

American Baptist Missionary Union.

FIFTY-NINTH



ANNUAL REPORT:

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING,

HELD IN ALBANY, N. Y.

MAY 20 AND 21, 1873.

BOSTON:
MISSIONARY ROOMS, TREMONT TEMPLE.

1873.

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ANNUAL MEETINGS.



PROCEEDINGS OF THE MISSIONARY UNION AT THE FIFTY-NINTH ANNUAL MEETING.

ALBANY, N. Y., *May* 20, 1873.

THE Missionary Union convened at 10 o'clock, A. M., in the meeting-house of the Emmanuel Church, in this city, the President, Rev. H. G. Weston, D. D., in the chair.

The exercises were opened by singing the hymn commencing, —

“All hail the power of Jesus' name.”

Selections of Scripture were read by Rev. Dr. Bridgman, pastor of the church with which the Union met.

Prayer was offered by Rev. Howard Malcom, D. D., of Philadelphia.

The congregation then sung the hymn commencing, —

“There is a fountain filled with blood.”

The Annual Sermon was then preached by Rev. J. B. Thomas, D. D., of Chicago, from Rev. xii. 11: “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”

After the sermon, the congregation sung, —

“In the cross of Christ I glory.”

A collection was then taken, amounting to \$215.96.

The President then called the members of the Union to business, and it was *Ordered*, That all Committees be appointed by the Chair, unless otherwise ordered.

The following Committees were then appointed: —

On Arrangements. — Revs. C. D'W. Bridgman, of New York; C. J. Baldwin, of Massachusetts; D. M. Reeves, of New York; F. R. Morse, of New York; John Love, of New York; and G. W. Gardner, Home Secretary.

On the Roll. — Revs. W. V. Garner, of Massachusetts; James Cooper, of New York; J. Peddie, of Pennsylvania; T. Allen, of Ohio; D. J. Yerkes, of New Jersey; F. G. Thearle, of Illinois.

On Obituaries. — Revs. S. L. Caldwell, of Rhode Island; G. Anderson, of

Massachusetts; J. G. Warren, of Massachusetts; W. H. Parmly, of New Jersey; S. K. Leavitt, of Ohio.

On Nominations. — Revs. D. G. Corey, of New York; H. F. Colby, of Ohio; H. L. Wayland, of Pennsylvania; G. S. Bailey, of Illinois; W. H. Eaton, of New Hampshire; G. J. Johnson, of Missouri; F. M. Shanafelt, of Michigan; T. S. Griffith, of New York; R. J. Adams, of Massachusetts; J. T. Smith, of Rhode Island; C. B. Crane, of Connecticut; I. Leland, of Maine; and S. F. Brown, of Vermont.

On motion of the Foreign Secretary, Dr. Murdock, it was unanimously

Resolved, That the Union invite the former Corresponding Secretaries of the Foreign Department, who are permitted to be present, to take seats on the platform.

The resolution was adopted by the rising of the members of the Union, and Rev. Drs. Peck and Warren accepted the invitation.

The Committee on Arrangements reported as follows: —

That we adjourn immediately. Meet again at 2.30 p. m. After the meeting is opened, that the report of the Executive Committee be received, and addresses on matters suggested in this report be made. That the session be closed at 5.30.

That the Union meet in the evening at 7.30. That a paper on "The Condemnation of the Heathen" be presented by Rev. H. M. King, of Boston, Mass., and an address be made by Rev. Mr. Carpenter, of the Bassein Mission in Burmah, on "Aggression the Demand of the Hour," and an address by Rev. A. J. Gordon, of Boston.

This report was adopted.

After prayer, the Union adjourned.

AFTERNOON SESSION.

The afternoon session was opened by singing the hymn, —

"Jesus shall reign where'er the sun."

Prayer was offered by Rev. Dr. Backus, of New York.

According to the order of arrangements adopted this morning, the reports of the Executive Committee were then submitted, and portions of them were read by the Corresponding Secretaries, and the Treasurer.

Ordered, That a Committee be appointed on the report of the Treasurer. The following were appointed that Committee: Messrs. Samuel Colgate, of New York; J. M. Hoyt, of Ohio; Geo. Callaghan, of Pennsylvania; W. A. Gellatly, of New York; A. B. Capwell, of New York; G. Colby, of Massachusetts; J. B. Thresher, of Ohio; B. F. Jacobs, of Illinois; J. S. Brown, of New Hampshire; Wm. Bucknell, of Pennsylvania; and M. Davis, of Vermont.

Ordered, That the election of officers and new members of the Board take place at 9 o'clock to-morrow morning.

The Union united in singing the hymn commencing, —

"From all that dwell below the skies."

Rev. Dr. Warren, for many years the Foreign Secretary, was then called to the platform, and addressed the meeting.

The following Committees were then appointed: —

On Burman Missions. — Revs. A. H. Strong, of New York; R. Jeffreys, of Ohio; C. H. Carpenter, of Burmah; C. Keyser, of Pennsylvania.

On Missions in India. — Pres. M. B. Anderson, of New York; Revs. W. W. Everts, of Illinois; J. H. Castle, of Canada; J. S. Dickerson, of Massachusetts; and S. H. Kennard, of New York.

On Missions in China and Siam. — Revs. P. S. Henson, of Pennsylvania;

R. J. Pearson, of Indiana; W. Reed, of New York; J. Duer, of New York; and H. E. Robbins, of New York.

On Mission in Japan. — Revs. A. L. Post, of Pennsylvania; A. S. Patton, of New York; I. N. Carmen, of Ohio; H. M. King, of Massachusetts; and D. Weston, of New York.

On Mission in Africa. — Revs. S. D. Phelps, of Connecticut; J. D. Fulton, of Massachusetts; A. Owen, of Michigan; J. Buckley, of Illinois; D. W. Faunce, of New Hampshire.

On Missions in Europe. — Revs. G. C. Lorimer, of Massachusetts; A. N. Arnold, of Illinois; Wm. Hague, of New York; J. A. Smith, of Illinois; C. E. Barrows, of Rhode Island.

The meeting was then addressed by Rev. John E. Clough, of the Telooogo Mission.

After prayer by Rev. Dr. Griffith, the meeting was adjourned.

EVENING SESSION.

The Union reassembled at the appointed hour. The meeting was opened by singing the hymn, —

“Come, we that love the Saviour's name.”

Prayer was then offered by the Rev. Dr. Caswell, of Rhode Island.

The Committee on Arrangements submitted the following as their final report: —

That there be a meeting for prayer on Wednesday morning at 8.15 o'clock, to be conducted by Rev. Dr. Dickerson, of Boston.

That the Union meet at 9 o'clock, at which time the election of officers will take place; after which the reports of Committees and addresses, until the final adjournment of the Union at 12.30.

The report was adopted.

The Rev. H. M. King, of Boston, then presented to the meeting a paper on “The Condemnation of the Heathen.”

The congregation sung, —

“How lost was my condition.”

The Union was then addressed by Rev. C. H. Carpenter, of the Bassein Mission in Burmah, and Rev. A. J. Gordon, of Boston.

After prayer by Rev. Dr. Dickinson, of Richmond, Va., the session was closed.

WEDNESDAY MORNING SESSION.

The Union met according to adjournment.

The session was opened by singing, —

“Oh for a thousand tongues to sing.”

Rev. Dr. Peck offered prayer.

According to assignment, the Union then proceeded to the election of officers and new members of the Board.

The Committee on Nominations submitted their report, to which several amendments were suggested by members of the Union.

Messrs. Osborne, Johnson, Tilson, and Dodge were appointed tellers, who performed their services, and reported the result of the ballot as follows: —

Rev. HENRY G. WESTON, D. D., Pa.,	<i>President.</i>
Rev. E. T. HISCOX, D. D., N. Y.,	} <i>Vice Presidents.</i>
Hon. J. R. DOOLITTLE, Ill.,	
Rev. G. W. BOSWORTH, D. D., Mass.,	<i>Recording Secretary.</i>

MANAGERS.

Ministers.

J. RICKER, Augusta, Me.
 F. W. TOWLE, Claremont, N. H.
 CHARLES HIBBARD, Chester, Vt.
 S. L. CALDWELL, Providence, R. I.
 C. B. CRANE, Hartford, Conn.
 J. F. ELDER, New York, N. Y.
 J. PEDDIE, Philadelphia, Pa.

G. W. FOLWELL, Wilmington, Del.
 A. H. BURLINGHAM, St. Louis, Mo.
 G. S. WEBB, New Brunswick, N. J.
 C. E. BARROWS, Newport, R. I.
 F. M. ELLIS, Kansas City, Mo.
 D. READ, Lawrence, Kan.

Laymen.

M. DAVIS, Burlington, Vt.
 J. W. MERRILL, Cambridge, Mass.
 W. C. TOWNSEND, Providence, R. I.
 E. CHASE, Holyoke, Mass.
 NATHAN BISHOP, New York, N. Y.
 GEORGE DAWSON, Albany, N. Y.

W. A. GELLATLY, Orange, N. J.
 W. BUCKNELL, Philadelphia, Pa.
 E. MARSH, Alton, Ill.
 H. K. TRASK, Bridgeport, N. J.
 CHARLES JACOBS, Indianapolis, Ind.
 J. B. JONES, Newark, O.

To fill vacancy occasioned by death of WM. M. MCPHERSON, in Class 2, to serve one year, H. FLETCHER, Springfield, Mo.

The President introduced to the Union Rev. G. B. Taylor, recently appointed by the Southern Baptist Board as missionary to Italy, who made a brief address. He was followed by Rev. G. C. Lorimer, of Boston, with remarks concerning the Mission in Italy. Dr. Dickinson, of Richmond, followed, especially requesting the appointment of a delegation to the Virginia Baptist Memorial Meeting, to be held in Richmond on the 28th of May, instant.

On motion of Dr. Murdock, of Boston, it was ordered, that the Union appoint such a delegation, and the following were appointed:—

Rev. H. G. Weston, D. D., Rev. Wm. Hague, D. D., Rev. D. G. Corey, D. D., Rev. G. C. Lorimer, D. D., Rev. J. N. Murdock, D. D., S. Colgate, Esq., J. L. Howard, Esq., A. B. Clark, Esq., G. Colby, Esq., Hon. Wm. Bucknell, Hon. Ira Harris.

Ordered, That the delegation have power to fill vacancies.

REPORT ON AFRICAN MISSIONS.

The following report on the Mission in Africa was submitted in behalf of the Committee by Rev. Dr. Phelps:—

Our missions in Africa have had a checkered history, but they still live, and, by the Divine blessing, are attended with an encouraging degree of success. The schools are prospered, and at several preaching stations conversions and baptisms cheer the laborers. It is very desirable that the things that remain should be strengthened, and such increased efficiency be given to the work as our means will allow. The efforts made to extend operations inward from the coast, and reach the heathen beyond, are movements in the right direction.

We believe God has in store great things for Africa, and that it is to play no unimportant part in the coming evangelization of the world. The explorations of the past few years, and those now in progress by intrepid discoverers and missionaries, reveal immense extents of rich and attractive territory, diversified by vast lakes and rivers, and designed evidently by Providence as seats of a future Christian civilization, with all the attending benefits to man that characterize the most advanced state of society at the present time. They reveal also much that is hopeful and much that is disheartening in the condition of the populous tribes of the interior. The long and useful labors of Moffat and Livingstone furnish incentives to effort. The Republic of Liberia is a rising light, and must become a powerful example.

The elevation and education of the sons of Africa in our own land must tend to the welfare of their mother country. Missionaries from them, with our earnest and hearty support, must go hence to aid in a work that has been accomplished here—the suppression of slavery with its untold horrors. We are under peculiar obligations to assist in this undertaking for the evangelization and redemption of Africa.

Adopted, and ordered to be printed.

REPORT ON MISSIONS IN INDIA.

The Committee on Missions in India reported through Rev. S. H. Kennard:—

The Committee on Missions in India would respectfully report: That over the whole field covered by our work among the Assamese and Teloogoos, the smile of Divine approbation is resting. The spirit of inquiry is on the increase, and a hungering for the word of God brings together large companies of listeners wherever the missionary makes his appearance, who linger often for hours, eagerly receiving the message, and beseeching the preacher to return. In many instances, the seed is scarcely sown till the reaper is needed to gather in the harvest, and in several cases the news comes of hundreds who have believed and are anxious to confess Christ in baptism, but the brethren are so pressed with equally important labors in other directions, that they cannot respond to their call.

Obstacles in the way of the proclamation of the truth have nearly disappeared. All the gateways seem to be thrown open, and the Spirit of the Lord seems to have gone before and cast up a highway for a triumphant advance. But one thing seems now needed to insure a campaign of victory for Christ such as the history of our Baptist mission enterprise has never before witnessed. We must send more laborers into the field. The time is fully ripe for inaugurating a movement to go up and possess this land upon a scale hitherto unattempted. Never did so many favoring influences combine to encourage the most liberal expenditure and the most energetic prosecution of the work among those thoroughly appreciative tribes of Assamese and Teloogoos. Our missionaries, both men and women, are fainting from sheer overwork, not in wrestling with difficulties, but in attempting to supply the craving of the people of a vast number of towns and villages to hear some words of the good news of salvation.

What shall we say of the surprising fact that there is enough work to occupy several new missionaries for months, simply in going to the towns and villages and examining and baptizing the hundreds of candidates who are now waiting, and have been for months, standing firm in their adherence to Christ, without ordinances or churches or pastors? Brethren, do we know the day of our visitation? Do we realize that we have come unto the kingdom for such a time as this? Sure we are that if we will not enter in and take this land for Christ, the Lord of the harvest will take the work out of our hands and give it to those who will.

Your Committee would, in view of the work of the past year and the prospects of the future, recommend the following:—

Resolved, That we recognize with grateful and adoring hearts the successes which have crowned the labors of our missionaries in India, and acknowledge our high obligation to respond to the beckonings of God's on-moving banners by sending large reinforcements to that field; and that in view of the whitening harvest already waiting to be gathered, the Baptists of America would be in danger of an offense against the Holy Spirit of God if they did not send forth at least ten new laborers to the Assamese and Teloogoos at the earliest moment that the men and women can be obtained.

Adopted, and ordered to be printed.

REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance reported through the Chairman, Mr. Samuel Colgate, as follows:—

The Committee on Finance, having carefully considered the situation with reference to the present financial condition of the Missionary Union, beg leave to report the following, and move its adoption:—

Resolved, That in accordance with the recommendation of the Executive Committee, it is earnestly recommended that all the churches of the denomination take up a special collection on the fourth Sabbath of June, to meet the increased expense of sending abroad ten new missionaries now under appointment, and also to provide for the present deficiency of \$42,000; and that it be designated as a thank offering for Foreign Missions.

Remarks were made by Mr. Colgate, Dr. Corey, the Home Secretary, Rev. J. Smitzer, the Foreign Secretary, Dr. Parmlly, Dr. Malcom, M. Davis of Vermont, and others.

Adopted, and ordered to be printed.

Dr. Bridgman remarked that a member of his church proposes to give \$1,000 for the support of one of the men recently appointed to the foreign field. Other extra subscriptions were submitted by Messrs. G. Colby, J. L. Howard, M. Davis, and others.

The Board of Managers presented the following report, which was adopted with its recommendations:—

The Board of Managers, to which the Union last year referred the subject of modifications of the Constitution, have given the subject their consideration, and have voted

That the Board of Managers do not consider it expedient at present to make any change in the terms of membership of the Missionary Union.

They have also voted that the Executive Committee be directed to hold mass missionary meetings in the several States at such times as in their wisdom may seem best.

In behalf of the Board,
S. L. CALDWELL, *Chairman*.
C. G. CRANE, *Clerk*.

A notice was submitted for a change in the Constitution, by Rev. Franklin Johnson, D. D., as follows:—

I propose the alteration of the Constitution of the American Baptist Missionary Union, by striking out the whole of the third section of the first article, and inserting in its place the words following:—

3. The Union shall be composed of the members for life constituted such previous to the first day of June, A. D. 1874, and of delegates to be appointed annually by the Conventions or General Associations of the Baptist denomination in the States and Territories of the United States and in the British Provinces of North America. Any such Convention or General Association may appoint annually seven delegates, and additional delegates to the number of one for every four thousand members of the Baptist churches of any such State, Territory, or Province, with further additional delegates for fractions of not less than one thousand such members. Every delegation may include ministers and laymen. Delegates shall hold their places until their successors are appointed.

REPORT ON MISSIONS IN BURMAH.

The report on Burman Missions was presented by Rev. Dr. Strong, as follows:—

The work of the year has been one of more than average success. While there were last year 339 churches, there are this year 362; while last year the members of the churches numbered 17,809, they number this year 18,949. The number of baptisms is 799 against 908 of last year—a gratifying record, when we consider that 12 of our 55 missionaries are away from their places of labor, with the hope of recovering in America the health which in Burmah they have lost.

The fact of these frequent interruptions of even the most successful labors by prostration of health is not the only one with which our missions have had to contend. Some of the ablest and most faithful of our missionaries are reaching an age when growing infirmities make it impossible to undergo the exhausting labors which so taxed their youth and were so blessed of the Master. Stevens and Simonds and Haswell and Harris and Brayton and Binney are old men—old men whose experience and power to train up successors in their own work are invaluable, but old men from whom we can no longer expect the exposures and fatigues of twenty years ago.

Of all duties resting upon us as a Union, this duty seems the most immediate and pressing—the duty of reinforcing our missions in Burmah before these old men, ripe with the wisdom of many years, shall pass away to their rest. We may extend our work in other directions, but it will not be well if it be at the cost of neglecting this first and greatest missionary work which God gave us to do—this work in Burmah, which has cast more lustre on the Baptist name than any other work of the denomination at home or abroad since this nineteenth century began. In the opinion of your Committee, neither Japan, nor Africa, nor China, nor Germany, possesses a title of the claims upon us which by providential ordinance belong to this earliest and noblest of our missions. While we extend our work to other lands, let us consolidate what we have gained where we have longest toiled. While we press forward, let us fill up the gaps and make dense our ranks; while we send men into new fields that invite our entrance, let love to Christ and good faith toward the veterans lead us to reinforce them before they die.

Your Committee cannot refrain from expressing their regrets that the work of securing an endowment for the College at Rangoon was not pressed to completion. While grateful for the comparatively large sum that was raised, we feel that nothing short of a permanent endowment of \$75,000, together with \$25,000 more for immediate expenditure in buildings, can answer the demands of the case. The progress of the work among the Karens is bound up with the higher instruction of their communities. Competent teachers must be trained to satisfy the needs of a people whom Christianity has awakened from lethargy to a keen intellectual and moral life. We cannot think it best that the College, as well as the Karen Theological Seminary, should be forever a charge upon the annual contributions of the American churches. We rather feel that its endowment should still be made the object of constant and earnest effort until the needed funds are fully secured. We look forward to a day not far in the future when native churches shall be thrown upon their own resources, and left to shift for themselves; but, in the judgment of your Committee, that day never can come till we have provided them with schools for the education of a competent native ministry. The permanent endowment of a College and a Theological Seminary is the first step towards independence. We can never safely leave them to themselves until we have raised up among them faithful men of their own race and language, who are able to teach others also.

A. H. STRONG, *Chairman*,
R. JEFFERY,
C. H. CARPENTER,
CHAS. KEYSER.

Adopted, and ordered to be printed.

The Home Secretary, Dr. Gardner, presented the men recently appointed to foreign fields, and introduced them to the Union, the pledges for the support of several of whom had already been made.

REPORT ON EUROPEAN MISSIONS.

The report on European Missions was submitted by Dr. Lorimer.

The wonderful changes which God is working in European society appear to call for continued effort to supply the continental nations, and especially the Latin race, with the gospel of Jesus Christ. Quinet in France, as quoted by Castellar, who represents an increasing class of thinkers, confesses that the absence of "moral foundations" has wrought the destruction of republican government more than once, while Castellar himself demands for the future welfare of Latin Europe a new religion. The leaders of opinion abroad seem to be convinced that neither Romanism nor Rationalism can meet the pressing wants of the people, as the former inevitably tends backward to mediævalism and the latter steadily sets toward Communism, while they both alike curse the world with spiritual night and anarchic chaos.

We are satisfied the only true antidote capable of affording them relief is evangelical Protestantism. It is a singular fact that these countries are already looking to the United States, the centre and stronghold of this faith, for the assistance which they need. Mazzini, in the last pamphlet written just before his death, while protesting against Communism, declared that the leadership of the nations had passed forever from France, that the baton had fallen from its hand, and intimated that it would be grasped by the younger empire of the West. The great orator Castellar, in eulogizing liberty and progress in America, traces them back to an old-fashioned book belonging to primitive society called the Bible, and to the influence of a gloomy theology student in the shades of Geneva and Holland. The impression made upon his readers is that he would have the same means applied to regenerate Spain which have proved so successful in forming our national government. In addition to these indications of the growing opinion of Europe, we think that it may with safety be asserted that the common people look with longing, hopeful eyes to the land of the sun-setting for the dawning of that light which is to guide them to a glorious future.

In view of these interesting facts, your Committee would encourage the Board to prosecute its labors in Europe, taking advantage, with Christian sagacity, of new openings to establish the cause of Christ, assured of its ultimate victory. The recent movement in the direction of Russia, the planting of a church within its borders, we hail as indications of that aggressive policy which we believe God will bless, and which must commend itself to the warm support of our denomination.

While we deplore the reported difficulties in our German and Spanish missions, we do not think that they should so discourage us as to lessen in the least our interest or efforts in their behalf. We all know that even in settled Christian communities brethren will differ in views, and that some will prove faithless to their trust, but in such lamentable cases we neither permit the wranglers nor the traitors to drive us from our path of duty.

In the judgment of your Committee, no pains should be spared in imparting to our churches a more general and accurate knowledge of European religious affairs, and in awakening them to the fact that the progress and triumph of our cause there will be proportioned to their liberality; and there is no use in their deploring failures to occupy inviting territory so long as they withhold the means of doing so successfully.

The French Chapel should be paid for this year; and as the signs of the times indicate a rising spirit of inquiry at Lyons and other points of France, as reported to us by our brethren, we cannot but recognize the voice of God in these movements, calling for a more prayerful sympathy and persistent coöperation.

And we feel that this may not be an improper occasion to express our sympathy with our representative in Spain, the Rev. W. I. Knapp, assuring him of our solicitude for his welfare, and the sincerity of our prayers for his success. We shall pray that God will give him strength and wisdom adequate to the emergency in which he is placed. Your Committee see signs of encouragement, and reasons for spiritual gratitude to God, in the revivals that have occurred in Germany, in the efforts of Bro. Forsell, of Sweden, to establish a Foreign Mission, and in the disposition manifested in Greece, of which Mr. Koko, the merchant of Berea, is a noteworthy example, to imitate their ancestors in searching the Holy Scriptures.

Our missionaries in Greece, consisting of one American and one Greek, — and they two are one, — are encouraged by the growing manifestation of religious activity, and the existence of a recognized movement for reform in the Greek Church, and still more by the conversion and baptism during the last year of the first Greek woman. They are straitened in their operations by their very limited resources; and it would be a great joy and encouragement to them if some kind brother would assume the expense, not exceeding one hundred and fifty dollars per annum, of the education of the assistant, Milon G. Sakelarios, a faithful and promising evangelist.

For Committee,

GEO. C. LORIMER, *Chairman.*

Report adopted, and ordered to be printed.

Several resolutions were submitted and read, expressing sympathy with the Southern Board in their appointment of Dr. Taylor as missionary to Italy. They were referred to the Committee on European Missions.

Ordered, That the matter of time, place, and preacher for the next Annual Meeting be referred to the Executive Committee.

REPORT ON OBITUARIES.

The report on Obituaries was submitted by Rev. G. Anderson, D. D., and adopted, as follows :—

Your Committee on Obituaries beg leave to submit the following report :—

During the past year an unusually large number of our brethren have been taken from us by death. Two members belonging to the Board have died. The first one summoned into the presence of his Lord was the Hon. William M. McPherson of St. Louis. He was a native of Kentucky, and spent his early life without the advantages of the schools. Yet with rare determination he partially supplied the deficiency by his own unaided efforts. He studied law in his father's house by the light of the blazing logs in the fire-place. Having been admitted to the bar, he won distinction as an advocate, both in Arkansas and at a later day in Missouri. At St. Louis he was converted and baptized. This conversion was largely due to the labors of Rev. John M. Peck and James E. Welsh, who were laboring under the direction of the Union as foreign missionaries in his adopted city. His heart and head and purse were all converted. He was a man of more than ordinary will, and that will was thoroughly subdued and consecrated to Christ. His spirit was catholic, so that while he labored for the good of the churches at home he did not forget the heathen in distant lands. As he lived trusting in Christ, so he died. A few days before his departure, he said to one of your Committee, alluding to the firm foundation of his hope, "I feel that I stand on granite." We cannot but regard him as more than an ordinary man.

Not long after the death of our brother McPherson, John B. Hartwell, of Providence, suddenly passed away. His pastor says of him, "He was one of nature's noblemen, and a prince in the court of our Israel. A successful merchant, he was able for many years to give largely to the various causes of benevolence. In his own church, he was generally esteemed the balance-wheel. Our brother has left behind a great vacancy, and undoubtedly entered upon a rich inheritance among the saints in glory."

We are also called to chronicle the death of four missionaries. One of them, Evan Jones, devoted most of his life to the work of preaching the gospel to the Cherokee Indians. He became a missionary to them before our government removed them from North Carolina; he led them, as Moses did the Israelites in the desert, westward to their present home. He reduced their language to writing, and under his teaching, they were converted to Christ. With their conversion the desire for education sprang up, and with enlightenment came material prosperity. They have to-day their churches with native pastors, their schools, and their college. They are a thrifty nation of farmers, mechanics, and merchants, and all this has resulted from the toils of our brother, who began his labors for this Indian tribe in 1821, and continued there till the infirmities of age forbade any further exertion; the work which he began his son lives to carry forward. He deserves to be enshrined in every Christian heart. A few more men like him would have saved us as a nation the disgrace of exterminating any tribe of Indians on our frontier. Let us ever remember him as the spiritual father of the Cherokees.

On the foreign field Rev. John W. Johnson has fallen, at the age of fifty-three. For twenty-five years he bore the burden and heat of the day in China. He was twice smitten down with sunstroke, once in Hong Kong, 1855, and again at Swatow, in 1860. He was twice compelled to return home in order to recuperate his exhausted energies, but like a true soldier, as soon as he was able he went back to battle against the powers of darkness. But on the morning of October 8th he was attacked by paralysis. He lingered until the 21st, when he fell asleep. He was a zealous missionary, and noted for his inflexibility of principle. It is the testimony of those who knew him best, that he attained a thorough mastery of the work to which he was called, and was a workman that needed not to be ashamed.

Rev. Jonathan Wade, for many years the senior missionary of the Union in Burmah, has also left the church militant for the church triumphant. He was born in Otsego, N. Y., Dec. 10th, 1798. He graduated at Hamilton, with the first class sent forth from that institution, in 1822. He was ordained as a missionary in Utica, N. Y., June 11, 1823, and on the 23d of the same month sailed for Burmah. He spent almost half a century among the heathen, making during that long period only two brief visits to this country; both times he was in quest of health. But he did not forget during those visits the great work of his life; by his sermons and addresses he kindled afresh the missionary spirit in the churches. As a preacher both at home and abroad he was distinguished for clearness, fervor, and spirituality. He was an invaluable counselor to the native churches. His literary labors were extensive and of the greatest importance. He gave to the Karens a written language, and prepared a Karen Dictionary. He aided in translating the Scriptures into Karen, and wrote numerous books and tracts in both the Burman and Karen languages. But last June, the welcome summons came, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Who will press forward to fill the gap made in the ranks by the fall of this veteran?

But death has also claimed one who had just enlisted in missionary service. If Dr. Wade had spent almost fifty years on the foreign mission field, Rev. Edwin Delmont Kelley had not spent one. He was born in North Clarendon, Rutland County, Vt., June 18th, 1846. He graduated from Ann Arbor, Mich., in 1866, and from Newton Theological Institution, in 1871. Before his graduation he had been appointed a missionary to the Shans. He sailed from New York, October 21st, 1871, and reached his field at Toungoo, February 20th, 1872. He acquired language with great facility. In less than a year, he was able to render valuable assistance in the school-room, and even to preach to the heathen. His heart burned to make known the glad tidings to the Shans, and he set out with a brother missionary to make a journey through some of the Shan States, and to preach the gospel from village to village. But on the first of January, while swimming to secure a water-fowl which he had just shot for food upon a lake, he sank and perished in the waters. To us his death may seem untimely. But under the government of God no life is really incomplete. Our life here on earth, at best, seems to be only fragmentary, but it is

made complete in heaven; we see only a segment of it on this side the veil; on the other, we see its completed circle. Our brother did his appointed work; he did not die an hour too soon; but his fresh-made grave in Shanland appeals to the Christian young men of our country, with an eloquence and force that we hope will be irresistible, to come over and preach the gospel to that heathen nation for whose sake he died while the glow of youth was upon him. From this dark providence may the Great Head of the church cause the light to stream forth, and may what appears as defeat to-day be seen to be glorious victory to-morrow.

S. L. CALDWELL,	}	Committee.
G. ANDERSON,		
J. G. WARREN,		
W. H. PARMLY,		
S. K. LEAVITT,		

The Committee on European Missions submitted the following resolution.

Resolved, That we have listened with profound interest to the appeal of Rev. Dr. Geo. B. Taylor, of Virginia, for sympathy and coöperation with the Southern Baptist Convention in their missionary work in Italy, and that we hail with hope and confidence their appointment of Dr. Taylor to the charge of their mission in Rome.

Adopted.

Voted, That the thanks of the Union be offered to the Rev. Jesse B. Thomas, D. D., for his service in preaching the sermon at the opening of the present meeting of the Union, and that he be requested to place a copy of it at the disposition of the Executive Committee.

Resolved, That the thanks of this body be, and they are hereby tendered to the brethren of Albany for the generous hospitality with which they have entertained the Missionary Union; to the Emmanuel Church for the use of their elegant house of worship, and also to the Railroad and Steamboat Companies, and to the gentlemen of the Press, for the facilities which they have given towards furthering the objects of this convocation.

THE ROLL.

The Committee on the Roll submitted their report as follows:—

	L. M.	Del.
Maine	3	0
New Hampshire	6	0
Vermont	17	7
Massachusetts	67	9
Rhode Island	8	1
Connecticut	7	4
New York	106	48
New Jersey	24	7
Pennsylvania	15	5
Delaware	0	2
Ohio	5	4
Illinois	3	1
Michigan	0	1
Wisconsin	1	0
Missouri	2	0
Colorado	1	0
Burmah	1	0
Total	266	89
	Visiting brethren.	
British Provinces		3
England		1
Virginia		2

MISSION TO JAPAN.

The report of the Committee on the Mission to Japan was submitted by Dr. Patton : —

In the new Mission in Japan, your Committee recognize an opening full of promise. The marvelous changes in progress among this people, and especially the facilities that are now offered for access to them, — through the relations that have been established by American diplomacy, — make Japan peculiarly inviting for Christian work.

The urgent call of our missionaries now in this field seems to your Committee eminently reasonable. Japan is sending to American colleges young men whose preliminary training is found to be of surprising excellence, and is also earnestly seeking for American teachers, to whom it offers special inducements to labor among them as popular educators, thus making it unnecessary, as in most of our missions, that we should furnish *teachers*, as well as preachers. For these, among other reasons, added appropriations to the Japan Mission, when practicable, should be made, to increase the force of workers.

In the Rev. J. Goble and Rev. N. Brown, D. D., with Mr. J. H. Arthur, we recognize workers wisely chosen for the field and the service to which God in his providence has called us.

But Japan is far from being occupied, and we should *at once* respond to the appeal for adding to our present limited force in this mission. With such an addition, we may reasonably hope for large success in this new and inviting field of Christian effort. No time, then, should be lost in adding to our working force in Japan, and we earnestly commend this mission to the liberal support of the churches, and the special care of the Executive Board.

A. S. PATTON,	} Committee.
I. N. CARMAN,	
H. M. KING,	
D. WESTON,	
A. L. POST.	

Ordered, That the reading of the records of proceedings of the Union be dispensed with, and that they be referred to the Executive Committee for publication.

Resolved, That we cordially commend the objects of the American Baptist Historical Society, regarding it as the Recorder's office of the denomination, and ask in its behalf the coöperation of the pastors throughout the land in contributing to its library documents and minutes of assemblies and conventions, and works pertaining to our denominational history.

The President introduced Rev. John Howe, of Waterbarn, Lancashire, England, who briefly addressed the Union concerning the interests of the Baptists in Great Britain.

Also, the Rev. W. B. Boggs, Secretary of the Baptist Foreign Mission Board of Nova Scotia, New Brunswick, and Prince Edward's Island, who, in a few words, stated the character of the operations of that Society.

The President made a few remarks concerning the grateful character of the proceedings and discussions of the Annual Meeting now closing, and called on Rev. S. L. Caldwell to close the session by prayer.

After prayer by Dr. Caldwell, the Union adjourned.

H. G. WESTON, *President*.

G. W. BOSWORTH, *Recording Secretary*.

SPECIAL MEETING OF THE BOARD.

ALBANY, *May 19, 1873.*

IN response to the call of the Chairman, the Board of Managers of the American Baptist Missionary Union convened at 8 P. M. Rev. S. W. Foljambe, of Massachusetts, offered prayer.

The roll was called, and the following brethren were found to be present : —

Ministers.

S. L. CALDWELL,	C. B. CRANE,	H. L. MOOREHOUSE.
W. W. EVERTS,	S. W. FOLJAMBE,	

Laymen.

M. DAVIS,	M. W. COOK,	J. C. WHITE.
E. MARSH,	A. J. PRESCOTT,	

There not being a quorum present, the time was spent in informal conference.

Adjourned to meet at call of the Chairman.

S. L. CALDWELL, *Chairman.*

C. B. CRANE, *Recording Secretary.*

ALBANY, *May 21, 1873.*

The Board convened at 9 A. M. Rev. D. Ives, D. D., of Connecticut, offered prayer. The roll was called; the following brethren were present : —

Ministers.

S. L. CALDWELL,	C. B. CRANE,	A. H. STRONG,
D. IVES,	H. C. FISH,	H. F. COLBY,
H. L. MOOREHOUSE,	L. J. MATTESON,	H. JEFFREY.
W. W. EVERTS,	S. W. FOLJAMBE,	

Laymen.

M. DAVIS,	A. B. CAPWELL,	W. A. GELLATLY,
E. MARSH,	M. W. COOK,	A. J. PRESCOTT,
J. C. WHITE,	G. COLBY,	S. COLGATE.

The Joint Committee which met at New York in April, 1873, presented the following report for the consideration of the Board, which was by vote received : —

At a meeting of a Joint Committee, composed of Rev. Drs. Hovey, Caldwell, and Gardner, representing the American Baptist Missionary Union; Rev. Dr. T. D. Anderson, Rev. J. F. Elder, and Dr. Nathan Bishop, representing the Home Mission Society; and Rev. Drs. Henson and Randolph, representing the Bible and Publication Society, held at 150 Nassau Street, New York, in April, 1873, to take into consideration certain proposed changes in the Constitutions of said societies, Rev. J. F. Elder was called to the chair, and Warren Randolph was appointed Secretary.

After full consultation the Committee reached the following conclusions : —

1. That it is not expedient, at present, to make any change in the constitutional terms of membership in our general missionary societies.

2. That the societies should so change their Constitutions as to provide for triennial, instead of annual meetings.

3. That each society should ordinarily have three days for the transaction of all business.

WARREN RANDOLPH, *Secretary.*

Voted, That the report of the Committee on modifications of the Constitution, presented last year, be taken up.

Voted, That the Board of Managers do not consider it expedient at present to make any change in the terms of membership in the Missionary Union.

Voted, That the Board instruct the Executive Committee to hold mass missionary meetings in the several States at such times as in their wisdom may seem best.

Voted, That the further recommendations of the Joint Committee of Conference be indefinitely postponed.

Voted, That the next meeting of the Board be called by the Chairman.

Adjourned.

S. L. CALDWELL, *Chairman.*

C. B. CRANE, *Recording Secretary.*

FIFTY-NINTH ANNUAL MEETING OF THE BOARD.

ALBANY, *May 21, 1873.*

THE Board of Managers of the American Baptist Missionary Union convened at 3 P. M.

The roll being called, the following brethren were found to be present:—

Ministers.

G. F. PENTECOST,
H. F. COLBY,
R. JEFFREY,
F. W. TOWLE,
C. B. CRANE,

D. IVES,
H. L. MOOREHOUSE,
W. W. EVERTS,
CHARLES HIBBARD,
C. E. BARROWS,

H. C. FISH,
L. J. MATTESON,
S. W. FOLJAMBE,
S. L. CALDWELL.

Laymen.

A. J. PRESCOTT,
S. COLGATE,
W. A. GELLATLY,

J. C. WHITE,
M. DAVIS,
E. MARSH,

G. COLBY.

Prayer was offered by Rev. Charles Hibbard, of Vermont.

The following brethren were appointed a Committee of Nomination: Ives, White, Colgate, Everts and Foljambe.

The Nominating Committee reported as follows:—

Officers of the Board.

S. L. CALDWELL, *Chairman.*

C. B. CRANE, *Recording Secretary.*

Executive Committee.

Ministers.

A. HOVEY, D. D.,
W. LAMSON, D. D.,
A. J. GORDON,
D. B. CHENEY, D. D.

Laymen.

GEORGE W. CHIPMAN,
JOSHUA LINCOLN,
J. W. MERRILL,
H. A. PEVEAR,
J. W. CONVERSE.

Corresponding Secretaries.

J. N. MURDOCK, D. D.,

G. W. GARDNER, D. D.

Treasurer.

F. A. SMITH.

Auditing Committee.

GEORGE BROOKS,

EUSTACE C. FITZ.

The report was adopted, and the brethren named elected.

Voted, That the salaries of the two Secretaries and the Treasurer be \$3,000 each.

Adjourned.

S. L. CALDWELL, *Chairman.*

C. B. CRANE, *Recording Secretary.*

FIFTY-NINTH ANNUAL REPORT.

HOME DEPARTMENT.

MR. PRESIDENT AND BRETHREN OF THE UNION:—

HAVING been put in trust by you of a great work, we ask your attention to the following detailed statements in regard to the present condition of that work.

The year has brought some important changes at home and abroad. New men have taken the place of veterans, and some new measures have superseded the old. The Union has exchanged its Rooms, at 12 Bedford Street, for new ones in Tremont Temple; death has thinned the ranks of the reapers on the field, while a good number of new men have presented themselves for the work.

ORGANIZATION.

The Executive Committee chosen by your Board met on June 4th, and organized by the choice of Hon. J. Warren Merrill as Chairman, and Rev. William Lamson, D. D., as Recording Secretary.

