6,815 01	218,204 04	.272	217,567 05	35,920 16	
Jan. 1, 1856-Dec. 31, 1856	800,327	199,996 59		7,784 81	29,660 52	237,441 92	.296	274,182 49		820 41
Jan. 1, 1857-Dec. 31, 1857	820,519	247,753 13		8,544 96	12,592 39	268,890 48	.327	266,972 17	1,097 90	
Jan. 1, 1858-Dec. 31, 1858	956,555	220,987 64		8,813 55	25,423 42	255,224 61	.265	261,600 88	4,711 63	
Jan. 1, 1859-Dec. 31, 1859	974,345	243,863 44		8,824 64	12,479 11	265,167 19	.272	262,117 08	17,761 79	
Jan. 1, 1860-Dec. 31, 1860	994,447	236,269 21		10,109 97	10,343 59	256,722 77	.258	270,701 27	3,788 29	
Jan. 1, 1861-Dec. 31, 1861	988,523	222,709 28		10,051 44	13,364 21	246,124 93	.248	249,071 09	837 13	
Jan. 1, 1862-Dec. 31, 1862	942,906	241,247 29		12,874 78	11,026 64	265,148 71	.281	226,809 64	29,676 20	
Jan. 1, 1863-Dec. 31, 1863	923,394	388,109 18		16,941 24	11,743 33	416,793 75	.451	201,662 81	164,867 14	
Jan. 1, 1864-Dec. 31, 1864	928,320	497,807 17		22,172 93	20,953 10	549,993 20	.592	437,568 10	267,292 30	
Jan. 1, 1865-Dec. 31, 1865	929,259	587,569 41		12,765 79	31,405 50	631,740 67	.680	523,338 90	385,694 07	

534

FINANCES OF THE MISSIONARY SOCIETY, 1819-1906—Continued

DATES	Members and Probationers	Conference Contributions	Special Gifts	Legacies	Miscellaneous	Total Receipts	Average per Member	Disbursements	Surplus	Debt
Jan. 1, 1866—Dec. 31, 1866	1,032,184	\$641,450 32	\$	\$13,636 79	\$27,293 19	\$682,380 30	\$.661	\$902,476 44	\$165,597 93	\$
Jan. 1, 1867—Dec. 31, 1867	1,146,081	558,520 35	.....	28,532 17	20,468 44	607,520 96	.53	805,703 17	.....	32,584 28
Jan. 1, 1868—Dec. 31, 1868	1,255,115	575,624 90	.....	11,909 36	10,627 43	598,161 69	.476	649,773 03	.....	84,195 62
Jan. 1, 1869—Dec. 31, 1869	1,298,938	576,397 48	.....	27,618 21	14,210 92	618,226 61	.475	623,820 95	.....	89,789 96
Jan. 1, 1870—Oct. 31, 1870	1,370,134	576,774 10	.....	12,194 45	5,775 22	594,743 77	.434	515,896 32	.....	10,942 51
Nov. 1, 1870—Oct. 31, 1871	1,421,323	603,421 70	.....	11,456 41	8,581 14	623,459 25	.438	588,528 86	23,987 88	.....
Nov. 1, 1871—Oct. 31, 1872	1,458,441	627,646 60	.....	10,359 16	23,050 84	661,056 60	.453	598,647 63	86,396 85	.....
Nov. 1, 1872—Oct. 31, 1873	1,464,027	647,103 76	.....	15,817 38	17,915 50	680,836 64	.465	725,169 69	42,063 80	.....
Nov. 1, 1873—Oct. 31, 1874	1,563,521	618,004 99	.....	47,603 37	9,471 96	675,080 32	.431	703,856 26	13,288 86	.....
Nov. 1, 1874—Oct. 31, 1875	1,580,559	613,927 12	.....	35,123 15	13,435 62	662,485 89	.419	721,805 34	.....	46,030 59
Nov. 1, 1875—Oct. 31, 1876	1,651,512	533,544 45	.....	51,338 09	9,255 84	594,188 38	.359	699,904 35	.....	151,746 56
Nov. 1, 1876—Oct. 31, 1877	1,671,608	566,765 66	.....	39,616 74	22,594 85	628,977 25	.376	560,055 40	.....	82,824 71
Nov. 1, 1877—Oct. 31, 1878	1,698,282	477,166 15	.....	41,652 12	32,546 78	551,365 05	.324	511,169 90	.....	42,629 56
Nov. 1, 1878—Oct. 31, 1879	1,700,302	480,428 80	.....	38,818 55	32,611 95	551,859 30	.324	572,286 90	.....	63,037 16
Nov. 1, 1879—Oct. 31, 1880	1,742,922	500,182 46	.....	34,710 27	22,478 41	557,371 14	.319	576,335 69	.....	82,901 71
Nov. 1, 1880—Oct. 31, 1881	1,719,104	570,905 77	.....	33,865 26	20,832 86	625,663 89	.365	648,084 82	.....	104,422 84
Nov. 1, 1881—Oct. 31, 1882	1,748,021	621,381 08	.....	48,605 09	21,679 84	601,066 01	.395	653,428 41	.....	66,185 04
Nov. 1, 1882—Oct. 31, 1883	1,767,114	650,772 54	.....	78,091 32	22,606 04	751,469 90	.425	728,321 76	.....	43,036 90
Nov. 1, 1883—Oct. 31, 1884	1,835,490	652,188 99	.....	49,970 02	28,966 85	731,125 86	.398	775,724 16	.....	87,635 20
Nov. 1, 1884—Oct. 31, 1885	1,890,336	694,034 95	.....	101,901 83	30,891 58	826,828 36	.437	779,878 74	.....	40,685 58
Nov. 1, 1885—Oct. 31, 1886	1,987,376	836,592 37	.....	133,958 21	14,752 89	985,303 47	.496	820,173 41	124,444 48	.....
Nov. 1, 1886—Oct. 31, 1887	2,093,935	932,208 91	.....	35,843 78	71,318 22	1,039,370 91	.496	1,002,805 19	161,010 20	.....
Nov. 1, 1887—Oct. 31, 1888	2,156,119	928,596 38	.....	41,983 67	23,476 19	994,056 24	.461	1,156,646 08	.....	1,579 94
Nov. 1, 1888—Oct. 31, 1889	2,236,463	1,014,082 09	.....	92,125 25	19,080 46	1,125,287 80	.503	1,159,962 42	.....	36,254 26
Nov. 1, 1889—Oct. 31, 1890	2,283,953	1,051,642 04	.....	58,681 26	20,748 52	1,131,071 82	.495	1,163,738 92	.....	68,921 36
Nov. 1, 1890—Oct. 31, 1891	2,386,549	1,078,541 81	22,169 23	117,515 44	28,680 79	1,246,907 27	.522	1,146,708 39	31,277 52	.....
Nov. 1, 1891—Oct. 31, 1892	2,442,627	1,119,886 36	12,110 12	122,078 40	10,458 10	1,265,133 04	.513	1,241,011 52	55,399 04	.....
Nov. 1, 1892—Oct. 31, 1893	2,524,053	1,109,457 65	35,060 23	72,436 37	19,139 75	1,227,094 00	.486	1,381,014 28	.....	98,550 24
Nov. 1, 1893—Oct. 31, 1894	2,690,060	1,088,186 96	46,301 50	35,107 28	10,313 62	1,179,909 36	.438	1,241,517 80	.....	160,158 63
Nov. 1, 1894—Oct. 31, 1895	2,766,656	1,072,990 11	86,105 35	86,262 20	10,652 07	1,238,009 73	.447	1,298,485 19	.....	220,634 14
Nov. 1, 1895—Oct. 31, 1896	2,831,787	1,149,596 57	43,410 35	43,758 80	25,482 81	1,262,248 53	.445	1,210,586 19	.....	168,971 80
Nov. 1, 1896—Oct. 31, 1897	2,851,525	1,087,134 90	44,629 05	50,189 48	14,416 29	1,176,369 72	.412	1,179,475 27	.....	172,071 35
Nov. 1, 1897—Oct. 31, 1898	2,886,389	1,110,639 08	60,838 00	57,120 97	117,184 16	1,345,782 21	.466	1,263,018 11	.....	79,313 26
Nov. 1, 1898—Oct. 31, 1899	2,876,057	1,122,159 51	76,286 90	53,590 78	124,061 88	1,376,099 07	.478	1,287,136 11	9,649 71	.....
Nov. 1, 1899—Oct. 31, 1900	2,929,674	1,143,263 18	76,803 16	55,864 63	43,798 67	1,319,727 64	.45	1,339,814 03	.....	10,436 68
Nov. 1, 1900—Oct. 31, 1901	2,948,137	1,184,628 28	125,865 33	31,957 64	14,200 13	1,356,651 38	.46	1,381,390 60	.....	35,175 80
Nov. 1, 1901—Oct. 31, 1902	3,000,295	1,281,721 69	117,626 33	54,902 60	8,673 04	1,462,924 26	.487	1,333,321 48	94,486 98	.....
Nov. 1, 1902—Oct. 31, 1903	3,031,918	1,405,945 07	171,951 03	62,006 49	14,321 26	1,654,223 89	.546	1,532,580 84	216,129 99	.....
Nov. 1, 1903—Oct. 31, 1904	3,070,121	1,451,688 66	167,888 59	53,398 64	31,540 46	1,704,525 35	.556	1,665,918 04	264,737 30	.....
Nov. 1, 1904—Oct. 31, 1905	3,148,211	1,527,987 93	186,477 31	39,355 99	14,871 21	1,768,692 44	.561	2,005,573 56	.....	17,856 18
Nov. 1, 1905—Oct. 31, 1906	3,236,661	1,615,494 64	374,062 27	53,163 69	28,927 68	2,071,648 28	.64	1,983,962 81	105,531 65	.....
Total	.....	\$40,018,343 38	\$1,629,584 75	\$2,239,527 07	\$1,279,363 59	\$47,046,496 75	.....	\$.....	\$.....	\$.....

* During the years 1836-1847 a total of \$2,375.89 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, 1907-1918

"Special Gifts" are included in the Receipts, Disbursements, and Debt

YEAR	Members and Probationers	Conference Contributions	Special Gifts	Legacies	Miscellaneous	Total Receipts	Average per Member	Disbursements	Debt
Nov. 1, 1906—Oct. 31, 1907	3,307,276	\$988,859 06	\$331,019 99	\$57,762 54	\$24,278 69	\$1,401,920 26	.423	\$1,519,814 16	\$11,852 23
Nov. 1, 1907—Oct. 31, 1908	3,379,584	1,013,272 86	281,757 85	27,240 88	35,064 97	1,357,336 06	.401	1,397,621 76	52,137 98
Nov. 1, 1908—Oct. 31, 1909	3,444,606	984,975 85	305,834 66	89,748 96	11,563 81	1,342,122 78	.389	1,417,488 71	127,458 86
Nov. 1, 1909—Oct. 31, 1910	3,489,696	1,101,043 91	320,905 12	40,555 52	15,195 37	1,477,699 92	.423	1,425,341 23	75,095 17
Nov. 1, 1910—Oct. 31, 1911	3,543,589	1,040,215 66	438,126 43	27,879 38	4,902 95	1,511,124 42	.426	1,557,412 16	121,382 91
Nov. 1, 1911—Oct. 31, 1912	3,628,063	1,046,113 51	391,979 51	42,126 89	59,184 06	1,539,403 97	.424	1,546,967 81	96,331 90
Nov. 1, 1912—Oct. 31, 1913	3,775,791	1,060,824 00	325,058 73	68,863 20	27,782 20	1,482,528 18	.392	1,441,602 32	86,488 25
Nov. 1, 1913—Oct. 31, 1914	3,982,316	1,101,682 57	418,496 32	31,234 57	37,341 83	1,588,755 29	.400	1,556,185 74	88,328 06
Nov. 1, 1914—Oct. 31, 1915	4,033,123	1,095,076 88	512,330 43	51,142 36	42,024 08	1,700,573 80	.421	1,584,417 47	71,870 81
Nov. 1, 1915—Oct. 31, 1916	4,130,864	1,143,785 05	677,447 30	76,201 67	35,822 29	1,933,256 31	.468	1,887,042 06	60,209 53
Nov. 1, 1916—Oct. 31, 1917	4,282,771	1,246,781 35	675,132 52	56,173 58	23,655 11	2,144,816 98	.500	1,947,692 70	50,142 76
Nov. 1, 1917—Oct. 31, 1918	*4,239,509	1,411,486 83	804,926 15	105,667 88	11,657 00	2,380,346 98	.561	2,153,279 76	.....
Total	.....	\$13,234,116 53	\$5,483,015 11	\$624,597 43	\$328,472 36	\$19,859,884 92	.....	.....	.....

* No returns have come from Austria-Hungary, Bulgaria, and the two Conferences in Germany since 1914. They are not included. If they should be added, it would make the total membership 4,269,920.

