

# The Baptist

Missionary



Magazine

Vol. LXXVIII No. 7

JULY, 1898

## EIGHTY-FOURTH ANNUAL MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION

ROCHESTER, N. Y., May 17, 1898.

The eighty-fourth annual meeting of the American Baptist Missionary Union was held in the Second Baptist Church at 10 o'clock A.M., Rev. Henry F. Colby, D.D., of Ohio, President, in the chair.

In the absence of the Recording Secretary, who was not present until afternoon, Rev. E. F. Merriam was appointed Recording Secretary *pro tem*.

The following were appointed a Committee on Nominations: Rev. T. S. Barbour, D.D., Massachusetts; Rev. G. B. Ilsley, D.D., Maine; Rev. L. D. Temple, Vermont; Dea. T. M. Seabury, Rhode Island; Rev. W. G. Fennell, Connecticut; M. S. Strien, Pennsylvania; G. W. Lasher, D.D., Ohio; Rev. E. R. Clevinger, Indiana; Edward Goodman, Illinois; Rev. L. H. Trowbridge, Michigan; Rev. R. M. Luther, D.D., New Jersey; Rev. W. B. Riley, Minnesota.

The Union then adjourned to 1.30 P.M.

A devotional service, conducted by Rev. J. W. A. Stewart, D.D., of New York, was held at 1.30 P.M.

At 2 o'clock the President of the Union took the chair and announced the hymn, "Hail to the Brightness of Zion's Glad Morning."

Rev. Edward Judson, D.D., of New York, read the second chapter of Philipians and offered prayer.

President Colby then addressed the Union.

### THE GRAND CAMPAIGN

*Members of the American Baptist Missionary Union.*

BRETHREN AND SISTERS: Where could we better observe this, the eighty-fourth anniversary of our beloved organization, than in this beautiful and prosperous city, so long associated in all our minds with the intelligence and progress of our denomination and the education of our rising ministry.

We thank you, brethren of Rochester, for your cordial invitation and your pleasant welcome, and we pray God to give these meetings a notable place in the long series of those which have proved a joy and a blessing.

We have met in stirring times. The air is full of the sounds of war. After many years of peace and prosperity which God has given to our country, the call has been again issued for brave volunteers, and it has been enthusiastically responded to throughout the land until there are now more than enough. We are daily talking and reading of weapons and warships. Our hearts are thrilled by the mighty possibilities of the hour, and we are anxiously watching for tidings of national victory.

In all the mixture of motives that are urging the American people forward in this great conflict, the main one, we trust, is not the ambition for more national glory, at best a doubtful and bloody prize; not the acquisition of new territory, which we surely do not need, but the true spirit of humanity, the duty of the strong to help the weak, a moral indignation against the cruelties of oppression and the determination to bring relief and freedom to the down-trodden and the suffering. On this ground alone we are claiming we can find sufficient justification for our armed intervention and our aggressive blows.

In all this let us not fail to find today an illustration and a figure of the world-wide missionary cause in the interest of which we are assembled. The object of this, too, is intervention for rescue. Why should we not simply enjoy our own gospel privileges in peace? Why should we trouble ourselves about the moral and religious welfare of other lands than our own? Why, when we have so many evils to reform within our own borders, so much injustice and error and sin, should we not concentrate our efforts here? The false religions of the world, Brahmanism, Buddhism, Confucianism and all, have solicited none of our advice. These devotees, unlike the victims of tyranny in Cuba, are not wont to reach out for our interference, but rather regard our coming as an impertinence. Why, then, expend thought and time and treasure and Christian lives upon them, assailing such appalling difficulties and involving so much sacrifice? It is the old question. But the passing events emphasize anew our answer. This is a war for *deliverance*. On that ground we *have a right* to make it. On that ground we *must* make it, or else prove false to the spirit of our Christianity, and grieve that world-embracing heart of compassion which has touched our hearts and prompted them to the pity of our fellowmen. For long sad centuries those old false systems have been holding men in bondage, blinding their minds, imposing on them unutterable burdens, and at their very best professing to offer but glimmering rays of hope to groping souls. Cuba's cry for material aid is but an incident compared to the strong appeal unconsciously presented to us in the spiritual needs of many peoples.

"From many an ancient river,  
From many a palmy plain  
They call us to deliver  
Their lands from error's chain."

It would be cold-hearted and selfish to be unmoved by the knowledge of their necessities. We need not wait for *orders*, for the great Captain of our salvation has commanded us to go. Of the expediency of the great enterprise we need not question, since He, who spake as never man spake and has the right to our extremest loyalty, has planned its operations and has placed himself at its head, promising to be with us always if we faithfully carry out his injunctions. It is a constant inspiration for our timid hearts to remember how fully and calmly He has surveyed the field, and with what confidence He is "expecting till his enemies be made his footstool." He summons us to no waning cause,

no doubtful issue. Though it takes a long time, the banners are moving forward. Victory *shall* come. The world shall be delivered from its bondage to sin. Meanwhile let us rejoice that it is not by sword and rifle, by death-dealing shot and bursting shell that we are to do our work. It is rather by the precious proclamation of a Savior's love that we seek to subdue men's souls, and to bring them as willing subjects into the blessed kingdom of our God. "The weapons of our warfare are not carnal, but they are mighty through God to the pulling down of strongholds."

Oh, brethren, this is *the grand campaign*. The present, passing war, important as are its issues, is not to be compared with it. Let your hearts never cease to be stirred by the magnificence of its scope and the height of its moral grandeur! Think of the prayers and tears and shouts of joy that have marked its progress, the critical battlefields of its history, the roster of its sainted heroes! As Christ's disciples we must not be slack in carrying on our part of it.

" To doubt would be disloyalty;  
To falter would be sin."

This world-wide character of the campaign results from the *position* of our great Commander. What is the diameter of this globe compared to his stoop from heaven to live and die upon it! Such a sacrifice as his cannot be localized or nationalized in its significance and benefits. He gave himself for all mankind. And now that He has risen and ascended and reigns, not in Jerusalem but at the right hand of God, one part of the earth is just as near to his hand and to his heart as any other. As a nation we think we have a right to intervene in Cuba because it is at our doors, but we excused ourselves from doing so in the case of Armenia, because we would not interfere with European politics or become involved in entangling alliances. But in this missionary movement Christ as the King of kings bids us assert his claim everywhere; and to all the powers of sin that would hinder discipleship to him he says, as Jehovah of old said to Pharaoh: "Let my people go!" We should think of the broad, gracious outlook from his throne and learn to widen our selfish horizons.

The world-wideness of the campaign also throws light and cheer upon our local duties here in America. If the work we are personally and severally doing for Christ in the places where he has put us, were independent and isolated and had no relations to anything broader in its sweep and purpose, we might perhaps have reason sometimes to regard it as small and narrow, and so to become disheartened. The strength of one man is so limited and his field of influence seems to reach such a little way. Looking only at what is shut in within the barriers of his own station, each might sometimes ask, "Is it worth while for me to keep on?" The overwhelming odds in favor of the enemy just then and there might make him give up. Pastors and laymen who think only of their own church, will often thus faint and grow weary. But if that is only one post in a great and comprehensive plan taking into view the whole nation and all the nations; if the individual Christian worker is but filling his place in a mighty army which the Lord is superintending and moving and which requires some to toil hard in the muddy trenches as well as others to carry the flag to the conquered heights; which requires the weary pacing of the lonely sentinel in the forest as well as the triumphant march to thrilling strains of music into the surrendered city; which may even require submission to an apparent defeat on the part of some in one place in order to a signal success on the part of others in another, and in which some brave soldiers must fall and die without the sight, while their comrades go onward over their dead bodies to a new stage in the fulfillment of divine promises; ah, i

your work and mine, my brother, so stands, as we verily believe it does, to the farseeing and all-embracing movements of the Lord of life and glory, what a grand dignity does it add to our work, with what glad enthusiasm ought it to fill our hearts! We cannot afford for our own sake to forget this our connection with the grand campaign.

We need the freshening air, the bright, full sunshine, the quickening impulse of this broad outlook. The kingdom of Satan is one the world over, and the kingdom of Christ is also one. The missionaries in Asia and Africa are our comrades. Every advance they accomplish brings nearer the great day of glory for us all. The world is smaller than it used to be. Scientific inventions have brought us closer into touch. Even if it were not so, we are parts of the same forces and our departments are interrelated. In order to the deliverance of Cuba in the Antilles, it was thought necessary to defeat the Spanish squadron at Manilla, on the other side of the globe. So the evangelization of Burma and China are steps towards the greater realization of Christ's power and grace and His final sovereignty here at home. Let us not forget this fact.

Once more let me remind you that this world-wide enterprise of missions is necessary to bring out and *prove the full value of the gospel*. It shows what the gospel can do in widely different conditions. If we only saw it saving Americans we could praise it as the power of God among men, but we might then doubt its efficacy, as men once doubted, to lift up pagan peoples, or undermine ancient systems of belief; but the farther we send it the more varied are the responses of trust and joy it wins. Each new tribe it conquers adds fresh illustrations of its adaptation to human hearts, and so gives us new proofs of its having emanated from him who wishes to be the God and Father of all. A single little bit of glass can reflect one ray of the sunlight. A collection of them in one place can throw back the light of many rays. But it takes the reflections of all the objects in world-wide nature to show us what treasures of beauty are inherent in the sun's radiance. So, we are told, that it is "with all saints"; that is, with saints of every generation and from every part of this earth, collecting and comparing with them our varied experiences, that we shall come "to comprehend what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." The conversion as a whole of all the nations is necessary before we can see reflected the full brightness of his power, and thus come to "see Him as He is."

Let us then take up anew and make more of the work handed down to us in this Union from the fathers! Let there be no narrowness of spirit to make it near-sighted; no debts to impede its progress! When a church ceases to be zealous for missions it shuts out from itself a great deal more than it shuts in for itself. Itself is the greatest sufferer. But when it reaches out its hands, as Christ reached out his heart, it is no longer straitened but enlarged. God make all our churches of this character, more and more, by dwelling in them by his Spirit! Then shall be brought to pass the saying that is written: "*Thy people shall be willing in the day of thy power.*"

The audience sang the familiar hymn, "The Morning Light is Breaking," and the President announced the following additional committees:

*Arrangements.*—F. L. Anderson, New York; J. W. A. Stewart, D.D., New York; O. O. Fletcher, D.D., New York; F. S. Dobbins, Pennsylvania; Edwin Bromley, Rhode Island.

*Enrollment.*—Alexander Blackburn, D.D., Massachusetts; E. W. Lounsbury, D.D., Illinois; L. S. Bowerman, Washington; W. D. Holt, Ohio; J. W. Brougher, New Jersey;

E. A. Waffle, D.D., New York; S. H. Archibald, Vermont; T. E. Bartlett, Rhode Island; J. H. Haslam, Pennsylvania.

*Place of Meeting.*—R. J. Adams, D.D., Massachusetts; C. A. Wooddy, Oregon; L. C. Barnes, D.D., Pennsylvania; A. S. Carman, Ohio; E. A. Woods, D.D., California; D. W. Faunce, D.D., Rhode Island; John Earl, Iowa; J. A. Johnston, Michigan; C. L. Rhoades, New York.

*Finance.*—Orville A. Barker, Massachusetts; B. L. Whitman, District Columbia; E. M. Thresher, Ohio; A. J. Fox, Michigan; S. P. Hibbard, Massachusetts; Geo. G. Dutcher, New York; J. E. Howard, Michigan; Z. Grenell, Illinois; Wallace Buttrick, New York.

The Home Secretary of the Union, Rev. H. C. Mabie, D.D., presented the report of the Executive Committee, and called attention to some features of the report.

The report was accepted.

Rev. S. W. Duncan, D.D., the Foreign Secretary of the Union, read the following special paper:

#### SURVEY OF ASIATIC MISSIONS, WITH SOME SUGGESTIONS AS TO FUTURE MISSION POLICY.

Obedient to your instructions, I present a survey of the foreign work of the American Baptist Missionary Union, with some suggestions as to policy and methods.

Attention is confined to the mission fields of Asia. If we thus seem to pass over the remarkable work that, under God, the Society has accomplished on the continent of Europe, it is not because this is less worthy of attention, but from the limitations time imposes. The European missions, never more full of promise than at the present time, must be treated by themselves to do them adequate justice. Their environment, the conditions governing their prosecution, are entirely unlike those prevailing in heathen lands. Policies and methods also differ widely. The attempt to combine them in our thought would not only exceed the limits of this discussion, but impair its unity.

Embraced in the comprehensive term "Asia," our survey will include Burma, reaching to the frontiers of China in the east and to Assam in the west, the Indian missions, including that to the Telugus in southern and Assam in northern India, Japan, and parts of the great empire of China. This simple enumeration of the lands occupied by the Society, with their millions of inhabitants without a knowledge of God, and destined to play an important part in the world's future, will at once suggest that no insignificant portion of the wide vineyard has been entrusted to our cultivation. Surely the question—where to go, given many fields, which may we select—there is no occasion for raising. In fact upon this problem we cannot exercise our wisdom if we would, for the whole globe as yet accessible to missionary effort is substantially parceled out among the various branches of the Evangelical Christian Church, and occupied by its intrepid missionaries. It is most significant, too, how completely this parceling out has been directed by the divine Christ, through his ever-present administrator in the church—the Holy Spirit—and how little mere human calculations have had to do with it. Into fields and regions where, following the dictates of natural foresight, missionaries would hardly have thought of entering, He has thrust them by some unmistakable providence, or some overwhelming influence. No mission annals are richer in attestations of this statement than our own.

There is Judson, borne on to Burma against his own will and wisdom because every other region was closed against him, and by the assurance that the sovereign purpose of Almighty God was being fulfilled in him, sustained through those first seven years of awful isolation, without the consolation of a single convert; there is Boardman and his strange introduction to the Karens, a people of whom he was wholly ignorant until God made known his purpose of grace for them; and Jewett, rock-like in his determination to die among the Telugus, though the denomination should abandon them, because taken up to the Mount — he had been granted a vision of the Invisible; and the heroic Scott, beckoned, as by angel messengers, to the hill tribes of Assam, willing himself to perish if only the gospel might be given to them. These and many other indications of the guiding hand of the Most High, no less remarkable, are guarantees that the various missions of the Society have not been arbitrarily chosen, but are ours by divine assignment. They cry out in protest against retiring from one of these fields. Yea, even from the Congo, which, as now reorganized, will certainly occupy no inferior place in our family of missions. Certainly the direction from heaven to do so should be as unmistakable as that which thrust us in, if the brightest glories of our history are not to suffer eclipse, and we be verily guilty of discrediting the gracious providences of God.

#### BURMA

In a survey of the missions of the Union we naturally begin with Burma, where Judson began his labors in July, 1813. Here, according to the latest report, are 164 of the missionaries of the Society, including single women and the wives of missionaries. This force is supplemented by a body of more than 800 natives, who give themselves in various ways directly to evangelistic work, besides a number almost as large employed in teaching. The number of communicants has reached the total of 38,617, who are gathered into 654 churches, of which 518 are self-supporting. The annual net gain in membership for the past ten years has exceeded 1,000. Thirty-nine principal stations are occupied by the missionaries of the Society, with which are directly connected some 600 outstations, efficiently manned by native preachers or teachers. There are over 500 schools of various grades into which are gathered some 15,000 pupils, besides the flourishing college and theological seminary in Rangoon and vicinity. Aggressive mission work is carried on in six different languages, not reckoning the work done for Eurasians in English. The stations of the Society are admirably located for effective evangelization. Not one was selected without the most careful investigation upon the spot as to accessibility, sanitation, and other conditions necessary to be taken into consideration, by men amply qualified to judge in such matters. Experience has vindicated the wisdom of the selection. Of these stations, three are located at strategic points in the Shan States, with one for Burmanized Shans at Bhamo: while two have been opened at convenient points for reaching the Kachins. These six stations, if effectively sustained, ought to meet the requirements of these races for years to come. For the Chins, a vigorous people and now becoming susceptible to missionary effort, there are at present two stations; the rest, saving one center for work among Telugus, being about equally divided between the Karens and Burmans. The reports show a vast amount of faithful, self-denying effort at all these stations, with varying results as regards fruitfulness. In many, it is still the season of seed-sowing, the time of harvest having not yet come; but nowhere is good promise for the future wanting. The development of the spirit of benevolence among the native Christians has been a marked feature in the work, and the large recent increase in the volume of their offerings for the maintenance of church and school indicates a quickened sense of personal responsibility.

Let no one, however, imagine that all the requirements of this interesting field are being met, and that we have nothing to do but congratulate ourselves upon what is being accomplished. It still remains too sadly true that as yet we have worked only about one-third of the old Burman empire; there are fully two-thirds of the population with whom we have no real contact, nor has any other society. In the wide region west of the Irrawaddy, including the fruitful and populous valley of the Chindwin, bounded on the west by Arakan and on the north by the hills of Assam, we have no foothold. Even in those portions of Burma where the Society has carried on its work, comparatively slight impression has been made on Burmans and their traditional religion — Buddhism. We have not yet really grappled with this hoary cult which dominates the majority of the people of the Orient; our chief successes have thus far been confined to the Karens. The thousands of communicants upon our rolls, and the self-supporting churches and flourishing schools pertain mainly to this people. For their religious and educational training, leaving out the missionary staffs of the college and seminary as equally employed for both races, the report of a year ago shows forty-nine missionaries of both sexes employed, as against forty-five for the whole Burman race. And yet the Karens, every tribe included, according to the last census, cannot be said to exceed seven hundred thousand, while the Burmans number more than six million. They are the dominant race of Burma. Their language is the prevailing language, and it is only a question of time when it must supplant the other vernaculars. They furnish the stronghold of Buddhism in the East. Notwithstanding the dethronement and exile of King Thibaw, its once royal head, Buddhism, so far from being a decaying religion, is vigorous, aggressive and proselyting, every year probably making more converts from the Pwo Karens than does our own mission. Certainly it must be patent to all that Burma will never be evangelized until the Burmans are evangelized.

What shall be done in view of this vast disparity between our efforts for the Karens as contrasted with that for the Burmans? Without questioning for one moment the wisdom of the Society's policy in the past, when all the circumstances are taken into account, does not this disparity now raise questions which *must* have a place in its future missionary policy as regards Burma? In the distribution of our resources of men and money, must not a larger proportion fall to the eight million of Burmans, and a much larger share of responsibility for Burma's evangelization be laid upon the Karens? Is it too much to hope that from this interesting people may yet come a company of evangelists, who, fired with the apostolic fervor of Ko Thah Bu, shall yet reproduce among the Burmans the marvels of grace that under his instrumentality were wrought among the Karens? Race prejudice, to some extent the smouldering fires of old animosities, together with insufficient education, stand in the way of the realization of these hopes. These are obstacles that can be overcome. Shall not the efforts of all Karen missionaries, re-enforced by the support and expressed wish of the denomination, be directed to this end?

The crowding of the Chinese into Burma presents another interesting missionary problem for the Society's consideration. These represent a much higher type of Chinamen than those we have become so familiar with in America. They become permanent settlers in the country, intermarry with the Burmans, are growing in wealth and getting into their hands a large part of the mechanical industries of the country. They appeal strongly to the immediate consideration of the Union, not only for the sake of their own salvation, but because they are destined to furnish a most important auxiliary to mission work among the Burmans. No longer should work among them be delayed. It can be conducted with slight expenditure, inasmuch as Chinese only need to be employed who can be placed

under the direct supervision of one or more of our resident missionaries without seriously interfering with their special work.

Any survey of the work in Burma would also be defective that failed to notice the present growth and prosperity of the seminary and the college. Every year the ranks of the ministry are swelled by the addition from the former of large numbers of devoted and earnest young men, speaking various languages, who are not only ready to shepherd the churches at home, but to go to the "regions beyond." In the past five years the college has grown from less than a hundred to 473 pupils in the various departments. Here all the races represented in Burma meet together on a common ground, and are taught through the common medium of the English language. The institution is thus specially adapted for meeting the requirements created by the diversity of tongues, and for furnishing in the future the workers which the times will demand. In the normal department, through the training of the future teachers of Burma there are vast possibilities for the exercise of a wide influence throughout the land for Christ and his truth. The maintenance of this growing institution, so indispensable to the mission, without a dollar of productive endowment, has been a serious problem, especially in these last years of financial straitness, when enlargements of operation are rendered imperative as a result of the institution's prosperity. There should be a medical department and a department for the Chinese. With a slight annual outlay both these departments would speedily become self-supporting, and would add materially to the strength of the mission. We cannot hope, however, that the needs of this prosperous institution can be met from the yearly contributions to the treasury. Will not some friends of Christian education come forward in this time of need, and, by furnishing a moderate endowment, not only save this valuable interest from peril, but confer an incalculable benefit to the whole Burman mission?

Nor should we forget the place which the printing-house at Rangoon holds in the evangelization of Burma. From its presses issue every year the scriptures or parts thereof, and a carefully selected Christian literature in eight different languages, including the English. Except for its beneficent agency there are peoples to whom the printed page would never come, for the means for furnishing it do not elsewhere exist. The mission annals of Burma abound with illustrations of the quickening influence of the Society's press. There are many, not only from among the living, but from those now in glory, to whom its tracts or leaflets first brought the message of salvation. Its usefulness was never more manifest than at the present time, and never was it more needed when printing presses in Rangoon, owned and conducted by natives, are devoted to the printing of a Buddhist literature, which in attractive forms is exposed for sale on pagoda platforms, at steamer landings, and wherever people are likely to congregate in all parts of Burma; and yet the dilapidated building in which its operations are conducted has become wholly inadequate for the increased service required, if indeed it is not nigh being condemned by government as no longer safe. How shall a home be secured for the mission press which may enable it to multiply its agencies for diffusing the gospel, and that shall be worthy of the honorable position which the Society holds among the institutions of Burma? Your committee has been criticised for incurring debt; but if the constituency of the Union could but realize what painful restraint has been exercised in this and a score of similar cases where timely assistance granted would have greatly advanced the work, this criticism would have been changed to sympathy and liberal co-operation.

The Society has spent eighty-four years of labor in Burma, and they have not been in vain. A vast missionary force has been accumulated, solid foundations laid in thousands of converts, hundreds of self-supporting churches and scores of vigorous Christian schools

which, backed by your sympathy and prayers and co-operation, cannot fail in the near future to result in large and influential Christian communities, independent of aid from abroad for the maintenance of the institutions of Christianity. The new conditions which the inrush of immigration from all quarters of the East, the steady development of the resources of the country, and the progress of its railroad systems are introducing, make Burma a more interesting and important field for missionary operations than ever before, and should continue to give it a warm place in the heart of the denomination.

## ASSAM

Turning now to Assam, where our fathers began work in the hope of connecting this portion of Northern India by a chain of mission posts with Burma, a varied and interesting field opens before us. The hoped-for connection with Burma has not yet been effected, but a survey of the years that are gone shows that no mission has been more fruitful in conversions in proportion to the labor expended upon it than has Assam. As in Burma, the missionary operations in the country are to a great extent in the hands of our own denomination, and a peculiar responsibility attaches to the Society on this account. In the providence of God, too, as we believe, the experience in Burma among the Karens has been in the main repeated among the hill tribes of Assam. The first efforts at evangelization were directed to the Assamese inhabiting the Brahmaputra valley, the dominant people having an organized religion in Hinduism. Results were difficult and slow, and comparatively little progress was made. For some wise purpose God opened to us the Garos, who were hungry for the gospel, and then the Nagas, and latterly the Kohls. Among these peoples the truth has had free course, and many and abundant have been the triumphs of the gospel. Good progress has been made among them in the line of self-support, and the results would be rendered vastly greater by the introduction of the common industries. Let these hill people once be taught how to utilize their mountain streams, which now idly lash themselves into foam in their plunge from rocky precipices, and the establishment among our native Christians of intelligent, industrious, self-supporting Christian communities would not be a remote possibility. The beginnings in this direction that have been made at Gauhati and Tura have met with such encouragement as to give assurance that this is no wild prophecy. Nothing but financial limitations have interfered with enlargement in this direction.

It is possible that our success among the hill tribes of Assam has been purchased at the expense of a neglect of the Assamese, for it is true that the work done by the Society for them, the most numerous, the most influential of all the peoples of Assam, is comparatively insignificant. Assam will never be evangelized until the Assamese have the gospel, any more than will Burma without the conversion of the Burmans. That the work is difficult and meets with a tardy response cannot certainly justify a great Christian body, professing to take Christ's last commission as their marching orders, in turning from it. The future mission policy for Assam must take into account the Assamese with the work readjusted with reference to this. The present time has in it some new features by way of encouragement for such an effort. Interest in education has recently been awakened among the Assamese in the Brahmaputra valley. The number of pupils enrolled in the government schools shows this. There were 40,734 enrolled in these schools in six districts in 1894, and the number has been increasing by more than a thousand each year since then. The significance of this is a larger number of people, young and old, who are able to read, and with the advance of enlightenment, a modification of the existing prejudice against reading Christian literature. With a greatly augmented contingent able to read the scriptures and

Christian tracts, the opportunity for work by the Society among this people is perceptibly enhanced. To meet this, a revised edition of the New Testament is just coming from the press, soon to be followed by the Old Testament, but these leaves for the "healing of the nations" must be promptly and effectively followed by the living preacher, if the "word of God" is to "grow and multiply."

#### TELUGU

The Telugus are associated in our thoughts with the most remarkable triumph of the gospel in the annals of modern missions. In a paper read at the Anniversary held in 1890, Dr. Murdock pleaded for at least fifteen new families to save from retrogression the Telugu converts that had joined the mission in such vast numbers. The Society was tardy in responding to these appeals, but in the years 1892 and 1893 some thirty missionaries, wives and single women included, were sent to the field. Their arrival was timely, and vast districts, studded with villages too numerous for one missionary to attempt to supervise, were subdivided and assigned to the new comers. Though a large special fund was raised for the sending forth of these new laborers, it scarcely provided for their passage and support the first year. This greatly increased force was then thrown upon the general resources of the Society. New bungalows had to be built for them, and increased appropriations made for the support of native preachers and evangelists in the subdivided districts. The large debt incurred and recently liquidated was largely due to this cause. It is not too much to say, however, that this timely re-enforcement in an *important sense* saved the Telugu mission and relieved the denomination of the certain odium that would have rested upon it, had the great harvest which thrilled the hearts of Christians all over the world been suffered, from our neglect, to perish. Will any man dare say that these results were purchased at too high a cost, even though the debt was incurred? Would American Baptists have been willing to have saved the few thousand dollars involved at the price of eternal loss to the kingdom of God?

Among the many gratifying results of this re-enforcement of the Telugu field may be mentioned the steady elevation of the spiritual life and moral character of the Telugu Christians. Multitudes that would have otherwise been overborne by the inconceivable iniquities and temptations of their environment have become steadfast and worthy disciples. The unorganized masses have been gathered into churches as fast as the conditions would permit, and good progress was being made toward a realization of the duties and responsibilities of church membership, until the work suffered a temporary set-back by the recent famine. While there has been no relaxation of effort on the part of our missionaries in the direction of persistent evangelization, increased attention has been given to education. There is a growing appreciation on the part of Christian parents of the value of education for their children, and they are now co-operating with the efforts of the Society as never before.

This is seen in the progress of the schools at Ongole, Nellore and elsewhere, and in the raising of the standard of entrance to the Theological Seminary at Ramapatam. With the opportunities now afforded at this institution for the training of preachers, the outlook for the Telugu mission is bright with promise if the work shall continue to be adequately sustained. There is danger lest the marvels of grace wrought in this mission in the past should create in us a feeling of contentment, and blind our eyes to the magnitude of the work yet to be done and the difficulties that still beset the mission. There remains much land yet to be possessed. What are the fifty thousand or more numbered in our membership to the eighteen million who speak the language familiar to our missionaries? There

are millions yet of the Telugus who have never heard the gospel from us, or from the missionaries of any other society. We are in direct contact with Mohammedanism at many of our stations, but as yet we have made but slight impression upon its votaries. There has no real breach been effected in the wall of caste, which still interposes a haughty and determined resistance to the progress of the gospel. Our success has been among the lowest classes, the Malas and Madigas, who have joined us in great numbers. There is no occasion for the slightest discouragement in this, for it seems to accord with the Master's plan. But let us not lose sight of the fact that our work in Southern India has scarcely more than begun. Evidences multiply throughout our wide mission field that the Sudras, or agricultural class, the possessors of estates and able from their own resources to sustain religious institutions, are being more and more affected by the influence of Christianity. Representatives of this class are being found among our converts in increasing numbers. A spirit of deep unrest and of earnest inquiry is also prevalent among the Brahmans. Without doubt there are many secret believers among them who have not yet found the grace or strength to openly avow the Christ. The feeling is prevalent among all classes in India that great changes are impending. This is no time to relax our efforts, but rather to increase them. God will surely reward a patient continuance in well doing in the future as he has in the past. Present indications certainly afford ground for the expectation of future large ingatherings that shall not only swell the numbers of the church, but also bring to the service of our Lord a vast increment of social and material forces.

## CHINA

Until our relations to Spain became uppermost in the thoughts of Christendom, questions affecting China's future were all-absorbing. The changes that have come over this vast empire since the close of the war with Japan, the revolution of ideas, are unparalleled in the history of modern times. In place of stagnation and of an iron-bound conservatism contemptuous of anything new, there is now an intense eagerness for the introduction of Western ideas, Western facilities for inter-communication, Western science and literature. The transformation now taking place in China can be likened to nothing less than a resurrection from the dead. Time will not permit us to dwell in detail upon this mighty movement. When we see the rulers, high and low, in Peking and in the provinces, convinced that their former exclusion of Europeans and all European ideas was a grave error, and that now they must change this policy; when we see the highest literary doctors in Peking and elsewhere, who rule the policy of the government throughout the empire, and who were formerly opposed to missionaries, now so friendly as to seek their advice and co-operation in inaugurating moral and educational reforms; when it comes to pass that the fierce gentry in the province of Hunan, who had sworn to drive Christianity out of the empire, own their error and invite a prominent missionary to become a professor in their chief college; when the publications of the Christian Literature Society for China are so eagerly sought by the leaders of China's literary class that the sales of the same have risen from \$818 in 1894 to more than \$12,000 in 1897, and that the demand far exceeds the supply; when leading Chinese scholars come forward with articles against foot-binding, and these efforts are being supported by societies of eminent Chinese ladies; when railroads and factories are multiplying, and schools for Western learning are springing up in every province; when liberal contributions of money are being received from viceroys and others high in state for the diffusion of Christian and general knowledge among the Chinese; when baptisms of converts in every part of the land are multiplying, and inquirers (from whatever motive) can be numbered by the thousands, it must be evident to the dullest apprehension that an era of immense significance as regards Christianity is dawning in China.

Your Executive Committee have not been unobservant of this movement. In a paper read before this body by Dr. Murdock in 1890, he referred to "the moral desolation of China's four hundred millions," and the comparative insufficiency of the Union's efforts with only two central points of missionary occupation — at Swatow and Ningpo. Since then strenuous efforts have been made to enlarge the area of operations. The work, hopefully begun by Messrs. Upcraft and Warner in Northwestern China, has been greatly strengthened. It has passed successfully through the fires of persecution, and has come forth purer and stronger for the trial. With three well-established stations at strategic points, vigorously manned and in harmonious co-operation with each other, a future of successful achievement under God is assured.

In Central China at Hangyang, itself a great city, and in close proximity to Hankow, still greater, a station has been firmly established, land purchased, and permanent buildings have been erected. During the past year the staff has been strengthened by the addition of experienced workers; a church of twenty-one members has already been gathered, whose liberality and zeal justify the expectation that these are the first fruits of a consecrated host soon to be marshalled for the regeneration of Central China.

The work at Swatow has been extended, and new stations opened at Ungkung, Chauchaufu, Kityang, and among the Hakkas of the district. These points have all been admirably chosen, and are already rendering a good account of themselves. Even more would have been attempted, following up the movements of Divine Providence, but for the financial difficulties with which the Society has been struggling for the past four years.

China's population exceeds that of the white race. Its evangelization would be decisive in the conflict between Christianity and heathenism. Missionaries who have been longest in China, and have observed most carefully the tendencies of the present time, are confident that the events now occurring, if rightly improved, furnish the possibility of its speedy conversion. "This is the Lord's doings, and is marvellous in our eyes," but it lays upon every follower of the Lord Jesus a serious responsibility.

#### JAPAN

And what shall we say of Japan, so suddenly emerged from comparative obscurity and now enrolled among the great powers of the earth? The real secret of her wonderful progress is to be traced to the introduction of Christianity. It will be a great mistake, however, to conclude that Japan has been extensively evangelized as yet, or is in any sense a Christian nation. A wonderful vantage ground for Christianity has been gained, but the great work of making this ambitious and self-confident people obedient to the Lord, is yet to be accomplished. Four-fifths of its population are still firmly held in the iron fetters of Buddhististic superstition. The conflict with heathenism has been rendered more complicated by the extensive introduction among the educated classes of Western materialism and agnosticism.

The work of our Society has been confined mainly to the humbler people. Small in comparison with that of other missionary boards, American and English, it has yet been in one sense no less fruitful. Comparative statistics show as large a number of acquisitions to the faith in proportion to the amounts expended as in any other society. There has been a steady growth in the efficiency of our missionary equipment. Our theological school is becoming more and more a center of power and blessing, and grows in favor with the Japanese. Our Christian academy for boys in Tokyo, finally opened after several years of deliberation and effort, has fully justified all expectations. In this school two ideas have been kept steadily in mind: a preliminary training for those intending to enter

the seminary with the ministry in view, and the creation, by a judicious course of education, of an intelligent laity. With the conditions, social, industrial and educational, now prevailing in Japan and likely to be intensified in the future, the hope of Christian missions under God lies in a well-qualified ministry and in an intelligent, high-minded body of laymen. It will at once be seen, therefore, how indispensable is a school of this nature under strictly Christian and denominational influences. The existence of this school is just now jeopardized by the recent destruction by typhoon of the buildings that sheltered it. What to do for the future in view of the diminished resources of the Society is a problem embarrassing to your committee. May not some light be thrown upon this problem through the Spirit-prompted liberality of some of those who shall now hear of its needs?

Enlarged facilities and a new impulse to mission work in Japan will be given when the new treaties go into effect in July, 1899. Then the present passport system will be abolished, which has to a large extent shut up missionaries in a few centers and restricted free inter-communication with the rural districts, and the whole empire will be open to the free approaches of the messengers of salvation. Would that we might be in condition to welcome this new era! We need an immediate addition to our depleted missionary forces. We have no representative in the northern part of Japan. Two new families at least should now be in preparation for the enlarged opportunities which are wrapped in the womb of the future.

#### SUGGESTIONS AS TO POLICY AND METHOD

This hasty survey of these mission fields may very properly be followed by some suggestions relative to the policy and methods of the Society for the future. In this connection there should be emphasized a steadfast adherence to that which has been eminently characteristic of the Society's policy in the past; namely, the prominence given to direct evangelization, the personal contact of the living preacher with those who are perishing, a wisely conceived and urgent effort to win their acceptance of the gospel message. This is first in all missionary operations, as it is first in the things enjoined by the Great Commission: "Make disciples of all the nations." All other forms of activity, medical missions, schools, industrial work, are subsidiary to this one supreme endeavor, and possess a value in proportion as they promote evangelization or directly tend to conserve and extend its results. Familiarity with our mission fields warrants the conviction that there has been no waning in loyalty among our missionaries to this fundamental requirement. In the danger that exists lest this sovereign purpose should become weakened or obscured amid the complexity which missionary activities have in these modern times assumed, it is fitting that the minds of all at home and abroad should be held firmly to that which is central in missionary work.

#### THE TRUE IDEAL OF MISSIONS

It is of vast importance also that our convictions as to the ultimate aim of missions should be sound and scriptural. Uncertainty and error at this point must be held responsible for some wasteful expenditures of money and effort in the past for unwise methods, and no small amount of error in the training of native converts. This was a result, doubtless unavoidable, in the inauguration of an enterprise so entirely new and so remote as the introduction of Christianity among strange and hostile peoples. The time has come, however, for profiting by the experiences of the past, and to undo, even though the task may be attended with difficulty, all that with the best of intentions has been wrongly done. It should be made clear in all our work that the ultimate aim of the missionary is to plant Christianity; that the work of sustaining and extending it after it has been firmly

planted must be relegated to the peoples themselves who are directly affected by its blessings, and whom he must train from the start with the expectation of their assuming this responsibility. Mission boards cannot be expected to perpetually sustain native churches; that task devolves upon the native church in each land. Beginning with the preaching of the gospel there follows the planting of the church, but so planting it that the thought of becoming itself a witnessing church, a center of light and spiritual power, under God the direct agency of salvation for its surrounding people, should always be dominant. It should never be forgotten that however much foreign boards may do, those vast eastern lands, now under the thrall of heathenism, are to be evangelized and Christianized, not by missions, but by the churches, Indian, Chinese, Japanese, "when these churches shall have been securely planted by missionaries." In this light the work of the missionary at any given point should be considered as temporary; it may indeed outlast his life, still it is destined with God's blessing to have an end. When the churches shall have reached a certain point the missionary may expect to move forward. To use a simile drawn from military science, he is like "the general who penetrates the enemy's country just as fast as he can secure the key points." The late Dr. Lawrence rightly expresses this relation of mission boards and missionaries in these fitting words: "Our part is to organize individuals whom we may convert into an indigenous, independent and expansive church, which shall be the type of a native and reproductive Christianity. We are to found this church on Christ and the Apostles, to train it from the start in principles of self-reliance, self-control and self-propagation. We are to develop its ministry, found its institutions, organize its work. From that point the attitude of the mission to the church and of the missionary to the native pastor is to be that of John the Baptist to Jesus: 'He must increase, but I must decrease.'"

Of course the great point is to know when the time shall have come to lay this responsibility on the native church. It will vary in different lands and with the varying social and industrial conditions of the people among whom we labor, but it should be made unmistakably clear that such a time *must* come; for it will readily be seen, if this central aim is kept steadily in view, how it will color the instruction given by the missionary, how vitally it will affect his methods of work, and greatly hasten the time when the native church can be thrown upon its own resources, leaving the missionary free to penetrate the regions beyond. Were this ideal kept predominant, possibly missionary establishments would be rendered less extensive and costly, and certainly a decisive shock would be given to the nerveless, indolent dependence of the natives upon the missionary and the supplies furnished by the Foreign Board, which has undoubtedly been an evil and a hindrance to missionary operations.

#### SELF-SUPPORT

The foregoing thought has been dwelt upon somewhat at length because of its close connection with the development of self-support, which the Union should incorporate as a cardinal point in the missionary policy of the future. By self-support is to be understood the organization of individual believers at the earliest favorable moment into independent churches, who shall be encouraged where possible to call and ordain, under the supervision of the missionary, suitable men as pastors. Where it is not possible, the appointment by him, after the apostolic method of elders, who shall have charge of the services and the work of the church. Such churches should be expected to provide for themselves places of worship without calling upon foreign aid, or in case assistance is extended, such aid should be strictly supplementary to their own utmost exertions. They should be expected

to maintain their own pastors, providing for them such support as shall be in keeping with the social conditions of the membership. When the question of education becomes an important one, they should also have laid upon them the duty and responsibility, so far as possible, of supporting their own schools. To attain the *full* ideal of a New Testament Church they should be led to go even further than this, and lay by something toward the direct evangelization of the surrounding heathen. In some of our missions all of these results have been successfully reached to the glory and praise of Christ; and it is worthy of note that the churches which have contributed most to this result in that mission of the Union which leads the van in self-support, are those which from the beginning received no aid whatever from the Society. The Executive Committee have taken advanced ground in regard to this movement, so vital to missionary progress. By a rule adopted a year ago, they have declined to give appropriations to the ordained pastors of churches. In lieu of this has been substituted small grants in aid to the churches, but only to such as show themselves worthy by doing all they can for their own support. The native churches, too, are for the most part building their own meeting-places. Only in very exceptional cases are appropriations now made for this purpose. It is of paramount importance that emphasis at this time should be given to this policy by the emphatic endorsement of the Society. For it must be said that there is wanting concerted and progressive action at this point on the part of some of our missionaries. Many are steadfastly and successfully at work along these lines. Others are wavering and uncertain, if not in opinion at least in method. It should be made distinctly clear to all what the Union's policy is, and that there is no disposition to modify it, or to relax effort in establishing self-supporting, self-governing, self-propagating churches; that we believe that Christianity in India or China or Japan must some day stand upon its own basis as it does in our own land; and that the Society purposes now to adjust its work with this object clearly in view. It may be true that the demands, which the realization of this ideal lay upon the natives, will at the first reduce the lists of converts. Is it, however, anything more than the faithful application of the tests which our Lord himself applied, when he directed the multitudes who were thronging upon him, to calmly consider the cost of discipleship? Certainly if at the outset the number of baptisms should be diminished, the loss in quantity would find an ample compensation in the improvement in quality, for a strong temptation to embrace Christianity for gain would be removed. Better still, native pastors and evangelists would cease to be isolated from the sympathy and life of their people by looking to the mission for their support; while in the churches robustness would supplant the chronic debility which is always the result of servile dependence.

#### MASTERY OF THE VERNACULARS

It is important that the Society emphasize the necessity of its missionaries acquiring a fluent command of the vernaculars. The vital relation of such command with the largest missionary success is too obvious to require argument. It remains true, however, that many on the field have failed in acquiring a fluent use of the languages in which they are called to address the natives. It is not putting it too strongly to say that this has been a weak point in our work. The responsibility for this condition does not rest alone with our missionaries, but with the method hitherto too commonly pursued in sending forward new men. Instead of placing such under circumstances where the first year could be given without interruption to the study of the language, they have in too many cases been forced to take up the work which some returning missionary has laid down; thus, all inexperienced, assuming responsibilities too arduous even for one long on the field. How was it

possible in such circumstances to conquer new and difficult tongues sufficiently formidable to one devoting his entire time to their acquisition? This course has not been one of choice, but has been largely due to the limited and uncertain resources of the Society. To continue this method is sure to be attended with these results: either the new missionary, unless he is a man of rare philological gifts, will fail to become a linguist, or, overcome and discouraged in spirit, if not permanently broken in health in the attempt to compass duties too numerous for any one man, he will fall slavishly into methods of work already existing, whether good or bad, because he has no time to carefully formulate better methods of his own. Strenuous effort has recently been made to break loose from this vicious usage of the past. Care has been exercised in the case of every new appointee sent out that he should be so located for the first year, at least, as to have the benefit of the presence of an experienced missionary, and relief from all the responsibility of a station. The committee, too, have adopted a system of examinations in the vernaculars whereby every new comer is required within three years of his arrival on the field, to pass at least two successful language examinations. It is a part of this new *régime* that failure in passing these examinations shall furnish sufficient occasion for discontinuance of further connection with the Missionary Union. To be just in the application of this rule the Society must do its full part in affording every new missionary a fair opportunity for uninterrupted study. An appeal may well be made to the constituency of the Union to give serious consideration to this important subject. It would be an immeasurable blessing to the work if a designated fund could be created having especial reference to the sending out of new missionaries. Whether this is feasible or not it is of paramount importance that your committee should have it in their power to re-enforce your mission stations in a way that would be most productive; and that instead of being compelled to wait until the last moment when a worker has fallen on the field and some one *must* be instantly thrust in his place, they may be enabled to anticipate by a year, at least, such emergencies, and place new men so that they can enjoy a period of training and preparation for the responsibilities to be assumed.

#### EDUCATION

The policy of the Society with regard to schools has been and is now, a conservative one. These cannot be regarded as a substitute for the living preacher, or even as a preparation for the work of evangelization. Our schools have sprung up where converts have multiplied, and the very acceptance of the gospel has awakened longings and aspirations which under the blight of heathenism were dormant. Located as our Asiatic missions are, largely under the British flag, the necessity of educating the young has been thrust upon us as a buttress to our evangelizing work and as a safeguard for the youth of our Christian constituency against the agnosticism and the materialism they would inevitably imbibe from the government and other schools, which they are sure to enter, unless the craving for knowledge was supplied under the auspices of the mission. The expenses of these schools, apart from the salaries of our own missionaries upon some of our mission fields, are wholly borne by the natives themselves, and everywhere such aid as they can render is exacted. There has been a steady growth in the support of their schools on the part of the natives. The outlay of the Union does not seem to be for this branch of service out of proportion to the whole amount expended for mission work on our fields. Last year, including the work of the women's societies, the total expenditure for schools was \$40,313.99, a little more than one-thirteenth of the entire appropriation of the Union. Of this sum only \$11,085.75 were from the direct funds of the Union. Of this \$11,085.75

more than \$5,000 was from the income of the Ongole College endowment fund, while two-thirds of the balance was spent in connection with theological seminaries, thus having for the most part direct bearing upon the preparation of a competent native ministry. Some readjustments, such as the union of several schools into one, particularly for the higher grades, where the use of one vernacular is feasible, are being considered, which may still further reduce this expenditure. It would seem also a wise policy to avoid henceforth the multiplication of boarding schools. The calls for these, especially in the Telugu field, are very urgent, and if funds permitted there is no doubt that their establishment at many stations might be a great benefit to such stations. Under existing circumstances, however, it would seem to be the wiser policy for a number of stations to concentrate upon one such school, so centrally located as to meet the requirements of all.

It scarcely admits of question that we are far behind as regards our educational equipment for China, and especially when the present intellectual *renaissance* is taken into account. We have done little or nothing in the way of higher education for young men. Native Christians, young and old, showing aptitude for the work of the evangelist, have received something in the way of a Biblical training. In most cases such have had a very slender foundation of knowledge to build upon, greatly lessening the advantage that might otherwise be derived from theological study. The result is that so far as a well-equipped native ministry is concerned, we are at the present time at a serious disadvantage. Other boards, who have long had their academies and even colleges, are now enriched with scores of native preachers and teachers prepared for leadership in this new era that is dawning upon China. While on the other hand if the testimony of those who are well qualified to speak is to be received, we have not, in the eastern China mission at least, a single preacher who would be listened to by any but the lower classes of the people. This condition of things must have an end if we are to take our place in the great work of China's evangelization. The middle and the scholarly class are now turning their thoughts to Christianity, and if we are to exert any influence over them, we must have preachers who can address such intelligently. It should be the policy of this Society to repair without delay this oversight by fostering at suitable points secondary schools, similar to our academies at home, adjusted in their curriculum to the intellectual conditions now prevailing, and with a view to furnishing a broad and solid foundation for advanced theological and biblical studies. Such a movement will not involve any large cost to the Society. The Chinese are not a poor people. After the initial expenditures for suitable buildings, necessary apparatus, etc., such schools would be amply supported by the Chinese themselves.

#### INDUSTRIAL TRAINING

The time is ripe for the Union to take decisive steps in the introduction of industrial pursuits among our native Christians. What has been done already here and there in a *desultory* way, without any cost to the Society, clearly demonstrates how great the advantages would be of wise and systematic efforts. The ability of the Karens to contribute so largely for the support of the work among them is due not a little to the quiet, practical efforts that have been made to introduce industries. By persuading them to engage in the culture of coffee and other crops, hitherto unknown to them, the productive power of their lands has been increased, and the church of Christ has profited thereby. The boarding-schools at Toungoo are to a large extent supported by the labors of the boys and the girls in printing, bookbinding, and in weaving. All this and much more, as I have said, has come about without expense to the Union, and has contributed materially to the progress

of the gospel. The need is critical that similar movements should be inaugurated elsewhere, and especially in the Telugu mission. The abject poverty of that people and the iron fetters of caste, make it impossible for anything to be introduced there without direct help from the Society. There is a call at once for a school that shall train young men and women in various industrial arts. Such a school is as clearly a help to evangelization and a buttress to the rising church as village or other schools can possibly be. Unless some method can be devised for putting into the hands of our native Christians the means of earning something more than a meager subsistence, the very spiritual prosperity of the Telugu mission will become a burden, which of itself will handicap the efforts of the Society in further extending the gospel among the heathen. The Telugu Christians for the most part are the lowest coolies, without land, or really anything that they can call their own — the hewers of wood and the drawers of water — with a scanty prospect, unless a helping hand is extended to them, of being anything better. The young people we educate, unless they are fit to become preachers and teachers, are in danger of being lifted up from the lowest level simply to be thrust back again, hindered rather than helped by their education, for adapting themselves to the situations in which they were born. As carpenters, printers, blacksmiths, cabinetmakers, shoemakers, weavers, stenographers, they can earn a comfortable living, and open centers for training others and giving them employment in their respective crafts. An immediate improvement in the social condition would follow, and with it an increase of contributing power from which both the school and the church and also the work of the evangelist would derive benefit; results which if there were no other, amply justify the wise use of mission funds in the promotion of such an object. Aside from this, in the Telugu field it is not too much to say that a social and industrial revolution would be wrought by organizing and fostering the leather industry, which is peculiarly the industry of the Madigas, from which a majority of our converts come. It may be a question with some whether the Missionary Union could legitimately engage in this particular form of effort. The work, however, might be successfully accomplished through a syndicate of Christian men, similar to that existing in Switzerland, in connection with the Basle mission. From the net earnings of the various industries of this mission the syndicate every year receives a remunerative dividend, after first devoting a liberal sum for the general work of the mission board. May not this project, so closely allied to the progress of Christ's kingdom, receive the serious consideration of the philanthropic capitalists among the Union's constituency?

What has been said with reference to the Telugu mission is true of Assam and of other fields. A clearly defined policy along these lines should be formulated and steadfastly adhered to. It should be plainly stated that the Union is only waiting the signal for advance, and the requisite means for inaugurating such an advance. It offers the most inviting and the safest fields of opportunity, where with the least expenditure the largest results spiritually and materially can be realized. This ought to be made so plain that all the forces of the denomination shall be concentrated, thus conserving and strengthening its own work, and that no occasion may exist for Baptist funds to be diverted to outside projects under the plea of promoting a promising and practical line of work which the Society itself does not seem to encourage.

#### CONCLUSION

Such are a few of the suggestions which a survey of our Asiatic missions prompt. The sustained progress of the work as a whole under the adverse conditions of the last four years is something for which to be profoundly grateful to God. It testifies, notwith-

standing the imperfections which are incident to every human effort, to the solid and conscientious character of the work that has been done, and emphasizes its claims to the unwavering devotion and support of the denomination. Overshadowed with debt as the Society again is, it seems like foolhardiness to outline any policy not immediately promotive of a reduction in expenditure. It is, however, only simple truth to say that, so far as the foreign field is concerned, reduction has been carried to the extreme limit consistent with maintaining the integrity and vigor of our missions. Can it be that the inadequate resources of the past few years are to be regarded as the final utterance of the denomination with regard to its great work of foreign missions? With the phenomenal growth in the financial strength of Northern Baptists, must we say that there is a decline of disposition and determination to obey the commands of our Lord "to give the gospel to every creature?" With the abundant tokens of the divine favor resting upon the work, plainly indicating that the mind and will of God concerning *our* duty are not changed, dare Northern Baptists falter now in their allegiance? Not to underrate the imperative needs and magnificent opportunities of the work at home under the auspices of our sister societies, it must not be forgotten that there is a divine element inseparable to the success of all our efforts in the work of the kingdom. Our labors and our offerings will suffer in productive value if we contravene any great spiritual law connected therewith which God himself has established. Is it not a cardinal principle in his economy that "there is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, and it tendeth only to want." The scattering of the resources of the church in the early part of this century to the remotest corners of the earth, in the face of the remonstrance of those who thought all our money was needed at home, was the direct occasion of rousing zeal for home missions. The very increase to our American and home Christianity, in accordance with the divine law, came from the scattering. Shall we, with the rich experiences of these past decades, attempt to reverse this method of divine procedure, and think that we may augment the prosperity and extension of the home work by crippling the work abroad? God forbid! We are persuaded better things of you, fathers and brethren, and with a faith unshaken in the purpose of God to give the nations of the earth to the exalted Christ, and with unabated confidence in the constituency of this Society, whose instrumentality the Lord has so highly honored in the past, I cannot find it in my heart to utter here today any timid or uncertain counsels.

On motion of Rev. M. H. Bixby, D.D., of Rhode Island, it was voted that the paper be printed, and that the Executive Committee circulate it widely.

A discussion of the paper followed, in which Rev. J. T. Seeley of New York (who was present when the Union was formed in 1846), Rev. Increase Child (a lineal descendant of Increase Mather), Rev. W. N. Clarke, D.D., of New York, Rev. L. Moss, D.D., of Pennsylvania (who called attention to the change in English colonial management because of Christian missions), Rev. C. A. Cook, New Jersey, Rev. H. L. Morehouse, D.D., New York (who emphasized the importance of education in mission work), Rev. O. R. Mackay (who advocated schools as evangelizing agencies), Rev. H. W. Barnes of New York, and Rev. D. D. MacLaurin, D.D., of Michigan, participated.

Rev. Dr. W. N. Clarke of New York offered the following resolution, which was unanimously adopted:

*Resolved*, That the Missionary Union, having heard from its Foreign Secretary an

inspiring statement of missionary principles, does now affirm that its settled aim and purpose is nothing less and nothing else than the planting of Christianity as an abiding possession of the lands in which its work is done, and that it regards as necessary to this end the forming of a strong and self-supporting Christian people, trained in all that pertains to intelligent thought and worthy living.

Rev. Dr. G. W. Lasher of Ohio presented the report of the Committee on Nominations, which was accepted, and the following officers were unanimously elected :

## PRESIDENT

HON. ROBERT O. FÜLLER, Massachusetts.

## VICE-PRESIDENTS

HON. CHESTER W. KINGSLEY, Massachusetts. H. KIRKE PORTER, Esq., Pennsylvania.

## RECORDING SECRETARY

HENRY S. BURRAGE, D.D., Maine.

## BOARD OF MANAGERS

*Class III. Term expires 1901.*

## Ministers

P. S. HENSON, D.D., Illinois.  
 LEMUEL C. BARNES, D.D., Pennsylvania.  
 REV. E. R. BENNETT, California.  
 JACOB S. GUBELMANN, D.D., New York.  
 SYLVESTER BURNHAM, D.D., New York.  
 WALLACE BUTTRICK, New York.  
 ALBERT G. LAWSON, D.D., New Jersey.  
 W. C. P. RHOADES, D.D., New York.  
 R. M. LUTHER, D.D., New Jersey.  
 CLAIBORNE A. WOODY, Oregon.  
 D. W. FAUNCE, D.D., Rhode Island.  
 Z. GRENELL, D.D., Illinois.