The health of Rev. Dr. Warren not allowing his return to the Rooms, at a meeting held August 6th, the Committee, acting under instructions from the Board, proceeded to elect an additional Corresponding Secretary, and made choice of Rev. Geo. W. Gardner, D. D., of Charlestown, Mass., who accepted the position and entered upon its duties September 1st. By mutual understanding between the Secretaries, with the approval of the Executive Committee, the correspondence of the Foreign Department was committed to Rev. Dr. Murdock, while the new Secretary assumed the correspondence of the Home Department.

The place on the Executive Committee made vacant by the election of Rev. Geo. W. Gardner, D. D., to the Secretaryship, was filled at the regular meeting of the Committee, September 10th, by the choice of Rev. R. C. Mills, D. D.

The Committee have met regularly on Tuesday afternoon of each week, and have generally secured the attendance of a quorum to transact business, though at times important matters have been delayed by the absence of members.

RESIGNATION OF DR. WARREN.

At the meeting of the Committee held October 1st, a letter was read from Rev. Jonah G. Warren, D. D., declining, on account of continued ill-health, to resume his former duties at the Rooms, and formally withdrawing from all official connection with the Union. Whereupon, at the next meeting of the Committee, the following minute was adopted and entered on the Records:—

“Whereas the providence of God, in bringing upon our beloved and honored Senior Corresponding Secretary a severe and protracted sickness, has made it necessary for him,

in his own opinion, to retire from the office which he has so long held, we feel that it is our duty to submit to it as the ordering of Infinite Wisdom and Goodness. But we feel called upon, at the same time, to put on record our very high and grateful appreciation of the fidelity and wisdom and piety with which he has for so many years devoted himself to the responsible, arduous, and often perplexing duties of Corresponding Secretary of the Missionary Union. We are grateful to God that He gave us one so fitted by natural endowments, by culture, and by grace, to fill this office, and that He has continued him to us so long; and we are sure that in this expression we have the sympathy of every missionary of the Union, and of the whole denomination throughout the land.

“May the Great Head of the Church spare our brother to see and rejoice over years of increasing prosperity to the cause so dear to his heart, and to which he has given the toils and prayers of the best portion of his life.”

CHANGE OF ROOMS.

After the devastating conflagration which on the 9th and 10th of November laid in ashes the best part of the business portion of Boston, the Mission House, No. 12 Bedford Street, came into demand for business purposes, and was leased for the term of fifteen years from January 1, 1873, the lessee to pay all taxes, and fit up the house for a first-class store, all the improvements to return to the Union, with the land, at the expiration of the lease.

The Committee immediately took a lease, for the same term of years, of nine Rooms in Tremont Temple, eligibly located, and well adapted for the purposes of the Union. By this arrangement about \$2,000 per year is saved to the Treasury.

It may be proper to add, that the money invested in the property on Bedford Street belongs to the fund for the support of the Executive officers, and that by the appreciation of the fund from this investment, about one half of the salaries of these officers will be paid from that fund.

DEATHS.

Death has not been idle among the friends of the Union at home, and the workers for the Union abroad. Of those officially connected with the Union, two members of the Board have deceased during the year, Hon. William M. McPherson, of St. Louis, Mo., and Dea. John B. Hartwell, of Providence, R. I.

Three missionaries have also fallen on the foreign field, — Rev. Jonathan Wade, D. D., of the Karen Mission at Rangoon, Rev. John W. Johnson, of the Chinese Mission at Swatow, and Rev. Edwin D. Kelley, of the Shan Mission at Toungoo. To these may properly be added the name of Rev. Evan Jones, for many years a missionary of the Union to the Cherokees, though for the last few years this mission has been committed to other hands.

WILLIAM M. MCPHERSON was one of our denominational leaders in the West. A native of Kentucky, self-educated and self-made, prominent in his chosen profession of the law, identified with every Christian work, a staunch Baptist, giving liberally of his money and his prayers to build up all worthy denominational enterprises in his own city and State, and not forgetting the wider outlook of the Great Commission, he was a fitting man to represent the great State of Missouri on your Board, and his death will be lamented by the friends of missions everywhere.

JOHN B. HARTWELL was another such man. In the words of his pastor (he was a member of the Central Baptist Church, Providence), “He was one of Nature’s noblemen, and a prince in the court of our Israel. A successful

merchant, he was able for many years to give largely to the various causes of benevolence. In his own church he was generally esteemed the balance-wheel. So warm and genial was his Christian character, that cold and sluggish glacial piety almost always found in his intimacy the terminal moraine. Our brother has left behind a great vacancy, and undoubtedly entered upon a rich inheritance among the saints in glory."

JONATHAN WADE, for many years the senior missionary of the Union in Burmah, was born in Otsego, N. Y., Dec. 10, 1798. He was graduated from Hamilton with the first class sent forth from that Institution, in 1822. He was set apart as a missionary in Utica, N. Y., June 11, 1823. He sailed the same year, June 23, 1823, with his late lamented wife, Deborah B. L. Wade, for Burmah, commended to their work in a remarkable prayer on the wharf at Boston by the venerated Dr. Baldwin.

Dr. Wade spent almost half a century among the heathen, interrupted only by two brief visits to this country for health, in both of which he gave a powerful impulse to the missionary work in the churches. His labors were incessant and arduous. As a preacher, he was marked by clearness, power, and spirituality. As a counselor and guide of the native churches, his sound, discriminating judgment was invaluable. In literary work his labors were abundant. He gave to the Karens a written language, he prepared a Karen Dictionary, and aided in the translation of the Karen Scriptures, besides publishing numerous books and tracts in the Burman and Karen languages.

The noble woman who for so many years stood by his side as his wife and helper in the gospel, went to her rest only a little before him, and after her death, he resided in Rangoon, in great feebleness of body, tenderly cared for in the families of Mr. Bennett and Dr. Binney, until, on the 10th day of June last, he "was not, for God took him."

JOHN W. JOHNSON was born in Calais, Me., in 1819, and was, at the time of his death, 53 years of age. He was a graduate of Amherst College and of Newton Theological Institution. He was appointed a missionary in February, 1846, ordained at Calais in June, 1847, and sailed from New York, in September of the same year. He returned to the United States in 1858, in consequence of a sun-stroke which he suffered in Hong Kong. After a year spent in this country he went back to China, and was the victim of another sun-stroke at Swatow, in 1860. He was compelled to come home again in 1869, and reëmbarked in June, 1871, to resume his work. In a letter dated the first of August last he refers to these attacks of sun-stroke, and says that he had wonderfully recovered from them. He adds, "For the last six months I have not known a really well day, or what it was to be free from pain. But I am not going to trouble myself unnecessarily. 'Sufficient unto the day is the evil thereof.'" He then expresses the apprehension that he may be obliged to leave his chosen field and much loved work, but commits his way to the Lord. He was attacked with paralysis on the morning of Oct. 8th, and lingered till the morning of the 21st, when he fell on sleep.

His suffering days are past; the Master, in obedience to whose will he went forth twenty-five years ago, and clung to his work in spite of pain and interruption, has called him from his labors to his reward. He was a devout Christian and a zealous missionary, always affable in his bearing towards others, but inflexible in his adherence to principle. Judicious in his plans, devoted in spirit, and industrious in all the details of his calling, he commended himself

to God as a workman that needed not to be ashamed, and at last he rests from his labors, while his works do follow him.

EDWIN DELMONT KELLEY was born in North Clarendon, Rutland County, Vt., June 18, 1846. He was graduated from Ann Arbor, Mich., in 1866, and from Newton Theological Institution in June, 1871. Previous to his graduation he had received an appointment as a missionary to the Shans, sailed from New York, October 21, 1871, and reached his field at Toungoo, February 20, 1872. It will be seen that Mr. Kelley had been less than a year in actual service. Yet he had so far mastered the language as to aid in the school work, and even to preach. His heart burned to engage in the work of preaching to the heathen who had never heard the gospel. In the letter before referred to, he says, "If we travel through even the nearer Shan states we must make a journey of two or three months; and that not among Christian villages whose best is not unfrequently at the teachers' service, but among the *heathen*." Alas, that a work undertaken with so clear a view of its difficulties and responsibilities, should have been so suddenly cut short! On the 28th of January, a telegram from Rangoon announced the death of this estimable young man by drowning, in Shanland, January 1, 1873.

Mr. Kelley was a good scholar, and possessed a remarkable aptness for the acquisition of languages. He was also a well-educated theologian, and a devout, earnest Christian. He was modest and firm in following his convictions, a man of sound and discriminating views of truth, and of much promise as a missionary. His death is a sore trial to our faith, but the Lord has done it!

EVAN JONES was a native of Wales. He received an appointment as missionary to the Cherokees in 1821. With this tribe of Indians he labored long and well, and lived to see the whole tribe so thoroughly Christianized as to have lost largely their aboriginal character. In 1862 Mr. Jones retired to Kansas, where he resided with friends till his death.

He was a man of strongly marked character, retaining much of the Welsh earnestness and zeal, a devoted Christian, and a good minister of Jesus Christ and missionary of his cross

MISSIONARIES.

Returned to this Country. — Rev. C. H. Carpenter and wife, Rev. I. J. Stoddard, Rev. A. R. R. Crawley, Miss Rosa H. Adams, and Miss Alvira L. Stevens.

Departed for the Foreign Field. — Rev. M. J. Knowlton, D. D., and wife, to China; Rev. D. L. Brayton and wife, Prof. Packer and wife, and Mr. W. H. S. Hascall (printer), to Burmah; Rev. Nathan Brown, D. D., and wife, and Rev. Jonathan Goble and wife, to Japan; Rev. William Ward, D. D., and wife, to Assam. Also, Miss Sarah B. Barrows, under the Woman's Baptist Missionary Society, and Misses H. N. Eastman and Mary D. Rankin, under the Woman's Society of the West.

Under Appointment. — Messrs. J. H. Arthur, F. H. Eveleth, Benjamin P. Cross, C. A. Wilkins, all of the Newton Theological Seminary; Revs. D. Drake and R. R. Williams, of the Union Theological Seminary at Chicago; Mr. Marcus A. Churchill, of Rochester Theological Seminary; Rev. David Downie, and Rev. G. R. Hunter. Also, Miss Elizabeth Lawrence and Mrs. Josephine J. Longley, under the Woman's Baptist Missionary Society.

PUBLICATIONS.

The *Missionary Magazine* has been continued as the full official organ of the Union. It has been our aim to make the *Magazine* of permanent value, by the publication of important papers bearing on general subjects of missionary polity, and the presentation of fresh intelligence from the foreign field.

Early in the autumn propositions were received from the two Woman's Societies, East and West, looking toward a union of the *Helping Hand*— which had been published since the previous March, in connection with the *Magazine*— with the *Macedonian*, thus restoring the paper to its original status, as an organ of Foreign Missions alone. It was accordingly decided to withdraw from the joint publication of the *Macedonian and Record*, and to accede to the request of the Woman's Societies. The paper was issued in January, under the name of the *Macedonian and Helping Hand*. The editorial care of both periodicals has been intrusted to the Home Secretary.

COLLECTION DISTRICTS.

EASTERN DISTRICT, including the six New England States, Rev. W. S. McKenzie, Secretary, Missionary Rooms, Tremont Temple, Boston. Hitherto this District has been reported as under the special care of the Home Secretary at the Rooms. The duties of that officer, however, are of such a nature as to call him to a general oversight of the whole home field, and often to demand his absence from the Rooms, in other districts, just at the time when work is most needed in this. This is especially true with regard to the meetings of the Associations and State Conventions in the autumn. It was thought by the Executive Committee that the hands of the Home Secretary should be relieved of the special duty of cultivating one portion of the field to the exclusion of the rest, in order that he might be free to work in all. Accordingly, in October last, the Committee made choice of Rev. W. S. McKenzie, of St. John, N. B., a man well and favorably known in New England, as Secretary for this District. He entered upon his duties the first of November, and has worked assiduously and effectively since that time. Besides his duties as District Secretary, he has rendered efficient aid in the Rooms, in editorial and other work, when the Home Secretary has been absent.

The following abstract from his report contains some items of statistical information of interest and value :—

Work Done.— For the five months given to my work as District Secretary, I have travelled about 3,600 miles, visited 48 churches, delivered 53 missionary sermons and addresses, exclusive of work done in the series of Missionary Conventions, written 382 letters, sent out 4,600 *circulars* and *cards*.

The Associations and State Conventions of my District had all been held before I entered upon my duties as Secretary, and hence I have no visits to such meetings to report.

Summary of Contributions.— The following will give at a glance the amount of contributions to the Union from the New England District during the last fiscal year, ending April 1, 1873:—

MAINE.

Contributions	\$4,111 83
Legacies	1,000 00
Total contributions and legacies	5,111 83

MASSACHUSETTS.

Contributions	\$38,475 39
Legacies	1,117 00
Total contributions and legacies	39,592 39

NEW HAMPSHIRE.		
Contributions		\$3,221 88
Legacies		333 33
Total contributions and legacies		3,555 21
CONNECTICUT.		
Contributions		\$4,705 86
Legacies		None
Total		4,705 86
VERMONT.		
Contributions		\$2,878 12
Legacies		714 10
Total contributions and legacies		3,592 22
RHODE ISLAND.		
Contributions		\$4,819 99
Legacies		2,212 00
Total contributions and legacies		7,031 99
Making		
Total contributions		\$58,212 07
“ legacies		5,376 43
“ contributions and legacies		63,588 50
For the year previous I find the		
Total contributions		\$53,216 23
“ legacies		9,944 27
“ contributions and legacies		63,160 50

Making a gain in the last fiscal year of only \$428.00.

But it will be seen, by comparing the above figures, that in the *contributions*, during the last year, there was a gain of \$4,995.74, the falling off being in the legacies.

NUMBER OF CONTRIBUTING CHURCHES.

MAINE.		
Whole number of churches		268
Membership		19,511
Contributing churches		60
MASSACHUSETTS.		
Whole number of churches		277
Membership		42,757
Contributing churches		118
NEW HAMPSHIRE.		
Whole number of churches		85
Membership		8,138
Contributing churches		38
CONNECTICUT.		
Whole number of churches		61
Membership		19,182
Contributing churches		46
RHODE ISLAND.		
Whole number of churches		61
Membership		9,953
Contributing churches		29
VERMONT.		
Whole number of churches		108
Membership		8,811
Contributing churches		38
Total number churches		912
“ membership		108,352
“ number contributing churches		329

It will be seen by the foregoing figures that only about *one third* of the Baptist churches in New England contribute to the funds of the Union for the work of Foreign Missions.

The average annual contribution per member, on the entire membership of the New England Baptist churches, is about 50 cents.

The average in the State of Maine is about 21 cents per member.

The average in Massachusetts is about 80 cents per member.

The average in New Hampshire is about 39 cents per member.

The average in Connecticut is about 24 cents per member.

The average in Vermont is about 32 cents per member.

The average in Rhode Island is about 48 cents per member.

But if we strike an average on the basis of the contributing churches in each state, the average annual contribution per member will of course be much larger.

Missionary Conventions.— During the past winter a series of Missionary Conventions has been held in each of the New England States, except New Hampshire.

We have had 2 in Maine, 2 in Connecticut, 2 in Vermont, 3 in Massachusetts, 1 in Rhode Island, making 10 in all. At these Conventions were presented more than one hundred *Papers, Addresses, and Sermons*, dealing with topics relating mainly to the work of Foreign Missions.

Nearly all of the brethren previously engaged to prepare Papers, Sermons, and Addresses on subjects assigned to the Conventions cheerfully accepted the appointments made for them, and though pressed with duties in their respective charges, gave to their preparation much careful and vigorous labor.

To each Convention a whole day was given. A programme of subjects and speakers was printed for each. This was sent to all the pastors within easy reach of the meetings. All united in pronouncing the exercises exceedingly instructive and stimulating. Pastors returned home with their missionary zeal rekindled, and resolved to educate their people more fully in the duty inculcated by Christ to preach the gospel in all the world.

It is not possible to estimate the wide-spread, beneficial, and we hope permanent results of those Conventions. We confidently believe that in the ensuing year we shall see some of the fruits of those special meetings, in the shape of more general and liberal contributions to Foreign Missions, and other missionary enterprises.

HUDSON RIVER DISTRICT, including Southern and Eastern New York and Eastern New Jersey. Rev. O. Dodge, Secretary, 677 Broadway, New York. Mr. Dodge makes a good report for the year:—

During the year ending on the 31st of March, I have been permitted to prosecute my work as District Secretary of the Missionary Union without interruption, not having been laid aside by ill-health a single day, for which I desire to feel very thankful to a kind Heavenly Father.

As in former years, I have been very kindly received by the pastors and churches almost without an exception, and have generally found a willingness to coöperate in the great and good work of spreading the gospel among the nations.

During the year I have travelled about 9,000 miles, visited 128 churches, attended 8 Associations, and preached about 125 sermons. The amount received from my district during the year was \$35,893.13, which is about \$4,000 more than was received in the previous year. Of the amount \$35,323.89 were donations, and \$569.24 legacies.

I have attended to my usual correspondence by letter and circular, etc., and done all I could to increase the circulation of our periodicals.

Of the 415 churches in my district, about one half have contributed during the year, being a small gain in the number of churches contributing compared with last year. This state of things I deeply regret, and have for many years, and have done all I could to avoid it by letters, circulars, and visiting pastors, but find it extremely difficult to move those who are not visited and the subject laid upon the hearts of the people.

On the whole I see no occasion of discouragement; the great cause has a deep hold upon

the hearts of many of our churches and brethren, and I see no reason why we may not anticipate an increased annual harvest.

ST. LAWRENCE DISTRICT, including Northern and Western New York, and the British Provinces of Ontario and Quebec, Rev. J. B. Pixley, Secretary, Worcester, N. Y.

Mr. Pixley says:—

In sending you my annual report, I am gratified to know that the St. Lawrence District, under the circumstances, has contributed a fair amount to the funds of the Missionary Union during the past year. Money, on this field, has been exceedingly close. This has been especially true in the rural districts, among the farmers. For this reason, many of the churches have *not been able* to do as much for Foreign Missions as in former years. Still, I am not willing to believe that there is any abatement of missionary zeal among these churches.

I am quite confident that the missionary spirit is rising among the pastors and the membership. This is certainly true of the sisters, who are becoming deeply interested in the good work.

I think the amount contributed in this district during the ensuing year will fully equal, and probably exceed, that of the past year.

I have been kindly received by the pastors, and feel deeply indebted to them.

I report, —

Amount received, \$13,037.43. Sum expended in travelling and for postage, \$401.24. Churches visited, 100. Sermons preached, 94. Letters written, 745. Associations attended, 22. Addresses delivered, 28. Miles travelled, 20,277. Circulars distributed, 1,845.

I think our visits to Canada have paid the Union well. It is quite evident that the missionary spirit is increasing among the churches throughout the Dominion. Including the legacy from the estate of Deacon Beam, we have received from Canada, \$5,289.88.

During the past two months the Sabbaths have been *very* unpleasant, my congregations very small, and, of course, my collections *unusually light*.

SOUTHERN DISTRICT, including Western New Jersey, Pennsylvania, Delaware, and the District of Columbia. Rev. J. V. Ambler, Secretary, 530 Arch St., Philadelphia.

Of this important field Mr. Ambler writes:—

The year past has been to me one of pleasant toil, but of hopes only partially realized. I did what I could by personal visits to different parts of my district, and by sermons and addresses, to diffuse missionary intelligence and stimulate the zeal of the churches in the work of missions. In prosecuting this work I travelled more than 8,000 miles, wrote more than 800 letters, and mailed about 1,000 circulars, and 2,000 leaflets entitled "Work, Workers, and Wants." The monetary result of the year's work, from all sources, was \$20,515.93. A meagre sum indeed, as the year's offering from 75,000 Baptists to Foreign Missions.

This is less the fault of the people than of their pastors. If all of the churches were led by live men, the contributors and contributions would doubtless be materially increased. Some pastors take the ground that churches pressed with home interests cannot, and ought not, give to "outside objects." They favor no system for collections, but the *omission* system. This, by a natural process, dwarfs both pastor and people. Others, who profess to feel their responsibility in developing the missionary spirit in their people, enter upon the work so timidly, and with so many apologies, and do it in such a perfunctory way as to insure at least partial defeat.

All honor to another class of leaders of the churches. Whether in country or city, they are workmen who need not be ashamed. They do their work manfully and heartily, as to the Lord, and for the love of the Lord. Their brave and burning words for Christ and

missions provoke to love and good works. To pastors of this class I am largely indebted for words of cheer and valuable coöperation. Happy the churches which covet and possess such leaders.

The influence of the Missionary convention held in Philadelphia, in February, was good. As one of the immediate results may be mentioned the more perfect organization of the Woman's Missionary Society in Pennsylvania, which promises increased efficiency to that important branch of our great work.

I think much good would result from the holding of a number of meetings of the same character in different parts of this district.

Pennsylvania. — Donations	\$13,850 70	
“ Legacies	921 50	
		14,772 20
New Jersey. — Donations	2,747 61	
“ Legacies	700 00	
		3,447 61
Delaware. — Donations		195 00
Maryland. — Donations		30 00
District of Columbia. — Donations		570 34
Virginia. — Donations		77 50
Kentucky. — “		67 85
Tennessee. — “		35 00
North Carolina — “		5 00
Mississippi. — “		40 00
Arkansas. — “		5 00
		\$20,515 93

CENTRAL DISTRICT, including Ohio, Indiana, West Virginia, and Kentucky.
Rev. Thomas Allen, Secretary, Dayton, Ohio.

Mr. Allen reports work for the year as follows :—

In reviewing the financial year just closed, I can truly say it has been one of special mercy to me. Jesus has been exceedingly precious and his cause inexpressibly dear. While I have sought to raise funds to carry on our work, I have endeavored to present the cause in a way so as to have the people love it, and *give because they love it*. Notwithstanding the money market has been more stringent than formerly, I think my district has fully come up to any former year. Legacies are less than last year, but the regular contributions have increased. There seems to be a growing interest in our work. Pastors and churches are more and more ready to coöperate.

The Missionary Conventions held in this district last winter have had a beneficial effect upon our cause. During the year I have travelled about 14,000 miles, attended 3 State Conventions, 14 Associations, and held 7 Missionary Conventions. I have visited in person 68 churches, delivered 120 sermons or addresses, mostly on missions, written 763 letters, and issued 1,013 circulars. My district, including Kentucky, has yielded, to my certain knowledge, \$15,058.92 and probably some “specifics” or legacies have been reported to the Rooms, of which I have no information. My field looks promising for the future.

NORTHWESTERN DISTRICT, including Illinois, Michigan, Wisconsin, Minnesota, — and all west of the Mississippi. Rev. S. M. Osgood, D. D., and Rev. C. F. Tolman, Secretaries, 408 Wabash Avenue, Chicago. Rev. W. C. Gunn, Otumwa, Iowa, special agent for the States west of the Mississippi.

This is a very large district and requires a great amount of work in its cultivation. Chicago is the natural centre of the whole district. Hence the two Secretaries live there. Dr. Osgood is not able to travel much, but does a vast amount of very effective office work, while Mr. Tolman has been incessant in labors, visiting all parts of this wide-spread district.

As you are aware, the Northwestern District of the Missionary Union was again enlarged and extended at the commencement of the last fiscal year, to cover all the States

and Territories west of Indiana, including Michigan, and extending to the Pacific coast. A district so large cannot of course be cultivated by the ordinary process of personal visitation, and even a correspondence covering such a territory must fail at many points. Our first object was to secure the data for effective correspondence, which had to a large extent passed from our knowledge in the interim while the portion of the district west of the Mississippi was in the care of another. We also entered early in the year into an arrangement with the representatives of other societies to promote some system in the benevolent efforts of the churches.

To this end we sought the aid and counsel of the Advisory Committee for this district. A meeting of the Committee was held at our office, in this city, on the 6th of August, 1872. Rev. R. E. Pattison, D. D., was chosen Chairman, and the senior District Secretary was requested to keep the records and communicate with the Executive Committee. After a free discussion, Rev. J. H. Griffith, with the District Secretaries, was requested to prepare a circular on systematic and enlarged beneficence, to be presented to the Committee for approval, and sent to the churches.

This circular was prepared, approved, and signed by the Committee, and about 7,000 copies distributed among the churches. These circulars have been followed by personal correspondence, public addresses, and a series of articles in the *Standard*, in all of which we have had the full concurrence and assistance of the representatives of the Home Mission and Bible and Publication Societies, and the members of the Advisory Committee. The returns from these circulars have not been all we could desire, but we propose to follow up the effort by correspondence and personal appeal, hoping in the end to secure system and order in the beneficence of the churches, and with it a large increase in the amount contributed.

A second circular, accompanying the letter of the Home Secretary, was issued in February, and our personal correspondence has reached about four thousand (4,000) letters.

The junior Secretary, Rev. C. F. Tolman, aided by our assistant, Rev. W. C. Gunn, and Rev. J. E. Clough and others, has held twenty-six missionary meetings in seven of the States, all of which have been interesting and profitable, and some of them very effective in promoting the interests of the cause. In these meetings the various objects of Christian beneficence have been represented. In addition to the foregoing, a larger number of churches than usual have been visited, and other public meetings attended.

Through these varied instrumentalities we trust that an onward movement has been made which will be more fully seen and appreciated in the subsequent history of the churches in the Northwest.

So far as direct results in the gathering of funds is concerned, the Northwest having shared largely in the financial embarrassment of the country, until the last month in the year our collections were comparatively small, but we were gratified, as the year was closing up, to notice that our anxiety was largely shared by others, and that in consequence donations came in beyond our expectations, so that we were enabled to remit, for the month of March, nearly as much as in the eleven months preceding.

The direct receipts from the district amount to \$24,283.30.

Rev. W. C. Gunn our assistant in the States beyond the Mississippi, entered upon his work in September, and has labored faithfully in the midst of many difficulties and discouragements. Rev. J. E. Clough has performed valuable service and has been the means of quickening the missionary spirit in many of the churches, and his labors have been of great value in the missionary meetings which have been held. In addition to the general work, he has succeeded remarkably in his efforts to secure an endowment for the Telooogo Theological Seminary, which he hopes to bring to an early completion.

Much time and effort have been bestowed to increase the circulation of the missionary periodicals, which we deem of great importance to the interests of the cause of missions.

We regret to add that the constant, untiring, and exhausting labors of the junior Secretary have resulted in his complete prostration and serious illness, but it is hoped that his life may be spared and strength given him to perform yet other years of effective labor before he shall be called to his reward.

WORK DONE.

It will be seen by the above reports of the District Secretaries that the amount of work done on the home field has been very great. The object has been not simply to reap or to glean, but to *cultivate*. While asking for men and money, to carry on the foreign work, it has been our aim to spread missionary intelligence and foster the missionary spirit in the churches. Farmers often find that old fields which for many years have yielded only an indifferent crop to surface scratching will give out ample returns for subsoiling and deep culture. It is somewhat so with our home work for missions. We have been reaping and gleaning for our treasury from the field until mere surface giving is well nigh exhausted. It is time now for some subsoiling of Christian benevolence. We must go down deeper, and touch the rich deposits of Christian faith and principle.

With this view we have held in nearly all our districts, missionary conventions, by means of which pastors have been enlisted and churches aroused. It is no small thing to have had a hundred of our most devoted and earnest men at work with tongue and pen, in the interest of Foreign Missions during the past year.

These Conventions have been under the general direction of the several District Secretaries, with such help as could be secured from the Rooms. The Home Secretary has attended about twenty of these meetings, in seven different States, and valuable assistance has been rendered by our brethren from the foreign field, Rev. C. H. Carpenter, and Rev. J. E. Clough.

WOMAN'S WORK.

The two Woman's Societies, East and West, have been valuable auxiliaries during the year. They have contributed towards the support of women laboring in the foreign field the handsome sum of \$22,155.94. These funds have passed *through* our Treasury, not simply *into* it. They are all designated. In fact, it ought to be fully understood that these Woman's Societies are by no means a new system of collecting agency inaugurated by the Union, and for the Union, but the spontaneous outgrowth of a desire long cherished, and we may say, long repressed, on the part of our sisters, to do a specific work such as they, and they only, can do on the foreign field. We should deprecate such a movement, looking simply to the *collection of funds for our ordinary work*. BUT NEW WORK DEMANDS NEW MEASURES, and this is the reason for the existence of these Woman's Societies. *We have received no funds from them for our general expenses.*

FINANCIAL STATEMENT.

The Receipts of the Union during the year were from Donations \$164,137.98; from Legacies \$15,151.99; from Woman's Baptist Mission Society, East, \$16,950.06; from Woman's Baptist Mission Society, West, \$6,205.88; from miscellaneous sources \$13,655.73, making a total, for the receipts of the year, of \$216,100.70. The total expenditures for the same period were \$239,417.27, leaving a balance against the Union for the current expenses of the year of \$23,316.57. Add debt of last year, \$18,753.07, and we have a present indebtedness of \$42,069.64.

The amounts for Donations and Legacies were derived as follows:—

Maine	\$5,111 83
Vermont	3,442 22
New Hampshire	3,555 41

Massachusetts	\$38,683 37
Rhode Island	6,932 59
Connecticut	4,705 86
New York	40,188 76
New Jersey	9,201 09
Pennsylvania	14,392 29
Ohio	8,196 99
Indiana	3,711 69
Illinois	11,947 86
Iowa	2,749 83
Michigan	4,614 07
Minnesota	955 28
Wisconsin	2,494 04
Missouri	1,258 16
Kansas	225 70
Nebraska	98 20
Colorado	5 00
Oregon	43 45
California	234 50
Washington Territory	11 50
Maryland	30 00
District of Columbia	655 34
Delaware	195 00
Virginia	72 50
West Virginia	355 21
Kentucky	56 20
Tennessee	30 00
North Carolina	2 00
Arkansas	5 00
Mississippi	40 00
Nova Scotia	463 50
Canada	5,289 88
France	888 52
Spain	371 00
Sweden	338 08
India	3,704 44
China	1,778 71

THE DEBT.

The debt of the Union now amounts to about \$42,000. This has been two years in accumulating. We began the last fiscal year with a debt of nearly \$19,000. It was not then thought best to make any extra effort to pay the debt, but to include it in the next schedule, and endeavor to bring up the income of the year to cover all. The year was a hard one financially. Business dragged. A disastrous conflagration crippled many of our most liberal donors. Nevertheless the receipts of the Union from all sources were about \$6,000 ahead of any previous year, and the contributions from the churches about \$10,000 more than the year before. This, however, was not sufficient to cover the schedule of appropriations, which, including the debt of the previous year, reached the large sum of \$259,000. The result is, a debt too heavy to be carried comfortably. The Union is by no means bankrupt, but it will be crippled in the work of the coming year, — work that God has thrust on it, work that comes directly, as the result of his signal blessing, — if this debt be not wiped out. With this view, the Committee, at its meeting held April 29, took the following action: —

“ Voted, That in the opinion of this Committee, a special effort should be made in connection with the next Annual Meeting, and immediately thereafter, to extinguish the debt now resting on the Union.”

Brethren, what is your response? We suggest an immediate effort here and now towards removing this burden. We moreover propose that the 4th Sunday in June be set apart, with special prayer, on which day a simultane-

ous contribution be taken up in *all our churches*, for this specific object. What say you?

When our wealthy and large-hearted brethren have done what they can and will, then let us bring to bear the power of littles. Let every pastor tell his people that 10 cents a member from all our churches, — only 10 cents — on the 4th Sabbath of June, would lift this incubus from our shoulders. But as many members cannot, or will not give anything, let it be understood that 25 cents a member from 168,000 Baptists — and this is only about one third of the whole number in the churches coöperating with us — would effect the same. Shall we have it? Will the churches respond, with contributions that shall average 25 cents per member?

REORGANIZATION.

Though not properly coming within its purview, the Executive Committee have not been uninterested observers of the movements looking towards a reorganization of the Union on a new basis of membership. The proposed amendment to the Constitution of the Union, discussed in the last Annual Meeting, and referred to the Board, is so fundamental in its character, and involves issues so grave, that the Committee have regarded with solicitude the results of this meeting on that question.

A Joint Committee of Conference on this matter, representing the three societies concerned, namely, the Missionary Union, the Home Mission Society, and the Bible and Publication Society, met in the Rooms of the Home Mission Society, in New York, and after protracted and earnest deliberation, with great unanimity voted to recommend to their respective Boards certain measures, which it was thought would meet the demands of the times. This action will be communicated to your Board, and through it possibly may reach you.

Previously to this conference, however, this Committee had taken action on the general subject, when discussing the question of the Anniversaries for the present year.

At the meeting of the Committee, held February 18, a Sub-Committee, on the matter of the Annual Meetings of the Union, made a report, which, after due deliberation, was adopted, as follows: "That the interests of the Missionary Union would be better served, after this year, by holding a separate anniversary, as in the earlier years of its history."

The views of the Committee on the general question of annual meetings, *with the Union as it is now constituted*, may be gathered from this vote. If, with this arrangement, the present inconveniences attending our Annual Meetings could be obviated, without any fundamental change in the Constitution, the Committee would be satisfied. We should deprecate any action, the tendency of which would be in any degree to lessen *individual* interest in the Union and its work, or to put the cause of Foreign Missions further away from the churches. Rather would we come into closer and more vital sympathy, both with churches as such, and with individual Christians acknowledging the binding force of the Saviour's last words, "Go ye." As a denomination we acknowledge no ecclesiastical authority but that of the churches acting in their individual capacity. The local church is our ecclesiastical unit. If the plan of organization proposed at the last Annual Meeting, as many of the wisest friends of the Union fear, would have a tendency to separate the Union more widely from the churches, by putting other organizations between, and making it only a representative of bodies which are themselves only repre-

sentatives, thus putting it at second hand from the sources of ecclesiastical authority, and at the same time cutting off the individual bonds that inhere in our present system of life-memberships, then the Committee would see more of harm than of advantage in the proposed changes.

With these hints, we leave the whole matter in your hands, and hope that under divine guidance you will deliberate intelligently and act wisely.

FOREIGN DEPARTMENT.

GENERAL VIEW OF THE WORK.

In the progress of the work which we come hither to review and to promote every year furnishes its own lesson in the way of encouragement or of admonition; and, in submitting our annual statement of the condition of the missions, it is well to gather into a single view those features which are really characteristic, and which ought to determine our action for the future.

During the last few years the chief object which has occupied the attention of the Executive Committee, and which they have earnestly pursued, has been the strengthening of our Asiatic missions by reinforcements of laborers, and by the establishment of educational systems suited to the growing wants of those Christian communities created through the blessing of God on the labors of our missionaries, and still requiring their care and nurture. In the latter respect, something has been effected. Station schools have been fostered, in a measure, or at least encouraged; boarding-schools for girls have been planted in five important localities, three in Burmah, and two in China; a theological school has been provided for the Telogoos, and a collegiate institution has been commenced for the Karens, with a corps of instructors which we may reasonably hope will meet the immediate wants of such native youths as may be fairly entitled to such a provision.

But, while in this respect we have attained something, though nothing worthy of boasting, in the other we have been less successful. During the last three years, of the twenty men claimed by Burmah as necessary to maintain the prestige of the work in that country, up to the close of the last year only five have been sent. Of the four needed among the Telogoos, only one has been sent; of the three needed in Assam, only one has been sent; of two needed in China, to hold important posts partially occupied, and urgently needing succor, the first man is yet to be found, while of the four men required for the moderate beginning contemplated in Japan, only two are yet on the ground. In other words, of 33 new men urgently demanded by the missions during the last three years, only 11 have reached the field, or just two more than have been removed by death, or compelled by ill health, during the same time, to vacate their posts. Four of these vacancies have been caused by death on the field, while five men have been obliged by broken health to return to this country, to escape the same fate. If the eight men now under appointment should go forward during this year and the next, and the five veterans now recruiting their shattered strength should within the same time be able to return, and should the men now bearing the burden and heat of the day succeed, by the blessing of God, in holding out so long, there would still be a deficit of 18 in the total number needed to occupy the field as it is. But of those now in the field, one in Assam, two in China, and three, possibly

more, in Burmah, will almost surely be compelled to come home, and not unlikely some may fall by death before the succors reach them.

Yet during all this time every man of moderate health and of suitable mental and spiritual endowments who has offered or even consented to go to the heathen, has been accepted and sent forward. The call for volunteers has gone forth in nearly every number of our monthly periodicals; in many instances the claims of the work has been personally pressed upon those who were deemed available from their character and circumstances; yet while there have been candidates enough for every eligible pulpit in the land, this open door has been disregarded, except by the select few who have received grace to enter it. Our noble seats of sacred learning, with some exceptions, seem to have awakened no enthusiasm high enough to lead their students to embrace this service; and, as a general rule, the men who assume the care of churches without having ever been touched by the desire to give themselves to the heathen, are little likely to urge that duty upon others, or even to exert themselves very strenuously to provide supplies for those who have made this costly offering. And so it has come to pass that the missionary spirit has not grown with the numerical and pecuniary growth of the churches, nor in a ratio proportioned to the increase of the work abroad.

Yet the scale of our annual expenditure has increased during this time at a rate which will soon cripple us hopelessly unless the receipts can be correspondingly increased. It will be seen from the financial statements which have been submitted, that during the last year our expenditures were \$30,000 in excess of those of the previous year, while the excess of receipts from all sources was only \$6,000. It is easy to see where this process will lead us within the next twelve months. Yet the Committee have been able to see no other possible course than to go on with the work, on this steadily augmenting scale of expenditure. To provide for the present debt, and send forth the laborers now under appointment, besides making the necessary provision for the wants of the missions, will require an outlay during the current year of not less than \$280,000. This estimate does not include the purchase of mission compounds, and the erection of houses and chapels in Japan, though these things are almost indispensable to the success of the work in that country. Should the receipts during the year increase only in the ratio of the last two years, the present debt will be augmented to proportions which will seriously impede our work for many years to come. It requires strong confidence in the enlightened appreciation of our great constituency, and in the faithfulness of our covenant-keeping God, to go forward under these depressing material conditions; but the lead of our divine Master is unmistakable, and we have no choice but to follow where He points the way.

It needs only a glance at the condition of the fields we are now occupying to see how imperative is the duty of the hour. The educational work set on foot in Burmah is acknowledged on all hands to be necessary for the consolidation, and even for the preservation of all that God has given us in that country, while the evangelical work of previous years must be enlarged instead of being diminished. A new impulse has come from God upon the Burman department, so that the number of baptisms among that people was last year greater than in any year preceding. Ought we not to follow this lead of the Spirit? The movement among the Garos and Nagas of Assam continues with augmented force, and converts are multiplied faster than our worn laborers can gather them into the fold. Can we pause or retrench here? Among the Telooos the year closing with April 1 witnessed 950 baptisms, and hundreds

are still waiting in the villages for the ordinance. Meantime the theological school at Ramapatam, which is to furnish partially instructed shepherds for these multiplying and needy flocks, has just begun its work, and needs to be vigorously supported, while a larger force of American missionaries is essential for the field work. Who dares to think of pausing here? China demands, and is beginning to reward, increased effort; Japan opens her gates and invites us to come in and possess her wide and promising fields; and Africa furnishes openings to her heathen population for which we have been seeking ever since we resumed work in that country. Sweden reports nearly 900 baptisms during the last year, and our feeble churches there are gaining in public influence and spiritual power, and need only to be encouraged by more ample help to secure one of the greatest harvests of modern evangelical history. Germany needs still to be fostered, and to France we are committed for a large outlay. Spain and Greece need larger subsidies. Indeed, nearly every field we occupy demands increased contributions of men and money, and will repay them some thirty, some sixty, and some a hundred fold. When we contemplate the scene before us we are amazed alike at the grace of God displayed in the success of our missions, and at the feeble capacity of giving and doing developed in us. It fills us with astonishment that God should do so much where we have done so little, and that we have been content to do so little, while God has been doing so much.