Summary of Statistics

Missionaries of the Board, Men.....	446
Missionaries of the Board, Women.....	459
Missionaries of the Woman's Foreign Missionary Society.....	549
Other Foreign Workers.....	135
Total Foreign Workers.....	1,589
Ordained Native Preachers.....	1,277
Unordained Native Preachers.....	5,562
Other Native Male Workers.....	2,871
Native Female Workers.....	3,561
Total Native Workers.....	13,271
Full Members.....	224,832
Members on Probation.....	260,105
Total Number of Members.....	484,937
Baptized Children.....	125,705
Unbaptized Adherents.....	60,076
Total Number of Members and Adherents.....	670,718
Adults Baptized, 1918.....	26,823
Children Baptized, 1918.....	26,316
Universities or Colleges.....	18
Teachers in Colleges.....	151
Students in Colleges.....	2,662
Theological and Bible Schools.....	64
Teachers in Theological and Bible Schools.....	182
Students in Theological and Bible Schools.....	1,464
High Schools.....	105
Teachers in High Schools.....	898
Students in High Schools.....	13,602
Elementary Schools.....	2,723
Teachers in Elementary Schools.....	5,039
Students in Elementary Schools.....	81,393
Total Number of Students in all Schools.....	99,121
Sabbath Schools.....	8,740
Sabbath Scholars.....	394,798
Churches and Chapels.....	2,628
Estimated Value of Churches and Chapels.....	\$8,445,651
Parsonages and Missionary Homes.....	1,584
Estimated Value of Parsonages and Missionary Homes.....	\$2,541,306
Estimated Value of Schools, Hospitals, etc.....	\$4,370,819
Estimated Value of Property of the Woman's Foreign Missionary Society.....	\$3,409,952
Debt on Real Estate.....	\$3,169,740
Amount Paid on Property Indebtedness in 1918.....	\$165,515
Contributions of the Church on the Foreign Field:	
For Foreign Missions.....	\$16,804
For Other Benevolent Purposes.....	\$49,213
For Support of the Local Church.....	\$443,080
For Church Building and Repairing.....	\$198,995
For Other Local Purposes.....	\$327,561
Total Contributions of the Church on the Foreign Field.....	\$1,035,653

PATRONS

Constituted by the Payment of Five Hundred Dollars or More at One Time

Bishop Frank M. Bristol.
 Bishop James M. Thoburn.
 Acker, E. M.
 Albritton, Rev. J. L.
 Allen, Josiah
 Andrus, John E.
 Armstrong, R. W.
 Ayres, Mrs. D.
 Baker, Mrs. Wm. H.
 Baker, William
 Banner, John J.
 Barnier, Miss Eliza S.
 Barnum, N. K.
 Bennett, Lyman
 Booth, Joseph W.
 Bradstreet, H.
 Bridge, Amos D.
 Bronson, Rev. Dillon
 Bronson, Mrs. Dillon
 Brown, James N.
 Brown, Levi D.
 Bryson, James H.
 Buckley, J. M., D.D.
 Bunnell, Mrs. Maria
 Burson, Hon. John W.
 Calvert, Joseph
 Canright, Melzar
 Canright, Mrs. Irena M.
 Carpenter, Mrs. P. W.
 Chadwick, Efilu
 Chadwick, Isabel
 Clark, Rev. George
 Cleveland, Rev. H. A.
 Cook, Mrs. Hattie M. (2)
 Corbit, M. Emma
 Cornell, Helen M.
 Cornell, Mrs. J. B.
 Cornell, Mrs. J. M.
 Cornell, Miss M. L.
 Darby, Benjamin
 Darwood, W. M'K., D.D.
 Davison, Robert G.
 Dayton, Wm. B.
 Dean, Mrs. G. F.
 Dean, Rev. J. J.
 Delaney, J. A., Jr.
 Detmar, Joseph F.
 Dill, Isaac O.
 Donohoe, Richard
 Durieu, E. W.
 Duffell, Dr. C. L.
 Eakins, Rev. Wm.
 Espenchied, J. M.
 Ferguson, Mrs. W. G.
 Ferry, George J.
 Filbard, Rev. W.
 Fisher, John, M.D.
 FitzGerald, Kirke B.
 Fleming, James H.
 Fletcher, Hon. Thos. C.
 Fowler, Jonathan O.
 Fox, Rev. R. C.
 Frost, Mrs. Juliet K.
 Fry, Hedley J.
 Gage, Mrs. Mary E.
 Gamble, James N.
 Gibson, Charles
 Gillespie, Mrs. Cath. J.
 Gillespie, Samuel W.
 Goodell, C. L., D.D.
 Goodenough, Rev. A. H.
 Gooding, Julia A.

Gooding, Mrs. M.
 Goodnow, E. A.
 Gordon, Andrew
 Gordon, Daniel
 Gordon, Geo. B.
 Green, Edward
 Gregory, N., M.D.
 Hallett, Henry W.
 Hamilton, Rev. Chas. E.
 Harkness, William
 Harrinton, Thomas L.
 Harrison, J. Orlando
 Harvey, Mrs. Mary
 Heacock, H. B., D.D.
 Hedden, Charles B.
 Hendershot, John
 Henderson, Isaac
 Henry, Robert
 Hewitt, George C.
 Higgins, Charles W.
 Hill, Mrs. W. J.
 Hills, Martin B.
 Holcomb, Charles M.
 Houghton, R. C., D.D.
 Howell, Carl S.
 Hubbard, George D.
 Huffman, Mrs. Gallie J.
 Hughes, Rev. Bruce
 Huston, J. M., D.D.
 Huston, Eliza H.
 Irving, Charles
 James, Miss Elisabeth
 Jayne, F. A.
 Jayne, Mrs. F. A.
 Jeremiah, T. F.
 Johnston, R. E.
 Johnston, Miss Sue
 Johnston, Will H.
 Jones, E. H.
 Jones, Levin
 Jones, Thomas J.
 Kain, Mrs. R. J.
 Keith, George
 Keith, Martha B.
 Keith, Sarah
 Keith, Sophia P.
 Kelley, Wm. V., D.D.
 Kelly, Geo. B.
 Kent, James
 Kimble, Aaron R.
 Kirwin, Edgar F.
 Kline, Isaac
 Knight, Henry W.
 Lafone, Samuel
 Lamb, Simeon
 Lansdale, R. H.
 Leech, S. V., D.D.
 Leffingwell, Mrs. C. R.
 Lippincott, B. C., D.D.
 Lounsbury, Phineas C.
 Lowe, William E.
 Lowry, H. H., D.D.
 Lucas, Rev. A. H.
 Manstur, James
 Manwaring, W. H.
 Margerum, Mrs. E. A.
 Marshall, Prof. J. W.
 Marshall, William B.
 Martin, George C.
 Martin, Mrs. Henrietta
 Martin, Miss Mary E.
 Matthews, William

Maugan, S. S.
 M'Cintock, Mrs. C. W.
 M'Cutcheon, E. H.
 M'Gill, Rev. W. B.
 Mead, Melville E.
 Meann, John
 Meredith, R. R., D.D.
 Merrill, William
 Milnes, John
 Mussina, Mrs. Jerusha P.
 Nelson, Abram
 Nickey, J. F.
 Nimocks, Chester
 Ogg, Alexander
 O'Neal, David
 Parker, Lindsay, D.D.
 Parkin, Rev. F. P.
 Patton, Mrs. Susanna (2)
 Peacey, William
 Peersall, Robert
 Perkinpine, George
 Peters, Lucy A.
 Phillips, Daniel B.
 Pine, Walter
 Pool, William D.
 Price, Mary H.
 Prickett, Edward
 Purdy, Miss Martha
 Quackinbush, T. S.
 Quimby, D. S., Jr.
 Ralph, Mrs. Emily H.
 Ralph, H. D., Jr.
 Ramsay, Major H. C.B.
 Ransom, Marietta Darrow
 Reed, George E., D.D.
 Rex, Jacob
 Rex, Mrs.
 Rinehart, Egbert
 Ritchie, Mrs. Kate L.
 Roake, J. C.
 Roe, Rev. J. L.
 Rogers, Mrs. Madelaine S.
 Rolph, Henry D.
 Rose, Mrs. D. L.
 Rudisill, Mrs. M. A.
 Russell, Samuel
 Santee, Rev. J. B.
 Scott, Rev. T. J.
 Searles, Rev. William N.
 Seccor, J. A.
 Sewell, Moses B.
 Shank, Wilson W.
 Shaurman, Milton
 Shaver, Mrs. J. B.
 Shields, Rev. David H.
 Siggins, Mrs. Alice H. (2)
 Sinec, Thomas H.
 Slate, George
 Slattery, Rev. P. J.
 Sloat, T. L.
 Smith, Isaac T.
 Smith, J. C., D.D.
 Smith, Nathaniel
 Spear, Ann
 Spencer, Charles
 Stephenson, T. M.D.
 Stevens, Rev. E. P.
 Strickland, Frances L.
 Strong, Christiana
 Strout, Geraldine G.
 Sweet, Abigail H.
 Taylor, Mrs. George

Terhune, Miss Francena
 Thomas, Mrs. Mary A.
 Tipple, E. S., D.D.
 Todd, Rev. Charles W.
 Trevasick, Henry
 Trimble, Sarah A.
 Valthier, Fhebe J.
 Ward, P. G. W.

Waters, Mrs. Matilda
 Weatherby, Rev. Sam. S.
 Weeks, W. H.
 Welch, William
 Westerfield, William
 Whitaker, James
 White, Miss Helen M.
 Wilson, S. P.

Winfield, H. B.
 Woods, Frederic, D.D.
 Woods, Mrs. Frederic
 Worme, Edward H.
 Wright, John W.
 Wright, Mrs. Mary
 Youngs, D. A.

**By a Resolution of the Board of Managers the Following Persons Are
 Constituted Patrons on Account of Valuable Services Rendered
 the Board of Foreign Missions**

Wm. E. Blackstone
 W. L. Boswell

Hon. T. S. Fay
 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 Corresponding Secretaries, 150 Fifth Avenue, New York.]

Bishop Earl Cranston
 Bishop John H. Vincent
 Bishop Luther B. Wilson
 Abbott, Asher Miner
 Abbott, Stephen H.
 Abercrombie, David
 Ackerman, C. W.
 Ackerman, W. B.
 Adams, Annie M.
 Adams, Miss Fanny
 Adams, Thomas M.
 Aitken, Benjamin
 Alder, William D.
 Allen, Oliver
 Allen, Solomon
 Allison, Michael S.
 Ames, Herbert T.
 Andaver, John S.
 Anderson, Augustus B.
 Anderson, Mrs. George W.
 Andrew, Miss Annie
 Andrew, Rev. Joseph
 Antrim, Minnie B.
 Apgar, W. Holt
 Applegarth, Nathaniel
 Appold, George I.
 Arbuckle, Mrs. Alexander
 Archer, Mrs. G. D.
 Archer, Harry Mortimer
 Archer, Mary
 Archer, Nellie Louisa
 Armstrong, Clark
 Armstrong, Francis
 Armstrong, Joseph
 Armstrong, Thomas
 Arnold, J. M.
 Arnold, Samuel
 Arthur, Richard
 Atkins, Isaiah
 Atkinson, Mrs. John
 Atterbury, William
 Auten, Mrs. Eliza M.
 Avery, C. A.
 Avery, Lyman R.
 Ayres, L. S.
 Ayres, Samuel L. P., U. S. N.
 Backus, Mrs. M. J.
 Baker, Mrs. Minnie C.
 Baker, Samuel W.
 Baldwin, Gertrude P. (2)
 Baldwin, Summerfield

Balker, William
 Ballard, A. E., D.D.
 Banks, Rev. L. A.
 Banner, John J.
 Barber, Mrs. E. A.
 Barber, George E.
 Bardall, John C.
 Barker, William L.
 Barndollar, Amy S.
 Barnes, Benjamin H.
 Barnes, Samuel S.
 Barnes, Mrs. W. W.
 Barnice, John J.
 Barrick, Mrs. Nancy
 Bartlett, Miss Martha M.
 Barton, James
 Bates, Miss Sarah
 Bates, Samuel D.
 Battie, Richard R.
 Baynon, Eugene F. (2)
 Beachan, Mrs. H.
 Beadenkopf, George
 Beattie, John
 Beattie, Mrs. John
 Beatty, Miss Mary E.
 Beaver, Peter
 Beek, Samuel
 Beers, Miss Elizabeth W.
 Belt, Washington
 Benedict, Charles A.
 Bennett, Mrs. Eliza
 Bennyworth, John
 Bentley, Charles
 Bentley, Georgia
 Bernsee, C. Dollner
 Bernsee, Frederick
 Berry, Eliza
 Bettelheim, Bernard J. G.
 Beyea, J. L.
 Bicknell, Becker
 Blackledge, Rev. James
 Blackledge, Mrs. Kittie T.
 Blackmar, C. P.
 Blyth, Elijah K.
 Boardman, Hannah E.
 Bolton, John
 Bond, Charles W.
 Bonnell, Charles F.
 Bonnell, Nathaniel
 Bonnett, Miss Mary June
 Bonney, Nathaniel