## Laymen

GEORGE A. PILLSBURY, Minnesota.  
 A. D. BROWN, Missouri.  
 JAMES L. HOWARD, Connecticut.  
 SAMUEL A. CROZER, Pennsylvania.  
 EDWIN O. SAGE, New York.  
 EDWARD GOODMAN, Illinois.  
 ROGER S. GREENE, Washington.  
 ISAAC CARPENTER, Nebraska.

## - Women

MRS. E. R. STILLWELL, Ohio.  
 MRS. JAMES B. COLGATE, New York.  
 MRS. HENRY R. GLOVER, Massachusetts.  
 MRS. CHARLES H. BANES, Pennsylvania.  
 MRS. JAMES S. DICKERSON, Illinois.

*Class II. Term expires 1900.*

REV. KERR B. TUPPER, D.D., Pennsylvania, to fill vacancy.

E. A. Coleman, Treasurer of the Union, presented his annual report, which was accepted.

Adjourned after prayer by Rev. H. H. Bawden of Ohio.

## TUESDAY EVENING

The evening session was opened with a devotional service, conducted by Rev. W. L. Pickard, D.D., of Ohio.

Rev. D. A. W. Smith, D.D., who has been in Burma more than thirty years, much of the time as President of the Rangoon Theological Seminary, addressed

the Union. He spoke of the work of the Union among the Karens, and of its importance in our work in Burma.

Rev. H. C. Mabie, D.D., Home Secretary of the Union, followed with an address on "The New Testament Principles in Missionary Policy," calling attention to the answer of Jesus to his disciples just before his ascension, when they inquired of him, "Lord, wilt thou at this time restore again the kingdom to Israel?" The answer was a denial of a direct reply to the question of time, but it was also a promise of power and a commission to bear witness everywhere, beginning at Jerusalem. The speaker drew from the passage four main principles; viz., as to the geographical center from which the work of Christ is to proceed, the nature of the work undertaken, the means to be employed, and the form of the triumph.

The session was closed with the benediction by Rev. H. S. Burrage, D.D., of Maine.

## WEDNESDAY MORNING

The Union assembled at 10.30 A.M., and the President announced the hymn "Onward Christian Soldiers." The scriptures were read by Rev. E. A. Woods, D.D., of California, and prayer was offered by Rev. Dr. Alvah Hovey of Massachusetts.

On the platform were a large number of missionary candidates and volunteers, and the rest of the session was given to the Students' Volunteer Movement. Dr. Mabie, the Home Secretary, referred to the relation of the Students' Volunteer Movement to the missionary boards, and introduced Mr. F. S. Brockman, a Presbyterian and a traveling Secretary of the Movement, and also Mr. Sumner R. Vinton of Newton Theological Seminary, also a traveling Secretary of the Movement. Both addressed the Union, and they were followed by Mr. J. A. Curtis, Mr. G. Chiba, Mr. R. L. Van Deman, Mr. H. R. Waldo, Mr. Pleasant Powell, Mr. S. Ebersole, Mr. G. C. Marston, Mr. G. H. Waters, Mr. C. B. Tenney, Mr. C. H. Moore and Mr. J. B. Travis, most of them students in the Theological Seminary at Rochester, who are looking forward to missionary service in foreign lands,—all student volunteers. Dr. Mabie also introduced Miss Wagner, Miss Hanna, a grand-daughter of Adoniram Judson, and Miss Mabie, his niece, a daughter of Rev. J. S. Mabie of California, who are under appointment by the Women's Board.

Prayer was offered by Rev. J. D. Fulton, D.D., of Massachusetts.

Rev. R. J. Adams, D.D., of Massachusetts, presented the report of the committee on place of meeting next year.

ROCHESTER, N. Y., May 18, 1898.

Your committee on the place of the next anniversaries would report that they received only one invitation; namely, from the First Baptist Church of San Francisco, Cal. In this invitation the entire denomination of the Pacific coast heartily writes: Therefore, with the understanding that the other societies concur, your committee unanimously recommend that the next meeting of the American Baptist Missionary Union be held in San Francisco, with the First Baptist Church.

Adjourned after the benediction by Rev. A. L. Wilkinson.

## WEDNESDAY AFTERNOON

At 2.15 there was a devotional service conducted by Rev. W. G. Fennell of Connecticut.

The President at the close of this service introduced Rev. Dr. J. T. Gracey, associate editor of the *Missionary Review of the World*, also Rev. Dr. J. T. Bissell. Dr. Gracey addressed the Union briefly, bringing the fraternal greetings of the Methodists of Rochester.

President Colby responded in behalf of the Union.

Rev. A. Bunker, D.D., of Toungoo, Burma, addressed the Union, reviewing the progress of the work among the Karens in his field of labor during the past thirty-three years, and giving a concrete presentation of that work in an account of the work accomplished in a single village, Sinnite.

Rev. Dr. B. L. Whitman of the District of Columbia presented the report of the Committee on Finance.

The Committee on Finance beg leave to submit the following report and recommendation:

*First.*— Your committee have felt the embarrassment inseparable from the fact that their report is expected within twenty-four hours after their appointment. This embarrassment is not new. The Committee on Finance must have experienced it year after year. We would respectfully urge that it is impossible to prepare such a report as the importance of the subjects referred to the committee calls for, without more time for deliberation. Two ways of relief may be suggested. (1) In view of the fact that the work of the Committee on Systematic Benevolence has become increasingly important, matters now referred to the special Committee on Finance might profitably be referred to the Committee on Systematic Benevolence, which has the advantage of being practically regarded as a standing committee of all the societies. (2) If this is not practicable your committee would respectfully urge that the committee to report next year should be appointed at the present session, giving time and opportunity for such deliberation as is not possible under the present system of appointment.

*Second.*— Your committee desire to express emphatic approval of the outline of work presented by Dr. Duncan in his "Survey of the Asiatic Mission Fields." In the judgment of the committee the importance of such deliverances cannot be overestimated in their educative value to the churches. It must be borne in mind that matters continually under review by the officers of the societies are very little known to the denomination at large. Matters therefore of the greatest importance to the denomination may seem commonplace to our leaders because of their constant contact with them. The decision of the Union to print and distribute Dr. Duncan's admirable report will be thoroughly justified by the increase of intelligent interest throughout the churches. In the judgment of the committee such reports should be multiplied. The measure of interest in the churches will usually be found to bear pretty close relation to the amount of information possessed by the churches.

*Third.*— The committee would suggest the importance of unusual attention to the suggestion of Dr. Duncan's paper in reference to industrial education on the foreign fields. The committee would emphatically protest against being regarded as unfavorable to that suggestion. They wish simply to call attention to the importance of the suggestion as involving somewhat radical additions to our present undertaking, and the possible difficul-

ties inseparable from such additions. It will not be amiss to profit by the experience of the Home Mission Society in its work for the colored people in our own land. Undertaken purely as missionary work industrial training has always proved costly. A question of vast importance closely related to the cost is the possible development of a special type of social development, which in countries where the caste idea is already established may make the question of industrial training either harder or easier than it is in America, and the bearings of the question from the several points of view should be carefully canvassed before the work is given.

*Fourth.*— The committee are not unaware of the great pressure brought to bear upon the managers of our societies year after year relative to the economical administration of missionary funds. About the question of administrative economy there cannot be two opinions. Our missionary societies are administering a sacred trust. The funds placed in their hands for the furtherance of the gospel should always be regarded as money already given to God. At the same time the committee would urge that there is an economy which is to the last degree wasteful. A salary which seems large when representing life in a given place may call for as genuine and as great sacrifice as a salary one-fifth as large in a different place and under different conditions. No way has yet been found to make one dollar do the work of two. Missionary secretaries and missionary workers are as powerless as the rest of us, when it comes to meeting necessary expenses without adequate resources. The committee would urge, therefore, that only the most necessary retrenchment should be thought of at any point, and that at the points where retrenchment is undertaken strenuous efforts should be made, to the end that the servants of the different societies should not find themselves personally crippled by lessened resources. The curtailment of office expenses would in some cases be less difficult than the curtailment of living expenses. We have need of constant care lest unwise saving should prove excessively costly in the end.

*Fifth.*— In the judgment of the committee the present crisis, which is only the annual recurrence of a perpetual crisis, needs to be met, not so much by retrenchment as by increased resources. Of course we must save whenever saving is possible without damage to the larger interests of our work, but what we most need is not more retrenchment, but more money. An increase of twenty per cent in the offerings of the churches over the income from that source for the present year would make us independent so far as carrying the work on its present basis is concerned. The committee therefore recommend that the churches throughout the entire field be asked for a specific increase of twenty per cent in their offerings for the work on the foreign field.

*Sixth.*— Two questions are always pressing for answer: One is the question of income, and the other is the question of expenditure. Of these two questions we are more familiar with the first than with the second. Every heart of us will respond most gladly to the thought that our mission fields have been opened to us by the hand of God. Manifestly, however, in the discharge of obligations towards the different fields the element of human judgment must not be overlooked. In the report of Dr. Duncan, referred to so frequently, because it is worthy of reference and because it may be accepted as a general deliverance of the Missionary Union, less was said than might be desired upon the question of apportionment. What today is the policy of the Missionary Union in its expenditures upon the different fields? Are we massing efforts upon the fields one at a time, with a view to getting the work on a given field upon a relatively independent footing, by making the work self-sustaining on that field? If so, is provision made for disappointment in any case, so that money and efforts which should be massed in turn upon another field are needed in

undue proportion still upon the field to which special attention has already been given? Are we trying to cultivate all fields with equal diligence? If so, what is the principle of distribution among the different fields? Are we laying undue stress upon evangelistic work? If so, what is to be the future of our evangelized fields in the absence of educational apparatus? Are we giving proper attention to the question of schools in mission fields? If so, how are the funds divided between evangelizing and educational agencies? Questions like these are bound to emerge as fast and as far as the churches think about their missionary enterprises. In the judgment of the committee it would be well if the churches could be instructed upon the issues involved. The more the churches know about the kingdom, the more they will do for the kingdom. We would recommend, therefore, that a report be prepared to be presented at the meetings next year, touching as far as may be the questions here raised.

Respectfully submitted,

ORVILLE A. BARKER,  
E. M. THRESHER,  
S. P. HIBBARD,  
J. E. HOWARD,  
WALLACE BUTTRICK.

B. L. WHITMAN,  
A. J. FOX,  
GEO. G. DUTCHER,  
Z. GRENNELL.

The report was accepted and its recommendation was adopted.

In accordance with the recommendation that the Finance Committee for next year should be appointed at this meeting, the President made the following appointments: Julius J. Estey, Vermont; Samuel Crozer, Pennsylvania; Chester W. Kingsley, Massachusetts; L. H. Bigelow, New York, and J. B. Thresher, Ohio.

Rev. Vasili Pawloff, a Russian, was introduced by Secretary Mabie as one whose experiences as a missionary resemble those of the Apostle Paul. Mr. Pawloff gave through an interpreter, Rev. G. A. Schulte of New York, an account of his religious experience and missionary work. Twice he was exiled to Siberia, where he founded a church. He is now laboring in Roumania. The German Baptists were not able to assist him in his work, and he comes to this country with the desire to interest German Baptists and Mennonites in his work among the Stundists in Roumania and other countries bordering on Russia.

Dr. Mabie then introduced the Pundita Ramahai as united to us in the best of bonds. She was accompanied upon the platform by six child-widows, who are in this country in order to be educated and become helpers in her work. The Pundita addressed the Union, and gave an exceedingly interesting account of her religious experience and also of her work.

Rev. Dr. A. H. Strong of New York followed with commendatory words. "The Pundita is one of the heroines of our time," he said, "and she deserves not only our sympathy, but generous assistance."

Adjourned after prayer by Rev. D. D. MacLaurin, D.D., of Michigan.

#### WEDNESDAY EVENING

The devotional service was conducted by Rev. Herbert J. White of Massachusetts.

At the opening of the session of the Union prayer was offered by Rev. A. G. Upham, D.D., of Massachusetts.

Rev. A. Blackburn, D.D., of Massachusetts, presented the report of the Committee on Enrollment, which was accepted.

Total enrollment . . . . .	700		
Life members . . . . .	131		
Annual members . . . . .	223		
Missionaries . . . . .	27		
Visitors . . . . .	319		
California . . . . .	4	Oklahoma . . . . .	3
Colorado . . . . .	8	Oregon . . . . .	2
Connecticut . . . . .	12	Pennsylvania . . . . .	32
Delaware . . . . .	1	Rhode Island . . . . .	34
District of Columbia . . . . .	3	South Carolina . . . . .	3
Illinois . . . . .	19	South Dakota . . . . .	1
Indiana . . . . .	4	Texas . . . . .	1
Iowa . . . . .	1	Vermont . . . . .	6
Kentucky . . . . .	1	Virginia . . . . .	1
Maine . . . . .	4	Washington . . . . .	1
Massachusetts . . . . .	69	Wisconsin . . . . .	3
Michigan . . . . .	13	Canada . . . . .	1
Minnesota . . . . .	3	New Brunswick . . . . .	1
Missouri . . . . .	4	China . . . . .	1
Montana . . . . .	1	Japan . . . . .	2
Nebraska . . . . .	1	Roumania . . . . .	1
New Jersey . . . . .	4	Burma . . . . .	5
New York . . . . .	427		—
Ohio . . . . .	23	Total . . . . .	700

A memorial to the Czar of Russia, asking for religious toleration for all dissenters from the State church, presented by Rev. A. Blackburn, D.D., of Massachusetts, was adopted.

Rev. S. B. Partridge, D.D., of Swatow, China, was introduced and addressed the Union with reference to the significance of recent changes in China, and the importance of enlarging the work there.

Rev. W. B. Parshley of Japan was introduced, and addressed the Union with special reference to the obstacles met with in mission work in that land.

Rev. L. C. Barnes, D.D., of Pennsylvania, delivered an address on "The Missionary Impress on the Denominational Development." Attention was called to a neglected element in evolution, which is not merely a struggle for life but the struggle for the life of others. This translated into Christian terms is equivalent to missions. The effect of missions upon our denominational life was forcibly presented.

Adjourned after prayer by Rev. Z. Grenell, D.D., of Illinois.

SUNDAY, MAY 22

In the absence of the President and Vice-Presidents of the Union, Rev. Geo. Dana Boardman, D.D., of Pennsylvania, presided, and offered the opening prayer. Rev. Dr. A. J. Rowland, D.D., Secretary of the American Baptist Publication Society, read the opening hymn, "O Day of Joy and Gladness," and Secretary Morgan of the American Baptist Home Mission Society read the scripture selection from the sixth chapter of Matthew's Gospel. Prayer was offered by Rev. S. W. Duncan, D.D., Foreign Secretary of the American Baptist Missionary Union. After the morning offering Dr. Boardman referred to the death of Mr. Gladstone, the world's most eminent citizen, on Thursday, May 19, and at his suggestion the large audience rose as a tribute of respect to the memory of the departed Christian statesman.

The annual sermon was preached by Rev. L. A. Crandall, D.D., of Illinois; text, Matthew vi. 10: "Thy Kingdom Come." Two points, the law of the kingdom, and the growth of the kingdom, were forcefully and eloquently considered. At the close of the sermon the thanks of the Union were extended to the Second Baptist Church in Rochester, its pastor, and all who have in any way contributed to the interest and success of these anniversary meetings.

The Union then adjourned to meet at the call of the Executive Committee.

HENRY F. COLBY,  
*President.*

HENRY S. BURRAGE,  
*Recording Secretary.*

## MEETING OF THE BOARD OF MANAGERS

ROCHESTER, N. Y., May 17, 1898.

The eighty-fourth annual meeting of the Board of Managers of the American Baptist Missionary Union was held May 17, 1898, in the Second Baptist Church of Rochester, N. Y.

In the absence of Hon. Robert O. Fuller, Chairman, Rev. M. H. Bixby, the Recording Secretary, called the meeting to order.

Rev. Wm. N. Clarke, D.D., was appointed Chairman *pro tem*.

Prayer was offered by Rev. K. B. Tupper, D.D. The roll was called by the Secretary, and the following members responded to their names:

HENRY M. KING,	E. M. POTEAT,	WM. N. CLARKE,
J. F. ELDER,	K. B. TUPPER,	M. H. BIXBY,
C. A. COOK,	N. E. WOOD,	WM. ARNOLD STEVENS,
D. W. FAUNCE,	L. C. BARNES,	C. A. WOODY,
B. L. WHITMAN,	J. S. GUBELMAN,	SYLVESTER BURNHAM,
WALLACE BUTTRICK,	R. M. LUTHER,	P. S. HENSON,
Z. GRENELL,	HENRY S. BURRAGE,	EDWARD GOODMAN,
GEORGE G. DUTCHER,	MISS SARAH DURFEE,	MRS. CALEB VAN HUSAN.
MRS. CHAS. H. BANES,	EDWIN O. SAGE.	

A letter from the Executive Committee was read informing the Board that the following named members of the committee had been appointed members of this Board for the present year; viz., George W. Chipman, Esq., Rev. N. E. Wood, D.D., Rev. D. B. Jutten, D.D.

*Voted*, That a committee of three be appointed by the Chair to nominate the officers of this Board.

DR. HENRY M. KING, DR. SYLVESTER BURNHAM, DR. N. E. WOOD,  
were appointed by the Chair.

*Voted*, That when we adjourn it be to meet Wednesday morning, May 18, 1898, at nine o'clock.

*Voted*, That a committee of three be appointed by the Chair to nominate the executive officers of the Missionary Union.

WALLACE BUTTRICK, DR. Z. GRENELL, DR. HENRY S. BURRAGE,  
were appointed by the Chair.

Adjourned to meet tomorrow morning, May 18, 1898, at nine o'clock.

ROCHESTER, N. Y., May 18, 1898.

The Board met pursuant to adjournment, at nine o'clock A.M., Rev. Wm. N. Clarke, D.D., in the chair.

Prayer was offered by Professor Gubelman.

The committee appointed to nominate officers of the Board recommended for

PERMANENT CHAIRMAN.  
REV. WM. N. CLARKE, D.D.

RECORDING SECRETARY.  
REV. M. H. BIXBY, D.D.

Proceeded to ballot for the above-named officers, and they were unanimously elected.

The committee appointed to nominate the executive officers submitted the following report:

Your Committee on Nomination of the Executive Officers at the Rooms respectfully report as follows:

EXECUTIVE COMMITTEE.

*Class III. Expiring in 1901.*

REV. HENRY M. KING, D.D.                      REV. JOSEPH F. ELDER, D.D.  
REV. THOMAS S. BARBOUR, D.D.              GEORGE W. CHIPMAN, ESQ.  
RAY GREENE HULING, D. SC.

CORRESPONDING SECRETARIES.

REV. SAMUEL W. DUNCAN, D.D.              REV. HENRY C. MABIE, D.D.

TREASURER.

E. P. COLEMAN, ESQ.

AUDITING COMMITTEE.

D. C. LINSOTT, ESQ.                              SIDNEY A. WILBUR, ESQ.

*Voted,* To ballot first for the Executive Committee.

The ballot was taken and the following were unanimously elected ; viz. :

REV. HENRY M. KING, D.D.	REV. JOSEPH F. ELDER, D.D.
REV. THOMAS S. BARBOUR, D.D.	GEORGE W. CHIPMAN, ESQ.
RAY GREENE HULING, D. SC.	

*Voted,* To ballot for the Corresponding Secretaries, the Treasurer and the Auditors.

The ballot resulted in the election of the following officers :

CORRESPONDING SECRETARIES.

REV. SAMUEL W. DUNCAN, D.D.	REV. HENRY C. MABIE, D.D.
-----------------------------	---------------------------

TREASURER.

E. P. COLEMAN, ESQ.

AUDITING COMMITTEE.

D. C. LINSOTT, ESQ.	SIDNEY A. WILBUR, ESQ.
---------------------	------------------------

The committee appointed at Asbury Park two years ago to report on "Missionary Literature," and to whom the report was recommitted last year, reported through Dr. Elder.

*Voted,* That the report submitted by Dr. Elder be accepted and printed in the minutes of the Board.

*To the Board of Managers of the American Baptist Missionary Union.*

DEAR BRETHREN AND SISTERS: Your committee appointed two years ago, consisting of Doctors Elder and Humpstone of New York and Burrage of Maine, Mrs. Dickerson of Illinois and Mrs. Glover of Massachusetts, to consider "the Whole Subject of Missionary Literature for the Education and Stimulation of the Home Field," submit the following report:

One year ago the chairman, after consultation with his colleagues and others, sent out the following circular to each of the District Secretaries of the Union, enclosing extra copies, with the request that these be sent to such pastors and laymen in their several fields as would be likely to respond with suggestions that might be helpful to your committee in making up their report:

17 SOUTH HAWK STREET, ALBANY, N. Y., April 10, 1897.

*Rev.* ———

*District Secretary, American Baptist Missionary Union.*

MY DEAR BROTHER: As you will see from the last Annual Report of the American Baptist Missionary Union (page 26) a committee was appointed by the Board of Managers to consider the "Subject of Missionary Literature for the Education and Stimulation of the Home Field." As chairman of this committee, may I ask your kindly co-operation in the way of any useful hints which your experience may suggest, or any information along the line of the following inquiries:

1. How many churches in your district?
2. How many pastors? How many church members?
3. How many pastors take the MISSIONARY MAGAZINE?
4. How many copies of the magazine are taken in your district?
5. What methods would you suggest for increasing its circulation?
6. In what respect do you think the magazine could be improved?

7. What is the circulation of the KINGDOM in your district?
8. What is your conception of an efficient campaign document to be sent to the churches on the eve of their annual collection?
9. To what extent are the various missionary tracts and leaflets, issued or furnished by the Union and the Women's Societies, used in your district?
10. What is their value as a means of education and stimulation of the home field?
11. In what way can they be used most effectively?
12. What are the principal defects of this subordinate missionary literature?
13. Can you suggest any improvement in the form or style of the Annual Report which would enhance its efficiency as a means of interesting the churches in foreign missions?
14. Would you think it wise to have a union periodical of some sort, which should represent all our societies?

In view of the near approach of the May meetings, the desirableness of an early response is very obvious.

Yours truly,

J. F. ELDER.

The circular was also sent to the Foreign, Home and Editorial Secretaries. All but two or three of those thus directly addressed responded; but the extra copies brought only meagre returns. The chairman also examined some of the best specimens of the subordinate literature issued by the Union and by the Women's Societies of the East and West, and consulted with one or two representative ministers of other denominations relative to their experience with a union periodical.

From the data thus gathered the chairman prepared and sent to Pittsburgh a report which those members of the committee who were present desired more fully to consider, and the matter was referred back to the same committee for further action.

At this time no meeting of the committee had been held, and the matter remained *in statu quo* till the last of March, 1898, when three members of the committee, Doctors Elder and Burrage, with Mrs. Dickerson, met at the Rooms in Boston. Mrs. Glover was detained by a sudden death in her family and Dr. Humpstone by pressing engagements. Dr. Mabie and Mrs. Waterbury were called in for consultation, and the whole subject was under debate for two or three hours, resulting in complete unanimity of view on the part of those present. The findings of the committee relate to four principal matters:

*I.—The Missionary Magazine.*

An examination of the replies to the circular shows very general satisfaction with the improvement in the MISSIONARY MAGAZINE since it came back into the hands of the Union; but suggestions are not wanting for its further betterment. A department for the young, instead of an occasional article, might be given, and include even letters from missionaries' children to their little friends in America. Interest in the magazine thus awakened in childhood and youth would be more likely to insure its support in later years. Some account of other Baptist missions should be incorporated occasionally, as well as a *résumé* of the missionary operations of other denominations. The magazine would be more effective if it were more widely missionary and less exclusively denominational. The missionaries could be invited to write along certain lines of their experience, and the editorial judgment thus shape in advance, to some extent, the character of the communications from the field. There should be a liberal use of cuts of new missionaries, and their environment; but care should be taken in the use of pictures which have become familiar in other publications. Concrete narratives, crisp, breezy incidents and pithy appeals are demanded, and more of that intensity of thought, feeling and style which one finds in such writing as that of Speer, Mott and their like. The hope is even expressed that we may have an editorial fund, by means of which to secure the benefit of the choicest

gifts. Meanwhile we should covet earnestly the best gratuitous gifts, and invite pastors and others to contribute of their mental substance. But all this doubtless will be very distracting to the present editor, who is wrestling with the problem how with forty pages at his command he will be able to meet those who come with sixty pages of copy. Still, out of all good points he must select the best.

As to the circulation of the MAGAZINE, it is gratifying to note a substantial increase, about thirty per cent more copies being printed than were required when the MAGAZINE came under the control of the Union again. Massachusetts leads with 1,683 subscribers, and New York, Ohio, and Illinois follow with 1,213, 697 and 657 respectively. California is ahead of Connecticut, though it has but three-fifths as many Baptists, and Minnesota does one better than New Jersey, with less than two-fifths of its Baptist population. Pennsylvania has nearly six times as many Baptist church members as New Hampshire and Vermont combined, but only five more copies of the MAGAZINE go over her borders than find their way to these two New England States. In the New England District according to our report a year ago, every second pastor took the MAGAZINE, and one church member out of sixty-four. In the Southern District with nearly the same membership, about one pastor in seven and one church member in 335 subscribed. On the Pacific coast it was one pastor in four and one church member in ninety. In the Southern New York District 180 members had to depend on one copy of the MAGAZINE, while in the Northwest District, embracing Iowa, Minnesota, Montana and the Dakotas, only 150 looked over each others' shoulders for the latest news from the field. In the Southwest District one church member in seventy-five subscribed. Evidently there is room for a good deal of vigorous canvassing in working up the subscription list, and that not wholly on the frontier. One year ago the proportion of the pastors among the whole number of the subscribers to the MAGAZINE was one-sixth.

The circulation of the KINGDOM is nearly double that of the MAGAZINE, and ranges from two copies in Texas to 2,742 in New York. Massachusetts, Pennsylvania, Illinois and Ohio are among the other leading states, with 2,609, 1,516, 1,002 and 945 subscribers. On the Pacific coast and in New England the proportion a year ago was one copy to thirty members, and in Central New York one copy to ninety-six members.

Among the suggestions for increasing the circulation of the MAGAZINE we have: the offering of commissions to local agents, a free copy to pastors who will get up clubs, a missionary committee in each church to make personal canvass, mention from the pulpit of interesting articles, talking it up at all associational and other meetings, and even getting some generous friend to furnish it at a reduced price to all. Above all, make it so bright and attractive that every one who sees it will want to take it. Despite the fact that the MISSIONARY MAGAZINE occupies a distinctive field, it must meet the competition of other periodical literature in respect to readableness and general attractiveness; and it must, to a degree, rival these in freshness and vivacity if it is to win and hold the attention of those good Christian people, even, who are already sated with magazine literature of every kind and price. And even so it will require the most vigorous efforts on the part of all interested, and especially by the District Secretaries, who should hardly need formal instructions to that effect, to put the circulation alike of the MAGAZINE and the KINGDOM where they will not only be self-supporting, but a power for education and stimulation which none can gainsay nor resist.

## *II.—Subordinate Literature.*

The testimony is quite strong and uniform as to the value of our subordinate literature, the tracts and leaflets issued by the Union and the Women's Societies. They stand, in,

relation to our magazines and other periodicals, as musketry to cannon, and are indispensable as an auxiliary arm of the service. In many cases they furnish all the missionary information which the people have, and are quite generally relied on to quicken an interest in the work. But the complaint is very frequent that much of this literature is heavy and lifeless. It is better fitted for an encyclopedia than for popular reading, and lacks that blood earnestness which makes things appeal to the heart. Its excessive length destroys its effectiveness. This is a busy age, and people want things in a nutshell, and the meats picked out at that. Some of these manuals are not up to date, or will speedily become back numbers. They ought to be supplemented with succinct statements of the present condition and needs of the various fields. Even the Handbook comes in for a scoring, as a fossil, offering substantially the same things year by year continually, which can never make the comers thereunto perfect in missionary knowledge and zeal. So far as it goes it is an excellent manual for reference in the Executive Committee and for pastors and the getters-up of the missionary program, but it is hardly adapted to fire the popular heart. It makes a good backlog, but lighter material must go with it to make a genial blaze. On the whole, the minor literature of the Women's Societies would seem better adapted to their purpose than most of the corresponding publications of the Union. They excel, as a rule, in crispness and vivacity and freshness. As one of these elect ladies phrases it, they "know how to administer the missionary pill." You do not want to give too much at a dose. One central thought, sugar-coated with homelike narrative, vivid illustrations and sweet spiritual appeal, very definite and direct, will be more likely to reach the heart, the place where such pills are supposed to find lodgment, than a grave tract of the regulation size and length which discusses, however luminously, the principles of the missionary enterprise or gives a succinct and veracious history of its development. The latter sort have their place, and not the waste-basket, either; but the former are indispensable. If the one is for education the other is needed for stimulation.

It would be desirable if there could be some concert of action between the Union and the Women's Societies, so that there would be no duplication or overlapping of their respective publications, and that each might make the most of the others distinctive issues.

But the proper distribution of this minor literature is quite as important as its quality and fitness. It is said that for every man killed in battle his weight in lead is wasted, and it is to be feared that there is as great a disproportion between quantity and effectiveness of aim, in the use of this sort of ammunition. "Well circulated, poorly read," is the comment given in one report.

One of our most esteemed correspondents writes: "I am inclined to think that undue importance is attached in some quarters to the usefulness of literature in advancing the cause of missions. The living voice is more potent in the advocacy of that cause than the printed page, so far as my experience goes. I have made earnest and continuous endeavor to disseminate such literature among my own people, but inquiry and observation lead me to conclude that it is less effective than some suppose. We need the literature rather to inform and influence those who, as leaders of the work of organization in the church and association, are engaged in personal efforts to stimulate others. These are the persons by whom, so far as my experience goes, missionary literature is really used."

It is evident that these tracts are largely employed, and perhaps in increasing quantities, but it is not so evident that they are always used judiciously. A good deal will depend on the pastors, or a zealous missionary committee; but it is of little use to send a load of such matter to a pastor unsolicited. Our District Secretary gives notice in the denominational weekly that he has such and such a fine leaflet or booklet that he will send

on application, and he gets scores of requests for them. If people can be induced to send for them they will care for them the more. Get the pastors interested by awakening their own missionary convictions, and they in turn will fill their missionary committees with information through these forms of literature; will deliver Sunday preludes on salient points therein; enclose them in their correspondence; use extracts from them on occasion, and recommend them to the people generally. The distribution, in short, should be gratuitous largely, but not promiscuous.

It were well if we had one select tract or folder, fresh every year, that could be used as a sort of campaign document for stimulation of the churches. This ought to be prepared by some one who has a positive genius for gathering and grouping the most telling facts and displaying them to the best advantage the printer's art will allow. Such a document should contain the financial status, the encouragements of the work, the opportunities for enlargement, incitements to Christian stewardship, comparative statistics, usually a good map and brief, telling facts, the whole suffused with a bright, cheery spirit that will make the discouragements of this present time seem not worthy to be compared with the glory that shall crown the work presently.

### *III.— The Annual Report.*

At the Conference of the officers of the various Foreign Mission Boards, in New York winter before last, there was a breezy discussion on the "Annual Reports, their Form and Practical Use." The writer of the opening paper contended that the Annual Report like any other good book should have a good table of contents, chapter-headings, which give some idea of what the chapter contains, an occasional footnote, referring to fuller information, and appendices for facts that interest only the select few. He criticises the lack of proper emphasis of the best things by suitable difference of type, and avers that but one society of prominence publishes an annual report with an index. That exception, it is needless to say, is not our own. Even as to the makeup of these reports, he says: "The use of scissors is too apparent; there is a mosaic cast to many of the reports, the paste-pot leaves its mark behind, and eye and brain weary with the mere mechanical juncture of facts and figures which have no vital unity."

As to our own Annual Report, one of our correspondents gives his opinion that it makes the impression on the masses of those who look at it that it is an interminable wilderness; and that it is not read to any considerable extent. He thinks if it were epitomized in an edition of about one-twentieth of the space, it would be the more valuable edition of the two. Another thinks it would find more readers if it were mightily condensed, had more of the story form, and were brightened with pictures.

Doubtless the Annual Report should embody for permanent record and preservation the state of the Society's affairs and its work for the year. It may be best and even necessary to embody therein verbatim the reports from the field. But could not an epitome or *résumé* of the Annual Report be prepared for the general reader something like the "Story of the Year" which is issued by the Church Missionary Society of England? In such an epitome the material which is incorporated in the Annual Report by the help of the paste-pot could be worked over by a skilful artist and made to give a more effective impression on less canvas. It could be enlivened with some embellishments of form, if not of fancy—bright maps, pictures of missionary homes and missionary life. These things will be as valuable for future reference as the letterpress itself. Let there be a kodak at every station. It is not enough in this age to ask the public to lend an ear; we must also borrow an eye. Perhaps such an epitome could profitably take the place of the full Annual Report which is published every year in the *MAGAZINE*, or *as* the *MAGAZINE*.

But whether such an epitome is feasible or not, the improvement of the Annual Report itself is worthy of careful consideration. It would pay the Midwinter Conference to offer a handsome prize for the best model of an annual report which shall have due regard to completeness of tabulation, to comprehensiveness of detail with brevity and lucidity of statement, to convenience of arrangement, literary charm, attractiveness of form and a good index.

But even if we have not an ideal annual report, it is a good plan to keep on hand detached portions of the same, the individual reports on the different missions being stitched up separately. This will enable the Rooms to furnish information on specific fields without the expense of mailing the entire report.

#### IV.—*A Union Periodical.*

The last question of our circular letter, touching a union periodical for our denominational societies, developed quite a strong and widespread feeling in favor of such a plan—so far as the responses go. Some were very enthusiastic for it, as were several members of your committee till the meeting in Boston two months ago. The advantages are obvious in that it furnishes a busy man or woman all their missionary news under one cover, much as a tired shopper appreciates the "Big Store," where she can supply all her wants, from a silk dress to a poodle. It was thought, too, that it would allay friction between the societies, and tend to increase interest in them all. It would be in line with the recent joint movement for the extinction of the debts. Co-operation and not competition ought to be the order of the day. The Presbyterians and the Congregationalists have each a twenty-paged paper about the size of the *Sunday-School Times*, which they furnish monthly to clubs for ten cents per year. The Congregational organ a year ago had a circulation of about one hundred thousand. Some had visions of a magazine that shall rival *Munsey's* or *Scribner's* in finish and circulation, and be floated by means of advertisements, at ten or fifteen cents a year.

But some doubted. The advertising argument is alluring but impracticable. We should come into rivalry, or collision, at once with our denominational weeklies. They reach the same constituency as the proposed magazine, and advertisers would not care to duplicate their bills for the same set of readers. If they gave the preference to the magazine the papers would suffer. Then there is a positive advantage in working along your own lines and in your own way. The existence of missionary societies of different denominations, while seemingly inevitable on theological grounds, is yet conducive to a generous rivalry which does more to emphasize Christian unity than it does to foster the *odium theologicum*. Even in the bosom of the same denomination it may be well to have diversities of operations and differences of administrations, so long as the same Lord presides over all by his spirit. People are apt to take more interest in what is peculiarly their own. A volume that has your own book-plate, that you can fondle and mark as you please, is more enjoyable than the same book from the public library. Ten families could doubtless live cheaper with a co-operative kitchen; but most people like to have their own table, nevertheless. And separate periodicals, managed by each society in its own fashion and after its own ideals, will probably have more charm and effectiveness than any co-operative journal would be likely to possess. Still we cannot afford to encourage too great independence. The smoothest movement and the happiest results will usually be obtained where the centrifugal force of strong individualities is exactly balanced by the centripetal power of a vital unity; where differentiation of parts and functions is controlled by organic life.

But such a union journal is likely to be very cumbersome and to repel by very wear-

someness. It is like furnishing several hearty courses or dinners, even, to be eaten at a sitting. It is a relief to have to digest but one subject at a time, and each society's presentation makes its best impression at its own time and in its own way.

The two Pedobaptist journals above named are not attractive in make-up, and though they are scattered broadcast it yet remains to be proved how widely they are read. It is one thing to put these papers in the pews gratuitously, and quite another to get your horse to drink when you have brought the trough under his nose. Here is the experience of a prominent Presbyterian clergyman, pastor of a large church, which gives more to beneficence than it expends on itself. Eleven years ago the general assembly declared for a high-grade consolidated missionary magazine, such as is proposed by some Baptist brethren now. It was an admirable thesaurus of missionary intelligence and a boom to busy pastors. This pastor opposed the establishment of such a journal, but when it was accomplished devoted himself vigorously to securing subscriptions for it among his own people at one dollar per year. Nearly one hundred names rewarded his efforts; but the next year in spite of all he could do the subscribers fell off in considerable numbers, and so year after year by tens and twenties, till at last he got but seven.

Four years ago was begun the publication of the cheap consolidated paper, noticed above, and known as the *Assembly Herald*. The members of his session subscribed for four hundred and forty copies, and sent one to every family of the congregation. At the close of the year, thinking to test the popular interest in the sheet, he had cards and pencils in the pews, and on a morning when his house was full asked all those who had heretofore been receiving the paper by the kindness of the session, if they would not now subscribe for it at the rate of ten cents per year. He received fifty-six names.

The fact is, such a sheet is largely of the nature of an advertisement, and will share the fate of advertisements as to being read. It is simply a question of how to get our various branches of work before our people so as to arrest their attention and enlist their sympathy. But it is a serious question whether your blanket-sheet will not smother more than it will warm. In short your committee as a whole, have to a great extent changed front on this question since a year ago. They find that some of those who have charge of our different missionary societies do not favor the scheme, and even if instructed to do so would not engage in it with any confidence; that the experience of those who have tried a union magazine does not warrant an attempt on our part. The general assembly have found their attempted "Scribner" so unsatisfactory that they have appointed a committee to consider the matter once more.\* The Southern Baptists, too, incorporated their Home Mission periodical with their *Foreign Mission Journal*, but the subscription list fell off so rapidly during the year that they became satisfied that the experiment could not be a success, and went back to their old plan. Since that the subscription to the *Foreign Mission Journal* has increased very largely. Your committee believes that there is more hope of success if a free spirit of development along these lines is allowed to have its way than if the attempt is made to confine the effort to a prescribed space or method; that what is gained in seeming unity and economy of space and time and money will be lost in effectiveness; that the power of individuality, of the personal equation in editorship, which insures freshness, enthusiasm and momentum will be almost wholly lost in a blanket-sheet or a union magazine. They find, too, that there are serious practical difficulties

\*The report of this committee, which was unanimously adopted by the General Assembly of this year, recommend a reduction in the size of *The Church at Home and Abroad* and its consolidation with the *Assembly Herald*. This practically announces that the attempt at a cheap popular union paper was a failure, and that the sentiment of the denomination is against maintaining a high-grade union missionary periodical at the expense of a large deficit. It remains to be seen whether this abridgment of space will not prove so unsatisfactory to the Boards for Home and Foreign Missions so as to call for separate missionary periodicals in the near future.

about editing a union periodical from different centers that would interfere with its success as well as with the patience of the saints in the sanctum, especially when it comes to the correction of proof and the introduction of the latest news.

A chief object contemplated in the appointment of your committee, as we understand, has been accomplished, though not through any agency of the committee itself; viz., the bringing of the *MISSIONARY MAGAZINE* under the control of the Union.

It remains to continue the already marked improvement in it, and to push vigorously its circulation by every agency the District Secretaries can devise and the pastors be persuaded to adopt. The subsidiary literature needs to be thoroughly sifted, brought up to date, and kept up to date and enriched constantly by further issues, the choicest in substance, vivacious in style, attractive in form, and persuasive in spirit. The attention of pastors should be called to especially attractive and effective specimens that could be made helpful in connection with the missionary concert or the offerings for the work. Some modification of the Annual Report might be considered, with the possibility and the hope that something would be evolved that will be less cumbersome, while equally enlightening, and even more convenient for reference. Our attitude toward a union periodical of any sort should rather be that of inquiry for the present, seeking to profit by the experience of our neighbors rather than to insist on a dearly purchased one of our own.

Your committee would urge that a large use be made of the denominational papers, even if at some expense, and that the articles for such use be prepared at the Rooms by some one who will be especially charged with this business and will see that it is done regularly, constantly and with a due appreciation of the importance of this means of reaching the constituency of the Union. The crude material should be really edited and sent forth clothed with the highest rhetorical power.

In lieu of the proposed union monthly it might be well to consider the feasibility of a union "Story of the Year," a volume in which each society should be allotted a fair proportion of space which it must fill with the most graphic, vivid, inspiring, story-like account of its year's work that can possibly be procured. Such a volume ought to be furnished at cost, and put into every Sunday-school library and into every Young People's Association that can be reached. Questions or outlines at the end of the book would furnish material and suggestions for missionary concerts, and make it an invaluable adjunct to our literature for the education and stimulation of the home field.

The annals of the modern missionary enterprise are, in a sense, the continuation of the Acts of the Apostles. We only contend that the literature, primary or subordinate, in which those annals are embodied should at least be as interesting and attractive from a literary point of view as the Book of the Acts itself. There is no lack of material. May the spirit that guided the pen of Luke so shape every paragraph which we put forth that it shall be worthy to follow his picturesque and inspiring as well as inspired narration.

Respectfully submitted,

J. F. ELDER,  
MRS. J. S. DICKERSON,  
HENRY S. BURRAGE,  
MRS. HENRY R. GLOVER,  
*Committee.*

The following letter from the Executive Committee to this Board was read by the Secretary :

THE AMERICAN BAPTIST MISSIONARY UNION,  
Tremont Temple, BOSTON, MASS., May 10, 1898.

*Rev. M. H. Bixby, D.D.*

MY DEAR BROTHER: It becomes my duty to inform you of the following action of the Executive Committee, taken at their meeting held yesterday :

*Voted*, That the Executive Committee recommend to the Board of Managers:

1. That the salary of the Corresponding Secretaries be made \$3,000 each for the ensuing year.
2. That the salary of the Treasurer be made \$2,400 for the ensuing year.

Very sincerely yours,

(Signed)

E. F. MERRIAM,

*Recording Secretary.*

*Voted*, To adopt the following preamble and resolution ; viz. :

*Whereas*, The Executive Committee have presented the above communication to this Board ; therefore

*Resolved*, That a special committee of five be appointed to consider the whole matter of salaries and home expenses, who shall report to this Board Wednesday morning at nine o'clock.

*Voted*, That the above-named committee of five be appointed by the Chair.

The following brethren were appointed ; namely : Wallace Buttrick, W. A. Stevens, Sylvester Burnham, B. L. Whitman, Edward Goodman.

Adjourned to meet Thursday morning, May 19, 1898, at nine o'clock.

Prayer by Rev. E. M. Poteat, D.D.

ROCHESTER, N. Y., May 19, 1898.

Dr. Clarke in the chair.

Prayer was offered by Dr. Faunce.

Report of the special committee of five appointed to consider and report on the matter of salaries was submitted by Dr. B. L. Whitman.

*Voted*, Unanimously, that the report be received and its recommendations adopted, and that it be printed in the minutes.

REPORT OF A SPECIAL COMMITTEE OF THE BOARD OF MANAGERS  
OF THE MISSIONARY UNION, OUTLINING THE POLICY OF THE  
UNION IN REGARD TO THE SALARIES OF THE CORRESPOND-  
ING SECRETARYSHIPS AND THE TREASURERSHIP.

*First. — Two Points of View.*

Is the question of salaries personal or impersonal? The committee regard it as impersonal. It is an office that is to be considered, not a man. The committee do not understand that any question is raised as to the fitness of the present Secretaries and the present Treasurer. They understand that the Executive Committee make the recommendation purely in the interests of economy and at the invitation of the Secretaries themselves. They understand that in view of this recommendation your special committee are simply to consider what manner of offices the secretaryships and the treasurership should be, as marked by the salaries attached to them.

*Second.— Two Solutions.*

The question may be settled by reference to either of two standards.

1. According to the standard of business, an office pays the equivalent of the market value of the service rendered in it. Dollar service gets dollar pay. Ten-thousand-dollar service gets ten-thousand-dollar pay. Roughly speaking, ability is paid according to its recognized commercial value. By this standard our offices should be accompanied by salaries fairly representative of the value of the services rendered, as measured by the worth of those services in lines of secular employment. Ability to discharge a business marked by a ten-thousand-dollar salary is only half paid when exhausted in a secretaryship marked by a five-thousand-dollar salary.

2. According to the standard of Christian sacrifice an office is accepted for love's sake or duty's, and for the question of salary there is no room. We recognize this standard as marking the limits of complete spiritual surrender. By it thought of the next day or the next hour is excluded. The man who asks how his family is to be provided for is rebuked for want of faith, and bidden to trust God.

*Third.— Two Perils.*

But two perils emerge here. Under the one solution we make service a matter of mammon; under the other we make duty subversive of common sense. On the one hand we declare the mainspring of interest to be money inducement. On the other we declare willingness to intrust our most important enterprises to men whom we could not trust to provide for us our daily bread. Somehow one cannot help feeling that the true way is neither the way mercenary nor the way of the improvident.

*Fourth.— Two Policies.*

Possibly what is needed is not curtailment, after all. We face more than simply a question of home offices and home expenses. A policy of retrenchment at home is a policy of abandonment abroad. Let it be once for all understood that no friend of the kingdom willingly or wittingly squanders or sees squandered resources consecrated to the service of the gospel. But that granted, a policy that is more concerned about reducing legitimate expenditure than about extending the work, is a policy already struck with death. There is that scatters and makes rich. There is that withholds and makes poor. No force will press with marked vigor upon the boundaries of heathendom when it is obliged to halt after each forward step until careful reckoning is made whether the cost of that step could not have been lessened. Wiser far and better merely as economy is the spirit of enlargement that recognizes the value of service at home and abroad and seeks to make that service whole-hearted and equal to the opportunity.

*Fifth.— Two needs.*

Two needs thus become at once apparent: intelligence and system. The number of our people who really know much about missions is amazingly small. A sermon now and then, a collection less often, touch with a missionary worker once in a lifetime—that is the missionary stock in trade of the average church member. From ten cents to \$10 if specially called upon—that is the missionary contribution of the average church member. The idea of the kingdom has yet to be born in the average church member. The significance of missionary enterprise, its responsibilities, its exactions, its economies of administration; of this the church as a whole as yet knows little. The saving grace of sanctified womanly instinct is so far the main missionary stayback of the pastor in churches numbered not by the score, but by the hundred. A vast work of informing and

organizing and systematizing is as truly needed in North America as in an Ashantee or Bhamo.

*Sixth.— Two conclusions.*

Two conclusions are inevitable:

1. Wise policy forbids curtailment of missionary enterprise to meet a conception that is defective because based upon partial information, partial interest, or partial service. In the long run the law of supply and demand is as much an iron law in the gospel as it is in economics. No influence that fails to take account of just relations between work and workers can permanently keep the supply of workers up to the need, quality and quantity kept in line. For a year or for a dozen years conditions may be ignored, but ultimately the conditions will have their way.

2. The dignity of service enforces the prohibition of curtailment. The standards of business and of sacrifice need to be once more consulted. Under them both we find our faces set toward the light. First of all, let the worker give himself wholly to the Lord. Then let those who set the worker to his task give themselves, churches and individuals, wholly to the Lord. It will be possible then to let the worker face his work in a self-respecting way, as he finds it recognized by the marks of value by which other like service is recognized. We shall thus be able to command the best where the best is needed, at the point where the most distinctive Christian effort is focused upon the work beyond. By this standard our offices should be accompanied by salaries fully representative of the value of the service rendered, as measured by the worth of that service in other lines of religious work. Ability to discharge a pastorate marked by a six-thousand-dollar salary is only half paid when exhausted in a secretaryship marked by a three-thousand-dollar salary. So far, we have happily been able to command efficient service at less cost than that service would command in the pulpit. This has been due, however, simply to special obedience to the law of Christian sacrifice. But because men of God are willing to spend and be spent for the kingdom's sake, the fact of their consecration is not a valid argument for detracting from the dignity of their office by lessening their resources, and so their ability to give of their means as well as of their service and life and love to further the interests of our common work.

*Seventh.— Résumé.*

The work of the Missionary Union is the highest expression of our Christian and denominational life. Its offices require the highest type of men its denomination can produce in Christian character, intellectual qualification, experience, skill, leadership and organizing ability. The policy of reducing salaries is a policy which, according to well-known laws which cannot be ignored more safely in missionary administration than in business operations, must necessarily tend toward lessened efficiency in the management of the interests of the Union, both in its home and in its foreign work, with corresponding diminution of receipts at home and loss of ground abroad.

*Recommendations.*

Your committee therefore unanimously recommend:

1. That it be regarded as part of the settled financial policy of the Union that the salaries of the Corresponding Secretaryships be \$4,000 each, and that of the Treasurer-ship, \$3,000.

2. That the issue raised by criticism upon these salaries as excessive, be squarely met, by stating to the constituency of the Union the ground on which this action is based.

3. That the attitude of the present Secretaries be made entirely clear to the contributing public, so that it shall be understood that this action is taken, notwithstanding the expressed willingness of the Secretaries to accept reduced salaries.

4. That emphasis be laid upon the fact that the Secretaries have during the crisis of recent years contributed out of all proportion to their salaries to help meet the demands upon the treasury.

5. That it be regarded as the fixed policy of the Union to follow the principles recognized in the business world and followed by the most efficient churches in the administration of their own affairs, enlisting the best service and rewarding it as adequately as can be done without injury to the real interests of the churches, and seeking that both the Union and its workers may be mastered by the thought of complete loyalty to Christ.

*Voted,* That the committee who prepared this report be requested to furnish copies of the report for the daily and weekly papers.

*Voted,* That the Secretary of this Board be instructed to convey to the Executive Committee a statement of the grounds of this action of the Board on the subject of salaries.

*Voted,* That the salaries of the Corresponding Secretaries and the Treasurer be according to the recommendations of the committee as follows :

REV. S. W. DUNCAN, D.D. . . . .	\$4,000
REV. H. C. MABIE, D.D. . . . .	4,000
E. P. COLEMAN, ESQ., <i>Treasurer</i> . . . .	3,000

*Voted,* That when we adjourn it be to meet at the call of the Secretary.

*Voted,* To adjourn.

Prayer by Dr. Elder.

(Signed)

WM. N. CLARKE,  
*Chairman.*  
M. H. BIXBY,  
*Recording Secretary.*

## NOTE

The standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in *father*; *e* as long *a*; *i* as *ee* in *feel*; *o* as in *mote*; *u* as *oo* in *fool*; *ö* as *e* in *her*; *ü* as in German *München*; *ai* as *i* in *ice*; *au* as *ow* in *how*; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch*, as in English; *g* as in *garden*; *h* always pronounced except in *th, ph* and *gh*; *gr* an Oriental guttural; *gh* another Oriental guttural; *y* as in *yard*. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

# EIGHTY-FOURTH ANNUAL REPORT

---

The Eighty-fourth Annual Report of the Executive Committee is herewith presented.

## HOME DEPARTMENT

The year has been one of mingled experiences of blessing and trial. During the first half of the year we had the satisfaction of seeing the accumulated debts, which for four successive years had so embarrassed the Union, cleared off to the last dollar, and affording a balance to the Union of nearly \$9,000. But while this was an occasion for gratitude and joy, simultaneously with the completion of that task the committee became convinced that the income for the year current would be considerably curtailed. In anticipation of such a result, the committee entered on the most careful computation of the probabilities in the case. It went over the demands on the several fields of the Union with careful scrutiny, cutting down the amount seemingly required by more than \$40,000 from the amount expended the year before, and at last fixed on \$426,000 as the least amount we could reasonably ask for this year, on the assumption that we might expect to receive \$295,000 in donations from the churches, \$75,000 from legacies (the average amount received from them during the past ten years) and the usual income from invested funds and other sources. When, however, our books closed, it was ascertained that the Union had received in donations the amount of \$287,355.09, in legacies \$42,445.24, and from the income of invested funds, bond accounts, and other sources \$43,492.58, making a total of \$373,292.91, and leaving a deficiency of \$68,120.85 against the Union.

Taking these figures as they stand, disappointing as they must prove, they do not indicate a falling off in interest. On the contrary, they show that the donations from the churches are \$31,056.14 more than they were the year previous, not reckoning the contributions for the debt. The plain fact is that the work abroad, despite the severe and enforced reductions of the schedule repeatedly made, has grown far beyond the appreciation of the churches at home and beyond their giving to sustain it. The work even on its present scale seems to demand about \$70,000 per year more than the churches are wont to contribute.

For several years the committee has made strenuous efforts as far as possible to conserve substantially the measure of efficiency which the missions have attained, and yet at the same time to bring the finances of the Union up to the point where we would have no deficit. If the annual offerings of our churches could be increased to \$350,000 we could do this. Must this hope be abandoned? We are not yet willing to believe that the denomination would have us inaugurate a policy

on the fields which would be so radically ruinous. If, however, we avoid this, the ratio of prominence given to the claim of foreign missions in the giving of our churches must be greatly increased.

It would be easy to say that the reduction of work undertaken should have been more radical; but it should not be forgotten that marked reductions have been made year by year since 1893. The amount taken from the African field last year was more than \$14,000, and all the missions have been held down to the most economical basis consistent with their preservation and denominational self-respect. Moreover, uncommon providential factors frequently come in, in various ways, necessarily increasing the schedule as originally fixed, to prevent immediate savings which in other circumstances might be made. When we consider the complicated conditions which prevail in these distant Oriental lands,—famine-stricken, plague-cursed, earthquake-smitten, storm-swept as they are,—it must be seen how impossible it is to administer with as prompt and exacting economy as is possible in the case of enterprises in our own land. In this realm, while preserving reasonable prudence, we can least of all walk by sight. This foreign work is pre-eminently one of trust, of venture. Nor can it be carried on at all without a large element of contingency, plan as wisely as we may. The scale of operations is as wide as the kingdom; the work is international; all climatic, social and civic conditions enter into it. The “Go ye” carries with it uncommon risks, burdens and costs. It is not a work of self-preservation, but the opposite. The losing of life is its basis, its charter, its authentication. If this be deemed a waste, then our Lord, who accepts the broken alabastron, must be held chargeable for it. If there are those who cannot pay the price to be enrolled with Christ in such an enterprise, it may be they will not walk with us. Some may even go “out from us” because they were “not of us.”

Doubtless the agitation of the country in prospect of imminent war, during the closing weeks of the year, when a large percentage of our income is usually received, has been most harmful to this cause. This agitation had a tendency to affect the money market, to depress business, to fill our people with apprehension, to chill interest in foreign peoples, and so to cut off much help that otherwise we would have received.