We do not pause, therefore, in our great work, because we dare not abandon or even expose the posts which the Captain of our salvation has committed to our charge. We will cheerfully resign the trust which we have received from the hands of our brethren; but as long as we administer that trust we cannot disregard the manifest will of the Lord and Master of us all. Though a Red Sea were before us, and mountains of difficulty rose on either hand, we would still heed the voice of Him who says, "Speak to the children of Israel, that they go forward," rather than yield to the dictate of that worldly prudence which would lead to a retrograde, ending in disgrace and bondage and ruin. Advance, in the face of seeming impossibilities, is now the only way of salvation.

The policy adopted a few years since of leaving every missionary in the Foreign field to pursue his work independently of the control of his associates, has been fully justified by the experience of every succeeding year. But the practice of having only one man at a station, or in each department of a station, which, originating at first in necessity, has been facilitated by that policy, has not proved so satisfactory. The experience of the past year illustrates the importance of having two men at least in each department of the work. "Two are better than one, because they have a good reward for their labor." Christ sent forth his disciples by two and two. But for the presence of two missionaries in the Burman department at Henthada, the early fruit of the past year could not have been gathered, nor, when the senior missionary was compelled to leave his post, could the fruit thus gathered have been preserved. Another instance of the same kind is furnished at Gowalpara, where the arrival of Mr. Keith made it possible for Mr. Stoddard to push into the hills to garner a precious harvest, while he took charge of the station and the work in town. On the other hand, it was for the want of another man at Ongole, to look after the indispensable work in town, that Mr. McLaurin was unable to gather the hundreds in his field who at the close of the year were waiting baptism. The same remark applies to Sibsagor, where scores of hopeful candidates were compelled to wait for baptism because there was no administrator. These in-

stances are not peculiar; the same necessity exists at every station. One man is needed all the while at the station, as much as a pastor is needed within the proper limits of his charge, while another is needed to go into the jungles among the villages of the district, preaching the kingdom of God, and directing the labors of the native assistants, or gathering the fruits of what they have already done. With such a division of labor there is little occasion for disagreement, and the efficiency of each is much enhanced. This is the plan of Christ, who sent forth his disciples by twos, and it seems to have been closely followed by the apostles when they went out to disciple the nations. We can scarcely hope to attain the full measure of our power till our appliances are adjusted to the divine pattern. We construe the example of Christ in other respects as a law, and we do well; how then can we safely disregard it as to the methods and conditions of our evangelical labors? The adoption of this rule will create a still larger demand for men in our missions, and a correspondingly increased scale of annual outlay; but such a consideration ought to weigh nothing against the example of Christ and the teachings of our own experience. We trace the record of these years, that the future may profit by the lessons, and supply the defects of the past. And we shall show ourselves to be unobservant or unfaithful, if we fail of strenuous effort to bring every department of every station to a condition of practical efficiency by providing for each the Scriptural quota of laborers.

Those who read the Annual Report herewith submitted will be freshly impressed with the important part borne by the native helpers in our missions. A celebrated Roman leader declared that his soldiers constituted the wings which wafted him to success. We have always understood that the native preachers constitute the really effective evangelizing force in all heathen countries. But this lesson, which was so prominently illustrated in the early days of the Karen Mission, has received fresh emphasis in the history of the past year. The wonderful work among the Nagas and other tribes in Upper Assam, and that among the Garos, so far as relates to the direct preaching of the gospel, are attributable to the labors of native preachers. The same fact holds in reference to the Telooongs, the missionaries having reaped only where these men had sown. The great religious awakening reported in Sweden, and the numerous revivals experienced in Germany, were the fruit of a purely native agency. We ought to recognize the fact, and rejoice in the grace which thus employs the weak things of this world to confound the mighty, and the things that are not to bring to naught things that are. But we ought to remember that the gifts which are available for the awakening and conversion of men are not always adequate to their organization into an intelligent and effective force. Regeneration, being God's own work, can be as easily effected, so far as concerns the human instrumentality, by the unlettered as by the cultivated mind; but when the masses thus awakened are to be instructed and built up, and compacted into the unity and power of spiritual life; when they are to be edified together, and led on to perfection, the priest's lips should keep knowledge, and the culture of the Lord's flock should be committed to faithful men who are able to teach and to mould according to the word and image of Christ.

It was therefore none too soon that twenty years ago in this city, and in the house of worship then occupied by this church, the Missionary Union took steps towards the founding of the present Karen theological seminary, located first at Maulmain, and subsequently removed to Rangoon. In spite of the vicissitudes which have attended it, the work already done by that institution

has justified the wisdom of its founders, and resulted in inestimable benefits to the Karen churches. The Bethel Seminary in Stockholm has been and is one of the most vital branches of our mission work in Sweden. The men who have enjoyed its advantages have become diffused somewhat widely through the provinces of the kingdom, and they are like leaven among the churches. If, at an early day, a similar institution had been planted in Germany, and been held under steady discipline and control, the pastors and evangelists of that country would have been better grounded in truth and more self-reliant, while many dangers which now threaten the stability of the churches would have been effectively guarded against. And it is doubtful if our work in the German mission can be brought to a fitting close till we have established in some central location, and under competent instructors, an institution which shall systematically perform the work heretofore performed only in a fragmentary and partial manner. The new theological seminary at Ramapatam for the Telogoos has commenced its work, and will soon, by the blessing of God, be placed in an efficient position. No branch of the work among that people is more vital to the character and stability of the disciples or to the harmony and efficiency of the churches. Measures have been taken for a similar institution in the Eastern China mission, where there are already many promising theological students. The day is not distant when a like work must be commenced at some central point in Assam. The native agency which now displays so much activity must be brought under careful training, and others fitted for the exercise of leadership as well as for giving impulse. The time is hastening when, in all these countries, the stability and ardor of the churches are to depend mainly on the intelligence, wisdom, and piety of the native ministry. We owe it as a solemn duty to God and to the people snatched from heathenism, or from a heathenized form of Christianity, to lay broad the foundations of their prosperity and aggressive power in a carefully instructed and well trained native ministry. Possibly, if we do this work faithfully and well, in twenty years more we may leave Burmah and Sweden, and the Presidency of Madras and Germany, to the care of their own teachers, while we concentrate our forces on those vast Eastern masses, among whom the last conflict between Christianity and paganism is to be fought and won for Christ.

ASIATIC MISSIONS.

BURMAH.

The Seventh Annual Meeting of the Burmah Baptist Convention commenced its sessions in Franc's Chapel, Kemendine, Rangoon, November 9th, and continued till the 13th. Rev. E. B. Cross, D. D., Vice-President, took the chair, Rev. E. O. Stevens, D. D., assisting him in the Burmese language. There were present in the Convention 17 missionaries, 15 assistant missionaries, 25 ordained native preachers, 60 unordained native preachers, 17 delegates from churches, and 468 native Christians, chiefly from the Rangoon District, making a total of 607, an attendance nearly equal to the average of our home anniversaries. The business of the Convention embraced the work of evangelization, and the promotion of schools for the Christian education of the people. These subjects were discussed by native brethren as well as by the missionaries, and all agree in representing the occasion as one of unusual interest. It is believed that these gatherings are bringing the native churches to a sense of their

real unity, and disciplining the preachers, and leading men among them in the practical details of evangelical work.

A resolution was passed in favor of memorializing the government against the increase of liquor, gunja, and opium traffic in Burmah, and measures were taken to secure an act of incorporation for the Convention, that it may be duly empowered to receive and hold such funds as may be given to it by bequest or otherwise.

The total appropriations made by the Convention for the year reached Rs. 2,869. The objects for which these appropriations were made include evangelizing tours, schools, and the publication of tracts for distribution at the recent great festival at Rangoon. With the help thus afforded, native preachers have penetrated Karennee, northeast of Toungoo, the Geckho region, the Yun Zalen valley on the east, and the Yomah District on the west of Toungoo, while others went with Mr. Carpenter into Siam, to explore the country and preach the gospel to their kindred there. These are beginnings of missionary labor which we may reasonably expect to grow into a wide and fruitful harvest. About one half the sum expended by the Convention was in aid of schools in Prome, Toungoo (Anglo-Burmese), and Maulmain, the plan being to help out the contributions from local sources, or the tuition fees of the pupils.

The results of Mr. Carpenter's observations in Siam have already been made public. The journey was undertaken at the request of the Convention, and has so far answered the design of those who projected it as to bring the vast region on the east of our present mission field in Burmah and its people within the range of our knowledge, and to show that the work of their evangelization is practicable. Mr. Carpenter crossed the boundary between British Burmah and Siam at a point known as "Three Pagodas," and leaving the usual route to Bangkok, went fifteen miles in a northeasterly direction to the principal village, and the residence of the Pwo Karen governor of the district of Phra-thoo-wan. Two of the native preachers pushed several miles northward, visiting three other villages. The party then went down the western branch of the Meklong river to its junction with the eastern branch at Kan-buree. The party was divided into two or three companies, for the purpose of preaching the gospel in the principal villages. Forty-three villages were visited containing 330 houses. The name and location of twenty more villages were definitely ascertained, besides the fifteen visited by two Karen preachers sent into the valley by the Convention in 1868. This makes a total of 79 villages, with 603 Karen families in this valley accessible to missionaries. Mr. Carpenter estimates that there are in this valley not more than 1,000 Karen households, or about 5,000 souls. But the region is emphatically a Karen country.

Mr. Carpenter and his party visited a place called Pat-a-wee, five days' journey by boat northeast of Bangkok, expecting to find a large body of Karens in that region, but found only two villages inhabited by them, and these have intermarried with the Laos till their national characteristics are well nigh obliterated. After alluding to the large Sgau Karen field of Yahaing, Mr. Carpenter sums up the statement as follows:—

"The bounds of the Karen field in Siam may be roughly sketched as follows: from a point on the boundary due east of Mergui draw a line to the city of Petch-a-bu-ree; thence to Kan-buree; thence to Muang Oo-tai on the headwaters of the Tacheen River, near its junction with the Menam; thence in a northeasterly direction to the opposite side of the Menam, curving around so as to embrace an indefinite tract of country east of Yahaing and coming

out at Zimmay (Chieng-mai); thence westward till the line meets the boundary of Karennee. Within these limits, there is probably a Karen population of at least 50,000; the Pwos predominating in the south, the Sgans in the north, a very small number as compared with the Siamese and Chinese in the low-lands and the cities,—small even as compared with the Karen population in the Rangoon, Toungoo, and Bassein districts, but far too large to perish without the gospel; large enough, when we consider the hopeful character of the people, to warrant the establishment of a special mission to them."

The following is Mr. Carpenter's view of the religious condition of the people, and the feasibility of labor among them:—

"Nearly all whom we met profess to be Buddhists. At several points we found Buddhist monasteries erected by Karens, and inhabited by Karens wearing the yellow robe. We talked very freely with these priests, but they were exceedingly ignorant, and had very few books, mostly written in the Taleing language. They seem to be held in rather low estimation by the people, at least they are accustomed to propel their own boats, and carry their own umbrellas when they go abroad. Above Kan-bu-ree we did not find a single brick pagoda, and we saw only three small idols, less than six inches in height; nor did we find any one who seemed to understand the principles of Buddhism. I presume their profession of the king's religion is a mere form. They still eat to the Nats and worship at the foot of sacred trees. They are divided into various sects. Some worship 'the yellow thread,' others worship 'oil,' or lights, others the god 'Too-way.'

"It would be a mistake to suppose that these Karens at present desire the gospel. So far as we can judge, their minds are at rest in their present superstitions. They readily acknowledge that Christianity may be a very good religion for the white man. A few manifestly felt the power of divine truth, and desired to know more about the world to come, but the great majority were stupidly indifferent. They profess to be afraid to change their religion. This fear is utterly unfounded, and I cannot help believing that a faithful missionary located near them would see much fruit of his labors. The native brethren say that they are not so hard as the heathen in Bassein and Maulmain. Hardly one showed a disposition to dispute; a great many listened well; a very few made anxious inquiries as to the way of salvation. Your missionary, Sau Quaine, was remembered at several villages which we visited. Probably he did as well as most native preachers would do, unsupported by a white missionary in the country."

According to the statement of the Convention Report, the two Educational Funds, referred to in our last Annual Report, have not received much attention from the native Christians. Very likely the circulars sent out on the subject have failed in some instances to reach them, or have failed to convince them of the importance of the object. The report states that the first contribution received for the object from a native church was from the Shan church at Toungoo. It is to be hoped that the native churches will ere long awake to the importance of making suitable provision for the education of their sons and daughters, and that, with their own hands, and from their own resources, they will lay deep and lasting foundations for the work. The amount of the Educational Funds is at present Rs. 1,552.11. The Convention also hold two other funds, one known as the Barth Fund, only the income of which is to be used for general purposes, and amounting to Rs. 7,000, and the other established by the will of the late Dr. Wade, to be called *The Printing Fund*, amounting

to Rs. 11,238, the income of which is to be used for printing Karen books, or such other books in Karen and English as may be approved by the Faculties of the Rangoon College and Theological Seminary. On the whole the Burmah Baptist Convention, which at first was regarded as an unnecessary piece of machinery, has vindicated its own importance, and is rapidly rising, not only in favor with missionaries and churches, but in power for good among the people of benighted Burmah.

MISSION TO THE BURMANS.

TAVOY. — No missionary; 1 church; members 12.

MAULMAIN. — REV. J. M. HASWELL, D. D. and wife, REV. J. R. HASWELL and wife, MISS SUSIE E. HASWELL. 3 ordained native preachers; 5 unordained do.; 3 churches; members 162; schools 5; pupils 355.

RANGOON. — REV. E. A. STEVENS, D. D. and wife, MRS. BENNETT, MRS. DOUGLASS, MISS A. R. GAGE. 1 ordained native preacher; 10 unordained do.; 2 churches; members 227; schools 3; pupils 85.

THONGZAI. — MRS. M. B. INGALLS, MISS KATE T. EVANS. 2 ordained native preachers; 8 unordained do.; 1 church; members 183; 4 schools; pupils 242.

HENTHADA. — REV. WILLIAM GEORGE and wife. In this country, REV. A. R. R. CRAWLEY and wife, and MISS R. H. ADAMS. 1 ordained native preacher; 6 unordained do.; 2 churches; members 118; schools 2; pupils 116.

PROME. — REV. THOMAS SIMONS and wife; REV. E. O. STEVENS and wife. 3 ordained native preachers; 5 unordained do.; 3 churches; members 198; schools 8; pupils 203.

BASSEIN. — REV. MELVIN JAMESON. 3 unordained native preachers; 4 churches; members 103; schools 2; pupils 79.

TOUNGGOO. — Under the care of REV. MR. CUSHING, REV. F. H. EVELETH under appointment.

TAVOY.

No change is reported in the Burman church at this station during the past year, so far as we are informed. The members hold fast their profession, and observe stated seasons of worship, though it is scarcely to be expected that any progress will be made in the absence of an American missionary. It is to be hoped that we shall be able to send a family to the station during the present year.

MAULMAIN.

Miss Haswell, whose departure from the United States was announced in the last Annual Report, arrived in Maulmain, in April, 1872, with renewed health, and entered at once on her school duties. The new building for the Burman Girls' Boarding-school is approaching completion. It is a large two-story brick edifice in the form of a cross, with ample dormitories, dining-halls, class rooms, etc. It has been erected under the auspices of the Woman's Baptist Missionary Society, and it is estimated that it will cost about Rs. 15,000 or \$7,500.

The efficiency of Dr. Haswell has been much impaired by his bodily infirmities, though his heart is still strong, and he is laboring earnestly in the preparation of tracts in the Taleing dialect, and in such other departments as opportunity offers. His son, Rev. J. R. Haswell, is also much hindered in the work of conversational preaching, so much in use among the Burmans, by his growing deafness. He is, however, happy in the opportunity of revising certain school-books under the auspices of the government, from which work it is anticipated that our missions will derive great benefit. Notwithstanding the impediment referred to, he has been able, with a single exception, to make monthly trips to Amherst, K'mahwet, and Moodong, visiting the intervening

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villages as opportunity offered. Several trips have also been made up the rivers, and the two stations in the Z'yar district have been visited. What follows is taken from the report of the mission to the last Burmah Convention :

Eight native preachers have labored throughout the year with the mission. Three of these are "ordained," namely, Ko Oung Win, Ko Shway A, and Mounng Reuben, who are respectively pastors of the churches at Amherst, Maulmain, and K'mahwet. Ko Thah Mounng has continued in charge of the station at Moodong, in the Z'yar district, and has labored faithfully in that place and vicinity. Ko Tah is an elderly Taleing man, the first convert at K'mahwet, where he lives, and has labored most of the time with Mounng Reuben in that neighborhood. Two months were spent in Maulmain, assisting the senior missionary in preparing Taleing books. Ko Ngyar Nah, the Toungthoo preacher living near Kaw Hlike, up the Salween, has labored principally among his own people. He also spent several weeks, at different times, in Maulmain among the Shan traders, distributing books and preaching to them in their own tongue. Ko Oung Hmoo has done what he could in the city, but the infirmities of age weigh heavily upon him. Mounng Kyau Allen entered with the year upon the fulfillment of his long-cherished purpose of entire devotion to the work of preaching salvation by Christ to his countrymen. He has proved a "true yoke-fellow" to the junior missionary, both in jungle and city work. We rejoice he cheerfully acknowledges the Lord has laid a necessity upon him to preach the gospel. It ought to be remembered that not less than *five* of the eight native preachers are more than sixty years of age. In addition to the workers noted above, Mr. Simon La Chapelle, of the Shwaygyeen mission, has spent the past five months with us. He has rendered invaluable service in the pulpit and general city work. The burden of preaching at our evening meetings for the heathen has been borne mainly by br. La Chapelle and Mounng Kyau. Mah Zat also has been supported the last half year as a "Bible-reader" by the women of the Maulmain Burman church. Her work has been among her countrywomen in the city. Among other interesting cases she reports one married Burman woman of middle age, who for a long time has been "an inquirer," but of late declares her faith in Christ the Saviour. She desires to apply for baptism. Her husband says she may do as she pleases, but the day she is baptized she leaves his house forever. "Preaching from house to house" has not been neglected, but little has been done of such work compared with some former years. We have endeavored rather to gather the *heathen* at evening meetings. We have been providentially favored with an unusual number of the best opportunities for preaching, by invitation, at houses of mourning. On such occasions, after the usual preliminary Christian services, sermons founded on a selected passage of Scripture have been preached and were listened to by large companies of heathen with most respectful attention. The same course has been pursued in our weekly meetings at the Mopoon and Daingwoonquin preaching stations. We try to have the whole of one side of the house open to the street. The lights and the singing by a few of the boarding-school girls and other Christians attract the attention of passers-by, especially country people, *e. g.* : A few weeks since, during a very stormy evening at Mopoon, a company of over 20 Taleing men and women from Beloogyoon listened for nearly two hours to preaching and the reading of books in their own language. We find advantage in these meetings from the fact that we are able to secure good attention while we present some point of Christian truth *more connectedly* than is prac-

ticable by conversational preaching. After the regular services more or less time is generally spent in informal discussion and tract distribution.

Churches. — There are three native churches, each with its ordained pastor, namely, Maulmain, Amherst, and K'mahwet. Neither of the first two have had additions by baptism. Death has visited both churches, and we rejoice that the testimony of the dying has been to the sufficiency and support of the Lord Jesus "in the valley and shadow of death." The K'mahwet church has continued to prosper, notwithstanding that "the heathen have raged," and reproach and persecution have been the portion of all who bear Christ's name. There are now 25 members, 19 of whom are natives of the village baptized since January, 1869. This little band are worthy of mention for the number of their stated meetings, and the faithfulness of all in support of them.

Besides the usual services in Tamil and English, a series of meetings for prayer, preaching, and conference was held nightly for several weeks at the beginning of the year. The meetings were well attended, but though the Lord was pleased in a measure to defer our hope regarding them, still we cannot feel our "labor in the Lord" has been in vain. Two Sepoys, of the 32d Regiment M. N. I., lately stationed at Maulmain, were, we trust, converted through the instrumentality of the Tamil Catechist supported by our local Missionary Society.

The English Sabbath-school averages over fifty pupils in actual attendance. There is one large and interesting Bible-class of young men taught by Rev. Mr. Rand. From one to two rupees are contributed every Sabbath to supply the school with religious periodicals. Aside from this, Rs. 200 have been lately collected to purchase a new Sunday-school library.

The Burman Sunday-school numbers about seventy pupils. Weekly contributions amounting to two or three Rupees a month are given for mission purposes by the scholars. This school also has a large Bible-class of young men taught by the Superintendent, Moug Kyau Allen.

The Burmah Baptist Convention made a grant in aid of certain schools amounting to Rs. 330, and Rs. 721 were received in tuition fees for the same schools during eleven months. The schools thus aided were the Daingwoonquin Burman school, and the Maulmain Boys' School. The former was continued until April 1, 1872, under the charge of Ko Shway Bwin and an assistant, the average monthly attendance being 45. The Maulmain Boys' School, which was closed in September, 1871, was reopened in October following under charge of the former assistant with 80 pupils. In March the number had increased to 100. After the April holidays Ko Shway Bwin was placed in charge, with the immediate care of the more advanced scholars, since which time the progress of the school has been rapid both in numbers and in improvement. There are now 146 pupils, and the tuition fees are more than Rs. 60 per month. Besides the above schools supported by the Convention, the Girls' Day-school was carried on separately for the first half year with an average of 43 pupils. In April last the school was transferred to the charge of Miss Haswell, and now forms the Primary Department of the Boarding-school, to which the more advanced pupils are promoted as day scholars.

In the Girls' Boarding-school, since the return of Miss Haswell, the number of regularly indentured pupils in the boarding department has increased from 33 to 53. This number, however, includes several pupils who remain in the school after the expiration of their terms, without a formal renewal of the contracts. The total number of pupils, both day and boarding, is 103.

The English church in Maulmain consists of 17 members, and contributed Rs. 983. These figures are exclusive of the statistics of the mission given below. Baptized, 3; restored, 1; excluded, 3; died, 4; present number, 182; contributions, Rs. 409.

RANGOON.

Nothing of marked interest has taken place at this station since the last Annual Report. Mrs. Douglass and Mrs. Bennett have arrived at their posts, and are engaged in the school work of the station. Under the auspices of the Woman's Baptist Missionary Society land has been purchased and funds provided for the erection of a new building for the Vernacular Girls' School at Kemendine, which has latterly been under the care of Miss A. R. Gage. The whole cost of the new premises will be about \$2,500 gold. The edifice promises to be a model for such buildings in Burmah, and will meet all reasonable requirements of a boarding-school for girls.

In the city the preaching on Sabbath forenoons has been divided between the pastor and the superintending missionary, at the brick chapel, but the afternoon service is wholly in charge of the pastor, and is held at the school-house on Canal Street. He is aided in maintaining it by other preachers in the church. In the same place are held two evening services in the week, and a Sabbath-school on Sabbath mornings, composed of children of the day-school and adults, and numbering about 35.

The arrangements for preaching to the heathen and others outside of the church are the same as reported last year, namely, two preachers besides the pastor residing in the heart of the town, two in the Kemendine section, and one each at Anauben, Mengalahdong, Ma-ngay, Twantay, Paragye, and Pegu. These preachers are variously supported, — 6 by the Rangoon Missionary Society, one by the Missionary Society of the Burmese Church, two by funds from Nova Scotia, through Rev. A. R. R. Crawley of Henthada, and one partly by the Rangoon Missionary Society and partly by Nova Scotia funds. They all labor among the Burmese entirely, excepting Ko Yahko, in Rangoon, who, besides preaching to the Burmese, also specially cares for the Mussulmans and others who understand Arabic or Hindostani. The pastor is supported wholly by the Burmese Church.

Besides these preachers, three Bible-women the whole year, and one for five months, have been laboring to bring souls to Christ. With such a number we may reasonably expect to reap a goodly number of sheaves. And God has graciously given us a few. But we dare not say we have done what we could, and feel the need of better qualifications for our work.

The church at Mengalahdong is without a pastor. The Lord's Supper has been administered to them by the missionary and the pastor of the Rangoon church. There have been several additions by baptism, and some candidates are now waiting for the ordinance.

The Native Missionary Society of Rangoon has collected sufficient funds for the support of their missionary at Pegu, and to provide for him a comfortable house, and there have been 3 baptisms in connections with his labors.

Dr. Stevens has made several preaching tours to villages north of Rangoon, to Pegu and westward as far as the boundaries of Bassein. The seed sown has produced some fruit, 20 having been baptized during the year.

In the English Department preaching has been maintained as usual every Sunday evening, and on Wednesday evening a lecture and prayer-meeting; and the Sabbath-school, under the superintendence of Mr. R. B. Hancock, has

numbered from 50 to 60 scholars. The expenses of maintaining worship are met by monthly contributions in the congregation. The Missionary Society has continued to render efficient aid to the Burmese work. There have been a few baptisms, but we mourn that so much of the seed sown seems to have fallen into unfruitful soil. But we hope in God, that the word preached shall not return unto Him void, but accomplishing that which He pleaseth, will result in bringing some souls to Him, and shall glorify Him in his own ways.

Towards the close of the year, a Teloofoo young man from the Madras coast joined the mission, and promises to become a useful member of the native branch church. He has opened a school to teach English and Teloofoo, and likewise preaches acceptably on the Sabbath to his countrymen. It would seem that the fruitful vine of the Teloofoo mission is running over the wall.

The average attendance of the Kemendine Girls' School has been less than that of the preceding year, owing to the establishment of a number of native schools in the place. During the rains there were about 45 quite regular in their attendance during the week, and also at the Sabbath morning service. As all are the children of heathen parents, their own feast and worship days always draw away some. There has been marked difference in the advancement of those who have been in the school as boarders, and the day scholars. Much of the seed sown is destroyed by the influence of a heathen home, but if a few grains fall into good ground the labor is not lost. Three connected with the boarding department have been baptized during the year, and some others have given evidence of a work of grace in their hearts. One who was in the school as a boarder for a number of months aroused the anger of her parents by expressing a desire to become a Christian. They removed her from the school, and have treated her with great severity, but the neighbors say that she still refuses to worship idols and prays to Jesus. In some cases the parents' hearts seem to have been softened through the influence of the children, and they have manifested no opposition to their becoming Christians. One mother says, "If it is the right way that my children are going, I want to go with them." Some who really desire the advantages of the school for their children are yet deterred from placing them in it by a dread of the Christian influences which will be brought to bear upon them. We can only pray that the Lord may hasten the time when his Spirit shall be poured out, and those who are now in darkness shall receive the light of life.

Of the contributions of the church one preacher living in the country gave back Rs. 41 of his salary of Rs. 144 as a free-will offering. A young man, cultivating as a laborer on his father's field, gave Rs. 10 of his wages; one woman, also a cultivator, sent in Rs. 10-1-6, the proceeds of a portion of her field set apart to the Lord, and another man in government employ has for years been giving systematically, and the desire of giving seems to grow upon him.

The statistics of the station are as follows: baptized, 20; restored, 2; received by letter, 1; excluded, 8; died, 2; present number, 227; contributions Burmese Missionary Society, 316-8-9; for pastor, 257-2-3; mission boxes, 33-6-3; sacramental, 60-2; sundry donations, 517-3-2; total 1,184-6-3.

English church and congregation: baptized, 6; received by letter, 1; erased, 2; died, 1; removed, 9; excluded, 1; present number, 54; contributions,—sacramental, 170-5-6; Missionary Society, 1,216-4-6; missionary boxes, 51-5-6; monthly collections, 695-11; total, 2,133-10-6.

THONGZAI.

Dr. Shaw Loo has been called to Maulmain to take charge of an important school. He proved a very useful helper while at Thongzai, and he will doubtless continue to render noble service in his new field. The government have offered him a large salary to take charge of one of their schools in Rangoon, and it may be his duty to accept the place, on account of the advantages which will thus accrue to our mission interests as connected with the education of the people.

Mrs. Ingalls, accompanied by Miss Evans, native preachers, and Bible-women, early the present year visited Mandalay, where several weeks were spent in Christian labor, both in the palace and among the people. Mrs. Ingalls, while last in England, obtained a copy of the Scriptures, with the autograph of Queen Victoria, designed for the Queen of Burmah. She was permitted to visit the palace twice, and to hold conversation with the queen and the ladies of the royal household, and the fact that she had been permitted to see "the golden face," gave her more effective access to the people. It is to be hoped that some of the seed sown will spring up and bear fruit. Many of the women of the palace, including one of the king's daughters, showed great interest in the visitors and the doctrines they taught.

The general progress of the work at the station is thus set forth by Mrs. Ingalls in her report to the Burmah Baptist Convention:—

We have nothing remarkable to report in the history of the past year, and yet we trust we are not like the Laodiceans, who were neither cold nor hot. During the year the Thongzai church has been without a pastor, but it has been under the care of deacons and pastors, and has not suffered. At the close of the year the Christians of Sanuway, Letpadan and Thongzai met in consultation to devise means for the support of their pastors, and in order to accomplish their object, it was voted to form the three churches into one, under the name of the Thongzai church, and the Thongzai branch then united in calling the pastor of the Sanuway and Letpadan church to be their guide, as he had been to the other churches. The salary of the pastor was at once most cordially pledged, and Rev. Ko Thah Dong Nyo was installed pastor over the united body. The arrangement is not a cause of great joy to us, but under existing circumstances of a desire to wholly support their pastor, and their united choice of one man, this has seemed to be the best course. Ko Thah Dong Nyo will reside at Thongzai, and Sanuway and Letpadan will be under the care of assistant pastors, who will send monthly reports to the missionary and the pastor. We have not had very many additions by baptism, but those whom we have received have been cases of much interest. One had been an inquirer eight years, and as he lived far from any Burman Christian, he studied Karen in order to obtain Bible instruction. He marked the special passages and histories in the Burman Bible, and after his baptism he went on his way rejoicing.

The school of the Thongzai station has been full of interest, and both Sabbath-school and concerts well attended. The children of the Sabbath-school have contributed funds for 12 benches in the chapel, and aided in some other expenses connected with the chapel and school, but best of all, four of the youth have given themselves to Jesus.

The Sanuway station has its changes, owing to the various employments of the families, but the truth is grounded and rooted there, and many of the heathen say they expect to embrace these truths. The Lewis school is a per-

manent institution, and as usual the pupils carry home Bible truths, and we often have them to spend the evening with us in asking questions which have sprung up from some of the children's lessons or their conversation. During the year not one of the parents has dictated in regard to the studies of the children, and the school is seldom an hour without the presence of the heathen friends. Mrs. Lewis has pledged the entire support of the school for the present year, and has sent us valuable presents of maps and Bible pictures. We trust that prayers and alms will bring down a rich blessing upon the school. Some fruits have been gathered, and we see more ripening for a harvest.

The Letpadan station has been strengthened by the arrival of an efficient school-teacher, and the school has increased from 40 pupils to 95, and all but 3 are from heathen families. Sabbath-school is well attended, and several of the members are asking baptism. The Christians of that place are very much scattered, but we see a growth in Christian influence and we hope they are growing Christians.

The statistics of the station are given as follows: baptized, 13; excluded, 4; died, 1; present number, 183: contributions, Rs. 577.

HENTHADA.

The history of this station during the last year was one of unaccustomed prosperity and of severe trial. It was marked by the largest number of baptisms ever recorded in a single year. But against this cheering spiritual prosperity must be set the death of one of the most effective of the native female helpers, and the failure of the health of Mr. Crawley and Miss Adams, compelling them to leave the field. The large accession of converts directly from the heathen is cause for great joy and thankfulness, and there are also indications of large future ingatherings. But the disabling of the workers casts a shadow over the prospects of the mission, which is relieved only by the reflection that the work is the Lord's, and that He can carry it on by means that we know not of.

The work in town has been performed as usual; the native preachers and colporteurs going from house to house, attending funerals and preaching the truth wherever and whenever opportunity afforded. In the early part of the rains the mission sustained a heavy loss in the death of Mah Waing, the Bible-woman. She was peculiarly fitted for her work, a woman of deep piety, of a fearless spirit, and truly devoted to her vocation. Although she was nearly seventy years old, her efforts to lead her countrymen to Jesus were such as to put to shame some who were better able to work. In the great day her name may be more illustrious than that of some who have been better known as workers while on earth.

At the beginning of the rains the missionaries separated, one carrying on the campaign begun during the dry weather; the other taking up the work in town, which may be treated under two distinct heads, Teaching, and Preaching.

There were some lads in the district school who needed opportunities superior to those afforded; it was therefore decided to begin a school for their special advantage, at the same time inviting all who might desire to attend. The school was opened on the 15th of May with 9 scholars, the number increasing in a few weeks to 15; it closed October 10th with 12 scholars, — average, 13. Instruction was given in "Digest of Scripture," "Geography," "Arithmetic" and "Land Measuring," two hours being given daily to "English." The pupils met with the missionary in charge every Sunday morning at 7 A. M. for the study of Luke's Gospel.

As the church in town has not yet been able to secure a suitable native pastor since the resignation of Ko Aing, the missionary was induced to take temporary charge, and has been acting pastor since last June. Preaching at 11 A. M., a Bible-class for the adult members of the church at 1 P. M., and a prayer-meeting every Tuesday evening, held from house to house among the disciples in town, have been under the care of the missionary. The Sunday evening prayer-meeting and the Wednesday evening service have been in the hands of the native preachers. The fruits have not been such as we would like to have seen, yet one has been baptized, another has recently declared himself a believer, and several are honestly considering. There can be no doubt that the gospel is listened to more cordially, and that more wish to know of the way of salvation than ever before.

The work in the district outside of the town was taken in charge by Mr. Crawley, while Mr. George remained to superintend the work of the station as above related. He started at the beginning of the rains, an unusual time for such a tour, and while the result justified his expectation of spiritual results, it also confirmed the experience of other missionaries that the exposure is likely to be fatal to the health of the missionary. We give the account in the words of the missionaries:—

About twenty miles from the town of Henthada, just within the limits of the Bassein Division, but too remote from that station to receive any efficient attention from the single Burman missionary there, is the town of Laymyetnha. The population is 6,000 at least. Owing to its situation, Laymyetnha has been neglected. Beyond a brief missionary visit repeated at long intervals, it has received no evangelical labor. It seemed wrong to suffer this neglect to continue. It was resolved to make the town a visit more or less extended, as the nature of indications might warrant. We spent a month there accompanied by one, and during the latter part of the visit, by two, native preachers; 6,000 tracts were given away. The gospel was preached to large numbers daily; our audiences were not confined to the towns-people; numbers from the surrounding villages came in. Ten thousand at least, it is believed, heard the truth, most of whom received a distinct impression of the way of salvation. Still the missionaries had not the happiness of feeling assured that one soul had been truly awakened and converted. Our labors closed as they had begun, with confident assurance that the gospel can never be faithfully preached in vain. There were a few who seemed earnest and thoughtful; some of them professed to believe in Christ, certainly none of them can ever again repose unshaken confidence in Buddhism. There will, at no distant day, we believe, be a church of Jesus Christ at Laymyetnha.

Previous to the effort just recorded, the missionaries had made a short tour to the outstation, Mengyee. On this occasion a man was baptized who had formerly been a priest. Mung At, the native preacher at Mengyee, wrote urgently and repeatedly while we were at Laymyetnha, begging us to come and see several persons who asked for baptism, and many more who were anxious to hear from the missionaries themselves. We soon, therefore, set out for Mengyee, hoping to spend a month or six weeks among the villages of that district. We had scarcely begun the execution of our plan, having arrived only at the first village in the circle marked out, when the singular disease known as "break bone fever" fell upon one of the missionaries, prostrated him utterly, and compelled the immediate return of both to Henthada.

The rains were now at hand, and the work in town made it desirable that

one of the missionaries should remain there. The particular undertaking, interrupted by the fever, was still unfinished. It seemed yet possible to accomplish the most urgent part of it before the rains began and made the jungle unhealthy. The attempt was made. The villages where the candidates lived were reached; three were examined, received, and baptized. The rain still held off, and the temptation was strong to visit another village where were some inquirers. But here the rain began to fall; all cart travel ceased, and only by great exertion and the kindness of a heathen government official, providing a strong pony, was the retreat to Mengyee made good.

The zeal and fidelity of Moug At in preaching from village to village and from house to house made it necessary to visit his district again about the middle of the rains, when the villages were accessible by boat. This tour occupied nearly two months and was extended into the Zalone and Paing Soung Nan Districts.

The interval between the two last mentioned visits to Mengyee was occupied by a tour southward. At this time two large subdivisions, Apyouk and Tsaga, never yet touched by missionary effort, were entered. Here, as on so many other occasions, the missionary was overwhelmed with the vastness of the work, and the great number of villages where Christ had never yet been preached. It had been designed to visit Laymyetnha again, but fever put in an effectual veto, and the year was regretfully closed with an unfinished programme. We bless God that 41 men and women have been translated into the kingdom of his dear Son, out of the darkness and hopelessness of heathenism. He bids us close the year with hearts glowing with joy for the past and cheered by the bright prospects of the year before us.

There is one point of missionary policy with regard to which the testimony of the past year is of great value and importance. Among missionaries at least the conviction is unanimous that two missionaries for each department of each station is the least that ought to be attempted in the evangelization of this country. A view of the year shows how the work, in both town and jungle, has gone on smoothly, uninterruptedly, and in every respect with a satisfactory completeness. With but one missionary everything attempted must have been, at best, but half finished. As if to make the advantages of this arrangement patent to all, in the closing month of the year one of the missionaries was compelled by sickness to leave the station for an absence of some weeks, perhaps months. It is easy to understand how disastrous this sickness might have been had the sick man had no colleague! Stations to be visited, candidates waiting for baptism, cases of discipline awaiting adjustment, native preachers to be supplied with tracts, etc., and a hundred other things needing immediate attention must be indefinitely postponed! As it was a missionary well and vigorous was ready to assume all these responsibilities

Besides the school for boys above referred to, the boarding-school for girls under Miss Adams has enjoyed a prosperous season. Since this estimable young woman so reluctantly left the work, Mrs. George has supplied her place, so that it still goes on.