Boorman, Hon. A. J.
 Booth, Ezra
 Boston, John E. H.
 Botsford, J. K.
 Bourne, C. Clayton
 Bowdish, Jennie C.
 Boyce, James
 Boyd, David
 Boyd, Rev. R. K.
 Boyd, Samuel, Jr.
 Boynton, Anthony
 Bradford, Henry E.
 Bradley, Frank
 Bradner, William B.
 Bradon, Frank
 Bradstreet, Henry
 Brainerd, B. C.
 Brakeley, H. W.
 Brandon, James
 Brands, James
 Breon, Jacob
 Bresee, Rev. P. F.
 Brewer, Nixon
 Bross, Joseph
 Brown, Mrs. Harriet
 Brown, Mrs. J. D.
 Brown, R. O.
 Browne, Henry B.
 Bryant, Charles E.
 Buckley, Sarah
 Buell, L. H.
 Bulley, Mrs. Anna M.
 Bulley, George F.
 Burnham, W. R.
 Burrows, Lemuel
 Butler, Charles
 Butterfield, Frederic
 Buttrick, George M.
 Byrne, William W.
 Cable, H. B.
 Caine, Anna E.
 Caldwell, Samuel C.
 Cameron, Mrs. Charles A.
 Cameron, Cornelius
 Campbell, Celinda
 Carey, Isaac
 Carey, Mrs. P. E.
 Carlon, Henry
 Carnichel, A., Jr.
 Carpenter, James M.
 Carpenter, Nathan

- Carr, J. M., D.D.
 Carr, Lizzie
 Carr, Mary E.
 Carson, Charles L.
 Carson, Mrs. D.
 Carson, William
 Carter, Duras
 Cartwright, William M.
 Cary, Benjamin H.
 Cary, Mrs.
 Case, Rev. Watson
 Cassard, Howard
 Cassidy, James
 Chaffee, Rev. Herbert W.
 Chamberline, Mrs. O. B.
 Champion, Hiram J.
 Chapman, Myra H.
 Charlier, Elie
 Chesnut, John A.
 Choate, Warren
 Chumar, John A.
 Clapp, Frederick A.
 Clark, Miss Emma
 Clark, Francis M.
 Clark, Mary S.
 Clark, Miles Hebec
 Clark, Richard B.
 Clark, William D.
 Clark, Mrs. W. W.
 Clements, S., Jr.
 Cloke, Mrs. H., Virginia
 Cobb, Prof. Chas. N.
 Cobb, Mrs. Helen W.
 Cobb, J. H.
 Cobb, Mrs. Mary A.
 Cobb, Samuel
 Cochran, Charles
 Coffin, Mrs. Caroline
 Coffin, Eliza J.
 Coffin, William J.
 Coggeshall, William S.
 Cole, Mrs. Mortimer
 Colebury, John
 Coleston, Charles E.
 Colgate, Mrs. B.
 Collins, Joseph W.
 Cone, John A.
 Conklin, Benjamin Y.
 Conklin, J. L.
 Connolly, Nettie
 Contrill, Mrs. Lizzie
 Cookman, Mary
 Cooley, Emma F.
 Cooper, Mrs. Lavinia
 Cooper, V. A., D.D.
 Cortis, Mrs. W. P.
 Cookran, Benjamin W.
 Cookran, William
 Corrington, John Wesley
 Coryell, Dr. William
 Cosgrove, Joseph
 Coulter, H.
 Cox, Abram
 Cox, Charles
 Cox, J. C. W., D.D.
 Cranmer, Emeine
 Craske, Harry
 Crawford, Hanford
 Crawford, J. G. L.
 Crawford, Dr. J. S.
 Creshall, Mrs. Sarah E.
 Criswell, Miss Jennie E.
 Crook, J. D., Karis
 Crawford, Ira
 Cumberly, D. P.
 Culver, Tuttle
 Curry, Amos G.
 Curry, William H.
 Cushing, G. B.
 Custer, L. S.
 Cutter, Miss Julia
- Dail, Daniel
 Dalley, Rev. Joseph W.
 Daniels, Sabin A.
 Darwood, W. M.K., D.D.
 Darwood, Mrs. W. M.K.
 Dashiell, Mary J.
 Dashiell, Mrs. Robert L.
 Davenport, Benjamin
 Davidson, Mrs. Ann Jane
 Davis, 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.
 Dedericks, George W.
 De La Cour, J. C.
 Dennis, Mrs. Benjamin F.
 Dennis, Mrs. Emory
 Denysae, Simon
 De Puy, Alexander
 De Urquiza, Gen. Don Justo
 De Wilde, John
 Dibble, Elizabeth W.
 Dickinson, Rev. George F.
 Dickinson, Martha
 Dickinson, Mary E.
 Dickson, Lucius
 Diggs, Laura
 Dilks, Chester
 Disney, Wesley
 Dodge, Rev. David S.
 Dollner, Samuel L.
 Douglas, Mrs. Ophelia M.
 Douglases J., of Scotland
 Downey, Rev. David G.
 Drake, Edkanah
 Drakely, George
 Drown, Mrs. Emma H.
 Drown, Samuel R.
 Dryden, Joshua
 Dulaney, H. S.
 Dunham, George B.
 Dunlap, William H.
 Dunlop, John S.
 Dunn, E. W.
 Dwight, Samuel L.
 Eager, W. B., Jr., M.D.
 Eaton, Mrs. Harriet E. S.
 Eaton, Mae
 Edwards, Nellie
 Edwards, William H.
 Eggleston, Mrs. Elisabeth
 Elliott, Thomas M.
 Ellis, Mrs. Lydia A.
 Ellsworth, Henry
 Elmer, Nelson L.
 Erwin, Gideon L., Sr.
 Evans, John, M.D.
 Everson, George W.
 Everson, Mrs. Lillian E.
 Fairbairn, Maggie
 Fairchild, J. H.
 Falconer, Wm. H.
 Farlee, William A.
 Farley, J. P.
 Farmer, Mrs. Silas
 Ferris, Frank
 Fiege, Mrs. Wm. H.
 Fielding, George
 Fielding, Mrs. Matilda
 Finch, Mrs. Eunice C.
 Finley, Thomas
 Fisher, N. D.
 Fisk, Rev. N. B.
 Fite, Conrad
 Fitzgerald, James B.
- Fitswilliam, F. J.
 Flinn, Wm. R. Jr.
 Folger, Mrs. Ella
 Foot, Norman B.
 Forrester, Frederick
 Forsyth, Wilbur F.
 Foster, Alonso
 Foster, James V.
 Foster, Joseph A.
 Foster, Miss Libbie
 Foster, Rev. Milton K.
 Fowler, Cornelia W.
 Fowler, J. N.
 Fowler, Jonathan O.
 Fowler, J. O., Jr.
 Fowler, Olive E.
 Fowler, Hon. Oscar F.
 Fowler, William
 Fox, Rev. R. C.
 Fox, Robert S.
 Freeman, Edward
 French, John Wesley
 French, Thomas R.
 Frey, Edward S.
 Fried, F. G.
 Frost, Norman W.
 Fry, Hannah
 Fry, Mrs. Hedley J.
 Fuller, Jesse
 Gable, Miss Julia E.
 Gallien, Henry
 Gallien, Mrs. Henry
 Garbutt, J. G.
 Gardner, Aaron
 Gardner, David A.
 Garrabranta, Mrs. William B.
 Gassogne, James P.
 Gherett, Mrs. T. J.
 Geraghty, Miss Linda
 Gerald, Miss Fannie
 Gibb, Samuel
 Gibson, Mrs. A. E.
 Gibson, Jane
 Gibson, John
 Gibson, Josiah
 Gibson, Mrs. Tillie
 Gillingham, Rebecca A.
 Gilmore, Frank B.
 Glacken, Raymond M.
 Glass, James
 Glenn, David
 Glover, Mrs. Charles E.
 Goldsmith, Louise
 Goodwin, A. S. W.
 Goodwin, Mrs. S. C.
 Goss, Oliver S.
 Goudy, N. E.
 Graham, Mrs. Henry
 Grape, George S.
 Graveson, William
 Graveson, W., Jr.
 Gray, Abraham
 Grasier, Mrs. Rebecca
 Green, Amos
 Green, Benjamin F.
 Green, George E.
 Green, R. Granville
 Green, Stephen
 Greenwald, F. W.
 Greenfield, A. H.
 Greenfield, Aquila
 Gregg, Samuel
 Gregory, Miss Ella
 Gregory, Miss Elma C.
 Greeshall, Mrs. Sarah J.
 Griffen, John
 Griffin, Lulu
 Griffin, Rev. Thomas A.
 Griffing, Lester
 Griffith, Mrs. A. E.
 Grinnell, Miss Anna

Groesbeck, E. A.
 Grose, James
 Gross, Samuel
 Guelfi, Cecelia
 Guest, Alonzo
 Gurwitz, A. T.
 Haf, Uriah
 Hagaman, Abram
 Hagaman, Miss E. A.
 Hagell, Miss Fannie
 Hagell, Mrs. Hannah
 Haight, Joseph
 Haight, Samuel J.
 Haines, Benjamin F.
 Haines, Mrs. Benjamin F.
 Hall, Edward M.
 Hall, Joseph B.
 Hall, Joseph F.
 Hall, William H.
 Haller, Rev. J. P.
 Hallett, Henry W.
 Halliday, Rebecca
 Ham, John
 Hamilton, Mrs. C. E.
 Hammond, Edwin R.
 Hance, Theodore F.
 Hand, Jacob
 Hard, Clark P., D.D.
 Hardacre, William
 Harmon, C. W.
 Harris, Mrs. Emma J.
 Harris, John M.
 Harris, Mrs. N. Ann
 Hartzell, Miss Alice
 Haseltine, Miss Emily P.
 Haslup, George G.
 Haslup, Mrs. George H.
 Hasselbarth, C. O.
 Haughwout, Rachel
 Havenner, Thomas
 Hawthorne, Enoch
 Hawthorne, Mrs. Mary
 Hayden, Mrs. Jerusha S.
 Hays, James L.
 Hayward, J. K.
 Hazleton, Edward
 Headley, Milton
 Heald, William H.
 Heath, F. W.
 Heiskell, Colson
 Heisalee, William H.
 Hemmers, Thomas J.
 Henry, John
 Herbert, William F.
 Herrick, Mrs. M. B. P.
 Hershey, Leonard
 Hester, Milton P.
 Hicks, Harvey E.
 Hill, Charles A.
 Hill, George W.
 Hill, Sarah V.
 Hill, Rev. W. T.
 Hillman, Samuel D.
 Hineckley, J. W., M.D.
 Hinkle, Rev. Richard
 Hitchim, Owen
 Hite, George E., D.D.
 Hodges, Samuel R.
 Hodgkinson, Job
 Hodgman, F. D.
 Holcomb, Mrs. Statira
 Holden, B. F., Jr.
 Hollister, Stephen D.
 Holmes, J. P.
 Holmes, John F., Jr.
 Holmes, William L.
 Holt, William H.
 Holzapfel, John A.
 Hooly, Abraham
 Hooper, Mrs. Charles V.
 Hopkins, Miss Hettie M.