For several years the committee has felt an increasing responsibility respecting the matter of a wise attitude towards the larger number of eligible candidates presenting themselves for service abroad. This increase of candidates is no doubt mainly due to that remarkable development of missionary intelligence and devotion awakened by the world-wide Students' Volunteer Movement. Simultaneously with this increase of candidates, however, the funds of the Union have been decreasing, and we have been forced to repeated retrenchments. The embarrassments under which the committee and its secretaries have labored have been very trying. To be forced to decline capable and promising candidates, such as now are to be found in considerable numbers in every college or seminary of the denomination, is a serious matter. It tends to dash the spiritual ardor of these young servants of Christ, to chill the development of the Christian and missionary spirit of the institu-

tions themselves, and to create the impression through all the churches where these students are known, that the Union is powerless, if not faithless, to foster the most significant manifestation of missionary spirit in modern times.

At length in January last the Executive Committee after much deliberation, in reply to the query often put to us by the volunteer, adopted the following statement of the position it would be willing to take:

"We are often asked, 'Why does not the Missionary Union appoint more candidates, since so many are applying?' We answer:

"1. It is imperative that the Union should make sure it can care for the large number already in its service, with liabilities contingent thereto, before undertaking increased responsibilities.

"2. Not a few of the candidates applying, for one reason or another, such as impaired health, advanced years, or insufficient preparation, are properly counseled not to press their appointment.

"3. Such candidates as, in the clear judgment of the Executive Committee are properly qualified and divinely called, are welcomed to examination and appointment. The committee, however, does not feel warranted in sending them forth, except as *special funds, really not withdrawn from the ordinary contributions* to the Union, are provided, or as the *annual income is so increased* that the committee can pursue the policy without involving the Society in debt. Manifestly, to secure funds called "special," but in reality only diverted from anticipated regular income, would in the end result in no actual gain, and would embarrass, rather than help, the treasury.

"Premising, however, that the friends of the cause will assure the support of the work on our present scale of operations, the Missionary Union is willing to share responsibilities with those who would broaden our policy to the following extent; namely, candidates such as the committee shall approve will be appointed, and then placed before the churches; to be sent forward in proportion as the permanent ratio of increase in funds will warrant."

This action implies that the Executive Committee recognizes its obligation to pass upon the qualifications and providential leadings of candidates respecting foreign mission work who may present themselves, whether the number be few or many. The committee would be unable, however, on its own authority to assure an unlimited number of candidates that they would be sent forth. Before they can do this, they are entitled to hear from the churches respecting their willingness to co-operate. Having, however, taken the initiative in respect to the fitness of the candidates, and expressed their convictions respecting the divine nature of their call, the committee felt it could do no less than throw these candidates upon the churches, giving such candidates the benefit of their approval, and trusting to Divine Providence for the ultimate outcome. Nothing but limited means for the support of new missionaries apparently now stands in the way of greatly increasing the force on all fields.

Doubtless some have expected that the movement in the interest of systematic beneficence would remedy the fault. In time it may have this effect. It is, how-

ever, yet too soon to hope for very substantial benefits to our treasury, at least through this means. It will require a long educative process having its roots in the vitalities of deepened spiritual living, as cultivated in the local church and stimulated especially by the annual meetings of our associations, and other numerous conventions. If we are to have system in giving, it is important that we have a true system—a system which has due regard to the proportionate claims of various objects. There may be a system which results in evasion of the highest claims; any system is such which places the giving of the gospel to the heathen last instead of first in its list of benevolent objects. It is to be feared that in many cases where pledges for benevolence are all secured at one time, or are gathered in a lump sum and then mechanically divided, such a division will have undue reference to claims which are near and local, leaving far too small a proportion for foreign work.

Foreign missions can never be built up upon mere abstract representations, such as the general duty of giving, the upbuilding of the denomination rather than the kingdom, nor upon the assumption that if there be three or four objects of benevolence, foreign missions should be satisfied with a third or fourth equal part of the avails. The facts and phenomena of foreign mission work, the concrete conditions of heathen peoples and native churches, the particular knowledge of the heroic missionary personages who have left home and native land for the sake of Christ and the heathen, need to be vividly brought before the people, and contributions secured in view of the impressive facts presented upon the merits of the case; otherwise there will be little giving to work that is beyond the seas and wholly removed from sight.

No plan of systematic giving that does not allow and provide for such intelligent periodic representation can do justice to foreign missions. Hence the calendar plan of offerings, calling for sermons, addresses, the circulation of literature and prayer for each cause in its season, through a series of weeks, just suggested by the Commission on Systematic Beneficence, is particularly commended. And be it remembered, no plan of giving, however excellent, will work itself. Whatever be the plan adopted, the need will be real and constant upon pastors and churches to persistently enforce it, by "line upon line, precept upon precept, in season and out of season."

On the whole, in view of the somewhat disappointing financial outcome of the year immediately following the heroic effort of extinguishing the debts of four previous years, the committee cannot refrain from expressing the conviction that certain lines of policy in the home department previously contemplated, but deferred in the hope of better times, should now at once be adopted, and the denomination made acquainted with their import. For example:

That expenses in the home department should be considerably reduced; that the lessening of the number of district secretaries and other employees of the Union should be considered, and other economies in the home administration should be applied wherever possible.

In the month of December, 1897, overtures were made to our committee by a

number of colored brethren of the South, organized in Richmond, Va., under the name of the District Convention of Colored Brethren. This convention made proposals to us for some plan of co-operation with the Missionary Union, whereby it might actively engage in work in Africa. The Executive Committee responded by offering to coöperate with this convention on the following basis: The convention of the colored people to adopt and sustain their own methods of organization and of raising funds; to select and appoint their own missionaries, with the understanding that the appointment shall be subject to the approval of the Executive Committee of the Missionary Union; and to maintain such communication with them as may in their judgment seem desirable; the Missionary Union to pay one-half of the salary of a traveling or district Secretary; to supply literature to a reasonable extent to the representatives of the convention, who were to visit churches; and to give the officers and representatives of the convention the benefit of the advice and experience of the Union in the matter of collecting funds and carrying on the home work of missions; the funds collected to be remitted monthly to the Treasurer of the Missionary Union, after deducting necessary expenses and the convention's one-half of the Secretary's salary; the Union affording to the convention all the benefit of its established agencies for the transmission of funds and the conduct of the mission work on the field; the Union also, if desired, to assign to the convention the Mukimvika station on the Congo, with the support of the missionary located there; to regularly transmit funds for the support of the missionaries and of the work as may be appropriate, with the understanding that any temporary deficiency which may occur in the funds furnished by the association shall be supplied by the Union, to an amount not exceeding \$500 annually; the said deficiency to be made up subsequently.

The convention of colored Baptists responded by suggesting some modification of the terms, to the extent of having a representation upon the Executive Committee, and that the Union pay one-half the traveling expenses of the traveling Secretary. The Union declined to accede to the latter suggestions. Since this, our last communication, no reply has been received from the convention in Richmond. The committee, however, entertains the hope that in the near future our colored brethren of the South will rise up and inaugurate some practical and effective method whereby they may enter on the most active evangelization of Africa.

The committee desires here to recognize its appreciation of the exceptional and considerate generosity of Hon. Chester W. Kingsley of Cambridge, Mass., who has recently given to the Union, as well as to several other societies and institutions respectively the sum of \$25,000 of annuity funds. As an example of wise investment of Christian capital on the part of one of the Lord's faithful stewards, as well as of generous appreciation of great missionary and educational causes, it is to be commended as worthy of wide imitation.

The Executive Committee was organized June 7, 1897, by the reëlection of Rev. Henry M. King, D.D., as Chairman, and Rev. Edmund F. Merriam as Recording Secretary. All the members of the committee have continued throughout the year in the positions to which they were chosen. Rev. Samuel W. Duncan,

D.D., as Corresponding Secretary for the Foreign Department, and Rev. Henry C. Mabie, D.D., in a similar relation to the Home Department, have rendered continuous service.

At the first meeting of the committee on June 7, Rev. Edmund F. Merriam was reelected Editorial Secretary, and has served during the year. The work assigned to the Editorial Secretary embraces both the editorial care and the business management of the *Baptist Missionary Magazine* and *The Kingdom*, and the preparation or editorial supervision of such pamphlets, tracts and leaflets as are called for to bring the work of the Union before the churches in a suitable manner. He is also charged with the care of the interests of the Union in wills containing bequests to the Society, and with correspondence concerning annuities and annuity funds. By the direction of the committee he is also engaged in a careful examination of the titles to all real estate held by or on behalf of the Union both at home and abroad, for the purpose of clearing and correcting imperfect titles and making a complete and indexed record of all titles, with certified copies or translations of all deeds for the information and easy reference of the committee.

Since the resumption of the management of the *Baptist Missionary Magazine* by the Union gratifying progress has been made in the increase of the subscription list and the favor with which the enlarged and improved magazine is regarded among the constituency of the Society. The increase in the list amounts to more than thirty per cent, and still continues. Although the expense of publication has been increased more than twenty-five per cent by the enlargement in size and the improvements in the paper and other features, the magazine is more than self-sustaining, even at the reduced rates. A pleasing feature of the new relations which the magazine bears to the work of the Union is the many testimonials received from churches where clubs have been formed, of increased interest and giving for the mission work abroad.

#### THE TREASURY

The Treasurer has received during the year from all sources the sum of \$849,477.66, as follows:

Donations . . . . .	\$287,355.09
Legacies . . . . .	42,445.24
Woman's Society, East . . . . .	70,094.17
Woman's Society of the West . . . . .	26,255.33
Woman's Society of California . . . . .	3,466.92
Woman's Society of Oregon . . . . .	400.00
Telugu Mission . . . . .	1,020.58
Congo Mission . . . . .	1,000.00
East China Mission Indemnity . . . . .	5,290.52
J. D. Rockefeller . . . . .	151,267.00
Joint Debt Account . . . . .	142,561.95
Union Debt . . . . .	7,824.79
Bible Day Collection . . . . .	1,312.83

*Home Department*

295

Missionary Reinforcement . . . . .	\$1,075.40
Income of Funds and Bond Accounts . . . . .	41,104.35
Additions to Permanent Funds and Bond Accounts . . . . .	67,003.49
	<u>\$849,477.66</u>

EXPENDITURES

Appropriations for the year 1897-98 . . . . .	\$557,873.70
Added to Permanent Funds and Bond Accounts . . . . .	67,003.49
Debt, April 1, 1897 . . . . .	292,721.32
	<u>\$917,598.51</u>
Debt, April 1, 1898 . . . . .	\$68,120.85

The donations were received from the following localities: Maine, \$4,004.30; New Hampshire, \$2,664.18; Vermont, \$2,513.08; Massachusetts, \$49,590.04; Rhode Island, \$5,975.22; Connecticut, \$7,191.83; New York, \$78,979.14; New Jersey, \$12,144.87; Pennsylvania, \$25,314.98; Delaware, \$483.41; District of Columbia, \$1,403.83; Maryland, \$32.35; Virginia, \$159.50; West Virginia, \$1,613.09; Ohio, \$16,212.49; Indiana, \$2,988.24; Illinois, \$11,975.63; Iowa, \$3,809.50; Michigan, \$6,005.23; Minnesota, \$6,227.88; Wisconsin, \$3,776.44; Missouri, \$1,438.19; Kansas, \$3,282.40; Nebraska, \$1,725.82; Oregon, \$1,104.66; Colorado, \$1,759.31; California, \$5,245.79; North Dakota, \$454.38; South Dakota, \$1,181.19; Washington, \$982.46; Nevada, \$36.60; Idaho, \$164.40; Wyoming, \$67; Utah, \$2; Montana, \$152.65; Arkansas, \$3; Arizona, \$45.85; Indian Territory, \$386.19; Oklahoma, \$259.62; New Mexico, \$18.25; British Columbia, \$60.30; Nova Scotia, \$30; Canada, \$14.30; North Carolina, \$10; South Carolina, \$4.58; Kentucky, \$10; Tennessee, \$2.23; Louisiana, \$4.62; Georgia, \$14.82; Florida, \$27; Alabama, \$34.54; Mississippi, \$5; Texas, \$10; Norway, \$69.91; Denmark, \$79.58; Sweden, \$879.37; England, \$263.25; Spain, \$19.63; Germany, \$307.02; Burma, \$9,437.73; Assam, \$739.31; China, \$1,202.79; Japan, \$292.86; India, \$6,554.94; Congo, \$162.55; Russia, \$2,227.64; Alaska, \$5.50; Miscellaneous, \$3,510.63.

Two important changes have been made respecting district secretaryships.

In accordance with the suggestions made by the joint committees of the Home Mission Society and the Missionary Union, for several months the feasibility of having one Secretary for both societies in the New York Southern District was canvassed. Overtures were made to several suitable men with reference to it. One after another declined, till at length it became evident that the double service contemplated was impracticable, that no real financial saving could be made, and the hope of an arrangement satisfactory to either society was given up. Meanwhile the office of the Missionary Union in New York was for months without an incumbent, and our treasury suffering considerably therefrom.

Accordingly last November the committee proceeded to fill the vacancy by the

appointment of Rev. Charles L. Rhoades of Stamford, Conn. He immediately accepted the position and entered on his duties.

In October last Rev. C. F. Tolman, D.D., for thirty-two years Secretary of the Union in the Western District, suffered a serious accident in the fracturing of his thigh, whereby he was confined to his bed for five months. He however heroically kept his hand on the work, through very efficient clerical aid, so that the interests of the Union suffered less injury than they otherwise would.

At length, however, it was found that Dr. Tolman's prostration was so severe, and it was so improbable he could longer hope to do much field work, that after the most fraternal understanding between the committee and Dr. Tolman, it was decided that from June 1, 1898, a new Secretary should be appointed for the district. Accordingly Rev. E. W. Lounsbury, D.D., of Aurora, Ill., was invited to accept the position as District Secretary, and Dr. Tolman was asked to render such assistance in the office and otherwise as his strength would allow.

The Union wishes to put on record its deep appreciation of the faithful, laborious and efficient service of Dr. Tolman. He has been connected with the Union for the period of thirty-two years. For three years he was our missionary in Assam, until complete prostration drove him from the field. In 1866 he became associated with Dr. S. M. Osgood in the service of the Union, and in 1868 he was appointed District Secretary, in which position he has continued to labor with tireless devotion until the present.

---

### COLLECTION DISTRICTS

*The New England District.* — Rev. W. E. Witter, M.D., District Secretary.

The year has been one of blessing. Although our income from legacies is \$13,255.88 less than last year, still there has been a net gain in offerings from churches, Sabbath schools, young people's societies, and individuals of \$2,908.41, and from the Woman's Society of \$5,174.15, making a total net gain, exclusive of legacies, of \$8,082.56, or 8 per cent.

This increase has been the result of unsparing effort. Our returned missionaries, often at real sacrifice to health, have been eager and abundant in their service to the churches; associational secretaries have been vigilant, and many pastors and leaders of young people's organizations unusually faithful. Dr. O. O. Fletcher, Secretary of the New York Central District, rendered valuable assistance at several of our New England missionary conferences.

The labors of Miss Ella D. MacLaurin in the district have been received with much favor. Her presentations of the cause of missions have been with power.

The appointment of several new missionaries from our district, supported by special funds, has given added intensity to the interest of many.

The assuming of the support of "our own missionary" in whole or in part, as proposed by some of our churches, Sabbath-schools, and Young People's Societies; is increasing the volume of prayer, the sense of the reality and obligation of missions, and faithfulness in stewardship.

Our thanks are due to Miss Margaret Leitch of the American Board, and to Sumner R. Vinton and Donald MacLean of Newton Theological Seminary for telling addresses at various meetings. The inspiring "Easter Offering Call" of Mrs. N. M. Waterbury is not forgotten, neither the help of our secretaries at the rooms.

Missions, our supreme duty; the heathen world in supremest need; Christ's call to his stewards louder than ever before; heroic sacrifices beyond all previous standards, the obligation now resting upon every disciple, and unparalleled achievements now possible, indicate the burden of our conversations, correspondence, and addresses.

We are asking large things from the churches. Our commission warrants us in doing nothing less. We expect great things, for our expectation is from God.

The offerings for the year are as follows:

States.	Churches.	Sabbath-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Maine.....	\$2,828 70	\$206 24	\$244 63	\$724 73	\$675 00	\$2,702 13	\$7,381 43
New Hampshire.....	2,125 26	36 92	229 22	272 78	5,811 27	2,313 61	10,789 06
Vermont.....	1,966 41	207 93	137 55	201 19	26 05	1,321 18	3,860 31
Massachusetts.....	28,890 39	1,636 92	3,539 39	15,523 34	8,778 05	22,839 14	81,207 23
Rhode Island.....	4,472 06	311 51	1,019 20	172 45	1,900 46	5,410 43	13,286 11
Connecticut.....	4,762 41	429 91	768 00	1,231 51	451 55	4,999 15	12,642 53
Totals.....	\$45,045 23	\$2,829 43	\$5,937 99	\$18,126 00	\$17,642 38	\$39,585 64	\$129,166 67

*The Southern New York District.*—Rev. Charles L. Rhoades, District Secretary.

Called to this field of labor the middle of last November with still several weeks of work in completing my pastoral relations at Stamford, Conn., and with seven months of the year gone and no active work done among the churches in the district, there were peculiar difficulties to overcome to accomplish the desired result of raising the amount designated by the Executive Committee as the suggested proportion from this district; viz., \$65,000.

I desire, first of all, to acknowledge the faithful work of him who for so many years went in and out before these churches as District Secretary. He is beloved by all, and his name appended to a circular and supplemented by personal letters kept all in admirable touch with the work. Our Brother, Rev. A. H. Burlingham, D.D., will always have a large place in the hearts of this people.

The pastors, churches, Young People's Societies and Sunday-schools have given me a most delightful welcome, and made my work, though arduous at times, a pleasure and an inspiration. Doors have been thrown wide open to me, and the responses of the people have been hearty, and their fellowship most helpful. I have made no direct appeal for funds, nor striven in any wise to play upon impulses or sentiment. I have steadily pursued two lines of work: First, To deepen the Christian consciousness in spiritual things; and, second, To broaden Christian thought by a knowledge of the kingdom.

In the first, God's word has been my unfailing source of power. In the second, my lantern and views have been an inestimable help. Through Young People's Societies and Sunday-schools I have been able on week nights mostly, to reach large numbers with a vivid portrayal of the fields of work, embracing the conditions of the people in their home,

social and religious life, and to show the opportunities opened by the Master, the needs of the gospel, and let these peoples voice their own "Macedonian cry" to Christian hearts.

Responses and results have been quick, intelligent and hearty; and instead of an expected falling off in this district there has been an increase in the gifts from the churches and the amount has reached within \$892.47 of the suggested sum of \$65,000.

I am persuaded in this, my new work, of the same truth that was with me in my pastorates, that all the people of God need is to know better first, "the King," and second, "the kingdom"; and working heartily, frankly and faithfully with the pastors there is no reason why this may not be done.

In closing I want to record my thanks to the pastors and churches for the most cordial way in which they have received me and seconded all my endeavors to co-operate with them in leading their churches into obedience to the great commission.

States.	No. of Churches.	No. of Churches Giving.	Churches.	Y. P. Societies.	Sunday-schools.	Individuals.	Woman's Societies.	Totals.
New York .....	196	102	\$18,412.00	\$768.10	\$1,023.07	\$31,454.50	\$13,390.18	\$65,047.85
New Jersey .....	106	60	6,140.76	318.86	353.58	1,198.75	7,007.85	15,019.80
Miscellaneous .....	.....	.....	.....	.....	.....	.....	.....	296.70
Totals .....	302	162	\$24,552.76	\$1,086.96	\$1,376.65	\$32,653.25	\$20,398.03	\$80,364.35

*The New York Central District.*—Rev. O. O. Fletcher, D.D., District Secretary.

The financial report appended shows increase in receipts from churches, Young People's Societies and individuals. This comes mostly from increase in the number contributing. Despite the seeming decline in receipts from Sunday-schools, there has been no falling off in the number of schools represented. The amount from legacies is somewhat less than last year. Excluding legacies as beyond immediate control, the year reported shows a gain of over sixteen per cent; including legacies, the gain is over nine per cent.

This is especially noteworthy when we take into consideration the contributions to the debts of the Union and the Home Mission Society. The total of those contributions is not yet known to me, my books only showing what was forwarded to the treasury of the Union for this purpose. This of itself—\$14,189.25—equals the average annual offering of the churches of this district to foreign mission work. It is certain that despite the effort to pay the debts, the churches have made gain as to the regular work.

That effort has proved a blessing. The spiritual character of the method pursued and of the conferences held, the uplifting of sacrificial giving, and the renewed consciousness of what this work is to us, have been of inestimable worth. It has also shown what our churches can do if they will but undertake to answer God's call.

Your Secretary has again to note the helpfulness of the Associational Secretaries, of the General Secretaries, of Dr. Witter and Miss MacLaurin, of the Student Volunteers, and of the denominational press. He would especially mention the aid given by returned missionaries, Brethren Cochrane, Bunker and Parshley. The pastors of this district are a noble body of men, unexcelled in their devotion to Christ's cause. During my rest, forced by a nervous trouble, they kept the work right up to the mark.

Two most helpful factors call for special mention. (1) The Cohoes Church, under the leadership of the pastor, has inaugurated an annual Missionary Conference. Its blessed

effects are felt in all that part of the state. Other pastors are talking of organizing something similar in their churches. (2) The young people in each of two associations now sustain a missionary in the foreign field. In those associations, offerings from the churches, apart from the Young People's Societies, have increased, and pastors tell me that contributions to other denominational undertakings have also increased.

The critical issue in foreign missions is now in the home field of the work. God's blessing rests upon the labors of the missionaries, doors are open and opportunities are increasing; men and women are pleading to be sent. Thus God is calling in his loans. Will his people honor his drafts? The record of the past year is proof that we can do more.

My correspondence for the year here reported has exceeded any previous year of my service. It has gone beyond what it should normally be. The register shows over four thousand letters written, besides circulars prepared and mailed and packages sent out.

Receipts were as follows :

State.	Churches and Individuals.	Sunday- schools.	Y. P. Societies.	Legacies.	Woman's Societies.	Total.
New York.....	\$19,795 15	\$ 1,366 37	\$3,372 22	\$3,796 45	\$16,363 46	\$44,693 65

*The Southern District*—Frank S. Dobbins, District Secretary.

Up to the beginning of February it seemed very certain that this district would exceed previous years in its contributions. As it is, the gifts from the churches and from the Young People's Societies are in excess of last year, and those from Sunday-schools are but little behind. Nothing has been received from legacies and less than usual from individuals. With regard to this last item, several thousands of dollars from one generous giver are simply delayed, and will come in during the early part of the next year.

I may note as a fact, easily to be demonstrated, that the especial effort to raise the two debts fund during the year, did not unhappily affect the giving of the churches. Where there was any shrinkage of giving it was on the part of churches that had no share in the debt raising. This is true with only a few exceptions.

I cannot see upon careful scrutiny that there is any evidence of aught else than a slowly but steadily deepening interest in world-wide missions in this district. The great majority of the pastors nobly lead in this. I am confident that more and more the interest is based on convictions rather than on passing impulse, and the pastors are the teachers.

I can see also, emerging more and more distinctly the interest resulting from the studies of missions the young people are carrying on. This shows itself not only in the giving but in the more repeated calls for missionary literature and for literature bearing upon the history of missions.

The movement to systematize the beneficence of the churches is also doing us much good. This also produces a steady stream of giving, instead of the spasmodic giving easily affected by circumstances.

I wish that there were space to tell of some of the noble gifts of consecrated Christians for world-wide missions, of gifts from the well-to-do, and from the struggling as well, illustrating the deeping of the missionary conviction. There is a very great deal for which to be devoutly thankful as one surveys the year's work here.

In the movement to extinguish the debts on our national missionary organizations this district did all that was asked of it and something more. The movement was very generally shared in. The sum of \$31,500 was given for the debts from this district.

The receipts for the general work as follows :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Woman's Societies.	Totals.
Pennsylvania and Delaware.....	\$13,001 36	\$1,019 24	\$1,269 53	\$10,818 00	\$20,040 75	\$46,148 88
New Jersey (four associations).....	3,036 20	268 19	408 18	111 00	3,623 06	7,446 63
District Columbia.....	1,085 67	6 45	238 71	75 00	1,116 86	2,522 69
States South, and Miscellaneous.....	175 97	.....	.....	220 00	126 75	522 72
Totals, 1898.....	\$17,299 20	\$1,293 88	\$1,916 42	\$11,224 00	\$24,907 42	\$56,640 92
Totals, 1897.....	\$16,627 32	\$1,343 73	\$1,873 64	\$15,228 00	\$13,038 48	\$50,802 67

In 1897 \$2,631.50 was received from legacies. In 1898, nothing. It ought to be noted that many Sunday-schools make no separate report of their gifts, these being included with those from the churches.

*The Middle District.* — Rev. T. G. Field, District Secretary:

Two chief events have marked the year just closed; viz., The part taken in the raising of the sum necessary to remove the debts of the Union and the Home Mission Society; and action in compliance with the advice of the Commission on Systematic Beneficence. I cannot state the full amount from this district given towards the debts, but know it was in excess of what was asked,—more than \$12,000.

OHIO.			WEST VIRGINIA.		
Time.	District.	Associations.	Time	District.	Associations.
January..... February.....	Northwest	Toledo, Auglaize, Dayton, Mad Run,	December..... January.....	Central.....	Broad Run, Harrisville, Mt. Pisgah,
March..... April.....	Northeast	Ashtabula, Cleveland, Huron, Lorain, Trumbull, Wooster,	February..... March.....	Southeast	Greenbrier, Hopewell, Raleigh,
May..... June.....	Central.....	Cambridge, Coshocton, Columbus, Mansfield, Mt. Vernon, Scioto, Zanesville,	April..... May.....	Southwest	Guyandotte, Kanawha Valley, Twelve Pole,
September..... October.....	Southwest	Adams, Clermont, Clinton, Miami,	June..... July.....	Western...	Harmony, Parkersburg, Teays Valley,
November..... December.....	Southeast	Central, Gallia, Jackson, Ohio, Portsmouth, Marietta, Zoar.	November..... December.....	Eastern ...	Eastern, Goshen, Judson, Union.

The table on the preceding page will show the grouping of associations and the time of collections for the Union in the Middle District.

Both Ohio and West Virginia have promptly and fully accepted the recommendations of the Commission on Systematic Beneficence. The scheme adopted does not supersede existing plans adopted by any church prior to this time, unless such church prefers the general plan.

If the generous individual subscription of \$10,000 accredited to Ohio in 1896-7 had been repeated this year the aggregate would exceed last year's aggregate. The number of non-contributing churches—about fifty per cent—is altogether too large to be endured without effort to reduce it.

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Total for Union.	Total for Woman's Work.	Grand Total.
Ohio.....	\$10,143.89	\$551.51	\$958.45	\$4,471.92	\$1,000.00	\$17,125.77	\$6,115.43	\$23,241.20
West Virginia..	1,512.59	22.12	27.20	17.25	173.33	1,752.49	278.42	2,030.91
Aggregate....	\$11,656.48	\$573.63	\$985.65	\$4,489.17	\$1,173.33	\$18,878.26	\$6,393.85	\$25,272.11

*The Lake District.*— Rev. J. S. Boyden, District Secretary.

In the first quarter of the year the work of the Secretary was chiefly given to the effort of raising the united debt, which resulted, according to data received at this office, in covering into the treasury for that purpose from the district (Michigan and Indiana) the sum of \$10,539.09.

The regular work of the churches was somewhat interrupted, especially where the time for church contributions was during this quarter. The apparent success or failures are things which cannot be shown in a statement of figures.

The payment of the formidable debts of the Societies was an event that calls for devout gratitude for the ability and heart to do such honor to our Lord. It was an experience with valuable lessons to be learned and problems to be worked which tables of figures may present, but do not solve. Facing the peril of withholding the Lord's money was a test of loyalty to the Master, which doubtless foreshadows greater equipments for larger service. Among the important lessons learned is that going forward into heroic action is always safe when God leads.

Christian forces in the warfare against the powers of darkness are not enlisted for a single campaign and then to retire for winter quarters; not alone for taking some strategic position; rather for conquest and occupation of "all the world" for the universal rule of our Divine Leader and King.

The statement appended shows that the regular contributions from the churches are more than last year; also more contributing churches than any former year. The growing custom of uniting all the active forces in gathering the Lord's money in one offering gives no data for a full report of contributions from Sunday-schools and young people's societies, but both the number and amount given is a great gain over last year.

It is gratifying to note that a careful analysis of the figures given and the statement appended shows the aggregate sum given this year is in an advance of any former year, including the Centennial.

The District Secretary gratefully records the valued help the associational secretaries

have freely given in awakening an interest in missions, and especially in the important work of appointment of Commissions on Systematic Beneficence in the churches. Very helpful assistance in the work has been given by returned missionaries, Miss Nora Yates and Rev. G. W. Taft; also by the denominational papers, the *Baptist Outlook* and the *Michigan Christian Herald*; and also the visits and very efficient work of the general secretaries of both societies in Detroit and Indianapolis has made the success of the year possible.

The following tabulated statement shows, so far as figures can, the results of the year's work :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Indiana .....	\$2,442 09	\$175 89	\$147 33	\$222 53	\$500 00	\$1,911 87	\$5,399 71
Michigan .....	4,989 38	254 51	595 56	178 22	.....	2,869 37	8,887 04
Total.....	\$7,431 47	\$430 40	\$742 89	\$400 75	\$500 00	\$4,781 24	\$14,286 75

*The Western District.*—Rev. C. F. Tolman, D.D., District Secretary.

The development of this field has always been prosecuted with the ultimate hope of reaching bed rock. During more than thirty-two years of service its Secretary is gratified to find that there has been a gradual growth of genuine missionary conviction in the minds of the church membership. The pastors are beginning to realize more fully than ever before the meaning of Christian stewardship, and are teaching this truth in the pulpit and are presenting it as a matter of study and devotion in the midweek prayer-meeting.

The missionary work in charge of different organizations was once regarded as something outside of the local church, something for which it was not organized. Thirty years ago the too prevalent idea of a church was a society for self-maintenance and the salvation of those within its reach. It has therefore been the purpose of your Secretary to make prominent the scripture teaching regarding Christian stewardship. It is just as much the duty of every church member to pay as to pray. It is as high and as holy an obligation to give money for saving men and women in heathen lands as to use personal appeal and influence to save them in our own neighborhood.

During the first six months of this year at every meeting of the associations, at every missionary convention, and in every pulpit where your Secretary has presented the work of world-wide missions, he has endeavored to press home upon the hearts of everyone who heard him this most important matter. The seed was sown not simply for an immediate harvest, but with special reference to the reaping of after years. In this way a large number of new contributors to the Society was secured. Their interest did not rest alone on their pity for the perishing heathen; they were not moved to give merely because of the suffering condition of our missionaries, nor even by sympathy with them in their holy calling. The supreme motive which was presented to influence them to give was that the Lord had need of their service; the Master depended upon them for this work, and loyalty to him should lead them to fidelity and self-sacrifice.

At the end of the first six months a serious accident rendered it impossible for me to travel or preach, but through the excellent services of associational secretaries and the

cordial coöperation of pastors, foreign missions have been kept before the minds of the people. The cultivation of the field, therefore, has not seriously suffered by this inscrutable Providence. The competent stenographer who has served the Union for the last five years has taken dictation and conducted the correspondence with discretion and vigor.

The following tables show the gathered fruits of the year :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Society.	Totals.
Illinois .....	\$9,263 50	\$1,000 67	\$850 14	\$1,696 32	\$8,760 00	\$11,661 69	\$33,233 32
Wisconsin .....	3,604 05	99 64	94 85	328 40	1,334 81	3,228 40	8,690 75
Totals.....	\$12,867 55	\$1,100 31	\$944 99	\$2,024 72	\$10,094 81	\$14,890 09	\$41,922 47

The result is not all that was hoped for. The diminution is due to the falling off of the larger churches, and in many cases the excuse is that such a strenuous effort was made for the payment of the joint debts that the people failed to respond as readily to the current work of the Union as heretofore. The war cloud also was an excuse, and the times are said to be even harder than in former years. The reports of associational secretaries and committees indicate that the spirit of missions has not diminished.

Rev. R. L. Halsey, returned missionary from Japan, rendered two months of valuable service in visiting many of the churches, Sunday-schools, and Young People's Societies, both during the week and on Sunday. Some of the associational secretaries not only corresponded with, but visited churches in their Association, and presented the work in person. These services have been very helpful.

The outgoing of missionaries, with the accustomed work of tickets, baggage, freight, etc., has been attended to, and the favorable terms for tickets and shipment have been continued, so that we pay a less sum for putting missionaries' goods into China and Japan than the ordinary rate to the Pacific coast.

*The Northwestern District.*—Rev. Frank Peterson, District Secretary.

At the close of a year of hard and ceaseless toil the District Secretary rejoices in a liberal harvest. Not since the centenary year has the Northwestern District yielded such returns.

The contributions to the Missionary Union have been as follows :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Society.	Totals.
Minnesota .....	\$3,875 38	\$344 53	\$562 34	\$1,524 66	\$2,780 00	\$5,363 62	\$14,450 53
Iowa .....	2,867 78	357 08	431 24	199 90	.....	3,302 12	7,158 12
South Dakota .....	1,008 51	13 56	126 74	48 42	.....	411 56	1,608 77
North Dakota .....	428 02	9 84	1 00	2 50	.....	214 77	655 13
Montana .....	139 86	.....	.....	25 00	.....	43 10	164 86
Idaho .....	23 60	.....	.....	.....	.....	16 30	39 90
Totals.....	\$8,343 15	\$725 01	\$1,121 32	\$1,800 98	\$2,700 00	\$9,360 85	\$24,151 31

Some changes in the method of systematic beneficence have taken place in Minnesota and South Dakota. The so-called "rotation system" has been adopted by both. The arrangement, however, differs somewhat. In Minnesota each object has a given district for a given time, while in South Dakota the whole state is worked for one object at a time. In this arrangement of things there has necessarily been some loss in benevolence for the first year.

*The Southwestern District.*—Rev. I. N. Clark, D.D., District Secretary.

Under the divine leading and blessing we have reached the close of another fiscal year. Solicitude and toil have had constant mingling. The great debt of the preceding year, hanging over our treasury so threateningly, occasioned profound concern. The heroic movement to obliterate it gave animation and stimulated activity. The splendid success filled all minds with gratitude and exultation. Fear of reaction, thus lessening the income for current work, quickly followed. Methods were devised and activities multiplied to arrest such reaction. The effort was made more vigorously than ever before to interest the churches more generally and thoroughly in this largest of all Christian enterprises, hoping thus to hold what we had, and by addition of new sources of income to increase the volume of our material support. The entire year has been devoted to the deepening and developing of the missionary spirit. There was occasion to fear that in the outcome of the year the collections would be lessened in amount about equal to the donations made towards the payment of the debts. Happily this fear has proven groundless. The receipts from the churches and the friends of missions have exceeded those of the preceding year by an encouraging per cent. Most of the states and territories in the district have shared in this increase. The Secretary has enjoyed the cordial, united and valuable support of the associational secretaries and pastors in every portion of the field, and has been favored with health and strength to give the work constant attention. The number of contributing churches is 441, being an increase from last report of 71. In this increase the state of Nebraska shares most generously, going up from 66 last year to 96 this year. The movement is upward and forward in every portion of the district. Missionary agencies and advocates are increasing.

The aggregate of receipts from the district is as follows :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Woman's Circles.	Individuals.	Woman's Societies.	Totals.
Kansas.....	\$2,575 16	\$64 21	\$184 48	\$48 00	\$410 55	\$1,064 76	\$4,347 16
Colorado.....	1,115 77	63 83	148 67	5 00	426 04	1,359 05	3,118 36
Nebraska.....	1,347 38	84 74	146 52	55 20	97 98	985 19	2,717 01
Wyoming.....	61 00	5 00			1 00	28 85	95 85
Utah.....	16 35					41 80	58 15
Arizona.....	36 50		6 05			9 85	52 40
New Mexico.....	16 25						16 25
Nevada.....	32 00						32 00
Oklahoma Territory....	195 43	9 64	4 00		50 55	9 25	268 87
Indian Territory.....	188 02	4 01			194 16	34 00	420 19
Missouri.....			45 00		30		45 30
<b>Totals.....</b>	<b>\$5,583 86</b>	<b>\$231 43</b>	<b>\$534 72</b>	<b>\$108 20</b>	<b>\$1,180 58</b>	<b>\$3,532 75</b>	<b>\$11,171 54</b>

Per cent of gain on General Collections, 28 per cent over preceding year.  
Per cent of gain, including Woman's Society, 25 per cent over preceding year.

*The Pacific Coast District.*— Rev. J. Sunderland, D.D., District Secretary.

The effort to raise the joint debts of our two great missionary societies mark the special features of the year's work. While the effort in this district was undertaken with some dread, the experiences were such as to leave the most pleasant memories. Not all of even the larger churches responded, but there was a very general response, and with a heartiness and a liberality that were exceedingly gratifying.

This effort affected the results for the current work in two ways. It deferred the regular offerings so that a larger proportion than usual came in during the few last days of the year. To some extent, also, it lessened the amounts of the offerings. This was especially so in some of the larger churches.

A small gain has been made over the previous year, in general contributions of \$170.50, and two small legacies have still farther increased receipts, so that aside from the amount raised for the debts (about \$4,000) there has been a gain to the Union of \$1,072.58. There has been a gain in the contributions to the Women's Societies also of \$418.41.

The gift of a dear brother who had for years contributed \$500 per year is missed, the Lord having called him home. Instead of this we have a small sum from a generous legacy which he bequeathed to the Union.

The churches of British Columbia which have heretofore contributed to the Union have decided to cooperate with the Canadian Board, and their help is greatly missed. A larger number of churches than usual have contributed, which is chiefly due, I think, to the excellent campaign literature furnished by the Union, and which was sent to every church in the district.

We are again specially indebted to our corps of efficient associational secretaries, as well as to not a few pastors and other leaders, who count it a joy to do all possible for this great cause.

The table following gives financial results:

States.	Churches.	Y. P. Societies.	Sunday-schools.	Individuals.	Legacies.	Total to the Missionary Union.	Woman's Societies.	Total.
California.....	\$3,643 51	\$705 10	\$311 75	\$741 38	\$902 00	\$6,303 74	\$2,354 61	\$8,658 35
Oregon.....	877 59	116 45	54 12	85 00	.....	1,133 16	650 45	1,783 61
Washington.....	927 13	79 47	66 95	103 06	.....	1,176 61	573 07	1,749 68
N. W. Idaho.....	40 80	.....	.....	100 00	.....	140 80	.....	140 80
Nevada.....	32 00	4 60	.....	43 50	.....	80 10	.....	80 10
British Columbia	45 30	.....	15 00	.....	.....	60 30	.....	60 30
Totals.....	\$5,566 33	\$905 62	\$447 82	\$1,072 94	\$902 00	\$8,894 71	\$3,578 13	\$12,472 84

**FOREIGN DEPARTMENT**

The review of the past year furnishes fresh occasion for thanksgiving to God for the abundant tokens of his favor bestowed upon our mission fields. Though funds for carrying forward the work have been reduced as compared with former years, there has been no retrenchment in divine blessing and grace. Converts have been multiplied, existing churches strengthened and new ones formed, fresh fields explored, and many heathen villages, where the precious name of Jesus was unknown, have been entered. Ingatherings, the like of which in this favored land would have thrilled the hearts of God's true people, have been no uncommon occurrence. Your missionaries have shown a sympathetic consideration in the use of mission money in view of the situation of the treasury. With doors of opportunity opening before them on every hand, with heathen villages begging for teachers and preachers that they had not the means of supplying, their patience and forbearance seem worthy of the highest commendation.

The Society appropriated in July last the sum of \$423,126 for the year beginning with Oct. 1, 1897, basing its action upon the average contributions of the churches for five years, the average receipts from legacies for ten years, and upon available cash in hand from various sources. This was \$114,271.18 less than the sum appropriated for the similar period four years ago. There has been added to this original appropriation during the year, as shown by the Treasurer's report, the sum of \$57,858.95. A careful analysis of this amount, however, will show that but a small portion was in reality any addition requiring a draft upon the regular offerings of the churches. Of the \$57,858.95, \$17,825.06 were the contributions from native Christians on our Asiatic mission fields, expended upon these fields and credited to the Union; \$11,626.44 more comprised specifics, given by individuals and designated for specific objects — funds therefore not subject to the control of the Society; \$1,300 was added for the Spanish mission, which the Executive Committee, after prolonged consideration, having listened to the statements of Mr. Lund of this mission, decided that they ought not to abandon; \$4,273.29 was required for passages and outfits of missionaries. A portion of this amount, however, was directly supplied by friends for the specific purpose of sending forward new missionaries; \$10,765.86 included expenditures in the Home Department for publications, agencies, interest and annuities, items that cannot be accurately estimated in advance, while less than \$8,000 was added for the general needs of the work, of which the major part was expended in such repairs as were required for the preservation of our properties. Urgent applications for double this sum were received and could have been advantageously employed, but were steadfastly refused in the determination to avoid incurring another debt. If, therefore, this result has not been averted, the responsibility is not with the committee, but with the great constituency whom they represent. No advance has been attempted, but rather prohibited. Building operations have been suspended, in some cases at great embarrassment to the work; native assistants have been reduced, schools closed,

applicants for appointment postponed; in fact a scale of operation attempted which could not be continued permanently without serious sacrifice of precious interests which the Society has spent toil and treasure in establishing.

Any survey of the work would be incomplete which failed to recognize the shadow that has blended with the sunlight in the experiences of the past year. In August last Assam was visited with a most violent earthquake, the shocks continuing with short intervals for nearly a month. While some of our stations escaped loss, others were less fortunate. The blow fell most heavily upon Gauhati, where three mission houses belonging to the Union and the mission chapel were reduced to total wreck. Much injury was also caused to the properties of the Union at Goalpara, Nowgong and Tura. The Lord graciously preserved the lives of all the missionaries of the Union, but the suffering from the shock and dismay and suspense incident to the terrible visitation, was severe. The native populations were appalled at this unprecedented calamity, and the grasp of heathenish superstition has been loosened. A spirit of deep and earnest inquiry is abroad, and the missionary and his message are now receiving an unwonted and responsive welcome. Abundant confirmation of this statement may be found in the revival now in progress in the Tura district, where already the baptism of new converts has reached the total of nine hundred.

In the Telugu mission the famine to which reference was made in the report of last year still continues. While the northern and central portions of India have been relieved by abundant rains, little or none at all have fallen throughout the region occupied by the stations of the Union; consequently the distress has been more acute and widespread than it was a year ago. It is needless to remark that this has, for the time at least, greatly impeded the progress of the mission, checking the hopeful advance that had begun towards self-support, and obstructing the work of the evangelist and teacher.

In response to the appeal for famine relief sent from the rooms, more than \$3,491.32 came quickly into the hands of the Treasurer and was promptly sent forward upon its errand of mercy. We confidently believe that the Christly spirit that prompted these generous gifts for the stranger, added to the untiring labors and devotion of our missionaries in ministering to the sufferers, will yet bear fruit in a great ingathering not unlike that which followed the famine of 1876-78.

In October last a cyclone destroyed the building occupied by the Tokyo Baptist Academy, practically rendering homeless the school. This school, begun about three years ago, has enjoyed a steady growth, and clearly demonstrated its exceeding value to the mission as a preparatory school for the Theological Seminary and a place of training for the young men in the churches for more efficient services as laymen. Owing to the impossibility of securing buildings adapted to school purposes in any desirable locality of Tokyo, this catastrophe makes it an absolute necessity for the Union either to lease or purchase ground for a location and erect suitable buildings thereon. To discontinue the school would be a serious and disheartening blow to the whole mission, in fact compromise altogether its future, for our desperate need just now is a suitably trained staff of native workers, both lay

and ministerial. With the condition of the treasury for the past few months it will readily be seen that the problem presented to the committee has been an embarrassing one. Much has it been discussed and as yet no decision fully reached. Accommodation for the school must be furnished or at least assured by September next. Is it unreasonable to indulge the hope that some friend or friends of Christian education in Japan may be found to take this work in hand and deliver the Society from its embarrassment and this noble enterprise from a great peril?

For the first half of the year the question of the Congo mission was an absorbing one. A strong conviction prevailed that we should at least abandon the Upper River and concentrate effort upon the region below Stanley Pool. Negotiations looking to the transfer of a portion of the mission had indeed been opened and were still pending, when the solution of our difficulty was furnished by the action of the Congo missionaries assembled in conference at Ikoko in August last. The proposition submitted by them involved the transfer of Bolengi with the missionaries resident there to the Congo Balolo mission; the holding of Irebu as an outstation of Ikoko, and the withdrawal from Leopoldville as soon as the railroad was in full operation to this point. The most significant item, however, was the unanimous consent of our missionaries to receive all salaries and appropriations in full, in currency, providing for the transportation of their supplies which had hitherto been furnished by the Society. The amount of their compensation was fixed at a sum considerably less than has been received by them under the old system. By this arrangement the Union would be enabled to reinforce several of its stations with experienced workers already in the field, but best of all would be relieved of the transport service, which has always been not only costly, but extremely perplexing, because involving an element of uncertainty as to expenditure. Upon the basis thus furnished it was carefully estimated that for the present, at least, the Congo mission could be effectively maintained at a cost of \$25,000 per annum. The plan of the Congo Conference received the unanimous sanction of the Executive Committee, and the new arrangement has already gone into effect. The Congo Balolo Board after much deliberation have decided that the acceptance of Bolengi would not be germane to their work, and it is now proposed to allow Mr. Banks to carry on the station independent of aid from the Union, or failing in this, to accept a transfer to some other point.

The work in Paris has been the subject of much consideration from the necessity of providing after March 31, 1898, new quarters for the church worshipping in Rue St. Denis. This church began its existence some ten years ago with the baptism, by Rev. R. Saillens, of some converts from a neighboring hall of the McCall mission. The movement had the cordial support of Mr. McCall. Under the vigorous and spiritual leadership of Pastor Saillens, from nothing there has grown up a church of some four hundred members, maintaining in addition to its own services three mission halls in different sections of the French capital. From the difficulty of leasing property for the use of a Protestant Church in Paris, it seemed at one time as if there was no way to meet the situation save by purchase. The God of missions, however, graciously mindful of our necessities, at the last moment

interposed deliverance. After diligent and for a long time fruitless search for some suitable place that could be rented, one was found at 61 Rue Mesley. It is now undergoing the changes needful to adapt the building to the purposes of worship, and will soon be occupied. The desire is expressed that this change in the location of the church will be carefully noted by friends who may visit Paris, for nothing does more to encourage our struggling French brethren and strengthen the work, than the personal visits and sympathy of American Baptists.

Acknowledgment should be made of the helpful coöperation of the Woman's Auxiliary Societies, East, West, and on the Pacific coast. Their unswerving loyalty to the Union and perfect concord with all its plans and methods, together with the liberal portion of the work for the support of which they have made themselves responsible, have been of unspeakable value in the time of financial straitness. The Easter offering to the treasury of the Union, following immediately its own strenuous effort to escape a debt which the Eastern Society had just made, was a touching and spontaneous expression of the devotion of our noble women of this Society to the general work.

But few new missionaries have been sent to the field by the Union the past year, and these because the need for them was imperative. In all cases the expense of such has been borne in part by special funds contributed for the purpose.

The following lists note the changes in the missionary forces of the Union.

#### APPOINTMENTS

Mr. J. Harvey Randall, Mrs. Randall, Miss Lillian Eastman, Miss Cora M. Spear, George T. Leeds, M.D., Mrs. Leeds, Robert Harper, M.D., Rev. J. A. Curtis, Mrs. Curtis, Rev. F. W. Stait, Mrs. Stait, Rev. A. J. Hübert, Mrs. Hübert, Miss A. K. Goddard, Rev. J. T. Proctor, Mrs. Proctor, Mr. Luke W. Bickel, Mrs. Bickel.

#### DEPARTURES

*To Burma.*—Rev. J. N. Cushing, D.D., Rev. W. F. Thomas, Mrs. Thomas, Rev. G. J. Geis, J. Harvey Randall, Mrs. Randall, Rev. Ernest Grigg, Mrs. Grigg, Rev. D. C. Gilmore, Mrs. Gilmore, George T. Leeds, M.D., Mrs. Leeds, Robert Harper, M.D., Rev. A. E. Carson, Mrs. Carson, Miss Carrie E. Putnam, Miss M. M. Sutherland, Mrs. M. B. Kirkpatrick, Miss Lillian Eastman, Miss Elizabeth Lawrence, Miss Cora M. Spear, Mrs. C. H. R. Elwell.

*To South India.*—Rev. E. Chute, Mrs. Chute, Rev. F. W. Stait, Mrs. Stait, Rev. A. J. Hübert, Mrs. Hübert.

*To China.*—Rev. A. F. Groesbeck, Mrs. Groesbeck, Rev. J. T. Proctor, Mrs. Proctor, Rev. G. A. Huntley, M.D., Mrs. Huntley, Miss Ada L. Newell, Miss L. Minnis, Miss Stella Relyea, Miss Annie L. Crowl, Mr. George Warner, Miss A. K. Goddard, Mrs. Openshaw, Mrs. Salquist.

*To Japan.*—Mr. Luke W. Bickel, Mrs. Bickel.

*To Africa.*—Mr. E. T. Welles, Miss G. M. Welles, W. H. Leslie, M.D.

## RETURNED FROM THE FIELD

Rev. J. N. Cushing, D.D., Rev. E. O. Stevens, Mrs. Laura Crawley, Rev. H. Morrow, Miss E. J. Taylor, Miss J. Anderson, Rev. A. Bunker, D.D., Rev. L. H. Mosier, Mrs. Mosier, Rev. D. A. W. Smith, D.D., Mrs. Smith, Miss Melissa Carr, Rev. W. M. Young, Mrs. Young, Rev. J. Heinrichs, Mrs. Heinrichs, Miss Lucy H. Booker, Rev. W. S. Sweet, Mrs. Sweet, F. P. Lynch, M.D., G. H. Richardson, M.D., Mrs. Richardson, Rev. A. C. Fuller, Miss M. M. Cotè, M.D., Mr. W. E. Boggs, Mrs. Boggs, Miss E. A. Bergman.

## RESIGNATIONS

Rev. W. H. Beeby, Rev. W. H. Cossum, Rev. N. D. Reid, Rev. Thomas Adams, Rev. A. L. Bain, Rev. C. B. Antisdell, Edward Bailey, M.D., Rev. W. E. Story, Miss O. M. Blunt, Miss H. M. Browne, Miss May C. Fowler, M.D., Miss Elia Campbell.

## OBITUARIES

The Union has to report the following deaths, during the past year, of those who have been closely identified with its work in years past :

Mrs. Mary Clarke Murdock. Mrs. Murdock died at Hamilton, N. Y., July 4, 1897. As Treasurer she had been connected with the Woman's Society from 1876 until 1896. Her relationship to the Society, however, dates from 1873, and by her diligent and self-sacrificing service she won a place of love and esteem in the hearts of everyone. Mrs. Murdock resigned her position as Treasurer in 1896. In the autumn she was married to Rev. J. N. Murdock, D.D., Honorary Secretary of the Missionary Union.

Mrs. I. E. Munger. Mrs. Helen Aukenev Munger passed away at Tura, Assam, in August last. Mrs. Munger went to Assam from Iowa, her native state. Though just at the commencement of her missionary career, she was fast winning a place for herself in the hearts of the people. Mr. Munger notwithstanding this sad affliction has continued at his post, and we pray that through this experience he may be brought closer to the lives of those among whom he is laboring. Surely the sacrifice was great.

Mrs. J. M. Carvell died at Nowgong, Assam. As Miss Laura Amy, her connection as a missionary with the Woman's Society of the West dates from July 7, 1890. She married Mr. Carvell in 1895. Through all her labors she showed herself a true missionary of the cross. She loved the people among whom she labored. Her death is felt as a great loss to the work.

Mrs. Helen L. Beecher. Mrs. Beecher, widow of Rev. J. S. Beecher, formerly missionary at Bassein, Burma, died in Wrights, Cal., June 10, 1897. Mr. and Mrs. Beecher were connected with the mission station at Bassein from 1856 to 1866. In 1866, owing to the ill health of Mr. Beecher they started for America, but he died in England. Throughout the remainder of her life Mrs. Beecher was devoted to the cause of the Union, and was always helpful to its interest.

Mrs. F. P. Lynch. The news of the sudden death of the wife of our missionary, Dr. F. P. Lynch, at Mukimvika, was received too late for insertion in the last

Annual Report. Mr. and Mrs. Lynch went to the Congo in 1893. In all their missionary labors they both have shown remarkable devotion to the work. Mrs. Lynch was a woman of rare attainments, abundantly useful, and in her death the mission suffered a great loss. Dr. Lynch has labored on through the year, though all the while under the necessity to return. May God abundantly bless this great sacrifice to him.

The death of Mrs. Hannah E. T. (Wright) Stilson breaks another of the few links remaining which bind us to the earlier history and scenes of our missions in Burma. Mrs. Stilson was born in Nelson, N. H., Sept. 21, 1820, and was baptized in the Baptist Church of Mason at the age of twelve years. Her parents afterwards removed to Western New York, where she became a teacher in the public schools of Rochester, and was appointed a missionary of the American Baptist Missionary Union, sailing from Boston Oct. 18, 1849, for Burma. She reached Moulmein March 18, 1850, and labored with great usefulness and devotion among the Karens in the vicinity of Moulmein until 1852, when she was obliged by the failure of her health to return to America. For a time she remained in Rochester, but on July 15, 1858, she was married to Rev. Lyman Stilson of Nunda, N. Y., who also had previously been a missionary in Burma. They removed to Jefferson, Iowa, in 1871, where they resided until the death of Mr. Stilson in 1886, and where Mrs. Stilson has made her principal home since that time, and from whence she was called to her heavenly abode. Mrs. Stilson was a lady of eminent piety and entire devotion to the interests of Christ's kingdom. It was with great grief that she was obliged to surrender her missionary work for the heathen, and throughout her long life she has maintained a most lively and earnest interest in the foreign missionary work.

#### BIBLE WORK

Under this head reference should be made to the revision of the Assamese New Testament, which has now reached completion, and the work is going through the press at Calcutta.

In the Southern China mission fresh portions of the colloquial New Testament have been furnished by Mr. William Ashmore. We gladly make reference to the generous assistance that is being rendered by the American Baptist Publication Society towards the printing of this valuable work.

In the Eastern China mission Mr. Goddard is devoting the largest portion of his time to a revision of the scriptures in Mandarin.

Translations of portions of the scripture are being made in other missions, by Mr. Hanson for the Kachins of the Gospel of Luke, and by Mr. Pettigrew for the Nagas in the Manipur district, also by Mr. Clark on the Congo.