Miss Adams says: "In every department of the boarding-school almost every effort has been blest with such a degree of success as to cheer the hearts of the laborers. The dormitory has been built and filled with boarders; funds have been liberally contributed by friends in this country to aid the school buildings. The school has also met with warm support from natives, which shows how deeply they feel the need of a home for their daughters. Some fears

were entertained that they would be unwilling to pledge themselves to give their daughters for a term of years: and indeed there was a drawing back at first, but the willingness with which they sent their daughters shows plainly that they have confidence in the school. This alone is a great point gained, and is a source of gratitude to those who have charge of the school.

“The attendance in the day department has been unusually large and regular. Greater proficiency in their studies and more regular habits have been obtained on the part of the pupils. During the year the first class has studied and completed the ‘Acts,’ the first half of ‘The house I live in,’ and Stilson’s Arithmetic as far as the ‘Chain Rule.’ One hour a day has been given to English; one hour daily is devoted to weaving, sewing, and fancy work. During a part of the time a half hour daily was given to vocal music. The entire work of the school is done by the scholars; one of the chief objects of the school is to teach them to look upon work as honorable, a principle too much ignored by Orientals generally.

“Family worship is sustained morning and evening, in which all join. The young women hold a prayer-meeting every Saturday at noon. For a few months past the little girls have of their own suggestion held a prayer-meeting on Sunday afternoon, and it has been blessed to their souls; eight of them think they love Jesus; one wishes to be baptized.

“The work in the Boys’ School has been much hindered by sickness and want of suitable school-rooms. The completion of the new building, begun before the rains, has been delayed, and the school was held in a room of the old school-house, now occupied by the teacher. In this room also the Sunday-school was held, and as it was small, we could not encourage many to attend. The school, however, has lost none of its interest and vigor, and we still feel that it is a power for good in the heart of this great heathen town. We have gained much ground in school work during the past year, though we have been so much interrupted by sickness.”

The statistics of the mission for the year are given as follows: baptized, 41; restored, 7; dismissed, 1; excluded, 6; died, 2; increase, 39; present number, 118; contributions, Rs. 577.

PROME.

The missionaries in charge of the station at Prome furnish a record of the year, the substance of which we give mostly in their own words:—

During the year under review, the 3 native pastors in connection with the Prome mission have baptized 28 males and 12 females. Of these 1 is a Tamil, 8 are Karens, and the remaining 11 are Burmans. The average attendance of teachers and scholars at the Prome Sunday-school, including the adult Bible-class, has been 50. Very few children can be induced to attend regularly, unless they belong to the mission-schools or to Ma Baw’s private school.

Mr. Simons maintains the superintendence of the Anglo-vernacular school. This school, since it came into the hands of Moug Hpo Moug, the new assistant in charge, has had the most prosperous year of its existence. An additional assistant teacher, however, is required to give greater efficiency to the vernacular department. Three or four of the boys, by manual labor, earn enough to pay for their tuition and books. Due prominence is sought to be given to the reading and study of the Bible, both in English and in Burmese, at the same time that the standard of secular education has been raised.

The primary school, designed more particularly for girls, continues to do

well, under the care of Mrs. Simons and Mrs. Stevens, assisted by Ma Nhin-dan. Last October, 3 of the pupils were transferred to Miss Haswell's school in Maulmain. The aggregate number of names on the rolls is 53, 29 girls and 24 boys. Yet, the largest number present in any one month was but 30, and the average daily attendance only 13 or 14. Six of the boys left to enter the Anglo-vernacular school. One was so anxious to be baptized that his parents took him out of school and have not suffered him to return.

Two little jungle-schools, one at Ma-toung-da, to the northeast, and the other at Yuaboo to the east of Prome, are struggling to hold up the gospel light in the midst of the surrounding darkness of heathenism. In the village of Kan-zai, a new interest appears to have been awakened among the Karens on the subject of education. It is to be regretted that the small school, started in Ta-leing-gong, last December, did not show more signs of life. The Burmese school in Khyoung-gan, Enma, has already been noticed in the report to the Secretary of the Convention.

In the town of Poung-day, last April, the Burman and Karen Christians united to erect a good-sized chapel, partly with their own contributions, but mainly with the means furnished by the Burman Association in February, 1871. The timber was obtained from the Shway-gyoon-dau teak forest, in part by a grant from government, and in part by purchase at a nominal rate, through the kindness of Captain Seaton, the Conservator of Forests in British Burmah.

Towards the close of the dry season, three bamboo chapels were erected; one in the village of Kan-g'lay in the Ta-roke-mhau township, by those members of the Enma church who live there; one by two members of the Prome church who live in the village of Ma-toung-da, assisted by their heathen neighbors; and one in the village of Kan-zai mentioned above. The last two serve also as school-houses on week-days.

For the first time since the organization of the Burmah Baptist Missionary Convention, Shway-nat-toung, the pagoda from which Shway-doung is said to take its name, has been visited by an American missionary. By going at the time of the great annual festival at the full moon of Ta-boung, which this year came in February, Mr. Stevens and his assistants were able to preach to hundreds from all parts of the country, and distribute many tracts. He made this year also his first tour to Mo-goke, a day's journey to the southeast of Prome, in the month of March. In June an excursion was made by boat to the towns of Allen-Myo and Yua-htoung, and the villages of P'lo and Ngyoung-bin-zaik, on the east bank, and the towns of Thayet and Kahma, on the west bank of the Irrawaddy in the Thayet-Myo, district.

Oo Tsan-Hpoo, the deacon of the Enma church, accompanied by Mounng Htike, a young preacher from Prome, spent the last ten days of March in preaching within a circle of villages in Shway-doung, which appears never to have been reached before by the living voice of the Christian preacher. They were everywhere hospitably entertained, and were often kept up till late at night by the earnest demand, "Tell us more about this religion."

It was hoped that something would be done to penetrate to the Khyen villages at a distance from the river; but the dengue fever, following close upon the small-pox, in that part of Enma where Mounng Shway-doung and other Khyen Christians live, made it impossible to do so before the busy planting season came on; so those wild tribes are still left undisturbed in their attachment to their old superstitions.

Three instances have been met with, in different parts of the field, of Bur-

mans who have been at the pains to commit to memory portions of Scripture and of tracts, who nevertheless are not as yet ready to come forward and make a profession of Christianity. In the case of one, there appears to be a serious conviction of the truth of Christianity, but a lack of spiritual illumination. The other two seem to be actuated merely by a love of argumentation, by a desire to come off victorious in the discussions common at funerals and places of public concourse upon the comparative merits of Buddhism and Jesus Christ's religion.

The statistics of the station are : baptisms, 20 ; added by letter, 5 ; excluded, 5 ; dismissed, 1 ; died, 2 ; present number, 198 ; contributions, Rs. 539.

BASSEIN.

The field of the Bassein Burman Mission has been cultivated during the past year upon the same plan of work as formerly, and with more visible success in some respects than during the year preceding. Soon after the last convention, the work of visiting the jungle villages was commenced. Seven excursions of this kind were made, varying in length, upon all of which the missionary was absent from home 45 days and visited 26 villages. Almost always native preachers were along, and the work of tract distribution was quite thoroughly done, accompanied with preaching as the time permitted. Two were baptized at one jungle village, Kyahbyoo, and one at another, La-boot-ka, where there were before no disciples. At each of these places there has seemed to be a marked interest in the religion of Jesus. At the latter place especially there were good indications of the Holy Spirit's work, and though subsequent signs were not as satisfactory, there is still hope of fruit. The interest in this village is mainly due to the blessing of God on the influence of the man who was baptized here early in the year. In building a house for himself recently, he arranged half of it for holding meetings, since, being the only disciple, he did not feel able to build a zayat.

An encouraging feature of the past year has been the coming of a number of heathen from the jungle, sometimes singly, for religious inquiry, and apparently without other motive. These have been patiently instructed during the brief time of their stay and furnished with tracts and portions of Scripture. In most cases their names and residences have been noted, that they may be inquired after in subsequent jungle excursions. Several have spoken of being influenced by Karen Christians, who have awakened or encouraged their interest, but none seemed to be satisfied without meeting a Burman missionary or preacher. A memorandum of 18 such inquirers has been made during the last Convention year.

In the three churches in the smaller villages, Pa-douk-bin, Toung-ga-lay, and Kyun-ma-gnay, nothing has occurred worthy of special mention. At only one of these places, the first named, has missionary money been expended in support of a preacher. He has reported for the year, 192 days of religious labor from house to house, 540 houses visited or revisited, 1,397 persons conversed with religiously, of whom 683 received tracts, and 257 refused.

The religious condition of the church in the city of Bassein is far from encouraging. There seem to be two parties, each finding fault with the other, so that there is serious lack of confidence and harmony, though sometimes weeks pass without any prominent indications of such a state of feeling. The conversion and baptism of two young men who joined the school more than a year since has been a source of encouragement. During the year religious

services have been maintained as usual, — Sabbath-school at 7 o'clock A. M., and preaching at 10½ o'clock A. M., and at 5 o'clock P. M. Wednesday evening prayer-meeting, followed by a Bible-class, at which the parables have been studied with much interest. Saturday evening a class mainly composed of Sabbath-school teachers have studied the lesson for the following morning. The plan has been adopted of holding a meeting every other month, on Friday evening preceding communion Sabbath, with reference to that day, and on the corresponding evening of the alternate months, a meeting for church business.

The city of Bassein has received, as usual, a large share of the labor of the year. Two native preachers have been occupied most of their time in going among the heathen with the message of the gospel. They have made reports of their work from week to week which aggregate as follows: 283 days of preaching from house to house; 959 houses visited; 2,977 listeners, of whom 661 received tracts, and 375 refused to do so. A Bible-reader has also been at work among the Burman women, and has reported 187 days so occupied in part, 299 houses visited, and 614 persons to whom the Bible was read or with whom religious conversation was held. She gave away but 25 tracts, and not all of these to women, of whom scarcely any can read. The missionary has likewise engaged to some extent in this work of preaching from house to house, and can report being received almost universally with respectful attention. There have been no evident good results of this work during the year, although thousands have heard the glad tidings of the grace of God.

A school has been kept up for 32 weeks of the past year, with an interruption of about one week owing to the dengue fever. Forty-nine names have been on the roll, all boys, and nearly all above 15 years of age, and several above 20. The attendance was not equal during the term, being better towards the close. The last full month gave the best average, which was a fraction over 18, with 28 names on the list. All the pupils but two lived at their own homes, where they were liable to be detained for trifling as well as sufficient reasons. Worship days have also reduced the average of attendance. About three fourths of the pupils were of pure Burman parentage; of the others one or both parents were natives of India and Mohammedans. Nearly all the scholars studied Stilson's Arithmetic, and some completed the book. A large class were quite thorough with Dr. Judson's tract upon Geography; some studied Land Measurement; one class, and a few other pupils irregularly, translated English, and for two months there was a class in English Grammar. The study of English was not encouraged. All the school were questioned on the passage of Scripture read at the devotional exercises each morning, and all were connected with Scripture reading classes, one of which read twenty chapters of the Gospel by Luke, and the other the whole Gospel and part of the book of Daniel. Each day's lesson was short, and after being read the books were closed and each scholar was asked to give what he could remember of the passage. The next day, before the books were opened, each was again asked to recall as much as he could of the passage read the day before. An impression was doubtless made by this method that would not have resulted from the simple reading of the lesson even many times. Attendance at the Sabbath-school was insisted upon except where valid excuse could be given. A fee of one rupee per month was charged for instruction in English, and eight annas for instruction in Burmese. One native teacher, Mounng San Done Oung, taught in the school the entire session of each day, which was from 10 o'clock A. M. to 3 o'clock P. M., with an internis-

sion of a half hour at noon; and Mr. Jameson taught two hours and a half each day, five days in the week.

Miss S. S. Le Fevre, who is supported by the Woman's Union Mission Society, has continued to labor in Bassein, though not in any recognized connection with our Burman work there. She carries on a school with the assistance of Moungh Shway Baw, and his sister, Mah Po Oo. She reports from 18 to 20 pupils. Besides the school work, she and her assistants visit the families represented in the school, and such others as are accessible for religious conversation.

The statistics of the station are for the year: baptized, 5; restored, 1; excluded, 3; present number, 103; contributions, Rs. 32.

TOUNGOO.

The Anglo-Burmese school at Toungoo was in session during the year. It was supported in part by the Burmah Baptist Convention, the balance being paid by the tuition fees of the pupils. It has been under the care of Mr. McColeman, as heretofore. The present number of pupils is 52. The blessing of God has been in it. Religious instruction is given daily, and most of the pupils attend the Sunday Burmese service, thus gaining a knowledge of the gospel which may exert a saving power over them in after life. Every week portions of Scripture have been committed to memory by the older scholars, and recited at the Friday evening prayer-meetings. In this way several chapters of the Gospel of Matthew and of Proverbs have been learned. The religious influence of the school is decided, and though it has led to the withdrawal of some of the scholars, has been, and continues to be, a power for good.

One pupil, a bright boy, and son of Moungh Waing, who was excluded from the church years ago, died during the year. The Sunday before his death the child begged his father to accompany him to the Burman service, but without success. The next Tuesday evening the child died, and the request seemed to the sorrowing father like a divinely-sent message, summoning him to return from his wanderings. From that time, by God's blessing, the father returned to the truth, and last communion was restored to the fellowship of the church, from which he had been separated for years.

He is a man of much influence in the community, and being an officer in the employ of the government, seems determined to use it in the cause of Christ. A weekly prayer-meeting has been established at his house, and access is thus gained to many Burmans who could not be reached before.

Ko En, the Burman preacher, continues to do good service, holding meetings on Sunday, and on Friday evening regularly, with a good average attendance. There are several serious inquirers, one of whom has openly avowed his belief in Christ, and has regularly attended chapel. Being summoned as a witness in court, when the Buddhist Scriptures were presented for him to take his oath upon, he put them away, saying he was a Christian. The Christian Scriptures were then produced, and he took his oath upon them. This was certainly a sign of sincerity, and a bold witnessing for Christ, as he knew it would involve ridicule and opposition. Besides these inquirers there are four Burmese members of the church, thus constituting an effective nucleus. With Ko En, the faithful preacher for the new Burman mission, which, if God will, is to be formally opened before the close of the present year by Rev. F. H. Eveleth, now a member of the Senior class at Newton, who has been appointed a missionary and designated to this field. Mr. Cushing says

of it, that it is itself a standing call. In all the great Sitang Valley there is not a single Burman missionary. Shwaygyeen, Toungoo, Ningyan, and Yeniethen, large towns, with populous districts around them, need laborers. But Toungoo is the most central of them all, and presents the first claim, being the great mart for traders from Upper Burmah and Shanland.

MISSION TO THE SHANS.

REV. J. N. CUSHING and wife; 4 unordained native preachers, 1 church, 2 schools, 78 pupils.

This mission, which a year ago seemed so full of promise, has met with a sad reverse in the sudden death of Rev. E. D. Kelley, who joined it in February, 1872. He had obtained such a mastery of the language as to be able to speak to the people and to work effectively in the school, and on the 8th of December last started with Mr. Cushing on an exploring tour through Shanland. He was drowned on New Year's morning. The event is mysterious, but it should inspire fresh zeal in the work, instead of depressing confidence. The field remains, and a hopeful beginning has been made. Disciples have been gathered, tracts printed, a grammar published, two of the Gospels translated, and a large dictionary compiled, to which daily additions are being made. The Shan States have been explored, the gospel has been preached to multitudes, and the man who, under God, has effected this is still on the ground, to induct a new associate into the work. It did not seem prudent, humanly speaking, to leave all those important interests dependent on a single life subject to all the vicissitudes of a tropical climate. Accordingly Rev. G. R. Hunter, a graduate of the Hamilton Theological Seminary, and now pastor of the Baptist Church in Perth Amboy, N. J., has been appointed to supply the vacancy made by the death of Mr. Kelley, and he expects to sail early in the coming autumn.

The work of the mission during the past year was steadily pursued, and some fruit has been gathered. The cold season was spent in tours among the Shan villages in the vicinity of Toungoo. Occasionally an interested listener presented himself, but the most of the people were either indifferent or unwilling to listen. One great hindrance to successful visiting among this people during this season of the year arises from the fact that most of the men and not a few of the women are at home only in the evening, the day being spent in the fields or in the bazaar. At this season, also, many of the young men are absent on the Karen mountains for the purposes of trade.

This year a large number of caravans from the Shan States came to Toungoo, among which the native preachers visited constantly, preaching and scattering tracts. More than 150 copies of Matthew's Gospel in Shan were distributed among these visitors.

In January a house was purchased at the Shan village of Kundangone, southwest of the city, and a preacher stationed there. Since that time meetings have been maintained at the preacher's house every Thursday evening by members of the church, and occasionally by the missionaries. Some of the villagers listen very well and are kindly disposed. This village is well situated for evangelistic effort, being in the midst of six or seven Shan villages and near one of the customary camping-places of Shan caravans. One young man belonging to this village is an interesting inquirer.

The state of the church is not all that could be desired, but most of the members are united in their effort to spread the truth. Though several have

been excluded, they were, with one exception, persons who had been long suspended for persistent and inexcusable absence from every religious service of the church. On the other hand, some have been added to the church who seem to take an active interest in its welfare. Last July the church chose Ko En as its deacon and voted to pay a portion of his salary, as he performs part of the duties of a pastor. Since that time the church has raised about two rupees a month by subscription for this purpose, which, with subscriptions outside, enable them to pay Ko En about six rupees a month. It was gratifying to see the readiness with which this course was taken by most of the few who compose this little church. It is to be hoped that a foundation of self-support has been laid and that time will see its successful development.

The preacher's class was taught thrice a week from May to October, and was attended also by the larger pupils of the Shan school. This school began in May and continued until the middle of October, under the care of Mr. Kelley. The whole number of pupils who were connected with it was 25, of whom 16 were permanent scholars. The advanced class made good progress in Mental Arithmetic and the fundamental rules of Written Arithmetic. Among the older pupils two young men recently from the Shan state of Maing Pon were converted and baptized.

The statistics of the mission are as follows: baptized, 2; restored, 1; excluded, 5; total, 14. Contribution for purposes connected with the mission, Rs. 104.

MISSION TO THE KARENS.

- TAVOY. — MISS H. M. NORRIS. REV. J. F. NORRIS and wife in this country. 3 ordained preachers; 18 unordained do.; 23 churches; 831 members.
- MAULMAIN. — REV. STEPHEN B. RAND and wife, MISS CORNELIA H. RAND. 7 ordained preachers; 9 unordained do.; 15 churches; 855 members; pupils in schools 266.
- RANGOON (SGAU). — REV. J. B. VINTON and wife. 9 ordained preachers; 55 unordained do.; 64 churches; 2,993 members; 667 pupils in schools.
- RANGOON (PWO). — REV. D. L. BRAYTON and wife. 3 ordained preachers; 10 unordained do.; 14 churches; 346 members; 4 schools; 59 pupils.
- SHWAYGYEEN. — REV. NORMAN HARRIS, KAH CHER, MRS. HARRIS in this country. MR. B. P. CROSS, designated to the station. 3 ordained preachers; 13 unordained do.; 16 churches; 829 members; 116 pupils in school.
- TOUNGOO (SGAU). — REV. E. B. CROSS, D. D., and wife, MISS BARROWS. 7 ordained preachers; 38 unordained do.; 52 churches; 1,743 members; 423 pupils in schools.
- TOUNGOO (BGHAI). — REV. A. BUNKER and wife, REV. F. MASON, D. D., MISS EASTMAN. 2 ordained preachers; 36 unordained do.; 40 churches; 1,596 members; 324 pupils in schools.
- HENTHADA. — REV. D. A. W. SMITH and wife, MISS MINNIE B. DEWOLF and MRS. C. B. THOMAS in this country. 9 ordained preachers; 36 unordained do.; 44 churches; 1,618 members; number of pupils last year 422.
- BASSEIN (SGAU). — REV. H. M. HOPKINSON and wife, MISS ISABELLA WATSON, REV. C. H. CARPENTER and wife in this country. MISS A. L. STEVENS in this country. 22 ordained preachers; 60 unordained do.; 62 churches; 6,034 members; 54 schools; 1,665 pupils.
- BASSEIN (PWO). — REV. SABIN T. GOODELL and wife, MISS SARAH HIGBY. 6 ordained preachers; 21 unordained do.; 16 churches; 767 members; 355 pupils.

TAVOY.

No systematic labor has been performed in this old field since Mr. Norris was compelled to leave, nearly two years ago. Mr. Rand paid a brief visit to Tavoy in December last, accompanied by Miss H. M. Norris, who is supported by the British Provincial Board. After a brief trip to Siam, which devel-

oped some interest, Miss Norris returned to Tavoy, where at the last accounts she was doing what she could to direct the school work, and to encourage the native preachers to publish the gospel. We have scarcely any tidings from the station. The earnest expectation is cherished that Mr. Norris will be able ere many months to resume his work, and it is the purpose of the Committee to send a new family during the present season to the field.

MAULMAIN.

No incidents of a very marked character have occurred in the Maulmain Karen Mission since the last Annual Report. Miss Rand has undertaken to learn the Pwo dialect, as there are a large number of that tribe in the district who do not understand the Sgau. She has also undertaken to raise among the people a fund for the erection of a girls' school, which is to be effected by monthly contributions. The normal school was interrupted by the breaking out of the dengue and malarial fevers. Instead of the six months for which provision was made, it continued a little less than four. A native teacher was employed as principal, with two female assistants. Mr. Rand heard three recitations daily, one of them being in Acts, with Smith's Annotations, and during a part of the time he heard a class in Sacred Geography. The scholars met two evenings in the week for singing, and the other evenings for devotional exercises. Two of the pupils were baptized at the close of the session, and two others requested baptism, but were advised to wait a little time.

As in former years, Mr. Rand improved the dry season in visiting the Christian villages. At his earnest request, Rev. J. B. Vinton, of Rangoon, came to his assistance for a time, and rendered valuable aid in the adjustment of difficulties which had arisen in certain quarters. The Association was held in April at a place called K'yah. Rev. J. R. Haswell and family, with a goodly company of Burmese Christians, accompanied Mr. Rand. Many heathen were present, chiefly Taleings and Pwo Karens, who were addressed in their own languages, and it is hoped that some of them will give heed to the things spoken. Mr. Haswell also addressed the people in Burmese, so that each had a portion in due season. There were four sessions of the body daily, and a good degree of interest was apparent. At the close of the sessions of the Association, the native pastor of the church in K'yah was ordained, the native evangelists were assigned their districts for itinerating, and the rest dispersed to their homes.

The number of pupils in school has slightly increased since the last report, but the jungle schools languish for lack of efficient oversight. The missionary might easily reach them during the rainy season by boat, but his absence would retard the work in town. This station furnishes another illustration of the importance of having two missionaries at each of the leading stations.

The statistics for the year are: baptized, 37; restored, 14; excluded, 19; died, 26 — showing a decrease for the year of 42; contributions, including money raised for the repair of chapels, Rs. 2,945.

RANGOON.

Sgau Karens.

A good degree of prosperity has been enjoyed by the churches connected with the Sgau Karen work in the Rangoon district. Mr. Vinton spent the

month of January and part of February in Maulmain and vicinity, impelled to the visit partly by the hope of benefiting his impaired health by the change, and partly by the desire of helping Mr. Rand, as stated above. After his return from Maulmain he spent the remainder of the dry season among the churches and the heathen. During the rains he made two long trips; one in the Dalla district and the other towards Pegu. "The native pastors and evangelists have labored faithfully throughout the season. Much thorough and earnest work has been performed among the heathen. As the fruits of this 'labor in the Lord,' the missionary in charge is happy to report considerable interest and signs of promise among the heathen; especially in several districts in Dalla and Thongzai regions, both on the plains and hills, and also in the Hmavloon district."

Arrangements were made for a large school in Rangoon, but just as the pupils were assembling, the small-pox broke out,—one most interesting young man died. It was found necessary to send away at once all pupils not thoroughly protected against this terrible disease. Consequently the number of pupils was cut down to only fifty-seven. The term, however, was one of no common interest, both from the progress made by the scholars in their studies, and from the unusual religious feeling which pervaded the entire school. Deep and sincere conviction for sin was manifested by a large number of the most promising pupils, and eight of them at least, it is believed, were brought to a saving knowledge of the Lord Jesus Christ, and were baptized. Several others applied for baptism but were advised to wait.

The jungle schools have increased slightly in numbers, but very much in efficiency. As a consequence of the liberal arrangements made by the Karens at the late meeting of the "Home Mission Society" for increased funds, new buildings, and more teachers, much greater progress may be confidently expected the coming season than in any previous year.

The statistics of the past year are as follows: baptized, 132; received by letter, 109; restored, 47; dismissed, 96; died, 33; contributions, Rs. 14,454.

Pwo Karens.

Mr. and Mrs. Brayton reached Rangoon in good health after a pleasant voyage across the Pacific, and about the New Year resumed the work of the mission. But nothing has been heard from him concerning his field, nor does the record of the Burmah Baptist Convention contain any account of it, beyond the following statistics: baptized, 30; added by letter, 22; restored, 3; excluded, 20; dismissed, 21; died, 3; present number, 346; contributions, Rs. 746.

SHWAYGYEEN.

Mr. Harris enjoyed a good measure of health during the year, though he expresses the belief that he will be obliged ere long to return to this country. He, in company with his native helpers, has had the privilege of preaching the gospel to many heathen. Many of these have lost faith in their heathen ceremonies and idolatries, but still want the courage and decision to come out openly for Christ.

The general state of the churches is represented as having undergone no material change. The jungle schools have been kept up, but are not in a high state of efficiency. The school in town, through the energy of the teacher, has made considerable progress.

Kah Cher, a young man educated in the United States, graduated last year

from Madison University, and returned to his native place to preach the gospel to his countrymen. His natural abilities, his consistent character as a Christian, and his culture, inspire strong confidence that he will prove a great blessing to his people. Mr. Benjamin P. Cross, a son of Dr. Cross of Toungoo, has been designated to the Shwaygyeen field, and will probably sail the coming autumn. Mr. La Chapelle, who has for many years labored among the Burmese population of Shwaygyeen, spent four or five months of last year in Maulmain. There seem to be many inquirers among the Burmese, and many who could scarcely be regarded as inquirers are eager to read our books. It is to be hoped that these people may soon be awakened by the power of God to a new life.

The mission statistics for the year are as follows: baptized, 32; restored 7; received by letter, 24; excluded, 11; dismissed, 10; died, 30; present number, 829.

TOUNGOO.

Paku Department.

The operations of the Paku department of this mission, under the immediate care of Dr. Cross, have been much impeded owing to the sickness of the native preachers. The epidemic known as the dengue fever prevailed through the entire region of their labors, which interfered with travelling, and consequently there have been fewer baptisms than usual. The work, however, has been resumed again, and it is hoped that much fruit may still be gathered. The new interest started in the southern part of the Yomah district shows signs of life. Five of the young men, who give evidence of conversion, came into town in April, and accompanied Dr. Cross to the ministers' quarterly conference with one of the churches on the west side of the river. A large number of Burmans attended the meeting, and watched its proceedings with apparent interest. They had before expressed to the pastor of the church a desire to attend the meeting. In the midst of the Karen service they called for Ko En, the Burman preacher of Toungoo, to preach to them, which he did with great earnestness. They manifested considerable interest, and came to make inquiries during the intermissions. They stayed all day, and many of them returned the next morning. On the evening of the first day the Karen preachers gave in reports of their labors, eighteen or twenty of them making effective addresses. Essays were also presented, which evinced a high degree of intelligence and care.

Early in the year an expedition was undertaken to the Yunzalen valley, and a number of the preachers spent some time in travelling among the villages of that region. Though no station was permanently occupied, a promising beginning was made, which it is hoped will lead to permanent results.

A new station has been occupied for more than a year on the west side of the Toungoo River, which promises well. Many who have professed faith in Christ will soon be baptized, and many of the villages in the territory will receive teachers during the year.

About the first of January last, Dr. Cross, accompanied by Mrs. Cross and Miss Barrows, left Toungoo to attend the Paku Association, which met at Klerlah on the 8th of that month. The missionaries had several days to visit among the people of the village before the meeting of the association, with gratifying results. Mr. Bunker arrived on the 7th, in time for the meeting, which was the largest and most interesting gathering witnessed among the Pakus since the commencement of the divisions. Not only the increased

attendance, but the spirit of the meeting, evinced the great improvement resulting from the reconciliation mentioned in the report of last year. There are now but few churches that stand aloof from the mission, and it is safe to say that all who still follow the disorganizers do so as a mark of apostasy, and return to heathenism. The work of restoration is gradually but surely going on, and all the sheep of the Saviour's flock, will, it is hoped, eventually return to the fold. Since the meeting of the Burmah Baptist Convention in November, nine churches or parts of churches have reunited with the association, bringing with them an addition to the membership of 182, and to pupils in the schools of 154.

At the close of the association the standing committee reported their plan of operations for the current year. They divided the whole field of the association into sections, and assigned one member of the committee to each section. They resolved to roof the chapel in town with wood instead of thatch, and to effect other improvements in the school buildings. They also assigned work for the more advanced pupils in the school. Work was laid out for 20 of the pupils, and it is believed that they can perform it without injury to their school standing, and with great advantage to the field. Two went to the borders of the Red Karen country, one went with some of the older preachers to the Yunzalen valley, two to the new interest in the southern part of the Yomah district, and one to its northern part, as the travelling companion of the pastor in that region. Fifteen more were sent to different villages as teachers and leaders of the worship of the people.

The schools in town, and those which may be regarded as branches or feeders of the town schools, have been especially interesting. The quiet which has been enjoyed for the last year or two, has facilitated the advancement of the normal school till it gives facilities for the preparation of young men and women for usefulness among the villages. Mr. Bunker sends his more advanced pupils to it, and states that it shows a commendable advance over last year, which he attributes to the reunion recently effected in the district. Dr. Cross gives the statistics of his department on the first of January last, two months later than the convention statistics, thus: baptized, 40; received by letter, 29; restored, 40; dismissed, 25; died, 43; present number, 1,773; contributions, Rs. 1,177.

Bghai Department.

The blessing from the union already partially accomplished, as detailed in the last Annual Report, has fallen on all this department of the mission. Old churches have been revived; men in abundance have come forward and offered themselves for the work of teaching and preaching. The people of the villages where formerly were good schools, and the worship of God was observed, have risen to life and asked for teachers, building up chapels for them, saying, If there is to be peace, we want to worship God, and establish our schools. Eight or more new chapels have been erected during the year, the majority among the heathen. Fifteen or more new men have been located among the heathen and weak churches. At the time of writing, several new villages have reported chapels newly built, and now are seeking teachers; one of these villages is among the Harshwie tribe, among whom only one convert has ever been won so far as known. At the time of the union of the associations the disciples united in planning a branch to the Karen normal school, for the Bghais, and the movement being sanctioned by all the missionaries in Toungoo, they entered upon the work of erecting buildings with zeal. Suitable dormitories were put

up by them, the expense of which they chiefly bore, and a school of 103 boys and girls was gathered.

To sum up, the year closes with much hope. If no extraneous influence is brought to bear, to hinder the work, this year will, we believe, witness the complete union of the Bghais. The cause also among the heathen of various tribes, especially among the Geckhos, is very promising, and we have every reason to go on in faith and joyful expectation to the work of another year.

One great sorrow, however, casts its shadow over the department; Rev. Shapau, who has been connected with the Toungoo Mission ever since it first began, passed to his reward during the last autumn. He has been ill for most of the year. He was taken ill while at his work among his churches, and brought to his village by bearers. He fell at his post. He had a large influence among the churches, and was faithful to the best of his ability. His loss will be greatly felt, as he was the only ordained man among the southern Bghais.

Another shadow has fallen on the mission at Toungoo. An emissary of the Society for the Propagation of the Gospel has been sent to the field with the avowed purpose of availing himself of the influence of Mrs. Mason, to draw off the Karens who adhere to her to the fold of ritualism. We are not disposed to question the right of this society to send its agents to any point, but there is a law of Christian comity which, in a case like this, we think it would be honorable in them to observe. If the churches in the district of Toungoo could only be left to the operation of influences recently at work among them, they would eventually unite again, with manifest advantage to their temporal as well as their spiritual condition. It seems an ungracious move on the part of the society in question, to intervene for the purpose of prolonging and embittering the strife, which has wrought so much evil among an ignorant and wayward people, just emerging from the darkness and corruption of heathenism. But the seal of God has been affixed to this work: "The Lord knoweth them that are his."

Mr. Bunker's school is well organized, though it was much impeded by the dengue fever. The enthusiasm kindled by the great peace movement, is manifested by the large numbers applying for admission to it. It is composed of people who speak four different dialects, and if representatives of the Geckhos should be added, there would be five dialects. This is of course a great drawback. So Mr. Bunker regards it as a sort of branch of Dr. Cross's school, being designed, as he says, to catch those who would not go there. The best scholars are encouraged to go to Dr. Cross. It would manifestly be good policy to consolidate the schools of the two departments; in other words, arrange for one normal school for both departments, grading the other schools in the town and the village schools as feeders to it. With a view to facilitate this desired end, the committee provided for renting a compound joining Mr. Bunker's for a term of years. It may be that the time is not ripe for this measure, that the people so long divided are not yet so fused together as to make it feasible. This result will be ultimately attained; we are only anxious that it should be realized under conditions which shall insure harmony and efficiency.

The statistics of the Bghai department as reported to the last meeting of the Burmah Convention were: baptized, 103; received by letter, 3; restored 8; dismissed, 9; excluded, 9; died, 55; whole number, 1,596; contributions, Rs. 963.

HENTHADA.

Mr. Smith submitted the following account to the Burmah Baptist Convention in November last. As it presents a fair view of the mission, and con-

tains suggestions which deserve careful attention, we give it a place in this permanent record of our missions.

The Henthada Karen Christians have ever manifested great cordiality in coöperating with the missionary in his efforts to lead them on "from strength to strength." Even in changes which have involved considerable personal sacrifice, they have not refused this coöperation. The steady increase in their annual contributions shows that the effort to introduce the tithing system in their religious offerings, has been at least partially successful. During the last year, still another method of contributing has been introduced, which enables even the children to have their share in the blessing which cheerful giving secures to the donor, namely, weekly pice offerings.

The "weekly pice" movement was first inaugurated the year before last, but with the understanding, at that time, that it should be tried for one year, and afterwards, if approved, be adopted as a custom. Having tried it for one year, at the last association, in February, a resolution to make it a custom in the Henthada field, was unanimously adopted. At the end of the first year, the contributions were found to amount to upwards of Rs. 500. The pice-a-week offerings are devoted, for the present, to the construction of the new boys' dormitory, which is to be erected within a few months; and it is not unlikely that even after that building is erected and paid for, the pice offerings will be used in the support of the normal school in town, thus leaving the bulk of the tithe-offerings for more strictly evangelical work in the district.

It is to be feared that in the effort to improve the machinery for evangelical labor in this field, such as the formation of the Home Mission Society, the improvement of schools in town and jungle, building of chapels, supporting of pastors, reducing contributions to a system, etc., the importance of unceasing efforts to evangelize the heathen has been partially obscured. The slow increase of converts from among the heathen affords a most painful and humiliating spectacle. With 1,600 disciples scattered here and there, throughout the district, it should seem that the rate of increase ought to be more rapid than at the commencement, when there was but a handful of disciples and only three or four evangelists. It seems to have equally affected all the older Karen fields, and suggests earnest and prayerful inquiry. The difference in the present position occupied by the Karen people, in their relation to the Burmans and in their relation to the immediate past of their own history, as compared with former times, will partially account for the present stagnation in their evangelization.

May it not be, too, that the attention of the churches is unduly diverted to their own management and domestic growth? Whatever be the cause, it is cheering to know that there are a number of faithful men in this district who are feeling particularly exercised on this subject, and are inclined to plead with the Lord his promise to his ancient people, "We have brought the tithes into thy storehouse; wilt not thou, O Lord, be pleased now to open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it?" Even now we are not wholly without indications of an awakening among the heathen. A number of families in different parts of the district are reported as determined to come over to the Lord's side.

The last year has been marked by the emigration of many families to the Rangoon district, and by the dismissal of two churches which had previously emigrated, but up to last year retained their connection with the Henthada Association. Besides the two churches thus dismissed, one church has been wholly broken up and has disappeared from the record, and still another, in the

extreme north of the district, has been all but broken up by emigration. The pastor still remains, hoping and praying that out of the heathen about him the Lord will raise up for him another church. Among the emigrants was one ordained pastor, the first preacher ordained in this district.

Two councils for the examination of candidates for ordination were held during the year. One of the candidates, an aged man of great urbanity, and a faithful worker, was denied the privilege on the ground of ignorance of the doctrines of our faith. All were disappointed and grieved, but were unanimous in the decision that he should learn more before he could be either "apt to teach" or a "pillar of the truth." I mention it only to show the discrimination of the brethren who conducted the examination. The decision of the council was wholly independent of the missionary, who was present more as an interested spectator than as a participator. The other candidate was unanimously decreed worthy of ordination, and was ordained the following day in his own chapel, to the great joy of his people.

Notwithstanding considerable sickness both among teachers and pupils, especially during the first few weeks of the rainy season, the school in town has been, on the whole, a success. The curriculum has been carefully followed, and has been increased by the addition to it of Dr. Wade's recent translation of Miss Swift's Natural Philosophy, and of Mrs. Binney's valuable work on Physiology.

In this connection two recent changes are worthy of mention. The first is the requiring of all boys seeking admission to the school, to pass an examination in arithmetic, as far as fractions. A number of applicants were this year rejected on account of their inability to pass that examination, and hence the small number of pupils, averaging only 58 during the year. This step was not taken without the cordial consent of the pastors and parents of the children; and its effect upon the jungle schools is already manifest. Both the teachers and the pupils in these primary schools have now an object before them; and gradually there will arise a friendly and healthful rivalry between different schools in the jungle, as to which can send the best prepared pupils to the school in town.

The second change is the making of the second, or dry season session, a link in the regular course of vernacular study. This dry season term has hitherto been exclusively devoted to pupils studying English. By making it a part of the vernacular course, that course is now shortened from six to three years. The establishment of the Rangoon College makes it important to shorten the period of study in the station school, so that pupils may be able to prepare themselves for a course in the college, and, if desired, afterwards in the seminary, before they are warned by advancing age to desist from the attempt.

We sincerely hope that all the station schools may agree with Dr. Binney and with one another on such a course of study as shall be low enough to make them, on the one hand, feeders to the college, and, on the other hand, not so low as to reduce them from their present rank as high schools.

During the last session there has been a considerable spirit of inquiry on the part of the pupils. Fifteen applicants for baptism were examined, most of whom appeared well, but only three of them decidedly so. To those three the rite of baptism was administered early in October, and the remainder were requested to wait until December, when, if they offer themselves, they will again be examined.

The statistics of the churches were as follows: baptized, 38; received by letter, 75; restored, 8; dismissed, 160; excluded, 35; died, 20; total, 1,618.

BASSEIN.