Horton, D. P.
 Horton, Henry M.
 Hoxsie, George W.
 Hoyt, Philip
 Hu, Miss King Eng
 Hughes, C. C.
 Hulbert, Lester
 Hull, Mrs. C. F.
 Hull, Henry M.
 Humbert, Mrs. Theodore
 Huntley, Mrs. Amelia E.
 Huntley, Mrs. Annie
 Hurst, William R.
 Hyatt, Charles E.
 Hyde, Augustus L.
 Hyde, Edwin Francis
 Hyland, James
 Iglehart, F. C., D.D.
 Irvin, Alexander
 Irving, Charles
 Jacklin, Mrs. J. E.
 Jacks, David
 Jacks, Mrs. Mary C.
 Jayne, F. A.
 Jeffery, Oscar
 Jellison, George W.
 Jenks, Mrs. D. S.
 Johnson, Algernon K.
 Johnson, Charles T.
 Johnson, Eugene
 Johnson, Mrs. Grace E.
 Johnson, Samuel
 Johnson, William B.
 Johnston, William
 Jones, Floy C. (2)
 Jones, Miss Ida
 Jones, Joseph
 Jones, Raymond (2)
 Jones, Rev. Thomas L.
 Jordan, D. A., D.D.
 Jourdan, Natalie Harkness
 Joy, Mrs. E. H.
 Judd, John B.
 Kelley, Warren S.
 Kellogg, Charles G.
 Kendrick, A. V.
 Kerr, Rev. G. S.
 Kerr, Thomas
 Kessler, Miss Mary L.
 Keyes, John
 Keyes, Mrs. John
 Keyser, Abraham
 Keyser, John
 Kiger, Col. James S.
 King, Joseph E., D.D.
 Kinsey, Isaac P.
 Kirkland, Alexander
 Kitching, William
 Kline, Isaac A.
 Kneen, Alice
 Knell, Thomas
 Knight, Edward
 Knight, Henry
 Knight, Theodore B.
 Knox, Mrs. Mary P. M.
 Knox, William F.
 Kodama, J. C. J. P.
 Kuhns, William J.
 Kurtz, Clara H.
 Ladue, Nathan W.
 Laing, William T.
 Lamb, J. M.
 Lambden, Mrs. Annie
 Lane, Park H.
 Langham, L.
 Langstroth, Abbie
 Langstroth, Miss Belle
 Langstroth, Mrs. Jane
 Lavin, Jennie E.
 Lavery, Mrs. Elisa
 Lavery, John Young

Lawrence, Henry
 Lazenby, Cornelia A.
 Leach, Charles
 Leavitt, Samuel R.
 Lee, Miss Hannah
 Leech, Abner Y.
 Legg, John
 Leidy, Rev. George
 Lenhart, Miss Lulla
 Libby, Mary S.
 Liebe, Mary A.
 Lincoln, Hon. C. Z.
 Lindsay, J. W., D.D.
 Little, Henry J.
 Little, William Mayo
 Lloyd, John R.
 Loane, T. Albert
 Lockwood, Henry
 Logan, Charles W.
 Logan, Miss Emma G.
 Logan, Henry
 Long, Mrs. Jane
 Longaere, Orleans
 Longfellow, A. J., M.D.
 Longhurst, James S.
 Loomis, Rev. B. B.
 Lowden, Mrs. Elizabeth
 Lowden, George W.
 Lowe, William E.
 Lucas, Mrs. Susan
 Ludlam, E. Ferdinand
 Ludlam, George B.
 Ludlam, Jacob W., M.D.
 Lyon, Stephen
 Lyons, James D.
 Lytle, W. H.
 MacKenzie, Joseph
 Maclay, R. V.
 Macniff, Lothian
 Macubbin, Samuel
 Magee, John
 Main, Mrs. O. Louise
 Manierre, A. I.
 Mann, L. M.
 Mapes, Mrs. S. S.
 Margerum, Mrs. E. A.
 Mark, George, Sr.
 Marriner, George
 Marshall, Thomas W.
 Marshall, William B.
 Marston, Hannah
 Martin, Ann H.
 Martin, George C.
 Martin, Nathan C.
 Martinnas, Susie
 Mason, John S.
 Mason, R. W.
 Mason, Miss Venie
 Mason, William Henry
 Matthews, Edward N.
 M'Calmont, A. B.
 M'Calmont, Mrs.
 M'Caule, George E.
 M'Clain, Damon R.
 M'Cormick, J. M.
 M'Cormick, R. S.
 M'Cown, William B.
 M'Cubbin, Miss Maggie
 M'Cullough, James
 M'Curdy, R. K.
 M'Daniel, James L.
 M'Dermond, Jennie
 M'Farlane, George
 M'Gee, Robert
 M'Gregor, David L.
 M'Kissock, Miss J. A.
 M'Kown, Mrs. M. E.
 M'Lean, Ann
 M'Lorrinan, Miss Maggie
 M'Millan, John
 M'Murray, Miss Charlotte

M'Namara, Mrs. John W.
 M'Namara, Mary
 M'Nichols, H. M.
 M'Roberts, William
 Mead, Fanny E.
 Mead, Melville E.
 Menon, L. W.
 Merrick, E. G.
 Merrill, Jacob S.
 Merritt, David F.
 Miller, A. B.
 Miller, G. M.
 Miller, Gordon
 Miller, John
 Miller, John P.
 Miller, R. T.
 Millican, W. C.
 Mills, John H.
 Mintram, Alfred C.
 Mitchell, J. H.
 Mitten, Erastus
 Monroe, Elias
 Montrose, Newman E.
 Mooers, E. M.
 Moore, F. D.
 Moore, Laura A.
 Moore, Samuel J.
 Morgan, Frank R.
 Morris, Mrs. D.
 Morse, Rev. Charles W.
 Morton, J. D.
 Morton, J. E.
 Moses, William J.
 Mulford, Miss Emma
 Mulford, Furman
 Mullenbaux, Mrs. M. H.
 Mumford, Anna L.
 Murray, Laura V.
 Myers, George E.
 Myers, John N.
 Myrick, James R.
 Nagai, J. Wesley Iwocki
 Nead, Mrs. W. M.
 Nelson, Mrs. Louise
 Newell, Henry J.
 Nicholson, Jacob C.
 Norris, John
 Norris, Mrs. Sarah M.
 North, Rev. C. J.
 North, Mrs. C. J.
 North, James
 Nostrand, Mrs. Sarah E.
 Oakley, Rev. J. G.
 Oats, John M.
 Olney, L. F.
 Onderdonk, Nicholas
 Osbon, Mrs. E. S.
 Osborn, Mrs. Alice
 Osann, John W.
 Ostrander, Amanda B.
 Owen, D. R.
 Owen, Edward
 Owen, John
 Oxtoby, Henry
 Palmer, Rachel C.
 Palmer, William H.
 Palmer, William S.
 Pardoe, Rev. H. C.
 Pardoe, Hunter, Jr.
 Parish, Ambrose
 Parker, Lindsay, D.D.
 Parker, William A.
 Parlett, Benjamin F.
 Parmelee, Catharine E.
 Paul, Rev. A. C.
 Paul, George W.
 Payne, Mrs. Mary Eleanor
 Pearnall, Treadwell
 Peary, John
 Peck, Rev. George C., D.D.
 Peckham, Reuben

Peiroe, John
 Pelter, Frank S.
 Pepper, H. J.
 Perkins, M. W.
 Perry, Mrs. J. K.
 Perry, John B.
 Phelps, Willis
 Phillips, Daniel B.
 Phillips, Mary V.
 Phipps, J. B.
 Pilcher, Lewis S., M.D.
 Place, Barker
 Platt, C. H.
 Ployd, Jacob
 Pollard, Samuel L.
 Pomeroy, Rev. F. T.
 Pond, Lucius W.
 Poole, Achish H.
 Porter, Mrs. Jane C.
 Porter, John V.
 Powell, William
 Pray, Matilda
 Prentiss, S. M.
 Price, S. W.
 Prickett, Edward
 Prosser, William H.
 Pugh, Mrs. Daniel W.
 Pulman, Oscar S.
 Pulman, Mrs. O. S.
 Purdy, A. E. M., M.D.
 Pusey, William B.
 Quincy, Charles E.
 Ramsay, John F.
 Raymond, Aaron
 Raymond, L. Loder
 Raymond, William L.
 Raynor, Fannie R.
 Read, Thomas
 Rector, George
 Reed, Mrs. George E.
 Reed, Mrs. Seth
 Reeve, Tappin
 Reynolds, Frank
 Reynolds, George G.
 Reynolds, S. C.
 Rich, Richard
 Richardson, J. Smith
 Richardson, Hon. Samuel
 Rigby, Philip A.
 Roach, Mr.
 Roath, Frederick
 Roberts, Virgil
 Roberts, W. C.
 Robertson, Lucy
 Robinson, Mrs. J. Norris
 Rockefeller, Jane E.
 Rogers, Robert
 Roll, Eliza Ann
 Romer, Mrs. Jane R.
 Root, R. T.
 Rose, Mary M.
 Ross, Miss Lucy
 Rosmiter, Hon. N. T.
 Rothwell, James
 Rowden, George
 Rowe, Mrs. A. Theresa
 Rowe, Edward
 Rowlee, J. W.
 Roy, Frank
 Rujo, Edna
 Rulison, Mrs. Mary
 Rushmore, Benjamin
 Russell, Henry
 Russell, W. F.
 Salter, Edon J.
 Sampson, Mrs. David
 Sampson, E. T.
 Sanborn, Orlando
 Sanders, John
 Sanders, George
 Sands, Emanuel

Sanderson, Mrs. J. H.
 Savin, M. D.
 Sawyer, John
 Saxe, Charles J.
 Sayre, Israel E.
 Schaeffer, Jacob
 Schenck, W. E.
 Schoeder, Annette
 Schuyler, Capt. Thomas
 Schevdel, Annette
 Scott, George
 Seaman, James A.
 Seaman, John
 Searing, Ichabod
 Sellahie, George
 Sessions, W. E.
 Seymour, William D.
 Sharpley, W. P.
 Shaw, Charles R.
 Shelton, A. J. George
 Shelton, Willis C.
 Shepherd, Mrs. G. B.
 Shickney, Mrs. L.
 Shiels, Ella
 Shillicom, John
 Shoemaker, Miss M.
 Simmons, Ella
 Simmons, Thomas S.
 Skinner, Mrs. Eunice
 Skinner, James R.
 Slayback, John D.
 Slicer, Eli
 Sloan, Charles
 Sloan, Joseph
 Smedley, Joseph S.
 Smith, Addison M.
 Smith, Emily L.
 Smith, George G.
 Smith, H. Morris
 Smith, Henry Peters
 Smith, Mrs. J. Coventry
 Smith, J. Thomas
 Smith, Job
 Smith, Rev. John W.
 Smith, Hon. Joseph S.
 Smith, Julius D.
 Smith, P. B.
 Snodgrass, J. C.
 Snodgrass, W. L., D.D.
 Snow, Ara
 Somers, D. H.
 Soper, Samuel J.
 Southerland, Benj. D. L.
 Spaulding, Erastus
 Spear, Ann
 Spencer, Blanch
 Spencer, Miss M. A.
 Spencer, P. A.
 Spencer, William
 Stagg, Charles W.
 Stahl, J. W.
 Stamford, John
 Starr, Daniel
 Start, Joseph
 Stephens, A. J.
 Stickney, George
 Stickney, Leander
 Still, Joseph B.
 Stillwell, R. E.
 Stockwell, Rev. George E.
 Stockwell, Mrs. George E.
 Stone, John T.
 Stone, Miss Sabella
 Story, Jacob
 Stott, James
 Stowell, Frank W.
 Stowell, George F.
 Strang, H. L.
 Sturgeon, Hon. D., M.D.
 Summers, E. W.
 Sundstrom, K. J.

Supplee, J. Frank
 Sweetland, William
 Swett, John W.
 Swope, Frederick E.
 Tackaberry, John A.
 Talbot, Micah J., D.D.
 Taylor, Mrs. Charlotte G.
 Taylor, Cyrus H.
 Taylor, Mrs. Eliza M. F.
 Taylor, Forrester
 Taylor, John M.
 Teale, Charles E.
 Teller, Mrs. Charlotte
 Thatcher, Rufus L.
 Thomas, Sterling
 Thomas, Sterling, Sr.
 Thompson, Mrs. H.-B.
 Thompson, Horace
 Thompson, Rev. J. J.
 Thompson, Mrs. Mary P.
 Thomson, Edward O.
 Thomson, Frederick W.
 Thomson, Mrs. Helen
 Thomson, Helen F.
 Thomson, J. F., D.D.
 Thomson, Louisa H.
 Thomson, Mary D.
 Thomson, Maude A.
 Thorpe, J. Mason
 Thurber, Mrs. Julia A.
 Thurston, F. A.
 Tilley, Mary
 Tinker, Ezra D.D.
 Tower, Stephen A.
 Townsend, J. B.
 Travers, Samuel H.
 Tremain, Mary A.
 Trowbridge, F. E.
 Trowbridge, F. S.
 Truslow, Mrs. Annie F.
 Tucker, Jennie
 Tudor, Mrs. H. C.
 Tulleys, Lysander W.
 Turner, William
 Turpin, Charles J.
 Turpin, Phoebe Anne
 Tuttle, Alexander H., D.D.
 Tuttle, Mrs. Eliza J.

Tuttle, Robert K.
 Twombly, Peter
 Tyson, Henry H.
 Underhill, Thomas B.
 Urduch, Nicholas H.
 Van Gilder, Abraham
 Van Ness, Miss Jennie
 Van Nostrand, Daniel
 Van Pelt, Henry
 Van Valkenburgh, F. J. D.
 Van Velsor, Benjamin
 Van Velsor, Charles B.
 Viall, William
 Voorlie, John
 Vosburgh, Miss Minnie
 Walker, Thomas
 Walker, William E.
 Walker, William J.
 Walsh, Josiah
 Wandle, Sarah
 Ward, Ella B.
 Ware, Robert G.
 Ware, S. M.
 Warfield, Dr. Jesse L.
 Waring, Thomas
 Waters, F. G.
 Watkins, Joseph P.
 Watters, J. Howard
 Watters, Mary F.
 Weatherby, Charles
 Webster, Mrs. William R.
 Weed, J. N.
 Weeks, Jotham
 Welch, Rev. Joseph
 Welch, N. W.
 Welch, W. Abbott
 Wells E. H.
 Wells George N.
 Welsh, Mrs. Margaretta
 Westcott, Rev. John B.
 Westerfield, William
 Westervelt, Mrs. H. R.
 Wheeler, Mrs. Eliza
 White, Lewis C.
 Whittaker, George, D.D.
 Widerman, Rev. L. T.
 Widerman, Samuel B.
 Wilbur, Thomas B.