#### BURMA

An event of special importance in the Burman mission the past year has been the termination of the long contest over the property occupied by the English Baptist Church of Rangoon, by the decision of the Recorder in favor of the Union.

For several years prior to the bringing of the suit strained relations seem to have existed between the church and the mission, due wholly to local causes, into which a misunderstanding of the attitude and spirit of the Missionary Union largely entered. Strenuous effort was made by the Foreign Secretary to harmonize all difference, the correspondence extending through an entire year. Nothing less, however, than a complete renunciation of the Union's right and title in a valuable property purchased and created mainly with its money, would satisfy the church. When every other expedient was exhausted the Union was compelled to maintain its ownership. The case was in the Recorder's Court at Rangoon for more than a year, and it is especially noteworthy that the verdict rendered favored every point in the Union's contention. This decision has more than a local significance, not only by forestalling future contests of a like nature, but it strengthens the title of the Society to its foreign properties wherever held under the dominion of English law.

The Society has sustained a loss by the destruction by fire of its mission house at Myingyan. First thoughts upon the receipt of the news by cable suggested an abandonment of the station for the sake of retrenchment. The self-denying persistency of the resident missionaries, Mr. and Mrs. Case, the strategic importance of the location, and the promise offered of future success after twelve years of untiring seed-sowing and effort, has confirmed the conviction that such an abandonment would be contrary to the will of the Master. Instruction has accordingly been given to hold the ground. In this the approval of God seems again to be manifested, for recently, quite unexpectedly an opportunity has been afforded of replacing at a small cost the loss sustained by the fire.

The prevailing sentiment throughout Burma among the missionaries of the Union is one of courage and hope. Without startling incident the work steadily progresses. New victories for Christ are daily won. The mission is, as a whole, advancing steadily in self-support. Native workers better qualified for service in respect to moral and spiritual force and education, are coming forward. The effort to put natives more and more in positions of responsibility hitherto occupied by missionaries, is being pressed. With patient continuance for a while longer in well-doing on the part of the church at home we may expect to see results in Burma that will find significant mention in the chronicles of modern missions.

#### RANGOON — 1813

*Burman.*—Rev. E. W. Kelly, Mrs. Kelly (in U. S.), Miss E. F. McAllister, Miss Ruth Ranney, Miss Hattie Phinney, Miss Marie M. Coté, M.D. (in U. S.), Miss Ella L. Chapman, Miss Julia G. Craft, Miss Emily M. Hanna.

*Sgaw Karen.*—Rev. A. E. Seagrave, Mrs. Seagrave, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

*Pwo Karen.*—Rev. D. L. Brayton, Mrs. Mary M. Rose.

*Telegu and Tamil.*—Rev. W. F. Armstrong, Mrs. Armstrong.

*Theological Seminary.*—Rev. D. A. W. Smith, Mrs. Smith, Rev. F. H. Eveleth, Mrs. Eveleth, Rev. W. F. Thomas, Mrs. Thomas, Mrs. E. L. Stevens.

*Baptist College.*—Rev. J. N. Cushing, D.D., Mrs. Cushing in America, Prof. L. E. Hicks, Mrs. Hicks, Prof. E. B. Roach, Mrs. Roach, Rev. H. H. Tilbe, Mrs. Tilbe, Rev. W. O. Valentine, Mr. J. H. Randall, Mrs. Randall.

*Mission Press.*—Frank D. Phinney, Esq., Mrs. Phinney.

*English Church.*—Rev. W. F. Gray, Mrs. Gray.

No report has been received from Mr. Kelly, who is about exchanging fields with Mr. McGuire of Mandalay.

Rev. A. E. Seagrave writes :

We have been unable to do the usual amount of touring among the churches during the year. A short trip was made, however, during the rains, and so much of the present dry season as is possible is being spent in this important work.

Our most distant churches and villages in the Delta at the southwest have been visited. Here we shall soon have overtaken the "march of progress," as already the pioneers have reached the sea in this direction. These villages will now be strengthened, and the intermediate sections of this rapidly developing portion of the country will be settled. Now one may travel for hours along either the wide rivers or the narrower streams without seeing a sign of human habitation. This country is on the border between the Rangoon and Bassein missions; but besides the many settlers who here meet from both these fields, I saw in a recent trip Karrennis and Bghais from Toungoo, and Christians from the Moulmein, Tharrawaddy and Henzada districts.

Two new churches have been formed here during the year, and others will soon be formed. In one place two rather weak churches have been united, giving promise of one strong church in that locality instead of two weak ones.

We find a tendency among our people to retain their membership with the church with which they first united, though they may have removed to a great distance and are even residing in a village where another church has been formed. We are doing all we can to get such to realize that all are one in Christ, and that they should unite with those nearest them for worship and service.

Thra Thanbyah has continued his efficient work, and has spent most of his time in touring among the churches at all seasons of the year.

A number of very promising young men recently graduated from the seminary, have been settled with churches. The town church has recently called a graduate of the class of 1897, who is taking up the work very promisingly. We naturally regard this as the most important church in the field, and needs the very best man available, as this church should be a pattern to all the rest, and our pupils especially cannot but be influenced by the lives of those whom they meet here. There were men of experience we would have been glad to secure, but did not feel it right to take them from their present churches.

Considerable interest was awakened at the last associational meeting in work beyond our own field, among Karens at Meinlongyi in Siam, just over the Burma border. Thra Paw M'law of the Moulmein field, who had recently returned from the expedition to Siam, was present, and brought the matter before our people. They responded heartily, and 600 rupees were raised for that object. Two men have recently gone to begin the work there. Meanwhile the contributions to the work of the convention have exceeded any to that object during the last ten years, so that we are not in any way detracting from one work to build up another.

The work of the school has continued about as usual. The better facilities of the new

school building are greatly appreciated, and there has been a slight increase in attendance. Mr. Herbert Vinton has largely assumed the work of superintendence in addition to his full work of teaching, relieving me for other duties. Many of our pupils have had considerable English before coming to the school, but their work is very inaccurate, and for the first two or three years after coming to us, their teacher has no easy task. Mrs. J. H. Vinton gave us valuable assistance with some of these for a few months during the rains. Mrs. Shwe Nu, the widow of Thra Shwe Nu, the late trusted and efficient teacher of the Theological Seminary, has rendered great assistance to Mrs. Vinton and Mrs. Seagrave in the care of the sick as well as in the oversight of the boarding department. Miss Magrath continued in charge of the girls, with teaching for half a day until December.

There was quite a spiritual awakening in the school during the year. Thirty-five of our pupils, and some others not pupils, were baptized, and a number of the Christians were much quickened.

The meetings of the Young People's Society are well attended, and the interest of the meetings has been well sustained for more than a year. A goodly number of both boys and girls are making real progress in divine things, and give promise of becoming unusually efficient workers for the Master.

Mr. Herbert Vinton adds :

My time for the past year has been almost entirely in the school work. Besides teaching I have had in great part the superintendence of the school, so as to leave Mr. Seagrave free for his jungle work.

There were 190 pupils presented for the examinations, of whom eighty-one per cent passed.

The Christian Endeavor Society have kept up their meetings regularly throughout the year, and have just appointed two young men to travel and preach during the two months' vacation.

All the usual meetings have been well sustained during the year. The Sunday-school has had a prosperous year. A good number of the scholars took the examination prepared by the India Sunday-school Union, and the larger proportion of them passed. The subject of the last examination was the first fifteen chapters of the book of Acts.

There have since been thirty-five members of the school baptized.

Mrs. Rose writes :

The Karen Woman's Bible School was opened May 17, 1897. We began with seven the first day. In about ten days the number had increased to twenty. Later two more came, so there were twenty-two enrolled. For various reasons, however, one and another left; two developed serious trouble with their eyes; others broke down in other ways. When we closed for a month during October, we closed with fifteen. We began again Nov. 1 with twelve only; but these twelve have been doing good, faithful, earnest work. I am enjoying the work very much indeed, and feel that I cannot praise God enough for this great privilege of doing this work among the people whom I have ever loved from a child. But it is not a work confined to the Pwo Karen women. It is true I asked for an appointment as a Pwo Karen missionary, but with my knowledge of Burmese and Pwo and Sgaw it is impossible for me to confine myself wholly to work in any one of these languages. I love them all (the people), and the difficulty I find is, where to stop, and not what to do. I am sorry it has been published that this school is a Pwo Karen Woman's Bible School. The Pwos are interested in it and have done nobly thus far for its support,

but it has never been my thought to confine it to the Pwos. We have had nearly as many Sgaws in the school thus far as Pwos. We have used both languages in the daily instruction. The Karens have taken hold of the work well. Funds come in unexpectedly from various quarters. A heathen man sent us five rupees. I am thankful for the degree of health God has granted me, so that I have not missed a single day in the daily routine work. I praise God for his goodness and mercy.

Mr. Brayton writes :

At the beginning of last year I had entered upon the work of revising the Old Testament of the Pwo Karen Bible, but soon after that I was quite unexpectedly called upon by the superintendent of the press to print another edition of the Pwo Hymn-book. That is a book next to the Bible which Karens must have. The printing of a new edition (sixth) was completed before the year closed, so I was able to take up again the work of revision, as I have time and strength. But the preparation for, and conducting two public services in Karen on Sunday, together with miscellaneous items of work, do not as a rule leave me very much strength for revision work at this age of life. What I have is given to it with much pleasure. I cannot, of course, give that continuous, close and severe attention which I was able to in younger days. No, but I have great reason for praise and thanksgiving to the loving Father that I have even a little strength yet left to use in his service, and it will be continued just as long as he sees best. I certainly can ask for nothing more in this world.

#### *The Theological Seminary*

Rev. D. A. W. Smith, D.D., President, reports :

The fifty-third year of the Karen Theological Seminary is noteworthy as being the year of the largest graduating class and of the largest contribution from the churches. The graduating class consisted of forty, of whom two took a partial course, one (a pastor) of two years and the other of three years. Eight have felt drawn to foreign service, and of these six have already received appointment to labor among the outlying races of Burma.

A second class has been formed for the study of New Testament Greek. This new class has, it is true, but two pupils, and the class of the preceding year was composed of two students only and the junior native teacher; a small beginning it is true, but enough for a beginning.

For the introduction of the high Anglo-vernacular course, provision has been made so far as it lies with the Executive Committee, by the return to the seminary of Rev. W. F. Thomas, and now we wait for such as God may call to the work of the ministry from among the graduates of the Rangoon Baptist College. According to present indications we shall not have long to wait.

The vacation months have given full scope to the students for evangelistic work under the immediate supervision of their own missionaries; i. e., one-third of each year, or one year and four months of their four-years' course are spent in work among the heathen, or among the churches.

The Karen pulpit of the Rangoon Baptist College has been supplied through the year by the native teachers of the seminary preaching in rotation, and for a couple of months of Sundays the church at Hlawgah, the next station on the Prome Railway, was supplied by students of the senior class, the church paying their railway fares, and a little additional to help them in their studies.

About a month before the close of the year the school was favored by a visit from His Honor, the Lieutenant-Governor of Burma. In connection with his visit an address was prepared which was designed to set forth briefly the history and character of the Karen Seminary.

The Karen Theological Seminary is the oldest school with a continuous history connected with the Baptist mission in Burma. Three years ago the seminary celebrated its Jubilee, a fact commemorated by the stained windows on either side of the platform, the gift at the time of a friend of the institution.

The school grew out of the demand for a trained ministry for the Karen churches. In less than twenty years after the first convert in 1828, there were upwards of five thousand converts scattered in small clusters over Tenasserim and Pegu. The Mission Board invited one of the ablest of the home pastors, the late Dr. Binney, to come to Burma to begin the seminary. At that time everything had to be done *de novo*. Even the Bible had not yet been translated into the Karen language. Dr. Binney, with the exception of intervals of temporary sojourn in America, remained the principal until 1876, when the present incumbent was invited by the Board to assume charge.

The object being to raise up educated ministry, the Bible has ever been the chief text-book, and has been studied in course from Genesis to Revelation, two years being given to the Old Testament and two to the New. \*

But besides the Bible and other theological works, a few secular subjects are studied for the mental discipline thereby afforded. Thus physiology and anatomy, on which we have an admirable text-book in the Karen language, might also be called for the Karens a treatise in Christian polemics, showing as it does that the body is filled with nerves and muscles and veins and arteries, instead of being occupied with demons that feed upon human life. There is a compendious treatise on moral science, which takes the student over the whole field of Christian ethics. Then there is an elementary treatise on logic, with which the young men struggle as boys in the high school struggle with Euclid.

The course of study covers a period of four years. At the beginning of its history the seminary was little more than a primary school, arithmetic and geography being the companion studies of the Bible and theology. Later these secular studies were eliminated from the course, and although still very elementary as compared with similar institutions in Christian countries, its grade is being slowly but surely advanced. Already New Testament Greek has become an elective for those who are competent from previous training to pursue that study, and an Anglo-vernacular department for young men who have passed the First Arts standard, is contemplated in the near future.

An interesting feature in connection with this school is the method of its support. Home funds are guaranteed for the salaries of the missionary teachers; for the rest the churches have engaged to take up an annual collection of two annas for each disciple throughout the land. As there are upwards of thirty thousand Karen disciples at the present time, this collection if faithfully made would amount to an income for the seminary of nearly 4,000 rupees. As a matter of fact, there has always been some falling off, but each year is marked by improvement, the contributions this last year amounting to 3,200 rupees and upwards. For each year's deficit the Mission Board holds itself ready to supply funds. This deficit is often relieved by special donations both from natives and from European friends of the work.

At the time of the Jubilee a movement was set on foot to establish a scholarship fund, the interest of which from year to year should be devoted to the aid of students not otherwise provided for. This fund is called the Binney Memorial Fund, in honor of the founder

of the institution. Few besides natives have thus far contributed to this fund, and yet in less than three years it now amounts to a little over 500 rupees. It is proposed to keep this fund before the people until it reaches 10,000 rupees, and then an effort will be made to procure an endowment for the institution.

Somewhat less than ten years ago a similar institution for the training of a Burmese ministry was established in Rangoon, which has since then been removed to Insein, and the two institutions are as closely affiliated as difference of languages will admit. In the two institutions at the present time there are about 180 students, 40 in the Burmese and 140 in the Karen department.

These young men are preparing to become pastors of the native churches, and to engage in evangelistic work among all the races of Burma. The weapons of their warfare are not carnal, yet in such an emergency as occurred just after the annexation, their loyal and efficient support of government may ever be relied upon. They are taught that patriotism is a Christian duty.

Next month a class of eleven will graduate from the Burman department and forty from the Karen. They go out not to be burdens upon mission funds, but to be supported by their own people; if pastors, by their own churches; if evangelists, with a few exceptions, by funds raised through local missionary societies.

The students in attendance throughout the year have been 140, distributed among the four classes as follows: Seniors, 40; second-class, 37; third class, 33; fourth class, 30. The falling off in the size of the successive classes is explained by the raising of the standard. The average number in attendance on the seminary will doubtless fall from 140 of the present and a few preceding years, to 120, or even less. Quantity is not so much a desideratum as quality. Meanwhile the contributions of the native churches are steadily increasing. In the year 1893-4 they amounted to 1,842 rupees (omitting the annas and pies); in 1894-5 to 2,686 rupees; in 1895-6 to 2,727 rupees, and in 1896-7, the year under review, to 3,270 rupees, distributed as follows:

Bassein Sgaw . . . . .	1,000	Moulmein . . . . .	179
Bassein Pgho . . . . .	183	Tharrawaddy . . . . .	151
Zimmai . . . . .	24	Maubin . . . . .	171
Rangoon . . . . .	602	Tavoy . . . . .	43
Toungoo Paku . . . . .	206	Henzada . . . . .	401
Toungoo Bghai . . . . .	90	Shwegyin . . . . .	218

In the absence of Dr. Smith in America, Rev. W. F. Thomas is acting president of the seminary and in charge of the Karen department. He writes:

Writing an annual report within three months of one's arrival in the country is almost as difficult as giving an account of one's prospective work before leaving America. In the line of "first impressions," however, we are glad to report that we reached Burma in season for the dry term of the seminary, which could never have needed a third missionary more; for, in addition to the fact that Dr. Smith was preparing to start on his well-earned furlough in his native land, and needed immediate assistance on that account, we were glad to be able to relieve Brother Eveleth of the Burman department as well, of one of his classes, in view of his poor health. We are also glad to add our endorsement of what Dr. Smith has already written of the nucleus of an English department, in the shape of the course in New Testament Greek, of which we have taken charge. Commendable progress had already been made by the two classes which have been studying the New

Testament in the original for the last year or two, and it will be our aim personally to assist them still farther to a complete mastery of the subject.

Rev. F. H. Eveleth reports for the Burman department of the seminary of which he is the head :

The work done by our eleven young men who completed their course last year is already showing cheering results. One of them has seen above thirty and another not less than ten conversions following his efforts to win souls. So far as I am informed, all the members of their class are engaged in mission work.

During the short vacation in October one man from the senior class and one from the middle class, neither of them Burmans, engaged in work among the Burmans, giving great satisfaction.

The Saturday evangelistic work has received more attention than was given to it last year. The students have been arranged in courses, and three men from each class have been sent out weekly.

Mrs. Eveleth has taken charge of the Thursday afternoon meetings during the dry season, and has gone out with the school into the villages round about Insein. On these occasions we are able to discover the weaknesses of individual students in their efforts to address heathen audiences, and so to help them as we could not otherwise.

A greater effort than formerly has been made to secure the greatest advantage from the class examinations. In homiletics the written examinations showed very careful study. Several of the students got very nearly one hundred per cent, and one from the middle class gained a perfect. All the students are required to be present at each oral examination, and the seniors take part in the examination of the classes below them, adding much to the mutual interest, and receiving a reflex benefit.

On the 26th of January eleven young men were graduated from this department. Several of them are already engaged for immediate work, and most of the others have a field of labor in view. The whole number of students who have studied with us this year is forty-one, several of whom were partial-course men.

If graduates from the Burman department were not so much in demand for immediate service, I should ask permission at once to increase the course of study to four years. For men with the meager preparation with which many of our students enter the seminary, three years are not sufficient for a careful study of those subjects in which they ought to make themselves proficient.

All available time has been given to translation and revision of previous translations of Dr. Hovey's theology.

#### *Rangoon Baptist College*

Prof. L. E. Hicks, Ph.D., who in the absence of Dr. Cushing has been acting president of the college during the past year, reports :

The year ending Dec. 31, 1897, has been one of continued prosperity in the temporal affairs of the college, and of great spiritual blessings. The attendance has risen to 472, and lack of room alone prevented still further increase. All dormitories, lecture-rooms, the chapel and the dining-hall were full. The increase made it necessary to divide the fifth and sixth standards into two sections each for the first time ; and the fourth standard was again divided as it was last year.

*Staff of Instruction.*—The Rev. J. N. Cushing, D.D., sailed for America in March, and the executive duties, together with the instruction of the college classes in English, devolved upon the writer. In order to obtain the time necessary for these new duties, I

employed Mr. R. T. Tocher, who was my assistant two years ago, as an assistant in the laboratory. Professors Roach, Tilbe and Valentine have remained with us during the year, and have done hard and faithful work. Every added year of experience enables a teacher to do better work. It is hoped that the element of permanence secured by long terms of service may be a conspicuous feature of the faculty as now organized. Many changes have occurred in the staff of native teachers, but the new appointees are doing well. All of the native teachers are active Christians, and their influence among the pupils is most salutary.

*College Department.*—In the senior year of the First Arts course there are five pupils and in the junior year six pupils. I have taught the English and logic, Professor Roach the mathematics, Professor Tilbe the Pali, and Mr. Tocher the chemistry and physics.

*Collegiate High School.*—This department comprises the eighth and ninth standards, whose pupils are preparing for the entrance examination of the Calcutta University. The number of pupils is 61. Professor Tilbe has taught the English, Professor Roach and Mr. Henty the mathematics, Mrs. Hicks the history and drawing, Mrs. Roach the Latin, and the rest of the work has been done by native teachers.

*Middle and Primary Departments.*—The middle school includes the fifth, sixth and seventh standards, with 159 pupils, and the primary includes the first four standards, with 215 pupils. In these schools the instruction is given almost wholly by native teachers.

*Normal School.*—The number of pupils is 77. These are enrolled also in the regular college classes, the normal instruction requiring only one hour of extra work daily. Under the efficient supervision of Mr. Valentine this department has achieved valuable results. It furnishes trained teachers in our own faculty and in the mission schools throughout the province. Its value is just beginning to be realized, and bids fair to become much greater in the future.

*Kindergarten.*—The number of pupils is 37. Two native mistresses are employed under the supervision of Mrs. Tilbe.

*Drawing, Map-drawing, Music and Military Drill.*—Mrs. Hicks continues in charge of the drawing and map-drawing, and Professor and Mrs. Roach conduct the music. All pupils except those in the normal classes are organized into squads and companies for military drill twice each week during the dry season.

*Religious Instruction.*—Systematic Bible study is carried on during the first hour of each day, immediately after the chapel service, which is also a means of religious instruction. Services in English, Burmese and Karen are held in the morning and evening every Sunday. Friday evening is devoted to a general prayer-meeting, in which each one speaks or prays in his own language—a veritable “speaking with tongues.” An English sermon with Burmese interpretation is preached in the chapel every Sunday, the missionaries in the faculty taking this service in turn. A flourishing Sunday-school is maintained. Endeavor societies and temperance societies for English, Burmese and Karens are organized, and maintain their services at stated times. The college church has 77 members. Statistics for the year: Baptized, 21; received by letter, 1; restored, 1; dismissed, 1; died, 1.

Professor E. B. Roach writes :

I have given instruction four hours each day, giving one hour to the Senior University Entrance class, one hour to the Junior F. A. class, and two to the Senior F. A. class. My work with the University Entrance class has been in algebra and geometry, with the Junior F. A. class in conics, geometry and Grecian history, and with the Senior F. A. class in algebra, trigonometry, geometry, conics, and Roman history.

As last year, I have taken a share in the Sunday morning preaching service, and Mrs. Roach and myself have given considerable time to the choir. We find our young men quite enthusiastic in anything that pertains to music, and it has given us much pleasure to work with them in this line. We have all been rejoiced at the religious interest which has resulted in a large number of baptisms.

I cannot say that I am extremely well satisfied with the results of my work in the class-room. Very few of the natives have any special talent for mathematics, and the educational system of the country is not calculated to do very much toward developing such talent as may exist. The teacher must spend a great amount of time in going over and over the fundamentals of each new subject, and while explanations generally appear to be readily grasped, and principles clearly worked out seem to be comprehended at the time, the average student seems to have difficulty in acquiring such a mastery of the subject in hand as will enable him to make practical use of it in the solution of problems growing out of the subject.

But while the class-room work must always be more or less of a grind, and while the immediate results in the way of attainments in scholarship are not as great as might be desired, it is a source of pleasure to feel that one's work is appreciated by the students, and above all to feel that among these young men are those who are going to be of great power and influence for good in the years to come. In every department of our mission work there is a demand for educated young men of strong character. Many of these will come, if at all, from the college. And not only in our own work, but everywhere there is need of such men. It is not only the preacher and teacher who are needed, but the layman as well. And while intellectual culture is always kept in view in the work of the class-room, growth in Christian character is sought for, not in class-room only, but in all our intercourse with our pupils; and while we are sometimes disappointed in particular young men, many are doing splendid work. In this way the college has already become a power for good in the land, and each year should add materially to its power.

If at times one grows weary of the monotony of class-room work there is always the thought of the possibilities in connection with each student with whom one comes into daily contact, and the hope that the forces set in operation here may continue, with ever-increasing power, to work for good through all the years to come.

Professor W. O. Valentine writes:

The normal work has gone on much as usual this year. The results of the examinations last March were most satisfactory. In each of my own three classes, Anglo-vernacular secondary, first year, second year, and third year, we passed one hundred per cent. In the Primary Anglo-vernacular second and third year classes all of the candidates passed, while nineteen out of twenty-three in the first-year class were successful, while in the vernacular thirteen out of seventeen passed.

The work this year has been exceedingly pleasant. My new first-year class has been particularly bright and responsive. Such a class is very desirable in the normal course, as it seems best that they should confine their studies as far as possible to the recitation hour.

On Friday afternoons we have had general meetings, which all of the classes of the Anglo-vernacular department have attended. These sessions have advanced in interest, and I consider them of much value in drawing the different classes together and in establishing a bond of fellowship which helps to create an interest in teaching as a profession. I trust that the time will come when our teachers will meet regularly for similar work. Our time is given to criticisms, discussions, debates, and papers on educational topics.

Professor H. H. Tilbe writes :

The work outlined in my last report was continued till the end of the college year, in March.

In the examinations my Seventh Standard boys in Latin both passed, all of the Junior Entrance boys, except one, and fifty per cent of the Senior Entrance boys presented, passed in my English work. This is a large per cent, as the college has been getting in passes in this work, but is not entirely satisfactory to me.

I am now teaching the English work which I had last year in the Junior and Senior Entrance classes. I have taught the Senior and Junior First Arts classes in Páli also. In this Páli work, in addition to the very great task of teaching a new language, in preparation for which I had only one year, and that fairly full of other work, I have come in just as the university has changed the selections set in both prose and poetry.

I have kept up my work as teacher of a class in the Sunday-school in connection with the college church, and have taken my regular turn in the Sunday morning preaching services. I have greatly enjoyed this work, and have felt that it is a blessed opportunity for direct Christian effort in connection with the routine of class-room work.

In connection with special religious interest that was active in the college in July, I held evangelistic meetings for a week in my own house, and preached every night but one.

My own health with the exception of ten days has been excellent, and I feel in better physical condition than when I got back, a year ago last May.

MOULMEIN — 1824

*Burman.*— Rev. E. O. Stevens and Mrs. Stevens (in America), Mrs. Laura Crawley (in America), Miss Susie E. Haswell, Miss Martha Sheldon, Miss Ellen E. Mitchell, M.D., Miss M. Elizabeth Carr, Miss Annie Hopkins (in America), Miss Lydia M. Dyer, Miss S. B. Barrows (in America), Rev. Ernest Grigg, Mrs. Grigg.

*Kareu.*— Rev. Walter Bushell, Mrs. Bushell, Rev. Wm. C. Calder and Mrs. Calder (in America), Miss E. J. Taylor (in America), Miss C. E. Putnam.

*English Church.*— Rev. F. D. Crawley, Mrs. Crawley.

*Eurasian Home.*— Miss Alice L. Ford, Miss Lisbeth Hughes, Miss Sarah R. Slater (in America).

Rev. E. O. Stevens reports :

In my last annual report I failed to mention the publication of the English and Peguan Vocabulary in an edition of one thousand copies. It has already proved useful to such as are paying attention to the Peguan language and literature, not only in Lower Burma, but also in Siam. I have just brought out the first edition (five hundred) of the Peguan Hymnal. The appearance of this has been looked forward to with great interest by the Talaing disciples, as hitherto in public worship they have been obliged to use either Burmese hymn-books, or imperfect translations laboriously copied by hand. It is earnestly hoped that by means of this little book the praise services of the Talaing Christian congregations may be much improved, and their attainments in the divine life may be perceptibly advanced.

The large ingathering of 1896 was not repeated this year. "Old wives' fables" were industriously circulated at Kamawet to the effect that, with the leading man among the recent converts, pecuniary considerations had weighed to incline him to Christianity, and that on his deathbed he had expressed regret at his having been led to abandon the religion of his fathers. These false reports appear to have tended to check the revival so

auspiciously begun. The total of baptisms this year in town and districts was only seventeen.

The mission has suffered a number of losses. Feb. 23 Miss S. B. Barrows started for the United States by the Pacific route. Now that she is gone, I fear that no aggressive work will be attempted on behalf of the Shans and Taungthus of Thatôn, until the coming of a resident missionary. It was a great disappointment that Mrs. Laura Crawley and Miss Hopkins could not have remained longer with us. In July they set out on their return to America. Early in October Rev. W. A. Sharp made over to me the superintendence of the boys' school. What is our loss is the gain of the Toungoo Burmese department.

The good providence of God has permitted me to carry out the long-cherished purpose of visiting the Talaings of Siam, where they are known by their proper designation as Môngs. Friday, March 5, as soon as possible after the meeting of the association, I started from Rangoon for Bangkok via Singapore in company with my helpers, Ko Htaw-thûn, Maung Shwey-gyah and Maung Di. The last named took his family with him in response to a call from Rev. Hans Adamsen, M.D., that he might become mission school-master at Paklat, a few miles to the south of Bangkok.

We were most hospitably entertained by Dr. Adamsen. The three men I took with me did excellent service, as we went about from village to village in Dr. Adamsen's steam-launch. With one exception the gospel message was listened to with attention, and in some places we had an enthusiastic reception. We succeeded in selling five hundred Peguan tracts, and at Dr. Adamsen's request I administered the rite of baptism to six persons, of whom two were Siamese and four were Môngs. On Easter Sunday, April 18, we organized a church of twenty-five or thirty members at Sam-hpaw-lerm, a Mông village on the left bank of the Menam River, a few miles to the south of Ayuthia, the ancient capital. On Thursday, May 13, Ko-Htaw-thûn, Maung Shwey-gyah and I reached Rangoon on our return, without having been at any charges to the American Baptist Missionary Union for our traveling expenses.

The Morton Lane Girls' School continues to flourish under the management of Misses Sheldon and Dyer. It is a constant delight to contemplate the efficiency and faithfulness of the teaching staff of the two boarding-schools in the Talaing-Burmese department. The boys' school has become nearly self-supporting under the hand of Mr. Ah Syoo, the head master. Nearly all the accessions to the Moulmein Church come from these two schools.

About a dozen lepers of five or six different tribes or races have been wont to assemble at the gate of the Burmese Chapel, "to ask an alms." Miss E. E. Mitchell, M.D., and Misses Haswell and Carr have recently followed up the religious instruction I have been in the habit of giving at the gate. Seeking out these lepers in the huts they occupy at the Buddhist place of burning or burying the dead, they have met with some signs of encouragement.

I cannot close without referring to the debt we owe to the American Baptist Missionary Union for providing the community with English preaching of a high order. Rev. F. DeM. Crawley's pulpit administrations in the English Chapel have been promotive of that blessed harmony which prevails throughout the mission.

#### TAVOY — 1828

*Burman.*—Rev. H. W. Hale, Mrs. Hale.

*Karen.*—Rev. H. Morrow and Mrs. Morrow (in America), Rev. D. C. Gilmore, Mrs. Gilmore.

Mr. Hale writes :

Two of our pupils have been baptized, one from a heathen family, the other having a nominal Christian father.

While the church was without a preacher it kept up its contributions. As a result the preacher's salary for the time he has been here, eight and two-fifths months, has been paid by the collections, and a balance is left for the coming year. Taking out the contributions for the association which was held here in 1896, the contributions for 1897 were within fifty-one rupees of what they were in 1896. The death of Ma Hnin Aye and the diminished contributions of the ex-preacher have lessened the amount twice that sum, so that the contributions of the church as a whole have slightly gained. I think there is a growing disposition to give more on the part of some and also a desire to live nearer to Christ. May the Lord bring church and missionaries more and more to depend on his guidance. Doubtless there would have been an actual increase had we had a preacher the whole year.

The influence of the preacher Mg. Po Keh has been blessed, I think, to the church. I find he has grown spiritually since we knew him in Shwegyin. He preaches good scriptural sermons, and to him I attribute, under God, much of the better state of feeling at present existing.

My touring the past year was wholly confined to the Tavoy district. It was so late in the season before I was ready to go to Mergui that I yielded to Mr. Morrow's advice and postponed going till the rains. I was out touring fifty-nine days. We found encouragement and one man asked for baptism, but was advised to wait until he had a better understanding of the religion of Christ. Several others in the district profess to worship the eternal God, but fear of wives or other people prevent their confessing him. I feel hopeful, too, for several people in town. Pray for us, that our hopes may be realized in the converting grace of the Holy Spirit and in his building up the church.

The school attendance and fees fell off slightly the past year.

Mr. Gilmore writes :

As I have been here only since the 25th of October, I cannot pretend to report for the entire year of 1897. My work since arriving has been largely one of getting acquainted with the station and field.

Early in November our annual inspection and examination occurred. We passed 76.23 per cent of our pupils. Mr. Goss, the inspector, accorded the staff of native teachers well-deserved praise for the manner in which they had carried on the school in the interim between Mr. Morrow's departure and my arrival. Our grant in aid from government will be less than the past year's by over 300 rupees. I have made two trips to the jungle, but I fear an expression of opinion on what I saw would be premature.

The last month of 1897 was marked by revival blessings in our town school. No "evangelistic methods" have been used in the meeting, save that on one occasion when I threw the meeting open I said that we should be glad to hear also from any who desired to become Christians and would like an interest in our prayers. We have had most interesting meetings, the unconverted manifesting great freedom in expressing their desire to become Christians. The first Sunday of 1898 I was permitted to baptize thirteen of our pupils, and there are nine more who have requested the ordinance. Several of the native teachers and Christian pupils have been most useful in connection with the revival of which I speak.

## BASSEIN — 1840

*Burman*.— Rev. E. Tribolet and Mrs. Tribolet (in America), Rev. B. P. Cross, Mrs. Cross (in America).

*Sgaw Karen*.— Rev. C. A. Nichols, Mrs. Nichols, Miss Isabella Watson.

*Pwo Karen*.— Rev. L. W. Cronkhite, Mrs. Cronkhite, Miss Louise E. Tschirch.

Rev. B. P. Cross reports :

The beginning of the year admonishes me that I must tell you about the condition of things here, so far as I am able to judge of them.

I have visited various places in the jungle. The native preachers have done a good deal of preaching from place to place, and there are several inquirers in various places in the district. We have three evangelists who receive their support from the mission: Saya Souhla at Ngathaingyaung, Saya Tike at Kyaunygon, and Saya Hmone at Wakema.

As will be seen in the statistical report there have been six baptisms, all from among the heathen, during the year; and the number of members has been increased by nine, there having been no exclusions and only one death.

When I arrived here last February I found the two mission schools apparently in a very flourishing condition, and the one in Basscin town has continued to prosper. The government annual examination came last month, and we sent up 132, of which all but about half a dozen passed. The two upper classes, the fifth and sixth standards, passed all but one.

Mr. Nichols reports Sgaw Karen work, Basscin, 1898.

Like most of the departments of our mission work in Burma, which have now been carried on for upwards of eighty years, the report of what is now being done from year to year is necessarily more or less that of routine, consequent upon so largely fixed organization.

For the supervision of 106 churches and 10,109 communicants, for the prosecution of work among upwards of 40 heathen villages, some Sgaw Karen, some partly so, and some even wholly Pwo Karen, where our people have been providently led to work, the only European workers now employed are Miss Watson, who aids in the care of the girls in the town school, Mrs. Nichols and myself. As during most of the previous nineteen years of my service here, the only tax upon the resources of the home treasury for the carrying on of all departments of this work has been our own salaries and a small appropriation for traveling expenses and slight repairs on mission property, last year amounting to but seven hundred rupees.

The financial burdens of the year have been much easier than for several years previous, because of the excellent crop of rice. We began the year with a heavy debt on the Home Mission Society account, and also with considerable debts on the school and press accounts. These have all been cancelled during the year, and we closed with a small balance in hand in some of them. Besides, our large school building has been reroofed, repainted, and new American combination desks have been supplied for some of the recitation rooms not before thus equipped. The people are much encouraged, and have voted to add enough to the endowment of the school to pay for extensive enlargements to their saw-mill property, in which some of the previously raised funds are invested. The income of their endowment to the extent of several thousands of rupees, coming in yearly to aid in carrying on their school, which they still maintain absolutely free for both

board and tuition, is a new idea to them, and gives them confidence in a plan which though so common to us was wholly a new experience for them. They fully see that no one has been impoverished by the small contribution per individual, as arranged by Mr. Carpenter at first, but that the benefit is perennial.

The school for the first time in many years, if not absolutely the first in its history, has no European teaching, all those now being engaged in that work being Karens. One of these had a full course of university education in America, one as far as the junior year in Colgate University, and one to the F. A. class in Calcutta University. Notwithstanding this fact, I find that in the first eight standards of the school we passed an average of ten per cent higher than the government college in Rangoon, which was recently referred to by the Lieutenant-Governor as being the "model school in the province." If the school can do as well in the Calcutta University Entrance class, it will be very gratifying, as showing what the people can do of themselves, with only such general superintendence as I can get the time to give them. This of course means that they have also borne the burden of extra expense involved in supplying the places of the American lady teachers who have previously aided in the work of teaching in the school, and whose salaries were paid from America. If now we can succeed in doing this satisfactorily up to the University Entrance limit, it will be an encouragement to the whole people as to their capability for educational achievement. The Calcutta University requires that all schools professing to teach up to that standard shall pass a certain percentage, or not be recognized as high schools, and accordingly not entitled to send up pupils to the university examinations. This school being the first and the only Karen High School at present existing, we are naturally very anxious to succeed in the experiment.

The work has been steadily carried on among the heathen, and there have been several baptisms during the year, though the actual number baptized does not by any means represent the good which has been done in this line. Those already baptized are being trained in Christian living, and the hundreds of children who are growing up under the guidance of our evangelist teachers are laying foundations of future harvests.

As soon as a few Christians come out in a heathen village, the difficult question of self-dependence begins. The few Christians can very rarely support a pastor entirely, though the villages always feed the teacher who comes to work among them; and if the Home Mission Society attempts to carry them too long, the result is sure to be a weak and helpless church. Hence were it not that in most cases a worker is found who is willing to settle down among them and partially support himself and his family, including all their needs, by cultivation, and thus supplement what they are able to do for him, they would either be without pastoral care or we should be rearing churches which would insist on being carried indefinitely. Thus among our older churches two that I have in mind were a generation ago the recipients of a small annual grant from America to aid them in supporting their pastors, who were engaged for a part of their time in evangelistic work outside of their own villages. Although this aid from abroad ceased more than twenty years ago, yet to this day these two churches are not only the farthest behind in the support of their own pastors, but are also the slowest in general giving for the cause at large. Hence we often have to appear hard-hearted in insistence that the new church should begin to walk early.

Education among our people is constantly becoming more general, and thus their capacities for good or for evil are accordingly enlarged. This education being more and more largely in the learning and customs of the West, brings them into closer and closer contact with the vices as well as the virtues of Western "civilization." Satan takes good

care as ever that the former shall appear as attractive as possible, and that this attractiveness shall be reinforced by the example of so many of the Europeans who come here for gain, or to rule. Meanwhile as the number of Christians increases and one can be a professing Christian with lessening hardship, it needs all the more vigilance on the part of the leaders of the people, that a sturdy and sincere type of character shall be maintained among our church membership. Against this we have still a predominantly heathen environment, increasing material prosperity, and the inevitable evil influence of commerce among a people as yet comparatively new to Christianity. Nothing but the grace of God, which sought them out when down-trodden and unknown, can keep them and use them to farther the advancement of his kingdom, into which they have been called.

Rev. L. W. Cronkhite reports:

I am inclined to think the year closing with early March, 1898, a transitional one. For three or four years past there has been a determined attempt to break up both our school and our Association. Some have wrought harm through misunderstandings, a very few malignantly. Our churches at Kyun-chaung, Maung-tha and Eng-ma have been each divided into two parties. Tee-take and Thayagon have been estranged from each other, and the former from the Association. Many of our noble Karen pastors and others have carried these cases on their hearts, and I myself have continually aimed to constrain by love. All these are Christ's, and an under-shepherd is for just such emergencies. Moses has been a teacher of God's stewards for ages past. It is now a joy to say that of the ninety-one who went out from the Engma church two years ago, thirty have just returned, including Deacon Naung-Tine, a veritable man of God. Eighteen have also recently united with the same church by baptism. Thayagon and Ti-take have just reconciled their differences, to our great joy. The troubles in Kyun-chaung have at least not been accentuated the past year, and time counts for much in such matters. My heart is sad for Maungtha. Four-fifths of the membership of this our strongest church have separated themselves from the Association. The great mass of them are simply misled. They are good people, and know the love of Christ, though they have lost in spiritual power. They are building the best Pwo jungle chapel in existence, to cost about 6,000 rupees, all their own. There are cheering signs in Maungtha, but it is useless to prophesy.

As to the evangelistic work among the heathen: We have had a larger force at work than ever before, though it has been unusually tried by sickness. A very large amount of good work has been done over a very wide field, and there are signs of new churches in the near future. We have been permitted to welcome several such the past decade, about one-third of those in the Association being new. The Karen contributions to this work have been larger than ever before, with the exception perhaps of one year of extraordinary effort long ago. This year's result has been attained simply in the ordinary course, and we have come within eleven rupees of the 800 rupees which we undertook to raise. The balance will doubtless be more than made up. The contributions to the Theological Seminary in Insein from our field have also been much larger than ever before, and an informal beginning was made towards helping the new Bible school for Karen women, besides a special collection for the Indian famine. We aim for 900 rupees for the evangelistic work the coming year; i. e., from the Karen churches. You know we do nothing towards the support of pastors, building of chapels, nor in Christian villages for the support of schools. Practically nothing is done for schools among the heathen, save as an evangelist sometimes finds a school of a few months the best means of reaching the people.

There are about twenty jungle schools, which the past year have done fair work. Hpo Theng's school has done exceptionally well, presenting for careful examination forty-five out of its fifty-five pupils, and passing all presented. Their new chapel schoolhouse is the gift of one man, Aung Bah, a recent convert, he giving 1,500 rupees. Heathen donors have added an eighteen-inch bell from Cincinnati, a large clock, tables, chairs and lamps. The religious life of this school has been very warm. The town school here in Bassein has recovered a little from the reduction in its numbers, induced by the schisms above and the hard times. We have been steadily improving our teaching methods, which have been highly appreciated by the Government Inspector, who in addition to strong verbal expressions of satisfaction, wrote: "The endeavor here is to really educate the pupils. I am sure that pupils from this school leave with a desire for knowledge, and with thinking powers cultivated." To appreciate this, it must be remembered that these two results of education are absolutely unknown in the government schools of Burma, though passes there are more numerous than with us. Still we passed this year some eighty-five per cent of our pupils, which is more than our usual average. There were nine baptisms among the pupils. For the first time the Christian Endeavor and temperance societies were taken wholly off my shoulders and carried by the Karens themselves. The Relief Committee took the city hospital into its sympathies, making many visits to the patients, most of them heathen. The public bazar was also visited in quest of Karen heathen from the district. Death took two dear pupils from us in August, cholera closing the school for a time. More Karen money has entered into the support of the school's *current* expenditure than in any previous year.

The time having come when the further expansion of our school instruction along the lines indicated above could not be looked for without the acquisition of further teaching plant, I began late in 1897 a hearty and systematic effort to secure funds for the same. Its success seems now fully assured. The response from our old pupils to my call for five rupees each, has been very gratifying, and I have had many warm-hearted letters from them. To his five rupees our good Pa-yit, now a village school-teacher and very poor, added a pledge of 50 rupees for a pulpit chair and communion table for our school-chapel here in Bassein. This was voluntary, and involves much sacrifice. Another pupil, better-to-do, after doubling the five rupees both for himself and wife, added a pledge of 60 rupees for lamps. And, wonderful to tell, on Christmas eve as I was visiting pastor Tha Aye in his jungle home, he handed me 1,000 rupees in cash for the purchase of American seats for our Bassein church. They are now on their way out. His old mother-in-law added 70 rupees for a pulpit. Tha Aye is one of the very few Karens with a faculty for accumulating money, and his gift is by much the largest single donation I have ever received on the field. Meantime gifts for the new apparatus have been coming in from the Karen churches, and one has already been reported from America. Many of the goods have been ordered, comprising appliances for the teaching of elementary science, history, geography, drawing, object-lessons, etc. The physiology and hygiene outfit will be especially complete. A Karen sister who had given 200 rupees for chapel seats, and promised another hundred, has now devoted her gift to the providing of large and substantial teak and glass cases for the preservation of the new goods.

Our summer Bible school of one month, in September, for preachers and others from the jungle, had an attendance of about twenty-five. This was its third year, and the attendance was nearly double that of the years preceding. In addition to the study of the last year of our Lord's ministry, time was devoted to sermonizing, astronomy, pneumatics (both with apparatus), English history (the lectures in which were given by our

Karen teachers) and a survey of the world's progress. Bro. B. P. Cross assisted us with two very helpful lectures on sermonizing, and one on botany. With the new apparatus my aim is to teach first our town school-teachers, a noble body of men, and then through them both the town school pupils and the adults of the September Bible class. I have some vague visions of a mimic "university extension" movement for my field some day.

For the first time in my life it is in my heart to extend my report over a good many pages, and to discuss principles as well as to report facts. But while this is in itself appropriate, I have already exceeded my limits. I can only close with renewed thanksgiving that a dispensation of the gospel for one part of Burma has been committed to me.

HENZADA — 1853

*Burman.*—Rev. J. E. Cummings, Mrs. Cummings.

*Karen.*—Rev. W. I. Price, Mrs. Price, Miss M. M. Larsh.

Mr. Cummings writes :

Eighteen ninety-seven was a year of many changes, necessitated by changed conditions. Mrs. Crawley, Miss Hopkins and Mr. Reid returned to America. The situation was out of hand, self-support had weakened, appropriations were cut down, and I have had the constant struggle of trying to maintain a growing work with inadequate means.

This has required the cutting off from mission support of all native workers but the best, the replacing of weak by stronger men, the endeavor to save to the work those reduced and displaced, to keep the peace and to stimulate lay effort and self-support. Such work affords little material for an annual report, but every missionary knows that it is most exacting.

Add to this the necessity of having to refuse admission to school to the children of Christian parents too poor to support them ; of having to decline to start new schools in jungle villages calling for them ; of having to tell a suitable candidate for the ministry that he must wait for his seminary training ; of having to let favorable opportunities for advanced work go by for lack of means to improve them, and it will be plainly seen that a policy of "Retrenchment" and "Readjustment" entails disappointment upon the missionary.

Still the Lord has not despised our crippled resources. Twenty-eight persons have been baptized during the year, several of whom have been brought in by personal work of humble disciples. Two new chapels have been erected in outstations ; four new Sunday-schools have been established and are pursuing the international lessons in Burmese ; one jungle school at Danugyi has become self-supporting ; some lost sheep have been restored, and there has been an awakening of individual responsibility among the Christians. I was especially touched by a voluntary offering from them of 46-4-0 rupees for the famine sufferers in India. This was forwarded to some of their needy Telugu brethren across the Bay of Bengal.

Our town school, while it has not grown in numbers, has greatly improved in attendance and scholarship. Fees have been carefully collected. Two pupils have been baptized.

In the field at large I find ready listeners. Seed long sown seems to be springing up. We need more money to send out evangelists among the heathen and to start jungle schools where we already have converts. Here are two hundred thousand heathen in this field, the most densely populated district of Burma outside Rangoon Town and Mandalay.

The projection of a new railway, the survey of which has already begun, connecting us with Bassein and Rangoon, enhances the value of Henzada as a strategic centre. It is to be devoutly hoped and prayed for that the coming year may bring us the means to enlarge the work commensurate with our opportunities.

Mr. Price writes :

It is now ten years since we came to Henzada, and it seems a fit time to take a backward look to gather lessons and stimulus for future advance.

The great lesson that this "Decade at Henzada" teaches is that our God is moving forward to certain, complete victory. The time when "every knee shall bow" before him hastens apace; our selfishness, shortsightedness, half-hearted and imperfect service may apparently hinder, but can never thwart the purposes of Jehovah.

Another lesson that is so plainly taught that "he who runs may read" is the great benefits accruing from right foundations in mission work.

I wish here to place on record my high appreciation of the foundation stones laid by those into whose labors I entered when I assumed charge of the Henzada Karen mission ten years ago.

Ten years ago the Henzada Karen mission numbered 2,280 baptized believers, gathered into 49 churches. Today the number is somewhat more than 3,000 members and 60 churches. During these ten years 1,715 have been baptized, 372 of whom are converts from pure heathenism. Beside the 3,000 who now constitute our church membership, we have dismissed 49 to help form the first Chin Association, and transferred a small church of 21 members to the Henzada Burman mission, so that our actual net increase is something over 800.

The following table shows relative contributions to four leading objects of benevolence :

CONTRIBUTIONS.	1887-88.	1897-98.
Home Missions . . . . .	1,123-0 rupees	1,558-0 rupees
Karen Theological Seminary . . . . .	213-0 "	497-0 "
Foreign Missions (B. B. convention)	195-0 "	454-0 "
Station School . . . . .	676-0 "	4,216-0 "

The total contributions for church and general mission work for this period aggregate nearly 150,000 rupees, or \$50,000.

Beside this general work the Karens have given over 30,000 rupees for chapel, school building and dormitories for the use of the station school in Henzada.

We celebrate this tenth year by assuming the entire support of the station school, excepting, of course, the salaries of American workers. Ten years ago we made this a standard to be attained as soon as possible, and we have special pleasure in being able to record having reached it.

Shortly after reaching Henzada we began the erection of a new chapel and school building which we thought would provide ample accommodations for our town work for many years to come. These new buildings furnish satisfactory accommodations for a boarding-school of two hundred pupils. During the past year the number of pupils has considerably exceeded this limit, and we have found our space unduly crowded. Our people have decided to remedy this difficulty by making a special decennial thank-offering to enlarge our buildings. This new work has been undertaken in the most hearty manner.

As we turn from this decennial retrospect to the present and immediate future, we can say that the prospect was never fuller of promise than it is today.

I cannot close this report without expressing my high appreciation of the work done by our fellow worker, Miss Larsh, in connection with the town school.

Yours in the bonds of labor and love.

TOUNGOO — 1853

*Burman.*—Rev. W. A. Sharp, Mrs. Sharp, Rev. H. P. Cochrane and Mrs. Cochrane in America.

*Paku Karen.*—Rev. E. B. Cross, D.D., Mrs. Cross, Rev. A. V. B. Crumb, Mrs. Crumb in America, Miss Frances E. Palmer in America, Miss Elma R. Simons in America, Miss Julia E. Parrott.

*Bghai Karen.*—Rev. C. H. Heptonstall, Mrs. Heptonstall, E. S. Corson, M.D., Mrs. Corson, Rev. A. Bunker and Mrs. Bunker in America, Rev. Truman Johnson, M.D., in America, Mrs. Johnson in America, Miss Thora M. Thompson, Miss Naomi Garton, M.D., in America, Miss Johanna Anderson in America.

C. H. Heptonstall reports for the Bghai Karen Department :

It was with some dismay that I learned early in 1897 that both Dr. Bunker and Miss Anderson must leave their work and return to America, for at that time Miss Thompson was only slowly recovering from a severe illness, and Dr. and Mrs. Corson had not yet arrived, so the whole work seemed to be about to devolve on one man. But

“Better hath He been for years  
Than our fears,”

and at the close of the year we can look back with great gratitude in our hearts that He who holds all things in his hand, has not forgotten this corner of his vineyard.

The second of our two associations has just closed its meetings, and both were very successful, helpful and enjoyable occasions. The attendance at the first was 838 and at the second 1,101. I submit the following general report :

*Churches.*—No new churches have been organized this year, but several have united, forming one strong church where two feeble ones formerly existed. One hundred and thirty-four baptisms are reported, but there has been a great mortality among the people, thus reducing the total number of church members. Special care has been exercised in the receiving of new members, and some old members have been expelled or suspended. Every church body has its chapel building, and in many instances they are good, substantial wooden structures, built by the villagers at their own expense.

*Pastors.*—Four men were ordained last May and one pastor has died, making the total number twenty-six, of which four are over the border, one each among the Brees, Hashwies, Padoungs and Red Karens. Generally speaking they are all faithful, earnest men, who go about among the villages under their special charge, though there are a few old men whose work seems to be about done. The teachers, of whom there are eighty-two, are mostly young men, with varying degrees of energy and ability, as is shown in the results of their work. Three have died during the year.

*Pioneers.*—The advance made some three or four years ago, pushing our frontier line further east, was retarded by troubles among the wild tribes, but this year after a tour by myself all through that region a fresh start is made, and men are occupying many heathen villages among all the surrounding tribes. Some new villages would accept teachers, could we supply them.

*Jungle Schools.*—These are improving steadily. The villages want better teachers, and are calling for men who can teach English and Burmese, as well as Karen. Eleven

of the young teachers will take a government examination for teachers' certificates this coming month. A number of the schools teach up to the fourth standard, which greatly relieves the town school.

*Town Training School.*—Attendance has been somewhat smaller this year for several reasons, about 125 being on the rolls, and 97 entering the final examinations, of which number only 69 passed. The staff of teachers is the same as last year, with the exception of a supply in the place of the fourth standard teacher, Moo Tah, who died in July. The health of the school has been, in the main, good. Religious instruction takes the first place, as ever, in the curriculum of the school, and all branches of Christian work—Christian Endeavor Societies for boys and girls, Junior Endeavor, jail and bazar work have continued with quiet power working among us. Monthly meetings of the Blue Ribbon Society have been favored with instructive addresses or papers by Dr. Corson. Eleven scholars were baptized during the term. Seventeen pupils from our school are in the theological seminary at Insein, and six in the Rangoon college. The industrial departments are continued, as heretofore, with much praise from the government inspector, who examined them last month. It is quite likely that the school will be registered as Anglo-vernacular this coming year, though that is not yet decided.

*Missionaries.*—Again is the Bghai mission called upon to part with its workers, as we hope, for a time only. Dr. Bunker and Miss Anderson left for the home-land at the beginning of the year, broken down in health, thus leaving the care of this large field upon the shoulders of Dr. and Mrs. Corson, Miss Thompson and myself; but the Lord cares for his own, and the work has gone on steadily, without friction, and we trust made progress. Dr. Corson has had his hands full with the patients that come from near and afar to be treated, and has also written much for the native papers, one article on Betelnut having been circulated in tract form. Miss Thompson's girls show the effect of judicious and careful training. Dr. and Mrs. Corson, with Miss Thompson made a tour among the southern churches this season, and I have spent three months touring all over the field, reaching the farthest point occupied by our men. This season will see every church visited.

*Self-support.*—A new move has been made in this direction by the action of the teachers themselves at the Northern Association, by which it is resolved that the contributions from the churches shall be used to support the teachers, and that they shall not call upon the missionary for any help in the way of money or medicine. This will apply to only about twenty-five men at present; the men among the Padoungs and Red Karens are to be supported as usual from mission funds. It is probable that the Southern Association will follow this example next year. No doubt it will have the effect of lessening the amount contributed to the town school, but on the whole it will be a gain. The native contributions to the school this year were double those of 1896.