Sgau Karen Department.

The past year has been one of change, yet on the whole it has been prosperous. Mr. Hopkinson, as stated in the last report, met Mr. Carpenter in Rangoon on his way to the United States, and proceeded at once to the station, where he arrived before the close of January, 1872. Miss H. M. Norris, of Nova Scotia, and Miss Watson were there, connected with the female school, and Miss A. L. Stevens arrived in March following. Soon after the arrival of Miss Stevens, for some reason not satisfactorily explained, and very much to our regret, Miss Norris went to Tavoy, leaving no one but Miss Watson able to speak the language. Miss Norris had proved herself very efficient, as well as enlightened and zealous, and we cannot but regard it as unfortunate that she was induced to leave for another field. And now comes another blow more to be deplored than the other, because it involves the failure of the health of a young lady of great promise. Miss A. L. Stevens has been compelled by utter prostration to leave her post, after having made good progress in the language, and evinced rare fitness for the work on which she entered with so much hope.

The study of the language and the care of the normal school have prevented Mr. Hopkinson from becoming acquainted, to any considerable extent, with the churches, and from rendering them the aid which he would gladly have done. He was present at the annual association held at Yuah Plau soon after his arrival, and also at the pastors' conferences in town, in May and October. Miss Norris visited quite a large number of the churches during the school vacations. The meetings of the pastors have been marked by a spirit of harmony and an earnest desire for the welfare of the Master's cause. Some of the churches which were reported last year as disaffected, are still unreconciled with the association; but it is believed that the ill feeling is upon the wane. The interest in education and in mission work indicates progress. Yet it is to be feared that there are some churches in which the tendency is in the opposite direction, and a spirit of conformity to the heathen around them seems to prevail.

The contributions to the Home Mission Society have been quite generous. There has also been considerable labor performed, though not so much as is desirable. The funds have much more than sufficed to remunerate the preachers employed, and the society voted considerable sums towards the support of the town school, and for mission work in Siam. It is to be hoped that in the future, laborers may be found so that the work may be carried on with increased vigor. The interest manifested in the cause of missions beyond the district of Bassein, deserves notice, and is destined greatly to increase. The Home Mission Society aided in supporting the preachers who accompanied Mr. Carpenter in his tour through Siam. At a subsequent conference the pastor chose two of their number to accompany Miss Norris in her proposed efforts in that country. They brought in Rs. 201 given by the sisters for this work. They also raised Rs. 125 for the general purposes of the convention. In addition to these amounts the Home Mission Society voted Rs. 90 toward the support of the preachers for Siam, thus making in all Rs. 416 given for foreign mission work at this one meeting.

The statistics show a decrease in the number of pupils attending the village or jungle schools. Mr. Hopkinson hopes soon to be able to give more attention to this part of the work. The most influential pastors are earnest supporters of the cause of education. Though for a time, owing to the suspense

in reference to Government aid and other causes, the work suffered, we look forward with hope to the time when all Karen children in the district shall possess the opportunity to obtain a good common school education.

The Normal and Industrial Institute has been in session thirty-eight weeks during the year. The average attendance has been between 80 and 90. A public examination of the school was held October 3d and 4th, which was highly satisfactory, and proved that both teachers and pupils had worked faithfully and successfully. This is the more gratifying from the fact that more than usual responsibility has necessarily been laid upon the native teachers. The missionary in charge has not taught even in the English department. Miss Watson has had the supervision of this department. All of the classes have been under native instructors, but she has examined them constantly, devoting from two to five hours daily to the school.

Miss Norris had charge of the female vernacular department after the departure of Mrs. Carpenter until she left, and succeeded in drawing in new pupils from the jungle, and left the school in a prosperous condition. It was afterwards under the charge of Miss Stevens, assisted by tried native teachers, until she was compelled to abandon the post.

The male vernacular department has been superintended by a native teacher. It has hitherto been in session during the rainy season only. After consultation with the pastors, Mr Hopkinson decided to try the experiment of continuing it through the whole school year, in the hope of providing more advanced students for the theological seminary.

The statistics are given as reported to the convention though they are evidently incorrect: baptized, 218; received by letter, 176; restored, 39; dismissed, 184; excluded, 69; died, 81; total 6,034; contributions for educational and religious purposes, Rs. 17,533.

Pwo Karen Department.

As stated in the last annual report, Mr. Goodell reached his field in March 1872, and under great disadvantages began his work. With no knowledge of the language, the country, the churches, or the pastors, it was scarcely to be expected that he could effect much during the first few months of his residence at the station. The churches are represented as in a generally healthful condition. Two new chapels, one at Thayagon and the other at Moungha are in process of erection. The native pastors, teachers, and Bible readers are at work, and the kind feeling generally shown in the heathen villages, the readiness with which the people listen to the truth, and the repeated calls for Christian teachers, afford grounds of encouragement for future labors. The great drawback is that it seems impossible to meet the demand for laborers. During the year a call came for help from beyond the mountains on the sea-coast where the white missionary has seldom been seen. Two or three of the young men connected with the mission purpose to visit them, and it is hoped that, though their stay will be short, seed will be sown which God will bless. In the district of Kweng Kyee there are three branches of the church under the pastoral care of Tha Leng which are so separated that other laborers are needed properly to occupy the ground.

One of the students from the seminary at Rangoon has labored a short time at Kweng Kyee. When the time came for his return to the seminary the interest of the people was such, and their entreaties so urgent, that he reluctantly consented to remain a few weeks, and at length to give up his

studies for one year. Now quite a number, we trust, have become Christians and are asking for baptism and the organization of a church.

The normal school has continued under the principal charge of Miss Higby. The first session of about twenty weeks closed October 8th. The highest number present was 57. An English department has been added during the year, Mrs. Goodell having had a promising class of nine. Quite a number of the scholars have read Burmese, and if the Government grant in aid for Rs. 1,000 which has been applied for shall be received, it is purposed to give more attention to the study of Burmese, especially in the case of the English laws in their relations to the Karens.

The school was considerably interrupted during the session by the dengue fever. But thanks to a kind Heavenly Father for his blessing upon the means used, nearly all recovered from this and other sickness.

The statistics of the churches are thus reported: baptized, 25; restored, 1; excluded, 14; present number, 767.

SUMMARY OF THE MISSIONS IN BURMAH.

NAME OF DISTRICT.		Baptized.	Adopted by Letter.	Restored.	Excluded.	Dismissed by Letter.	Died.	Present Number.	Churches.	Ordained Preachers.	Unordained Preachers.	Contributions or equivalent in Rupees.	Schools.	Pupils in Schools.
Rangoon,	Burman,	20	1	...	8	...	2	227	2	1	10	1184 6 3	3	85
"	Sgau Karen,	132	109	47	78	96	83	2933	64	10	65	14153 12 9	...	667
"	Pgho "	30	22	3	20	21	3	846	14	3	10	746 1 9	4	59
Maulmain,	Burman,	...	...	1	3	...	4	162	3	3	5	993 13 10	5	355
"	Sgau Karen,	...	...	14	19	...	26	855	15	7	9	2945 2 0	...	266
"	Pgho "	37	...	...	...	...	...	...	...	...	...	...	...	...
Tavoy,	Karen,	...	...	...	...	...	...	*331	*23	*3	*18	...	...	...
"	Burman,	...	...	...	...	...	...	*12	*1	...	...	...	...	...
Bassein,	Sgau Karen,	218	176	39	69	184	81	6034	62	22	60	17533 0 0	54	1665
"	Pgho "	25	...	1	14	...	...	767	16	6	21	1368 2 2	...	355
"	Burman,	5	...	1	3	...	...	103	4	...	3	32 5 0	2	79
Henthada,	Karen,	38	75	8	35	160	20	1613	44	9	35	3734 1 3	...	...
"	Burman,	41	...	7	6	1	2	118	2	1	6	184 13 6	2	115
Thonzai,	"	13	...	4	...	...	1	183	1	2	8	577 0 0	4	242
Toungoo,	Sgau Karen,	55	19	55	...	10	40	1743	52	7	38	1249 11 9	...	403
"	Bghai "	103	3	8	9	9	55	1596	40	2	38	963 0 0	...	324
"	Shan	2	...	1	5	...	...	14	1	...	4	104 4 3	2	78
Shwaygyen,	Karen,	32	24	7	11	10	3	829	*16	*3	*13	524 0 0	...	116
Prome,	Burman,	20	5	...	5	1	2	198	3	3	5	539 5 9	8	203
Rangoon,	English,	6	1	...	1	...	1	54	1	...	2	2133 10 6	1	20
Maulmain,	"	...	...	...	...	...	...	17	1	...	...	409 1 6	...	...
Totals,...		777	435	192	297	492	300	18700	305	82	339	49995 12 3	85	5033
Totals of 1871...		908	281	188	337	327	389	17809	339	80	348	44880 9 10	125	5560

RANGOON BAPTIST COLLEGE.

REV. J. G. BINNEY, *President*; REV. JOHN PACKER, *Professor*; 3 native teachers.

This institution, designed for the Karens, was opened on the 28th of May last with three native teachers and seventeen pupils. The first care was to give the pupils a better foundation for their studies by giving them practice in the English language, as that is to be the chief medium of their future attainments.

The first session of the preparatory classes closed on the 31st of January last, giving eight months of study. From encouragements received, it was supposed, until the day of opening, that the school would begin with twenty-five students. As it was, there might have been even more than that, but the president thought that want of care in the outset might establish a bad precedent, and accordingly only such as were reasonably prepared were admitted.

* Return of 1872. N. B. Churches in Toungoo not connected with the convention are not included in this table.

All applicants have been given to understand that so far as practicable everything must be paid for by the students or their friends. Still very little was received for tuition and expenses. It was only a beginning; and as such, will do good. Miss Higby was present about two months, and rendered the school valuable assistance, chiefly in English. The pupils have been industrious and quite successful. The three native teachers have done even better than any one dared to hope. The head teacher is an able man, and uses the English language better than any other Karen in Burmah; as correctly and freely as he does his own language. The vacation ended on the 15th of March, and the new term was to have opened on the Monday following. Dr. Binney says, "It has not seemed to me desirable, at this early stage of the school to make any effort to obtain pupils, and there is a decided benefit in having only a few to commence. They will be more easily moulded, and then they will greatly aid in moulding all who afterwards come. If God will give our brethren a heart to the work, I have no fear of the result. We have men enough and money enough among Baptists for other purposes, and we have enough for this work."

Professor Packer has reached Rangoon, and is already engaged in the work.

Whole number of pupils, 26. Average for 8 months, 18 $\frac{3}{4}$. Average age, 15 $\frac{1}{10}$ years.

KAREN THEOLOGICAL SEMINARY.

REV. J. G. BINNEY, *President*, with a native faculty.

No change has taken place in the studies or general condition of the theological seminary. It suffered somewhat from the dengue fever during the last summer. All the native teachers and more than half the pupils were attacked by it, but no death occurred, and not more than a dozen class exercises were suspended in consequence. The President contemplates a step in advance for the future. The present year no students will be received who have not completed the studies heretofore embraced in the curriculum for the first year. It is hoped that ere long the same rule may be applied to the second year, after which the studies of the institution will be those only which belong to a theological seminary.

Dr. Binney writes on the 10th of March last: "The past session of nine months has, like its predecessors, been one of much pleasure, and a good degree of profit to the pupils. Their external conduct has been good. They have been, with few exceptions, faithful in study, and I think there is a growing manifestation of a heart-felt experience in the things of Christ. We have had but one case of really bad conduct. We had to send off one pupil for gross immorality. It was a rare case to occur in the seminary, and it produced more feeling in both teachers and pupils than many such cases would cause at home. Besides this we had two pupils who left us without permission. This with us is a serious offense; for if once allowed there would be no permanence to our classes. A number of others went home by leave on account of ill health, and being unable to keep up with their classes. Most of these will probably return and go on with the next class. With some of these this was not wholly unexpected; still they wished to try, and their missionaries thought best on the whole to say, "Try it," and they were accordingly received. It has done the school good, and made a very desirable impression on the other pupils.

The graduating class this year commenced with twelve, but in the course of the year four of these were compelled to leave from debility. They had

been very faithful in studying the year before, then went home to hard work, teaching all their vacation. They were therefore wholly unfitted to enter upon the last year and the hardest year of their course of study. One of them immediately went to Bassein and took charge of a church which, but for his so doing might have been broken up into small parties. Of the other three I hope one, perhaps more, will return and finish the course next year. Of the eight who graduated four are men of much promise. The other four are not so able, but they will, I doubt not, fill very important places with credit to themselves, and profit to the Master's cause.

The average attendance for last term of four months, was $88\frac{1}{2}$. The average for the session of nine months was $95\frac{1}{3}$. The average age for session of nine months was $20\frac{3}{4}$. Only six were 24 years and over, and only eight were from fifteen to eighteen years. The little fellow of 15 years got in somehow, I hardly know how; but he is thus far a model little man in every way.

MISSION PRESS, AND DEPOSITORY.

REV. C. BENNETT, *Superintendent*; REV. I. D. COLBURN, *Assistant Superintendent*; MR. W. H. S. HASCALL, *Printer*.

Mr. Bennett left this country in August on his return to Rangoon, and after a stay of a month in England, he proceeded to Rangoon, having been joined by Mr. Hascall and others on the eve of embarking from England. The party reached Rangoon in October in good health, and Mr. Bennett resumed the superintendence of the press which during his absence had been exercised by Mr. Colburn. As furnishing the best account of the operations of the press during the period of Mr. Colburn's incumbency we append the following:—

STATEMENT OF BOOKS AND TRACTS ISSUED FROM THE DEPOSITORY OF THE

NAMES OF BOOKS.	Language.	Form.	Edition.	Mandelay.
SCRIPTURES.				
Holy Bible.....	Burmese.....	4to	2d	151
Holy Bible.....	Sgau.....	8vo	"	"
New Testament.....	"	"	"	"
New Testament.....	Burmese.....	"	4th	25
New Testament.....	Talain.....	"	1st	"
Ref. Testament.....	Burmese.....	"	"	"
New Testament.....	Pwo.....	12mo	"	"
Gospel of Luke.....	Burmese.....	"	"	"
Gospel of Matthew.....	Shan.....	"	1st	"
Psalms and Proverbs.....	Burmese.....	16mo	3d	100
Psalms and Proverbs.....	Sgau.....	12mo	"	"
Harmony of Gospels.....	"	8vo	1st	"
Book of Daniel.....	Burmese.....	12mo	"	536
The Creation.....	"	"	5th	30
Isaiah.....	Pwo.....	8vo	"	"
Life of Christ.....	Burmese.....	"	3d	150
Life of Christ.....	Sgau.....	12mo	2d	"
Life of Christ.....	Talain.....	"	1st	"
Digest of Scripture.....	"	"	2d	"
Digest of Scripture.....	Burmese.....	8vo	"	239
Totals.....				1,501
SCHOOL-BOOKS, TRACTS, ETC.				
Modern History.....	Burmese.....	8vo	"	"
Stilson's Arithmetic.....	"	"	3d	"
Stilson's Arithmetic.....	Sgau.....	"	"	"
Stilson's Arithmetic, abridged.....	"	"	"	"
Them bongyee.....	Burmese.....	"	5th	"
Them bongyee.....	Sgau.....	"	6th	"
Pictorial Reader.....	Burmese.....	12mo	4th	"
Scripture Alphabet of Animals.....	"	"	1st	"
Book on the Soul.....	"	"	2d	40
Hymn-Book.....	"	16mo	9th	"
Hymn-Book.....	Sgau.....	12mo	5th	"
Bible Dictionary.....	"	8vo	1st	"
Sermonizing.....	"	"	"	"
Physiology.....	"	"	"	"
Theology.....	"	"	"	"
The Sabbath.....	Burmese.....	12mo	"	"
The Awakener.....	"	"	8th	300
The Catechism and View.....	"	"	"	300
Thou shalt not kill.....	"	"	3d	"
The Golden Balance.....	"	"	"	1,500
The Golden Balance.....	Shan.....	"	1st	"
The Way to Heaven.....	Burmese.....	"	"	500

MISSION PRESS, FROM FEBRUARY 1, 1871, TO DECEMBER 1, 1872.

Maulmain.	Shwaygyeen.	Toungoo.	Bassein.	Henthada.	Prome.	Rangoon and Thongzai.	Tavoy.	Total of Books.	No. of pages in each book.	Total of pages.
5		5	4	148		45	2	360	1,200	432,000
1		119	50	30		25		225	1,088	244,800
		117	39	6		53		206	273	66,238
48		5	25	53		88	20	214	612	131,968
150								150	576	86,400
10	5	4	0	20	2	21		68	619	42,092
24								24	671	16,104
100	100	100	150	240	5	65		734	143	164,662
		475				15		480	127	60,960
358	25	325	212	120	130	259	25	1,554	447	694,639
	5	325	50			47		427	318	135,786
6		33	6	4		35	2	85	432	37,152
100		850	125			1,225		2,336	72	168,192
100		525	450	650	500	2,400		4,925	48	236,400
20	10	76	4			15		125	96	12,000
		70	80	340		155		795	210	166,950
		210		400		224		886	56	46,816
200						10		10	334	70,140
503		14	2					519	220	114,180
100		100	6	285		205		885	174	143,990
1,725	145	2,803	1,202	2,246	637	4,847	49	15,159		3,001,768
26			3	5	1	19		54	458	24,732
12		10	37	25	12	30		120	422	10,972
		65	25	14		62		156	288	44,828
22	44	48	12			28	10	146	144	21,024
169	10	70	135	125	100	564		1,173	48	56,304
		124	100	300		136		660	48	30,360
175			44			15		235	132	31,020
		10			42			52	132	6,864
6	10	325	100	51		143	100	781	154	120,274
50	10	5	82	62	35	70		314	378	118,692
64	10	246	114	125	8	109		676	520	351,520
		30	10	40		60		140	549	75,600
			10	18		45		81	270	21,870
23	2	30	6	6		40	2	107	330	35,310
10		83				27		70	522	36,540
				50		50		100	12	1,200
		100	125	100		150		775	24	18,000
700		1,100	800	1,960		1,575		6,735	36	242,460
		200	200	100	250	250		1,000	24	24,000
200		1,550	975	7,825		3,575		15,625	24	375,000
50								50	24	1,200
1,000	100	500	550	3,575		3,750		9,975	24	239,400

Mission to the Karens.

STATEMENT OF BOOKS AND TRACTS ISSUED FROM THE DEPOSITORY OF THE MISSION PRESS, FROM FEBRUARY 1, 1871, TO DECEMBER 1, 1872.

NAMES OF BOOKS.	Language.	Form.	Edition.	Mandelay.	Maulmain.	Shwaygyeen.	Toungoo.	Bassein.	Henthada.	Prome.	Rangoon and Thongal.	Tavoy.	Total of Books.	No. of pages in each book.	Total of pages.
SCHOOL-BOOKS, TRACTS, ETC. (Continued).															
Come to Jesus.....	Burmese.....	12mo		650	500		500	700	2,100	500	5,050		10,000	24	240,000
Glad Tidings.....	"	"	10th	520	500		1,125	750	2,725	300	3,975	100	9,995	24	239,880
Astronomy and Geography.....	"	"	3d	500	100		500	250	400	100	1,750		3,575	24	85,804
Angels' Message.....	"	"	1st		2,000		500	500	800	400	800		5,000	32	120,000
Tree of Life.....	"	"		700			500	450	1,486	200	3,435		6,361	24	152,660
Justice and Mercy reconciled.....	"	"		1,000	400		275	400	1,000	400	2,670		6,145	12	73,740
The Investigator.....	"	"		300			700	550	1,200	600	5,050		8,460	24	261,600
The Ten Commandments.....	"	"		400			200	150	1,700	400	2,250		5,100	24	122,400
Catechisms.....	"	16mo		3,000	400		900	1,800	1,400		4,060		7,560	24	180,000
The Gospel Law of Works.....	"	8vo	1st	100	650	50		200	250	50	375	100	1,875	8	15,408
The Gospel Law of Works.....	Sgaw	16mo			500	100	600	200	400		42		1,325	12	23,100
Natural Philosophy.....	"	16mo			15	10	25	37	28		42		157	228	35,700
Emmanuel.....	"	12mo							210	25	50		285	24	6,840
There is one God, and the Bible is his Word.....	"	"					700	800	200		160		2,025	18	39,450
The Man of Sin.....	"	"					100	200	200		125		1,285	24	39,840
Bible Baptism.....	"	"		100	200		550		150	50	185		250	44	11,000
The Soul and its Difficulties.....	"	"		25			200				25		250	44	11,000
Almanac for 1872.....	"	"		27	18		150				19		270	24	6,480
The Call.....	Shan	16mo	2d		250			100	200				550	8	4,408
The Call.....	Burmese	16mo			200		300						600	12	6,000
The Catechisms.....	"	"			100								142	24	5,802
The Fool hath said in his heart, There is no God.....	"	"	1st		100				100				125	12	6,420
Todd's Lectures.....	Sgaw	16mo			50	150	255				40	12	507	406	205,740
Catechisms.....	"	"			300	750	1,200	50	100		1,850	455	4,735	80	378,300
A Lion in the Way.....	"	12mo					200				75		275	24	6,600
The Contrast.....	"	"			25		525				300		850	32	27,264
The Elders.....	"	"	3d				700	150			275		1,125	60	67,500
Systematic Benevolence.....	"	"	1st				200				316		516	24	12,384
Necessity of Revivals.....	"	"					250		100		62		412	36	14,806
Pilgrim's Progress.....	"	"					10	35	15		10	4	74	381	28,100
Annotations on Acts.....	"	"			25		50	53	55		105		288	267	76,806
Ship of Grace.....	Burmese	"	8th	100	50			50					200	24	4,800
How do we know there is a God?.....	"	"	1st	84	50				50				184	24	4,416
Who is Man's Lord?.....	"	"	"	1,000	2,400			100	1,300		200		5,000	36	18,000
Purity.....	"	"	"			50		150	100		350		650	12	7,800
Death and the Grave.....	"	"	"								1,000		1,000	8	8,000
The True Doctrine.....	"	12mo	"								1,000		1,000	24	24,000
Notes on Genesis.....	Sgaw	"	"			4	2	15	23	10	48	2	104	525	54,600
Notes on Hebrews.....	"	"	"			6		5		5	33		49	238	11,662
Notes on Revelation.....	"	"	"			8		25		10	28		71	297	21,687
Miscellaneous, Petty, etc.....													2,82	100	268,200
Totals.....				8,194	11,208	2,296	15,947	10,182	29,185	8,800	46,878	85	122,378		4,774,561

Fifty-ninth Annual Report.

BOOKS AND TRACTS PRINTED AT THE MISSION PRESS, RANGOON, FROM THE 30TH SEPTEMBER, 1870, TO 30TH NOVEMBER, 1872.

TITLES OF BOOKS.	Form.	Edition.	Language.	No. of Copies	Pages.	Total Pages.
The Gospel of Luke †	12mo	2d	Burmese.	6,000	143	858,000
The Gospel of Matthew †	"	1st	Shan	1,500	127	190,500
Reference Testament †	"	"	Burmese	1,500	115	172,500
Colburn's Arithmetic †	"	"	Shan	500	123	64,000
Death and the Grave	8vo	"	Burmese	1,000	8	8,000
The True Doctrine	12mo	"	"	1,000	24	24,000
The Burmese Messenger, 1871.	4to	"	"	750	48	36,000
The Morning Star, 1871.	8vo	"	Sgau	1,060	192	203,520
The Narrow Way	12mo	1st	English	1,000	12	12,000
The Mother of Our Lord	8vo	"	"	1,000	16	16,000
Annotations on Acts, Galatians, 1 and 2 Thess. †	12mo	"	Sgau	1,500	267	400,500
The Way to Heaven §	"	5th	Burmese	10,000	24	240,000
Come to Jesus †	"	2d	"	10,000	24	240,000
Glad Tidings †	"	10th	"	10,000	24	240,000
The Golden Balance	"	12th	"	15,000	24	360,000
Psalms and Proverbs †	16mo	3d	"	5,000	207	1,035,000
Hiscox Church Directory	12mo	1st	"	500	196	98,000
Theology explained and defined.	8vo	"	Sgau	1,000	552	552,000
Instructions on Sermonizing.	"	"	"	900	272	244,800
Burmese Messenger for 1872.	4to	"	Burmese	500	48	24,000
Morning Star for 1872.	8vo	"	Sgau	1,050	102	201,600
Bible Concordance *	"	1st	Burmese	950	48	45,600
Anatomy and Physiology	"	"	Sgau	1,000	336	336,000
The Eastern Primer	16mo	9th	English	2,000	80	16,000
Sandys' Arithmetic, No. 1.	12mo	1st	Burmese	2,000	72	144,000
The Man of Sin	"	"	Sgau	2,000	18	36,000
The Gospel Law of Works.	"	"	"	2,000	12	24,000
The Gospel Law of Works.	8vo	"	Burmese	2,000	8	16,000
The Angels' Message	12mo	"	"	5,000	32	160,000
The Call	16mo	2d	Shan	1,000	8	8,000
Sandys' Elementary Geography.	8vo	1st	Burmese	1,000	135	135,000
The Shan Grammar.	"	"	Shan	500	72	36,000
The Catechism and View §	12mo	20th	Burmese	10,000	36	36,000
The Catechism	"	1st	Gaycho	2,000	12	24,000
Bible Baptism	"	"	Sgau	2,000	24	48,000
Synoptical Life of Christ	"	2d	"	1,500	56	84,000
Natural Philosophy	16mo	"	"	1,500	228	342,000
Who is Man's Lord ?	12mo	1st	Burmese	6,000	36	216,000
Burmese Reader, No. 1.	8vo	"	"	3,000	152	456,000
English and Burmese Dictionary	"	2d	"	550	16	8,800
Scriptural Baptism	12mo	1st	"	1,000	12	12,000
English and Karen Dictionary *	4to	"	Sgau	1,500	52	78,000
Minutes of B. B. M. Convention for 1870.	8vo	"	Burmese, Sgau, and English.	1,300	135	175,500
Minutes of B. B. M. Convention for 1871.	"	"	"	1,300	135	219,700
Karen Almanac for 1871.	12mo	"	Sgau	300	24	7,200
Karen Almanac for 1872.	"	"	"	350	24	8,400
Karen Almanac for 1873.	"	"	"	350	36	12,600
Totals				131,860	4,476	8,679,220

* In Press. † Burmese Bible and Tract Society. ‡ A. and F. Bible Society. § Am. Tract Society.

I. D. COLBURN,

Assistant Superintendent.

MISSION TO THE ASSAMESE.

- SIBSAGOR. — REV. WILLIAM WARD, D. D., and wife, REV. E. W. CLARK; MRS. CLARK *en route* to the United States. No statistics of churches, schools, native preachers, printing-presses, etc.
- NOWGONG. — REV. MILES BRONSON, D. D., and wife, REV. R. E. NEIGHBOR and wife, and Miss M. BRONSON COTES. Native preachers 4; schools 11; teachers 12; pupils 262.
- GOWAHATI. — REV. M. B. COMFORT and Miss MARY D. RANKIN; MRS. COMFORT and Mrs. SCOTT *en route* for the United States. About 50 baptized believers, 42 of whom were baptized within the last year; 2 native evangelists; 2 Bible readers; 2 schools; 56 pupils.
- GOWALPARA. — REV. T. J. KEITH and wife; REV. I. J. STODDARD and wife in this country. Native preachers 8; church-members 286; schools 14; teachers 14; pupils 225.

The mission to the Assamese has been highly prosperous the past year in spite of the failing health of several of the laborers. The spirit of inquiry is abroad, and many heathen have given evidence of conversion, and been baptized in the name of the Lord Jesus. Mr. Stoddard, Mrs. Clark, and Mrs. Comfort have been forced to leave the country and come to the United States to recover health. Mr. Stoddard reached home several weeks since, and Mrs. Comfort and Mrs. Clark sailed from Calcutta on the 10th of April, in company with Mrs. Scott who is obliged to come home on account of her children. Mr. Comfort remains at his post, though much enfeebled in health. He hopes to remain long enough to gather the harvest which, after many years, appears to cheer his fainting heart. He has also been cherishing the hope that some one would be sent out to relieve him; a hope that will hardly be realized, as no man is available for the purpose. Dr. Ward and Mrs. Ward reached their home in Sibsagor early in the present year, and have taken up their work again. They had a pleasant passage, and reached their field with health and spirits refreshed. Miss Rankin has also doubtless reached her destination, after a long detention on the way. It is much to be regretted that the ladies of the Gowahati station left before her arrival, as, should she remain there, she will begin her work under the greatest possible disadvantages.

SIBSAGOR.

Besides looking after the press, at this station, Mr. Clark has superintended the work of the mission, directed excursions into the hills by the native assistants, and made visits himself to the chief scenes of their labors. In December last he went for a few days to the Naga hills. The native preacher, Godhula, had previously spent several months among them, accompanied by his wife, and early in November came down with 9 candidates for baptism, who were baptized on the Sabbath following their arrival. The visit of Mr. Clark to the hills was on the occasion of the return of Godhula and wife, to reside in one of the villages on what is known as the Deka Haimong. The population of the village is between 500 and 600, with houses closely huddled together within a double stockade. The people have built a chapel without aid from any other source, and, at the time Mr. Clark was there, were about to erect a house for the missionary. About 60 men came down to escort Mr. Clark and his companions to their village, and those who were not Christians were to receive Rs. 14, to pay them, in part, for their trouble and expense; but before he left the village they gave the money back as a donation to the mission. Mr. Clark says: "As fruit of Godhula's first year's labor among these people, there are probably about 40 Christian converts in the Haimong village. There have been baptized 24 men; 9 at Sibsagor, and 15 on the

hill. A number of women are doubtless fit subjects for baptism, but for certain reasons which will probably soon vanish, their baptism was postponed. Every night but Saturday night there were meetings for relation of experience and for prayer. On the Sabbath were baptism, preaching, and the Lord's Supper; and in the evening a prayer-meeting, at the close of which came in some men from another village; and these strangers, without urging, remained till after midnight, hearing and talking about this new religion. There are 40 villages, speaking the same language as that where we were; the largest villages, numbering 10,000 inhabitants or so, are not near the plain, but back in the mountains."

The Deka Haimong is about 2,700 feet high. Other Nagas speaking the same language are on hills from 4,000 to 5,000 feet high, and inhabit large and powerful villages. In the cold season these people come down into Assam by hundreds and thousands. The tea planters say they are not troublesome, and express the opinion that missionaries might dwell among them in safety. Mr. Clark expresses the belief that we ought to station a mission family on the line of communication with these people, not only for the purpose of operating among them, but also of looking after the converts among the Chota Nagpore people. These people come from Central India, half-way between Calcutta and Bombay, and are sought on account of their superior skill in cultivating tea gardens. Many thousands of this people have received Christianity in their native land, and many have been converted in Assam. From one tea garden near Jarehaut Mr. Clark baptized several, and more are said to be ready. Those who have been baptized seem to hold out well, and others from other gardens are asking to be received. It is very desirable to locate a family near Jarehaut, which is surrounded by a dense Assamese population, besides furnishing a good point of departure to the Naga hills. It is expected now that Dr. Ward has returned to Sibsagar that the work among the hills will be pressed with all possible vigor.

NOWGONG.

There are two departments at Nowgong, the regular Assamese work, and the mission to the Mikirs. The first is under the charge of Dr. Bronson, and the other under that of Mr. Neighbor. The converts are all gathered into the same church, whether Assamese, Mikirs or Garos, while the schools are mostly under Mr. Neighbor's care. The additions to the church by baptism during the year were 7. There is a girl's school taught by Miss Bronson Cotes which numbers 24 pupils, 6 of whom are Mikirs. Dr. Bronson has a theological class composed of preachers and Bible readers. During the cool season the persons thus instructed go out in all directions to preach the gospel, or accompany the missionary in his tours among the villages. Miss Cotes has commenced what is known as zenana work. A number of Christian women are daily instructed by her with a view to engaging in that service. The time chosen for visiting the zenanas is from 5 till 7 p. m. It promises good results.

Mr. Neighbor's hill-tribe work is progressing favorably. His schools are in successful operation, nine of them being aided by the government. Six of the teachers are Christians. In the normal school there are 51 pupils, 18 of whom are Christians or the sons of Christians, while others are seeking Christ, and all are favorable to Christianity. From time to time these youth come out on the Lord's side, and are received into the church by baptism. Two of the young men intend to enter on the work of preaching next year, and to de-

vote their lives to it. They are both earnest Christians, and one of them is a youth of great promise. There seems to be a steady growth of the work among the people, and we may soon expect to see the same glorious results at this station which have already appeared at the other points in Assam. Mrs. Neighbor devotes what time is left from the cares of her household to Christian labor. She has become specially interested in the family of a Baboo, or native gentleman, and visits his house to instruct the women in Christian truth. This is independent of Miss Bronson Cotes' zenana work.

GOWAHATI.

Mr. and Mrs. Comfort were obliged to spend six months at Shillong, a sanitarium in the hills, for the benefit of their health, during which time Mrs. Scott was alone in the town of Gowahati. The health of Kandura, the efficient native preacher has also been poor during a good part of the year. The sessions of the girls' school were kept up by Mrs. Scott without assistance, there being no women of attainments fitting them to help in the work of teaching. All, both old and young, have therefore been in the school as pupils. The hill-tribe school has been pressed with applicants, but Mrs. Scott has received only such as promised to be useful in the future work of the mission. The normal class contains twelve young men who are preparing themselves for teachers and preachers.

Mr. Comfort returned from Shillong early in November, and the first work he was called to perform after his arrival was the examination and baptism of a young man of the Rabha Cosaree tribe. This man had heard Kandura preach six months before, and when the latter left his village he begged that the Bible might be left with him, that he might read the wonderful story of Christ for himself. He continued to read and pray, and at last came down to the station, saying that he found in the Holy Book that those who believe in Christ must be baptized, and that he wished to obey all of Christ's commands. To test his sincerity Mrs. Scott said to him, "You know that if you become a Christian, your brothers and your wife will cast you off; you will lose your land, your cows, and your buffaloes, and your village people will point the finger of scorn at you; what will you do then?" His reply was, "God will be with me. I can give up my wife, and house, and lands, if necessary, but I can't give up my Saviour." Mrs. Scott to test him still further told him he must go home and tell his wife and his brothers of his conversion, and of his intention to be baptized as soon as Mr. Comfort reached home. He went. His brother called him a crazy fool, and told him not to come near him again, but his wife inclined to follow him. Promptly, at the end of a week, he returned to the station, was baptized and received into the fellowship of the church. A few days after this event a company of Garos who had been brought to Christ through the instrumentality of Joy Sing, Mr. Comfort's teacher, came in to Gowahati for the purpose of being baptized, but he was prostrated by sickness, and unable to perform the service. Subsequently he baptized six of these people, the first-fruits of a harvest gathered from the eastern portion of the Garo country.

On the 21st of January Mr. Comfort, accompanied by Sotolu the young Cosaree mentioned above, started for Sorekuru a village on the extreme eastern border of Garo-land. The place is three days' march from Gowahati in a south-westerly direction. One of the villagers who had embraced Christ died a few hours before his arrival, and his first duty was to conduct the first Christian

burial ever witnessed in the region. After the funeral the people assembled in a neat building erected by them, which serves the double purpose of school-house and chapel, for religious services. Before the Sabbath twenty-six candidates were received for baptism. On the Sabbath these persons were baptized. Two of them, young men, were from Tulipara a distant village, and it is hoped that through them the light will reach their darkened neighbors. These, persons with the six baptized in Gowahati, before setting out for the hills, constituted a church of thirty-two members, exclusive of the pundit, Joy Sing, who acts as preacher, and through whose labors this remarkable work has been realized. He gives evidence of being an earnest and devout Christian. He devotes the early morning hours of the school to the reading and explanation of the "Life and Gospel of Christ," a work compiled by Dr. Brown in Assamese, from the text of the four Gospels, in the form of a continuous narrative. As most of the men of the village can be present in the morning, before going to their work, he avails himself of this method of preaching, and the fruit is apparent. Mr. Comfort explained the rule of Christian giving as set forth by Paul in 1 Cor. xvi. 2, and urged the church to adopt the practice of systematic contributions, to which they assented. At the close of the religious services connected with the baptism, a company of thirty-five persons sat down to the Lord's Supper. No such scene had ever been witnessed before among those wild mountains.

On his return Mr. Comfort turned aside from the main road to visit the village of the faithful Sotolu, who could give up anything but Christ. The spirit of the young man had been much refreshed by his few days' visit with the disciples of Sorekuru, and he longed to have the missionary visit his people. He has encountered much reproach for Christ's sake, but he is as firm as a rock. He is earnestly praying that God will give him some of his friends and neighbors. Thus God is enlarging the work at this station and in the region round about, just as the laborers are failing and compelled to leave. We can well understand why Mr. Comfort is ready to incur the fearful risk of remaining a year longer at his post. All will unite in the prayer that God will guard his life, and give him the harvest of which he has just gathered the first-fruits. Mrs. Comfort, accompanied by her three children, and Mrs. Scott and her children, will soon arrive in this country. The church in Gowahati received by baptism 9; present number, 18.

GOWALPARA.

Early in the New Year, Mr. Stoddard, accompanied by the native preachers, Omed and Gangaram, started on a preaching tour among the Garos. His object was to visit new places, and to stop from three to five days in a place. In every village where he pitched his tent it was thronged night and day. Some came to learn the truth, while many came from curiosity. At one place where Mr. Stoddard had established a school with a Christian teacher, the chief, after listening for days to the preaching of the gospel, stood up before his people in a crowded assembly and said, "I am on the Lord's side. I sacrifice no more to demons from this hour." There is every reason to believe that hundreds in the places visited, will ere long be numbered among the disciples of Christ. The people know that they are lost, and they are everywhere inquiring earnestly after the way of salvation.

Mr. Stoddard spent two weeks during his trip at Damra the principal out-station. His first visit to the place was in 1870. Then Ramkhe, the teacher,

and his wife were the only Christians in the place. A weekly market being held here, which was frequented by thousands of hill Garos, it seemed a favorable place for preaching as well as for the normal school. Ramkhe has filled the offices of both preacher and teacher. The Garos come in from the villages from two to six miles distant to hear the gospel, and many conversions have taken place. Mr. Stoddard remained about two weeks and baptized twenty-six converts. The church now contains about 80 members, and the little chapel has become too small for them, for the third time since the work began.

Mr. Stoddard's trip occupied about two months and resulted in the addition of sixty-two members to the Garo churches by baptism. Many more might have been baptized if his health would have permitted him to go further into the country. Many who live far up in the hills are waiting to profess Christ. The spirit is working on the hearts of the people, the light is advancing, and men are inquiring for the way of life.