Wilcox, W. J.
 Wiles, Robert P.
 Wilkes, Samuel
 Wilkins, Mrs. Achsah
 Wilkins, Charles P.
 Wilkinson, Charlotte
 Wilks, Mrs. Deborah
 Williams, Ann
 Williams, Hon. John
 Williams, Philip H.
 Williams, W. M.
 Williams, William A.
 Wilmer, John
 Wilson, Henry C.
 Wilson, Mrs. Luther
 Wilson, Mrs. Mary H.
 Wilson, Prof. W. C.
 Wiltberger, D. S.
 Winegardner, A. A.
 Winne, Walter
 Winter, W. P.
 Wood, C. R.
 Wood, Mrs. Charlotte
 Wood, Mrs. D. M.
 Wood, Maria H.
 Wood, S. S.
 Woodin, Mary
 Woodruff, Mary E.
 Woolen, George W.
 Woolton, Jonah, Jr.
 Worne, Edward H.
 Worth, Mrs. William
 Wray, Henry
 Wright, Archibald
 Wright, A. A., D.D.
 Wright, James S.
 Wright, Mary E.
 Wright, Samuel
 Wright, W. S.
 Wyckoff, Mrs. Ruth
 Wymen, Abraham
 Yei, Miss Matsumoto
 Yerrington, Miss Mary
 Youngs, Joshua
 Youngs, Mrs. Caroline A.
 Zurmehly, Peter

[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 by the Payment of Twenty Dollars At One Time

Browning, Mrs. L. E.

Christensen, Edward C.
 Miller, Charles

Morris, 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 purpose 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 subordinate 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 Corresponding 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 Conference said Board of Managers may appoint and remove at pleasure the Treasurer 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 holding any real estate, by virtue of any devise contained in any last will and testament 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 pertaining to the objects of said Corporation, and devises and bequests of real or personal 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 purposes for which they may be created.

SEC. 7. The said Corporation shall also possess the general powers specified 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.

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

CO-OPERATING 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 Co-operating 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 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, 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 co-operation of other agencies where such co-operation 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 in-

vestigation 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 committee shall have power of removal from office, in the interval of General Conference, of the official against whom complaint has been made.

7. In case a vacancy shall occur in the office of the Corresponding Secretaries, 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 publication 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 supervising the foreign missionary work of the Church, and by correspondence, traveling, 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 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 field 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

AMENDED AT THE ANNUAL MEETING, NOVEMBER 7-9, 1918

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 mis-

sionary 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 ap-

proved 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

I. 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.
4. School allowances for children 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. Plans involving changes in policy or expenditures exceeding the budget shall be submitted to the Executive Committee for its action. The Committee shall have power, with the approval of the Corresponding 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 to the Executive Committee for concurrent action on all applications for loans to missions, or to institutions connected with the missions. When such items are presented first to the Executive Committee, action shall not be deemed complete until it is concurred in by the Committee on Finance. All matters arising under wills or concerning the gift or purchase of property, liable to involve the Board in new policies or unusual expenditures, shall require the concurrent action of the Executive Committee. All other questions arising under wills or concerning lands held by the Board shall be determined by this Committee.

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 chairman 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 Secretaries.

3. Each standing committee shall report through the Corresponding Secretaries 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 Treasurer shall constitute a committee to consider the estimates prepared by the Finance Committees of the Missions, and to report recommendations concerning 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 on 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 without further action of the Board.

Office and miscellaneous expenses shall be audited by a Corresponding Secretary, 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 as provided in Section 2 of the By-law on the Committee on Finance.

Where the Board makes a special appropriation for the purchase or improvement 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

These By-Laws may be altered or amended by the Board of Managers or its Executive Committee at any regular meeting of either by a two-thirds vote, provided that at least two months' notice of the proposed alteration or amendment has been given and a copy of the proposed amendment or alteration sent to each member at least one month in advance of the meeting at which they are to be acted upon: By-Laws which are merely rules of procedure for business of meetings may be suspended at any meeting by a two-thirds vote without previous notice.

TOPICAL INDEX

- Africa: (Work begun in), 408; (Conferences) Liberia, 409; Inhambane, 417; Rhodesia, 427, 429; West Central Africa, 440; Congo Mission, 435; Statistics, 456.
- Agra, India, 76.
- Agriculture (see Mission Farms).
- Ahmedabad, India, 110.
- Ajmer, India, 81.
- Algiers, North Africa, 403.
- Aligarh District, India, 67.
- Allahabad District, India, 67.
- Ambacca, Africa, 441, 443.
- Andheri, India, 116.
- Angola, Africa, 440.
- Antofagasta, South America, 342.
- Aoyama Gakuin, Japan, 276.
- Appari, P. I., 173.
- Arica, South America, 342.
- Arrah, India, 38.
- Asahigawa, Japan, 271.
- Asansol District, India, 102.
- Asia (Work in), 18.
- Asuncion, South America, 337.
- Austria-Hungary Conference, 385, 386, 392; no report.
- Badley, B. T. (Concerning India's Troops), 32.
- Badley, T. C. (Lucknow Christian College, India), 53.
- Bahia Blanca District, South America, 336.
- Baihar, India, 124.
- Balaghat District, India, 124.
- Ballia-Arrah District, India, 38.
- Baluchistan, India, 117.
- Bandits (see Perils).
- Bangalore District, India, 89; (English work in), 94.
- Banka, Malaysia (see Pankal Pinang).
- Bankhardt, Frederick (Yenping Conference report), 216.
- Baptisms (see Christian Community).
- Bareilly District, India, 40.
- Baroda District, India, 111, 112.
- Bashford, Bishop J. W. (Portrait), 264; (Memoir), 265.
- Basim District, India, 126.
- Bassa District, Africa, 410; no report.
- Bastar Field, India, 138.
- Bataan District, P. I., 172.
- Batala, India, 79.
- Batavia, Java, 163.
- Beebe, R. C. (Missions and Public Health in China), 199.
- Belgaum District, India, 91; (English work in), 93.
- Bengal Conference, India, 102.
- Bheim Tal, India, 52.
- Bible Sale and Distribution (Southern Asia), 43, 45, 48, 57, 73, 78, 87, 92, 109, 113, 124, 126, 132, 137, 140, 174; (Eastern Asia), 247, 259, 299; (Latin America), 367; (Africa), 445.
- Bible Schools (List of), see Theological Schools.
- Bidar, India, 96.
- Bijnor District, India, 42.
- Bikanir, India, 82.
- Binghai District, China, 226.
- Birbhoom Field, India, 106.
- Bingtang District, China, 213.
- Bishops (List of), 4, 492.
- Boarding Schools (List of), see Middle Schools.
- Boca Mission, Buenos Aires, 336.
- Bolivia Mission Conference, S. A., 353.
- Bolpur, India, 105.
- Bombay Conference, India, 107; Bombay District, 114, 115.
- Bowringpet, India, 89.
- Brahmins (see Castes).
- Brewster, Mrs. Elizabeth (report of), 226.
- Brewster Memorial Vocational School, China, 225.

- Briggs, G. W. (Northwest India Conference report), 63; (Cawnpore-Allahabad District report), 68.
 Brindaban, India, 76.
 Bucuman, South America, 338.
 Budaun District, India, 44.
 Buddhism, 146.
 Buenos Aires District, S. A., 332.
 Buitenzorg, Java, 163.
 Bulgaria Mission Conference, 370, 384, 399; no report.
 Burhanpur, India, 131.
 Burma Mission Conference, 20, 142, 143; (Rangoon District), 149; (Burmese District), 151; (Statistics), 452.
 Butcher, J. C. (report of), 71.
 Butler, J. W. (Memoir), 356.
 Butler Memorial, India, 72.
 By-Laws of the Board of Foreign Missions, 551.
- Cabanatum, P. I., 175.
 Cagayan District, P. I., 173.
 Calcutta English District, India, 102; no report.
 Calcutta Vernacular District, India, 103; no report.
 Callao, South America, 351.
 Calomboloca, Africa, 442.
 Canal Zone, 348.
 Cannibal Tribes, 436.
 Cape Palmas District, Africa, 410; no report.
 Castes, 24, 43, 47, 50, 61, 66, 77, 78, 83, 84, 85, 86, 91, 107, 125, 130, 137, 146, 344.
 Cawnpore District (Cawnpore-Allahabad), India, 68, 69.
 Caxicane, Africa, 442.
 Centenary Campaign (Report of Joint Centenary Committee), 8; (Field Reports), 27, 123, 217, 245, 282, 317, 324, 367.
 Central America (Opening of Mission in), 322, 348, 350.
 Central China Conference (report by Edward James), 235; (Self-Support), 235; (Medical Work), 236; (Educational Work), 236; (Statistics), 454.
 Central District, Chile, S. A., 343, 344.
 Central District, Mexico, 356.
 Central District, P. I., 174.
 Central Provinces Conference (report by F. R. Felt), 121; (Evangelism), 122; (Finances), 123; (Centenary), 123; (Statistics), 452.
 Chaman, India, 117.
 Chamars, 37, 58, 61, 66, 68, 77 (see also Castes).
 Champawat, India, 46.
 Chandag, India, 46.
 Charter of the Board of Foreign Missions, 544.
 Chaudhri, 22, 50, 66, 75 (see also Castes).
 Chemulpo, Korea, 308.
 Chengtu District, China, 262.
 China: (Development of Church in), 183; (Modern Education in), 194; (Missions and Public Health in), 199; (Missionary Finance as Affected by Present Conditions in), 202; Methodist Episcopal Mission School Statistics in), 199; (Relief Work in), 256; (Political Conditions in), 232, 251; (Fukien Christian University), 211; (Conferences in) Foochow, 210; Yenping, 216; Hinghwa, 222; Central China, 235; Kiangsi, 243; North China, 250; West China, 260; (Statistics), 452.
 China Medical Board, 211, 212, 253.
 Chinese (in Burma), 148; (in Malaysia), 153; (in Philippine Islands), 174; (in South America), 349.
 Chinkiang District, China, 238.
 Chinzei Gakuin, Japan, 285.
 Chosen Christian College, Korea, 304.
 Christian Community and Staff: (Southern Asia), 38, 40, 43, 44, 48, 49, 58, 59, 61, 63, 69, 71, 73, 74, 80, 82, 85, 86, 90, 91, 96, 99, 106, 111, 112, 121, 124, 127, 131, 134, 140, 165, 173, 175.