*Outlook.*—For the future it is good. Crops are fair, no serious troubles to disturb the peace; most of the teachers willing workers; the pastors cordial in their relations with the missionaries, each other and the churches; and a strong spirit of determination among them that the work must go forward. There will be no retreat, but an advance all along the line toward Siam.

Dr. Corson writes of his arrival and first impressions:

After a pleasant voyage we arrived safely in Rangoon and were most cordially received by the missionary brethren and sisters, and were reminded of Paul's experience in Acts xxxviii: 15, for the brethren came down the river to meet us.

Sick ones in Toungoo were needing our attention, so we only remained over night with dear Father Brayton and Mrs. Rose. On arriving at Toungoo we were welcomed by the brethren who had not gone to the jungle, and entertained at the home of Mr. and Mrs. Petley, auxiliary missionaries. We found Miss Simons and Miss Thompson sick, and Dr. Bunker and Miss Anderson soon joined them. Under the guidance of the Holy Spirit, and with good nursing, some were well enough to go to America and Miss Thompson to the seashore. After this we went to the hill house, and began the study of the language in earnest. Then we came back to town and welcomed the teachers and pastors to the annual spring meeting. We were surprised and delighted to sit and observe the decorum and businesslike way in which things were done. I think I have seen things done less expeditiously in America. School began May 26, and with it hard work, for the rainy season brought sickness to the school. Only one of the scholars died, but we mourned the loss by death of a good, active teacher, Moo Tah. Relief came after a few weeks, and comparative good health was enjoyed. One of our boys died a terrible death of *tetanus*.

The autumn teachers' meeting, Oct. 13 and 14, exceeded the former one in interest, for we were getting the language so that we could understand a little, and the school being in session increased the attendance. The subject of self-support was thoroughly discussed in a brotherly and kindly manner, and all agreed that every effort should be made to attain that end.

The Burma Baptist Convention was a novelty to us, and much benefit was derived from attending the sessions. The spirit of Christian fellowship and unity was a marked feature. The last days of the school year were busy ones. School closed Dec. 31, and the scholars went to their homes.

During the year Mrs. Corson and myself have had good health. I have been busy attending the sick, in addition to spending four hours a day on the language. Assisted by my teacher, I have published several articles in the Karen papers. Dr. D. A. W. Smith suggested the advisability of making a reprint of the one on "Betel Chewing," for general distribution. I am endeavoring to furnish a series of articles on the treatment of the prevailing diseases of the country.

We have endeavored to proceed on the lines suggested by Dr. Bunker. We have secured a plot of land on which to produce paddy for the school, and thus reduce expenses. There has been a growth in personal religious life, and we have enjoyed preaching in English occasionally.

#### Mr. Crumb reports :

I have been able to reach the greater part of the churches of the Association and several heathen villages. During November I spent three weeks in the southern part of the field. Two of the heathen villages that I visited at that time have called pastors. There is considerable religious interest among the heathen in that part of the district, and I believe that if we are faithful to these villages we shall see pastors located in several other heathen villages. In December Miss Parrott and two Bible-women joined me. Miss Parrott with her organ and fine voice was a great help to the work. Two native preachers continued with us, and rendered much service in reorganizing the work.

We commenced on the southwest side of the field and advanced to northeast, visiting about all the villages, both Christian and heathen, in the Puku field, when we went over into the Karenni state and visited the churches in the We-Wa tribe. We visited some strong churches and were made glad to see what they were doing for the rising generation.

especially in the direction of education. The largest village school in the district is at Kler-Lah, where fifty pupils were sent up to the last government examination and forty-nine of them passed. There are several other schools that passed the government examination equally well.

We found a number of pastorless churches and were able to arrange for the settlement of pastors in the most of them. Miss Parrott and her Bible-women looked after the interests of the Woman's Home Missionary Society. This society is in its infancy, but it is now well organized and has circles in most of the churches; there is no doubt but that it will be a great help to the mission in many directions. It has raised during the year 238-6-0 rupees. We carefully looked over the work in all the churches that we visited, and did what we could to put all departments in good working condition, so I hope that we shall see much progress made during the coming year. After three years' absence from the churches I am fully convinced that a large number of them are not in a condition to be left to themselves. They must have the care and help that is not in the power of the native pastors to give.

The annual meetings of the Association were held at Kler-Lah on the 5th, 6th, and 7th of February. Dr. Cross was ill, so that he and Mrs. Cross were not able to be present. Dr. and Mrs. Corson, Brethren Sharp and Young, and Miss Thompson were with us, and added greatly to the interest of the meetings. A large number of the Karens on the plains were kept from attending, because they had not completed their harvesting. Notwithstanding this, there was an attendance of 1,345. There was perhaps twenty applications for pastors from pastorless churches and heathen villages, and we were able to supply pastors to the most of these. A number of the larger pupils in the town school were sent out to teach in the village schools during the vacation. The three young men who were graduated this year from the Karen Theological Seminary were present and were sent out to take charge of churches, two in the east and the other in the western hills. The matter of uniting with the Shwaygyeen and Bghai Karens in building a hospital in Toungoo was considered, but no definite action was taken. The matter of self-support was taken up, and it was voted to plant and cultivate 25 acres of coffee for the support of the town school. It was decided to purchase 3,000 bearing trees (trees four years old) at a cost of 625 rupees and 5,400 one year old at a cost of 500 rupees, also to clear enough new land to set out 25,000 more trees. This field has been cleared, and is to be planted in the spring. The Karens have charge of this cultivation, and use their own funds. The Red Karen department has been reinforced by four young men from the last graduating class in the Karen Theological Seminary; two are from the Rangoon field and the other two from the Bassein district. At present they are all among the Red Karens in Shazabo village. They are provided with a teacher, and are making marked progress in learning the Red Karen dialect. I think that they will be able to commence work by the 1st of June. Brother Heptonstall wishes two of them to work in Northern Karenni, thus leaving one to work among the Red Karens on the plains in the Toungoo district, and the other to go to Southern Karenni, where we have an opening for a good man. There has been a good amount of evangelistic work done on the field during the year, especially among the Karens to the west of Toungoo. Dr. and Mrs. Cross have charge of the town school, and I presume have sent you the necessary report concerning it.

SHWEGYIN — 1853

*Burman.*— Miss Kate Knight.*Karen.*— Rev. E. N. Harris, Mrs. Harris, Miss H. E. Hawkes.

Mr. Harris reports for the Burman Department :

The year opened unpromisingly. Ma Po, Miss Knight's chief Bible-woman and interpreter, had been allowed to go home for a short rest, and did not return on account of having been ill with fever which, although she was always well here, her friends attributed to her residence in Shwegyin. Saya Po Kah, one of our preachers, received an invitation to become pastor of the Burman church at Tavoy, where he would again labor under the direction of his former beloved teacher, Brother Hale. He accordingly left us. Miss Knight was very desirous of pursuing the study of the Burmese language, but search as she would she could find no instructor. The outlook was therefore far from encouraging. Workers that were few enough in numbers before, were still further reduced, and even the assistance that seemed indispensable for putting Miss Knight herself in a position of increased efficiency, was wanting. Miss Knight is, however, one who uses faithfully the material at hand. The study of the language, for which there was no living teacher, was carried on diligently by means of books and casual opportunities for conversation with the people. Tracts were distributed. The little handful of Christians were trained in principles of beneficence. The one preacher was sent on frequent tours to the jungles, and his work carefully directed. The work in the jail was continued in spite of obstacles which a year ago did not exist. Wherever the way opened jungle travel was undertaken. And thus in manifold ways was beautifully shown forth the grace of patient continuance in well-doing. Above all, there was abundant waiting on God in prayer. The results have not in every case been immediately large, but there has been accumulation, until now I can say that the prospect has never been brighter since my coming to the country than at the present moment. Miss Knight has made commendable progress in the study of the language. In the jail, as it has been impossible to examine inquirers carefully and give them instructions, as was done last year, only three have been baptized, but from fifteen to twenty have asked for the ordinance. And as to native workers, they have multiplied in a way to make our hearts break forth in thanksgiving to God. A preacher who is of excellent reputation among the brethren has recently come to us from Toungoo. A man who was converted in the prison here last year is proving himself an acceptable evangelist. He was released a few months ago, and has since stood a free man to proclaim the gospel in the place where he was formerly confined with chains. All without solicitation from us, the most promising young man among the graduates of the seminary this year — so declared by his instructors — has declined flattering offers to volunteer for service on the Shwegyin field. Best of all, perhaps, as most nearly meeting Miss Knight's immediate need, is the at least partial promise of a Bible-woman of superior culture who has spent years in the family of a missionary, and possesses a rare combination of qualities fitting her for her work. Further enlargement is contemplated. Miss Knight had long felt that the Burman work could not be carried on advantageously from the Karen compound, as at present; but the Burman mission house had fallen into such a state of dilapidation as to be uninhabitable. After much prayer and consideration, however, she resolved to try and rehabilitate the old structure. Means more ample than we had expected were provided, and now repairs are nearing completion. Miss Knight expects soon to take up her residence there. In some respects her surroundings will be far from pleasant, but she believes that she will be in better condition to serve the Master whom she loves.

## For the Karen Department:

*The School.*—Owing to the prevalence on our compound on two several occasions of the dreaded scourge of cholera, the attendance at our school this year has suffered a marked falling off. This has been disappointing at a time when we hoped that increased efficiency would induce greater numbers than before to avail themselves of the educational advantages offered here. It has not, however, been without beneficial results. The smaller classes have perhaps enabled the teachers to give their pupils more careful instruction. Certain it is that at the annual examinations which recently occurred the inspector spoke in high praise of the work done, and the proportion of passes was highly creditable. This is the more notable from the fact that the care of the school and the work of instruction are entrusted almost exclusively to the Karens themselves. The teachers are all Karens, and my supervision over them is of the most meagre character. The school has advanced this year from a five standard to a six standard school.

*The Churches.*—During the year past there have been some painful cases of discipline, and as I have gone about among the churches I have noticed, I thought, an unusual tone of discouragement. This I can but believe is only temporary, for in general it may be said that a more faithful band of Christians can scarcely be found than the disciples of Shwegyin. I feel more and more the need, however, of giving pastors and church members careful instruction in the Word. In this connection I am glad to say that our pastors' conference this year proved a marked success as over against that of last year. A goodly number of our pastors came together and spent a month in study of the Scripture, manifesting excellent interest in the work. I also undertook, in connection with two of our churches, to hold a continued series of meetings for the deepening of the spiritual life, being assisted by Brother Seagrave, but felt that the effort was only partially successful. I may undertake something of the same kind again. In traveling among the churches one feels painfully the need of staying with them and doing what he can to warm and strengthen them. Pitiably poor, for the most part, is the training they get from their own pastors. But what can one man do shepherding or bishoping forty churches when the traveling season is limited to about four months?

*Evangelistic Work.*—In evangelistic work among the heathen I have never felt that I had made more than a beginning, scarcely that even, my time having been largely devoted to the churches. In this work there are many obstacles to be overcome. First of all, of course, is the language; that must be acquired. Then means must be found of getting to the people. This, in a field like that of Shwegyin, where the station is located at a distance of twenty miles from the railroad, where only one cart-road leads to the jungle, and where mountain and plain present each its own difficulties, is no trifling problem. Only recently a tour of about 180 miles extending among the mountains east of here and the plains to the south has so far helped in its solution that I have good hope that in a short time with suitable means of conveyance of my own I shall be placed in a position to travel among the heathen far more independently and extensively than heretofore. Valuable lessons were also learned in the all-important matter of how to preach the gospel to these people after they have once been reached, and plans for territorial readjustment and aggressive evangelism formed which, if God give grace, health, and strength, may form the material of future reports.

PROME — 1854

Rev. H. L. Mosier, Mrs. Mosier.

I began work in Prome with the idea that "a suitable independence on the part of the native converts should be encouraged, and they should be assisted rather than dissuaded

in their efforts towards self-government and self-assertion." So I devoted what energy I had mostly to the heathen, giving the church full sway to manage their own affairs. But admirable as the theory is, the results here were such that only by giving an ever-increasing amount of attention to the church has its dissolution been prevented. I now lead the prayer-meetings, teach Sunday-school and preach at the afternoon service, leaving the Burmans to conduct morning service.

*Churches.*—The Prome Church is more united than ever before. There is not, so far as I know, one disaffected member at present. The attendance is good, particularly at the prayer-meetings. There has been an improvement in the Sunday-school, and the prospect is for still better work in 1898. The excluded preacher has resumed attendance at all the services and professes reform. A relative whom I thought might burn the mission house on his release from jail has, instead, attended our meetings with a brother, and both have expressed a determination to worship Jesus Christ. The churches' light among the heathen also appears brighter by the contrast thus occasioned. Under the care of the young Insein graduate, Tha Din, the Paungde Church has been growing stronger in the faith. We have just ordained Tha Din, only to surrender him to the still more important work of teacher in the Theological Seminary.

*Schools.*—The Bible has been constantly taught in the schools, some baptisms have occurred and the enrollment has increased.

*Jungle.*—We have completed the definite work of distributing tracts and scripture portions from house to house in every Burman town in the Prome District. As the tracts were carefully arranged before distribution, each group of ten or twelve houses had as many different views of the truth—quite enough to make them responsible at the Judgment day.

Of course much preaching has also been done, and I have printed on each leaflet: "If you desire to know more, come to the missionary who lives near the Prome steamer-landing."

We have been listened to with close attention, the intellects have been reached and beliefs modified. God only knows when their hearts will be pierced so that they will cry out in genuine penitence: "Save, Lord, or I perish."

#### THONGZE — 1855

Mrs. M. B. Ingalls, Miss Kate N. Evans.

Mrs. Ingalls writes :

It has been a year of marked, varied scenes with me, and as the last day of the year closes, I sit down to look back over the way. In the beginning of the year we rejoiced over new converts, and the seed-sowing of far back years was a surety that the promises would be verified to us, and some held up their heads high, and men of experience repeated the Bible texts to each other, and some took new mottoes for the year. As usual we gathered the churches of our association, and though, for various reasons it was not large, it was a most profitable and encouraging meeting, so that the Christians exclaimed, "It is good to be here," and the heathen said, "You are a happy people." The Christians from distant places and hamlets about us were strengthened and we had plans for some new Sabbath services and other kinds of work, but the clouds gathered, and ere we had time to rest from our meeting one of our best workers fell.

Owing to taxes and some other causes one of our branch stations of Sabbath service was broken up, and I removed the preacher to another place. As we were not able to

build him a house I rented one for a couple of months. Our prospects were good and we soon had twelve Christians for a Sabbath day, and the little band began to lay up offerings for the work, but Satan came again to us and the owner of our house came and opened a theatre for three nights, and the preacher was driven out. I went there as soon as I could, but as it was the rainy season I had great trouble to get even a night's shelter for the family, and the way was so blocked up that we decided to remove the preacher to another place.

Far away from our part of the districts we have good listeners and a few applicants for baptism, and the tracts, though not bought in great numbers, are respected, and during the whole year we have not heard that one has been destroyed. I cannot speak of great growth in the religious character of the majority of the Christians, but there are some who love the house of God, are faithful in family prayer, and seem well rooted in New Testament ordinances,—“work, pray and give.” Our monthly foreign mission concert is well kept up in the Thongze Church, and we close our collection book account for the year with fifty-five rupees for foreign work. They have a small Sunday-school in the Lappadan Church, and Miss Evans has a better one from her school of ninety children.

## THARRAWADDY — 1876

Miss S. J. Higby.

Professor Thomas of the Theological Seminary, who has superintendence of the work, writes :

No sooner had I landed in Rangoon than Dr. Smith was again obliged to make over to me the Tharrawaddy Karen field, in view of the fact that the long-promised missionary had not yet been appointed to that needy work. How I am to look after the many calls from that field in addition to the heavy additional burden which will shortly devolve upon me in connection with the seminary, owing to Dr. Smith's approaching absence on furlough, is more than I can say. Not only is it wronging the seminary to require such added labor on the part of its overworked missionary instructors, but nothing could be more fatal to that youngest and therefore most needy of our Karen fields, which is thus becoming an easy prey for the Roman Catholics, by whom it is infested. I therefore have no hesitation in saying that if the sporadic visits, which are all the seminary missionary can possibly give to this important field, are hindering the appointment of a missionary for Tharrawaddy, the sooner the seminary drops the field the better. My occasional visits thus far have only enabled me to penetrate the district as far as the station-school, Miss Higby's phenomenal success in which, supported as it so heartily is by the Karens, is only one sample of the excellent material any one would find ready for immediate use in that most promising field.

## ZIGON — 1876

Miss Zillah A. Bunn, Mrs. C. H. R. Elwell.

The report of Miss Bunn's school work will be found in the report of the Woman's Society of the East. She has a native preacher to take charge of evangelistic work, and favorable reports have come through the year from this department.

## BHAMO — 1877

*Kachiu.*— Rev. W. H. Roberts, Mrs. Roberts (in America), Rev. Ola Hanson, Mrs. Hanson (in America), Miss Margaret M. Sutherland, Miss Lillian Eastman.

*Shan.*— W. C. Griggs, M.D., Mrs. Griggs, Miss Eva C. Stark (in America).

## Mr. Roberts reports :

Notwithstanding some discouragements and disappointments, the Lord has graciously sustained and blessed us during the past year. When our Christian villagers learned of the debt and realized that they must do more or our school must close and our missionary at Myitkyina be recalled or supported by others, many, notwithstanding poverty and short crops, gave liberally.

As the season was comparatively healthful we have had but little sickness in school, and our Christian villagers were able to plant and harvest a full crop. That some are taking a more intelligent view of, and deeper interest in our education and mission work, is evinced by their increased contributions.

Early in the year we baptized ten, which we hoped was but the beginning of an ingathering, but for some reason the fuller blessing has been withheld; notwithstanding two others have asked for baptism, no one since then has given satisfactory evidence of change of heart and purpose.

In March we sent three of our more advanced pupils to teach school and conduct services in three villages during vacation, and one to help Brother Cochrane commence a work among the Kachins in the mountains east of Namkham. These all did good work, and the Kachins east of Namkham, though heathen, would like to have us send them the same young man the coming vacation.

As there has been no one to take charge of the educational work, I have been obliged to confine my labors to the school and to our villages in the plains which I could reach on Saturdays and Sabbaths during the past eight or nine months.

As I have met the Bible classes from day to day and heard some of the older ones conducting religious services, I have been greatly delighted and encouraged to see how they are grasping the great fundamental truths and with what clearness and aptness of illustration they present them to the people. While the school has not been so large as in 1895 and 1896, better work has been done, as shown in examinations in November, when we passed over 81 per cent.

Our two boys in Rangoon College continue to command the love and respect of the professors.

Some of the chiefs of the larger villages to the north and to the southeast are willing and some are even pressing us to send them teachers, and at times we are tempted, for lack of more mature men, to send our boys of the fourth and fifth standards.

## Mr. Hanson writes :

In presenting my annual report my heart is filled with gratitude towards the Lord, who has permitted me to complete another year of missionary labor. My work during the year has been mainly evangelistic and literary. It always troubles me that the jungle work does not receive the attention it ought, and we feel the consequences. Other work, impossible to set aside, has encroached upon this important part of mission work. It is always interesting to travel among the villages, and the result of such work cannot be

overestimated. I have lately reported a five weeks' trip in and around the Namkham valley, and my heart was often cheered to see the willingness with which many listened to our message.

The literary work has made some progress, and I hope the best work done so far has been accomplished during the last year. A Kachin grammar was published early in the year, Mr. Phinney printing it at the expense of the Mission Press. A fair number of copies have been sold, and in a short time the work promises to pay for itself. This has encouraged me to prepare and publish a vocabulary of about three thousand words, together with some other material of interest for those who wish to study the Kachin language. The Gospel of Luke has been finished and has been in the hands of the school children for several months. Genesis is more than half printed, and in a short time I hope to begin the translation of Exodus. With the Kachin spelling-book, grammar, catechism, the gospels of Luke and John, Genesis, and a hymn-book containing one hundred songs, a beginning has been made for a Kachin literature, and with the blessings of the Lord much good may be expected from it.

We cannot report any great increase in our church membership. The number remains about the same as the year before. Ten have been baptized; three baptized have died; one has gone back to her former life and practice; one is suspended, and with four or five we hardly know what to do. The Sunday collections have hardly been up to the average, but other contributions compare well with former years. Many, however, in the mountain villages show a certain interest in our religion, and even ask for teachers. More and more I feel that we must, with the help of the Lord, begin aggressive work among the mountains. When we once get a good hold on the mountain Kachins, there is hope for a constant, natural growth in our work, but not before. The Kachins are not coming down to the plains as they used to, and some are returning to their old homes.

Dr. Griggs reports :

The work has been going on slowly, but nothing of a startling nature has occurred. There have been four baptisms during the year, all from the school. We have lately, in consequence of the large number of natives of India in our school, introduced Hindustanee into the exercises on Sunday, thus having three languages in the one service: Shan, Burmese and Hindustanee.

The medical portion of the work has been very satisfactory. I have had several operations in the hospital built last year, and the outdoor department has done good work.

As I have been tied so to the school and hospital I have been able to do practically no jungle work, I think we need a lady missionary here more than any other station I know in Burma. We have a seventh standard Anglo-vernacular school of fifty children.

I hope as soon as I can get some help in the school to take a trip among the Chinese Shans of the neighboring province. There are hundreds of villages of Shans within three weeks of Bhamo, and although the dialect is strongly tinged by the Chinese language, still we can reach them with our Shan.

MAUBIN—1879

Rev. M. E. Fletcher, Mrs. Fletcher.

Mr. Fletcher writes :

*Churches.*—Several churches have suffered by deaths and emigration. One new church has been formed, but there is not much progress to report. The latter part of

the year has been spent as usual in touring. The baptisms will be found at the page for statistics.

*Schools.*—The chief feature of our work this year has been the making of the school entirely self-supporting. This means a saving to the American Baptist Missionary Union of 700 rupees per year. Our school has been small, partly because we refuse to support scholars with American money, and partly because the Director of Public Instruction has forbidden us taking Burman boys, as our school is registered as a Pwo-Karen School. The result of the examinations was very satisfactory, ninety-eight per cent passing.

*Personal.*—We have now entered our fifth year of missionary life. Mrs. Fletcher has not been well, and we expected to leave Burma for that and other reasons. I am glad to say that she is now better, and we shall not have to leave, at least just at present.

#### THATON — 1880

Miss Elizabeth Lawrence, Miss S. B. Barrows in America.

Miss Lawrence has but recently returned to Burma, and no report is made.

#### MANDALAY — 1886

Rev. John McGuire, Mrs. McGuire, Mrs. H. W. Hancock, Miss A. E. Fredrickson, Miss Ellen E. Fay in America; Miss Flora E. Ayres in America; Miss Cora M. Spear.

Mr. McGuire reports :

The Burman Church grows not only in numbers but also in that temper and spirit which should characterize a church of Christ. Many of its members are not in Mandalay. The shifting character of the population is a great hindrance in the way of the best success. It is difficult to keep hold of those who remove to a distance; but the church is making progress, and not only maintains its own worship but makes its offerings regularly for outside benevolence.

At Thayè, on the north side, regular services have been maintained, and Mrs. Hancock has continued her street meetings for children. Adults as well as children attend these meetings, and many in this way hear the gospel. A Christmas gathering at Mrs. Hancock's house brought together many of these children, and some of them showed a fair knowledge of scripture truth.

At Aungbinlè there have been two baptisms, and there are now in the village three Christian families. They meet together every night for reading of the Bible and prayer. A good spirit seems to prevail, and a number of others are seriously considering the claims of Christ.

At Amarapura there has been one baptism. Two others are "almost persuaded," but have not yet come out openly. The one baptized is a man of intelligence and character, and is proving a great help to the preacher on that field. The school has prospered fairly well. About thirteen pupils have been in regular attendance. They have been carefully instructed in the Bible as well as in secular studies.

In several of the jungle villages which we have visited on an average once a year during the last four or five years, there are now persons, not many it is true, but some, who in discussion with their heathen friends and neighbors are not ashamed to put in a good word for Christ and the Christian religion. These men are with us in heart. They are convinced that our religion is true, but their faith is not yet strong enough to force them to

open confession of Christ, with all that means in Burma. The great need of Upper Burma is for more aggressive evangelistic effort. Work of every kind is needed, and it may seem unwise to put special emphasis upon any. But in the multitude of other calls, evangelistic work, as experience has taught me, is the very kind apt to be most neglected. If, however, our purpose goes beyond the saving of one here and another there, and embraces within its scope the evangelization of the whole country and the making of it a Christian land, we must provide not only for schools and other forms of service, but also and especially for evangelistic work. We must go to the people in the love of Christ, show them their helplessness and their sin, and sweep away the refuge of lies in which they are now trusting. Such work is like the leaven; for while it will make no show at first, it will gradually penetrate and eventually change the whole mass.

The boys' school suffered this year the loss of its head master. He left to enter the service of government as Deputy Inspector of Schools. He has been an earnest and progressive teacher and a good disciplinarian. We were sorry to lose him from the work. Nevertheless, the school obtained at the recent examination in December a greater number of full passes than ever before. A full report will be made to the Woman's Board.

The girls' school under the care of Miss Fredrickson has had a good year. About forty-five pupils have been in attendance, and there have been a number of baptisms. The condition of the school both as to instruction and discipline is healthy and good. Miss Spear arrived a short time ago, and will take charge of the school as soon as she has obtained a sufficient knowledge of Burmese, which she is studying with earnestness and much success. Miss Fredrickson when relieved by Miss Spear will devote herself to evangelistic work. She is especially well qualified for this service, and I expect for her a large measure of success.

In accordance with instructions Rev. J. S. Aaron now makes Mandalay instead of Yamethin his headquarters. As this change was not made until November, there is not much beyond the fact itself to report now. A Tamil service attended by upwards of thirty people is held every Sunday at Mission Hall. A Sunday and day school is held in another part of the town. One has been baptized, and there are other inquirers. I hope to have an encouraging report from this department another year.

English services and Sunday-school have been maintained as heretofore. The attendance is not large, but thirty, forty, and sometimes even more people hear the gospel in these meetings. There is one baptism to report. Through the kindness of the Goshen (Ind.) Baptist Church, the Sunday-school has for a number of years been supplied with the quarterlies from the Publication Society. The day school for European and Eurasian children has not been given up. A better grant from government enabled it to pull through this year. It supplies a need in the community, and we shall maintain it as long as we can.

As to the report of work for the past year, I spent the best of the whole year in traveling in the district. The hottest months I was at Maymyo, and had a daily meeting on the street, which was well attended. On my return to Mandalay I began the usual daily meetings among the people, where we have at five different centres more or less regular attendants. The Sabbath-school large picture rolls are the basis of our talks, and the golden texts are taught. This work is committed to Him who has promised that his word shall not return to him void. There has also been house-to-house work, and so far I see no reason to change our methods of work. May the great Leader himself direct you in your decisions for this part of his vineyard.

THAYETMYO — 1887

Rev. A. E. Carson, Mrs. Carson, Rev. B. A. Baldwin, Mrs. Baldwin.

Mr. Baldwin reports :

Death entered the ranks of our faithful workers during the past year and claimed two of our preachers in one day : Ko Shwe Lo, a dear old man and our only ordained preacher, and Maung Sein, a young man of ability. Both are greatly missed. We were left with but one preacher, a man of little experience and no training. From the human standpoint the outlook for the work here was dark. But Brother Davenport came to our relief and sent us three workers. One, Ko Me, said his friends tried to persuade him that it was only man's call, but he felt that it was God's call, so he came and is proving a most efficient preacher.

We can report only eight baptisms, but we know that much good seed has been sown and reports reach us of candidates in the jungle awaiting baptism.

A meeting to organize a church has been called to meet in January, 1898, and we hope to organize another at the association, which will meet in February.

The school has had a quiet, prosperous year. A new dormitory for the girls has been built; a good substantial building, although not an expensive one.

MYINGYAN — 1887

Rev. J. E. Case, Mrs. Case.

The mission house at Myingyan was destroyed by fire in November, but Mr. Case has been authorized to secure new property. He reports :

*Mission Travel.*—All my records being destroyed by fire, I cannot say how many days I spent traveling in the district last year. I think it was some over a hundred. A good deal of the ground traversed has never been visited before, though most of it is in the Myingyan district. I was generally accompanied by two Burman preachers. Nearly every evening on these trips we preached to an audience of from forty to two hundred, who were generally respectful and attentive, and generally some of our hearers remained after the preaching to question us about the new doctrine. As heretofore many seemed much impressed by the words of life, but none ready to receive them. The days were spent in visiting from house to house and in giving simple remedies to the sick.

*Work in Town.*—When at home we have continued to preach as last year at the fifth day bazar, when hundreds of people come in here to trade from the neighboring country. The audiences have continued large and the attention good. Sunday afternoons we have held street meetings at different places about town, when we have generally obtained a fairly good hearing.

*The School* under Mrs. Case's care has increased in size by leaps and bounds. This is partly due to the closing of the Catholic school in town. Over seventy pupils were on the rolls in November. At examination the results of careful teaching and oversight were very evident. The school has been very nearly self-supporting. The plan of having all the older day scholars stay here at night and study in the evening, instead of running about the streets, has been continued and has worked well. A good religious interest has prevailed in the school. No repugnance to Christianity is apparent among those who have been here long. Many seem to believe in it heartily and pray in the meetings, and two of the larger day pupils have been baptized with our two sons, who are also pupils. A former scholar living in town, and our cook were also baptized.

*Fire.*— On the night of Nov. 24 our dwelling-house with nearly all its contents was destroyed by an incendiary fire while I was away. Our school-rooms being under the house, went with it. But this did not break up the school. I had recently bought and moved here a building for a dormitory, and we have since been using it for a schoolhouse and church, while we are living in a double native house, another building that I got at a bargain and had rebuilt here. It is fairly comfortable, though it cost only about \$100. We know that even the fire is one of the “all things” that “work together for good.” Kind friends have been very sympathetic and helpful, so we take courage and press on.

PEGU — 1887

Miss E. H. Payne.

Miss Payne writes :

A yearly report does not really give those interested a just or adequate idea of the trials and difficulties of the various branches of work connected with one centre.

At the present time, owing to faithful and steady work during the past year, there is a great awakening of interest in the jungle. At a village named Ka-legar, about thirty-seven miles north of Pegu, there are thirteen anxious inquirers, three of whom expect to be baptized shortly. Then about three miles further on, where preaching services have recently been held, there are four men who seem to be earnestly seeking the way of life, which we hope they will enter and in their turn prove guides to others.

At another place, Nyong-gone, forty-three miles to the west, there is a village which is peculiarly inaccessible, but which the Burman pastor has visited, and where he baptized four converts during the year. He now reports a number of inquirers, as well as others asking for baptism.

They are anxious to build a chapel and have a Christian school. A grant to cut timber for such purposes is easily obtainable from government by the missionary in charge, and if the people will guarantee to partly support a teacher, one can be provided. On the south side there are two places, Alangone, sixteen miles, and Weimeng, forty miles from the city; at the latter place there are thirteen new disciples, and a very helpful interest aroused in other villages in that direction.

The work at Zayats Thow Zoo goes on steadily as heretofore, the school doing well. The teacher is helped from mission funds fifty-seven rupees per month, the result grants from government and what fees can be obtained from the scholars making up the rest. Here also there are hopeful inquirers.

The chief event of the past year was the meeting of the Pegu Burman Association in Pegu. The native Christians gave so liberally to defray all expenses that not only were the guests and transient comers entertained during the meetings (which lasted three days), but sufficient money was left to erect a belfry. A gathering of this kind appeals to the innate hospitality of the Burmese.

I pass over the daily callers at the mission bungalow for advice, help and healing; Drs. Jayne and Holloway ministering, by their kind donations of valued medicines, to the physical needs of these poor benighted people in a manner highly appreciated by us and them.

I must also briefly mention the Pegu Free Reading-room and Library which I started some nine years ago, and which has grown to very fair proportions. It is entirely self-supporting, the expenses being defrayed by monthly local subscriptions and donations.

The demand for books and papers shows in what estimation the library is held. Some church members have left us during the year, and two old saints have been gathered home.

## SAGAING — 1888

Rev. F. P. Sutherland, M.D., Mrs. Sutherland.

Dr. Sutherland reports :

We have closed no year with more pleasant emotions than the last. Christmas brought us the baptism of a Buddhist priest, an event for which we have been praying all the years of our residence here. He is a man of broad intelligence and amiability, thoroughly versed in the lore of his school, and thus capable of setting the new faith over against the old as only such can. Touring has brought its usual experiences, lighted up here and there, however, with significant events; science is making head against incantation along medical lines, and thorough kindly handling of their infirmities puts the gospel and the tract in a much more comfortable position; the people are coming to believe in our religion, too. This is a conspicuous part of the many pleasant things Ninety-seven had to say to us, and she said it with such an air of confidence as to put us in a most hopeful frame. Yesterday our church requested that the week of prayer be observed. As this suggestion usually comes from our side, we are not astray, I think, in putting a hopeful construction on this sign also; but this is only an expression of a gradually deepening spirituality throughout the year. Congregations have been unusually good, thirty being the average, and this is swelled but little by the school. There are more than forty in Sagaing and immediate vicinity of Burmese Baptists, and we have had this number in a prayer-meeting. This latter service we hold in the homes of our members, as it is very significant to them, and usually makes an impression more or less marked on their heathen neighbors, who more than once have made up an outside audience. A much larger number of educated government employees than ever before are among our active members — a circumstance by no means common anywhere. Five have presented themselves for baptism whom we have asked to wait. Ordinarily this is unscriptural and perilous, but we felt these to be an exception.

## SANDOWAY — 1888

Rev. C. L. Davenport, Mrs. Davenport, Miss Melissa Carr in America, Miss Annie M. Lemon.

Mr. Davenport reports :

The year has been, on the whole, a good one. Not only has God's blessing been upon us in our own field, but he has made us helpful in other fields. Three of our preachers heard the cry of need from Thayetmyo, and, with their families, responded to the call and went to Brother Baldwin's assistance, much to his joy and relief. Although the year has been one of stringency among our native people, yet God has given them willing hearts and they have contributed well for benevolent purposes. I think I can report a decided growth in grace among them. As to the heathen about us, we can report a changed attitude towards the reception of the gospel. Villages that last year were hostile are this year attentive, and in some cases inviting and anxious to hear "the better way." Baptisms to the number of sixty-six have cheered us throughout the year. A large number of these were from among the school children. A notable one was that of the highest judicial Buddhist priest in all this section of country. He gave up the priesthood six months previous to his becoming a Christian, and even before leaving the priesthood he

told his people that Christianity was the better way. It is no wonder that now he is fearlessly declaring Christ as a satisfying portion. His conversion is causing many to inquire into the gospel teaching. In our school work there has been an advance, in that the villages having schools are supporting them (with the aid of the government grants) without help from the mission. There are a few less schools, but the results attained are of a forward nature. The Christian natives are thus made to feel that they have a responsibility in this work. The schools all remain under the missionary's control and direction. This ensures daily Bible teaching in each school. We are thus encouraged by these tokens of God's presence with us to look for greater things in the year opening before us. We feel grateful to the dear Lord for the liberal support along "specific and general" lines that has come to us, and through the aid of which we are enabled to more thoroughly occupy this great field.

## MEIKTILA — 1889

Rev. John Packer, D.D., Mrs. Packer.

We are thankful to be spared to report another year's work in this field. Like most years of service here it has brought its burden of special trials, yet grace to bear them, we thankfully own, has not failed us. Ill health a considerable part of the year has prevented our personally taking so active a part in the work as heretofore, the evangelistic touring at least. We are thankful for recent improvement therein, enabling us to be again actively engaged in such work. The prevalence of famine and pestilence consequent thereon — mercifully not so widely extended and direful as in India — in this and the adjoining districts of Sayingyan and Yemithen the first six or eight months of the year were serious hindrances to our work, both evangelistic and educational; the first by depopulating many villages by temporary migration to Lower Burma chiefly — it is estimated that fully one half the people of these districts left their homes for the time being — and operating to largely diminish our school attendance. The former, while proving a hindrance in this way, was helpful in concentrating a large number of the famine-stricken people upon the relief works, irrigation and railway earthworks opened by government in and about Meiktila and in other parts of this and other famine districts. The opportunities for work among these people were limited and not over favorable, it is true, being confined mostly to the evening, when the people were tired from their hard day's work; still much was done among them in the way of preaching and the distribution of tracts and scripture and other leaflets, thus affecting a wide sowing of the seed of the kingdom, some of which we may surely hope will in due time bear fruit unto eternal life in the lives of some of them. For the time this condition of things confined our evangelistic work mainly to the town and nearer villages, but God's blessings of a favorable season and the promise of good harvests over much of the famine area having brought back to their villages nearly all the temporary migrants, touring at large has latterly become practicable again.

We sorrow that our work, so far as we know, has not this year been blessed with conversions, but this temporary concentration of the work has developed a greater willingness to hear and receive the truth both here in the town and in the neighboring villages. Many who in former years treated both us and our message with scorn now readily listen and cordially receive our books, and a few seem to be seriously considering the truth. These and other indications, apart from the unfailing promises of God, encourage the hope that in due season we shall reap, or if not ourselves, those that enter into our labors, even from this hard and sterile field of Meiktila.

Our usual Sabbath services morning and evening and mid-week evening prayer-meeting

have been maintained throughout the year with interest and profit, with congregations in the morning varying from ten to twenty and more. The evening and week-day services are attended chiefly by ourselves and our Christian people. Our preacher, Syah Nyaim, has been earnest and faithful in his Sabbath ministrations to all, especially so to the young, as also in his evangelistic labors among the heathen in the town and elsewhere. Our Sabbath collections for the mission work of the Burma Baptist Convention were 45-2-3 rupees, for the Burma Bible and Tract Society 12-0-0 rupees; total, 57-2-3 rupees.

Our school work has suffered in diminished attendance alike from the effects of famine and the dreadful diseases of small-pox and cholera, the latter of which raged very virulently for a time, not only among the people on the relief works but also in the town among the better class of people, necessitating the withdrawal of a number of pupils, also preventing the entrance of new pupils. With the improved financial condition of the people the attendance has materially improved. Notwithstanding this and other drawbacks, the *morale* of the school has been good and a good and productive year's work has been done, as shown by the results of the annual government examination in December, when all our candidates in all four standards passed with credit. The income from fees, which amounted to 301-0 rupees, the largest amount received in any year, together with government grants, enabled me to fully meet the actual money outlay on account of the school without any charge upon the funds of the Missionary Union.

Much thought and labor were given to the daily Bible instruction of the school, attendance at which is required of all our pupils. Following the practice of recent years, which has already yielded excellent results, of making the Bible instruction of the entire week a preparation for the Sunday-school lesson, we have studied the International Series of Lessons in the Acts of the Epistles, adapting them to the capacity of our pupils, thus giving our elder boys at least a clear and succinct knowledge of the persons and events, with their geographical setting, of that deeply interesting portion of the New Testament history, and most of them seem to give evidence that they have not only felt its intrinsic interest as narrative, but have been convinced of its reality and truth as history. May the Holy Spirit bring them to yield their hearts to the Savior so clearly revealed therein in saving power.

THIBAW — 1890

Rev. W. M. Young and Mrs. Young in America, Rev. W. W. Cochrane, Mrs. Cochrane,  
Geo. T. Leeds, M.D., Mrs. Leeds.

Mr. Young writes:

The past year has been one of steady and substantial growth in the Thibaw mission. The work has been hindered some by sickness, but a larger amount of evangelistic work has been done than in any previous year, with more encouraging results. The small-pox was epidemic in Thibaw during February, March and April, which cut our school work temporarily and made all work in town more difficult, but did not effect the jungle work.

During January four of the preachers made an extended and very encouraging tour through South Theinni. They continued to make short jungle trips till the last of February, when we concentrated efforts in preaching at the annual Buddhist feast held at Maw Gyo, near Thibaw. We were able to do a lot of preaching and tract distribution. There was a decided change for the better in the work at the feast. The attendance and reception was very much better than a year ago; the Buddhist priests gave a much more respectful hearing.

During April, May and June part of the preachers made short jungle trips, while another group was with me at Pyoung Goung and continued in active evangelistic work till the last of June.

During the rains we kept up the bazar work at Thibaw and Maw Gyo, also the jail and hospital services and house-to-house visitation. I gave more time than usual to Bible instruction, spending most of the time on some of the prophetic books. We gave considerable time to considering the subject: What shall we preach? How shall we preach? emphasizing very strongly the need of preaching the simple gospel, referring to Buddhism and its teaching only when necessary. The last two weeks of instruction was given largely to the work of the Holy Spirit and to prayer and consecration meetings. It was a profitable season for the work.

The teachers began jungle work again the last of October and kept it up to the end of the year. The workers have shown a deeper interest than ever before. The general reception and attention has been uncommonly good. I have never received as many marks of friendship from the natives before as during the last few months at Thibaw. It is evident that a much larger number are losing faith in idolatry; more seem to be true, earnest inquirers after the truth, while several are I think true Christians who have not yet been baptized.

*The School.*—The enrollment in the school has been higher and the daily attendance better than last year. The instruction has been good and the general work of the school of a much higher order. Bible instruction has had a prominent place and the religious interest has been good. Five were baptized from the school during the year. The young people's meetings have been well attended and a good interest manifested in all the meetings. The spiritual growth in the young Christians has been very gratifying. The people of the town are showing more interest in education, and the prospects are good for a steady and substantial growth in the school. Some of the young Christians give promise of making strong workers.

*Hospital.*—The hospital work has not been at all uniform. The attendance was fair during January and February, then very light for awhile. In July the attendance increased, and we had more indoor patients than ever before. The evangelistic meetings were more interesting and the religious work far more encouraging. The interest kept good till near the close of the year. Dr. Leeds will soon be on the field and with a physician in charge the hospital work will be a very strong auxiliary to the evangelistic work. Dr. Richardson made two brief visits to Thibaw during the year, which were a great help to the work.

*Needs and Outlook.*—The present working force is fairly effective, but we need another nurse and two Bible-women. One or two local schools should be opened in the near future, and at least one more outstation this year. At the earliest possible moment stations should be opened at Namlan, South Theinni, Lashio and the Paloung Hills.

Trade is increasing rapidly in the Shan States, and government is insisting on the local rulers opening roads. There has been a marked change for the better in the last two years; a number of local roads have been opened. Work is progressing well on the Mandalay Kûnlon Railway, and it is fairly certain that a railroad will be made from Thibaw to Monè in the near future. These two railways will open up the Shan country west of the Salween River, so with local cart-roads the travel will be much easier. Every effort should be made for the mission to keep pace with these new movements, and enter these wide-open doors.

There are many things indicating that the mission is gaining steadily in its hold on the

people. The people are more friendly, the reception of the workers is better, more earnest inquirers, the work and motives of the mission are better understood; many Shans scattered over a wide section of country are warm personal friends of both missionary and native preachers, etc.

It is a severe trial to lay down the work so soon, to go on furlough. The work has been exceedingly pleasant, and we have become strongly attached to both the work and the workers. We rejoice that the station will be so strongly manned next year. Mr. and Mrs. Cochrane are on the field, and Dr. and Mrs. Leeds, who are already in Burma, will soon be at the post of duty. With two missionary families on the field all departments of the work can be looked after much closer. There will be a decided advance in the hospital work at once when Dr. Leeds takes hold of the work. The outlook was never so bright for the mission before.

#### MONE — 1892

A. H. Henderson, M.D., Mrs. Henderson, Robert Harper, M.D., Mrs. H. W. Mix.

Dr. Henderson reports:

It is a pleasant task to write you the report of last year, a year wherein our sunshine has been practically cloudless, and where at times blessings have followed each other so closely that I have hardly been able to keep pace with them in my quarterly reports.

Our church here has almost doubled its membership by baptisms. Our gain has been ten by baptism and one by restoration (our only backslider); five have been baptized from the school, two through treatment at the hospital, and three are from the heathen on the compound. There still remain five or six who say they intend to be baptized, but I do not feel that these are all Christians. Our Sunday-school is doing thoroughly good work, but is now ready for better organization. Our missionary offering was this year made a special object in which the school children participated, some earning money by drawing water, some by raising chickens, some by cleaning house, etc. We raised altogether 70 rupees.

Touring has been carried on by one or more parties almost all through the dry season, and I have myself, sometimes accompanied by Mrs. Mix, sometimes by my wife and baby, sometimes alone, been able to do more touring this year than ever before. Trips have been taken mostly to the south. The plan has been to take the traveling dispensary and locate in central points. Wherever I have been in the Maukmai State (which lies south of us) I have been thronged with patients as long as I have stayed, and not infrequently preaching has been carried on together with the dispensing for nearly the whole day. Dependent to a great extent on this work, the number of our hospital patients has shown an encouraging increase, which would have been still greater had there been a doctor at Moné to receive cases which wanted to come. I know of no phase of the work giving opportunities for systematic teaching equal to what the hospital affords, and therefore long to see it steadily grow, as it promises to do.

During the year at the urgent request of the Maukmai Sawbwa and the people of the town, we have decided to open work there. Do not misunderstand me, they are not eager to be Christians, but anxious for our medicine. I have kept a man there for some months, and although he was driven out by the cholera, which raged there fearfully, faithful work has been done and two profess to believe. The Sawbwa promises to build what we need, and at his request I have chosen a compound and hope in future to spend some time each year working those parts from the town as a centre.

Excepting the promise of houses, almost the same description would apply to Lang Kie, another good centre for an outstation to the southeast. The people are anxious for us to come, and some seem on the point of accepting Christianity. To the east of us is another call, more, I believe, from one village than from a district, but in this case more for teaching than for medicines. I am hoping that as I can travel more with the medicines other Sawbwas may be inclined to make the same promise as the Maukmai Sawbwa has done; *i. e.*, to provide buildings if I can spend a month or two with them each year.

Our home work needs more pushing, which through Dr. Harper's coming we will be better able to do this year. The cities are our most difficult fields here. I am looking out to find a good place for sale, where we can set up a Christian stall for books, pictures, medicines, etc., and where we can often hold our evening services right in the centre of the town.

My wife has been carrying on for some months now a Sunday-school for those heathen children who do not dare or care to come to our compound. The success has been very encouraging, and we look for some good work along this line.

You will be able to see from the foregoing how far beyond one man the field is growing, and will be able to rejoice with us in Dr. Harper's arrival.

NAMKHAM — 1893

Rev. M. B. Kirkpatrick, M.D.. Mrs. Kirkpatrick.

We regret that no report of his interesting work has been received from Dr. Kirkpatrick.

MYITKYINA — 1894

Rev. G. J. Geis, Mrs. Geis (in America).

During my absence the station was in charge of two native workers. They were visited once by Brother Roberts, who came up to take over the new land from the government, and once by Brother Hanson, who, during the week he was here, baptized the first four converts on this field; two of them were boys from the school; the others had been regular attendants at our meetings. In December I baptized another young man. Our meetings have been well attended, and in some of them an unusual interest manifested.

At one time the school had twenty-one pupils enrolled, but owing to the fact that an Anglo-vernacular school was opened in town during my absence, all the Burman children left us, leaving us only five Kachins. As it will take many years before our Kachins will be prepared for the study of English, I did not try to get these children to return, but gave our time more to the Kachins. These boys have learned to read Burmese, besides being able to read and sing the praises of God in their own language.

Our town is daily growing in importance. In November the railway line was opened. Government is greatly improving the district, and inducing Kachins to settle in the fertile plains.

Now since we have a permanent home for our work, I plan to devote more time than ever to visiting Kachin villages in the district. This part of my work I consider of great consequence, for it is only by constantly mingling with these people, visiting them in their homes, and winning them by any means, that we can ever lead them to the Lord Jesus.

## ASSAM

Reference has already been made to the desolation caused by the earthquake. Apart from this the work has been faithfully prosecuted along the usual lines and with gratifying success. The need of giving more attention to the development of industries among our rapidly growing body of native Christians is becoming more and more urgent. With a small outlay on the part of the Union in the direction of industrial training there is no reason why a large portion of the expense of the mission cannot be borne by the native churches. This is one of the most serious problems now arising in Assam.

The mission has sustained a great loss in the lamented deaths of Mrs. Munger and Mrs. Carvell. The latter, formerly Miss Amy of the Nowgong mission, had already proved herself a most efficient, tactful, and devoted missionary. As the wife of Mr. Carvell she threw herself with great heroism into the pioneer work among the Mikirs, to which her husband had been assigned, and had given promise of rare usefulness when God took her to himself. Mrs. Munger, a woman of rare spirit and accomplishments, had but shortly before her death arrived with her husband on the field. She was a born missionary, and her experience along mission lines in America awakened high expectations for the future. Surely the ways of our God in the early removal of these tested and noble workers are mysterious and past finding out. May such costly offerings upon the altar of foreign missions stir the hearts of our people at home to increased zeal for this blessed service to which the example and spirit of our risen and ascended Lord are summoning us.

Careful attention is called to the following reports from the field, which give in detail the operations of the year.

## SIBSAGOR — 1841

Rev. A. K. Gurney, Mrs. Gurney, Rev. C. E. Petrick, Mrs. Petrick, Miss Isabella Wilson, Miss Henrietta F. Morgan.

Mr. Gurney, who is specially engaged in translation work, writes :

I have been steadily at work on a revision of the Old Testament through the past year. I have revised Proverbs, Ecclesiastes, Song of Songs, Isaiah, Jeremiah, and part of Ezekiel. I never lose interest in my revision work, though of course it is an unvaried and would be to most people a monotonous task, which affords no peculiar or new items of interest to report. I teach a Bible class every Sunday, and have done some preaching in the bazar this cold season, assisted by different native Christians. I do not believe there is a better station in Assam for bazar preaching than here. With no other attraction than preaching and Assamese hymn-singing, we generally have a good number of respectful and attentive listeners. This can be made an open-air service in the cold season. In rainy and hot season we need a special preaching place which affords shelter.

Mr. Petrick writes of the evangelistic work :

During the year 1897 we have experienced the Lord's blessings in many ways. Our numbers have increased, although an unusually high death-rate took a large number of our members to the better land. Twenty-two members died. This is the largest number ever reported from Sibsagor. Special efforts have been devoted to develop the material

which the Lord has entrusted to our care. We especially rejoice over the organization of a new Assamese church in the Torhat subdivision in Domgaon village, near Tiok. This is quite an event in the history of the Assamese churches, as for many years no new church has been organized among the Assamese-speaking people. All the members of the new church came from Hinduism. I baptized seven of them in April. One Assamese woman had been baptized in Tiok before. After I organized this church three Assamese members of the Kol Church at Tiok joined this new church at Domgaon. So we have now eleven Assamese members there. In the same village five more Assamese Hindus have asked for baptism. For many years we have not had such an opening among the Assamese. The leader of the new church is a well-educated Brahman. He was baptized by me in April. This is perhaps the only Assamese Christian of the Brahman caste in Assam. This church at Domgaon has been organized as an independent, self-supporting church. They neither get anything nor expect anything from the mission. The Assamese Church at Sibsagor has less independence of character than her new sister, but they have been accustomed for fifty years to look to the foreign missionary to move in every matter. This has become a habit and will not die out so soon. The Sibsagor Church has no pastor at present, but the meetings have been conducted by the principal church-members. We had weekly prayer-meetings in the houses of the members. Sunday-school was the greater part of the year under the care of my wife.

The Sibsagor Church has now a membership of 105. This membership gives a good idea of the mixture of races and languages we have in Assam. Thirty-two are pure Assamese, forty-six are Kols; among the rest we have Chinese, Kacharis, Bengalis, Hindustanis, Santals, Nepalis, Miris, and Eurasians, and also mixtures between some of these races. Both the Assamese churches on our field have not received even one cent of mission money. They have defrayed their own expenses. A great desideratum for the Sibsagor Church is a good pastor. The other churches are all Kol churches. We have now nine Kol churches.

During the year 22 of our members died, 4 we had to exclude; but we baptized 37 and received 1 by letter. Our present membership is 602. We have at present 11 churches: 2 Assamese, 9 Kol churches. Eight churches do not receive any financial help from the mission. Only 3 receive at present help for their preachers, but these preachers are expected to spend a large part of their time as evangelists. Among such an enormous heathen population of half a million, evangelists are absolutely necessary.

I have been able to do a great deal of touring, although I was ill twice for some weeks in February and October. This cool season my wife is able to accompany me. This is a great help to me, and the people are all glad to speak with a European lady. Women's work is very important in Assam. We rejoice over the addition to our force which we received this month when Miss Wilson and Miss Morgan arrived to join us in the work. They have a great field here among women and children.

Sunday-school work is not so developed as we would wish to see it. The largest Sunday-school we have is in the Kol Church at Tiok. This is a good promise for more Sunday-school work in the Kol churches. Our school work has been the same as in former years. We have a day school with a boarding department for village boys throughout the year.

I had the preachers of our village churches in for a month in May. We studied the life of Christ and had singing lessons. From June to September I taught a class of young men. We had Hindi reading and writing, studied the miracles and parables of Christ, and the principal characters of the Old Testament. We read also a Hindi translation of the book "Workers with God: A Brief Handbook to the Christian Ministry," by Dr. Rouse.

All subjects were taught by me. I had no help this year. This work is always a source of much joy to me, and helps greatly to educate young men for evangelistic work.

NOWGONG — 1841

Rev. P. H. Moore, Mrs. Moore, Rev. P. E. Moore, Mrs. Moore, Rev. J. M. Carvell, Miss Alberta Sumner, Miss Lolie Daniels, Miss Nora M. Yates (in America).

Rev. P. H. Moore writes from Calcutta :

The completion of the revision of the New Testament in Assamese has filled so large a part of my time and thought during the year 1897, that the announcement that the end of the year finds the "copy" all ready and the printing of the fifth edition of our Assamese New Testament well on the way, is the major part of my report for the year. In this connection there is a great deal that is of personal interest to me, and some that is of general interest to all who work in the Assamese language; but not much that would interest those outside of Assam. So I content myself with the announcement of the completion of this work — a work that has been both a burden and a delightful blessing to me, and in which I am conscious that I have been borne up on the petitions of many praying hearts.

God has graciously continued to me health and strength for the completion of this task, and has provided Assamese brethren to work shoulder to shoulder with me. To these brethren, especially to Henry Goldsmith, the chief pandit, is due any excellence that we may have been enabled to attain in the Assamese diction. He has worked with untiring fidelity at this revision.

I have tried to make sure that the Assamese used expressed the thought of the New Testament, as my native brethren do not read the Greek, nor are they very well up in English. Wherever we have failed to express the mind of the spirit, it is due to my failure to discern it, or my inability to express it in the Assamese language. I have spent about two and one-half years of solid work on this revision (after deducting all interruptions) at intervals covering several years. It has been a blessing to me, and I now commend it to the blessing of our God. Rev. A. K. Gurney worked with me during most of one summer on some of the more difficult portions. I wish here to record my thanks to those who provided the funds for the printing of this edition. Before this letter reaches America the printing will be finished. It is my prayer that the issuing of this new edition of the New Testament may mark an era of increased scripture study among the Christians in Assam, and also the more wide spread of the Word among non-Christians.