Meantime Mr. Keith remained in Gowalpara studying the language and looking after the work there. Mr. Stoddard's health gave out entirely after his last tour among the hills, and he prepared to leave the field for the United States. Under date of October 21st he wrote: "I am more thankful than I can tell that I have been able to hold on until others are so well fitted to take up the work. The field was never more inviting than at present. When I wrote you in February or March last, I spoke of a place in the hills two days southeast of Rangjuli, not yet visited by the missionaries, where several were asking for baptism. Omed and several of his brethren soon after visited the place, Adokgiri, and baptized eight. Many others in that village have left the worship of devils for that of the living God, and ask to be joined to God's people.

As we turn west along the line of hills around Tura there comes a good report from all the pundits and colporteurs. At Tura one or more have asked for baptism. At Bengal Khuta, the Burmese village, fifty miles from Gowalpara, several are asking for connection with the band of believers. We have been praying the Lord of the harvest to send forth reapers. The Garo Christians have brought forth two of their ablest men for the work of the ministry. We hope soon to ordain one or both of them to this good work.

"There are at present in the normal school 22 young men, all but 2 of them Christians. Within four years 15 young men have graduated and are now teaching or preaching. The 14 schools are taught by Garo Christians; and in all these schools the catechism in the Garo is taught. All the teachers are thus making known the great truths of man's fall and redemption. Many of them hold stated Sabbath service for divine worship in the villages where they teach. Besides these 14 Christian Garo teachers, 8 others are engaged in part or wholly as preachers and colporteurs travelling from place to place with the lamp of life for these blind people."

In the same letter Mr. Stoddard announced that in consequence of an outrage committed by the independent Garos on the inhabitants of the villages friendly to the government, the English authorities were organizing an expedition designed to bring the whole race with all the territory occupied by them, under English rule. The result of this expedition is thus stated by Mr. Keith in a letter dated January 27, 1873:

"Now the whole Garo country is open. The military force sent into the hills has reduced between 70 and 80 villages to submission. No doubt our preachers can now go from one end of the hills to the other. Many of the interior villages are represented as very large. Here is a grand field; we

have it to ourselves, and the government stands ready to coöperate in our educational work."

On every hand the movement in Assam is advancing. The hills around Sibsagor are full of inquirers, and Gowahati, which has so long stood fruitless, begins to vie with Gowalpara as a centre for Cosaree and Garo disciples. The whole field is full of promise. All along the line wherever the gospel has been preached, especially where a Christian school has been started, there are converts waiting for the coming of the missionary, to be baptized and gathered into churches.

MISSION TO THE TELOOGOOS.

NELLORE.—REV. L. JEWETT, D. D., REV. E. BULLARD; MRS. JEWETT in the United States.

Preachers and Catechists 15; female assistants 8; school teachers 8; out-stations 4; churches 2.

RAMAPATAM.—REV. A. V. TIMPANY and wife, MISS LAVINIA PEABODY. Native preachers 8; churches 2; out-stations 5; schools 2; several catechists and colporteurs.

ONGOLE.—REV. JOHN McLAURIN and wife, REV. JOHN E. CLOUGH and wife in this country.

Native preachers 17, of whom 7 are ordained; Bible reader 1; colporteurs 3; station and village schools 21; normal school teachers 14; church-members 2,092.

God continues to smile on the mission to the Teloogoos, as in former years. Converts continue to multiply, and the number of baptisms has been limited, not by the withdrawal of converting grace, but by the inability of the missionaries to visit the villages and examine and baptize the candidates. There are hundreds scattered over the country, who have for months stood firm in their confession of Christ against reproach and persecution, yet unbaptized, simply because the missionaries were unable to reach them, and they were prevented by their circumstances from coming in to the stations. We have done our utmost during the last two years to supply this deficiency; and at last we cherish the hope of sending to the field three new families, including a teacher for the theological school at Ramapatam. These families will sail during the coming autumn.

The theological seminary opened in April last under the charge of Mr. Timpany. Of course it has been impossible for him, in addition to his labors in the field, to do all that the case required, but he has done his utmost to make it a blessing to the young men and to the people. We have not been informed of the number of students with which it opened, nor of the method of instruction pursued. We hope to be able next year to speak of its organization, and of a settled course of study. An appeal for the endowment of the institution has been made by all the missionaries in the field, and Mr. Clough has commenced a subscription of \$50,000 for that purpose. He has made hopeful progress, and the good object is not far from being attained. It is unnecessary to speak of the importance of this school to the growth and stability of the mission. The work of evangelization must be carried on here, as in all heathen countries, by native agency, and its efficiency and value will be determined by the capacity, intelligence, and spirituality of the native evangelists.

NELLORE.

Dr. Jewett has been engaged in his work of translating the New Testament with a commentary. He is also a member of the commission appointed by the Madras Bible Society for the revision of the version heretofore in use among the Teloogoos, and has been assigned portions of the Old Testament.

He spent several weeks in conference with the other commissioners, and it is understood that reasonable progress has been made in the work. In addition to these labors he has performed the usual duties of the station with the assistance of Mr. Bullard, who has so far recovered his strength as to render effective service.

Mr. Bullard was occupied through the hot season in the study of the language, and in occasional visits among the people in different parts of the town. He also had charge of the instruction of three students with their wives who were received into the station school last year. In May one of them was transferred to the theological school at Ramapatam, and the other two were dismissed, having completed the customary course. In August, after visits to the stations at Ramapatam and Ongole, Mr. Bullard went to Alloor, where he remained until the close of September. He improved the occasion to visit six different villages in the vicinity. The native helpers also went to these places and several others, two or three times. The object of these visits was to ascertain the condition of those who had previously received baptism, and to determine the course of action to be pursued in the future. Seventeen persons had been baptized at Alloor the previous year. Nearly all these, for want of care and the stated means of grace, had either gone back to their heathen associations or lost their interest in spiritual things. The labors of the missionary and the native helpers were blessed to the recovery of the most of these disciples, and before they left the place not only were the Sabbath services fully attended by the native Christians, but several inquirers also appeared, some of whom asked for baptism.

It has been the desire of the disciples at Alloor for some time past to have a church organized there, and so much were the missionaries encouraged by the observations made during the above mentioned visit that it was decided to proceed at once to its constitution. Accordingly at the next meeting of the church at Nellore it was resolved to give letters of dismission to all members residing at Alloor, and at the villages within a radius of five miles of that place. The number of such members, exclusive of a few, concerning whose Christian conduct there was not entire satisfaction, was forty-four; and on the 24th of October these were organized into a church. The day was full of interest to all concerned. Dr. Jewett and Kanakiah, the ordained assistant at Nellore, were present, the latter presiding at the business sessions of the council. Many came from the neighboring villages, filling the building used as a chapel quite to overflowing. Most of them seemed quick to understand what was being done and manifested a deep interest in all the exercises. It was dark before the services were finished, and the Christians from a distance remained over night. The next morning two were baptized and the Lord's Supper was administered.

Mr. Bullard visited Alloor again on the 21st of November and spent more than a month. During this time six additional members were received by baptism and two by letter. Two day schools were established, and three young men were received as theological students, their wives sharing in the instruction. These are now studying in the school at Alloor under the care of the native assistant.

Here then is a new church formed in the latter part of October with 44 members, which in two months was increased by 8 baptisms, and 2 members received by letter, to 54, with a native pastor, one native evangelist, 2 day schools, and 3 students studying for the ministry. Mr. Bullard remarks in reference to the claims of the new church: "It seemed evident that some-

thing special ought to be done for that part of the mission soon. Some materials and means were at hand with which to commence. Besides the newly awakened interest among the people, there was an ample compound purchased the year before, and a building on it suitable for the native assistant and school purposes. The step taken has been blessed and the work is in a growing condition. The presence of a missionary, however, is essential to the success of the enterprise. Without this the work will progress slowly, if indeed it progress at all. It is on this account that we have requested funds to build a mission house, and to make Alloor a permanent station. For the want of a house it will be impossible for either Dr. Jewett or myself to visit Alloor during four months in the year; and when the weather is such as to allow of our going, it will be quite inconvenient to remain more than three or four weeks at a time."

The work at the other out-stations has been equally prosperous, though the number of baptisms has not been reported. It is safe, however, to report the aggregate of members, including those at Alloor, at 350.

RAMAPATAM.

In the region around Ramapatam the work seems to have made a decided advance. Mr. Timpany has endeavored to supply his own lack of service in the field, in consequence of his confinement in the theological seminary, by sending forth the students, on the Sabbath, and during the vacations. He assigned them the country south of Ramapatam, and they appeared to work faithfully, but only one convert was baptized as the result of their labors. In Rundakur, fifteen miles from Ramapatam, there has been a considerable ingathering. The town is large, and the chief town of the district. The Christians have been somewhat annoyed, but have stood firmly. At another place ten miles due west from Ramapatam a very interesting work has commenced. Five men, all head men have recently been baptized.

In the city of Ramapatam there has been but one conversion, though the case is an interesting one, and may be recorded as illustrating the spirit of heathen people, and the obstacles attending a profession of Christianity. A young man whose home is about 100 miles west of Ramapatam met the missionary in or near his native village, and becoming interested in what he heard, followed him to two or three other villages. In one of these places the missionary was mobbed. At the investigation into the cause of the disturbance, this young man was called as a witness, and it was mainly through his testimony that the guilty parties were punished. This so enraged his relations that he was obliged to leave that part of the country. Having relatives in Ramapatam he found his way there, and soon came to the mission house to buy Christian books and to inquire more particularly after the way of life through Christ. After two months' inquiry, reading, and prayer, he found peace in believing, and was baptized. His friends abused and reviled him in the bitterest terms, but he bore it all with Christian patience and meekness. Not long after his baptism, as he was returning one Sabbath afternoon from religious service he was bitten by a deadly snake. His unnatural relatives regarded the event as a judgment from their gods, and exulted in his punishment for his assumed apostasy from the religion of his fathers. But to the surprise of all and to the consternation of his family, he recovered. About a month afterwards, he was seized with a fever, and his relatives hid him from sight, and refused to allow any one to see him. To the inquiries of the missionary after him, they replied that he had

gone away. After a while, suspecting foul play, Mr. Timpany instituted a search for him, and found him in one of their houses reduced to a mere skeleton. For a long time he seemed to hang between life and death, being nearly dead through the criminal neglect of his unnatural relatives, who would gladly have aided the fever in removing him out of their way. He finally recovered, however and is now reading in the seminary and promises to make a strong and able minister of Christ.

Mr. Timpany made two tours during the year, one from about the middle of July till the middle of August. He found five houses for schools and worship being built in as many different villages, the Christians being stirred up to provide themselves with places for prayer. The houses are small, 24 feet by 14, but they answer their purpose. To encourage the work of building, Mr. Timpany had offered Rs. 15 to every village that would build, towards the expense. Recently the church in Ramapatam took this work off his hands, and refunded the money previously advanced by him for the encouragement of building. To aid in this work hereafter the church also appointed a "Building Committee," composed of the preachers, deacons and head men.

Accompanied by Mrs. Timpany and Miss Peabody, he started on another tour about the middle of December, and remained out till the first of February. With the exception of twenty days spent on Oodigii Hill, the party were all the while in tent or on the move. The trip was full of interest, and over 60 converts were baptized. The last village visited was particularly interesting. On the way out Mr. Timpany was visited by three head men from Gondlapalum, the place above referred to, ten miles west of Ramapatam, requesting him to come and visit them. He could not then comply with their request, but on his return he made them a visit, and baptized 13 converts just before starting for home. He had scarcely changed his clothes, and got ready for a start, before four head men of another village, four miles west, came and wished to be baptized. He was unable to stop then, but requested them to follow him to the city; three of them did so, and on the follow day, which was the Sabbath, in company with a brother of one of the members, they were baptized. Their village will soon follow. The whole of this region west of Ramapatam is full of promise. The people are better off in a worldly point of view than those who have been previously gathered, many of them having land of their own. They have heretofore been willing to listen to preaching, but until recently they have shown little disposition to give heed to the truth. There is a great want of proper preachers, both to care for those already in the fold, and to preach to the large numbers whom the Spirit of God inclines to hear.

The work at the out-stations has been satisfactory. Pediah has labored faithfully and effectively at Cumbaldinny, while his wife has been engaged most of the time in the school at Ramapatam. During the year nearly all the people of a new village have been baptized in the name of Christ and gathered into the church. The head man of still another village has been baptized, and it is reported that there are many other believers in the same place. At Kon-diahpallum where there has formerly been considerable trouble, the disciples have held on their way, though the baptisms have been few on account of the still continued persecutions. Pilchia went to the seminary when it opened, and has been succeeded by a preacher named Godriah. In one of the 6 villages connected with this out-station, Vampand, a majority of the people have been baptized. Siamma, one of the female assistants, spent some months in this place and the surrounding villages, laboring among the women, who dare not assemble with the men to hear the gospel, and much interest has been

awakened in their minds. Marcoondapoorum is still under the care of Ramiah, and has been fruitful above all the other out-stations. In three of the villages they have built, or are building houses for schools and worship. The village of Koyagoontapulla was profoundly moved by the triumphant death of a Christian boy, which became precious seed and sprung into a bountiful harvest. These humble disciples have not yet learned to doubt God's promise and oath; and so, when they come to the hour of death they hold firmly to Christ, and depart fully expecting to be with Him in heaven. The new out-station of Soondy, reported last year, continues to prosper under the native preacher, Nariah. In one of the villages, a new house has been built for religious purposes, and the people seem attentive and promising.

The day-school has been in session during the year, and is coming at last into good working order. It has latterly been under the care of Ezra who is a good teacher. It includes Christians, catechists, their wives and children, besides young men and women who are fitting for teaching and other useful work. There is a girl's department, where heathen girls receive food, clothing, and instruction in Christian truth and customs. These girls are under the charge of Kondamma, the wife of Ramiyah, the native preacher at Marcoondapoorum. Mrs. Timpany instructs them in sewing, and Miss Peabody has given them lessons in music, in which they seem to take great interest. This exercise has latterly been participated in by all in the compound.

The Sabbath-school constitutes a distinct feature of the work at Ramapatam and will compare, it is believed, with the better conducted schools in this country. There are 7 classes including the Bible class, under the instruction of the missionary, and the average attendance is about 80. All who can read are required to repeat the lesson of 7 verses, and those who are unable to read, contrive to repeat more or less of the lesson, learning it from those who can read. The native preachers have been in the habit of committing to memory a verse each day for a long time past, and it proves a real benefit intellectually and spiritually.

The statistics of the station are as follows: baptized, 178; restored, 2; excluded, 14; died, 6; present number, 429.

ONGOLE.

A slight disturbance broke out at this station a short time after Mr. Clough left for the United States. The converts rely much on the missionary, and it is not always easy for them to recognize a successor. This was seen at Ongole in the early part of the year. Even before Mr. Clough left, some uneasiness manifested itself. This had a very disastrous effect on the preachers, teachers, Christians and pupils in the normal school. Insubordination seemed for a time the order of the day, until there were only a few in the compound who were not involved in it. About this time a virulent fever broke out in Cumbuni, extending on either side of the Gundlecuma River to a distance of 30 miles. A panic took possession of the people. The heathen began their sacrifices and processions, and tried to persuade the Christians that the trouble came upon them because they had forsaken their gods. Not knowing either how it came, or how to stay it, some of them joined in the Brahmin orgies, while others took a neutral position, and would neither join the heathen nor come to prayer-meeting with those who stood fast. Mr. McLaurin sent some of the school-boys to help their relatives, giving them medicines and directions for ventilation and cleanliness. Some of the boys took the fever, but they did good and saved many lives.

During the year all the clouds which hung over the mission at its commencement gradually disappeared. The fever has subsided, and nearly all who went astray owing to the disaffection referred to, have returned fully and freely, and are apparently more humble and Christ-like than before. Those who were carried away by the heathen clamor and their lingering superstitions have also recovered themselves out of the snare of the devil, having learned some valuable lessons from their apostasy — that they have something with which sin and idolatry do not agree.

Mr. McLaurin travelled during the year more than 1,000 miles in the jungles, having made five trips of over twenty days each. A large part of this time was spent in the villages where the widely scattered members of the Ongole church reside, helping the weak, confirming the doubting, restoring the wandering. Referring to this oversight of the church, he says, "There is work for the missionary should he travel all the time, and there is plenty of work should he not travel at all." If there were two men at the Ongole station, the station work could be much more satisfactorily done, while the villages could be visited, the native Christians effectively cared for, and the heathen be brought into the fold by hundreds. We give Mr McLaurin's account of several days of his midsummer trip, to illustrate the method of his jungle work, as well as for the intrinsic interest of the incidents: —

July 20. — Sixteen miles brought me to Komaulpand, where I expected to baptize. Here two of my evangelists met me, their fields joining in this place. Sunday morning we had a goodly company for our morning service. In the evening baptized 19 persons in a neighboring tank. This was a good day, my expectations being a good deal more than realized.

July 22. — This morning came to Valsuru. Here I had, at the request of the Madras Government, to inquire into and procure proof of the moonsiff compelling a Christian to exhume his buried child and bury it in his dooryard. This I think I was enabled to do very satisfactorily. I have just transmitted the whole to Government to-day. I expect fitting punishment will be dealt out to the petty official. If so, it will have a salutary effect upon the whole region. The Christians who had gone to sleep here are waking up.

July 23. — Having finished my work, and having heard of a new place where the people were believing, I made a detour from my intended course and set off for Vinakonda, 20 miles distant, passing Mathakamali on the way, where we examined and baptized seven persons. This makes the village, or pallem, Christian. Stopping at Vinakonda during the night and preaching to the people, who heard very well and promised to believe, we passed on to Komakanchapallem. While preaching at Vinakonda, a Mohammedan was seen to be listening very attentively. He was well dressed and respectable looking; and when we stopped, he exhorted the people to believe what the Master said, for they were true words. I exhorted him to believe, and told him the great thing which they lacked was a Saviour. The Christian religion only has a Saviour. His words had a good effect on the people. I believe we shall have some fruit there.

July 24. — Had a good day at Komakanchapallem. The people vacated the best house in the village, washed and scrubbed and whitewashed it on purpose. I was treated very kindly and was quite comfortable. It was 12 feet square. During the day I baptized 12; some were recommended to wait, and others were so entangled in their marriage or rather unmarried relations, that we could not baptize them till they set themselves right.

July 25. — Twenty miles of a journey over mountains and through fields, brought me to the Bumpacherla bungalow. On my way I preached at two villages, at one of which 10 persons said they believed, and the whole village said they would; but such promises are not to be relied on. In another village seven or eight wanted baptism; but their examination was not satisfactory, and we recommended them to wait some time.

July 27. — Had a ride of 10 miles to Mursarapetta, the seat of a zemindar, where I was hospitably entertained by Mr. Joacquim, Overseer of Public Works Department, who is an energetic Eurasian, and a good friend of the mission, being a regular subscriber.

Sabbath. — We had service in the afternoon, attended by a goodly number. Some came for baptism; but as there was quite a number in a village some 10 miles distant, who could not come, some from old age, we adjourned the baptismal services to Gorigala, the name of the village. Here, on Monday, July 29, we baptized 14 precious souls into the name of the Trinity. This baptism was witnessed by a head catechist and several members of the Guntoor American German Mission. This is our present boundary, — their nearest village being only two miles distant.

Having visited several villages in this section, in some of which the people heard remarkably well, I took leave of my kind friends; and, journeying for two or three days, passing through a rich country studded with large villages, in most of which we have some Christians, on Thursday morning August 1st, I reached Kouanki. In the evening I preached to an audience of about 150 or 200, who listened with breathless interest. The approving shake of the head and the audibly spoken "truth," "truth," showed that they understood every word. I never had more liberty in my life in any tongue. That night my assistants were up nearly all night with the people, ten or twelve of whom (the leading men) professed faith in Jesus, and would not be separated from us, one of them even following me to the next village, and remaining three or four days to hear. They wanted baptism at once; but I thought best for them to come to Ongole and there receive it, as by that means they will get boldness and some knowledge of the truth. Besides these, in the afternoon I baptized 20 souls, a good number of whom were from surrounding villages.

These extracts show the work that is done in the field, and that needs to be done more effectively. And when we consider how rich and abundant the harvest has hitherto proved, how can we fail to do our utmost to send forth the reapers in large numbers?

The seventeen native preachers spend all their time going in this way from village to village preaching the gospel. The field has been divided into eight parts, and over each of these parts is placed one of the leading preachers with a helper. These two make alternate trips in the different sections of their department, so that the native preacher sees the whole of his charge at least once in two months. Last year they came in about once a month, but as some of the districts are far away, and much time is lost in travelling, it has been decided to have them come in but once in two months hereafter. Mr. McLaurin says, "In the month of May the native preachers remained with me in Ongole, and read with me the Epistle to the Romans, pretty strong doctrine for the Teloooos it may be thought; but they can stand *strong* doctrine much better than they can *abstruse* doctrine. I think they understood a good deal and readily believed the rest. While in at the end of each month

I have been able to give them a few lessons of Scripture teaching, which I hope has done them good."

Three colporteurs have been employed the greater part of the year. Two were employed regularly, and the third with the exception of one or two months. They travel continually, and have sold about 6,500 tracts and nearly 800 portions of Scripture during the year. These, besides many that are given away, cannot be otherwise than a blessing to the people. Besides these colporteurs there are other helpers. One faithful and laborious woman named *Rebecca* goes from village to village, and from house to house, reading the Bible and telling the story of Jesus, principally to the women, but never letting the opportunity slip of proclaiming the good news to man, woman, or child. *Rungia*, the head catechist, "a wonderful help and comfort to the missionary," says Mr. McLaurin, takes occasional tours into the villages comforting, exhorting, and rebuking the people, as well as inspecting the schools and preaching the Gospel to the lost. He also teaches in the normal school, and is an important helper in all the affairs of the compound.

This school has been under the care of two teachers and has done a very important work for the people and for the mission. The number of pupils on the roll for the year was 113, of whom 35 were females and 78 were males. The average monthly attendance was 50. The number in the school on the 1st of January last was 78. It sent out into the field one preacher and eight teachers during the last year. Ten of its students entered the Ramapatam Seminary, and it was expected that at least four more would go there at the opening of the new term in February. The students of the theological seminary during their vacation are sent out to the village schools to relieve the teachers, who in this way secure two months extra instruction in the normal school, a privilege which they eagerly improve.

There are twenty-five school-houses built in the Ongole field, or being built. In some places they are empty for want of teachers, while in others, either on account of the ravages of fever or removal, there are not children enough left to support a school. There were on the first of January last 22 schools in actual operation, that is, 21 besides the normal school. There are 14 regular teachers, two of them teaching two schools apiece, in different villages, on alternate weeks. The rest of the schools are taught by the preachers' wives in the fields on which their husbands travel. These schools are the recruiting stations for the normal school, and are doing much good in other ways.

Mr. McLaurin states that there are now in his field over 200 converts awaiting baptism — persons whom he has been unable to reach during the year, and who have been unable, like many others, to come into the station. The statistics of the station are as follows: baptized, 477; restored, 7; excluded, 24; died, 24; dismissed, 2; present number, 2,092.

MISSION TO THE CHINESE.

BANGKOK, SIAM. — REV. WILLIAM DEAN, D. D., and wife. 6 native helpers; 3 churches; 3 out-stations.
SWATOW. — REV. WILLIAM ASHMORE, REV. S. B. PARTRIDGE and wife, MRS. J. W. JOHNSON, MISS A.

M. FIELDE; MRS. ASHMORE in the United States. 12 native preachers; 3 Bible women; 11 out-stations, of which two are sustained by the native churches.

NINGPO. — REV. M. J. KNOWLTON, D. D., and wife, REV. J. R. GODDARD and wife. 10 native helpers; 3 Bible women; 9 out-stations.

ZOAHYING. — REV. HORACE JENKINS and wife. 9 native helpers; 3 out-stations; 6 theological students.

CHINESE MISSION AT BANGKOK.

In the last Annual Report the question of transferring this mission to some part of the Tie Chiu district, in China, was submitted, with some of the reasons which appeared to recommend such a course. The Board of Managers authorized the Executive Committee to make the transfer, if, on further inquiry, it should seem expedient. Much time and thought have been given to the subject during the year, and the views of all the missionaries speaking the Tie Chiu dialect have been obtained and carefully compared. The conclusion which has been reached is, that while the money and labor expended on the Chinese population of Bangkok, would be much more available for the evangelization of China, if transferred to some point in that country, it would be scarcely right, under present circumstances, to abandon the Chinese churches actually planted in Siam. These churches if nurtured, may continue to grow, and it is not unreasonable even to hope that they will contribute somewhat to the evangelization of Siam itself. It is conceded on all hands that the Chinese form no inconsiderable portion of the population of the capital, and of the surrounding districts. And although they speak different dialects, they are so connected by the sympathies of race and nationality, that the spiritual forces which affect any considerable portion of them, will be likely to influence the rest. If Siam is to be evangelized, these people cannot be wholly disregarded. And while, to our apprehension, this view would scarcely justify the establishment of a mission among them *de novo*, it certainly has weight in determining the question of abandoning a mission which was established many years ago, and which has been more prosperous than any Protestant mission undertaken for the conversion of the Siamese.

Accordingly the committee have declined the responsibility of transferring the mission to China at this time. Believing, however, that one man, by devoting his whole time and strength to preaching, to the training of native helpers, and to the general oversight of the several stations, may, through the blessing of God, keep the mission in a state of healthy growth, the committee, after careful deliberation, decided on measures, looking to the early removal of Mr. Partridge to the Tie Chiu province. The age and ripe experience of Dr. Dean, his prestige with the court and people of Siam, and the veneration in which he is held by the Chinese Christians, alike pointed to him as the man who should remain to hold the ground already gained in Bangkok. In this posture of the question the committee received intelligence of the lamented death of Mr. Johnson at Swatow, and as it was supposed at that time that Mr. Ashmore would be obliged to retire within a few months, in consequence of the poor health of himself and wife, it seemed imperative that Mr. Partridge should go at once to that important station. He was accordingly transferred to Swatow, and sailed from Bangkok on the 18th of January last, just four years lacking two days from the time he lauded there to commence his career as a missionary.

One method suggested for the solution of the question we have had in hand is the reestablishment of the mission to the Siamese, with the present Chinese department as auxiliary to it. There is in Bangkok an ample compound, most favorably located for either Chinese or Siamese work, with three good dwellings and a commodious chapel, besides another chapel at a little distance known as the market chapel, and the chapels at Banplasoi and Lengkiachu. Mrs. Dean is familiar with the Siamese language, and is now actually teaching women and children of that race, two of the former having recently been bap-

tized, as the result of her labors. It has been thought that by sending one or two families to Siam, and reconstructing the mission so as to foster the Chinese work, while actively laboring for the native population, every interest of the present mission would be preserved, while the anomalous position in which we now find ourselves would be relieved. This plan has been submitted to Dr. Dean, who would accept the policy as "second best," although he prefers the present arrangement. He says, "There are now in Bangkok nine American women and seven ordained ministers, devoted to the Siamese, and I am left alone, but one man to labor for at least an equal population of Chinese. Moreover the Siamese mission is furnished with two clergymen and families at Petchaburi, two clergymen and families at Ayuthia, and a medical man and two families at Chengmai, all under the patronage of the Presbyterian Board and constituting a force sufficient, with the aid of Joshua's God, to take the kingdom without our aid; while we are left single-handed with the only mission to Chinese who fill one half the Capital and are scattered by thousands all over the country."

We have often found it safe in times of perplexity to wait the decisions of Providence; and in view of our utter inability to send even one man to Bangkok at present, either for the Siamese or the Chinese work, there is no immediate necessity of determining what the future policy of the mission shall be. All we can now do, is to give a liberal and hearty support to the venerable man left alone in the field, helping him more by our prayers than by material supplies, and leaving the issue with God. It is the expectation of the committee that the present arrangement will make it necessary for Dr. Dean to suspend the work of Bible translation, which has for a long time absorbed much of his time and strength, and to devote his entire energies to the work of evangelization. This will occasion the less regret, inasmuch as serious doubts have been expressed whether that work is really so important as the preaching of the word, and the training of young men for that indispensable service.

The actual condition of the mission on the 1st of April last, is thus set forth by Mr. Partridge: In my last report I stated that 27 names constituted the whole number on the roll of the church in Bangkok for the year. During this year so far three have been added by baptism, and one excluded, making the present members on the roll 29. Of this number five are said to be in China, but I am acquainted with only two of them. Three members on the list I can learn nothing about. Four others have not been at worship for several months, and we have no means of tracing them. Sixteen are quite regular in their attendance on the Sabbath. The wife of one church-member has united with the church. Only two other church-members have wives natives of this country. It is impossible to tell how many will return to China, as they cannot tell themselves. The greater number by far have no permanent homes here, and hence the difficulty in keeping them under constant supervision.

At Banplasoi there are but eighteen¹ besides the pastor, whose conduct and observance of the Sabbath give me hope that they may be Christians. Of these, one is now in China. The wife of one brother is a church-member. There are three or four other names of women on the roll; but so far as I am aware, they have not attended worship during the past three years.

At Lengkiachu, one has been admitted by baptism, making the present number of names, fifteen. Of these, the present locality of two is unknown. Three I do not know, as they joined the Secret Society and have not attended

¹ Three years since a membership of 40 was reported.

worship since. At this place 20 is considered a good congregation. Although our actual membership is so small, I believe we have genuine Christians in each church. We are none of us discouraged, nor inclined to give up the work.

In regard to the average attendance on Sabbath service, we have often more than a hundred present at the chapel in the market. Not all remain through the entire service, but passers-by stop for a longer or shorter time. At the chapel near our compound, we have frequently forty or fifty present; but usually, I think, the church-members form the larger part of the congregation. At Banplasoi, the chapel is more than a mile from the market, and some twenty rods from the shore, so that we seldom have as many as ten besides the church-members.

One difficulty in our work is the want of men whom we can train as assistants. I believe the missionary's most effective work can be done through his native assistants. We have not a man in all our churches here with capacity for such work, who is willing to give all his time to it. There are three young men in Bangkok who might be trained; but thus far I have not been able to induce them to give their time to study and preaching.

Mr. Partridge made at least two trips to Banplasoi much to the edification of the few faithful disciples there. Five were added to the little church by baptism during the year 1872. The native pastor there is faithful and efficient. Mrs. Partridge tried the experiment, by many regarded as doubtful, of starting a school for boys of Chinese fathers in the Chinese language. The children of Chinese fathers by Siamese mothers generally speak the language of their mothers, and it is difficult to induce them to learn Chinese. Mrs. Partridge had a school through the year of 15 boys, whose average attendance was as good as that of schools at home. She was assisted by a good Chinese teacher who was faithful in his work, and who manifested special interest in the Scripture lessons which Mrs. Partridge gave to the boys. He was baptized before the close of the year, and it is reasonable to expect that some of the boys received impressions which will be abiding. Mrs. Dean now has charge of this school.

Dr. Dean had the oversight of the work in Bangkok and at Lengkaichu, and made several excursions into the country. He preached occasionally in Chinese and in English. The native preacher has kept up services at the market chapel with good results. Mrs. Dean has given instruction to Siamese women and children. Two of the women gave good evidence of conversion, and, as before stated, were received into the church by baptism. During the year 1872, 15 were received by baptism, the number being pretty evenly distributed among the three churches. The whole number of members on the rolls at the close of the year was 78.

SOUTHERN CHINA MISSION.

This mission was deeply afflicted by the death of Rev. J. W. Johnson, after twenty-five years of faithful service. He opened the station at Swatow in 1860, and was connected with it at the time of his death. Miss Fielde arrived at Swatow early in February, and Mr. and Mrs. Partridge landed there on the 3d of March. The work of the mission will be carried on by Mr. Ashmore and Mr. Partridge something in the same manner observed while Mr. Johnson was living, with only such modifications as experience may have

suggested, or as circumstances may dictate. Mrs. Johnson has a boarding-school of Chinese girls with about 15 pupils. Six of these pupils were recently baptized, and the school promises to be of service to the mission. She also has charge of several Bible women. Miss Fielde will have charge of a larger class of Bible women, instructing them and directing them in their work. A very intelligent observer who is familiar with the language, recently visited the mission, and has made a statement of the methods of work pursued there, which will be read with interest. "The plan," says the writer, "is that of working among the people chiefly through native teachers, taking the ablest of the men whom the Lord converts, training them gradually as evangelists, giving them like other missionaries a bare support, stationing them in the larger towns to teach those who believe, and to go in turn to the smaller villages and tell the truth to others. There are now ten of these assistants in the mission, and some of them preach sermons that would be called powerful even in an American pulpit. They remain at their stations two months, preaching and studying a given book of the Bible, and then come to Swatow a week before communion to be examined and instructed in the book they have had for a lesson, and to preach before each other and the church here. I believe this plan to be the one by which the strength and means afforded by American churches can be made to bear with greatest force on the evangelization of these peoples, and that a similar one may be even more effectual among women than among men; for from the beginning women have been more ready to accept the Christ who alone among great teachers has given her her true place. The difficulty of training Chinese women to work as evangelists among their own sex is very great because of their social disabilities, and the fact that scarcely any of them know how to read well. But if China is to be saved this work must be done, for only women can freely teach women here, and, as in happier countries, woman is here 'the power behind the throne.'"

Mr. Ashmore gives the following detailed account of the work in the various departments of the mission during the past year:—

At the Hu City not much has been done. The field is one of the hardest. The assistant understands his work and has tried to make progress, but it is the centre of official influence which is exerted strenuously against the truth. Two church-members, by violating the laws of China, got themselves into trouble and were thrown in prison here. Their misconduct has been a great hindrance in certain quarters. The few members here were organized into a church but they are too weak to stand alone and must be carried.

Am Po is in a low and unpromising state. The assistant here was not true to his calling, nor true to us, and I dismissed him. In consequence of his want of fidelity the members here are careless in the discharge of their Christian duties, and negligent in attending worship. We have now another man there. But, aside from all the untowardness of the members, the field is a very hard one, for a bitter hostility has always been manifested to the name of Jesus, and everything foreign is hated. Our Presbyterian brethren have also a station here and derive very little encouragement to labor.

At Chung Lim and Tang Leng the church is doing well. The members are generally faithful. They have had no little persecution on account of their religion. But they have also suffered from their own indiscretion, especially growing out of the affair of the two men above alluded to, who had their membership with this body. They have been organized into a church but are

not able to support a pastor without help. There are good, faithful disciples among them, and a good spirit joins them together. Mr. Johnson has held three communions with them during the year. He had just returned from one before his fatal illness, and reported a very encouraging state of harmony and attentiveness to the truth.

Kiet Ine is in a healthy condition. At the communion held there in August, all the members were present with the exception of one who was bedridden. A good spirit prevails, and we feel very hopeful of continued progress. There will be sufficient strength here before long, we trust, to justify constituting them into a separate church.

Te Ine has not lost ground, nor yet has it gained any. The members are all faithful, with the exception of two or three negligent ones. There have indeed been a few applications for baptism in that quarter; but their faith is not very emphatic and they have not been received.

Tat Hau Po has shown an improved attendance during the year. Both Mr. and Mrs. Johnson have made visits there on different occasions and have felt much encouraged by the congregations. Yet a few are not doing as they should and need constant admonition. The evangelist stationed at this place during the past year is not one of the best read among the assistants, but he is an earnest worker and has rendered service of permanent value.

Our own residences are at Kak Chie and our most important services are held here. The general communions, the majority of the baptisms, and the sessions of the theological class all take place on our own compound, where alone we have ample and the most convenient facilities for all our wants. The compactness of our mission field makes it very easy to convene at this point. Ampo is only 5 miles, Te Ine 9 miles, Tat Hau Po 5 miles, and Tang O 6 miles away. Ready access is had to all these places by land or water, and the members at these four places come together usually and observe the Lord's Supper here. We have consequently a goodly number always present on such occasions, seldom less than 70 and often as high as 100. Sermons are preached every Lord's day at the usual hour, 9½ o'clock, after which there is time to cross the river to Swatow, and hold a preaching service to heathen hearers at 11½. There is another service again on the mission compound at 5 o'clock P. M. The congregations in Swatow are the best we get anywhere, numbering from 60 to 200 in the course of a service. For disseminating truth among strangers from all quarters of the department, we have no place that can compare with it. The very eligible location of the chapel insures us hearers when any at all are to be had.

The theological class keeps up its regular sessions. It consists of 9 evangelists and 1 student, and is also attended by the "Bible women," as they are called sometimes. Their work has been exceedingly well done and has given us entire satisfaction. We insist upon their becoming well versed in the Bible from beginning to end as a condition of their continuance in the work. They themselves have come to understand that poorly studied lessons will not be tolerated. We are paying the greatest possible attention to this department. Whatever else may sometimes go by default in consequence of superabundance of work, this must not. This is not only on account of the evangelists personally, but because the church is attaining size, and members are scattered in all directions so as to render it impossible for ourselves to look after each one individually. We seek, therefore, to mould these preachers according to the Bible model, to elevate their standard of spirituality, to enlarge their range of Scripture knowledge, to quicken their conscientiousness, in order that they in turn may impress

themselves and their convictions upon others. We have by no means attained what we wish, but we have made progress substantial and durable. Their discourses are often excessively immethodical and lumbered with irrelevant matter, but they are showing great improvement and are all becoming to a certain degree copious in Scripture thoughts, and fertile in Scripture illustration. They make better selections of passages to preach from, and have a clearer discernment of the inter-relations of doctrine, and, I believe too, some dawning perception of the great grand plan of the age revealed in the Scriptures as a whole.

The two stations of the native church are still under their watch care. During the past year Tang O has been in a large degree under supervision of the assistant at Tat-Hau Po. A laborer has been supported part of the time at Po Leng. At the latter place the brethren are trying to secure a chapel, or perhaps to build as they did two years ago at Tang O. We have good reports of both these places. The members are faithful, and new hearers come on purpose to ascertain what this new doctrine is.

As to our internal condition it must be premised as a rule, with certainly few exceptions, that heathen novitiates are not of a high order of development. And it is their spiritual state which, after all, really determines the degree of their power as a regenerating force in a community. In this particular we have nothing special to boast of, and yet have no reason to put our believers below the rank of Chinese converts elsewhere. The natural character of the Chinese makes them a poor soil for spiritual seed. They are earthly, gross, and materialistic beyond the majority of Asiatic peoples. In intellectual ability they are inferior to none. The consequence is that even in the best of our converts, the intellectual perception of truth exceeds the spiritual relish for it. We have no little trouble, too, in getting them to keep the Sabbath faithfully. It seems so difficult to rise to the conception of a day being kept *holy* to the Lord. This very fact suggests another reason why we must insist upon it. The endeavor to keep one day holy has a powerful reflex influence in elevating their own ideas of what holiness of character consists in. But in the essentials of inward growth, we have during the year made some satisfactory advances. Chief among these, I would place the fact that the assistants and a few of the leading members have discerned and accepted the duty of exercising discipline without being pushed to it by the missionaries. In the first stages of a mission there is a painful lack of a sense of personal responsibility for the misconduct of others. They consider that all such unpleasant work belongs to the missionary; and they are quite ready to excuse themselves for voting to discipline an evil-doer by saying, "The teacher so ordered it." We have just had a very trying case on hand, and it began as usual by shifting all the responsibility on me. In the case mentioned two years ago, I had to take it without being manfully supported by some of the brethren who feared to give offense to the delinquents then under rebuke. But in this case, though they began wrong, they have ended right. I have been head-weary, and heart-sore with the controversy, for more than a month, but have had the satisfaction of seeing the body of native preachers take up the case and assume the responsibility, and have seen them wait upon a deacon, one of the oldest members in the church, baptized many years ago in Hong Kong, who has been screening a member guilty of immorality, because he was a personal friend,—and tell him plainly that he must repent or be excluded,—and I have seen him to-day confess his wrong with tears.