- 179, 180; (Eastern Asia), 218, 219, 223, 227, 234, 247, 255, 257, 259, 261, 270, 289, 291, 301, 310, 313; (Europe and North Africa), 390; (Africa), 417, 422, 429, 434.
- Christianity (Influence of), 33, 109, 212, 218, 336; (Attitude toward), 63, 83, 116, 119, 155, 289; (Opposition to), see Perils and Persecution.
- Chunan District, Korea, 310.
- Chungking District, China, 262.
- Church (Growth of), 27, 75, 79, 107, 177, 239, 259, 274, 339, 433.
- Cochabamba, South America, 353; (Institute), 354.
- Colleges and Universities: (India) Lucknow, Lucknow Christian College, 53, 54, 55, 56; Isabella Thoburn College, 53; Naini Tal, Philander Smith College, 51, 52; (Malaysia) Singapore, Anglo-Chinese College, 155; (China) Chengtu, Chengtu College (part of West China Union University), 261, 262; Foochow, Fukien Christian University, 211; Anglo-Chinese College, 210; Woman's College of South China, 197; Kiukiang, William Nast College, 249; Nanking, Nanking Union University, 237; Ginling Union College, 237; Peking, Peking University, 197; (Korea), Seoul, Chosen Christian College, 298, 304; (Japan) Nagasaki, Chinzei Gakuin, 285; Tokyo, Aoyama Gakuin, 276; Aoyama Jo Gakuin, 274; (Africa), Monrovia, College of West Africa, 411; (South America), Concepcion, Girls' College, 346; American College for Boys, 346; Iquique, English College, 341, 342; La Paz, American Institute, 354; Panama, College, 349; Santiago, Girls' College, 343; (Europe), Rome, Methodist College, 397.
- Commission on Methodist Work in Europe, 6.
- Committees (of Counsel), 5; (Standing), 6; (Special), 6; (Annual Meeting), 7.
- Concepcion, South America, 345.
- Congo Mission Conference, Africa, 435; Congo Institute, 438; Congo Mission Press, 439.
- Constantine, North Africa, 404.
- Constitution of the Board of Foreign Missions, 547.
- Cooksey, J. J. (report of), 404.
- Cordoba, S. A., 338.
- Costa Rica, Central America, 322, 348, 350.
- Criminal Tribes (Ahirs), 40.
- Cuanza, Africa, 441.
- Dagupan, P. I., 178 (gazetteer).
- Darjeeling, India, 103 (gazetteer).
- David, Panama, 348, 349.
- Davis, G. L. (report of), 256.
- Davison, C. S. (report of), 283.
- Davison, J. C. (report of), 288, 290.
- Day Schools (see Primary Schools).
- Dease, S. S. (report of), 52.
- Delhi District, India, 71, 72.
- Denmark Conference, 392; no report.
- Dennett, Tyler, 80.
- Denning, J. O. (report of), 49.
- District Conferences, 23.
- Drees, C. W. (report of Eastern South America Conference), 320.
- Drug, India, 136, 137.
- East and West Districts, Japan, 273.
- Eastern District, Mexico, 360.
- Eastern Kumaun District, India, 45, 46.
- Eastern South America Conference, 320.
- Educational, General (Southern Asia), 25, 26, 27, 37, 39, 41, 43, 45, 48, 51, 52, 54, 58, 62, 63, 65, 69, 72, 73, 75, 76, 77, 81, 83, 87, 90, 92, 94, 97, 99, 105, 108, 111, 113, 116, 119, 121, 126, 127, 129, 132, 134, 135, 138, 143, 147, 150, 151, 159, 161, 170, 176, 180; (Eastern Asia), 190, 219, 220, 223, 226, 228, 233, 235, 236, 242, 243, 253, 297, 303, 306, 311, 313; (Latin America), 325, 326, 327, 335, 339, 346, 354, 361, 363.
- Education (Government), 194; (Mission), 195.
- Educational Statistics (Methodist Episcopal Mission Schools, China), 199.

- Educational Policy (Southern Asia), 25, 26; (Eastern Asia), 190, 191.
- Elisabethville, Africa, 435, 437.
- English Congregations, India, 29.
- English District, India, 93.
- English Work (Growth and Development of), 27, 28, 93, 94, 95, 108, 110, 115, 116, 143, 161.
- Ethiopianism, 430.
- Europe, 26; (Bishop Nuelsen's report), 370-389; (Atmosphere of War), 371; (Constructive Work), 371; (Challenge of the Church), 373; (Call to Leadership), 373; (Salient Points), 375; (Central Powers), 383; (Personal Relations), 383; (Bulgaria), 384; (Austria-Hungary), 385; (Germany), 387; (Statistics), 460.
- Evangelistic Work (Southern Asia), 26, 52, 56, 58, 60, 65, 72, 75, 79, 84, 85, 91, 122, 125, 128, 137, 138, 139, 145, 153; (Eastern Asia), 216, 223, 226, 227, 230, 233, 242, 247, 257, 302, 313; (Latin America), 333, 345, 351, 354.
- Famine (see Perils).
- Faucett, R. I. (report of), 48.
- Finance of Missionary Society, 1819-1919, 534.
- Financial, 238.
- Finland Conference, 393; no report.
- Fisher, Fred B., 79.
- Floods (see Perils).
- Florence District, Italy, 394, 396.
- Foochow Conference, China, 210.
- Fort National, North Africa, 407.
- France Conference, 398; no report.
- Fukien Christian University, 211.
- Fukuoka, Japan, 283.
- Funchal, Madeira Islands, 445.
- Futsing District, China, 214.
- Gamewell, F. D. (Modern Education in China), 194.
- Garhwal District, India, 46, 47.
- Garraway Station, Africa, 410.
- Gates, J. R. (report of), 429.
- Germany, 387.
- Gikuki, Africa, 421.
- Godhra, India, 112.
- Gonda District, India, 49.
- Gondia, India, 134.
- Greenman, A. W. (report of), 394.
- Grenoble, France, 398.
- Growth and Development of English-Speaking Work in India (C. B. Hill), 27.
- Guanajuato, Mexico, 362; (Good Samaritan Hospital), 364.
- Guachapali, Panama, 348, 349.
- Gulbarga-Bidar District, India, 96.
- Haiju District, Korea, 309.
- Hakodate, Japan, 271.
- Hale, Lyman L. (report of), 242.
- Hankong District, China, 228, 229.
- Hanson, P. O. (report of), 258.
- Hardoi District, India, 50, 51.
- Harper, Africa, 410.
- Hartzell, Bishop J. C. (in Rhodesia), 429.
- Headlands, Africa, 429.
- High Schools (Boys): (India) Bangalore, Baldwin English, 89, 94; Baroda, 112, 113; Belgaum, Beynon-Smith, 91, 92; Lucknow, 53; Moradabad, Parker Memorial, 58, 59; Naini Tal, Humphrey English, 51, 52; Narsinghpur, Hardwicke, 121; Shahjahanpur, Abbie Leonard Richmond, 40, 41; (Burma) Pegu, 151; Rangoon, 143, 147; Thandaung, Coeducational, 143; (Malaysia) Penang, Anglo-Chinese, 162; (China) Chungking, Union High, 261; Hinghwa, Guthrie Memorial, 223, 224; (Korea) Kongju, 311; Pyengyang, 313; Seoul, Paichai High, 304; (South America) Buenos Aires, Ward Institute, 335; Cochabamba, 353, 354; Huancaayo, North American, 351; Mercedes, Nicholas Lowe Institute, 335; Montevideo, North American, 339, 340; Panama, 349; Rosario de Santa Fe, North American, 337; (Mexico) Pueblo, Mexican Methodist, 366, 368.
- High Schools (Girls): (India) Bangalore, Baldwin English, 89, 94; Belgaum, Vernacular, 91, 92; Cawnpore, Eng-

- lish, 68, 70; Calcutta, English, 103; Darjeeling, Queens Hill, 103; Hyderabad, Elizabeth K. Stanley, 98, 99; Meerut, 74, 75; Moradabad, 58, 59; Naini Tal, Wellesley English, 51, 52; Poona, Taylor English, 120; Telegaon, 118; (Burma) Rangoon, English, 147, 151; Thandaung, Coeducational, 143; (China) Kiukiang, Rulison Fish Memorial, 249; (Korea) Pyengyang, Union High, 313; Seoul, Ewa High, 314; (Japan) Nagoya, 281; (South America) Callao, 351; Cochabamba, 353, 354; Lima, 351; Montevideo, Crandon Institute, 339; (Europe) Italy, Rome, International Institute, 394, 397.
- Hill, C. B. (English-Speaking Work in India), 27.
- Hindrances to Work (see Perils and Persecution).
- Hingwa Conference, China, 222; District, 227.
- Hingoli, India, 127.
- Homes: (Southern Asia) Aligarh, Woman's Industrial, 67; Asansol, Widows', 102; Baroda, Boys' Hostel, 113; Belgaum, Boys' Hostel, 92; Bombay, Boys' Hostel, 116; Seaman's Rest, 115; Calcutta, Deaconess, 103; Temperance, 103; Cawnpore, Boys' Hostel, 69; Hardoi, Boys' Hostel, 51; Hyderabad, Anglo-Indian Boys', 95; Kolar, Deaconess, 90; Widows', 90; Madras, Deaconess, 101; Pakaur, Widows', 103; Pauri, Christian Hostel, 48; Pithoragarh, Woman's, 46; Poona, Anglo-Indian Girls', 118, 120; Penang, for Destitute Women, 161; Winchell Girls', 161; Roorkee, Boys' Hostel, 87; Singapore, Ninde Girls', 156; Sironcha, Bartlett Boys', 140; (Eastern Asia) Chungking, Flora Deaconess, 263; Foochow, Children's, 211; Women's Industrial, 211; Hingwa, Leper Rescue, 227; Pyengyang, for the Blind, 312, 313; Yokohama, Higgins Memorial, 278; (Europe and North Africa) Geneva, Switzerland, Deaconess, 392; Grenoble, France, Students' Hostel, 398; Algiers, Boys', 404; Girls', 404; Constantine, Hostels for Arab Boys and Girls, 404, 405; Tunis, Hostels for Arab Boys and Girls, 406, 408; (Africa) Funchal, Sailors' Rest, 446, 447; Loanda, Boys', 440; Girls', 440; Quessua, Girls', 444; (Latin America) Santiago, Chilean Home, 343; Mexico City, Deaconess, 359.
- Honorary Board of Managers, 5.
- Hospitals and Dispensaries: (Southern Asia) Arrah (Dispensary), 39; Ballia (Dispensary), 39; Bareilly Clara Swain Woman's, 42; Baroda, Butler Memorial, 114; Bidar (Hospital), 96, 97; (Dispensary), 96, 97; Brindaban, Woman's, 64, 78; (Dispensary), 78; Champawat (Dispensary), 46; Kolar, Ellen Thoburn Cowen, 90, 91; Mahaban (Dispensary), 65, 78; Manila, Mary Johnston Memorial, 177; Nadiad, Thoburn Memorial, 110; Pakaur (Hospital), 103, 104; (Dispensary), 103; Poona (Dispensary), 120; Tilania, Mary Wilson Sanitarium, 64, 82, 84; Tjisaroea (Hospital), 167; Vikarabad, Crawford Memorial, 100; (Eastern Asia) Changli, 253; Chengtu, 262; Chinkiang, Lettie Mason Quine, 238; Chungking, Union, 261, 262, 263; Foochow, Woolston Memorial, 211; (Lingau Woman's), 211; Haiju, Louisa Holmes-Norton, 304, 309; Hanking, Richmond Methodist, 224, 229, 230; Kiukiang, Elizabeth Skelton Danforth Memorial, 244, 249; Kutien, Wiley General, 214; Luntien (Hospital), 214; Mintsingsien, Nathan Sites Memorial, 215; Nanchang, 247; Nanking, Union University Hospital, 236; Ng Sauh, Otis A. Jakway Dispensary, 224, 228; Peking, Elizabeth Sleeper Davis Memorial, 253, 256; Pyengyang, Hall Memorial, 304, 312, 314; Seoul, Lillian Harris Memorial, 315; Sienyu, Margaret Eliza Nast Memorial, 231;

- Taianfu, Priscilla Bennett, 258, 259; Tunki (Dispensary), 241; Wonju, Swedish Memorial, 319; Wuhu, General, 236, 242; Yenping, Alden Speare Memorial, 221; Yungbyen (Dispensary), 318; (Latin America) Guanaquato, Mexico, Good Samaritan, 262, 264; (Africa) Kapanga, Memorial Hospital, 436; Tunis (Dispensary), 406; Gikuki (Dispensary), 419, 422, 423; Kambini (Dispensary), 423.
- Hostels (in Burma), 144; (in North Africa), 400; see also Homes.
- Huancayo, South America, 351.
- Hutchinson, Paul (Methodism's Contribution to Chinese Christian Literature), 206.
- Hwangmei District, China, 248.
- Hyderabad-Vikerabad District, India, 98.
- Idolatry (Southern Asia), 43, 66, 85, 86, 91; (Eastern Asia), 226.
- Igatpuri, India (English), 115; (Ver-nacular), 117.
- Ilagan, P. L., 173.
- Incidents: Christian Service, 77; Miscellaneous, 86, 255, 433, 442, 444, 445.
- India, 19; (Conferences) North India, 35; Northwest India, 63; South India, 89; Bengal, 102; Bombay, 107; Central Provinces, 121; Burma, 142; Statistics, 450; (English-Speaking Work in), 27; (Indian Christians and the War), 31; (Lucknow Christian College), 53; (Lucknow Publishing House), 57.
- Indian Christians and the War, by F. B. Price, 31.
- Industrial Institutions: (Southern Asia) Aligarh, Boys', 67; Women's, 64, 67; Allahabad, 68, 70; Cawnpore, Central Boys', 68, 70; Kolar, 89, 90; Nadiad, 109, 110, 111; Pakaur, 103, 105; Shahjahanpur, 40, 41; (Eastern Asia), 197, 225, 281; (Europe) Venice, Italy, 394, 397; (Africa) Inhambane, 419, 423, 424; Jacktown, Sinoe River, 412.
- Industrial Work: (Southern Asia), 64, 70, 75, 78, 109; (Eastern Asia), 225, 269, 281; (Africa), 419, 423, 424.
- Inhambane Mission Conference, 417; (Districts), 421, 422.
- Insko, M. O. (report of Publishing House, Lucknow), 57.
- Interdenominational Organizations (Southern Asia), 25; (Schools), 326.
- Ipoh District, Malaysia, 159.
- Jacktown, Africa, 412.
- Jagdapur, India, 136.
- James, Edward (report of Central China Conference), 235.
- Japan (Conference Report of), by D. S. Spencer, 267; (Korea and Japan), 299.
- Jeypore State, India, 139.
- Jones, B. M. (report of), 149.
- Jones, E. C. (report of Fukien Christian University), 211.
- Jones, George Heber (Memoir), 489.
- Jubbulpore District, India, 129.
- Kabongo, Africa, 435.
- Kagoshima, Japan, 288.
- Kalyan, India, 108, 116, 117.
- Kambini District, Africa, 422.
- Kambove, Africa, 435.
- Kampti, India, 134.
- Kan River District, China, 249.
- Kangnung District, Korea, 309.
- Kapanga, Africa, 435.
- Karachi, India, 115.
- Keislar, Mott (report of), 76.
- Keys, Pliny W. (report of), 422.
- Khandwa District, India, 122, 130, 131.
- Kiangsi Mission Conference, China, 243.
- Kingombe, Africa, 443.
- Kiukiang, China, 249 (gazetteer).
- Klang, Malaysia, 157.
- Kolar, India, 89.
- Kongju District, Korea, 310.
- Kopargaon, India, 118.