Our efforts to get more work from the evangelists under my supervision, has resulted in decreasing their number. Aside from this the general work has gone on as heretofore. I trust the other missionaries have written of their own special work. The work in the village churches at Balijuri and Nolmari has suffered from the disaffection of some of the members, and has accentuated the consciousness of the great need of qualified teachers and leaders for that work.

Rev. P. E. Moore writes :

The past year has differed from the others in that the missionary force has lived among the people constantly. In addition, the place is the best I have known for carrying on work for the Mikirs. We have opportunities to tell the way of salvation daily.

During the summer many villages had not sufficient food to supply their wants. We helped them some in their time of need by small loans. Some have repaid us the amounts and some have not, but our home has had scores of visitors that would not have come but for our aid, and nearly every visitor hears something about sin and its remedy.

We find our organ, magnet, electric battery, stereoscopic views and trinkets very valuable aids.

We are sorry that we have no consecrated Mikir Christians to work with us for the salvation of their fellows. We have not even a teacher who seems willing to abide with us for any length of time—the salary question comes up, and they want and expect us to pay more than a native church can possibly pay. This is one of the saddest features of our work, and often we ask the question, “Do these Mikir Christians believe in hell and the everlasting punishment they preach?” If so, their love for money is greater than for their perishing fellow-men. Perhaps our judgment is harsh, and would also condemn many Christians not Mikirs. At present we have not one preacher.

We have baptized but three during the past year. They are young men, and one can read his Bible, and all are witnessing to some extent for Christ. Pray ye the Lord of the harvest with us, that he will give us a few faithful teachers; the people are asking for them.

GAUHATI — 1843

Rev. C. D. King, Mrs. King (in America), Rev. C. E. Burdette, Mrs. Burdette, Rev. S. A. D. Boggs, Mrs. Boggs (in America).

The work of this field has gone on as usual the past year, but no report of the detailed operations has been received.

GOALPARA — 1867

Rev. A. E. Stephen, Mrs. Stephen.

Mr. Stephen writes:

This year has been one of strange experiences, but we thank God and take courage. In May we opened school, and succeeded in getting several boys who were willing to work four hours a day and thereby earn enough to support themselves while in school. One or two of them I hope will yet be called of God to work as evangelists among the Rabhas. One of them has expressed his desire to do this work, but he would like to have another year in school. I hope to be able to give him special instruction in the scriptures during the coming year. I anticipated a good time of sowing the seed of the kingdom in the district with the help of several of the school-boys, but it has been impossible to get out into camp, owing to the repairing of the bungalow and other buildings which were damaged by the earthquake.

The evangelist has continued his work, going from village to village, carrying the gospel of the grace of God. Since the earthquake his time has been somewhat broken, owing to sickness in his family and repairing his houses, which were damaged. His reports show that a large number listen to his message. This brother needs your prayers. Although the Rabhas are a kindly disposed people, they are slaves of sin, and do cling to their drunken habits. May the Lord hasten the day when his sheep shall be numbered by the hundreds among them. The evangelist whom several of the Garo churches are supporting has also been laboring among the Rabhas, in company with Janing.

Regular services have been held every Lord's day during the year, the audience composed of the school-boys and Christians from the villages. The Sunday-school and prayer-meeting on Wednesday have been held regularly, three of the school-boys leading the prayer-meeting in turn. In these meetings one can get an idea of their ability to grasp, understand and set forth the truth.

We are full of hope for the coming year.

TURA — 1876

Rev. M. C. Mason, Mrs. Mason, Rev. E. G. Phillips, Mrs. Phillips, Rev. William Dring, Mrs. Dring (in America), Rev. I. E. Munger, Miss Alice J. Rood, Miss Stella H. Mason, in America.

Mr. Mason gives the following interesting report :

This year as a whole is one very marked in our history. The great earthquake will long be remembered, and its effects will last through eternity. The fact that our mission compound escaped with comparatively little damage, while the public buildings and officers' houses were so badly wrecked, led many to believe that there had been a special providence over us, and thus to think more reverently of our teaching.

The death of Mrs. Munger was a great blow to our expectations, and her absence has been a continual pressure, especially to Brother Munger. The adjustment of new missionaries to their new surroundings, in a climate and among a people so different from their own, is always a heavy task for them, and a source of care and anxiety to the older ones.

The missionaries as a body have been comparatively well, although the newer ones have had frequent attacks of malarial fever. Each has, I suppose, sent a report of his special work. As for myself, I reached here last year in time to get over most of the field, and to thus obtain some idea of the condition and needs of the churches and working centers. And this season I have spent nearly two and a half months in the jungle studying these needs, advising and preaching. For the most of the year I have conducted the Garo monthly periodical, prepared and printed a few Sunday-school lessons, and for about five months taught daily a class of young men and women in the Life of Christ. But the main work of the year has been correspondence with native workers, getting hold of the various needs of the field, leading the churches as best we could in a healthful development, and by means of these workers bringing the gospel to heathen towns; all the time feeling a very great lack in accomplishing what needs to be done. The Lord has, however, blessed our very feeble efforts. The churches have kept fairly awake and the Lord has been with them.

*Statistics.*—The statistics show an improvement in almost every particular. Nine hundred converts have been baptized, over 100 backsliders have been restored to fellowship, so that although the deaths and exclusions number 134, the net gain of the year is 872, some over thirty-five per cent. The increase has been fairly distributed over the field. Only 1 church reports no additions, and 1 church had a net gain of 180.

*Native Contributions.*—The general destruction and losses caused by earthquake has doubtless hindered many contributions; but it may have quickened to others, for there has been an increase in contributions fully equal to that of the membership, namely over thirty-five per cent.

*Enlargement.*—With this increase of contributions the churches have laid out larger work for the coming year. For these people base their work not on what money they hope to raise, but on that which has been raised. Money is collected and brought to their annual gatherings, or to their church meetings, and then counted and made a base for the work of the new year.

*Evangelists.*—For this coming year they have arranged for the employment and support of twelve evangelists, besides pastors and school teachers. Many of these are supported by individual churches, the others by the combined efforts of two or more churches. Besides these the mission supports two evangelists.

*Foreign Missions.*—Of these twelve, one is sent to the Rabhas on the Goalpara district,

and one is to go to open work among the Daflas, a tribe of the Himalayas touching Assam in North Lakhimpur, not far from Brother Firth's place. As yet these Daflas are without the gospel, and no work is being done for them. May the Lord bless this branch of their work, and through them send the gospel even across these northern hills.

*Sunday-schools.*—While the Sunday-school work is far from what it should be and what we yet hope to see, there are 46 schools and 2,437 pupils reported, an increase of a few schools and nearly 500 pupils over last year. Several schools have not been included because no reports have been received. In harmony with, and with the help of the India Sunday-school Union we hope to make better use of this branch of our work.

*Evangelistic Schools.*—The figures given for our village or day schools fail to show the real progress of this school work. The native contributions for this work is an increase of thirty per cent over that of last year. A goodly number of new schools have been opened in heathen villages, and the gospel thus introduced into new places. From five such places where schools have been newly opened, there have been 160 baptisms during the year. In several other villages where schools have been started, the first converts of the place have been baptized as well as in towns where schools have before been at work, so that we think these village schools quite worthy of the title evangelistic schools.

*Looking Ahead.*—The work of the coming year looms up as never before. The repeated calls from heathen villages for teachers, which we cannot supply, and this large number of converts newly gathered from dense ignorance and superstition, scattered as they largely are in heathen villages, calls loudly for feeding, enlightenment and training, lest they faint, wither and die. May these be remembered in the prayers of thousands in our own land who have an abundance of what these lack.

Mr. Phillips writes :

My own strength this year has been given to the training school. I am glad to have been able to step in and try to fill the gap between Messrs. Boggs and Munger. It is the intention that I shall continue teaching in the school for the year to come, although the management of the school will be in Mr. Munger's hands, from the close of this year; *i.e.*, from the beginning of next month.

I consider that being brought into the relationship of the head of such a school as this not only involves grave responsibilities, but is an inestimable privilege. These sixty or seventy young men who have been gathered together daily for the past six and a half months are, on the whole, a fine set of young men. They are not perfect, but they are all, I believe, with the exception perhaps of a few young day pupils, young men actuated by noble purposes. They will, as a body, have a strong influence for good over their people. They are the material for making noble men. One almost trembles lest he mar rather than develop.

At the very beginning of the year one of the teachers, one whose place could not well be filled, was laid aside by sickness for the year. This threw more work on the others. It has been specially unfortunate for me, as it has thrown more of the actual teaching on my hands, thus preventing my making as thorough preparation for my daily scripture teaching as I desired, and also preventing my giving as much attention to normal work as the case demanded. The members of the first class have taught in the primary classes throughout the year, but with too little supervision on my part. This has been a misfortune, as it is most desirable that these should be taught how to teach. I hope we shall be able to give more attention to this next year.

Four classes, and for a part of the year five, have had daily recitations in scripture

studies. The fourth class spends the year on Genesis and Exodus, the third on the Life of Christ, the second on the Acts and some of the Epistles, and the first on the Epistles and some special instruction on their work as preachers, for we expect them all to be preachers practically, whether as village teachers, evangelists or pastors. The brightest half of the last year's first class came back this year to pursue their studies further. It was hoped that they had enough English so that they could carry on some of their studies in that language. But I did not find it so, and after about half of the year they and I mutually decided that they had better go out and begin work. All eight have since been teaching. While they were here I took them over a part of the Old Testament history.

A class of sixteen have just finished their course and are awaiting their assignments to their fields. This will be the work of the Missionary Committee in consultation with the missionaries at our associational meeting, which commences here next week. So we send out during this year twenty-four young men.

The school has been improving. There is room for and call for much more improvement. A very desirable thing will be to dispense, as soon as possible, with all stipends from mission funds. Stipends are now given to only the three upper classes. This has seemed to be a necessary, though not a desirable thing. I believe that the effect of the system has been as little injurious to these Garo young men as it would be to any class in India. It has seemed necessary for the work demands the workers. But it would conduce to more manliness could the young men realize that they are supporting themselves, rather than being supported. It is desirable that training in useful trades be given, and I trust that the day is dawning when it will be given. More still, I think these young men need more thorough training in Bible truth. They need more to be taught to grasp and to wield the sword of the Spirit.

The religious condition of the school, though not all that could be desired, has been encouraging. The pupils have been organized for evangelistic work among the Garos who come to attend the weekly market, and some have frequently visited near villages and held services with them on Sundays.

The work among the Garos is spreading apace, and it will tax our energies to supply the workmen fitted for the work. May God use us to thrust them out.

**Mr. Munger adds :**

Last year the study of the language was resumed with the planning and work on the new bungalow, Mr. Dring having kindly offered to superintend the building of the house. Of the three months' helpful work on the mountain, the teaching in the school, the earthquake, the work on a Garo-English dictionary with Mr. Mason, the little evangelistic excursions during the summer with our school-boys, and of the great grief that followed these in the loss of my wife and sister at nearly the same time, of these I have already written.

After a brief trip to Calcutta in October with Mr. Mason, we started Nov. 15 on an evangelistic tour through the hills on the north side, visiting schools, churches, and also heathen villages, baptizing not a few and carrying the gospel to many. The reception in the heathen villages was more cordial, if that were possible, than the year before. The eagerness to learn of Jesus was marked. The Garos themselves assigned the cause of this largely to the earthquake. Of the hundreds of baptisms during the year and other statistics, others will write in their reports. Of the real results and permanent good only our Father knows. To myself personally the tour was most helpful, giving me a better insight into the schools and their needs throughout the district, and an idea of the needs

in our Normal school here which furnishes the teachers, preachers and evangelists for the field. The personal supervision of this school falls to me with the opening of this term, which begins the middle of April, though Mr. Phillips and the other missionaries will teach in it as formerly. I am hoping that we may be able to put industrial work into the curriculum as a part of the daily work throughout the year.

Your prayers and the prayers of all the friends in the home-land will be needed more than ever, if I am to hope to carry on my work bereft of the help and companionship of the one upon whom I had leaned so much.

IMPUR — 1876

Rev. E. W. Clark, Mrs. Clark, Rev. S. A. Perrine, Mrs. Perrine, Rev. F. P. Haggard  
Mrs. Haggard.

Mr. Clark, who has during the year removed from Molung to Impur, writes :

Impur is an ideal centre from which to prosecute work in the Ao tribe, and also from which to reach some tribes beyond the border. It is a site for mission headquarters Mrs. Clark and I had selected years ago. At Impur during the rains I did some translation work and toured some to neighboring villages. At the close of the rains wife and I paid a short visit to Darjiling and then came to our old home at Molung, that I might get the benefit of a trained pundit on dictionary work and also see after the religious interests here. We find Zilli, our one ordained native helper, laboring with much success on our old home field. Molung village is now very largely Christian; that is, the Christian element much predominates. It is a fairly good ideal Christian village for the first in the tribe out of heathenism. Of such a model there was a great want to show heathen villages what Christianity demands, and what it can produce. For the gospel *versus* the old faith is becoming one of the live questions among the people. Villages here and there near Molung or near Impur, and one at least far from either of these work centres, are showing considerable desire toward Christianity. Preacher Zilli, while on a recent evangelistic tour, had a load-carrier from a village that has steeled itself against the gospel. Zilli was trying to preach to a crowd in a village whose dialect is peculiar, and had much difficulty in making himself understood. The load-carrier politely offered to try what he could do, as he was familiar with that dialect. Zilli says he understood his talk, and that it was a fine exposition of the principles of Christianity. Gospel truth has been pretty well disseminated through the tribe. It seems to me that what we need now is vigorous work on the field and the gracious presence of the Holy Spirit. As to native helpers, Brother Perrine is working hard and I think wisely to prepare such. For the work of the Spirit we must earnestly pray, and may the lovers of missions in America heartily join us in this.

Mr. Perrine reports :

The year 1897 will go down into history and be remembered as the year of the great earthquake. "Great earthquake" is the term, for the expert of India calls it a severer shake even than that at Lisbon, in which so many lives were lost. That so few lives, comparatively, were ended in this one was due to three facts: first, that there were no large cities in the area of the severe disturbance; second, that the houses were of such kind that they were not injured by an earthquake; third, that the quake occurred at a time when most people were out of doors. The friends at home, with us, may worthily thank the God of missions that he protected the lives of his workers.

On the field of Assam the work has been hindered in many ways by this dire calamity,

and yet there is one way in which in some places the work has been advanced; the natives have been mightily moved to consider their condition and their relations to God. On our own field the shock to nerves and injury to health was the only damage we received, worthy of note. At the time of the shock our work suffered little interruption, but later we were compelled, because of its effects as well as for other reasons, to take a good vacation.

It has been my privilege the past year to be out in the district more than ever before. Results of this touring will only be known in eternity. For the most part such work seems much like an effort to overthrow a mountain. The mountain seems unmoved and immovable, and as solid and hard as ever. The most apparent effect is on the one who attempts the overthrow. So the largest result appears (I will not say really is) on the missionary. I am impressed more and more with the great fact that the "wages of sin is death," and death only. Sin and Satan, the author of sin, give so little to these poor peoples, and deprive them of so much, even of this world's good things, that it is plain in large and legible characters all over heathenism "it does not pay to serve the devil and sin."

How very different are those places where the gospel has been preached for some years. Though the difference is not so great as one could wish, nevertheless there is all the difference between moist clay in the potter's hand and hard adamant. At Molung this is most apparent. A large number of those who are being saved have been added to the church. The Young People's Society has grown with enthusiasm beyond all bounds. If the whole village is not Christian, at least we are able to say that the whole village has its face Godward. A large number are asking for baptism. A number are receiving training for work. Here are also our leaders.

In another of these places where the gospel has been preached for some years, the whole village has turned to God, so it is reported. This report we must accept with a grain (a large grain) of allowance; nevertheless, though there is no church organization at present, they have asked for a preacher, an old and faithful saint, and him they support, love, cherish, and obey, evidently. This old child of God has been able to do some things with that village no one else, either white or black, has been able to do with Nagas. On going there one of his first as well as his best efforts was to send at once out of the village and away to Impur to the training school all of the eligible young men and women, and these have been among the most promising of our pupils. Four of them were baptized into the church at Impur. Other places might be mentioned as well. At Impur the work has gone on in the station and the two villages near at hand on the old lines. Two signs of the times are especially noticeable. Several persons have shown an interest in the gospel, and two or three have become quite regular in their attendance at church. The second noteworthy fact is that the people now trust us; and this is not only true of these villages, but of others as well that are quite remote.

All mission work is important; but if some one kind can be more important than others. to my mind the training school with us heads the list. Into this we have thrown our best endeavor for the year. The enrollment has been sufficiently large (more than forty all told) to make us feel that we were not beating the air; and the increasing interest throughout the year was sufficiently apparent to make us want to do our best. We have tried to impress them with the idea that the salvation of their own people should lie with themselves more than on American money and endeavor. Another thing we have striven for is that every scholar should support himself, either by furnishing his own living or by working for his support. In the main department in teaching English we have tried with

some degree of success to impart valuable knowledge from the beginning of their study of English. In conclusion we may say that we have succeeded in some measure, at least, to adapt our school to the unique conditions we find here.

The work of the year may be summed up as follows :

Souls have been saved ; the church has been purified and built up ; workers both in and out of the church have been trained. The first Naga Association has been held. The Christians have been led to bury their dead. The churches have been put on self-supporting ground, and they have taken up the evangelization of the outlying districts with some enthusiasm. They have also tried to live cleaner and better, and to dress better. Drunkenness and idolatry have been fought even by many outside of the churches. A good year's work in the training school has been done, and the whole work is, we feel, on the basis the Lord would have it on.

KOHIMA—1881

Rev. S. W. Rivenburg, M.D., Mrs. Rivenburg.

Dr. Rivenburg writes :

The year has been a good one for us in many respects. The Sunday services have been maintained throughout the year, with a much larger average attendance than that of any previous year.

The two evangelists have been much of the time touring about among the villages of the tribe. They report a respectful hearing of the Word in most places. Although the people confess that the teaching is good, they are afraid to cease worshipping the demons lest sickness and famine follow. The truth is they do not realize the fact that they are lost sinners. When they do their tone will change. There is no word for sin in the language, and they have to learn that they are sinners from the lips of the preacher. This year thousands have heard, and I believe the Holy Spirit will not allow all the seed to be destroyed.

The first Angami baptized went back to heathen worship a year ago, but two months ago returned to us truly repentant, and I am hoping and praying that the Master will constrain him to give the rest of his life to teaching his truth. He is a man of strong character and much influence among his people, and well fitted mentally for the work.

For several months I have been curtailing my medical work, as the bills for drugs had grown beyond my pocket-book.

We have kept reasonably well and happy, and are hopeful that the time is not distant when we shall welcome many into the church of the living God.

NORTH LAKHIMPUR—1893

Rev. John Firth, Mrs. Firth, Rev. O. L. Swanson, Mrs. Swanson.

Mr. Firth writes :

The tea-garden coolie is not very much given to reflection, hence an occurrence like the late earthquake does not bring to him any perceptible awakening. During the year 123 have been baptized, but that is, under the Holy Spirit, the direct result of the work of the missionaries, accompanied by such native laborers as we have had.

Were all the people on this field garden coolies, I suppose we would be reporting seven or eight hundred baptisms as a result of the year's work, for the gospel has been faithfully and abundantly preached to all the Assamese and various other peoples who abound here.

Seeing that the Assamese people and others continuously reject Jesus Christ, and that

the imported coolie population in large numbers will accept him when offered to them, it has become a serious question whether the Missionary Union should not make a specialty of this tea-garden work, and so arrange, or rearrange, the workers, and if need be the mission stations, so that the largest number possible of those who will believe shall hear the gospel and be saved to the glory of God.

Three churches were organized during the year. One in January at Doolakat, which now has nineteen members; one in April at Hulmani, which now has seventeen members; and one in August at Lilabari, which now has twenty-seven members. Each church on our field has chosen one of their own number for pastor, and they support them themselves by a collection taken each Sunday.

Two chapels were built during the year: one at Joyhing and one in the station.

Two day schools were carried on in villages the first half of the year. One of them was somewhat broken into by sickness, but the other was very satisfactory. We have now taken both teachers to use as evangelists, so the schools are closed. A young man on a tea-garden kept a school for two months.

Mrs. Swanson has done a large amount of work in and near the station by house-to-house visiting, and has succeeded at different times and places in gathering the children together for Sunday-school, but as this is a small place and there are no Christians here, it has been impossible, thus far, to maintain a Sunday-school regularly.

**Mr. Swanson writes:**

*Bungalow Building.*—From March until August my time was occupied in the erection of our bungalow and chapel. On account of inefficient workmen I was chief architect and carpenter myself.

*School.*—In the month of August we endeavored to have our workers in for a month's study. Yet we did not succeed in getting the outside workers at that time, so we only had the few young men who live in the station. Brother Firth and I both helped in giving instructions. I trust we shall be more successful in this line of work the coming season.

*Touring.*—My touring season occupied the months of January and February, and then was interrupted until October, since which time I have been in camp up to the Christmas holidays, during which time the gospel story has been made known on this north side of the Brahmaputra river, to Assamese, Bengalis or coolies on tea-gardens, some Miri villages, Daphlas, Devries and Khamtis. Hundreds of tracts have been distributed and many gospels sold to these people.

As to results, while we have found all the above-mentioned people willing to listen, yet it has only been the coolies on tea-gardens and ex-coolies in villages who have been accessible to the Bible truths.

While building and during the rains, with the exception of a few Sundays, I either had meetings in the station or went to some near-lying village or garden to hold meetings.

The Lord has wonderfully blessed our feeble efforts, for which we praise his name, trusting greater things shall be done in his name the coming year.

PATHALIPAM — 1896

Rev. Joseph Paul, Mrs. Paul.

**Mr. Paul writes:**

The past year's work amongst the Miris has not been without its discouragements. A year ago the prospects for a local church organization at Pathalipam was good; but owing chiefly to the expensiveness of living at Pathalipam three of the five native Christians

have moved to other places, and two of the most promising have proved unfaithful by returning to the opium habit and to other sinful practices. This has left us for some months without any native Christians at that place.

The opposition to Christianity which I mentioned in my last report, as shown by the religious leaders among the Miris at and near Pathalipam, and which I then thought to be quite local and temporary, is still in force; and the authority of these leaders is felt in many places quite distant from Pathalipam. All attempts at doing anything in the way of a school has been met with either opposition or indifference on the part of the Miris, though a very few Bengali boys have attended. A closer acquaintance with the Miris of the villages near the station show them to be addicted to the opium habit almost to a man, and this puts them almost without the pale of gospel influence. But I have continued to do what I could for the people from far and near, who have not ceased to come to us for medical and other help in times of sickness and trouble. And while trying to heal the body we have lost no opportunity thus offered for presenting the gospel message, and in other ways imparting instruction of a moral and spiritual nature.

During the later months of summer, after getting access to the nearer tea-gardens I began work among the coolies there, and during the time I had a native helper much good was done; several nominal Christians were on the very brink of coming out boldly for Christ when my helper returned to his native town; this threw the work back.

Early in October I began touring among the Miris on the Ringu and Subensiri rivers. I have had much encouragement in some places. Men have been brought to the point where they could accept Christ for their eternal salvation, but they could *not* trust him with their temporal affairs. There are many who would gladly cut loose from the enslaving superstitions of Hinduism if they only knew what would follow that step.

I have labored the most of this season without a helper. What that means is scarcely imaginable to any one who has not preached the gospel alone in the jungles of Assam, where not infrequently one's preaching is replied to by a volley of mythological questions which require immediate, forcibly illustrated and sometimes lengthy answers. But God has given me many encouraging tokens of his presence and guidance, and it is my intention to continue the proclamation of the gospel "whether they bear or whether they forbear," feeling assured that it is not labor in vain.

#### UKRUL—1896

Rev. Wm. Pettigrew, Mrs. Pettigrew.

The report of Mr. Pettigrew follows. It affords a glimpse of what difficulties have to be met and overcome in pioneer mission work.

The retrospect in 1897 while by no means so bright and cheering as the missionary hoped it might have been when writing his report last year, is yet filled with thankfulness for many lessons learnt and for wisdom given in the things that have to be confronted in opening up a new field. The second year among these people, although it cannot report baptisms or any apparent interest in the word of truth, still it has prepared the way in various directions for the truth to be intelligently imparted and for the Holy Spirit to work mightily in their hearts.

*School Work at Ukrul.*—The report for 1896 showed that a school had been built at the expense of the state. It was not till Feb. 19 that the school was opened. Much argument was made over the usefulness of learning; in fact, quite six weeks were spent by the missionary in persuading the villagers to send at least twenty of their boys to school.

All this worry and trouble was amply repaid in having twenty of the village boys, including the most influential men, before the missionary daily, to impart knowledge and to make known through hymn and prayer the gospel of God's grace. After ten months' hard work teaching them the elementary part, it is a great pleasure now to see how interested these boys are in their studies, and now no amount of argument would make them inclined to leave the school. The news of this school being started at Ukrul, and of the pleasure it was in learning soon spread to the surrounding villages. Two months ago Hunderoy, the next largest village, about three miles from here, decided to send eleven of their boys. They came from their village regular, and are now busy on the alphabet. About a week ago two Kukis from a village two days' journey from here came and expressed their desire to enter the school, and they also are now busy and eager to learn. The Lord grant wisdom and patience to train up these young minds and lead them into the light of the gospel.

*School Work in the Valley.*—Three trips were made to the capital last year for the purpose of inspecting the schools in the valley. The political agent is encouraging the Manipuri boys to attend these schools, by granting scholarships to all the boys who pass in the lower primary examination held annually in December. Last December fourteen boys were examined and ten passed, and are now studying in the Middle English School. The past year has been an encouraging one in this work. New schools have been opened, an inspecting pundit appointed to help the missionary introduce more efficient methods of teaching. Applications for new schools to be built come before the political agent frequently, so that ere long the whole valley will have opportunity to send their children to school. There are now about six hundred studying in all the schools.

*Literary Work.*—Both for the valley schools and for the school here, a certain amount of work has been done in this direction. For the Manipuri boys who first attend, it was found necessary to have keys printed for the first three Bengali primers. With the help of the head master of the Middle English School, the missionary got these three through the press, and they are found a great help by the teachers and scholars as well. For the school at Ukrul it was decided to introduce the Roman character. At first the boys started with a small English primer, and after the first primer in their own language was prepared and printed they started on this as well, so that they learn to read and write their own tongue as well as English. Bengali would be of little use to them, so it has been discarded, although it might be worth while later on to teach them the character, for the purpose of reading Manipuri, a language they are familiar with. They will soon require a second Naga primer, and this is being prepared, and will be sent to the press in a week or two. Besides the above, translation work done before the missionary joined the Union has been pushed a step or two forward. John's Gospel in Manipuri printed in 1896 has been distributed to a goodly number of Manipuris. The only native Christian known in the capital disposes of them, giving only to those who can read. The periodical trips to the capital gives an opportunity to distribute them amongst the schools boys also, so that the word of God may be read and believed in to the saving of the soul. During the rains the translation of Luke's Gospel was rewritten and sent to the printers, and the proofs are now being corrected. To impart doctrinal truths in an easy manner to the boys here at Ukrul a small catechism has been prepared, and it is hoped soon they will be able to read and commit to memory the fundamental truths of the gospel. Every Sunday the thirty-three boys come together, to sing for the most part. When the catechism is printed they will learn that on the Lord's day.

*Medical Work.*—What limited knowledge the missionary has in this line has been used in relieving pain in many cases brought before him during the year. There have

been cases where knowledge was wanting, and at these times the missionary has longed to have had M.D. at the end of his name, that pain and agony might have been relieved. These Nagas are very sceptical as to the doctor babu's ability in the capital, and so they let disease have its way, and make no attempt to get relief.

*Itinerating Work.*—Owing to the demands upon the missionary's time in school and literary work, up to the present no attempt has been made to reach out to the villages around. With a more perfect knowledge of the language first, it would reveal better results in the future, so it was decided to establish the school somewhat firmly, and when fluency in the language is attained some arrangement will be made for the missionary to preach the gospel in other villages.

## TELUGU MISSION

Reference has already been made to the effects of the famine upon the general work of the mission. No relief, humanly speaking, can be looked for until after the next monsoon due the latter part of June. The hopes of multitudes are fixed upon this, and many cries are going up to heaven that there may be an abundance of rain. Shall not the supplications of American Baptists be united with our suffering brethren of the Telugu mission, that God may be favorable unto the land?

These terrible famine experiences utter a solemn protest against further delay in providing suitable facilities for industrial training as a part of the equipment of our Telugu mission. In previous reports earnest appeals have been made for the establishment of a technical school at Ongole where our Christian young people could receive training in various mechanical arts. The pitiless caste system of India makes such training an impossibility to the bulk of our people, unless the mission furnishes it. With a body of young men going out into their respective villages trained as carpenters or blacksmiths or shoemakers or weavers, a diversity of occupations would be introduced, and new avenues opened up for useful and remunerative employment. The certain result of this would be a speedy increase of the social and financial strength of our native Christians, with added momentum to the effort towards self-support so general now throughout the mission.

In addition to the establishment of the technical school a great opportunity is open to us from an organization of the tanning industry. The collection and curing of skins after the native fashion is the inherited occupation of the Madigas, to which caste the bulk of our converts belong. With a comparatively small investment of capital the present irregular and poorly paid activities of our people could be consolidated into a systematized employment to the direct advancement of the mission, and without doubt to the advantage of those who would contribute to start the enterprise. Will not some of those who are specially interested in this phase of foreign mission operations give to the Missionary Union encouragement and financial aid in going forward without further delay in this important work?

Gratifying progress has been made the past year in connection with the Theological Seminary at Ramapatam. The standard of qualification for entrance has been advanced. High ideals as to what the future Telugu ministry should be, predominate, and the large body of students have shown themselves cordially responsive to the aspirations of their teachers.

The college at Ongole also under the wise administration of Professor Martin and Professor Baker is growing in favor, and making substantial progress. An hitherto unexpended balance from the income of the college endowment fund has enabled the Society to make some additions to the buildings and the general equipment of the institution, which will add greatly to its effectiveness.

As a whole the mission has sustained the shock of these past two years of destitution and famine better than was feared. Its present healthy condition amid manifold trials and obstacles is a strong testimony to the genuineness and solid character of the work that has been done.

NELLORE — 1840

Rev. David Downie, D.D., Mrs. Downie, Rev. F. H. Levering, Mrs. Levering, M.D., Miss Mary D. Faye, Miss Kate Darmstadt.

Mr. Levering reports for the Nellore mission :

If this report had to be epitomized into a single sentence, it would be the language of the eleventh verse of the sixty-fifth Psalm : "Thou crownest the year with thy goodness and thy paths drop fatness." The work has never been more attractive and in some respects more successful.

We have had no large ingathering of converts, but we have had many tokens of the Lord's presence and blessing. Of the converts baptized during the year twenty-two were from our schools, showing that however it may be elsewhere our schools are the best evangelizing agency we have.

Following the order of our last report we refer first to the Nellore Church. The Nellore Church continues under the successful leadership of Pastor Subiah. The seminary at Ramapatam called him to a teachership in that institution, but after carefully and prayerfully considering the matter he decided that his duty was still with the Nellore Church. The missionaries refrained from influencing him. While they were of the opinion that he would look favorably on the invitation, they believe he has made the correct decision. Though we retain Pastor Subiah, we lose an equally good man. The seminary call was extended to D. Nursiah, our Bible-school teacher and Sunday-school lesson translator, who has accepted the call, and is, as we think, an excellent man for the place in the seminary.

The famine prices that have prevailed during the year have made it rather difficult for the church to keep up with the current expenses and continue its usual contributions to benevolent objects. We are happy to report that it has done it. The missionaries continue to devote their monthly contributions in other directions. The collections from the native Christians during the year amount to 416-0-3 rupees.

The church maintains a weekly prayer-meeting, and in addition to this there is held on each Wednesday evening a cottage prayer-meeting at the home of one of the members. This meeting is wholly under the control of the native Christians, and is seldom even visited by one of the missionaries. Two Christian Endeavor Societies are sustained in connection with the church. The older young people of the church compose the senior society, and those less than sixteen years old compose the junior society.

Besides the regular services of the church there has been more than the usual amount of preaching and teaching in and about Nellore. On Sunday afternoon our force scatters in three or four different directions to hold Sunday-school, or preach in the streets and hamlets.

The Rajapalem Church continues to hold on to its independent self-supporting methods, though like the Nellore Church it has been obliged to struggle to accomplish it, owing to the famine prices paid for supplies. The self-devotion has been good discipline in both churches, and God has blessed them in making it.

*District Work.*—The preachers and Bible women have continued their work in the towns and villages of the district. In this work Dr. Downie has joined them as often as circumstances have permitted. With the amount of general mission and station work in the hands of Dr. Downie, extensive touring is impossible. He has spent some time in the field, and frequently expresses the wish that he could go oftener. The people in the villages seem so willing to hear, that it is a pleasure to speak to them the glad tidings of salvation. The writer has been prevented from doing the usual amount of touring by circumstances which will be explained under another head of this report. He has made several short tours in the country about Nellore.

*Station Schools.*—Miss Darmstadt and Miss Downie have devoted themselves most earnestly and faithfully to the station-schools, and with the most gratifying results.

The collections for fees were never larger. Last year the total income from this source was 2,256-11-6 rupees; this year the total income from this source was 1,594-13-10 rupees. In both cases the sums received from other stations are included; but excluding them, the amount received this year from the pupils or their parents was 351-7-1 rupees. This falls far short of what we are aiming at or what we hope to attain. But when it is remembered that less than twenty-five years ago children were paid for coming to our school, we feel that progress has been made. Although to get these fees has cost a good deal of hard work, we are not aware of a single case where it has caused the least suffering to the families. In some cases the result has been to raise their self-respect, by creating in them the feeling that they are at least doing something for the education of their children.

During several months of this year a weekly prayer-meeting has been maintained by the teachers, from which much benefit has been derived. The teachers have been led to take a deeper interest in the spiritual condition of the school-children. The result of this awakened interest has been a more active sympathy with the children. An earnest religious feeling pervades the schools. Bible study and various religious activities keep the great subject of salvation before the pupils. There is a religious atmosphere in the schools which even the non-Christian day scholars cannot escape. The results of the last examination, so far as known, show 13 out of 19 boys and 10 out of 11 girls passed, and the Bible examination was very satisfactory.

*Medical Work.*—The new Woman's Hospital was opened in February and is under the charge of Dr. Levering. She has been ably assisted in her work by Miss Faye.

Some in-patients have been received. The main building is necessarily being used as a bungalow. The hospital brings us into close contact with the women who are ministered to; some of these give evidence that they love Jesus; some say they will give up their idols and worship God. The attendance of out-patients at the hospital has been good, and has aggregated more than twelve thousand.

More than four hundred calls have been made at the houses of patients. Dr. Levering has been unable to attend to all the calls that have been made upon her. The hospital cannot accomplish its full purpose and be in the fullest sense effective until there are two doctors in service there.

*Village, School and Zenana Work.*—When Miss Wayte relinquished this work in April of this year, she handed it over to Mrs. Downie. She found the labor too much for

her, and asked the Board to permit Miss Minnie Downie to come from Udayagiri to Nellore to assist her. In this branch of the work ten Bible women and three zenana teachers are employed.

Fourteen women and girls are being taught in the zenanas, and are paying for the services from four annas to one rupee each per month. The Bible women are very earnest in their work. The people taught are not easily impressed by the truth, and when the work of one year is scrutinized little progress seems to have been made. The planting and watering are ours; the fruitage is as much as God gives.

Mrs. Downie has also maintained a Bible training class for the Bible women and a class in which she has taught some of the village women to read, write and sew.

*Building.*—The Kavali bungalow was finished and handed over to Mr. Bullard in August. The Nellore Hospital doctor's house was delayed for a long time because concrete could not be obtained for the foundation. It is now nearly ready for the roof.

The treasury continues to absorb much time, but there is a good deal less of worry than formerly connected with it.

*Personal Mention.*—Only one permanent change has taken place in the missionary force during this year.

In April Miss Wayte was married to Mr. Phinney, the superintendent of the American Baptist Mission Press in Rangoon. She arrived in Nellore Oct. 13, 1884. With the exception of one vacation in 1893-94 she labored patiently, wisely and in a most Christ-like spirit in the schools and zenanas, until she went to live in Burma. She gave much and careful attention to the training of the Bible women, and as opportunity offered she toured with them.

It has been a pleasure to have Miss Minnie Downie with us since September. She and Miss Annie Downie have both passed with credit the second and third Telugu examinations. They have shown fondness for the work in which they are engaged.

In November last Dr. Downie was bitten by a mad dog, and on the advice of the English surgeon and the mission doctor he went to Paris, accompanied by Mrs. Downie, to undergo the Pasteur treatment.

The calamity has awakened the most intense sympathy throughout the Telugu field among missionaries and Telugu Christians. No occurrence has for years called forth deeper expressions of sympathy from the missionaries, the Telugu Christians and from those engaged in kindred work in other fields. From many quarters in South India have come to us the kindest expressions. A volume of prayer has gone from thousands of hearts that God would avert from him any evil results.

Dr. Downie has returned to Nellore from Paris, after an apparently successful treatment.

#### ONGOLE — 1866

Rev. J. E. Clough, D.D., Mrs. Clough, Prof. L. E. Martin, Mrs. Martin, Rev. J. M. Baker, Mrs. Baker, Mrs. Ellen M. Kelly, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kuhlen.

Dr. Clough sends the following report for the year: It contains many encouraging features:

During the year 1897 I continued to do as in years gone by. The evangelistic work has had a prominent place, and over four months of time was spent in traveling from village to village, and preaching the gospel to all who would listen to it, and I tried to help the little congregations of Christians to honor Him by whose name they are called, and to

help them to become strong Christian men and women. This part of my work was very satisfactory. Seven hundred and forty-two were baptized upon profession of faith in Jesus. Most of these were adults, and all of them gave satisfactory evidence of their change of heart and faith in Jesus, not only as the world's Savior, but also as their Savior. They gave up more than a cartload of crude idols; most of these had been worshipped from time immemorial and by thousands of people. Some of these idols I brought with me to Ongole, and a good Baptist brother who belongs to our church took a photograph of them.

When not engaged in evangelistic work, almost every day I have been in my office for several hours receiving deputations from the Christians of some of the hundreds of villages in which they live, and in hearing letters and reports from some of the village school-teachers, and in consulting with my colaborers in Ongole about the work, which was of mutual interest. My station requires much office work, and the number of letters in Telugu and English which we sent away during the year aggregate about two thousand.

My health has been first-class, and perhaps I never did more work in any year in India than I did during the year 1897, for all which I would render my heartfelt praises to the Giver of every good gift.

*Village Schools.*—In my last report I gave the number of village schools as 197, which were taught by 297 Christian teachers. Since that time the number of schools has been increased to 227, but the number of teachers at the close of 1897 was the same: 297. At this time of writing our village schools are not encouraging, for we have been on a brink of a famine for the last two years, and now (Jan. 19, 1898,) we are in it. Distressing times for the next eight months are inevitable. But we know that the Lord Jesus is at the helm; hence we shall fear no evil.

*Native Preachers.*—The native evangelists, pastors and preachers as in years gone by, have been faithful. The number of ordained preachers is fifteen, and the number of unordained preachers is twenty-four. They are not educated men, but they have the love of God in their hearts, and they are doing a good work for Jesus and the Telugus. At the October quarterly meeting, before a famine in this section was imminent, they and all the village teachers and Bible women volunteered to forego their pay for the first three months of the year 1898, and yet promised to do faithful work. Thus they had it in their hearts to save about 2,000 rupees. But for the famine, which as before mentioned is now upon us, no doubt they would have accomplished what they set out to do.

*Sunday-schools.*—As to our Sunday-schools, I have no change to report. Except a slight increase in the number of schools and scholars, they are the same as during 1896. The station school has an average attendance of from six to eight hundred. On an average about two thousand verses of scripture are recited at each session of the school. Besides this, Sunday-schools are also held in each of the caste girls' schools, Ongole town, every Sunday afternoon, superintended by Mrs. Ellen M. Kelly and Miss Kelly. In the branch school, feeder to the high school and college, in the centre of the town, Miss Dessa has had two Sunday-schools, one in Telugu and the other in the English language. Miss Kublen has an interesting Sunday-school composed mostly of the children of the Wudda and Gola divisions of the Sudra caste. This school is attended by about forty poor but interesting children, and it is very satisfactory to note the progress made month by month. In this school as in the others the children are taught faithfully about Jesus and all that that name means. In our Sunday-schools within the bounds of the town of Ongole there are more than one thousand children. Sunday-schools have also been established, and have been maintained successfully in many of the villages where our Christian teachers are located.

*Telugu Service.*—Every Sunday morning we have had, as heretofore, after our Sunday-school a sermon in Telugu by one of the assistant pastors or myself. The usual attendance was about 650. At our quarterly meeting Sunday service the attendance sometimes reached 800 or 1,000. Every Sunday afternoon all or most of the Christian teachers working in Ongole, and the larger number of the members of the Christian Endeavor Society connected with the college directed by Mrs. Martin and Mrs. Baker, the Bible women and missionaries go to bazaars to the hamlets of Ongole and villages near, and preach, or hold prayer-meetings, etc. There has also been an English service held nearly every Sunday evening during the year. Messrs. Martin and Baker have the entire responsibility of this service.

*Miss Sarah Kelly.*—Miss Kelly worked during the year under review, as usual. In the Primary Boarding-school there were 151 girls, with five male and four female teachers. The religious instruction of these girls and young women has been faithfully attended to, and thirty-five during the year professed faith in Christ as their Savior and were baptized. The Training-school for Mistresses under her care, which is largely supported by grants-in-aid from government, contains sixteen young women taught by two teachers.

A practicing school is kept in connection with the Training-school for Mistresses, which contains fifty-one scholars. These are taught by three women teachers, permanent instructors, who teach as far as the government third standard examination.

Miss Kelly has also a boys' and girls' school containing twenty boys and twenty girls. This school is attended by both Christian and non-Christian children, and they also are taught as far as the third standard by Christian young women. All these attend Sunday-school under the direction of Miss Kuhlen.

*Night School for Women.*—During the year a night school attended by twenty-five women, taught by three women teachers, was successfully maintained. Of these, ten passed the first standard and eight the third standard examinations. The other seven women were in the alphabet class and were not examined.

*Miss Amelia E. Dessa.*—The Primary Boys' Boarding-school of former years, under the superintendence of Miss Dessa, has been raised during the year to be a Lower Secondary school. The number of boys and men in attendance have been 123, but at the close of the year there were only 84. Most of these youth and young men were members of the church before they were admitted into Miss Dessa's school, but a few — perhaps one-third of the smaller ones — were not. The religious instruction has been given carefully, and thirty have given evidence of a living faith in Jesus, and were baptized during the year.

*Night School.*—Besides the Lower Secondary school, Miss Dessa has a night school attended by seventeen young men, of whom seven passed the Government Primary examination.

*Schools for Mohammedans.*—A Mohammedan Girls' school under Miss Dessa is attended by thirty-four girls. In this school religious instruction is given by Miss Dessa in person three times a week.

*Town Branch School.*—The Town Branch school, which is a feeder to the High school and college, contains 120 scholars. Of these 69 are Hindus, 24 are Mohammedans, and 9 are Christians. Religious instruction is given in this school every day, and two Sunday-schools are maintained in it. Most of the scholars attend these Sunday-schools. This school is supported wholly by government grants and local subscriptions.

*Mrs. Ellen M. Kelly.*—The three Caste girls' schools under the superintendence of Mrs. Kelly are attended by 280 children. These are taught by seven teachers. Besides

the Caste Girls' schools, there is another Girls' school located in Kavadypalem, Ongole, which contains 86 scholars. Most of these are the children of Christians, and are taught by four Christian women. This school is very satisfactory and encouraging. Nine other Christian hamlet primary schools are superintended by Mrs. Kelly. These are attended by 245 boys and girls, and most of them attend the Sunday-school every Sunday morning, and repeat, at least, the Golden Text enthusiastically.

*Night Schools for Men.*—Six night schools attended by 103 men and six women, and taught by the Christian teachers of the six hamlet schools, have been successfully maintained during the year without any financial aid from the mission. Of these, 39 passed the third, 30 passed the second, and 26 the first standard examinations. These 103 men are house servants, government peons, policemen, Christian coolies, who wish to be able to read the Bible, etc. The hours of study are from 8 to 9.30 P. M.

*Miss L. Bertha Kuhlen.*—During the months of January, February, and March, Miss Kuhlen made six evangelistic tours, and visited about thirty villages; some of them are twenty miles from Ongole. She was absent on these tours for forty days, and thus assisted me much in my evangelistic work, for I need hardly say that the evangelistic work of this mission might well engage the whole time and the energies of five devoted American evangelists. In April five or six women wished to study with a view of ultimately becoming Bible women. These were received into school, and were under the personal superintendence of Miss Kuhlen when she was in the station. From time to time other women also have been added, and the school now numbers fifteen. These fifteen women are from twenty to forty years of age, and came recommended by the Christians of the villages from which they came. They are good women, and noted for their Christian walk and zeal for the Master. They were also recommended as suitable women to receive instructions with a view of doing Bible women's work when sufficiently instructed. Miss Kuhlen gives much time to these women personally, especially in teaching them to sing gospel songs, and instruction in Bible subjects. Six of them who studied in Miss Kelly's Night School for Women passed the first government examination.

Besides evangelistic work and the care of these fifteen women, Miss Kuhlen, assisted by two Bible women, holds meetings in five different villages from one to four miles distant from Ongole weekly, when not touring. These meetings are beginning to be a power which we feel in our chapel every Sunday morning. Women and men who have been careless and indifferent during the past years, have been greatly awakened, and now are attending services on Sunday morning in the chapel, and almost all of them regularly attend their own hamlet Sunday afternoon meetings. From one of these villages a few months ago fifteen men and women were baptized, and many of them said, in relating their experience, that they were led to Jesus by the instruction of Miss Kuhlen and her two Bible women.

*Bible Women.*—There are twenty Bible women and twenty assistant Bible women. Two of these women accompany Miss Kuhlen on her evangelistic tours and when she visits the hamlets of Ongole and adjacent villages.

*Industrial School.*—An Industrial school has not as yet been sanctioned by the Executive Committee, but we still hope that it soon will be, for it is a crying need. We have already made a small beginning in this line. Two years ago I sent a young man to Madras, who apprenticed himself to one of the best shoe and harness makers in the city. On his return a year ago I employed him on a small salary, and he works in a vacant room on the mission compound. A short time ago we took another young man as a learner and assistant. They are now doing good work and support themselves.

I also have a young man who is a fair phonographer and typewriter, a graduate of the Technical Institute, Nazareth, South India. He has been with me for over a year. When the Technical school is fully established, it is possible that his services may be required to teach typewriting, phonography, drawing, etc. The old mission printing press, which was under Mr. Baker's management for a year or so, took too much of his time, and he suspended it until a trained man can come from America.

These are small beginnings, but *they are beginnings*, and we make shoes not only for missionaries and others of Ongole, but also for some of our friends in other stations. The work turned out would not be a discredit to a country village shoeshop even in America. Of course what we have done is not much, but it indicates what the possibilities are.

Mr. Baker writes of the religious work of the Ongole College :

I wish to speak of the religious work of the college under a three-fold aspect: its influence on the home life, its work of teaching the Bible, and its evangelistic influence.

First, its influence on home life. Our homes are open to the Hindus as well as to the Christian element of the college. They are always made welcome in them and often come to see what they are like, and how the wife is treated in them, and possibly to enjoy the friendship and counsel of those whom they know have superior morals and powers to those with whom they live. Occasionally the Hindu students are invited in a body to our homes to spend a pleasant evening, which they enjoy very much. The Christian boys of course often come individually and collectively, and it must be that the lessons learned from our happy homes will have an influence upon their future lives and surroundings.

Our wives manifest before both Hindus and Christians in class-room teaching in the power of speech making, conversation and music, such powers as even their learned pundits have not attained. Does not this fact bring the education of Hindu women nearer realization by teaching an idea of her capabilities? For these and other reasons we claim that the domestic influence of the college is not to be despised, and that this influence if rightly exerted is fully as important as that exerted by the evangelistic missionary.

The work done in Bible teaching has often been reported. We have regularly our Sunday evening service, our Christian Endeavor meetings and our morning chapel prayers. Each class is required to recite four hours each week in the Bible. The Hindus are made to think about the word of God, truths are impressed upon the minds to an extent impossible for the itinerant missionary. The fruit which this seed is bearing in them is a gradual changing, and this change is certainly going on. We may not get real conversions for some time to come, but that the Hindus in our college are impressed with the Bible, and that some are really inclined to accept it, we can truly say. The Christian boys are taught by this means that the Europeans and their leaders consider Bible education as a necessary complement to secular education. Through their several years of study they learn to know their Bible, and do know it a great deal better than the average American boy of their age. The severity of the Madras examinations strongly urge a little less rigidity in Bible study, but we are determined to resist the pressure and teach the Bible at any rate. A preacher needs to know men; there is no better place to study the men with whom he has to deal than in a class-room, where he may sit side by side with those of all classes. It is well known that most of our boys preach in the various villages on Sundays; this I believe to be important, not so much for the work they do as for the testing of the mind, inclination and ability of those who would be preachers before they enter the seminary.

In my Sunday-school class of twenty-three students we have been very successful in

raising money. In something over a year we have given twelve rupees and eight annas to the Ongole Church, and have given seven rupees and eight annas for the Day Memorial Church. With but three exceptions, every boy has given something every Sunday.

## RAMAPATAM—1869

Rev. J. Heinrichs, Mrs. Heinrichs, Rev. W. L. Ferguson, Mrs. Ferguson, Rev. R. R. Williams, D.D., and Mrs. Williams in America.

Mr. Heinrichs writes :

The Ramapatam station is now nearly a generation old. The church was organized in 1870, and the seminary attained its twenty-fifth anniversary during the year under review. As the seminary now really constitutes the centre of our operations on the Ramapatam field, it may be pardonable this time to review not only its work during the past year but give also a brief retrospect over the longer period of its existence.

The Theological Seminary was opened April, 1872, with seven students, by Rev. A. V. Timpany as president *pro tem*. The original design was to have two courses of three years each, the first being preparatory, the second theological. It was soon found, however, that the secular and the divine could not advantageously go together, and so in our annual report for 1875-76 it is stated that "The seminary, though doing a noble work, is already found to be inadequate to meet the wants of the mission as a theological school and at the same time provide for the higher secular education of the preachers and teachers. Hence an institution which shall have this as its distinctive work has become a pressing necessity. We are glad to state that money has been received from our Society in America to erect a building for the Ongole College." Thus early in its history has the seminary been a potent factor in the development of our mission, and if the above is correct the Ongole brethren and we all do well to remember that the Ongole College was born at Ramapatam.

During the first year fifteen students were in attendance in the two departments, and Dr. Clough, then on furlough in America, began and completed an endowment for the seminary of \$50,123.91. Thus fully equipped the seminary has been from the beginning not only a powerful instrument in the upbuilding of the Master's cause, but it has been more closely identified with the weal and woe of our mission than any other institution we have. Indeed, you may call it the pulse of our mission, and it is an interesting fact that when the seminary has prospered our whole mission was blessed, but when something was wrong at the hub the whole machinery suffered. If Nellore be indeed our foundation and Ongole our so-called headquarters, Ramapatam, by virtue of its situation between the two, may rightly be called the heart of our mission, and as such I wish the brethren to regard it.

An attempt to ascertain the number of students and graduates of each year has proved futile, hence only an abstract of the numerical growth of our institution can be given. In 1874, when Rev. R. R. Williams arrived, there were 53 students in attendance, 7 of them women. The conference resolved to admit both teachers and preachers. In 1875 a class of 16 members entered upon the theological course, and this was really the beginning of the seminary as we now know it, because the secular studies were all transferred to the preparatory department. In 1876 there were only 11 in the seminary proper and 69 in the preparatory branch. In 1877, five years after its establishment, the senior class numbered 6, the middle class 27, the junior 36, and the preparatory 32 pupils. In 1878, the year after the famine and the great accessions, a larger demand for teachers and preachers

arose, and we find 149 in attendance upon the theological course, which now was made to extend over 4 years. In 1880 the number of students increased to 201, and in 1881, when Dr. Boggs took charge of the work, 216 were in attendance and 31 graduated. The present building, sometimes called "the Baptist Cathedral," was erected by Dr. Williams at a cost of 35,000 rupees secured by him in America, and dedicated December, 1884. In 1886 Dr. Boggs succeeded Dr. Williams again as president, and in 1887, after 15 years of its existence, 100 students attended in the various classes. In 1888, 32 entered and 9 graduated. In 1889 and 1890 there were 113 students present, and in 1892, its twentieth anniversary, only 91. In 1893 Dr. Williams returned, relieving Dr. Boggs. The average attendance in 1894 is reported as 128. This was also the number when we were called to the work in 1895, but stringent entrance requirements have reduced that number to 103 at present. The whole number that has passed through this institution during the 25 years of its existence is approximately estimated as 700, half of whom probably are full graduates.

During all these years a regular course of study has been pursued, but the Bible has always remained our principal text-book. The moral and spiritual influence which this institution has exerted during the twenty-five years cannot be tabulated. It may be said, however, that besides paving the way for the Ongole College and supplying the mission with hosts of preachers and teachers, Ramapatam has also been instrumental in establishing the present Kundakur, Kavali, and Udayigiri mission stations, large portions of which fields were formerly embraced in the old Ramapatam field. To crown all, this year our station and the seminary chapel have witnessed within their walls the birth of the Telugu Baptist Home Mission Society. Surely a memorable event, which brings the first quarter of a century of our institution to a blessed close!

The present condition of the seminary gives us every satisfaction. There is a yearning for higher spirituality. The consecration meetings, with which we opened the new year, and a course of lectures on revivals by Dr. Boggs in October, as well as several voluntary praying bands among the students, have done much to foster our spiritual and moral interests.

A class of sixteen graduated in April and as many entered again in July, all of whom come up to our present requirements. This year the revised curriculum, as adopted by the Board of Trustees and as published in our last annual report, was followed with excellent results. Two new text-books, viz., one by Mr. Ferguson on "Ancient History and Chronology," and one by myself on "New Testament Introduction with Analyses," were added to our working tools.