In the above report of stations I have made no mention of Hong Kong.

This is for the simple reason that nothing has been done there. I was there in June on my way back from Shanghai, and found that A Tui Sinsey had just gone up to Tie Chiu. It so happens that the church in Hong Kong just now may not only be saluted in Scriptural language as "the church in his house," for service is held there, but may also without exaggeration be called the church *in his family*, for himself and wife and two sons and a daughter-in-law constitute the available portion of an assembly at a communion. A Tui himself speaks of coming back to Tie Chiu. It will be seen how uncertain the prospects are. To spend any large sum on Hong Kong with its exceedingly small and migratory Tie Chiu population would be, in view of the great need of help here and the difficulty of obtaining it, nothing short of an act of folly. And yet the complete abandonment of it as an outstation is also unadvisable. The most feasible arrangement I can think of is to continue to look after it as long as we have any converts there. But in addition to an occasional visit from missionaries here, they can receive counsel from Canton. Br. Graves of the Southern Baptist Board kindly agreed to go down and hold communion there once a quarter, if desired to do so.

A glance over our church records exhibits the following numerical statistics. There have been baptized in all since the beginning of the Tie Chiu Mission about twelve years ago, 246 persons. Of these 7 were foreigners, all of whom are now living in other places; 20 have died, and 11 have been excluded. There remains, therefore, on the record 208 names. But of this number a further abatement must be made of, say 20 — some of whom have emigrated to other places, or have gone into the interior, and others again have as yet a name to live, but we fear they are dead. We need to exercise great patience with such, hoping that the Spirit may yet quicken them, for some that in times past have seemed to wander completely away have very unexpectedly had their feet again turned to the paths of life. Baptized during the last year, 22; excluded, 4; died, 4.

EASTERN CHINA MISSION.

NINGPO.

The affairs of this station have been marked by no very stirring incidents, but there has been a steady growth, in spite of some drawbacks. Dr. Knowlton and wife reached Ningpo on the 13th of November, and were welcomed joyfully by the missionaries and native Christians. Mr. Goddard has continued to teach the class of students, to preach in the chapel, to visit the outstations, and to maintain a careful oversight of the work. We do no more than justice to this modest but earnest worker by recording the language of Dr. Knowlton in reference to his labors: "Mr. Goddard has proved himself to be a faithful and successful pastor and missionary." Mrs. Goddard has begun a very hopeful effort for Chinese women, by taking charge of the Bible women, and enlarging their work.

Since Dr. Knowlton's return the chapel beyond the west gate of the city, in a populous suburb, which was shut up last year and returned to the owner, has been rented again and reopened for worship. Two of the young men studying for preachers live in it, and spend a large part of every afternoon in preaching to such as come in. It is situated on a great thoroughfare, and when one of the missionaries is present, many come in and sit and listen to the truth. The porch of the large chapel in the city is kept open nearly

every afternoon in the same manner, and the native preacher and other helpers preach to all who attend. The congregations which were considerably thinned out in consequence of the reports which, for a year or more after the Tien-Tsin massacre, were diligently circulated by evil disposed persons, have begun to fill up again. Says Dr. Knowlton, "During all the rumors, threatenings, and excitements, that resulted from the 'Tien-Tsin massacre,' the native Christians, with rare exceptions, remained firm and steadfast. With all their imperfections, I believe many of them would sooner lay down their lives than give up their trust in Jesus. They are free to express their great pleasure and thanks to God for our return."

Once a month all the native preachers within a convenient distance of Ningpo come into the city, and spend two days in attending exercises conducted by the missionaries. At present the exercises are six in number, as follows: The reading of plans of sermons from a text previously given out; the reading of essays on some practical subject having a bearing on their work as evangelists; a lesson in geography; the reading of theological essays on some doctrine previously given out as a theme; an exercise in Scripture exegesis, and an evening devoted to social religious exercises, and the discussion of some subject connected with the successful prosecution of missionary work.

Dr. Knowlton has opened his theological class, or rather taken charge of the class heretofore taught by Mr. Goddard. It is now small, but it is hoped that it will be increased by students from the other stations, as it is the plan of the Committee to make the theological school at Ningpo, the school for the whole Eastern China Mission. Besides this class, Dr. Knowlton has charge of a school which he has opened for boys in the chapel in the city. It is designed chiefly for the sons of native Christians. Most of the pupils are day-scholars but some of them board. It is hoped that this school will prove a feeder for the theological institute. It is well for some men to be trained for the ministry from their youth in the principles of Christianity.

Mrs. Knowlton has opened her boarding-school for girls and Christian women, though under great disadvantages. The want of suitable accommodations must keep the number limited, for a time, but it is hoped that the six or eight now gathered will ere long be considerably increased.

The fruit gathered at the outstations has not been abundant, though good has been done in many cases. Mr. Goddard was permitted to baptize three converts at Jih-z-kong, two men and a woman, the latter the wife of the native preacher at Wang-ka-deo. Soon after Dr. Knowlton's return, he accompanied Mr. Goddard in a visit to Chusan, and in a recent letter makes the following statements and suggestions:—

The church at Chusan numbers about 40 members. On the Sabbath about 20 came together in the forenoon from different parts of the island, and we held a meeting for devotion and "preparatory conference." The reasons why only about one half of the members whose names are on the church-books, were present, are: 1. That several are absent from the island; two are preachers at distant places; one at Wang-ka-deo, the other at Hang-chow; some are at Zong-pah, an outstation of Hang-chow. 2. Some were ill. 3. Some have grown cold and indifferent, and seldom come to meeting on the Sabbath. Some of this last class will probably have to be excluded. Two or three are inquiring, and one is waiting to receive baptism as soon as there is water enough in the canals to admit of administering the ordinance. At the conference, some expressed their abiding trust and hope in Christ, and

their determination to press on in their Christian course; some spoke of their trials, one of a severe illness, another of his son's having been dismissed as a preacher; others still made confessions of having 'a bad disposition,' of 'neglecting the Sabbath services, and other duties.' One man was present who had been excluded during my absence, and at intermission he expressed to me the determination to return to the meetings on the Sabbath, take up his cross, and follow Christ.

A Bible woman, the widow of a former preacher on the island, is laboring with some degree of faithfulness and success among the benighted women.

The church on this island has been much weakened by the death and removal to other places of many of its members, and by the defection of a few. The work on that and the adjacent islands, constituting the Chusan Archipelago, ought to have a resident foreign missionary. He would have a wide field, easy of access and healthful. There are more than 300,000 inhabitants on the group of islands. Can you not send a man there before long, as we have already formally requested?

The work at Chusan has been productive of much good. About 80 have been, as we trust, truly converted there since the work began. Seven native preachers have been raised up from that band of disciples; four of them are efficient preachers at important stations at the present time, one is temporarily dismissed, and two died at their post of labor. Two other promising young men from there are studying for the ministry, and will soon enter upon their work. From that church, also, went the members who formed the nucleus of the church at Zong-pah; and the additions to that church are chiefly from the emigrants from Chusan, who go to find land and homes in that region depopulated by civil war, famine, and pestilence.

Should not then the Chusan Mission be vigorously sustained? We already have three chapels on the island, and there is a foreign-built stone house near the harbor of Ting-hai (Ding-hac) which could no doubt be rented or purchased at a reasonable rate. It is owned by a firm at Ningpo, an old acquaintance of mine, Mr. Davidson, being at the head of the firm. This house, with some repairs, would make a pretty comfortable dwelling-house.

Mr. Goddard paid another visit to the place the latter part of January last, and found good congregations at each of the three chapels, with some earnest inquirers, though the attention of the people was distracted by the festival of the Chinese New Year. By the new division of labor at Ningpo, Dr. Knowlton resumes charge of the Ningpo church and one of the nearest out-stations, and Mr. Goddard takes charge of the other stations.

No detailed statement of the changes in the churches has been made. As far as we know, the baptisms for the year 1872 were eight, — five at Ningpo, and three at Jih-z-kong; excluded, 1; present number, 200.

ZOAHYING.

Mr. Jenkins has resided during the year at Ningpo, though he has visited Hang Chow, and spent several months at Zoahying. While there he spent four months in the careful instruction of six young men in the Scriptures. The method adopted was the use of a reference Bible alone, with reading and quotations from memory, with a careful analysis. There was also an exercise in written sermons, with a view to promote greater precision of statement and accuracy of expression. The great event of the year, however, was the erection of the new chapel. While it was in process of erection a severe storm

passed over the city, which swept trees, houses, temples, and old monumental piles into common ruin. But though directly in its path, no injury was done to the mission premises. This preservation was ascribed by the astonished people to the foreigners' God, while they denounced their own gods as powerless to protect themselves. Some of these gods were unroofed, and some were dashed in pieces, which excited derision on the part of some who declared that their gods—which are made of clay—had returned to their native state. The chapel is built of brick, with a baptistery beneath the platform, and two ample rooms in the rear for the use of the candidates. Adjoining the chapel and accessible by a door to the right of the platform is a wing having two rooms for the use of the missionary. The location is good, and since it was opened for week-day afternoon preaching has been attended by more than 50 daily listeners, comprising all classes from the city, and passers-by from the country. On the Sabbath two services are held, with a much larger attendance.

The progress of the work in Zong-pah has been somewhat interrupted by dissensions occasioned by the presence of a native connected with the Presbyterian mission at Ningpo, and by the reception of a number of the converts into the Presbyterian mission. Still there are some who stand firm for the truth. Among them is an old man who can read. As the story of the cross was repeated to him, he would weep at the amazing depth of God's love, and wonder why he had not been made acquainted with it in his youth, that he might have been a preacher to his countrymen. He was baptized recently with two others, and ever since he has been ready to give an answer to every man that asketh a reason for the hope that is in him.

Hang Chow is now occupied by one of the native preachers. There have been peculiar trials during the year, arising from the ignorant superstitions of the people, and the enmity of the local officials to foreigners. The populace threatened to burn the chapel, and to crucify the native preacher, and the provincial magistrate gave orders for the punishment of all owners of property who had made sales or leases to foreigners. The arrests were made, but called forth prompt remonstrances from the English and American consuls. The order was revoked, and American missionaries were assured that they might secure houses according to their desires or wants. The chapel was closed for a little time. A permanent chapel is very much needed here, as well as a house, and a missionary.

Little has been done in Kingwa. The place is, however, very important as a missionary centre. Though it has no commercial prominence, it is the centre of a vast region extending beyond the mountains to unvisited fields, which look again towards the west of China and the countries bordering on her south-western frontier.

Mr. Jenkins baptized 4 at Hang Chow, and 2 at Zoahying during the year 1872.

MISSION TO THE JAPANESE.

At the last meeting of the Union a resolution was adopted, "That the Missionary Union will sustain its Board of Managers in receiving the Japan Mission of the American Baptist Free Mission Society, should the Board deem it advisable to accept and reinforce it," and the Board voted to accept the mission, and instructed the Executive Committee to take measures to reinforce it.

Accordingly the committee, in the name of the Union, assumed the support

of the two missionaries under appointment by the Free Mission Society, Rev. Jonathan Goble, and Rev. Nathan Brown, D. D. These brethren reached Yokohama in February, and will take immediate steps towards beginning missionary labor. There are no disciples there as the result of Mr. Goble's former residence in Yokohama, no chapels, and no residences for missionaries. The work the Union has undertaken is, in fact, the establishment of a new mission, on very interesting ground; the great benefit of the above-mentioned transfer being the unity of effort which is thereby secured. The committee have also appointed Mr. J. H. Arthur, a member of the Newton Theological Institution, as a missionary to Japan, and they hope to secure at least one other family before the autumn, for the same field. The remarkable changes in that empire seem to invite the efforts of the Christian world for the evangelization of its people, while the character of the people promises a more than ordinary reward for such efforts. Dr. Brown, in his first letter from the country says:—

“The country fully meets my expectations. It is all cultivated, and the people are far superior to any of the tribes of India or China. The edict against Christianity which the government have been so long hesitating about repealing, for fear of opposition from the people, was formally abrogated a few days ago by imperial proclamation. It has created no disturbance. The calendar has been changed to correspond with the European reckoning, beginning the year with January 1. The old holidays are set aside and Sunday established as the legal holiday, under the title, ‘Day of Light,’ or ‘Sun’s day,’ while the other days bear the names of the several planets, as ours do. Christmas is made an holiday under the thin guise of Jimmu Tenno’s birthday; and there is probably just as much authority for regarding it as the birthday of the first emperor, as there is for connecting it with the birth of Christ.

“The wheel of God’s providence is thus rolling on with a power never seen in any other country, and it becomes us to seize the opportunity for enlarging our missionary operations before it passes away forever. I hope we shall soon hear that other missionaries are on their way, and that before the year closes we shall have a force in the field corresponding with that of the other denominations. The missionaries on the ground have set to work in earnest to translate and print the Scriptures as fast as possible. They have already issued Mark and Luke, and several other books are ready. They translate baptism as the *washing ordinance*; but strangely enough they have selected for it a word, which, according to Dr. Hepburn’s diction, can only be applied to the washing of *clothes*. To be consistent, they should baptize only the clothes, not the person of the candidate.”

EUROPEAN MISSIONS.

MISSION TO THE FRENCH.

PARIS. — REV. MESSRS. A. DEZ and V. LEPOIDS. 2 colporteurs, MESSRS. VORNIERE and VIGNAL.
 ST. SAUVEUR. — F. LEMAIRE.
 LAFERE. — MR. VERON, Evangelist.
 CHAUNY. — REV. A. CADOT.
 DENAIN. — MR. VINCENT, MR. ANDRU.
 MONTBELLIARD. — H. BOILEAU, L. BIELER, Evangelist.
 LYONS. — J. B. CRETIN.
 ST. ETIENNE. — ———, under care of MR. CRETIN.

The cause of evangelical religion in France has made considerable progress during the past year. Our own churches have become consolidated, and have taken a deeper hold on the attention and respect of the people. In many places the gospel has been preached with marked success, and there are signs of a general harvest. The people are not only more ready to hear the word, but they are often eager to get tracts and religious books. There is, moreover, greater freedom for the laborers.

In Paris the new chapel progresses towards completion, and there is a prospect that it will be finished by the close of the present year. It is the expectation of all who are familiar with the field, that the completion of this work will constitute a new departure for our work in Paris, and also in France. Mr. Lepoids says: "We had three baptisms at Easter, and three at Whitsunday; and we also received by baptism a beloved sister, once a Catholic, but converted from papacy to Jesus Christ, her Saviour, on the last Sabbath of the year 1872, after an excellent Christmas festival. Some persons around us appear at this time to be approaching the kingdom of heaven. May Jesus help them soon to find the treasure hid in a field, the pearl of great price. At our stations in the valley of Chevreuse, two dear souls have been converted this year, and that in the neighborhood of Fontainebleau gives us some encouragement. May the Great Physician heal there also the wounded, and save sinners still.

"We have been encouraged by seeing that the truth concerning baptism makes progress in France and Switzerland. One of the most faithful pastors of the union of free evangelical churches of France, who has had a great revival in his church for almost three years, is M. le pasteur Guibal, of St. Jean du Gard. Our dear brother Cretin and our colporteur Farrasin have been able to do him good. In the month of March, 1872, he said that he believed his own baptism — infant sprinkling — was good. In April following he preached that in 20 years the free church would be Baptist. In October he himself was baptized by immersion. In November he had a baptistery made in his house of worship, and 3 of his members were baptized. More than 30 have since been baptized; and this dear brother has just published a letter in the

‘Free church’ journal, to justify his conduct before the evangelical protestant public. He is a faithful, courageous, and prudent brother.”

The church in Paris lost 19 members during the war, and after the terrible siege of 1871 a large number by death, and some have left Paris. In 1872 there were 7 baptisms, 3 additions by letter, and 1 death; leaving the present number 81.

The progress of the work in Chauny and at Lafère, both places having been under the charge of Mr. Cadot since Mr. Boileau left, has been a little more hopeful than in the four or five previous years. This field now embraces about 60 different localities besides the church in Denain, where Mr. Cadot goes regularly to administer the Lord’s Supper. Since November last Mr. Veron, the evangelist from St. Sauveur, has resided in Lafère, and has rendered very efficient aid. A chapel is very much needed at Lafère, and about \$2,000 have been secured towards its erection; but this is not sufficient, and Mr. Cadot made a visit to England last winter to obtain help, but was obliged to return with little accomplished, on account of sickness. Mr. Cadot and his helpers have been invited to several new places to hold evening meetings. There were no baptisms at Chauny during the year, but 4 additions by letter and restoration, 3 withdrawals, and 1 death. The present number is 88. At Lafère there have been 3 baptisms, 1 addition by letter, 2 withdrawals, and 1 death, leaving 83 members.

At Denain there has been less religious interest than last year, though the year has not passed without tokens for good. Several have died in the faith who were unable, from their circumstances, to confess Christ in baptism. There have been a few conversions, and it is expected that the converts will soon seek admission to the church. There is a great need of a school, but there are no means of securing a place, and paying a teacher. The church-members have distributed about 12,000 religious tracts, besides selling between 300 and 400 volumes of religious books. Six persons have been added to the church during the year, and there are now 88 members.

Mr. Boileau has at last been able to obtain a room at Montbelliard for the purposes of a chapel, and the services will hereafter be regular. Several souls have been converted during the past year, and a still larger number have been awakened and are seriously thinking of the one thing needful. Mr. Boileau has been holding meetings in over 20 towns and villages of the district, and they have generally been well attended, and marked with much interest. Last year 11 members were reported. To these 3 have been added by baptism and 1 by letter during the year, so that the church now numbers 15.

There is a small church at Cramelan, on the border of Switzerland, of 12 members, 8 of whom were baptized during the last year. There appears to be considerable interest in the minds of the people. Though there have been no public lectures or discussions on the subject of baptism, yet the people talk about it and are free to express their opinion in favor of immersion.

At St. Sauveur there is some encouragement, though there is great need of a chapel; and Mr. Lemaire thinks it would be a great blessing to the cause in all the region if the means could be obtained for its erection. The members of the church and their children form a Protestant community of about 100. At Soissons the work remains stationary, Mr. Veron having gone to assist Mr. Cadot at Lafère. Chelles and its vicinity appear a little more promising. Both Soissons and Chelles are too distant for Mr. Lemaire to bestow particular attention upon them.

Mr. Cretin has continued faithfully to pursue his work at Lyons. Besides

his preaching both in Lyons and St. Étienne, he continues to labor by means of the press. He needs funds for the printing of tracts. The principles of the Baptists are becoming better known in the south of France, and the baptism of infants is falling into disuse. Emigration to the United States has reduced the church at St. Étienne. Mr. Cretin has baptized 3 persons in Lyons, where there are now 18 members, and 16 in St. Étienne, where the membership is 28.

MISSION TO GERMANY.

HAMBURG. — REV. J. G. ONCKEN.
 BERLIN. — REV. G. W. LEHMANN.
 COPENHAGEN. — REV. J. KOEBNER.

While the troubles to which reference was made in the last Annual Report have not wholly subsided, it is hoped that they are in a measure mitigated and that the old harmony will soon be restored, and that the old triumphs will be renewed. The same methods have been pursued as in former years; evangelists have gone forth in the name of Christ, preaching to the people by the wayside, in country and city; chapels have been built for worship; new fields have been occupied; old fields have been revisited; tracts and Scriptures have been circulated among the people; revivals have been enjoyed; and many of the churches have been edified and strengthened. It is to be hoped that the brethren will all soon see eye to eye, and that they may be united as-one man to advance the interests of the church and the salvation of men.

Yet on the whole the work in Germany appears to have been prosperous during the last year. There have been revivals of more or less power in Templin, Goyden, Reetz, Brome, Landsburg, Berlin, Kicin, and other places. The interest in the first-named place was of a somewhat marked character. It had its commencement in a children's missionary meeting. Mr. Kemnitz, the pastor, in the course of some remarks on the youth of David, read an account of the revival in Berlin and expressed the wish that the Lord would graciously visit them before the close of that meeting. Before the close, his own daughter arose and asked to be remembered in the prayers of Christians. While prayer was being offered, others began to weep. In a short time she went to her father and told him she had found peace in Christ, and stated that there were others still in the chapel, bowed under a sense of guilt and begging for mercy. Mr. Kemnitz went there immediately, and found that several of the members had come in, having been awakened by the cries and prayers of those who were seeking refuge in Christ. Ten penitents were kneeling in prayer; one by one they rose up with gladness, rejoicing in the grace of God. At the close there were 12 precious souls rejoicing in the Saviour. Meetings were appointed every evening during the week. On Wednesday evening 13 more expressed the belief that their sins were forgiven. On Friday the number of converts had increased to 30. Then followed another, a woman of thirty years of age. By this time the work began to be noised abroad, and persecution arose. Fathers began to oppose their children, and husbands to abuse their wives, for their confession of Christ. But the work went on, and six more professed faith in Christ. A few days after, on the occasion of the baptism of a number of the converts, four more declared themselves on the Lord's side. The result of this awakening was the conversion of 54 persons, all residents of the city, 52 of whom were baptized. Before the close of the yea the baptisms in Templin and vicinity amounted to exactly 100.

The work in Berlin was also of a marked character. Forty were received by baptism, and the gracious influence was not then fully spent. Mr. Lehmann made a tour in Saxony the last of April, and at various places there were interesting services. At Seehausen a building has been purchased and fitted up as a commodious chapel, which was dedicated on the 27th of October.

The revival in Reetz was at a station called Zerrike, where in a single meeting, after the most wonderful manifestations of the divine presence, 20 souls found peace in believing. Many others who were deeply affected went away without comfort, but afterwards were enabled to rejoice in Christ. This was at Easter. At Whitsunday four more came into the liberty of the gospel. Twenty-seven were baptized in Reetz, and four in Berlinchen.

Mr. Alf, who has so often suffered persecution for Christ, has been blessed during the year with a gracious ingathering. Nearly 50 have been baptized during the year in Kicin, where he labors. There have also been many baptisms in Kuroweck, a place near by.

The annual conference of the Prussian Association met at Elbing, June 13-15. Rev. G. W. Lehman was chosen moderator, and Rev. F. Niemitz assistant. The occasion was one of great interest. Reports of four revivals were received.

The yearly meeting of the Danish Association was held at Vandløse June 21-22. Delegates present, 29, besides five ministers and numerous brethren. Moderator, br. Kobner, with an assistant and two clerks. The missionaries and delegates made their annual reports, showing that peace and unity prevail in all the churches. The increase has not been great; for many have emigrated, some have died, and some have been cut off. But new doors are open in many places in Denmark, and there is reason to hope that there will soon be spiritual fruit. A journey to collect funds for the chapel in Copenhagen resulted in the contribution of about \$1,000, besides \$1,365 raised in Copenhagen. The rest of the churches will be visited on this errand, and, it is hoped that within three years that church will be free from debt.

A new chapel has been dedicated in Atenburg, and the occasion was one of much joy and spiritual refreshing.

There has been a great improvement in the freedom which is accorded to both preachers and people. Throughout Germany the people of God are no longer molested in the exercise of their religious worship. Four years ago Mr. Lehmann was imprisoned for preaching at Zwickau, in Saxony, but perfect liberty now prevails. The power of Christian civilization is also being felt in Russia in this respect. We have recently heard of the persecutions which two brethren of Russian nationality have had to endure. In spite of the abolition of corporal punishment, many have been flogged with thorns, and their blood has flowed; yet no one of them, not even delicate and weak woman, has denied the truth. But this is past. They have now obtained perfect liberty. They have even been able to begin building a chapel of their own at Aydunepkeu, where a Russian brother named Rabilshaska, very talented and joyful in the Lord's work, labors with an almost incredible zeal.

This chapel is the first Baptist house of worship erected in the Empire of Russia. Everywhere the barriers are being broken down, and the Word of God is having free course and being glorified. The good seed seems to be at last taking root in Russia, and a Russian Association was resolved upon by a conference held at Alt-Dantzic on the 3d of May last. The occasion was one long to be remembered.

The work in Courland, where a few years since its first preachers were imprisoned for preaching Christ, which was the occasion of an ukase from the Emperor granting substantial liberty to preach, has grown wonderfully since that event. From Sibau to Windau, an area of about 20 German miles, there are now about 2,000 baptized believers; including Riga, a large city, in Livonia, the number is much larger. The villages border on each other, and in every one there are from 100 to 200 members. The awakenings which take place are among large masses of people, and as there is no other evangelical denomination on the ground, there is a great future before our people.

The Triennial conference of the German Union was held at Hamburg from March 27th till April 3d. There were evidences of an improved feeling in the members of the conference, and some personal differences which have threatened the unity of the mission work, if not the harmony of the churches, were happily composed. It is earnestly to be hoped that all roots of bitterness may be removed, and that our brethren may be one in heart as well as in aim, that the work of the Lord may go forward.

MISSION TO SWEDEN.

STOCKHOLM.—REV. A. WIEBERG, REV. K. O. BROADY, and REV. A. DRAKE.
GOTTENBURG.—REV. T. TRUVÉ.

The Swedish mission continues to enjoy the favor of God. Its members are generally poor, its churches with a few exceptions are without chapels, and the great bulk of its ministers are unlettered men; but it continues to spread, and to increase in numbers and spiritual power.

The Triennial Conference of the Swedish churches met in Stockholm on the 13th of June last, and continued in session three days. It was the sixth Triennial gathering of Baptists in Sweden, and was an occasion of peculiar interest. There were 120 delegates present, representing nearly as many churches. The scene was made memorable by the baptism of the venerable pastor, John Hylander, for the last 40 years a priest of the Lutheran Church in Finland, and pastor of the same church on the borders of Russia. His daughter, a young woman 26 years of age, was baptized at the same time. He has gone back to labor among his people; not now to hold them to their allegiance to the state church, but to bring them to Christ, and to teach them to obey his commands. There were ten associations represented in the Conference, and the reports which they sent up indicated that the religious progress of the year had been more wide-spread and marked than in any previous year. The greatest movements were reported from the Nerike and Sundsvall Associations.

Another Lutheran minister, Pastor Andrew Fernholm, has joined our church and been baptized. He is represented as a man of culture and ability, and we reasonably look for a useful ministry in his new relation. He was baptized by Mr. Truvé at Gottenburg.

The church in Upsala has prospered through the earnest efforts of Mr. Lagergren, who succeeded Mr. Oestergren in the charge of the church. The chapel rented by Mr. Edgren when he first went to Upsala had been taken from the church, and it was necessary to obtain a new one. The church, though numbering 74 members, is poor; how could it purchase or build? Mr. Lagergren found the way; a lot was secured, and a neat wooden chapel, capable of seating 400 persons, was erected, and on the first Sunday in September it was dedicated to the worship of God. There is a debt on it of a little more than

\$2,000, which the church will need help in discharging. It is to be hoped that the Lord will raise them up friends, and cause his name to be glorified in the house of prayer.

The Bethel Seminary closed its last year on the 12th of June. There were 15 students during the year. A new plan of studies has been in operation, and has been found to work well. Two things are wanted to insure the efficiency of the institution; a good preparatory school, and more teachers. Five young men went out to labor with churches. There is nothing, except the power of the Holy Spirit, that the churches now need so much as a well-trained ministry. The harvest waits to be reaped by skilled husbandmen. The Lord will send them forth, in answer to the prayers and efforts of his people. Mr. Nystrom has left the Seminary, and his classes have been for some time under the care of eminent scholars connected with the Swedish University.

The Stockholm Missionary Union has come up to a state of considerable efficiency. Thirty-eight preachers have been aided to preach the gospel during the year, 18 of whom have received their entire support from its funds, the rest having been employed for a few weeks or months at a time. Some of them have been permitted to take part in the great awakening which has taken place in the Northern, Central, and Southwestern districts. There are ten other missionary societies organized in connection with the associations for local missionary work. The most important of these is the Sundsvall Missionary Union, which often has 40 or 50 laborers in the field. Their labor the last year was rich in spiritual fruit.

It was resolved at the last Conference to organize a Foreign Missionary Society. Many have long desired to engage in the work of enlightening the heathen of distant lands. One brother remarked that the people who receive the gospel, not those that are rich, are to go into all the world and preach to the perishing. A brother Forsell, a layman, has had this on his heart for a long time. He signed the first 400 rix dollars towards the support of a foreign missionary, and procured 300 more from the journeymen in his employ. A great interest has been awakened among the churches for the conversion of the Laplanders in the extreme north of Sweden. They number many thousands, and in their physical and moral condition are little better than absolute heathen. They speak a language of their own, and lead a wandering life, which makes it difficult to reach them, and to do anything for their permanent improvement. The brethren, hope, however, to go beyond the heathen in their own borders.

The following tables will serve to illustrate the present condition of the mission:—

STATISTICAL TABLE OF BAPTIST CHURCHES IN SWEDEN FOR THE YEAR 1872.

1. NORRBOTTEN ASSOCIATION.

CHURCHES.	Constituted.	ELDERS.	By Baptism.	By Letter.	Restored.	Died.	Dismissed.	Excluded.	Members in 1872.	S. S. Scholars.	S. S. Teachers.	Meeting-houses.
Haparanda	1862								77			
Neder Kalix		H. Lindgren							9			
Börjeslandet	1861	P. O. Lindström							236			
Luleå	1861	C. J. Bergström		1					8			
Piteå	1859		1	2		2			22	30	2	
5 Churches		Total	1	3		2			82	30	2	

2. JEMTLAND ASSOCIATION.

Undersåker	1867	Jöns Hedman							8	16	1	
Fölinge	1860	P. Fjellander							10			
Hammerdal	1861	Jöns Nilsson	9						55	40	1	
Rugunda	1857								76			
Ås	1856		3			1			15	16	1	
Ostersund	1864								225	220	1	
Marby	1862	H. Svenson S. Walin		1				1	28	14	1	
Hallen	1857		3		3		1		42	20	1	
Owiken	1859								11			
Myssjö	1858	Sven Jönsson				2		1	41			†
Berg	1865		6		1				11			†
Hackås	1863								75			
Näs	1859								230			
Råfsund	1872	Ekström							8	80		
14 Churches		Total	21	1	4	3	1	2	293	206	6	

3. SUNDSVALL ASSOCIATION.

Umeå	1860								219			†
Lögdeå	1861	J. Forsberg	6	1					28			
Grundsjö	1857	P. Högnqvist							44			
Ornsköldsвик	1870	O. F. Högnqvist		2	1		3	1	14	40	2	†
Mo	1859							1	38	74	3	
Skorped	1861								709			
Ramsela	1859	L. Molander							24			
Helgum	1857					1			27	215	2	
Gräninge	1862								27			
Styrnäs	1867	A. Frölander							27			
Stigsjö	1863	H. M. Hamrin							2	9		
Ljustorp	1856	O. Söderberg		1	1	4	2	5	57	10	1	
Löydöbrak	1860	J. D. Berg	1	1			1		80	20	2	
Liden	1863	J. Wästberg							245			
Indal	1860	C. J. Wiklund	4		1		1	4	85			
Hälsjö	1856	L. Wikman	2	1	1		3	1	48	75	4	†
Timrå	1858	P. O. Soderberg	4	3					39	50	3	†
Sundsvall	1855	O. Engberg Joh. Johansson	26	16	8	2	5	3	237	210	14	†
Alnön	1858	Olof Gissler			2				13			
Skallböle	1866	A. Ullmark							243			†
Svartvik	1860	O. Palm	20		1			1	53	35	4	†
Ofvansjö	1862	A. C. Schalin				1			22	20		
Bredbyn	1858	Olof Bredberg	3					4	35	10		
Karlång									713			
Böjom	1860	A. Ullmark							217			
Norr Hassela	1857	L. Hinrikson							75			
Gräfte	1856	M. Ahren							797			†
Gransjön	1857	C. Sjölander				1	1		50			
Knutnåset	1858	E. Ersson	3					3	88			
Torp	1858	A. Hasselberg	2				2	6	57			
Hjeltanatorp	1857	O. Hjeltman	2						25			
Hafverö	1866								78			
Stensjön	1858								25			
Lindsjön	1866	Jon Jonson				1			38			
Bäckaräng	1856	Jöns Anderson	9	4		4	4		82			†
Furnberg	1858	L. Wedmark			1	2			11			
Ångebo	1860	Olof Anderson	1	1	1				16			
Gnarp	1857	Olof Nilson	5				2	2	116			

† Churches marked by a dagger (†) have meeting-houses of their own.

Statistical Table of Baptist Churches in Sweden (Continued).

3. SUNDSVALL ASSOCIATION (Concluded).

CHURCHES.	Constituted.	ELDERS.	By Baptism.	By Letter.	Restored.	Disced.	Dismissed.	Excluded.	Members in 1872.	S. S. Scholars.	S. S. Teachers.	Meeting-houses.
Bergsjö.....	1856	Nils Larson.....	13	1					47	20	1	....
Harnångr.....	1866	P. Petterson.....	8				1	1	27			....
Ingsarfoe.....	1868								215			....
Forsse.....	1862	P. Samuelson.....	2				1		25			....
Hudiksvall.....	1858	L. P. Anderson.....	17	3	2	1	1	2	80	30	6	†
Ljusdal.....	1871	C. England.....	2	1					14			....
Ilso.....		Daniel Danielson.....		1					9			....
44 Churches.....		Total.....	132	36	19	18	28	38	1781	809	42	....

4. DALA ASSOCIATION.

CHURCHES.	Constituted.	ELDERS.	By Baptism.	By Letter.	Restored.	Disced.	Dismissed.	Excluded.	Members in 1872.	S. S. Scholars.	S. S. Teachers.	Meeting-houses.
Elfdalen.....	1854	Dys Eric Ersson.....			1		1	1	37			†
Asen.....	1860	L. Person Backlund.....			1	1			38	40	1	†
Liansjö.....	1854	Maesser E. Person.....			2		1	6	174	90	10	†
Oljonsby.....	1860	Laggar E. Olsson.....	6						109	100	6	†
Skattungby.....	1860	Dorilofva E. Ersson.....										
		Hälli And. Jonsson.....	1		7				26	16	2	†
Wåmhus.....	1864	Torn And. Jonsson.....	6	1	4	1		3	136	66	2	†
		Lefv A. Anderson.....										
Bonäs.....	1860	Simons P. Person.....	18	1	5			3	100	40	4	†
Onu.....	1854	Lefv And. Anderson.....							211			....
Rättrvik.....	1870	Jones Jon Ersson.....	2						19	20	1	....
Abl.....	1868	Olof Lindgren.....			1		1		9			....
Gagnef.....	1868	M. And. Person.....	3					1	27			....
Svärdsjö.....	1869	E. Hesselius.....						2	11			....
St. Tuna.....	1872	A. Samuelson.....	2						11			....
13 Churches.....		Total.....	38	2	21	2	3	18	697	372	26	....

5. STOCKHOLM ASSOCIATION.

CHURCHES.	Constituted.	ELDERS.	By Baptism.	By Letter.	Restored.	Disced.	Dismissed.	Excluded.	Members in 1872.	S. S. Scholars.	S. S. Teachers.	Meeting-houses.
Alfta.....	1856								211			....
Söderhamn.....	1851								210			....
Gede.....	1858		2	9		1	3	2	39	22	3	....
Fahlun.....	1864								15	20	1	....
Wika.....	1861	P. Söderlund.....	2	1			5	2	39	50	4	....
Husby.....	1861		4	2	3	1	3	2	51	90	4	†
Skedevei.....	1870								75			....
Säther.....	1867								119			....
Hedemora.....	1859		1	1			3	1	12	20		....
Olofsfors.....	1864	C. G. Flodström.....		2					11	20	1	....
Grytnäs.....	1860								78			....
Folkärna.....	1864	P. G. Asberg.....	4	1			1		43	50	2	....
By.....	1870	I. G. Sällström.....		1	1		1	3	12	35	2	....
Söderbärke.....	1861								13			....
Norrbärke.....	1862				2		2		13	40	2	....
Ludvika.....	1862	C. L. Hjort.....							10			....
Dannemora.....	1862								12			....
Morkarla.....	1868							2	10			....
Alunda.....	1862	P. Erson.....	5						64			†
		J. E. Akerlund.....										
Wendel.....	1861				1		1	30			....
Upsala.....	1869	C. G. Lagergren.....	12	3	4		6	2	74	216	14	†
Enköping.....	1863	A. F. Karlson.....	1	4			2	2	49	30	4	†
Kulla.....	1859	E. Hall.....	4			3			45			....
Sigtuna.....	1867		2				4		33	17	1	....
Kärentuna.....	1866		3	1			3		16	18	2	....
Ostuna.....	1859		12	3			1	1	42	16	1	†
Hökhufvud.....	1868								212			....
Kärsta.....	1860	J. Engström.....	20	4	2	3	4	2	152	80	8	†
Södertelje.....	1872	L. J. Bergström.....	15	15	1		5		26	60	1	....
Svalnäs.....	1861			4			10		31	45		....
Gustafsberg.....	1860	S. Mellberg.....		2	2			3	37	30		....
		J. Engstrand.....										
Stockholm, 1st Church.....	1855	A. W. Lindblom.....	25	61	4	5	53	17	478	850	63	†
Stockholm, 2d Church.....	1865	A. Wiberg.....	1	1	1		4	5	52	150	9	....

Statistical Table of Baptist Churches in Sweden (Continued).