- Korea: (Conference), 296; (Bishop Welch's report of), 296; (Japanese in), 292; (Korea District—Japanese), 292; (Methodist Episcopal Church in), 301; (Chosen Christian College), 304; (Severance Union Medical College), 315; (Native Ministry in), 305; (Statistics), 455.
- Kuala Lumpur, Malaysia, 156, 157.
- Kucheng, Malaysia, 160.
- Kumaun District, India, 51, 52.
- Kumomoto, Japan, 288.
- Kutien District, China, 214.
- La Paz, South America, 353; (American Institute), 354.
- Lacy, Carleton (report of), 243.
- Lahore, India, 79.
- Languages (Southern Asia), 21, 107, 121; (Africa), 418.
- Lanhsien District, China, 254.
- Lanowlee, India, 118.
- Laymen of the Board (List of), 5.
- Lepers (Work Among), Andheri, 116; Asansol, 102; Chandag, 46; Hinghwa, 227; Roorkee, 88.
- Lewis, Bishop (Work in China), 183; (Bashford Memoir), 265.
- Liberia, Africa (Conference), 409; (Statistics), 455.
- Lima, South America, 351.
- Literature (Importance of), 126, 206, 305, 418, 431, 439, 445.
- Loanda District, Africa, 440, 441.
- Lobolo District, Africa, 444.
- Lomas de Zamora, South America, 332.
- Loncoche, South America, 347.
- Loo Choo District, Japan, 290.
- Lucknow District, India, no report; (Lucknow Christian College), 53, 54, 55, 56.
- Lungtien District, China, 213 (gazetteer).
- Luxilu, Africa, 444.
- Machico, Madeira Islands, 446, 447.
- Madeira Islands, 440; (District), 445.
- Madras District, India, 100, 101; (English work in), 95.
- Magellan District, South America, 47.
- Main, W. A. (Missionary Finance as Affected by Present Conditions in China), 202.
- Makomwe, Africa, 428.
- Malacca, Malaysia, 157, 159.
- Malanje District, Africa, 444.
- Malaysia, 20; (Conference), 153; (Chinese in), 153; (Mohammedans in), 154; (New College in), 155; (Statistics), 452.
- Malolos, P. I., 174.
- Managers of Board (List of), 4; (Honorary), 6.
- Manila District, P. I., 175.
- Mass Movement, 22, 24, 122, 133.
- Medan, Sumatra, 165.
- Medical Work (Southern Asia), 39, 42, 64, 78, 84, 91, 97, 100, 104, 109, 114, 117, 119, 167, 170, 177; (Eastern Asia), 189, 224, 236, 242, 244, 247, 253; (Latin America), 304, 315, 319, 329, 364; (Africa), 419, 423, 431, 432, 436.
- Meerut District, India, 74.
- Memoirs, 488, 489, 490, 491.
- Mendoza District, South America, 342.
- Mercedes, South America, 332.
- Methodism's Contribution to Chinese Christian Literature, 206.
- Methodist Episcopal Church in China, 183.
- Methodist Episcopal Church, South, 358.
- Mexico: (Work begun in), 322; (Conference), 356; (Statistics), 460.
- Mexico City, 356, 358; (Trinity Church), 358; (Union Seminary), 359; (Publishing House), 359.
- Middle and Boarding Schools (Boys): (India) Ajmer, Boarding, 82, 83; Allahabad, 68; Anandapur, Boarding, 101; Asansol, Boarding, 102; Baihar, 124, 126; Ballia, Boarding, 39; Bareilly, 41; Baroda, Boarding, 112, 113; Basim, 126, 127; Belgaum, Boarding, 91, 92; Bidar, Boarding, 97; Bijnor,

- Vail Boarding, 42, 43; Budaun, Christian Boarding, 44, 45; Cawnpore, 68, 69; Dwarahat, 52; Gonda, 49; Gulbarga, 97; Hardoi, 50, 51; Kampti, Boarding, 135; Khandwa, 131, 132; Lahore, Boarding, 79, 81; Meerut, 74, 75; Moradabad, Boarding, 59; Muttra, 76, 77; Muzaffarpur, Columbia, 61, 62; Pakaur, English, 103, 105; Pauri, Christian Boarding, 47, 48; Pithoragarh, 46; Raipur, 138; Roorkee, Boarding, 85, 87; Sitapur, Thompson-ganj, 53; Vikarabad, J. L. Crawford, 98, 99; Yellandu, Boarding, 100; (Burma) Pegu, 150; Rangoon, Anglo-Chinese, 143; Syriam, 143, 152; Thongwa, 151; (Malaysia) Buitenzorg, English, 163; Klang, Anglo-Chinese, 158; Kuala Lumpur, 157; Malacca, Chinese, 157; Medan, Anglo-Chinese, 165; Palembang, English, 164; Penang, 162; Seremban, 157; Singapore, Oldham Hall, 156; (China) Chengtu, Intermediate, 262; Foochow, 210; Kutien, Schell-Cooper, 214; Lung-tien, 214; Mintsingshien, 215; Nanchang, 247; Nanking, Conference Academy, 240; Ningkofu, 240; Sienyu, Intermediate, 231, 233; Taianfu, 253, 259; Yenping, Nathan Sites Memorial, 220; (Korea) Chemulpo, Collins, 309; Yungbyen, 318.
- Middle and Boarding Schools (Girls): (India) Ajmer, Boarding, 82, 83; Arrah, Boarding, 38, 39; Asansol, 102; Baihar, 124, 126; Bareilly, 40, 41; Baroda, Boarding, 112; Basim, 126, 127; Belgaum, Boarding, 92; Budaun, Sigler Boarding, 44, 45; Bidar, Boarding, 96, 97; Bijnor, Lois Lee Parker Boarding, 42; Cawnpore, Hudson Memorial Boarding, 70; Gadoli, 48; Godhra, 113; Gonda, 49; Hardoi, Boarding, 50, 51; Jubbulpore, Johnson Memorial Boarding, 129; Kampti, Boarding, 135; Khandwa, 131, 132; Lahore, 79, 81; Moradabad, Boarding, 59; Muzaffarpur, Indian Boarding, 62; Naini Tal, Hindustani Boarding, 51; Pakaur, 103, 105; Pauri, Mary Ensign Gill Boarding, 47; Pithoragarh, 46; Raichur, 101; Raipur, 136, 138; Shahjahanpur, Bidwell Memorial Boarding, 42; Sitapur, Christian Boarding, 53; Telegaon, Boarding, 119; Vikarabad, Mary A. Knotts Boarding, 98, 100; (Burma) Rangoon, Burmese Boarding, 142, 143; Thongwa, 143; (Malaysia) Kuala Lumpur, English, 157; Malacca, Rebecca Cooper Suydam Boarding, 157; Penang, Anglo-Chinese, 161; Singapore, Fairfield, 156; Short Street, 156; (China) Chengtu, Boarding, 262; Chinkiang, Boarding, 238; Foochow, Boarding, 210; Hinghwa, Hamilton Boarding, 227; Kutien, 214; Lung-tien, Boarding, 214; Mintsingshien, Boarding, 215; Nanchang, Baldwin Memorial, 247; Nanking, Boarding, 239, 240; Peking, Mary Porter Gamewell Boarding, 256; Sienyu, Isabel Hart Boarding, 231; Taianfu, Middle, 253, 259; Boarding, 258; Tangtau, Boarding, 213; Tehwa, Boarding, 229; Yenping, Boarding, 221; (Korea) Chemulpo, Boarding, 309; Yungbyen, 318; (Japan) Fukuoka, Eiwa Boarding, 283; Hakodate, Carolyn Wright Memorial Boarding, 271; Hirosaki, Boarding, 272; (South America) Buenos Aires, Boarding, 335.
- Milan District, Italy, 394, 396.
- Ministers of Board, 4.
- Mintsing District, China, 215.
- Mission Farms, 105, 412, 423, 424, 428.
- Mission Treasurers, 487.
- Missionaries (Alphabetical List of), 492; (List by Conferences), 503; (on Furlough), 511; (List of New), 525; (Deaths Among), 524; (Retired), 512; (Special Service in America), 512; (W. F. M. S.), 515, 531.
- Missionary Finance (China), 202.
- Modern Education in China, 194.
- Mohammedanism, 24, 85, 122, 168, 420, 430.
- Monrovia District, Africa, 411.

- Montevideo, South America, 339; (Central Church), 339; (North American Academy), 339.
- Moradabad District, India, 57, 58.
- Morocco, North Africa, 403.
- Mount Faith, Africa, 446.
- Mount Makomwe, Africa, 428.
- Mrewa, Africa, 427.
- Mtoko, Africa, 428.
- Mutambara, Africa, 428.
- Muttra District, India, 76, 77.
- Muzaffarpur, India, 60.
- Myers, G. H., 80.
- Nadiad, India, 110.
- Nagasaki, Japan, 282.
- Nagle, J. S. (the Chinese Factor in Malaysia), 153.
- Nagoya District, Japan, 281.
- Nagpur District, India, 133.
- Naha, Japan, 290.
- Naini Tal, India, 51.
- Nanah Kroo, Africa, 412.
- Nanchang District, China, 246, 247.
- Nanded, India, 127.
- Nanking District, China, 238.
- Nanking University, 239 (gazetteer).
- Native Church, 290, 433.
- Native Ministry (China), 250; (Korea), 305.
- Native Workers, 43.
- Netherlands Indies District, Malaysia, 163.
- New Missionaries (List of), 525.
- Nguka District, China, 213.
- Ningkofu District, China, 240.
- Noble, W. A. (Korean Ministry), 305.
- North Africa, 370; (Conference), 399.
- North Andes Mission Conference, 351.
- North China Conference, 250.
- North Germany Conference, 390; no report.
- North India Conference, 35.
- North Kiangsi District, China, 249.
- North Kiukiang District, China (see Hwangmei).
- North Kyushu District, Japan, 282.
- Northern District, Chile, 341.
- Northern District, Eastern South America, 337.
- Northern District, Mexico, 362.
- Northwest India Conference, 63.
- Norway Conference, 393; no report.
- Nuelsen, Bishop J. L. (Work in Europe), 371.
- Nyakasapa, Africa, 428.
- Oaxaca-Orizaba District, Mexico, 364.
- Odzi (Mount Makomwe), Africa, 428.
- Officers of Board, 3.
- Ogawa, Japan, 280.
- Old Umtali, Africa, 428, 434.
- Oldham, Bishop W. F. (report of), 323.
- Opportunity (see Evangelistic Work).
- Opposition to Work (see Persecution).
- Oran, North Africa, 407.
- Orizaba, Mexico, 364, 365.
- Orphanages, 224; (Southern Asia) Ali-garh, Louisa Soule Girls', 67; Allahabad, 68; Baihar, Boys', 124; Girls', 124; Bareilly, Girls', 40, 41; Baroda, Boys', 112, 113; Girls', 112, 113; Basim, Boys', 126, 127; Girls', 126, 127; Calcutta, Boys', 102; Girls', 103; Godhra, Girls', 112, 113; Jagdalpur, Boys', 136, 138; Girls', 136, 138; Jub-bulpore, Girls', 129; Khandwa, Boys', 131, 132; Girls', 131, 132; Kolar, Boys', 90; Girls', 90; Kuala Lumpur, Girls', 157; Madras, Tamil Boys', 101; Skidmore Memorial Girls', 101; Muzaffarpur, Columbia Boys', 61, 62; Narsinghpur, Hardwicke Boys', 129; Poona, Marathi Boys', 118, 119; Rairpur, Boys', 136; Girls', 136; Shahjahanpur, Boys', 40, 41, 42; Thandaung, Boys', 143; (Eastern Asia) Chinkingang, 238; Hinghwa, Rebecca McCabe, 224, 225, 227; Sendai, Union, 273; (Latin America) Mercedes, Evangelical, 332, 335; (Europe) Naples, Italy, 397; (North Africa), 408; see also Homes.
- Otaru, Japan, 271.