For the material welfare of the students, also, much has been accomplished during the year. In order that each student family may have a separate room to live in, we were obliged to erect eleven partition walls in the old houses, build two new dormitories, rebuild several old ones and execute a number of extensive repairs in the compound, which work was accomplished during the hot season, and much of it as a famine relief measure.

Personally, I have abundant cause for gratitude for the blessings received. All the regular classes were met without interruption throughout the year, and a class of advanced students in Greek New Testament grammar and interpretation have done work under me with encouraging results. The work in the other classes, too, has been satisfactory, especially since Mr. Ferguson took up the theological instruction laid down by Mr. Paramasivan.

The field work has likewise prospered under the blessing of God. Thirty-three persons have been added by baptism and thirty-four otherwise, with a net gain of sixty-one per

sons over last year. We have also been enabled to do something toward the temporal amelioration of our Christians, which in one case has resulted in obtaining some 130 acres of land for them from government.

The primary school under the management of Mrs. Heinrichs has done unusually excellent work. It is reported the banner school of the Kundakur taluq and the only institution that has qualified girls to obtain a primary school certificate in this division. A fifth class has been added during the year.

The last few months of the year have been unusually busy ones, on account of famine relief work being added to our other duties. The physical prospects are exceedingly gloomy, and only God can help us. We have undertaken some contract work on the new railway, and hope to be able to relieve our Christians and other needy people for several months.

And now after eight and one-half years of service for the Telugus, and nearly three years in the seminary, we desire to commend the latter especially to your hearts and prayers. I wish to say for our institution at Ramapatam what the psalmist penned in behalf of Jerusalem: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

Mr. Ferguson writes :

My report for the year 1897 must be simply an extension of that of 1896. The beginnings which were reported last year have been enlarged and in some cases completed during the interval.

Mrs. Ferguson and myself have completed the course of study prescribed by the Conference Committee on Telugu Examinations. In June we took our second, and early in December, our final examinations.

Both Mrs. Ferguson and myself have continued to teach throughout the year: she a class in English from the boarding-school, and I in the seminary. My subjects this year have been homiletics and theology. In the former I met the fourth class on Tuesdays and Thursdays, and the third class on Mondays, Wednesdays and Fridays. In the latter subject I have met the second, third and fourth classes daily, since the new school-year began in July. Thus twenty hours per week have been spent in the class-room with the students. Outside of class hours the students submit for criticism and revision essays, plans and sermons on general and doctrinal subjects. A part of this work is put upon the blackboards and is discussed in class; and a part of it appears in the conduct of the prayer-meetings and Sunday evening services. The work, while it is always more or less routine, has been stimulating to me, and in a large majority of cases has produced very gratifying results in the students. On the part of many there is a keenness for instruction which is a constant delight to the teacher.

I have accompanied Mr. Heinrichs on his visits to the neighboring villages, going out to spend Sunday. In March Dr. Clough was kind enough to allow me to accompany him for two weeks to the north of Ongole. These trips have given me opportunity to see the practical side of mission work, and to determine more accurately the condition of the people among whom our students must do their preaching and work. The teaching in the class-room has often been reinforced or illustrated by what I saw and learned while on these trips. I have had the privilege of baptizing 107 persons during the year. These figures, however, will appear in the reports of those in charge of stations.

Aside from the regular work connected with our studies and teaching there has been much else to claim attention. Chief among these extras is the amount of medical work which Mrs. Ferguson has been called to do. In the past five months the dispensary records show a total of nearly fifteen hundred calls for medicine. In a few severe cases visits have been made to the sick in villages. Good success has attended every effort; but the work is too heavy and the responsibility is too great for one who is inexperienced and who cannot devote her whole time to the work. However, as we look back we are rejoiced that we have had so large a measure of labor and blessing, and that we are sharers in the sum total of activities which shall serve to spread the knowledge of God among the Telugus and hasten the coming of the kingdom of heaven.

ALLUR — 1873

Rev. W. S. Davis, Mrs. Davis.

Mr. Davis writes :

During the past year our blessings have been many, for which we praise our God. We have been at our work during the whole year, with the exception of about four weeks. Having no money for touring, we could do but little of it, but during the month of July we covered the whole of the eastern part of our field, visiting villages which we had never seen before.

This part of the field during the cool season is usually under water, and it is therefore impossible to go over it, except on horseback; so when I do go it must be in the dry or hot season. The preachers have been doing good work, though the fruits seem slow in coming; but who can measure the power of a single word spoken for Christ, and in his name?

Our schools are few. Some of them are doing good work, and some are not. We have several night schools, where the young men gather for the purpose of learning to read God's word.

Station work is as usual. Preaching in the morning preceded by Sunday-school. In the afternoon prayer and praise in the village. During the week there are four different prayer-meetings held: two for mixed audiences, and two for women only.

Every morning the day is begun by worship, participated in by all the servants and all who will join in it.

December 12, the day set apart for prayer, was observed and meetings continued every night for ten days thereafter, by means of which we trust many have been strengthened.

Our spiritual advancement has been a growth in grace, a drawing nearer to God by preachers and missionary, and I trust, the Christian body.

Our visible — not to say that the other is invisible — advancement has been the placing of our Allur Church on a self-supporting basis, and the taking of the partial support of the other one of our churches by its people, and the rebuilding and dedication of our Allur Church, toward which the Christians set apart and gave eighty rupees.

The church that has assumed the partial support of its pastor, is now suffering from famine. Pray that they lose not their faith, and that they may be kept during this trying time.

SECUNDERABAD — 1875

Rev. W. B. Boggs, D.D., Mrs. Boggs, Miss R. E. Pinney.

Dr. Boggs writes :

Goodness and mercy have far outweighed whatever of trial there has been. Among the noticeable features of the year has been the partial famine. Great scarcity has

prevailed, so that many of the poor have with much difficulty obtained food enough to keep them alive. Grass seed has been gathered for food wherever it could be found, the sand of the parched fields being winnowed for the few seeds of grass which might be found. Cholera also has visited almost every village far and near.

*Telugu Work.*—Twelve Telugu converts have been baptized during the year, all of them in villages out in the country. There has been persecution, the worst that I ever heard of in our mission; but those who suffered stood firm, and it has resulted rather in the furtherance of the gospel. The preachers have kept on steadily at work in their respective fields, and the condition of things now, and the prospects, are better than they have been since I came to the field.

We have just parted with one of our best preachers. He came originally from the Yanâdies, and he has had for some time past a growing impression that it was his duty to give himself fully to the work of evangelizing his own people. And so he has gone out, not knowing how he is going to live, but trusting in the Lord. He has gone at present to seek the Yanâdies of the Krishna district.

In February I made a tour to the south of Hyderabad City, in a very neglected region, embracing the old walled town of Shamshabad. We were told that some of the villages where we preached had never before been visited by a missionary. We and our message were well received generally, especially by the caste people and Mohammedans; the people who were unwilling to listen to us, being exceedingly fearful lest their caste might be contaminated, were the poor Madigas.

I have also made frequent short tours to the parts of my field which can be reached by rail; but thus I can usually visit those villages only which are within walking distance of the railway stations. The appropriation does not warrant touring, which involves the expense of a horse and cart, tents, etc., but that is what the field needs.

Our boarding-school, under the supervision of Miss Pinney, is kept up to the measure of efficiency which the limited appropriation provides for. We wish we could raise its standard and enlarge its work. A small school has been opened in one of the Madaga palemş of Secunderabad and is attended by about twenty-three children. We have an evangelistic meeting there every Sunday morning at 7.30.

In the absence of a suitable Telugu minister for Secunderabad, and for want of sufficient appropriation to engage one, I, myself, preach in Telugu every Sunday morning in the chapel at nine o'clock, besides speaking at the early meeting in the palem. We need very much an efficient minister for Secunderabad. If we can find the right man we will try hard in some way to support him.

*English Work.*—This is still kept up, and we see additional reason continually for maintaining it. There are men, not a few, in England and in various military stations in the East, who bless God that they ever saw the little Baptist chapel at Secunderabad. And two of our own missionaries, now in the Telugu mission, are among the fruits, direct and indirect, of this work.

Six persons in this department of the work have been baptized during the year. The English services are: Sunday-school at 7.30 A.M., with an attendance of about twenty; preaching at six every Sunday evening; and prayer-meeting on Thursday evening. The meetings are very interesting and refreshing.

Our numbers have been greatly reduced during the year by removals, some to England, some to Burma, and some to other parts of India. The frontier campaign took from us a number of our brethren, but we rejoice to hear frequently that they are still fighting the good fight of faith. One of them, very highly esteemed and greatly beloved among us,

met a soldier's death Nov. 20, while faithfully doing his duty with the Tirah Field Force. But the tidings of his death led directly to the conversion of a comrade, with whom he was very intimate and for whom he often prayed. Conversions are taking place, and a quiet revival is in progress among us.

The need of a new chapel is again being felt, and we cherish the hope that this need will be supplied before another year has passed.

KURNOOL — 1876

Rev. W. A. Stanton, Mrs. Stanton.

Mr. Stanton sends the following report for 1897 :

The overshadowing event of the past year on the Kurnool field has been the famine. It has necessitated many changes in our plans of work. We have given ourselves up to relieving in every way within our power the needs of the suffering people. We have taken orphan and destitute children into our schools. We were out touring in the month of May, the hottest of the hot season, making lists of the lame and blind and infirm who were in a starving condition. These lists we submitted to government, and speedy relief was given. We distributed thousands of measures of seed-grain among the poor of every class, who after the famine were without any means to sow their fields. When government began its operations of assisting poor *egots* in the purchase of bullocks, in case of losses by the famine, we went from village to village and from house to house, and saw that the money reached the hands of those who really needed it. In all these ways we sought to show ourselves the friends of the poor. We feel that we have come into closer contact with the people; that we know them better and that they know us better, and that our religion appeals to them now with the power of unselfish deeds of love.

Our schools have had a most prosperous year. The number of children in the two boarding-schools increased to more than one hundred during the height of the famine, but the normal attendance has been fifty boys and thirty girls. A second form has been opened in the Boys' Town Secondary school, and the work of both teachers and pupils has been most satisfactory. Fifteen of the boarding children have been baptized and received into the church, and we are very thankful to see growth in spirituality and knowledge of divine things on the part of many of the children.

One of the most encouraging events of the past year has been the birth of a new church on our field. For over a year the Christians at this center have been a great joy to us. They have grown steadily in faith and zeal and love, and we have long felt that the time was ripe for them to enter into the full privileges of church life. The Lord led us into it sooner than we expected. On Nov. 14 the Gudur Baptist Church was duly organized, with a membership of about sixty in three villages. They chose their own pastor and deacons, and observe the ordinances, and conduct their own affairs as a regular church. We are very happy to report, above all, that they at once assumed the entire support of their pastor.

This leads us to speak of the movement towards self-support that has taken place on our field during the last few months. We speak of it as a *movement*, for it has not been local but widespread, embracing all our Christians and the whole field. It has been a movement among the Christians to give a tenth of their substance to the Lord. It began among the Christians themselves, and strange to say, sprang out of the famine. In the village of Gudur, where we have just organized a church, when the first good rains came, the Christians sowed their seed with a prayer and a promise; a prayer that God

would grant them a harvest, and a promise that of whatever he gave they would surely give a tenth to him. The result of this was, that on the Sunday when they brought in their tithes, the total was enough to support their pastor for six months. This was a revelation to us. We took up the work at once, and went over our whole field, presenting to the Christians the teaching of God's word on the "tenth." We have been astonished and overjoyed at the response. All did not come up to the full scriptural standard, but every Christian has pledged to give some proportion, at least, of his income to the Lord. The amount has varied from a tenth to a sixtieth. It is yet too early to report much as to results. We can only say that wherever we took the word of God and presented the matter with the help of the Holy Spirit there was a deep searching of heart, a recognition of the fact that they had been hitherto "robbing God," and a more earnest desire to do a long-neglected duty. The pledges therefore were given, not by constraint, but with joyous freedom. The results thus far to be reported from the movement are: one church entirely self-supporting; the Kurnool Church now supporting two evangelists instead of one, as formerly; definite pledges from all the churches on the field to give some proportion of their income to the Lord. We believe this movement is of God. It has taken deep hold of both preachers and Christians, and if of God it will stand.

During the year we have baptized 137 persons, the largest number received into the church since we came to Kurnool. One of the most encouraging things is, that work has opened up in twelve new villages. The seed of the kingdom has thus taken root and sprung up in a large number of new centres.

#### MADRAS — 1878

Rev. A. H. Curtis, Mrs. Curtis, Rev. T. P. Dudley, Jr., Mrs. Dudley, Miss Mary M. Day, Miss S. I. Kurtz.

Mr. Curtis writes :

In reviewing the work of a year the first question that is asked is, "Has there been advancement?"

We cannot, however, in mission work at least, reach our conclusion by a reference only to statistics. To a certain extent they no doubt help us, but there are so many other things to be taken into consideration: the spirit manifested by the Christians; the willingness to hear on the part of the heathen; the interest shown in the schools both by the pupils and their parents; the way that the native workers go about their work; the general confidence that the people as a whole seem to have in the mission. These are some of the factors that have to be considered. So in considering all these it does not take us long to see that there has been real advancement in our work. At no time since we have been in Madras have we seen more to encourage us than we do now.

During the past year thirteen have been baptized. While this is not a large number compared with many of our other stations, yet it is an encouraging number for Madras. In my report last year I reported nine. Seven were baptized in the preceding year. So it will be seen that there is a steady advancement, which, we trust, with God's blessing, will continue year by year. But it is not in numbers alone that we rejoice. One of the most encouraging things to me is the awakened desire that many of the Christians have to see greater progress. A wholesome dissatisfaction has taken possession of some of them, which we hope will spread more widely. We wish to see more souls converted and to see greater faithfulness on the part of the Christians.

The regular church services at Perambur and Tondiapetta have been sustained. Rev. T. Rungiah and Rev. T. Daniel continue to be the faithful pastors of these churches. There is usually a full attendance at the former church, but at the latter we are very much handicapped by not having a building that is more suitable and in a more convenient locality. The fund towards the Day Memorial Chapel is slowly but steadily growing, and now amounts to a little more than 1,000 rupees. I have divided my attention as equally as possible between these two churches, visiting them on alternate Sundays and being present at their weekly prayer services.

The Sunday-schools connected with the churches and those held in the schoolhouses on Sunday afternoons are all in a prosperous condition. We are seeking in every way to instill the teachings of Christ into the minds and hearts of the children, and we believe there are many of them who are trying to serve him.

The interest at our preaching hall in Blacktown continues. The room is filled at nearly every meeting, and as I look into the faces of those caste men who sit there listening attentively to the gospel message, I cannot help feeling as one of our old missionaries felt when he attended the meeting with me one evening. As we came away he said to me, "Surely those benches will bear fruit before long." Many of the people come in, stay awhile, and go away; but there are others who come at the beginning of the meeting at 6.30 o'clock and remain until it closes at 8. The preacher in charge of this work is ably assisted by his daughter. She is employed part of the time of each day, except Sundays, by government as a teacher of secular studies in zenanas, but she gladly gives her spare time to religious work, expecting no other reward than what the Lord gives to those who faithfully serve him. It is wonderful to see how these caste people listen to her, a woman, as she preaches to them from a full heart.

The preachers located in the outside villages of Kaida and Yerraguntapalem are doing what they can to look after the spiritual condition of the few Christians in those villages, and to preach to the heathen all about them in the surrounding villages. We have recently opened a new work in another village called Sotumperrabettu, where for a long time the people have been asking us to start a school. Although these people are not Christians, yet at their urgent request I promised to give them a teacher on condition that they would supply the house and do something towards the teacher's support. This they agreed to do, and the result is that a young man and his wife are now located there and have started both a day school and a night school, and are preaching the gospel to those about them.

Our schools have made good progress. The fee system is urged more strongly than in former years. The work done by the pupils has been very satisfactory, and the Bible continues to hold a prominent place in all the schools. Mrs. Curtis has given special attention to the boarding and day school. It has been raised to the Lower Secondary grade, and at the recent examinations the inspecting officer spoke very highly of the work that has been done.

We appreciate having such colaborers as Miss Mary M. Day and Miss Susie I. Kurtz. Living in the northern part of Madras with our Tondiapetta Church at their very door, they take great interest in all pertaining thereto, giving all the encouragement possible.

Miss Day still has under her care the two large Caste Girls' schools, one in Washermanpetta, and the other in Tondiapetta. In the former school there are 120 names on the roll and the daily attendance is from 98 to 100. In the Tondiapetta school the roll number is 76, and the daily attendance is from 60 to 64. Thus there are nearly 200 little

girls coming from Hindu homes who are being brought under Christian influence and learning of Christ. The work with the Bible women continues, and in addition to the work of visiting zenanas she has them meet together for systematic study of the word of God.

Miss Kurtz finds her work in connection with the school at Konditope very interesting. Some of the older pupils are taking a great interest in their Bible lessons, and seem to be believing in Jesus. At Monega Choultry (a native infirmary) she works among the poor women. She says: "It is a great pleasure to hear some of these poor, ignorant women pray to the living God." She reports good work done by the Bible women in Perambur. New homes have been opened, and increased interest has been manifested by many.

We are grateful for the freedom Madras has thus far had from famine and plague. The price of grain has been high, and the people have found it hard to get along, but we cannot claim to have had anything of famine as they have had in some of our other stations. Every precaution is being taken by government to prevent the plague from entering Madras. There have been two or three cases during the year, but it has not yet gotten a foothold and we pray that it may not.

The "cut down" of appropriations has been felt keenly in all our work. On this account we have been unable to extend the work as much as we had hoped to do. We have, however, done the best we could.

Mr. Dudley reports concerning the English Church at Vepery :

The regular church work has been carried on as in years past; services on Sunday morning and evening, prayer-meeting Wednesday, personal visitation among members of the church and congregation in their homes, and visits to others and the various hospitals of the city. There has been no large ingathering of converts during the year, neither has there been any specially marked quickening among the church members, yet the year has shown advance in the work. The unhappy state of affairs referred to in previous year's reports is not entirely extinct; it dies slow and hard, but it is surely dying. Patience is a prime virtue in this work. A better state of affairs is gradually coming into existence.

Our Sunday-school has done good work during the year. It is difficult to get teachers, but those we have are mostly tried and faithful ones. The attendance has been good, and increases each year.

Last year there was a scripture examination conducted by the India Sunday-school Union throughout India, Burma and Ceylon. There were 1,228 scholars examined. Among this host twenty-six prizes were given; scholars in our school won two (2) of them; another one stood seventh on the list of highest marks. We regard this as good testimony to the quality of work done by our teachers.

Our vernacular work has never been very satisfactory. It has been largely Tamil, while our mission has confined its vernacular to the Telugu. This problem has, we think, found a happy solution. Rev. E. A. Booth, of the English Street Baptist Mission, is in Madras for Tamil work. He has shown himself most helpful and sympathetic in our English work, so we have transferred to him all our Tamil work. Henceforth our vernacular work will be all Telugu.

During the year my spare hours have been whiled away in publishing the *Baptist Missionary Review*, working up schools in South India for the education of the blind, doing the work of Secretary of the Madras Missionary Conference, and a few like things.

## HANAMAKONDA

Rev. J. S. Timpany, M.D., Mrs. Timpany.

Dr. Timpany writes :

*The Field.*— Our field, which is entirely distinct from those of our neighbors about us, covers an estimated area of 5,000 square miles, with 2,000 villages, with a population of about 600,000. Our present staff of helpers is far too small for such a large work, but the helpers are beginning to realize more and more the burden of souls, and are showing a deeper interest in the work, and a few of them are a power for good, and I am glad to have them. Personally I have only been able to make one hurried trip into the district during the past year, as the needs of the station itself have called heavily upon my time. Several tours have however been made by helpers, and I think much good has been done.

We have not escaped persecution either, but it did not last long. As a result of the famine times we have passed through recently, we had cholera with us in a very severe form and many people died. Here I wish to say that the Mohammedan officials of this district have helped me much in all matters that needed their attention. Our Christians are beginning to have their rights observed. In every case that I refer to the officers here, prompt action is taken.

*Churches.*— We have but the four churches as reported last year, but where we then only reported plans made, we can now report advancement. The Station Church has had a clearing time, and did not even spare its three deacons, who were expelled for improper walk. The church is now realizing what it is to walk in God's ways, and are trying to mend their ways and God is blessing them, and I feel that a great field of usefulness is before them. For the last nine months they have supported their own pastor, paying him fourteen rupees of our currency, which is equal to nearly twelve rupees of the British India money. Besides this they look after the other affairs of the church. Another church is trying to do something towards self-support, and I hope to see something definite done this year.

*School Work.*— We can report advancement in this department of work, too. Last year I wrote that this work was not in a very good condition, but I am glad to say now that it is bright and promising. We have had three schools in operation on the field this year. One school was not open long, owing to the illness of the teacher.

Our station school is the one in which we are especially interested, as it has proved such a failure during the past. After a great deal of difficulty we managed to secure a teacher from Bapatla, and we started the school in March last, and the results have been very encouraging. The work is thorough, and the school is fast making a name for itself in the town. We found it a little difficult at first to get the parents to realize that all school supplies had to be bought and that school fees were to be paid for the boys. We have found it hard to establish this, because heretofore the mission has supplied everything. We could not see the wisdom of this, so now we require parents to provide everything. Our difficulties did not last long, and we now have more than we can comfortably manage. The pleasing feature of this work is that the heathen people send their children to us in large numbers. Besides our Christians we have Mohammedans and almost all branches of the Hindu caste, from the highest to the lowest. We have never allowed any caste distinctions, and one and all are equal, from the children of our poorest Christians to the children of educated Brahmins. We have over seventy names registered, and I think that fully half are caste children. We are glad to see this willingness on the part of the people, and we hope that the seed that is sown there may spring up to

the glory of God in future years. This school has a good staff of teachers now, and we believe there is a great future before it.

The other school is doing well, also. In time we hope to have a good educational work in progress upon this field.

*Medical Work.*—How I wish I had the time to put in this very important branch of mission work—the time that the increasing demands call for. I have had cases of almost every disease the human frame is subject to in this country. We passed through a serious siege of cholera, and God helped me to carry relief to many. We have had fever cases without number, and had I had a hospital I could have numberless operative cases, some coming miles to see me. Only recently one man offered to erect a temporary shed in the mission compound, if I would operate on his wife.

*Conclusion.*—In conclusion we wish to acknowledge God's goodness to us in the way he has led and blessed us. The Christians are thinking more about spiritual things. The heathen about us receive us kindly and listen and show an interest.

The educational work is also getting a good start. And last, but by no means least, the medical work is a great help to our work, and with it we are able to carry healing to both body and soul.

We leave the results of this new year we have entered in the Lord's hands.

CUMBUM — 1882

Rev. John Newcomb, Mrs. Newcomb, Miss Ida A. Skinner in America.

Mr. Newcomb reports :

The report of the work for the last year will be somewhat different from those of past years, as it will contain an account of famine relief operations. But first of all I shall report upon the regular mission work.

*Mission Compound.*—Owing to a large number of children in the boarding-school, the teachers in the school, a few evangelists, Mrs. Newcomb's Bible woman's class and a few servants, the mission compound is an interesting little community in itself.

The station boarding-school produced good results at the recent examinations. The new Lower Secondary school in connection with the boarding-school presented twenty-seven boys and girls for the fifth standard examination; out of these twenty-one passed a successful examination. This school comprises the fifth, sixth and seventh standards; but while we now have these twenty-one pupils ready to enter the sixth standard, we have no teacher for them and no funds to employ one. A few Hindu boys now attend the school, as there is no other school of this grade nearer than about seventy miles from here, but if we had these higher classes a large number of them would come to the school and be greatly influenced by gospel teaching. This I believe to be an evangelizing agency worth taking advantage of.

*The Field.*—The preachers, teachers and Christians throughout the field seem to be in their usual condition, some villages cold and indifferent, others in a state of revival, but on the whole in fair condition. The village schools, owing to famine times, are not doing quite as good work as in past years. We have done as much evangelistic touring as we could, and baptized 257 believers.

*Beneficence.*—While we consider ourselves as near self-support as any field in the Telugu mission, we have been able to make but little advance in these hard times of scarcity and famine, but our people have done nobly, and special offerings of grain and ghee have not altogether ceased. We have had one case of extraordinary sacrifice on the

part of the wife of one of our village school teachers. She brought to me as a special offering to the Lord eighteen rupees in cash, all they had, and all her jewels, consisting of a silver and beaded necklace, five silver bangles and three silver rings, the lot being worth about ten rupees. She made this consecration some six months ago, and the other day brought to me three rupees as their Lord's tenth. Her husband is in full sympathy with her, and they are doing a grand work for the Lord.

*Famine.*—Famine relief operations used up much of our time and energy during the year. Even at the close of 1896 prices had almost doubled, and gradually things grew worse until in April, 1897, the poor people who live from hand to mouth and have nothing to depend upon but their daily wage, found themselves without work, and their wells having dried up, in real distress. On April 19 I traveled forty miles in my jinrickisha to beg funds from the government for the deepening of the wells of the Christians; the Hindus also came and asked for sums amounting to 3,500 rupees; I got very little, only about 200 rupees. On this day the deputy collector, who is the chief government official of this part of the Kurnool district, told me of the deplorable condition of the Chensus, wild men of the hills of the aboriginal tribes. The next day I received a notice from the *Christian Herald* of a donation of \$500 for famine relief; besides this amount I have to acknowledge with thanks another \$500 from the same source, and \$500 more kindly sent by Rev. Dr. H. O. Rowlands of the Nebraska India Famine Relief Commission, through Dr. Duncan of Boston. In anticipation of the receipt of the money I began to relieve the Chensus with grain doles, and later when seventy-three of them, men, women and children, ventured to leave their haunts in the hills and come in over thirty miles for relief, I found it necessary to give them some clothes, as they were almost naked. They came in on Saturday and spent Sunday with us. They gladly receive the word of life as our people go among them with the gospel message. It was impossible to reach them in this way before the liberalities of Christian friends in America helped us to touch their hearts with human kindness. I understand that there are six thousand of these Chensus living in the Nallamala hills. We gave relief to four hundred of them in our immediate vicinity. But before we knew of their distress four of their number are reported to have died of starvation. May the Giver of all good greatly bless the donors of these famine relief funds. Besides relieving the Chensus I made distributions to the poor of all classes, regardless of caste or religion. The number who came for gratuitous relief and work gradually increased, until about four thousand people came to me on the morning of June 28. On this occasion the civil apothecary, our doctor, was present and counted more than three hundred who were emaciated. The rains coming in July gradually afforded the people work, and their condition began to change for the better.

#### VINUKONDA — 1883

Rev. Frank Kurtz, Mrs. Kurtz, Miss Erika A. Bergman in America.

Mr. Kurtz reports:

The first three months of the year were spent in touring among the villages, as is usual with us. More attention was given to preaching to the heathen and we generally had good hearings, though it seems like sowing the seed on stony ground. Many assent to the truths of the gospel, but keep right on in their old ways. Caste is still the great hindrance. During these months nearly 250 rupees were contributed in cash by the Christians. By April 1 many of the poor began to suffer for want of food and water, and water is never very plentiful.

In May a large number of poor people began to come to the compound asking for help. We offered them work, but the most of them being unwilling to work returned to their homes. At length in June some began to work at famine rates, and the number kept increasing till it reached three hundred, when the most of them went to the government relief works. We deepened two large wells, repaired the compound hedges, the bungalows and other buildings. When the rains finally came, we gave loans to some of the poorest farmers for seed grains, some of which have been repaid. Through the kindness of the *Christian Herald* of New York City and other friends in America we spent over 1,000 rupees in relief, besides sending 600 rupees to North India, where the suffering was far more severe.

While there has been some declension in Christian walk, there has been considerable advance in education. The amount of fees collected has slightly increased in spite of the hard times. For the first time, a Vinukonda boy has gone up for the middle school examination. In our boarding-school six passed the fourth and five the fifth standard. The amount of grant received by all our own schools was 688-0-4 rupees, the largest sum ever yet received. Of our four thousand Christians, fifty-five have now passed the fourth standard, of whom seventeen here also passed the fifth, eight the sixth and only two the seventh or middle school.

Only a very small per cent of our people are able to read the word of God for themselves, and their ignorance and corresponding superstition is appalling. The attendance of our village schools has slightly fallen off, though the number has increased by two. Two of our best young men, with their wives, have entered the seminary at Ramapatam. We report a slight increase in Sunday-schools and Sunday-school scholars. Only one chapel has been built this year, owing to the high prices.

Our workers felt compelled to stop giving their tenth until the famine was over, and the village people were unable to give their usual contributions, hence the cash collections have fallen to 323-2-6 rupees for the year. Still this is almost as much as was contributed in 1894. Only two of our fourteen preachers now receive any mission salary. All the teachers' grants from the mission have been reduced. A collection of 20-11-0 rupees was taken in December for the newly organized Home Mission Society.

#### NURSARAVAPETTA—1883

Rev. William Powell, Mrs. Powell, Miss Helen D. Newcomb in America.

Mr. Powell reports :

*Camping.*— Nearly eight months of 1897 were spent on the field in visiting the Christians in their villages and homes, and preaching to them and the heathen. Many sermons and addresses were delivered to our people, and much time was devoted to teaching them to pray and sing Christian hymns. Many of them are making considerable progress in the Christian life, and it is a pleasure to hear and see them worshipping the only true God, and singing his praises in their schoolhouses and homes. It would be a great inspiration to many in Christian lands to see the intense earnestness, zeal and faith which many of our members show in the religion of our Lord Jesus Christ, and even some of the higher critics would be put to shame if they could only behold the unfaltering confidence which our preachers place in the word of God.

*Self-supporting Churches.*— Notwithstanding the hard times, on account of the scarcity and the abnormally high prices of food-grains caused by the famine in other parts of India, twenty-one of our district churches maintained their pastors by gifts of grain, food, clothes

and money. It may be true that those churches did not pay their pastors as much as in some former years, but as far as I have been able to ascertain, they gave them sufficient to maintain themselves and families comfortably. Many of our members denied themselves in order to help their pastors. Our station church supported its pastor without the contributions of the missionaries, paid all its current expenses, and gave a little to outside work. So we are able to report twenty-two churches as entirely self-supporting, and we hope the remaining seven churches will very shortly be able to bear all their own expenses, and that ere long all of them will be in a position to contribute to outside objects, especially to the maintenance of evangelists, who will proclaim the gospel to the heathen of this land.

*Systematic Giving.*— Much attention has been given to the teaching of the scriptures, concerning the matter of giving for the Lord's work. We have endeavored to induce the people to give on every Sabbath day as the Lord prospers them, and some are doing so; but others prefer to adhere to the old plan of giving once a year, when the crops are gathered in.

*Sunday-schools.*— We have encouraged our workers to establish Sunday-schools wherever possible, for the training of the children in the scriptures, and encouraging success has been gained in this direction. Examinations in the history of Christ chiefly have been held by myself, and prizes given to those who gave satisfaction. In this way many children, especially, have been induced to hear and read God's word, and are continually attending divine service on the Lord's day.

*Day Schools.*— My wife has continued in charge of all our schools, and since July last has had supervision of the Bible women. She has devoted a great deal of her time to the improvement of the schools and the training of the Bible women, and her efforts have been appreciated and a measure of success has been achieved. A few of our schools are self-supporting, and all have made good progress in secular and religious knowledge.

BAPATLA — 1883

Rev. W. C. Owen, Mrs. Owen, Miss Lucy H. Booker (in America).

Mr. Owen reports :

Apart from the schools and those other numerous demands on time and attention that characterize mission compound life, we have been chiefly occupied during the year with village preaching, special services with the churches, and collecting materials for the chapel. Though Bapatla has not yet seen a famine, the hard times have been keenly felt. The year has been a trying one for many of our people, but so far as I have learned no one has become dissatisfied with Christianity on account of it. In view of the famine prices some of the older workers at first thought it hard that the mission could not increase their salaries, but their distress has proved a means of bringing all our workers into closer fellowship with God. It opened the way for us to teach more forcefully their need of more implicit trust in their great Provider and the fallacy of their trusting in man, or any earthly organization, for their bodily needs. I think our people recognize the great mercy God has shown to the people of this section of Kistna district.

The monthly meetings for the mission agents have every one of them been rare seasons of blessing, and never before have I so thoroughly enjoyed my associations with them. There was unusual desire all the year for a deeper study of the Word, and those monthly classes in the Bible in Christian evidences and in sacred geography are happy remembrances.

As the hot season drew near Miss Booker's strength failed, but until she left for the hills, before her departure for America, we were both touring most of the time. With the aid of her Bible women she did much to strengthen the churches, but her efforts were more especially directed towards the heathen, and sixty from among them were brought to Christ and were baptized.

My own attention was directed chiefly to the churches. The Holy Spirit was manifestly with the faithful men who accompanied me in teaching the ignorant, in reaching the prejudiced, in reclaiming backsliders, and in awakening in the church members a deeper interest in divine things. My recent tours with Mrs. Owen along the seacoast inspire us to hope for great blessing for the Christians there and the large numbers of heathen. In one village of three thousand Malu fisher-people we have a congregation of sixty members, which is still growing.

The schools have met with some grave disappointments at the station, but Mrs. Owen reports favorably in other respects to the ladies' board. The village schools go on with their grand work of enlightening the children of both Christian and heathen parents. With two exceptions there are as many Sunday-schools as day schools, and in some places the same teachers instruct adult pupils at night. Some of our dearest and best Telugu church deacons have learned to read God's word for themselves at these night schools. Several new Sunday-schools have been opened, and in all ninety-four converts received during the year.

UDAYAGIRI — 1885

Rev. W. R. Manley, Mrs. Manley.

Mr. Manley reports :

The good health with which our family has been blessed during the past year and the absence of any epidemic of cholera or other serious disease in our field, are matters to record with gratitude. We have been able to spend the entire year on our field excepting only the time occupied in attending the annual conference. All the usual religious services have been regularly kept up, though the lack of suitable lesson-helps has interfered with the success of our village Sunday-schools.

During the cool season I was able to reach nearly all the villages on the field, and had one of the most satisfactory tours I have ever made. The preachers have also worked faithfully throughout the year. A summary of their monthly reports shows a total of 3,795 places visited, and 67,781 persons to whom they have preached. The number of baptisms was 88; not a great number, but an encouraging advance on the year before.

During the hot weather I superintended the erection of an addition to the bungalow, and from the beginning of August a good part of my time was taken up with famine relief operations. There were from two hundred to five hundred who came for work, and towards the last there would have been as many thousands if I had been able to pay so many or supply them with work. The money for this and for the help I have given gratuitously was received chiefly from the *Christian Herald* and the Chicago Famine Relief Committee. With the failure of the northeast monsoon all hope of any immediate improvement in the condition of affairs has gone, and the government is turning its attention to the matter; though as yet the existence of famine has not been officially recognized.

School work in the villages has been almost wholly interrupted, as in nearly every instance the children have had to go and find whatever they could to eat. The boarding-school has done fairly well, at least so far as can be judged by the primary examination in November, at which almost the entire class, the largest we ever presented, passed.

The work of the Bible women has been largely relief work during the latter half of the year, but we hope some good has been done in that way.

Editorial work has taken some time, but has not been allowed to lessen in any way regular missionary work.

PALMUR — 1885

Rev. W. E. Hopkins, Mrs. Hopkins, Rev. Elbert Chute, Mrs. Chute.

Rev. E. Chute reports :

Since my return to this station Oct. 7 of the current year, I, with my helpers, have been engaged in visiting and preaching in the different villages situated within a radius of ten miles of the mission station. We have received the first fruits from one of these villages where we have bestowed much labor, and a school has been established, which promises fair to be a success. Since our return thirty-two have been added to our church by baptism.

The B. Y. P. U. has been revived, and we have since held many interesting and profitable meetings. They hold their meetings weekly.

The church is making an effort to become self-supporting. They have chosen a pastor. He is a most excellent and consecrated young man. Though I have been paying him the highest of any of the native mission-agents at this station, yet they hope to be able to raise his salary, and thus to relieve the Society of his support, and also to pay all other legitimate expenses of the church.

To the four regular services of the church, which are held weekly in the vernacular, we have added a weekly service in English for the benefit of the Eurasians and English-speaking natives who have no other Christian privileges. I have employed each evening of the week except Saturday, when not engaged in church services, in teaching a large class in English, which we are anxious to prepare as soon as possible for work in higher schools.

There were about one hundred children in the boarding-school at the time of our arrival, the majority of whom had been brought into the station a month or two previous because of the famine. Many of the more unpromising ones we have returned to their parents. There are now fifty-four pupils in the school.

Mr. Hopkins writes :

Famine has not only been the chief subject of anxiety on this field, but has also engaged the best energies of the full force at the station since my last report. Touring has been planned to meet the demands of distress ; native preachers, teachers and helpers of all grades pressed into ministering to the sick and hungry. With the return of Mr. Chute in October came relief to us, and the ripening harvests greatly reduced the prevailing distress.

The gospel was preached to the poor during all this time of suffering. In the classroom ; at the dormitories where Miss Smith nursed little ones ; in the dispensary and hospital under the treatment of Miss Graham ; in the fields and on the works ; wherever distress was relieved, whether by native helper or missionary, the love of Jesus was proclaimed, and many, we believe, received of the healing unto eternal life. With all agencies so constantly and directly employed in relief work, it can readily be seen that regular mission work was impossible.

God's answer to prayer proved far better than the Christians expected. Not only were they given bread — they were encouraged at the work amongst the heathen, and all depart-

ments of the work were strengthened. The interest in Sunday-school and all services was deepened; but nowhere was the result more marked than in the boarding-school. The matron's heart was gladdened and her duties lightened by changed dispositions amongst her children. Miss Smith had labored well in patience and love, and at last prayer prevailed. A hundred little ones who have shared her loving care—some for a year and others but for a few weeks—will bear precious seed to heathen villages.

Out of 3,071 persons treated, 2,018 are new patients; 25 were visited in their homes 77 times. These were chiefly persons who preferred home treatment and paid for it, or were too ill to attend the dispensary. During the entire year God has wonderfully used famine and pestilence to open new doors to the gospel. Although my family is sore afflicted with illness and obliged to seek rest for a time, our hearts are enlarged to trust God more implicitly, and hope for great things from him.

## NALGONDA—1890

Rev. A. Friesen and Mrs. Friesen in Europe, Mrs. Lorena M. Breed, M.D., Miss E. F. Edgerton.

Mr. Friesen left his field early in the year, turning the oversight of the station over to Dr. Boggs. Mr. Wilson, the assistant missionary, was put in immediate charge, and the reports that have come from time to time show signs of progress in the work. A recent appointee, Mr. Hübert, is now on his way to Nalgonda to be associated for the present with Mr. Wilson. It has been possible to send Mr. Hübert to Nalgonda by the generous contributions of the Mennonites in Europe. The increasing interest on the part of these brethren is very gratifying. A prosperous future, without doubt, is in store for Nalgonda.

## KANIGIRI—1892

Rev. Geo. H. Brock, Mrs. Brock.

Mr. Brock reports:

If we did not believe that God is in the famine we might think that our work had suffered; but we believe that though our plans of self-suffort and progress are for the present put to one side by the distress, glory will come to God out of even this.

The famine makes one sick at heart as one is compelled to witness suffering without the power to alleviate it. Then one's plans are all upset. We have watched the Christians making progress in temporal affairs as well as spiritual, and have rejoiced. Again they are reduced to beggary. Our schools have been disorganized, as children cannot well study and starve. I wept as I saw scores of the school children working on the famine relief works, breaking stones for about two cents per day.

A few new schools have been opened and several new schoolhouses have been built by the people. It seemed best not to open many new schools during the year. Our village boarding-school, the first of the kind in our mission, I believe, supported entirely by the people, except one teacher, passed ten pupils in the primary class. Thirteen others passed the same examination without attending a station boarding-school. A great step forward in schools.

The grant-in-aid was 500 rupees in excess of the previous year. The night schools continue as usual. Caste children continue to attend our schools.

Touring was pushed in the early part of the year, but was not practicable during the

later months. The caste people have requested our teachers and preachers to come to their villages to preach, as the famine and cholera have turned their minds to God, and they seem to think the Christian God is able to avert such calamities.

A Christian harvest festival brought thousands of Christians and Hindus to our compound. We had music, games, and fireworks, and preaching enough to satisfy everybody. Never has such a company of Christians been together at this station before, and the opportunities of preaching to the caste people with the magic lantern were greater than we could accept. Conferences on a new feature of our work held in different parts of the field were encouraging. The Christians clamor for more. The quarterly gatherings of preachers, teachers, and Bible-women have been seasons of refreshing and inspiration.

We baptized only twenty-seven, but we rejoice even in this. There were reasons for this which we cannot put into a report. We rejoice that one of the baptized was a caste man. Five were from the Christians, and the rest (twenty-one) from heathenism.

Mrs. Brock was kept busy daily attending the sick, who have come in greater numbers than formerly.

#### BANGALORE -- 1892

Rev. John McLaurin, D.D., Mrs. McLaurin.

Dr. McLaurin has now removed to Ootacamund, where he will be permanently located. His time, however, for 1897, was spent at Bangalore, from which place he sends the following report:

We have not printed as many tracts as usual this year, and we had a good stock on hand, but as it is now about exhausted we shall need to replenish it early in the year.

A second edition of three thousand copies of "Waring's Bazaar Medicines" has been issued, of which one thousand copies have been sold. We have also published a translation of "The Child's Catechism of the Bible" (Peloubet series). It is not doctrinal, but largely historical, and practical in its teaching. It is admirably adapted to the needs of our village schools. We printed ten thousand copies, and so were enabled to bring the price down to one anna a copy. This will bring it within the buying power of the average Christian villager. It forms a nice little book of 120 pages, stiff marble covers, and two thousand copies have already been sold.

At the request of the Secunderabad Conference we gave up the Blakeslee and adopted our own American Baptist Publication Society's series of Sabbath-school lessons. Early in the year two years of the "Junior Inductive Lessons" were published at Nellore, but few of them were called for, and we have still large numbers on hand. We have now ready the whole year of "Bible Lessons for Primary Classes," which will, we are sure, be better suited for the village Sunday-schools. The first quarter is ready for the new year. These are fully illustrated, as we are glad to say that our Publication Society has given us a free grant of the plates for the purpose. The London Committee of the Indian Sunday-school Union has, through their efficient Indian Secretary, Rev. Richard Burges, made us a liberal grant for transportation charges. To both of these bodies our hearty thanks are due. We are also indebted to Dr. MacLaurin of Detroit, Mich., for his good offices with the Publication Society.

Our Brother Boggess of Kundakur has at great expense of time and labor compiled a subject index to the Telugu Bible. This will be of great use to our reading people, and will, we sincerely trust, stimulate Bible study. Through friends in America the Lord has supplied the means, and the book is published under the auspices of the Telugu Baptist Publication Society.

I am glad to be able to state that arrangements are well under way looking to the production of a commentary on the whole New Testament, within a reasonable time. The Boards of the two Canadian Baptist Missions laboring in the Telugu country will, we are pleased to say, co-operate in this important work.

## KAVALI — 1893

Rev. E. Bullard, Mrs. Bullard.

Mr. Bullard reports :

The statistics of the church at Kavali for the year 1897 are : baptized, 37 ; received by letter, 2 ; and five other names were added to the books which had been omitted by mistake the year previous ; two were dismissed by letter, leaving a present membership of 176. From this it will be seen that there has been at least some interest on this field, and that the members of the church are as a rule endeavoring to abide in church fellowship. The interest among the unconverted or heathen around us has been most marked in the latter part of the year, when our helpers have reported each month many inquirers in several parts of the field. This interest has not decreased any as far as I am able to judge, but with proper care and attention it will lead, we think, to very encouraging results soon.

The new mission house was completed in September, and has been found a very neat and useful building. Being situated on a rocky tract of soil, the house is an unusually hot one while the southwest and west winds blow ; *i. e.*, from April to October, but this will be remedied in time if shade-trees can be grown in the vicinity.

The compound is a good one, but is in great need of a few native houses and a few outbuildings, as well as a good fence and some trees. This admirable property has been largely secured through the gifts of Messrs. Crozer brothers of Upland, Pa., who donated — at the solicitation of Dr. Clough when in the United States in 1893 — the sum of \$3,000 towards one of the new mission stations then to be formed, of which Kavali was one. The inscription on the front of the building, “Crozer Cottage,” commemorates the generosity of these gentlemen.

During the latter part of the year we have been called upon to do something for the relief of the people around us who have been and still are besieged by famine. Besides distributing 220 rupees kindly sent to us from famine funds by Brethren Manley and Boggs, we have engaged in railroad work to the extent of employing almost daily several hundred people. We have made special effort to preach the gospel to those in our employ, and a number have professed conversion. We shall, however, use great caution before receiving any into church fellowship, lest they may have come for merely temporal benefits.

From April to July, the hottest months of the year, the unfinished condition of the mission house at Kavali seemed to make it impossible for me to remain on the field, and the larger part of these months was therefore spent at the hills. A very interesting tour was made, however, during this time across the country from Madras to the hills by road. This gave me a rare opportunity to preach the Word to Telugus along the route, and they were found glad to hear the gospel in their own language, as they said missionaries rarely ever spoke to them except in the Tamil. There are, according to the government census reports of 1891, no less than three million Telugus in the Tamil districts south of Madras. These all maintain their own language in their homes, using broken Tamil in their business transactions. Yet very little missionary work is being done among them in their own

tongue by any society whatever. The same is true of the adjoining Mysore and Canarese districts, where there are over one million Telugus. Never did I realize more the truth of the Savior's words, "the harvest truly is plenteous but the laborers are few," than while passing through these numerous Telugu communities, having no missionary and scarcely even a single native preacher working for their salvation. Well may the Christians at home pray the Lord soon to remove all hindrances, whether of poverty or polity, and to send forth laborers into this harvest field.

#### KUNDAKUR — 1893

Rev. Wheeler Bogges, Mrs. Bogges.

Mr. Bogges reports :

While in the midst of touring, when it seemed so needful to be among the people strengthening the feeble knees, a call, bearing the manifest stamp of the Holy Spirit, came saying that work awaited us in Secunderabad. So we went there and spent three and a half months at work among the English soldiers and among the Telugus. During that time the Lord brought out a few believers who put on Christ in baptism. A few months after our return to Kundakur, while again in the midst of work there came an answer to one of our prayers which made it necessary for me to go to Madras to do the work for which the Master had so wonderfully supplied the means; *i. e.*, the printing of the Telugu Subject Index to the Bible.

Of all the work done in Kundakur this year, that which has had to do with self-support will be of most interest to all our Christian brethren, for it was indicated in last year's report that something radical was being done in this direction, and many will wish to know the results of the proposed innovations. According to the plan described in the report of last year the small salaries of our four foreign-paid preachers were stopped on Feb. 13, 1897. The test was crucial, but thank God all has thus far gone well. Not one of the four has ceased to preach the gospel. Indeed, if their own reports and those of the people may be credited, they have more continuously proclaimed the Word than ever before. Moreover, the bond of sympathy between preacher and people has grown materially stronger since the breaking of foreign money ties.

There have been twenty-four baptisms during the year, which is by far the largest number we have had during the four years since the forming of the station. Coming at this time this blessing has increased in a peculiar way our joy and courage in the Lord.

The contributions to the Kundakur Church have been much smaller this year than ever during the past three years. How much of this is due to the famine and how much to the fact that food and cash have been given to the preacher more directly, I do not know. Doubtless both influences have been at work.

Since we have adopted the policy of upbuilding and christianizing public schools in preference to establishing Baptist parochial schools, the Lord has done much to encourage us in our endeavors. There are now two schools taught by Christians, yet which have no connection with the mission whatever. One of these has recently been promoted to be a government salaried school. The other one will probably soon attain that standing, too. The large public school in the town of Kundakur is attended by a few Christians who, instead of being contaminated by their heathen associates, have exerted a very salutary influence on them, till caste prejudice among the scholars is almost dead. Besides this, through the Lord's work the heathen teachers added to the curriculum several Christian text-books. Other teachers in two or three villages have bought those books from me and introduced them in their schools, also. "This is the Lord's doing; it is marvellous in our eyes."

ATMAKUR—1893

Rev. I. S. Hankins, Mrs. Hankins.

Mr. Hankins reports :

The year under review makes our fifth in India. It has been our happiest and most successful. No serious sickness or trouble has marred our peace, for which we praise and thank God. We have seen the work taking root and getting into better shape, and we rejoice to think that we have received and given greater blessings.

Baptisms have been only few. However, good work has been done, and the gospel preached in a way never before reached upon this difficult field. In nearly every instance when the people have had time to listen, they have done so for hours at a time. The interest and eagerness with which the Sudras, who are always our best hearers, have gathered around us and listened to our message, has been a great inspiration and encouragement to me. I cannot help but feel that the word will bear fruit.

Last year we reported the membership of our church as 33; this year we can report 42, making the number baptized during the year 9. This happens to be the same number as last year, but others are now waiting baptism, so that we have actually gained a little. The number of additions is not large, but because there are favorable indications we take courage.

In the matter of giving we are making an effort to begin right. The Christians held a meeting by themselves in October, and agreed to give: the preachers an anna to the rupee; those making smaller wages, half an anna; those with no wages, to give at harvest-time. We have given to all worthy objects that have been presented to us,—not a great deal, but it is something.

Each preacher is supposed to visit all the villages of his section once a month. I have kept a record of their work, and find that they have made about sixteen hundred visits to villages and preached over three thousand times to more than a hundred thousand people. So that we are reaching all classes, and quite effectually. Already in three of the outstations the efforts of the workers are being rewarded, and there are good indications of success in these places, while in other places the people are immovable. But I must believe that God will not let his Word return unto him void. We are hopeful.

I have visited about three-fourths of the villages of my field. These tours have been a help and encouragement to the missionary, and productive of much good to our work.

I am not a doctor, yet I doctor; that is, after a fashion. Because of the hardness of people's hearts and the opposition we met at first, I gave medicine, hoping that by this means I might be able to gain the hearts of the people and open them for the reception of our message. This has put the missionary in his true light and has shown the heathen what Christianity is, as well as telling them what it is. So great has been the need of the people that proud-caste people, by the side of the non-caste, have prostrated themselves before me asking me to heal them. Twenty or thirty people a day often, from all parts of my field, come for help. The work has grown beyond my skill and pocketbook.

There is great need for medical work to relieve the awful amount of suffering among the people; besides it affords opportunity to preach the gospel in a way that is effective. I would strongly recommend that we as a mission provide a medical course for students and equip them to practice medicine.

A turning-point in our work occurred Oct. 3. I was feeling despondent over the barrenness of all our efforts. The massiveness of our work and our inability to accomplish anything weighed heavily upon us. To make a confession, I was discouraged. After cele-

brating the Lord's Supper at the close of this Sabbath, the workers with me sought a spot where none but God could see and hear, and each poured out his soul, asking God to melt and turn the hearts of the heathen and bless our work. It was like the mount of transfiguration. This was a turning-point. The next *nellasary* we were made to rejoice by the answer to our prayer, for God sent one soul. The next *nellasary* we rejoiced still again in greater blessings in that five were baptized. Since others are ready. If it please God, may it be the beginning of the opening of the windows of heaven and the pouring out of blessings that will tax our capacity to receive. To God's glory it is here recorded.

PODILI — 1894

Rev. A. C. Fuller in America, Rev. F. W. Stait, Mrs. Stait.

The severe persecution of Mr. Fuller and the perilous attack of the mob upon him have been fully related in the *Missionary Magazine*. As a result of the long-drawn-out trial thirteen of the rioters were found guilty and condemned to various terms of punishment. Mr. Fuller endured the shock and strain of the attack and the trial with great fortitude, but after matters were fully adjusted found it necessary to leave his field for a period of complete rest. Mr. Stait, who has been in India before, was ready to enter at once the care of the work.

DARSI — 1894

This field is still without a missionary, and the work is under the care of Dr. Clough of Ongole.

SATTANAPALLI — 1894

Mr. W. E. Boggs, Mrs. Boggs.

Mr. Boggs reports:

Another year of work has passed, and while we are able to point to no great number of accessions to our roll of church members, we are confident that God's hand has been at work here and that real advance has been made. Our efforts have been first of all to bring those who have already come into the circle of Christianity to understand better what Christianity is, and what it requires of those who have accepted it. We have turned no one away without giving him an opportunity of hearing the gospel message, but our idea has been rather to strengthen and confirm the faith of those whom we already have than to reach out after others.

At the request of the people in several new villages we have gone and commenced work, and we hope for much from these new centers as the months pass.

The year just closed has been an exceptionally dark one for India. What with earthquake, pestilence, famine, wars on the frontier, and unrest within her borders, she has been passing under a very heavy cloud. The whole land has been more or less affected, and while we here in this immediate vicinity, one of the most favored parts in all the country, have not suffered as many others have, we have experienced something of the hardship that has been so widespread. Famine, as multitudes have known it, has not reached us here, but the year has been one of great scarcity, high prices, and hard times for the poor. Real distress has not been felt, but many have suffered to considerable extent, losing cattle by starvation and property by mortgaging the little they possess for food. Up to the present all have had food enough to keep them in good condition, but they have lost a great deal in securing it.

This state of affairs has had its influence on our mission work, first in the matter of self-support, toward which we believe we had made some advance. Just as we hoped we were getting the people to understand somewhat of their responsibility the hard times came, and we are back almost where we were before. We cannot press the matter now as we could under more favorable circumstances.

Then, too, another influence that the scarcity has had on our work, and an influence that has its bright as well as its dark side, has been to widen the line between the genuine and the false among our people. It has shown those who accepted Christianity from unworthy motives that we are not here primarily to minister to the physical wants of India, and many are withdrawing what little interest they ever showed. But it is better to know where men stand than to go on in the dark misleading and being misled, and so we are able to praise God for the silver lining in this dark cloud.

There has been encouraging evidence of growth among our workers and some of our church members, and a growing desire on their part for deeper and fuller knowledge of spiritual things. There have been, too, instances of faithfulness under trying circumstances that have been exceedingly helpful to us.

Cholera has visited our field and has even come among our Christians, but so far no one has fallen a victim to it.

During the year we have only had three baptisms. Five were received for baptism, but for two of these it was not convenient to come with the other three, and so they have been waiting for another company, and there is reason to believe that the new year will provide the looked-for opportunity. There are several who we believe are ready and will soon present themselves. There have been many during the year who asked for baptism, but only the five referred to above gave satisfactory evidence of fitness.

A good deal of time has been spent in itinerating, but so far I have been able only to make hasty visits to each village so as to cover all within the time that touring is possible. My hope was to be able to spend a longer time in centers and do more systematic and thorough work than I have hitherto been able to, but so far it has not seemed practicable.