5. STOCKHOLM ASSOCIATION (Concluded).

CHURCHES.	Constituted.	ELDERS.	By Baptism.	By Letter.	Restored.	Divd.	Dismissed.	Excluded.	Members in 1872.	S. S. Scholars.	S. S. Teachers.	Meeting-houses.
Enåker.....		P. E. Svanström.....	1	2				1	12	12	1	
Strengnäs.....	1858		11	2			6	39	71	80	10	†
Thoresund.....	1870		6	2	1		3	29	92	150	10	
Årila.....	1867	A. Lindström.....	5	1	1		21	29	48	50	4	
Eskilstuna.....	1866		20	4	1		3	9	92	150	10	
Thorshälla.....	1869	Eric Ericson.....		2		1	1		33	20	1	
Fien.....	1872	L. Pettersson.....							10	20	2	
Linköping.....	1869	N. R. Mahnström.....	5	4	1		3	1	32	16	1	
41 Churches.....		Total.....	161	184	24	15	149	70	1872	2337	160	

6. WESTMANLAND ASSOCIATION.

Gäddeholm.....	1861	A. Tjulander.....				1			9			
Dingtuna.....	1861	C. E. Lind.....	7	2					30	8	1	
Munktorp.....	1862			6		1		2	65	112	13	†
Köping.....	1865	P. G. Lagerson.....	4	4			3		22	190	6	
Arboga.....	1859			7		2	6	1	61	100	10	†
Wallberga.....	1867			1		1			1	10		
Kungsör.....	1867	A. G. Olsson.....	13	3	1		1	1	31	35	3	
Fellingsbro.....	1867	J. Svård.....	5	6			3	2	27	20	2	
Tumbo.....	1861		1	1	1		2	1	32	20	2	†
9 Churches.....		Total.....	28	30	2	5	16	8	287	395	37	

7. NERIKE ASSOCIATION.

Frykerud.....	1860	Nils Gabrielson.....	7		1		3	2	29	10	1	
Ullerud.....	1868			1				2	35			
Nyed.....	1869	E. M. Nilson.....	3	2			1	9	33	20	1	
Fogelvik.....	1859	L. M. Moo.....										
		Eric Ericson.....	2		1	1	1		22	20	1	
Gillberga.....	1863								27			
Lindesberg.....	1866		5	3	1			1	24	47	3	
Itämsberg.....	1870	Gust. Olsson.....	2					3	23	30		
Ervalla.....	1860					1			5			
Tyslinge.....	1861		8	2		1	4	1	38	97	9	†
Orebro.....	1854	A. E. Backman.....	55	15	2	1	15	4	305	350	59	†
Lillkyrka.....	1868								15	37	1	
St. Mellösa.....	1859	J. Palmqvist.....	69	3	2	1	7	3	236	360	1	†
Norrbyås.....	1859					1	2	1	22	108	1	†
Ekeby.....	1861	Joh. Nilson.....	2	1					19	75	6	
Asker.....	1858	Fredrik Pira.....	25	5	1		11		214	300	17	†
Sköllersta.....	1858		9	2		1	6	6	129	120	10	†
Kumla.....	1858	A. G. Anderson.....	4	7		1			32			
Hallsberg.....	1867				1		5		36			†
Wiby.....	1856	C. F. Olson.....	52	2		1	6		193	277	21	†
Hardemo.....	1867	Abel Ericson.....	8						33	100	6	
Svennevad.....	1860	A. G. Sörberg.....	1		1		2	5	50	100	6	
Lerbäck.....	1860								25			
Boo.....	1860	Joh. Anderson.....	7	1	1	1	2	1	89	60	9	
Askersund.....	1860		3	3		1	2	2	80	60	5	
Lennäs.....	1872	Eric Anderson.....	20	2	1		2	2	80	125	6	
Wingåker.....	1859								144			
Regna.....	1859	Fredr. Pira.....	1				4		23	40	2	
Hellestad.....	1859		1						16	20	2	
Risinge.....	1858								4			
Tjellmo.....	1864	F. A. Nilsson.....	1	2		2		1	30	120	6	
Norrköping.....	1861	J. N. Holmgren.....	15	3	2		4	3	54	70		
Motala.....	1865		9	2			3	8	63	98	4	†
Amnehärad.....	1859	J. Johanson.....	12	2	1		2	1	49	94	8	
Hvalstad.....	1870								14			
Blidsberg.....	1864	P. Johanson.....	1				2		26	20	1	
Wenersborg.....	1868	L. Peharson.....	2	1					25	18	2	
Göteborg.....	1861	T. Truvé.....	14	2			9		74	308	18	
Weddige.....	1848								35			
38 Churches.....		Total.....	340	61	15	13	92	53	2317	3584	201	

Statistical Table of Baptist Churches in Sweden (Continued).

8. SMALAND ASSOCIATION.

CHURCHES.	Constituted.	ELDERS.	By Baptism.	By Letter.	Restored.	Died.	Dismissed.	Excluded.	Members in 1872.	S. S. Scholars.	S. S. Teachers.	Meeting houses.
Tirserum	1864	L. J. Samuelson							6			
Svinhult	1862	J. P. Petterson					1		8			
Eds Kapell	1868	N. W. Nilsson	3			1		5	55	12	1	
Locknevi	1860	A. J. A. Linderson		2					24	16	1	
Hallingberg	1859	N. M. Petterson	2	1				1	15			
Ed	1866					1			19			
Westervik	1859		3				5	1	25			
Westerum	1860	A. M. Claesson		1				1	40	20	2	
Misterhult	1866	P. Lundqvist	1			1	1		47	40	3	†
		C. G. Nilsson										
Dalhem	1870	C. F. Sjögren	2			1			7			
Räpplinge	1868	Bryngel Persson		1					12			
Lomaryd	1866	J. Rosenblad				1		1	14			
Jönköping												
Iivens	1871	A. F. Janson	1						15			
13 Churches		Total	16	5		5	11	9	287	87	7	

9. SKANE ASSOCIATION.

Iscjöa	1859								75			†
Bohult	1857		3	3	7		1	2	75	20	2	
Torsås	1870								57			
Augerum	1872		4	55				1	68	50	2	
Kristianopol	1868		13						39	90	3	
Karlshamn	1857	P. Palmström	3				2	4	25	40	2	
Sölvesborg	1859	A. Sederdahl		1			2		26	10	1	
Magnarp	1860	Sven Jönsson					2		18			
Ausås	1872								51			†
Barkhult	1859	P. Nilson	2				1	8	24	49		
Karlskrona	1869	Sv. Eklund	12	5			73	6	72	60	2	†
Hessleholm	1866			1				1	30			
Mala	1857	J. P. Johnson							14	12	1	
Hjernum	1862	J. Svenson							17	19	1	
Werum	1857	Nils Larson	1	1					11			
Påarp	1857		2			1	2	4	62	25	1	
Perstorp	1859	Per Svenson	1	1	2	2	1	2	58	25	2	†
Filkestad	1869								28	19		
Grödby	1857	Per Månson	3	1	1		9	1	35	29	1	†
Ugerup	1858	Per Jönson	3	2			4	3	77	39	4	†
Ullstorp	1857	Jöns Jönson	8						76	24	1	
Wenestad	1859	And. L. Persson	12	5	1	5	4	2	69			
Illenstorp	1863	Ola Eriksson	6	8	4	1	1	1	48	20	2	†
Rya	1861	A. Persson	19	3		1	3		30	10	1	
Kristianstad	1857								82	22	1	
Yngsjö	1857	Ola Månson	3	1	1		9		76	29	1	†
Brösarp	1857	A. Möllerström	1			1	3	3	32			
Wahlby	1860		9		1	1	5		58			
Malmö	1870	E. Wingren	11	6			2	1	39	139	6	
Oderup	1868		6			2	3	4	68	35	2	†
Helsingborg	1869	N. P. Wahlstedt		2					20	29	3	
Hishult	1869		3		2				10			
32 Churches		Total	127	94	19	17	133	50	1408	727	45	

10. GOTTLAND ASSOCIATION.

Slite	1860	N. J. Anderson	8					2	64	70	5	
		F. Montelius										
Träkumla	1859			1		2	1		18			
Tofta	1867	C. Dahlström		1					19			
Eketa	1861								27			
Hafahem	1858	H. P. Petterson	2	3					1	72		
Gröttingbo	1859	A. Wiman				1	8	1	41	40	1	
Näs	1859	O. N. Nährström							1	11		
Hamra	1858	G. Nilson		2				4	51			
Wamblingbo	1860	H. L. Hansson	2	4	2	1	2	2	42	15	1	
Ostergarn	1868	H. Klintström	3	5			2		28	26	1	
Lau	1869								214			
11 Churches		Total	15	19	2	6	17	5	388	151	8	

Sum total, 221 churches; 5 new churches organized during the year: 877 baptized; 385 received by letter; 106 restored; 86 deceased; 450 dismissed; 253 excluded. Membership at the end of 1872, 9,412: 49 churches have meeting-houses of their own. Sunday-school scholars, 8,693; Sunday-school teachers, 534.

MISSION TO SPAIN.

MADRID. — REV. W. I. KNAPP.

VALENCIA. —

ALICANTE. — REV. MARTIN RUIZ.

Mr. Knapp came to the United States in the latter part of last autumn, and remained in this country several weeks. He represented the churches organized in Spain as in a hopeful condition. He then congratulated himself on the arrangement made for Madrid. A new chapel had been procured and fitted up, in a better location, and a pastor of more than ordinary promise had been obtained to preach in it. Our operations in Spain have been much hindered during the last year by various causes, both external and internal. The work, like that of all denominations in that country, remains in *statu quo*. All expect that the separation of church and state will redound to our benefit, but state decrees do not change hearts or excite interest in evangelical religion. There have been several baptisms of late, some of them of an encouraging character. A few of the candidates were formerly connected with the Presbyterian chapels, living near them and at a great distance from ours. Yet they come with all the insecurity that reigns at night in Madrid, and cast in their lot with the little flock at our chapel.

Mr. Ruez at last accounts remained at Alicante, and was doing good service among the people. There have been several conversions, and the church has received accessions by baptism.

The unsettled state of the country renders it very difficult to work there effectively. The ways in many instances are blocked or obstructed; and everywhere the attention of the people is held to political subjects and excitements, so that there is little chance for the gospel. Still, if freedom can be maintained in the country, there is hope that the gospel will finally prevail, and we labor and wait for that glorious consummation.

MISSION TO GREECE.

REV. D. Z. SAKELLARIOS and wife, MILON G. SAKELLARIOS, and — JORDAN assistants.

This mission goes on unobtrusively, but it is able to show some fruit. Services are held in the house of Mr. Sakellarios every Sabbath, Sunday-school in the afternoon, and preaching later. The Sunday-school at Neopolis is in a flourishing condition. One woman was converted in June, who continues to give evidence of Christian character, and seems to be daily growing in grace.

Milon Sakellarios and Mr. Jordan made a missionary tour in Macedonia during the past summer. The journal of this trip is very interesting, illustrating the character and habits of the people, as well as the methods of the colporteurs.

July 28. — Arrived at Salonica. We went about the streets the great Apostle of the nations had walked, trying to sell the word he himself had taught. It seems that the city of Thessalonica has now the same number of inhabitants that it had then, but they have not the same faith. There are two missionaries, Crosby and Charteris, of the Church of Scotland, in Salonica; the first preaches in English, and the latter in Hebrew to the Jews; but there is none for the Greeks.

Sale of books limited, as there are colporteurs and a Bible depot here and in the vicinity. I found some young Greeks willing and desirous to hear the Word of God explained.

Aug. 1. — At Niaousta, 40 miles west of Salonica. Found the people prejudiced against the Bible because the bishop of Berea, to whom the town belongs, some time ago cursed and burned the Bibles a former colporteur had distributed here.

By the help of the Holy Spirit, having patience and perseverance, sold about 25 copies of the Scriptures.

Two young men with whom I have had long conversations, were very much opposed to the Bible, on the ground that it is an heretical book; but through the conversations have become enlightened and convinced that it is the same book that the prophets and apostles by the Holy Spirit wrote; and bought a copy of the Bible and of each of our other books.

Aug. 13. — Berea. The annual festival of St. Antonious, on which occasion the relics of the saint are supposed to perform miraculous cures.

Multitudes of people were eating, drinking, and dancing, day and night, similar to idolaters. In spite of all the means used against the spread of the Holy Scriptures in behalf of which we prayed, we sold a large number. A pleasant incident occurred. In a conversation with Mr. Koko, a merchant, upon faith and salvation, he was induced to buy a Bible which he searched to know whether the things I said were true; and he confessed that the church is wrong, inasmuch as it does not agree with the Scriptures, but rather more with idolatry; and we Greeks need to become Christians.

MISSION TO AFRICA.

MONROVIA. — REV. J. T. RICHARDSON, Secretary; Dr. R. C. COOPER, Treasurer.

Mr. Richardson reports that the brethren supported or aided by our funds are doing well, and that fruit is being gathered. At Cape Palmas, Rev. H. W. Moulton is engaged constantly among the tribes in the vicinity, with good results, besides his pastoral labors in the church. At Sinoe, the Revs. Isaac Roberts, John Huff, and John Robinson are successfully laboring among the tribes in their vicinity. At Grand Bassa, Upper Buchanan, Rev. James M. Horace, pastor of the church, is preaching regularly to the surrounding tribes with hopeful prospects. Rev. Mr. Vonbrunn is doing a good work at Bexley and its vicinity. He has a fine day and Sabbath-school with large attendance. At the head of the Mesurado River is Rev. I. L. Baxter, who is laboring among the Congoes and natives, encouragingly. The station on the South Beach has just lost its missionary, Mr. Worrell, who departed this life in the triumph of faith. So this important station is without any one to keep up the standard so successfully raised. It has a fine day-school, and should be supplied at once, as the heathen are apt to fall back to their old habits, if a leader of the right sort is not with them. The Virginia station and its vicinity is supplied by Mr. Josiah Butler and Mr. Richardson; the work here is progressing well. Mr. Butler has to preach also to the natives and Congoes in the vicinity of Caldwell. At a town called Freemansville, on the southeast bank of the St. Paul's River, about three miles back from the river, a great interest is manifested in the Redeemer of sinners, and Mr. Butler has been requested to give as much of his time to them as he possibly can. At this place there are 19 hopeful converts, waiting to follow their Lord in the way of his command-

ments. At Clay Ashland Mr. G. W. Walker is laboring with entire satisfaction to the church; he is also laboring in its vicinity. At Louisiana, where Mr. Lawson labored, two of the students of the training school are preaching alternately, every Sabbath. At Careysburg Mr. Carr is laboring most cheerfully and encouragingly. At Grand Cape Mount, Mr. Stephen Huff is laboring with much success; eight or ten souls are waiting the visit of Mr. Richardson to be baptized. The school-teacher at this place is dead. We hope Providence will open the way for another.

Mr. Richardson has visited a large number of the places where our preachers are laboring. Here is a record of one of these visitations:—

“On December 1, 1872, I was called to visit Clay Ashland for the purpose of baptizing, and administering the Lord’s Supper. Having just recovered from a severe attack of the rheumatism and an affection of the liver, it was thought imprudent for me to baptize; so br. Early, being present, baptized 10 individuals, hopefully converted to God; all natives but one girl; one of the number being a little Vey boy who was converted at Monrovia.

On the 15th of the same month, my health having considerably improved, I crossed the St. Paul’s River, over to Caldwell, and there I baptized 10 persons hopefully converted to God, one of the number being a student of the training school.

On the 5th of January 1873, being the Sabbath, I left Virginia for the purpose of visiting Brewersville church, a settlement 5 miles from the banks of the St. Paul’s River. I preached to a mixed congregation consisting of Mandingoes, Congoes, Veyes, Golahs, and Americans. Such were the interesting circumstances connected with this visit, that, though feeble, I preached twice on the same day. This is a most important station. It is near Vaunswah. From here to the heart of Africa is the principal thoroughfare of trade and communication, so far as Liberia is concerned. This station of Brewersville being so near, it may be considered as the centre, or the point from which future operations interiorward are to be commenced. From Vaunswah and its vicinity do the natives from the interior come to hear the gospel preached at Brewersville. Last Sabbath, the 19th inst., I visited this station again, preached in the morning, and in the afternoon administered the Lord’s Supper.

My whole desire and ambition is to go and carry the gospel into the interior, notwithstanding the interesting prospect on the coast. I informed you some months ago that my connection with the Providence Baptist Church, as pastor, has been severed. This relief from my pastoral labors in the town of Monrovia enables me to devote so much the more of my attention to those who really need it. My motto is, “Onward to the interior!” For “they that be whole need not a physician, but they that are sick.” So let us transfer our labors from the civilized settlements to the more remote and barbarous regions.”

The work of God has revived in Monrovia, 3 conversions having recently occurred there. The church in Caldwell, which has passed through severe trials, has been refreshed, and 12 souls have been brought to Christ. The church has erected a house of worship, and is now in a promising state. At New Georgia 18 persons have recently been baptized. At Freeman station 7 are waiting for baptism. The larger portion of these converts are natives, and half-civilized Congoes.

Mr. Vonbrunn has also been prospered, as will be seen from the following account: “I returned home July last from King Boin Flan’s. He died while I was there. I found him very low, having been taken some time ago by a severe sickness. On seeing me he tried to speak, but was very weak. I

prayed for him. He was glad. He prayed by himself when I was absent. I buried him soon after he died.

“On my return home, the long anticipated period arrived when those of the children of the forest who, by the Spirit of God, had been led to see the evil of their own hearts, the entire folly and vanity of this world, and the unspeakable excellence and loveliness of the religion of the cross, should put on Christ by baptism.

“On the 4th of the present month, I had the great pleasure to baptize them, — the largest number of the Bassas since I became preacher among them. People having heard of the intended service, gathered in great numbers, both settlers and native Africans, to witness the ceremony. I baptized 7 females and 12 males, all Bassas except one little boy of the settlers, making 19 in number. The sincerest gratitude of my heart belongs to the Lord. I am glad to say, if nothing happens, the chapel will be dedicated in the month of September next.”

The training school in Virginia numbers 14 students up to date. The school is composed of various material: 5 Bassa boys, 1 Golah, 3 Congoes, and 5 Liberians. With the exception of 3, all are members of the church. The former teacher of the training school, being in ill health, has resigned his position, and his place has been filled by Robert B. Richardson, a recent graduate of the Liberia College. His examination being satisfactory, the committee appointed him as teacher.

SUMMARY.

The Missionary Union has 15 missions under its care, including the mission to Japan. Of these missions 9 are in Asia. Connected with these 9 missions there are 21 central stations, and over 400 outstations. There are 514 native preachers, of whom 91 are ordained. The baptisms reported were 2,044. Church-members reported, 22,502. Including those in Burmah, not reported, the number will be not far from 26,000. The whole number of American laborers in Asia is 113, of whom 46 are males and 67 are females. There are now under appointment for these missions 7 families and 2 female helpers.

The Union has 5 missions in Europe and 1 in Africa. The baptisms reported in France were 46, and the total membership of the churches about 600. Sweden reports 877 baptisms, and 5 new churches organized, making a total of 221 churches, with 9,412 members. The returns for Germany have not been received, but it is safe to set down the total membership at 20,000. From Spain and Greece our reports are incomplete, but in the former country there have been several baptisms. The total membership in Spain is about 200. The baptisms in all the missions in Europe may be safely set down at 2,165, while the total membership will not fall below 30,212.

Combining the statistics of all the missions, including Africa, the total baptisms were about 4,319, while the total membership, allowing 1,200 for Africa, is not less than 57,512.

REPORT OF THE TREASURER.

EXPENDITURES OF THE AMERICAN BAPTIST MISSIONARY UNION FOR THE YEAR ENDING MARCH 31, 1873.

Maulmain Burman Mission.

Paid appropriations of the year as follows, including exchange: —	
For salary of Rev. J. M. Haswell, D. D.	\$1,080 00
his mission work, including medical expenses and repairs	240 00
his specific donations, for schools, native preachers, etc.	579 35
salary of Rev. J. R. Haswell	1,230 00
mission work, etc., as above	606 00
his specific donations, as above	179 23
salary of Miss Susie E. Haswell	480 00
her mission work, as above	406 75
“ school house (specific)	6,617 27
“ school do.	929 10—\$12,317 71

Maulmain Karen Mission.

Paid appropriations of the year as follows, including exchange: —	
For salary of Rev. S. B. Rand, including bal. on last year	1,100 00
his mission work, including medical expenses and repairs	775 17
salary of Miss C. H. Rand	480 00
her mission work, as above, including \$10 specific donation	180 00—2,486 17

Tavoy Mission.

Paid appropriations of the year as follows, including exchange: —	
For mission work, under the care of Rev. S. B. Rand	360 00
salary of Rev. J. F. Norris in the United States	1,000 00—1,360 00

Rangoon Mission.

Paid appropriations of the year as follows, including exchange: —	
For salary of Rev. E. A. Stevens, D. D.	1,080 00
mission work, including medical expenses and repairs	600 00
specific donations for schools, native preachers, etc.	27 28
salary of Mrs. M. B. Ingalls	600 00
her mission work, as above	480 00
“ specific donations	1,350 49
salary of Miss A. R. Gage	480 00
her mission work, as above	240 00
specific donations	329 55
salary of Miss Kate F. Evans	480 00
her mission work, as above	120 00
specific donations	24 90
salary of Mrs. S. H. Knapp in the United States	400 00
salary and expenses of Rev. D. L. Brayton (9 months)	810 00
his mission work, as above	480 00
“ specific donations	50 00
“ outfit and passage to Rangoon, via California	1,531 64
“ salary and medical expenses in the United States (5 months)	511 66
salary of Rev. J. B. Vinton (21 months)	2,100 00
his mission work, as above, and rent	1,772 70
specific donations	78 60
salary of Rev. J. G. Binney, D. D.	1,200 00
his mission expenses, as above	167 28
expenses of the Theological Seminary, including specific donations, less amount saved from appropriations of last year	1,975 46
salary of Prof. John Packer (9 months)	900 00
his mission expenses, as above	240 00
expenses of the Rangoon Karen College, less amount saved from the appropriations of last year	1,656 66
dormitories, for college use	1,200 00
outfit and passage of Prof. Packer and family, via England	1,700 00
salary of Rev. I. D. Colburn	1,200 00
his mission work, as above	240 00
his clerk hire, as Mission Treasurer and General Agent	240 00
salary of Rev. C. Bennett (11 months)	990 00
his outfit, and passage of himself and wife to Rangoon, via England	1,360 50
printing press and materials	800 00
appropriations for Scriptures and Tracts	2,400 00
outfit and passage of W. H. S. Hascal	750 00

For salary of Miss Craig (6 months)	\$150 00
Girls' School Building (specific)	2,500 00
	33,216 72
Less amount saved from schedule of last year	222 89—\$32,983 83

Bassein Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. M. Jameson	1,080 00
his mission work, including medical expenses and repairs	480 00
his specific donations, for schools, native preachers, etc.	509 66
salary of Mrs. M. C. Douglass (9 months)	360 00
her mission work, as above	128 00
her outfit and passage, via England	675 00
salary of Rev. H. M. Hopkinson	960 00
his mission work, as above	1,080 00
“ specific donations	166 00
salary of Rev. S. T. Goodell	960 00
his mission work, as above	600 00
“ specific donations	431 95
salary of Miss I. Watson	480 00
her mission expenses, as above	120 00
“ specific donations	79 75
salary of Miss A. L. Stevens	480 00
her mission expenses, as above	120 00
salary of Rev. C. H. Carpenter in United States (6 months)	500 00
“ Miss C. B. Thomas	400 00
sundry unadjusted objects	1,255 00—10,865 86

Toungoo Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. E. B. Cross, D. D.	1,080 00
his mission work, including medical expenses and repairs	600 00
his specific donations, for schools, native preachers, etc.	848 02
salary of Rev. Francis Mason, D. D.	840 00
his mission work, as above, including rent	438 35
salary of Rev. A. Bunker	1,200 00
his mission work, as above	600 00
“ specific donations	1,458 06
salary of Miss S. B. Barrows (11 months)	440 00
her missionary expenses, as above	120 00
“ outfit and passage, via England	800 00
salary of Miss H. N. Eastman	233 33
her mission expenses, as above	58 33
“ outfit and passage, via England	797 24—9,511 33

Prome Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. Thomas Simons	930 00
his mission work, including medical expenses, rent, etc.	360 00
salary of Rev. E. O. Stevens	1,200 00
his mission work, as above	300 00
“ his specific donations	556 81
“ chapel	1,200 00
salary of Rev. E. Kincaid, D. D., in United States	800 00—5,436 81

Henthada Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. A. R. K. Crawley	1,611 22
his mission work, including medical expenses, repairs, etc.	480 00
for salary of Rev. Wm. George	1,040 00
his mission work, as above	450 00
“ specific donations	30 00
salary of Miss R. H. Adams	450 00
her mission work, as above	300 00
“ specific donations	117 00
“ school	110 70
salary of Rev. D. A. W. Smith	1,200 00
his mission work, as above	480 00
“ specific donations	767 30
“ dwelling-house (balance)	1,527 27—9,383 49

Shan Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. J. N. Cushing	1,200 00
his mission work, including medical expenses, repairs, etc.	480 00
Scriptures	240 00
his specific donations	690 21
salary of Rev. E. D. Kelley and wife	690 00
their mission work, as above	240 00—3,540 21

Shwaygyeen Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. N. Harris	1,200 00
his mission work, as above	480 00
“ specific donations	710 19
passage of Kak Cher to Burmah	400 00—2,790 19

Assam Mission.

Paid appropriations of the year as follows, including exchange:—

For salary of Rev. E. W. Clark	\$1,200 00
his mission work, including medical expenses, repairs, etc.	632 09
his specific donations, for native preachers, etc.	419 81
the press	600 00
salary of Rev. Wm. Ward, D. D.	1,107 85
his mission work, as above	480 00
his specific donations	150 50
his outfit and passage, via California	1,450 00
his salary in the United States	600 00
salary of Rev. M. Bronson, D. D.	1,254 92
his mission work, as above	480 00
his specific donations	1,140 61
salary of Rev. R. E. Neighbor	1,200 00
his mission work, as above	360 00
his specific donations	1,144 60
salary of Miss M. Bronson Cotes	600 00
her mission work	120 00
her specific donations	61 91
salary of Rev. M. B. Comfort	1,200 00
his mission work, as above	633 74
salary of Mrs. A. K. Scott	960 00
her mission work, as above	501 49
her specific donations	553 50
salary of Rev. I. J. Stoddard	440 00
mission expenses, including passage to the United States	700 00
his specific donations	2,049 88
salary of Rev. T. J. Keith	1,200 00
his mission work, as above	380 00
salary of Miss Mary D. Rankin	232 33
her mission expenses, as above	58 33
her outfit and passage, via England	813 34
Total	22,828 40
Of which was paid by remittances of last year	5,780 55—\$17,097 85

Telooogo Mission.

Paid appropriations of the year as follows, including exchange:—

For salary of Rev. Lyman Jewett, D. D.	1,325 40
his mission work, including medical expenses, repairs, etc.	741 62
his specific donations	985 11
Scriptures \$240, tracts \$200	440 00
salary of Rev. E. Bullard	960 00
his mission work	240 00
salary of Rev. John McLaurin	1,100 00
his mission work, including \$620 for school	1,408 90
his specific donations	1,378 12
salary of Rev. A. V. Timpany	1,200 00
his mission work	600 00
his specific donations	893 27
house for teacher	1,200 00
salary of Miss L. Peabody	480 00
her mission work	127 05
salary of Rev. J. E. Clough in United States (11 months)	1,100 00
his return passage, and expenses in the United States, in part	1,978 74
his specific donations	513 76
Total	16,626 97
Of which was paid by remittances of last year	499 08—16,126 99

Chinese Mission at Bangkok.

Paid appropriations of the year as follows, including exchange:—

For salary of Rev. William Dean, D. D.	1,440 00
his mission work	720 00
his specific donations	20 05
salary and mission expenses of Rev. S. B. Partridge (until his removal)	319 53—2,520 58

Southern China Mission.

Paid appropriations of the year as follows, including exchange:—

For salary of Rev. William Ashmore	1,200 00
his mission work, including medical attendance, repairs, etc.	1,080 00
his specific donations	150 00
salary of Rev. S. B. Partridge, in part	900 00
his mission work	793 92
salary of Mrs. L. W. Johnson	600 00
her mission work	240 00
her specific donations	225 88
salary of Miss A. M. Felde (9 months)	450 00
her mission work	240 00
addition to house for her use	600 00
her expenses in United States, including salary 6 months	284 70
her outfit and passage, via England	783 01—7,557 51

Eastern China Mission.

Paid appropriations of the year as follows, including exchange:—

For salary of Rev. J. K. Goddard	1,200 00
his mission work, including medical attendance, repairs, etc.	970 00
his specific donations	505 21

For salary of Rev. Horace Jenkins	\$1,584 05
his mission work, as above	1,000 00
“ specific donations	80 00
“ chapel	1,910 97
“ house	8,090 00
salary of Rev. M. J. Knowlton, D. D. (11 months)	1,189 98
his mission work	720 00
“ specific donations	583 32
“ outfit and passage to Ningpo	1,550 00
Total	14,844 63
Of which was paid by remittances of last year	2,491 86—\$12,353 17

Japan Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. Nathan Brown, D. D.	1,200 00
his mission work, including medical expenses, rent, etc.	840 00
the outfit and passage of himself and family	2,750 00
salary of Rev. Jonathan Goble	1,200 00
his mission work, as above	745 00
the outfit and passage of himself and family	2,000 00—8,085 00

African Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. J. T. Richardson (Secretary)	350 00
“ Dr. Cooper (Treasurer)	116 67
“ Rev. J. W. Vonbrunn	466 66
“ Missionary at Cape Mount	418 33
“ Teacher, at Vonbrunnsville	350 00
salaries (in part) of sundry preachers, at various places, varying from \$6) to \$200 each	1,383 17
training school at Virginia	933 34—3,993 10

Swedish Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. A. Wiberg	1,166 66
“ Rev. K. O. Broady	1,516 66
“ Rev. T. Truve	993 34
his specific donations	67 18
salary of A. Drake	700 00
“ P. Palmquist, Tr.	233 33
salaries of evangelists and teachers	2,666 68
support of the Theological School	1,516 66
Scriptures (from American Bible Society)	2,000 00—10,798 51

French Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. A. Dez (Treasurer)	217 00
“ “ J. B. Cretin	651 00
“ “ V. Lepoids	651 00
“ “ J. Boileau	542 50
“ “ M. Vorniere	325 50
“ “ M. Vignal	108 60
“ “ F. Lemaire	542 50
“ “ M. Vincent	542 50
“ sundry colporteurs	542 50
rent of chapel at Paris	651 00
“ “ Lyons	434 00
Travelling expenses of preachers	65 10
sundry specific donations (local)	883 52—6,161 62

Paris Chapel.

Paid towards its erection, including interest	13,519 68
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German Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. J. G. Oncken	700 00
“ “ G. W. Lehmann	700 00
special grant for do.	116 67
salary of Rev. J. Köbner	700 00
school for do.	350 00
salary of missionary assistants	2,533 33
Total	4,900 00
Of which was paid by remittances of last year	2,291 67—2,608 33

Spanish Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. Wm I. Knapp	2,333 23
his mission work, including assistants, rent, schools, etc.	5,833 44
specific donations	371 00—8,537 67

Greek Mission.

Paid appropriations of the year as follows, including exchange:—	
For salary of Rev. D. Z. Sakellarios	960 00
his mission work	720 00
Total	1,680 00
Of which was paid by remittances of last year	143 50—1,534 50

For salary of Rev. Evan Jones		\$246 50
Publications.		
For 1,000 copies of the 53th Annual Report, and extra cost of the July Magazine containing it	\$876 43	
300 copies of Missionary Magazine for file and distribution	250 00	
salary of Assistant Editor (8 months)	533 33	
proportion of cost of Macedonian and Record, for 1871	1,065 96	
circulars, etc.	338 12	3,063 84
District Secretaries, etc.		
For salary of Rev. S. M. Osgood, D. D.	2,000 00	
“ “ C. F. Tolman	2,000 00	
“ “ W. C. Gunn (6 months)	600 00	
office and travelling expenses connected with the Western District	904 13	
salary of Rev. O. Dodge	2,500 00	
his travelling expenses, etc.	264 38	
salary of Rev. J. V. Ambler	2,000 00	
his travelling expenses, etc.	233 49	
salary of Rev. J. B. Pixley	1,800 00	
his travelling expenses, etc.	419 68	
salary of Rev. Thomas Allen	2,000 00	
his travelling expenses, etc.	211 73	
salary of Rev. W. S. McKenzie (5 months)	833 33	
his travelling expenses	292 22	
travelling expenses of Foreign Secretary	92 99	
“ “ Home Secretary	336 00	
“ “ Rev. J. E. Clough	47 48	
“ “ C. H. Carpenter	94 11	
“ “ M. J. Knowlton, D. D.	22 90	
“ “ F. A. Douglas	23 50	
“ “ J. A. Simpson	33 45	
circulars, etc	95 30	16,910 79
The John D. Sweet Fund.		
Paid Mrs. Sweet, for interest		600 00
The Richardson Fund.		
Paid for 10 shares Bank of the Republic, for investment of the Legacy, in accordance with wishes of the testatrix		1,250 00
Corresponding Secretaries.		
Salary of Rev. J. N. Murdock, D. D., of which \$978.23 is paid by the income of the Permanent Fund for officers	3,000 00	
Special Grant for 1871-72	500 00	
Salary of Rev. Geo. W. Gardner, D. D., 7 months, of which \$978 23 is paid by the income of the Permanent Fund for officers	1,750 00	
Copyist and Translator	803 41	6,053 41
Treasurer's Department.		
Salary of Treasurer, of which \$978.29 is paid by the income of the Permanent Fund for officers	3,000 00	
Clerk hire	1,400 00	4,400 00
Miscellaneous Expenses.		
Rent	1,787 18	
Furniture, repairs, and care of Rooms	713 47	
Expenses of removing to Tremont Temple, and fitting up Rooms (in part)	633 51	
Water, fuel, and lights	84 77	
Postage, telegrams, and express	693 75	
Blank books and stationery	363 13	
Revenue stamps and insurance	70 15	
Honorary life membership certificates	45 70	
Legal expenses	214 23	
Expenses of missionary candidates in visiting the Executive Committee	45 70	
Travelling expenses of executive Officers	61 00	
Taxes on land in Denver, Col.	590 22	
Miscellaneous	35 89	5,356 75
		\$239,417 27
Balance against the Union, April 1, 1872		18,753 07
		258,170 34
RECEIPTS OF THE AMERICAN BAPTIST MISSIONARY UNION, FOR THE YEAR ENDING MARCH 31, 1873.		
From Donations, as acknowledged in the Missionary Magazine	\$164,137 98	
Legacies	13,901 99	
“ Mrs. Eliza A. Richardson (funded)	1,250 00	
Woman's Baptist Missionary Society (East)	16,950 06	
Woman's Baptist Missionary Society (West)	6,205 88	
American Tract Society, New York	500 00	
Income of Permanent Fund	2,934 85	
“ Swain Fund	804 31	
“ Bachelier Fund	980 69	
“ Bucknell Fund	900 00	

From income of Sweet Fund	\$860 06	
" Roberts Fund	350 00	
" Fisk Fund	255 83	
" Whiting Fund	75 31	
" Tripp Fund	72 50	
" Tage Fund	67 69	
" Pease Fund	67 27	
" Putnam Fund	80 00	
" Thompson Fund	98 16	
" Sheldon Fund	98 16	
" Wilson Fund	162 00	
" Warne Fund	86 25	
" Lewis Fund	36 76	
" Pierson Fund	72 60	
" Dean Fund	72 50	
" Rowland Fund	20 31	
" Ham Fund	5 64	
" Richardson Fund	60 00	
" Fund for Native Preachers	69 15	
" J. D. Price scholarship	69 15	
" Wade	69 15	
" Judson	69 15	
Benjamin Porter Legacy	142 68	
P. Mitchell	30 00	
Interest	1,707 14	
Charles H. Nichols	300 00	
Hopia Tree sales	258 50	
specific donations for the Rangoon Karen College	1,200 00	
rent and sale of property at Assam	669 74	
" " Maulmain	161 72	
" " Bangkok	95 25	
" " Ningpo	162 37	\$216,100 70
Balance against the Union, April 1, 1873		42,069 61

258,170 31

Missionary Magazine.

Received for subscriptions, in 1872	5,386 62
Balance against the account, January 1, 1872	228 43
Cost of publication for 1872	8,145 07
	<hr/>
	8,373 50
Balance against the account, January 1, 1873	2,986 88

Fund for Officers.

Income of Permanent Fund, which is credited in general account, and the amount applied towards the salaries of the Executive Officers	2,934 85
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Rangoon Karen College Fund.

Amount received	2,923 07
Amount paid towards the erection of Dormitories	1,200 00
Balance on hand	1,723 07

The Richardson Fund.

Established by Legacy of Mrs. Eliza A. Richardson, late of Warren, Maine, deceased, and in accordance with her wishes, the interest annually to be applied for the purposes of the Union	1,250 00
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Permanent Fund.

The amount of this Fund last year was	21,000 00
Net amount received from the city of Boston, for land taken in widening Bedford Street	650 00— 21,650 00

Karen School-Book Fund.

The amount of this Fund last year was	5,305 54
Increase of the year	404 96— 5,710 50

Funds

In which there has been no change of amount the past year.

The Mary A. Noble Swaim Fund	10,000 00
Jonathan Bacheller Fund	10,000 00
John D. Sweet Fund	10,000 00
Margaret C. Bucknell Fund	10,000 00
Elizabeth Roberts Fund	4,000 00
Theron Fisk Fund	2,300 73
Martha Whiting Fund	1,100 00
Susan Tripp Fund	1,000 00
James M. Tage Fund	1,000 00
William A. Pease Fund	1,000 00
B. Putnam Fund	1,000 00
Rachel Thompson Fund	1,000 00
Sheldon Fund	1,000 00
Thomas Wilson Fund	940 00
Mary A. Lewis Fund	600 00
Prusia Rowland Fund	300 00
William Ham Fund	94 00
Joseph A. Warne Fund	800 00

The Stephen Pierson Fund	\$1,000 00
William Dean Fund	1,000 00
Fund for Native Preachers	500 00
J. D. Price Scholarship	501 00
Judson scholarship	501 00
Wade Scholarship	500 00

FREEMAN A. SMITH, *Treas. Am. Bap. Miss. Union.*

Missionary Rooms, Boston, April 1, 1873.

The Auditing Committee of the American Baptist Missionary Union, having examined the account of the Treasurer for the year ending March 31, 1873, with the vouchers, hereby certify that they find the same correct, and that there was a balance of forty-two thousand and sixty-nine dollars and sixty-four cents (\$42,069.64) against the Union on the 1st day of April, 1873.

They have also examined the evidences of property belonging to the Union, and find that they agree with the statement on the Treasurer's Books.

GEORGE BROOKS, } *Auditing Committee.*
 EUSTACE C. FITZ, }

Missionary Rooms, Boston, April 29, 1873.

OFFICERS OF THE MISSIONARY UNION.

REV. HENRY G. WESTON, D. D., Pa., *President*.
 REV. E. T. HISCOX, D. D., N. Y., } *Vice-Presidents*.
 HON. J. R. DOOLITTLE, Ill., }
 REV. GEORGE W. BOSWORTH, D. D., Mass., *Recording Secretary*.

Board of Managers.

REV. S. L. CALDWELL, D. D., R. I., *Chairman*.

REV. C. B. CRANE, D. D., Conn., *Recording Secretary*.

CLASS I.

Ministers.
 F. T. Hazlewood, Bangor, Me.
 J. H. Griffiths, Galesburg, Ill.
 G. F. Pentecost, Boston, Mass.
 D. Ives, D. D., Suffield, Conn.
 H. C. Fish, D. D., Newark, N. J.
 J. W. Smith, D. D., Philadelphia, Pa.
 H. F. Colby, Dayton, O.
 H. L. Moorehouse, Rochester, N. Y.
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