- Pachuca, Mexico, 360.
 Paddock, B. H. (Educational Work in Yenping), 219.
 Pakaur District, India, 103.
 Palembang, Sumatra, 164.
 Pampang District, P. I., 177.
 Panama Mission Conference, 348.
 Panchayata (Village Councils), 73.
 Pangasinan District, P. I., 178.
 Pankal Pinang, Banka, 164.
 Pantumba, India, 118.
 Patrons (List of), 538.
 Pegu, Burma, 142, 152.
 Peking City District, China, 256.
 Peking University, 256.
 Penang District, Malaysia, 160.
 Penhalonga, Africa, 428.
 Perils: (Brigandage), 229, 254, 362, 363; (Cigarette), 223, 262; (Famine), 43, 44, 47, 64, 78, 97, 109, 123, 125, 128, 132, 136, 137, 256, 421; (Earthquakes), 229; (Epidemics), 43, 47, 63, 69, 72, 73, 78, 80, 93, 99, 107, 108, 110, 117, 118, 123, 125, 128, 136, 139, 140, 159, 229, 262, 366, 415, 421; (Floods), 227, 251, 254, 256; (Intemperance), 43, 50, 223, 281; (Opium), 166, 222, 231, 262; (Slavery), 436, 437; (Superstition), 443; (Witch Doctors), 415.
 Persecution (Southern Asia), 38, 41, 75, 80, 86.
 Peru District, South America, 351.
 Petrograd, Russia, 398.
 Phalera, India, 82.
 Philippine Islands, 21; (Conference), 169; (Statistics), 452.
 Pithoragarh, India, 46.
 Plague (see Perils).
 Poerbolingo, Java, 164.
 Political Conditions (in China), 232, 251, 254; see also War.
 Poona District, India, 118.
 Portuguese Work (Africa), 408, 446.
 Port Swettenham, Malaysia, 158.
 Price, F. B. (Indian Christians and the War), 31.
 Primary Schools, 44, 49, 65, 70, 73, 75, 81, 92, 94, 95, 108, 111, 114, 124, 126, 135, 140, 143, 166; (Eastern Asia), 219, 220, 241; (Africa), 414, 419.
 Property (Southern Asia), 21, 90, 117, 123; (Eastern Asia), 240; (Africa), 413, 419, 426, 429.
 Publishing Houses: (India) Lucknow, 57; Madras, 101; (Malaysia) Singapore, 156; (Philippine Islands) Manila, 171; (China) Foochow, 206; Yenping, Book Store, 219; (Korea) Pyengyang, 312; (Japan) Tokyo, 275; (Europe) Switzerland, 391; (Africa) Kambini, 425; (South America) Buenos Aires, 328, 335; (Mexico), Mexico City, 359, 360; Santiago, 344, 345.
 Pueblo District, Mexico, 365; (Methodist Mexican Institute), 368.
 Punjab District, India, 78, 79.
 Punta Arenas, South America, 346, 347.
 Purdon, J. H. C. (report of), 406.
 Pyengyang District, Korea, 312.
 Queretaro, Mexico, 363; (Methodist Institute), 363.
 Quessua, Africa, 444.
 Quetta, India, 115, 117.
 Quiongua, Africa, 444.
 Rae Bareli District, India, 59, 60.
 Raichur District, India, 101.
 Raipur District, India, 136, 137.
 Rajputana District, India, 81.
 Rampur Haut, India, 105.
 Rangoon District, Burma, 142, 149.
 Relief Work (in China), 256; (in Japan), 282; (in Europe), 392.
 Report of Joint Centenary Committee, 8.
 Rhodesia Mission Conference, 427, 429; (Rhodesia District), 427.
 Ribeira Brava, Madeira Islands, 448.
 Rockey, N. L. (Conference report), 35; (District report), 40.
 Rome District, Italy, 394, 396.
 Roorkee District, India, 84, 85.
 Rosario de Santa Fe, South America, 337.

- Ross de Souza, C. W. (report of), 93.
 Russia (no report).
- Samastipur, India, 61.
 San Isidro, P. I., 174.
 San Jose, Costa Rica, 348.
 Sanitarium (Tilaunia, India), 64, 84.
 Santals, 104, 106.
 Sao (Santo) Antonio da Serra, Madeira Islands, 446, 447.
 Sapporo, Japan, 271.
 Sarawak, Malaysia, 156.
 Scharer, C. W. (report of), 91.
 Schilling, G. J. (report of), 341.
 Schutz, H. J. (report of), 38.
 Secunderabad, India, 98.
 Self-Support: (Southern Asia), 25, 39, 41, 43, 44, 48, 51, 60, 61, 66, 69, 72, 73, 81, 88, 93, 97, 99, 108, 113, 123, 126; 132, 134, 165, 171, 174, 175, 179, 181; (Eastern Asia), 223, 226, 227, 233, 235, 239, 244, 245, 247, 252, 255, 258, 274, 303, 313; (Europe and North Africa), 391; (Africa), 413, 421, 429, 434, 442; (Latin America), 339, 342, 347, 361.
 Sendai District, Japan, 273.
 Seoul District, Korea, 314.
 Seremban, Malaysia, 157, 159.
 Severance Medical College, 315.
 Shahjahanpur, India, 40.
 Shrines (see Idolatry).
 Sienyu District, China, 231.
 Sind, India, 117.
 Singapore District, Malaysia, 156.
 Singkawang, West Borneo, 164.
 Sinoe District, Africa, 412.
 Sironcha District, India, 122, 140.
 Sitamarhi, India, 61.
 Sitapur, India, 53.
 Sitiawan, Malaysia, 160.
 Smart, W. G. (report of), 446.
 Smith, F. Herron (Japanese in Korea), 292.
 Social Service, 244, 261, 290, 336.
 Soekaradja, Java, 164.
 Soerabaya, Java, 164.
 South America: (Work begun in), 322; (Conferences), 320; (Bishop Oldham's Report of), 323; (Schools in), 325; (Statistics), 458.
 South Anhwei (Wannan) District, China, 241.
 South Germany Conference, 390; no report.
 South India Conference, 89.
 South Kiukiang District (see North Kiangsi).
 South Kyushu District, Japan, 288.
 Southern Asia (Bishop Warne's Report of), 19.
 Southern District, Chile, 345.
 Southern Islands Mission District, Japan, 290.
 Special Gifts, 80, 477.
 Spencer, D. S. (reports of), 267, 281.
 Spencer, R. S. (report of), 283.
 Springer, J. M. (report of), 435.
 Statistics (All Fields), 450-463; (Summary), 464, 465, 537.
 Stephens, W. H. (report of), 118.
 Stewart Foundation (Help of), 218, 220, 233, 237.
 Summary of Statistics, 537.
 Summer Schools, 79, 122, 128, 135.
 Sunday Schools: (Southern Asia), 43, 45, 65, 75, 87, 92, 96, 99, 109, 111, 112, 124, 126, 127, 137, 140, 170, 175, 179; (Eastern Asia), 235, 239, 257, 303, 311; (Europe and North Africa), 391; (Africa), 418, 422, 437, 442; (Latin America), 338.
 Suwon District, Korea, 316.
 Sweden Conference (Eastern District), 392.
 Sweepers (see Castes).
 Switzerland Conference, 390.
 Syriam, Burma, 143.
 Tacna, South America, 342.
 Taiarfu District, China, 258.
 Taiping, Malaysia, 160.
 Tangtau, China, 213.
 Tatien District, China, 229.

- Taylor, J. M., 80.
 Tehwa, China, 228.
 Telegaon, India, 118.
 Telok Anson, Malaysia, 160.
 Temperance, 122, 280, 339, 392, 414, 423.
 Thandaung, Burma, 143.
 Thans (see Idolatry).
 Theological and Training Schools:
 (India) Ajmer, Bible Training, 82, 83; Ballia, Bible Training, 38, 39; Barcilly, Theological, 40, 41; Baroda, Theological, 112, 113; Belgaum, Workers' Training, 93; Budaun, Conference Training, 44, 45; Bidar, Training for Pastor-Teachers, 96, 97; Bombay, Bible Training, 115, 116; Godhra, Normal, 112, 113; Gulbarga, Training for Pastor-Teachers, 96, 97; Hyderabad, Bible Training, 98, 100; Jagdalpur, 136; Jubbulpore, Thoburn Biblical, 129; Kolar, Bible Training, 89; Lahore, Johnson Memorial Training, 79, 81; Meerut, Bible Training, 74, 75; Moradabad, Normal, 58; Muttra, Normal, 76, 77; Blackstone Missionary Institute, 76; District Training, 76, 77; Poona, Preachers' Training, 118, 119; Raichur, Workers' Training, 101; Roorkee, Ridley Clancy Training, 87; Vikarabad, Charlotte Maurice Training, 98, 100; Yellandu, Workers' Training, 100; (Burma) Rangoon, Women's Training, 151; (Malaysia) Singapore, Jean Hamilton Training, 156; Bible Women's Training, 156; (China) Chengtu, Bible Training, 262; Union Normal, 262; Foochow, Union Theological, 210, 212; Women's Training, 211; Hinghwa, Bible Training, 223, 224; Kiukiang, Ellen J. Knowles Bible Training, 249; Kutien, Women's Training, 214; Lungtien, Women's Training, 214; Mintsinghsien, Women's Training, 215; Nanchang, Bible Training, 247; Nanking, Union Theological, 237; Peking, Bible Institute, 256; Sienyu, Bible Women's Training, 231; Taiianfu, Women's Bible Training, 258; Yenping, Bible Training, 220; Yungchun, Hardy Training, 229; (Korea) Seoul, Union Theological, 298, 304, 306; (Japan) Tokyo, Philander Smith Bible Training, 274; (Europe) Finland, Helsingfors, Theological, 393; Italy, Rome, Theological, 394, 397; Sweden, Upsala, Theological, 393; (Africa) Garraway, Training, 410; Gikuki, Hartzell Girls' Training, 418; Bible Training, 418; Kambini, Bodine Training, 418, 423; Monrovia, Stokes Theological, 411; (South America) Montevideo, Union Theological, 335; Santiago, Theological, 335, 345; (Mexico) Mexico City, Union Evangelical Seminary, 359; Puebla, Normal, 366, 368; Queretaro, Velasco Institute, 363.
 Thongwa, Burma, 143.
 Tilaunia (Sanitarium), 64, 84; (City), 82.
 Tirhut District, India, 60, 61.
 Tjisaroea, Java, 163, 167.
 Tokyo, Japan, 273.
 Training Schools, 65, 72, 243, 423, 432 (see Theological Schools).
 Treasurer's Report, 466.
 Tuguegarao, P. I., 173.
 Tunis, North Africa, 406.
 Tunisia, North Africa, 401.
 Tzechow District, China, 264.
 Umtali, Africa, 429.
 Union Work (Philippine Islands), 169, 176; (Southern Asia), 135; (Eastern Asia), 237, 257, 261, 296, 304, 306; (Latin America), 327, 350.
 Universities (see Colleges).
 Untouchables (see Castes).
 Uruguay District, South America, 328, 329.
 Valparaiso, South America, 344.
 Van Buskirk, J. D. (Methodist Episcopal Church in Korea), 301.
 Vigan District, P. I., 180.

- Vikarabad, India, 98.
 Village Councils (see Panchayats).
 Village Schools (see Primary Schools).
- War, Effect of (Southern Asia), 31, 33, 44, 64, 66, 80, 83, 104, 128, 137; (Eastern Asia), 240, 273, 279, 289, 311; (Latin America), 332, 344; (Europe and North Africa), 390; (Africa), 430.
- Warne, Bishop F. W. (Report of Southern Asia), 19.
- Weak, H. H. (report of), 42, 47.
- Welch, Bishop Herbert (Korea and Japan), 296.
- West Central Africa Conference, 440.
- West China Conference, 260; (Field), 260; (Evangelism), 260; (Native Leadership), 261; (Education), 261; (Social Service), 261; (Statistics), 456.
- West, J. N. (report of), 44.
- Weya (Headlands), Africa, 429.
- Williams, W. B. (report of), 412.
- Wissika, Africa, 410.
- Woman's Foreign Missionary Society (Appropriations, 1919), 484; (Missionary List), 515, 519; (Work Among Women), 62, 84, 106, 425.
- Wonju District, Korea, 318.
- Wood, Frederick (Report of Bombay * Conference), 107.
- Wuhu District, China, 241.
- Yellandu, India, 98.
- Yenping Conference, China, 216; District, 220.
- Yokohama District, Japan, 278.
- Yungbyen District, Korea, 318.
- Yungchun, China, 229.
- Yung-Deh District, China, 228, 229.
- Zenana Work (see W. F. M. S.).