#### OOTACAMUND — 1895

Mrs. Lavinia P. Pearce.

Mrs. Pearce reports :

One boarding-school, seventeen pupils.

There is little new to report in connection with our work at this station during the year 1897. We have had no additions to our church by baptisms, and the number remains as it was. Four of our boarding-school boys, the largest and best, we sent to Mr. E. C. Scudder's Industrial school at Arni, North Arcot, where they are doing well, learning trades while continuing their studies in school.

The work in the town and surrounding villages is more encouraging than ever before. Those who have been for a long time against us, and have tried to do us harm, seem to have changed about and now treat us kindly, and receive us into their houses.

During the year our evangelist, Samuel, visited the village of the Irlahs, who were baptized several years ago. For some time we lost sight of these people, as it is impossible for us to go to their village often on account of a large river which is very deep, and also on account of the unhealthiness of the district in which they live. We thought perhaps they had gone back to idolatry, and had forgotten what had been taught them, but we were glad to find that they still remember and sing the gospel songs they learned when they first heard the way of salvation, and they do not hesitate to tell their own people about this new religion.

*Coonoor*.—The day school at this station was closed for want of funds to carry it on; but a room is rented at two rupees a month, where a Sunday-school is held every Lord's day, and a preaching service; also a weekly prayer-meeting.

MARKAPUR — 1895

Rev. C. R. Marsh, Mrs. Marsh.

Mr. Marsh reports :

When we look back over the year 1897 the first subject to which our thoughts turn is *famine*; indeed nothing else seems to so urgently demand mention in our report, for the following reasons: The work in some departments has been disarranged and hindered by the distress, more or less severe, during several months of the year; and especially substantial progress toward self-support has been impracticable. In fact, with reference to the attainment of self-support, it has been far from easy to hold the position already gained. At times some of the village schools have been practically closed for weeks, because the children were sent to the fields or hills to gather roots or herbage that would serve for food or for fodder for cattle.

Great as had been the anxiety for the future during the closing months of 1896 and the first half of 1897, at no time had the outlook been so dark as in December, 1897, when the famine which had threatened so long seemed imminent.

As indicated above, the distress and semi-famine prevailing for the greater part of the year has seriously interfered with the school work of this field, and reduced appropriations for the financial year 1897-98 made it necessary to take steps for immediate retrenchment during the last quarter of 1897, so that when the year closed there were but 22 village schools, instead of the 39 reported last year. This closing of village schools is not simply suspending or stopping secular educational work, but in most cases means the closing of Sunday-schools and regular Sunday services, being practically the closing of outstations.

During the year evangelistic work has been carried on much as usual by the preachers and Bible women. The inspecting schoolmaster in connection with his work of inspecting the village schools has improved his opportunities, so that he is also practically a travelling evangelist; and many of the village school-teachers have done much pastoral and evangelistic work.

The colporter work on this field is done by a colporter of the Madras Bible Society, who works in both Cumbum and Markapur taluqs under the supervision of Rev. J. Newcomb.

With the exception of one tour of eighteen days in the eastern half of the field during December, and visits to the villages near the station, I was not able to do much direct personal work among the villages.

With regard to famine relief, it should be mentioned that as no relief funds were sent to me, Mr. Newcomb very kindly undertook, out of the relief funds sent to him, to relieve as far as in his power any distress on this field, and both directly and through me he aided those in need as far as practicable.

I wish to add here that during the year under review, as heretofore, Mr. Newcomb's kindly interest in the work and help so freely given, when needed, has placed me under many obligations.

In closing I would say that although every effort possible to secure accurate returns has been made, the statistics as far as the items of church membership and number of

children in the village schools are concerned, are only approximate. Work on the revision of the roll of church members is in progress, and will be completed during the coming year, I trust.

Contributions toward the support of the preachers located in outstations and of the village school-teachers being in kind for the most part, and not reported to the missionary, it is possible to only estimate, but I think the estimate is sufficiently low to be within the actual total value of the contributions.

#### GURZALLA — 1896

Rev. J. Dussman, Mrs. Dussman.

Mr. Dussman reports :

At the beginning of the year under review we were still engaged in building work, which kept us busy until the end of May. We are glad and grateful that the work is now completed and we can enjoy a comfortable home when at the station. After a month's rest in Bangalore we returned refreshed and strengthened to begin the second half of the year, and it was our desire to go out touring at once, a work which was more or less necessarily neglected while I was kept here with the building. But the June rains having entirely failed, we found on our return the distress among the people so great that they came flocking to us from all directions, clamoring for work and besieging us day after day. There was absolutely no work for them anywhere, and the prices of grain so high that none could afford more than one meal a day, and many I fear not that; but as there was not actual famine the government opened no relief works, so that I felt it my duty to remain at the station and render such assistance as I could. From the latter part of October until the time of leaving for conference we were out on tour and visited about two-thirds of our villages. The rest we hope to visit upon our return from conference.

This much about our work and temporal state of the field, but now the vital and all-important question: Have we made any spiritual progress? To this we think we can answer in the affirmative. Prayer-meetings have been well sustained and regular Sabbath worship conducted each week. Still there is room for improvement. In the line of self-support some advance has been made. We are happy to report 147 rupees collected against 124 rupees in the previous year. This is not a great increase, but during such a trying year as the past one, any advance is encouraging. This does not include the help the people give to the workers, which amounts to at least 600 rupees. Systematic giving has been introduced in Gurzalla, and we hope to report the same in other villages at the close of another year.

In membership we have added by baptism sixty-seven, one of the number being a Sudra. We entered three new villages and possessed the land. Against this increase we regret to report a decrease of thirty-three, ten by death and twenty-three by exclusion.

The number of village schools has not increased, although there is an increase in the number of pupils. We rejoice to notice a growing desire on the part of the parents to have their children educated. In Gurzalla we have a Sunday-school with an average attendance of seventy-five or eighty. During this year we studied the book of Acts, and those who were able to read have gained a fair knowledge of its contents, while others, by learning it only, have not retained so much; still there is much interest manifested, and a desire to learn more, so that our Christians in this village are a source of joy and comfort to us. Prayer-meetings and preaching services are also well sustained. Mrs. Dussman has a woman's meeting once a week, also a sewing-class and singing-class for the school

children. Our day school here has an average attendance of about thirty-five, and the examinations during the year were very creditable and satisfactory. A number now are reading in the third standard.

## CHINA

The minds of all thoughtful observers of the progress of events have during the past year been turned to China. Until the relations of our own country with Spain assumed such prominence, the question of China's future was the topic of all-absorbing interest. The action of the European powers in obtaining control of such portions of her territory as suited their respective interests, will doubtless effect vast changes in the empire. So far as can now be seen there is no real reason for apprehension that the new régime will be unfavorable to Protestant missions; rather the reverse: another of those great movements of Divine Providence in preparing "the way of the Lord."

Along with these political changes mention should be made of the revolution, for it can be regarded as nothing less, which the spirit and thought of China is undergoing at the present time. The most reliable authority says: "Many of the rulers of China, high and low, in Peking and in the provinces, are convinced that their former policy of excluding Europeans and European ideas was a grave error, and that now they *must* change their policy. These ideas are being rapidly communicated to the literati and through them to the people. Eager desire to become acquainted with Western ideas, Western science and literature is everywhere spreading. Officials are regarding Christianity with favor; their attitude and that of the people toward Protestant missionaries is changing. The advice of the latter is being sought by those high in authority in matters pertaining to the welfare of the empire." Surely the hand of God is in all this, and the voice of God through these marvellous movements is sending a solemn appeal to the churches to follow his leadings. To the Baptists of the North has fallen an important part in the responsibility which these stirring events have created. Will they enable the Society to meet it in a manner worthy of themselves and honoring to the Master whom we serve?

There has been progress in all the missions of the Society. The West China mission was never so well organized for wise and aggressive work as now, and the outlook never more promising. The Southern China mission has had much to endure from the open as well as insidious attacks of Romanists, who would if possible force our mission from the province. Despite all their opposition, however, and the various obstructions of heathenism, God has been glorified in the steady and healthy growth of the work.

Just here emphasis may well be laid upon the formidable antagonism which Protestant missions in China are encountering from the Romish hierarchy. The Church of Rome has a million followers in China, led by Jesuits, who seek to destroy Protestantism. It almost seems as if the battles of the Reformation were to be fought over again on Chinese soil. This state of things, while augmenting the difficulties of China's evangelization, we have no need to shrink from, but

rather to rejoice in, for as God is with us more decisive will be the triumph for truth and righteousness.

Three new families have been sent to the field by the Union the past year and fourteen single women by the auxiliary Woman's Societies. As these, however, hardly fill the vacancies caused by the retirement of former workers, there is no real addition to the working force of the mission. Others must follow if the Union is to seize the opportunities which China's awakening now offers.

Attention is specially called to the reports from the field for the presentation in detail of interesting and valuable information.

BANGKOK, SIAM — 1833

Rev. H. Adamsen, M.D., Mrs. Adamsen.

Dr. Adamsen reports :

It is with much pleasure that I submit the annual report of the Siam mission for 1897. The mission work here in all departments during the last year has shown steady growth. An addition of twenty-one members was made by baptism; although not such an abundant harvest as we hoped and prayed for, nevertheless we rejoice that the presence and power of the Holy Spirit has been with us in a great measure. We have been able to complete two new chapels at Tapowlom and Paklot, respectively. The work has been accomplished at very little cost to our board, for which we have great reason to rejoice. One important event of the year was the organization of a church for the Peguans at Tapowlom. The event took place in April, while Rev. E. O. Stevens of Moulmein was visiting us. In fact, this church mainly owes its existence to the indefatigable efforts of Rev. E. O. Stevens in interesting the Peguan Christians of Burma in behalf of their fellow countrymen in Siam.

The Chinese Christians at Wat Koh continue to grow in grace. They are contemplating to support their own pastor. We are in hope that they will soon take a decided step in that direction. They have already started a building fund in order to improve their chapel.

We regret that we cannot report the organization of a church at Paklot this year. There have been altogether seven converts from the village, but we thought it better for them to be connected with the church at Tapowlom for a time at least.

Our hearts often turned to Paklot, and what was our surprise when we again visited the place to find that a work of grace had been going on. Some seeds previously sown had fallen upon good soil. There was one inquirer, a man of fifty years of age, who had previously been a Buddhist priest. He was a prominent man in the village, because of his wonderful knowledge of the teachings of Buddha. Soon he was prepared to unite with us. We suggested that he go to Tapowlom, where I would administer to him the ordinance of baptism, but to our surprise it was his wish to be baptized in the canal at Paklot, before the people who knew him and had respected him because of his knowledge of the religion of Buddha. One Sunday morning I baptized him according to his request, and in the presence of a great crowd of villagers. It was an inspiring scene, before and after the baptism. We are praying and hoping for a greater manifestation of the Holy Spirit in this village.

At Tapowlom we have had our trials — perhaps we could call it persecution — if the throwing of bricks and stones into our midst can be called such, but they have all finally

worked together for good to them that love Him. Our Christians at this place are a faithful little band.

When we review the past year we can recall many trials, but above and around them all we see shining the great love of our Lord and Savior and the presence of the Holy Spirit.

We want the prayers of our good people in the home-land, that we may have grace, wisdom, and bodily strength to continue our work this present year.

### *East China Mission.*

NINGPO — 1843

Rev. J. R. Goddard, Mrs. Goddard, Mr. George Warner, Mrs. Warner, Rev. C. F. Viking, Mrs. Viking, J. S. Grant, M.D., and Mrs. Grant in America, Miss Elizabeth Stewart, Miss Helen L. Corbin, Miss Ella M. Boynton in America, Miss Kate Goddard.

Mr. Goddard reports :

In reviewing the year just closed I have renewed occasion for thanksgiving on account of uninterrupted health and opportunity for work. Not a day has been lost from illness, and even the two weeks spent at our sanitarium during August were fully occupied in preparing references for my translation of the Old Testament.

After Mr. Cossum's departure, Jan. 15, Mr. Viking took charge of his work in the out-stations, so that I have had the care of only three country stations and the oversight of the work in the city. I have visited these stations occasionally, and at each of them good faithful work has been done through the year by the native preachers in charge. With Mr. Warner's arrival, Nov. 19, to take charge of the treasury, I was able to give my time more completely to the work which has been my chief occupation during the year — that of translating the Old Testament into the Ningpo colloquial. I have finished the first translation, and have carried the revision through Genesis, Exodus and Leviticus. If all goes well I hope to carry the revision far enough by the end of the year to begin printing. For many years this work has been called for by the native Christians, but no one seemed able to respond. In 1896 it was laid on my heart to undertake the work, and when the subject was presented to a gathering of all the missionaries in Ningpo, I was unanimously and urgently requested to do it. Since that time, therefore, I have employed all the time that could be spared from other work in pressing this work, and the other members of the mission have aided me in every possible way.

Mrs. Goddard has taken charge of the day schools — two for boys and one for girls — which have been unusually well attended and very successful. Owing to want of funds I have been compelled to close the Boys' Boarding-school this autumn. I hope this will be only temporary, otherwise we shall suffer loss; bright boys who are connected with our Christian families will go to other schools and be lost to us.

The city church celebrated its semi-centennial Oct. 31. It is now fully self-supporting, and has given considerable for the Home Mission Society, which was started last year. While additions have not been large the past year, the church has been growing steadily, and a good spirit has been developed in its weekly meetings. We live in hope of still better things.

Miss Corbin, in charge of the Girls' Boarding-school, reports :

There have been thirty-five girls enrolled in our school during 1897, seven of whom have received baptism during the year.

The girls have shown an increasing interest in their Bible studies, which form the principal part of our school curriculum, and with their interest in the Word has come a corresponding growth in Christian living. We look back upon the year just ended as a precious and blessed one together, filled with a real spirit of helpfulness and happy industry, and are praying and expecting even better things from the year before us.

Two of the older girls with the escort of a Bible woman have sustained a Sunday afternoon meeting with heathen children at the South Gate chapel — the class varying from twenty to forty children. No other outside work has opened to the girls except the opportunities given them while at their homes for vacation. When we separated for the summer we pledged to do some work for Jesus amongst neighbors or friends, and our first Christian Endeavor meeting after school assembled was given up to reports of what each had done, and very specific prayer for each. This has come to be a settled custom in the school. Pray that these girls may be blessed and owned of God, so that they may become useful women in his service for China.

#### SHAOHING — 1869

Rev. H. Jenkins, Mrs. Jenkins, Miss Lillie A. Snowden, Rev. W. S. Sweet and Mrs. Sweet in America, Miss Mary A. Dowling in America.

Mr. Jenkins reports :

Work in the Theological school has been conducted through the year with the usual fidelity and success. The pupils have been willing laborers, evidently studying with the determination not only to please their teachers, but to secure the greatest good out of the time spent over their books. Their studies comprised portions of the Old and New Testament scriptures, church history, sacred geography and Paul and his ministry.

The class of men asking admission to our school is the average Chinaman, and of such, as a rule, is the membership of our churches; but coming to us with their full experience of idol-worship and whatever other debasing teachings and practices may be abroad among the people, through the Spirit's enlightening powers and the "implanted Word" they go out, not inaptly fitted to expose the grossness and superstitions of the masses, or combat the falsities of the would-be instructors of the people. The majority of the pupils are vigorous young men, who with their minds charged with truth and spirits inspired with salvation for their countrymen, are capable of conducting aggressive work or leading the churches upward to greater spiritual development. The pupils of greater age, though often of less retentive minds than their younger brethren, taking with them into the field fuller experiences and riper judgment, with equal zeal soon command respect and gain for themselves a good name as preachers and doers of the Word.

As yet the churches have not either individually or collectively felt sufficiently strong to offer pecuniary aid toward the support of our school, though in connection with the missionary they have been usually discreet in the selection of candidates for theological training. Here I may add the man Tsiang Veng-Vsac, to whom I referred in my last report as self-supporting, feeling his age (nearly fifty) hardly justified his completing the three years' course, left school at the close of the second year, and opening a station outside of the city at his own expense, is actively preaching the gospel.

The city East Street Chapel has been kept open during the year, affording a center for daily seed-sowing. The seniors in our school have assisted the local preacher on Sabbath afternoons, either at the chapel or accompanied him to some frequented spot, either within or without the city, to preach.

Miss Snowden has been quite persistent during the working months of the year in maintaining the weekly service she inaugurated last year at the chapel for the women of the neighborhood.

Mr. Sweet writes:

We have need to be thankful for God's care this year, even though sickness has visited us. The year's work has been the best one we have had in China. At our last association we thought that we must go up with not one gathered sheaf. There were inquirers, but none fully given up to God. Mrs. Sweet and myself made it a special subject of prayer, and without effort God gave us three baptisms. This opened the door, and they have been coming ever since. This year eleven have been baptized, and at our last preachers' meeting there were fifteen who had been keeping the Sabbath for from three to seven weeks.

We are rejoiced that this second year's work at Mò Sav has witnessed growth, and there are five who are now helping in the Sunday school and two that work in the B. Y. P. U. leading meetings and studying the Word. Ko Gyrao has not been as fruitful a field, yet we have gathered some fruit and more is in sight. At Hangchou growth is slow, and especially so with no foreigner there.

We have visited these stations regularly twice a month, which with a slow boat means the consumption of much time.

Our unoccupied time night and day has been spent in the printing-room or on preparing material for the Sunday-school lessons, the B. Y. P. U. calendar, the almanac and other things printed. The little plant we believe is needed and should be greatly enlarged. Since the arrival of the press there has not been a day when we were not a month or more behind our work. Taking all the year we have wished we could do two men's work, so dark is the field, so needy the work to be done. Pray ye the Lord of the harvest to send forth more laborers into the harvest.

KINHWA — 1883

S. P. Barchet, M.D., Mrs. Barchet, Rev. T. D. Holmes, Mrs. Holmes, Miss Clara E. Righter, Miss L. Minniss, Miss Stella Relyea.

Dr. Barchet reports regarding the medical work:

Both hospital and dispensary were kept open throughout the year. The number of in-patients treated was 238; that is ten more than we had the previous year. Visits from out-patients came to 3,548, including attempted suicides and opium smokers who came to us to help them in breaking off the pernicious habit. The patients treated represented every district of the Kinhwa prefecture; some came from regions beyond; two came all the way from Anhwei province, purposely to seek relief. It is chiefly through those who have been benefited at the hospital that new patients are brought to us. These facts show the needs of the country and the influence we obtain through this work. Their own doctors are often worse than useless; of this we have daily experience. Much as the natives dislike leaving old-trodden paths, they cannot help comparing intelligent treatment of their complaints with the maltreatment they have been accustomed to, hence mission hospitals grow in favor and become powerful levers for evangelizing and educating the country.

Whilst we do what we can for suffering bodies, we take it only to be a stepping-stone to lead them to a knowledge of the Great Physician, and that these efforts are not fruitless we are permitted to see even now, in the conversion of men and women who no longer

bow down to idols, but worship the only true and living God, trusting in his son Jesus for salvation.

The girls whom my wife is teaching at the special request of our native friends, practically form an anti-foot-binding and temperance society. One of the young ladies, twenty years of age, has already unbound her feet; the others intend to do so, but have not yet succeeded in getting their mothers' consent.

Our class of medical students numbered five who were taught four days in the week, and have done as well in their studies as we could expect. The Christian Endeavor Society which they started has been kept up, and we are thankful to see the spiritual progress some of them are making.

Great changes are about to take place in China. We need the prayers of God's people, that this ancient people may be led into the paths of truth. Special grace and wisdom are also needed to lead our native Christians nearer to Christ.

Mr. Holmes, who has charge of the mission work, writes :

The work of the past year has presented some interesting features. Some grave questions have been met with firmness, and are practically settling themselves. Throughout the year we have been conscious of God's presence and power among us.

During the first few months it seemed best to make some changes in the force of evangelists and preachers. The idea was to give each place the best man we could, and to retain in mission employ only those who were most profitable spiritually to the work. The benefits of an efficient force of workers are already apparent.

Early in the year three of the churches took up the Christian Endeavor movement. Immediately there was a quickened interest in Bible study, and a fervency in prayer such as I had not noticed before. Though the numbers were few, the quality of the meetings often equals what I have seen in America. Yet in order to keep up a good interest they seem to need constant and wise supervision.

About the 1st of July we rejoiced to see the interest begun develop into a revival. Ten or more applied for baptism in the Shihmen Church, and the good work continued throughout the summer and autumn. Other places also soon felt the thrill of revival, and I was kept very busy visiting the stations and examining the candidates. Most of them had already been inquirers for some time; some for years, but had not yet made a decision.

Recently a new convert invited us to come to his village near the city of Yangki and open a chapel. He informed us that many of his neighbors are well disposed toward Christianity, and are desirous to learn more of the gospel. After some investigation and further thought we advised him to do what he could by telling what the Lord had done for him; that we would help by preaching in their homes as often as possible; and we tried to show that logically and scripturally the church preceded the chapel. Too often we missionaries seem to say: "Go to, now, and I will establish a church in such a place," and the Lord does not go with us to that length.

The development in self-support has been mainly along the line of providing houses of worship for themselves. The two largest churches, Shihmen and Maoteo, are now settled in buildings of their own, each costing about \$140 Mexican. The three smaller churches still worship in mission chapels. As they grow we hope to encourage them also to secure property of their own. Already the Kinhwa Church has a fund of about \$30.

In the city we open our two chapels for evangelistic work several hours a day during four days in the week. One or two days are set for visiting in the surrounding country villages. We find many very willing listeners, but it seems to require a long period of training before any receive the truth and act upon it.

HUCHAU—1888

Rev. G. L. Mason, Mrs. Mason, Rev. J. T. Proctor, Mrs. Proctor.

Mr. Mason reports :

*Evangelism.*—This, the chief feature of our work, has been pushed more than in any previous period. We took no vacation during the year. Scores of towns and villages have been visited and revisited, the missionary and native helpers preaching in houses, in tea-shops, in chapels and in the open air, spending from an hour or two to a whole day in each place in close contact with the people. Tens of thousands of pages of gospel tracts have been given away or sold. In these places series of daily evening meetings for the unsaved have been held, aggregating eighty-two evenings. There are multitudes of open ears. When will their hearts open? In Hiao-fung county, of this prefecture, new work has been opened and three earnest believers baptized.

*Reform Work.*—Any religion that is worth a pin must sympathize with, if it cannot entirely engage in, all true moral reform. Hence we hate tobacco, opium and alcohol. I have just written a temperance ballad in Chinese which will be widely circulated. We have had the third wedding wholly without intoxicants, a rare thing in China; one hundred guests, half of them heathen, and all well pleased with hot lemonade instead of fire-water. A number of opium sots have broken off their vice through prayer alone. We trust they truly repent, but we wait to test them. The "Anti-Opium League in China" we helped to organize in Shanghai. It aims to concentrate sentiment and action against a gigantic curse. There is growing very slowly a public sentiment against foot-binding. But alas! this moloch of cruelty is still feared, if not worshipped, by too many professed Christians.

*Church Life.*—Self-help and the leading of the Holy Spirit are sought. Mission-paid evangelists serve the churches only incidentally. Their chief work is with the unsaved masses. The Christians many of them take turns leading meetings, looking to the Holy Spirit for the theme. The churches have no settled pastors. The Sunday-schools study the International Lessons. The Lord's Supper is observed semi-monthly. A covenant meeting occurs every month, and every Christian is expected to give account of himself. There is a prayer-meeting weekly for women, and also two general social meetings for prayer. In the city church a collection is taken every Lord's day, each member's contribution being tied to a bamboo slip marked with his name. In the country church an annual contribution is still the custom. A large preaching hall opened this year on a busy street in the heart of the city has many hearers, taught not only by evangelists but by the testimony of church-members who rejoice in their deliverance from Satan into the liberty of God's children, and who long for the glorious appearing of the King to set free the suffering millions of China. Reader, pray for us daily, that the proclaiming of the manifold gospel here may bring countless blessings to men and endless glory to Christ.

*South China Mission.*

SWATOW—1846

Rev. William Ashmore, D.D., Mrs. Ashmore, Rev. William K. McKibben, Mrs. McKibben, Rev. William Ashmore, Jr., Mrs. Ashmore, Rev. J. M. Foster, Mrs. Foster (in America), Mrs. Anna K. Scott, M.D., and Miss Mary K. Scott (in America), Miss Harriet E. St. John, Rev. S. B. Partridge, D.D., and Mrs. Partridge (in America), Miss M. E. Magee (in America).

Dr. Ashmore, now entering his forty-eighth year of service in China, reports :

My special responsibility has been the care of the Biblical school, elsewhere called a theological seminary. Though the nature of this work is fairly well known, a few words of rehearsal will be helpful. We need trained helpers, and we must have them ; we need many such. So great are the openings at this time, that if we had them and had means to support them, we could locate half a hundred men without delay. We need men for pastors and we need men for evangelists. In order to give them such degree of training as is practicable this class is indispensable.

Our plan is to keep the school open for comers at any time during the year except the hot months of summer. We take students just as they are, and just when we can get them ; whether they know little or much ; whether we can have them a whole season or only a month or a week. If they have any speaking capacity, and want to study the Bible, and will promise to use what they learn for the good of others, more especially of their own churches,—when they come we bid them welcome.

Some of our students are young graduates from the boys' school, expecting to go out as school-teachers, and there they are expected to do double duty—to teach the members' children on week days, and help expound, or at least read the Bible to them all on Sundays. Some are converted men who have been teachers in purely heathen schools before they became Christians, and some are persons taken raw from the shops, or the rice-fields, or from the fishing-boats, as were Peter and John. Some of them are in middle life and some are well along in years. Now and then we have a man who is fifty or sixty years old. If the root of the matter is in him, we do not mind his age.

It must not be forgotten that here in this mission we who are working out from this center have faith that the problem of self-support must resolve itself very largely into a question of self-nutrition. So our purpose is not only to have a school for those who may devote themselves entirely to the work of the ministry, as evangelists or pastors, but it is also to promote the capacity of the church for self-nutrition, by raising up among themselves men whom we do not expect to see set apart for ministerial work, but who can become readers and expounders and exhorters among themselves.

The success of this method of work has been amply sufficient to justify a very positive enlargement of our means and facilities. It is rather a surprising fact that so large a number of Christian men can be developed in so small a membership, capable of rendering fairly efficient service on the Sabbath. This church, or rather these associated churches, have never numbered more than they do now—a few over twelve hundred. Yet since the beginning, and connected with our Biblical school, there have been nine ordained preachers and forty-two other preachers ; that is, men trained in the art of expounding portions of the Word of God in an edifying way. Quite a number of these are dead, for our preachers usually have among them an unusual proportion of people well along in years. Five of them have disappointed us ; about twenty are in actual service of the missionaries ; and about eight or ten others are doing good ministerial work at their own stations, where they live. The above list does not include present students—ten in number, nor yet the school-teachers, who also preach, numbering about ten more.

**Mr. Foster reports :**

After three years away from the field it is a great satisfaction to return and again share the work here as in former years. Reaching Swatow in the end of March last, I was just in time to meet the native helpers and members from the inland stations who had assembled for the usual quarterly gathering. This gave me the opportunity within a few days

to get more information as to the condition and needs of the field than could otherwise be obtained in as many months. It was decided best that I resume the charge of the stations in Chao-Yang and Pu-Ning districts, which had been cared for by Dr. Partridge and Mr. McKibben during my absence, and also Dr. Partridge's own field about Jio-Pheng City and Lai-Phu-Sua.

At this last-named place a fine new chapel was to be dedicated in April and I agreed to be present, but once at Kho-Khoi, the scene of the previous year's conflict with "pope and pagan," I was obliged to stand by until the renewed hostilities were quelled, so that was my headquarters for nearly two months, and after that so many other difficulties arose in this part of the field that I was obliged to postpone my visit to Lai-Phu-Sua until November. Then I was able to remain for a month and enjoy many blessed privileges of teaching and preaching. The work there is in a hopeful condition; men of influence and position in their respective villages have heard the gospel, and some have believed. At present there is no outbreak against us, and we rejoice in the opportunity to push forward. There is, to be sure, the same shadow over our path that elsewhere menaces. French Romanists are planting their chapels near every place where we or the English Presbyterians have growing congregations. The situation is perilous, and our only hope is that God reigns and will yet put to shame his enemies. Meanwhile we go on witnessing for the truth with thankful hearts that he has protected us thus far and crowned the year with loving kindness and tender mercy. He blessed our efforts and the intervention of our American minister at Peking, so that the difficulty at Kho-Khoi was officially settled and peace secured; in the more complicated trouble at Lau-Kng the situation was greatly relieved, and we are still trusting his hand to lead into better things.

This Roman Catholic movement has developed both opposition and opportunity. The opposition means danger to the lives and property of Christians,—a trying ordeal for us all; at the same time their evil forms a dark background against which the clear light of the "Jesus doctrine" and the faithful witnessing of his oppressed people flashes out and startles the very heathen into admiration. Such has been the result at Kho-Khoi, where the congregation has nearly doubled within less than two years, and the reputation of the church for justice and righteousness is spread abroad through the whole surrounding region.

As the opposition is not an unmitigated evil, so these opportunities are not an unmixed blessing; if one does not discern the situation and the motives that lead to joining foreign assemblies, trouble will surely follow. The problem now confronting us is to make the most of this trend, which is due to a sense of *weakness* on the part of the Chinese, and, without offending or driving them away, to lead them to realize a sense of *wickedness* and seek the Savior. Often it happens that men who have professed to believe, while only looking for help in temporal affairs, have been led to a living faith even after they had joined the church. At Lau-Kng the people came in because of their clan troubles, and have made us a vast deal of anxiety and trouble through their becoming afterwards complicated with Catholics; yet some of those who made false professions of belief in order to be received into the church, have since shown a true Christian spirit; two who were in prison sent out for books to read to their fellow prisoners and teach them the way of life. God is dealing strangely with this great people, breaking their pride, and in unexpected ways opening a path for his gospel to reach their blinded hearts. It is a privilege to have a share in carrying this gospel to them; it is at the same time a tremendous responsibility to direct missions in China at this critical hour.

My own work during the nine months of the last year was especially trying by reason

of these Catholic complications. During this time I was permitted to baptize six times, thirty-two candidates in all, and to administer the Lord's Supper seven times. One new station has been opened, a child of the Kho-Khoi Church. The believers have provided their own place of meeting, and have provided themselves with books. At another village near by new attendants at that same church are talking of a house for worship. When we see the earth thus bringing forth fruit of itself we rejoice and feel that the Lord of the harvest is visiting the field, and we may look for greater things ere long.

Kho-Khoi has done well in self-support, paying the salaries of both preacher and school teacher, besides all other running expenses save the salary of teacher for the girls' school, which we hope they will also assume for the coming year. Their influence has been salutary in provoking other stations to like good works.

Though war clouds appear on the horizon and the mists of political uncertainty often obscure the future, yet we feel hopeful of years of further privilege to preach the gospel to this people. Our plans are for extending our borders and increasing our efforts to build up the church and reach the unevangelized.

Mr. McKibben writes :

During the first quarter my work was with the same stations as before. On the arrival of Mr. Foster, since these stations had mainly been in his care, it was my happy privilege to transfer them nearly all back to him. I was then asked to take a part of Dr. and Mrs. Ashmore's work, in order that Mr. Ashmore might devote himself to perfecting our vernacular scriptures. This field embraces a number of old, well-established churches. In all there are now fourteen churches and stations in my care. There have been baptisms from all of them but one. Sixty (60) persons have been baptized on the field, and nearly an equal number at the quarterly meetings at Swatow.

There has been an increase in the number of secondary stations, or places of prayer. These are auxiliaries of great value, though we are compelled to move cautiously in extending them. Not all who want to open a place of prayer have a spirit of prayer. In the general upheaval now going on, with the breaking up of the empire and the parceling out of its pieces daily expected, all China is trying to get on good terms with the Western world. A word of encouragement and thousands would flock around us; but the progress of a real gospel would be effectually blocked. We pick our way amid daily perplexities. While taking care at every step not to crush the bruised reed, we must take equal care lest we fall into nets spread for unwary feet. Power to discern spirits is a gift of great value now.

A main effort throughout the year has been to secure Chinese support for the preachers. At the July and October quarterly meetings this subject was given the right of way by general consent. A letter was sent to the churches in July telling them the time was at hand, and that beginning with January, so far as they were able they would be expected to support their own preachers. The churches and stations have responded to these appeals almost without an exception, this being true not of my own field only, but throughout the mission. A number of them have already called brethren to labor among them, and indeed every available preacher is or will shortly be receiving his pay wholly or in large part from the people for whom he labors.

I have tried not to neglect what in this mission has ever been held a fundamental principle: the preaching of the gospel by every Christian up to the measure of his ability. The brethren are systematically encouraged to help in this at all the stations, small and large, new and old. I spent the greater half of December with one of the churches teach-

ing a class of men, the purpose being to increase their knowledge of the scriptures, deepen their Christian life, and augment their usefulness in work and worship. About twenty-five were enrolled, with an average attendance of fifteen, morning and afternoon, and there were other indications of considerable interest. There was no expense to the mission beyond a couple of dollars. That church is presided over by a brother engaged in a secular calling, who comes from a neighboring town and preaches on Sundays, the church paying him a fair remuneration. There lies before me a letter just received from them asking that they be allowed to call my best personal helper to spend six months among them in special Bible instruction from village to village. Their desire must be gratified.

My first thought on a review of the year is gratitude to God that so much has been accomplished. The second thought is of the magnitude of the work before us, the futility of man's efforts, and the need of wisdom, that we may follow lines of action where the Lord will work with us.

Rev. Wm. Ashmore, Jr., reports:

My last report mentioned a beginning made in the work of revising the New Testament in our Swatow colloquial. The continuation of this work has been my chief occupation during the year. Early in the year a rearrangement of the general work was made, whereby my colleagues relieved me of the greater part of those country stations that had been under my care during the year before. Thus I have been able to give almost undivided attention to this work of revision. The native helper best qualified to assist in this work was also relieved from other duties, so that his whole time and strength could be given to this one thing. The committee appointed by the Shanghai Conference of 1890 to prepare a new "easy wen-li version" of the New Testament, met for work at Swatow during the summer, and this, too, proved most timely, for by the kindness of one of the committee, Dr. Graves of the Southern Baptist mission, I was furnished with the results of their work in advance of publication, and this has been very helpful. Messrs. McKibben and Foster have gone over the copy of a considerable portion of the work done, making many suggestions that were incorporated in the final copy made for the press.

By the end of the year the last of the four gospels had been sent to the press and the manuscript of Acts was well advanced. We have from the press the promise of an edition of the gospels and Acts bound together, to be ready for distribution at our quarterly meetings in April. After long and careful consideration of the matter on all sides, we have decided that it would be true economy to have the work stereotyped. The cost of the plates is something like \$300 Mex. (a little less) additional to the cost of setting the type. But with plates we can order a much smaller edition at the outset than would otherwise be required, and can thus avoid all the expense and risks of storing a large edition, in a climate where white ants and worms are likely, in spite of every precaution, to destroy a considerable percentage of books stored for a number of years.

We are continuing this work of revision during the new year, and hope with the Lord's blessing to nearly, if not quite, complete the New Testament by the end of the year.

The matter of supporting their own preachers has during the latter part of the year been pressed on the attention of the people, both at our quarterly meetings here and at the several stations in the country. There has been a good response. Three of the stations still under my care, two of them small and weak as yet, will unite in supporting the coming year one of our oldest and most experienced preachers, and will pay his salary of \$6.00 Mex. per month. Our great need here is more men qualified to become pastors and leaders.

The school work shows a marked growth, both in the boarding and in the country schools. The total number of pupils in the former was 66 as against 47 the year before. The country schools connected with stations belonging to Kak-chie (or Swatow) as a center, have been 13, with an aggregate of 183 scholars, as against 8 schools with 101 scholars the year before. Three of these schools have been self-supporting. The grants made to these schools amounted to \$170 Mex. and the natives paid in as fees or contributions from the stations in support of the schools, \$331 Mex.

Dr. Scott, in charge of the medical work, adds:

One hospital, 2 dispensaries, 4 assistants, 811 in-patients, 247 surgical operations, and 13,381 applications for treatment.

The medical work of this station has continued throughout the year without interruption. The two students who failed to graduate in 1896 passed a satisfactory examination last October and are valuable helpers. We now have five medical graduates. The course of medical study embraces all the essentials of the medical colleges at home. We have fifty-two volumes of standard works which have been translated by medical missionaries in China. These are invaluable aids in training Chinese medical students. Owing to the prejudices of the people we teach practical anatomy by means of the manikin. It was thought best to receive no more students until I return from my home leave in 1899.

During the year 390 patients have been treated for the opium habit. Several of these have professed conversion and have united with the church, and many of them are interested in Christian doctrine. That all of these will remain permanently cured of opium smoking, is more than we can reasonably expect. But there is ample reason and encouragement for us to continue this work, and faithfully care for all who ask us to help them escape from their terrible bondage.

The names of all hospital patients with place of residence have been given to our evangelical workers. Thus all can be looked after spiritually when they return to their homes. Unceasing effort is put forth by our hospital workers, and the gospel is faithfully preached to both in and out patients.

The Swatow missionaries have also rendered efficient aid in this direction, as well as in financial help and valued counsel.

The hospital has come nearer being self-supporting than in any previous year. Drugs have been sold to the Chinese to the amount of \$400, and \$500 has been received on the field; of this sum more than three-fourths has been given by Chinese patients. Gifts of articles essential to the carrying on of hospital work also deserve mention, as they show the good-will and confidence of our Chinese patients. Several of the literati and official class have had medical care and treatment.

Real progress has been made all along the lines, and we hope the time may not be far distant when the hospital will pay all running expenses. For this we are putting out especial effort, as we feel that it is better for these people to be self-reliant and pay for what they receive, when they are able to do so.

Your medical mission plant at Swatow now consists of: one hospital building for women and children; one hospital building for men; one hospital building for contagious diseases; one houseboat for country medical work; one-half of Sherwin bungalow, this house having been built to accommodate two medical and two evangelical workers of the Society of the West.

We can take into our hospital 140 patients provided we crowd them after Chinese fashion. This we prefer not to do; we hope to enlarge our borders at no distant day.

The yearly number of patients has increased from 4,015 in 1890 to 13,381 in 1897. In the eight years there have been over 72,000 patients. To the Society and to friends at home and on the field we are under obligations greater than we can recount, and if our work has been in any degree a success the credit is due to these friends and helpers.

Dr. Josephine Bixby will take charge of this work during my absence, and I bespeak for her the same kind and generous assistance which has hitherto been given to the Swatow medical work.

Miss Scott writes:

During the year ten Bible women have been at work. These are constantly telling how much better the opportunities are now than they were a few years ago. They say they are now received cordially in almost all of the villages and homes which they visit. The Bible woman Sai-kio has been retired from work because of old age. In October the field work was equally divided between Miss St. John and myself. At the same time the Bible woman Sui-Lang was given over to Mrs. Spiecher to help her in the Kityang work. There are now eight Bible women in active work in this part of the field.

The woman's class on the compound was the largest for many years. There were twenty-six members, ranging in age from eighteen to seventy. Of these, ten were baptized during the year and four unbound their feet. There is a growing sentiment in this district in favor of the anti-foot-binding movement. Six of the women were partially or wholly self-supporting while in the class.

In connection with the woman's work a weekly prayer-meeting has been held. It is led by Christian women and some of the older girls from the girls' school. There is an average attendance of about fifty at these meetings.

The Dorcas Society has completed its fourth year. Its usefulness and prosperity increase as the years go by. Over forty garments have been made and given out to the poor of the church. Though more money has been spent in carrying on this good work, a larger balance is reported than in any previous year. Its prosperity is due to the hearty support of the Chinese Christians.

#### MUNKEULIANG — 1882

Rev. G. E. Whitman, Mrs. Whitman.

Mr. Whitman reports:

It has been a year of steady progress. The growth though slow is, we trust, solid and lasting, and the outlook is promising.

*Baptisms.*— There have been fourteen baptized during the year. All of these present the most satisfactory evidences of their conversion, and we pray that they may not turn out to be hay, stubble, or dross, but precious stones, meet for the Master's use. Two of the number were from a wealthy family, and we have not unsatisfactory evidence that they may use some of their wealth for the advancement of the cause of Christ. A number of our members have died, some others have been brought to life again in the shape of backsliders reclaimed, and we have received a few by letter.

*Present Membership.*— The present membership is fifty. With the exception of three men gone to foreign parts, all are at present on the field, and in most cases they are faithful witnesses of the truth. At two stations the Christians have been subjected to some trouble and persecution during the latter part of the year, because they refused to contribute money for a theater to be held in honor of idols. In one case the aid of the

local mandarin had to be invoked to stop persecution. The Christians have stood firm, and the result has been that their heathen neighbors have learned that Christian principles mean something, and that the Christians are willing to stand by them. Some of the very ones who sought to persecute the Christians are now attending chapel regularly, and matters have been so tactfully settled that no bitter feelings remain.

The grace of giving is slowly being learned. The chapels at Mun Kheu Liang and Pun Shui have both been repaired. The Christians, though poor, subscribed liberally in money and work, and the balance needed to complete repairs was raised from private sources. Our meeting places are now in good condition. Enlargements we hope will soon be needed at Pun Shui to meet the growing demands of the work there.

*Itinerating.*—Visits have been made to different places as time and opportunity offered, with the hope of opening up new stations for the propagation of the gospel. At one of these places, the market town of Kau Pi, the outlook is most hopeful. There has been one Christian there for many years, but the temper of the people as a whole has been so anti-foreign and anti-Christian that no further impression has been made until within a year or two. Quite a different feeling is now manifested, and through the earnest and faithful efforts of this one Christian many have heard, and not a few are hopefully interested in the gospel. We are at present seeking to rent a place there for preaching. Kau Pi will also be a convenient center from which to reach an important surrounding region. The other places visited are not so hopeful at present.

#### KAYIN — 1890

Rev. Geo. Campbell, Mrs. Campbell.

Mr. Campbell reports :

The entire year has been spent on the field, and all but 96 days in the city of Kayin. I have more or less detailed notes of 187 public evangelistic meetings held in the city, and have the names of 286 persons with whom I conversed during the inquiry meetings following.

In the prosecution of our country work I travelled 598 miles on foot, 176 by sedan-chair and 152 by boat. Seven walled cities and many market-towns were visited, only one of them previously unvisited.

A church was organized in June: six were baptized during the year, and four received by letter. Two have been dismissed by letter, and the present membership is eight. We are slowly but surely getting hold of the people, and believe that we shall see greater results the coming year.

Our school was maintained for nine months and a half, and proved a present source of strength as well as the hope of the future. The students helped in the singing and in personal work with inquirers. I sent one of them to Chin-p'in to help the colporter. One result was the winning of a very promising young man, who is coming here next year to study the Bible.

There is an interesting and hopeful condition of things in the district of Chin-p'in, situated directly north of us, also in the district of Vu-p'in in the Fuhkien province and lying still north of Chin-p'in. For years we have been itinerating in this region, but until lately there seemed no especial interest. Now all is changed. I have a letter from a prominent citizen of Siu-pu, a large market-town twenty miles north of here, asking me to open a station there, and stating that there are several hundreds of people there who wish to become Christians.

Our literature has penetrated everywhere; a great many people have at one time or another come into contact with missionaries, and the general verdict is: "The doctrine is good." To embrace the Christian religion seems the readiest way of identifying themselves with the foreign powers. The situation is fraught with danger to true spiritual religion, yet it presents an unexampled opportunity for the propagation of the truth. There must be much patient instruction to clear away misapprehensions. We crave the prayers of God's people for the tact and faithfulness we need in dealing with these unusual conditions.

If we had the money we could buy at a reasonable price premises adjoining our school which would provide the additional accommodation we so much need for that work, and also give us two rooms which would answer very well as a temporary chapel. Our lack of native helpers forbids any halt in the work of the school; but we are cramped for room. A chapel we must have, or the work will suffer.

UNGKUNG—1892

Rev. J. W. Carlin, D.D., Mrs. Carlin, Rev. A. F. Groesbeck, Mrs. Groesbeck.

Mr. Carlin reports:

Our work for one and a half years has cheered us, yet we think it more promising now than ever. Our greatest regret is the lack of trained, efficient preachers to locate at places where we ought to have stations, as indicated by the hand of the Lord; yet we thank that same Lord that he has given us good ministerial students who will soon be prepared for the work he has made incumbent upon us, for wherever he assigns a work he also furnishes the ability and means to perform it.

On reference to our books we find that 245 applications were made for baptism in the year and 124 were baptized, 13 died, 5 were excluded, 2 of them for lying and headiness, 2 for gambling and 1 for theft. These are all we have had occasion to exclude in the four years of our work here. We have never had one to return to heathenism or to prove treacherous; we have never had but three to regularly absent themselves from church on Sundays, and they will be excluded at our next quarterly meeting if they do not repent. It appears from these data that our people are stable Christians.

We believe that all of our people, including adherents, are zealous, for their entire stock of talk with each other and the missionaries is about our church and work. Without the directions explicitly from the missionaries they have secured prayer-meeting places at ten or twelve different places. The brethren and adherents meet every evening at these places of prayer to sing, pray and read and expound the scriptures, according to ability. The preachers at regular stations visit these places of prayer as often as possible and preach not only to brethren but to the heathen also who may drop in, and at night they teach the brethren, after the order of a Bible school. Into these schools the heathen freely enter, many of whom are thus led to attend Sunday chapel preaching. I know of no feature of our work that is more gratifying and hopeful than this, for within it is the element of almost indefinite multiplication. Some of these places of prayer are loaned by the brethren, others are rented of the heathen.

We have now a permanent station at Ko-tung, where we have done much preaching, but where it has been most difficult to secure a house. Ko-tung has a population of ten thousand, and is surrounded by many towns in a rich country, from which the people may go to Ko-tung to preaching. We shall have at least two hundred regular attendants at Ko-tung as soon as the house is opened.

Last Sunday I preached at S6-laf to four or five hundred regular attendants representing twenty-six surrounding towns, as well as to several hundred irregular attendants and heathen. The brethren there have diverted \$67 of their last year's contributions to missions for the purchase of a lot upon which to build a church, the attendance having long ago outgrown the capacity of the present building. The lot is deeded to the Missionary Union. Schools for boys and girls were taught there each forenoon for eight months of the past year, averaging ten boys and six girls. The native brethren say they will help both in money and work towards building a house.

We could not desire greater civility than we receive at Ungkung; wherever we go we are saluted and invited, nay entreated, to enter the people's houses, and we can without fear of offense preach or teach in anyone's house. We are most frequently requested to do so by the householders with impunity on their part, whereas formerly they looked frightened when we began to teach in their houses.

Mrs. Carlin, with as good a set of Bible women as ever blessed any mission, has free access to all the heathen homes, where they teach with the utmost freedom and are heard with equal politeness, not infrequently eagerness. The woman's work is in a flourishing condition; this I say not because of the present status of attendance on preaching so much as because of the hundreds and hundreds of women who through Mrs. Carlin and the Bible women have almost decided to come out from heathenism. We know where they stand; that it is on the verge of this decision.

We preached out in hundreds of the surrounding towns during the week days of the year, where we always had good hearings and treatment, and sold above nine thousand books and tracts. From this continued seed-sowing from year to year in hundreds of towns we are not unreasonably expecting a large harvest in the near future. The time is come when if a missionary works in China he shall soon see the fruit of his labors, but the time is past for saying that China is a hard mission field.

We have a class of eight Bible students in training for evangelistic work, also five in training for Bible women. These are the picked men and women of our mission.

In closing we record our thanks to God for the increase of our missionary force in the persons of Mr. and Mrs. Groesbeck, who find the natives joyous to receive them, and a wide door of opportunity wide open before them.

CHAUCHAUFU — 1894

Rev. H. A. Kemp, Mrs. Kemp.

Mr. Kemp reports :

In the few years that I have been permitted to work here, I think the past year has been the most encouraging of all. There has been a marked change in the reception given to us and the gospel. We have met with no hostilities. There has been far less reviling than in previous years.

In the past year we have visited over two hundred towns and villages; many of those had been visited two or three, and some of them four times. In some of them our former visits were remembered, but in most of them we and our message had been quite forgotten. This proves to my mind that merely going through the land sounding the trumpet, as some say, is not enough. There has been a marked increase in attendance at the chapels after these itinerations.

Phû-sâng is distant from Hu-City about ten miles, and is in a densely populated district. The average attendance there has been seventy-five for the year. The hearers

are constantly changing. They come until they learn that there are no worldly benefits to be derived, and then they drop out and new hearers take their places. I think it may be safely said that nine-tenths of all that come are interested only so far as they can secure the foreigners' aid and influence in assisting them in worldly matters. During the past year I have been offered several places to open chapels, all of which, after looking into the matter, I found it necessary to decline.

During the past year have examined fifty-nine candidates for baptism; baptized sixteen. The *Phù-sâng* Church has paid its school teacher, taken care of its poor, and gives promise of doing better in the year which we have already begun.

Hu-City is a hard nut to crack. Its shell is thick, and it will take hard blows and many of them to break. There have been some additions here, but most of them have been from surrounding villages rather than the city itself. The city, however, is a good center from which to work this populous district.

KITYANG — 1896

Rev. Jacob Speicher, Mrs. Speicher, Miss Josephine M. Bixby, M.D.

Mr. Speicher reports:

During the past year the gospel at Kityang has made substantial progress. The Chinese have come in large numbers to our chapel. This, however, did not always signify that they were under any conviction of sin, or that they desire to forsake their idolatry. The Chinese heathen are indeed a study. Realizing that their government in all its departments is weak, they are now eager to be in close touch with the formerly despised missionary. It follows that the missionary must constantly be on his guard lest unscrupulous persons succeed in obtaining his influence. It is trying to us to be constantly suspecting and doubting our fellow human beings, and the reactionary effect is certainly not wholesome upon the missionary. But the welfare of the work demands that the missionary suspect every new-comer. The truth as it is in Christ alone must make it plain who are the true worshippers and who are the false. But apart from this unpleasant feature of the work, we have great reasons to rejoice in that God has led quite a number of men and women out of heathen darkness into the gospel light. In all, ninety persons applied for baptism at Kityang and our outstations. Of these ninety the church at Kityang, after thorough examinations, received thirty as worthy of baptism; besides these there were four men from *Lau-Kung* who were baptized at *Kak Chieh* last January. Thus in all thirty-four persons were added to the church. The Lord grant that they may all "be faithful unto death."

We are sorry to report that Dr. Bixby became ill during November, and has to lay down her important and blessed work for a season. The hospital is still open, and medicine is dispensed by her native helpers. May God continue to bless the work of the hospital, and may means be forthcoming to help Dr. Bixby in her plans concerning the hospital.

The burning of the cottage last August was most unfortunate. Nevertheless, withal we have reasons to thank God that it was not worse.

The preaching-hall in the city has proved a success. We have been trying for many months to open another hall in the city, but only at the present time does it seem that we are to be successful.

The women's work has been under the direction of Mrs. Speicher. Regular prayer-meetings have been held, and many women while staying at the hospital were instructed concerning the "one thing needful."

*Chim-khen.*—This place was opened a little over a year ago. The progress of the gospel at this place has been a great joy to us. Evangelistic or instructive preaching continued every night throughout the entire year. I shall never forget with what joy many of the heathen received the message of salvation. The worshippers have raised about \$350 to build themselves a house of worship worth over \$500. They also contributed about five hundred days' labor towards building the chapel. The church at Kityang contributed \$32, and \$68 was granted from my appropriations. The chapel will be a beacon light in that populous district, as there is no chapel or house of worship for miles about. We hope to open a "place of prayer" in one of the remote villages in the Chim-khen district.

*Itinerating.*—During the past year we visited over one hundred and fifty villages in the western part of the district of Kityang. Our work was handicapped because of the innumerable clan-fights among the villages. We were often solicited to open up work among such villages, but we knew it was largely to use our influence to their advantage. However, in spite of all hindrances a good many have heard the gospel, and it has resulted no doubt in the dispelling of false conceptions of the nature of our work.

*Schools.*—Concerning this part of the work we are happy to report substantial progress. A year ago we had no schools whatever. During the year we had four schools, three of which were in session throughout the year. The maximum attendance for all the schools was sixty-two. At Chim-khen the Christian school has made a very good impression upon the heathen. They admit that our Christian method is far superior to their own. Two of these schools were practically self-supporting. The school at Kityang was small, owing to our inability to furnish the boys from surrounding villages with a place to live. We are contemplating, in view of the cramped condition of our work, renting a large house in the city, which will answer not only as a very suitable preaching-hall, but offer rooms for a boys' and girls' school besides; also a large room to hold prayer-meetings; besides this another part can be used as the home of one of the preachers.

#### *West China Mission.*

SUICHAUFU — 1889

Rev. C. H. Finch, M.D., Mrs. Finch, Rev. Robert Wellwood, Mrs. Wellwood, Rev. C. A. Salquist, Mrs. Salquist.

Rev. C. H. Finch, M.D., reports:

Messrs. Wellwood and Beaman were ordained, Mr. Wellwood to be pastor of Suifu, Mr. Beaman to be pastor of Kiating. Suifu Church has received during the year five by baptism, dismissed one, suspended one, one marriage, no deaths of active members. Church numbers 23 active members and one under discipline. Sunday-school numbers about 75, divided into six classes.

Sunday services: Prayer-meeting at 10 A.M.; preaching at 11 A.M.; Sunday-school at 12 M. Christian Endeavor numbers 24. Prayer-meeting meets Sunday evenings. Church midweek prayer-meeting Thursday evening. Church collections on Communion Sunday average about 1,300 cash a month, 1,000 given by foreign members.

Daily preaching in street chapel. Pastor conducts during week a class in Bible study, a class in homiletics and a teachers' class to study Sunday-school lesson. Christian Endeavor collection goes to support the street chapel.

Mr. Wellwood writes :

Taking an impartial survey of the work and its prospects, I think there is much to be encouraged about. My work during the past year has been entirely given up to pastoral and evangelistic work in the city. Street chapel preaching has been carried on daily and also four nights each week. By this means we reach both country and city people. In the daytime country people are largely met and city people at night. During the year attendance has been very good and attention encouraging. No definite conversions have as far as I know taken place, but a knowledge of the gospel has been gained which will bear fruit some day. This daily preaching is the most important branch of our whole work and will have, in fact has now, far-reaching influence. Wherever one travels through the prefecture men are met with who have been to the street chapel and claim an acquaintanceship. This in itself is a fact of much importance, and always leads to a grand opportunity of pressing the claims of the gospel upon such individuals, and deepening impressions.

In addition to street chapel preaching I have had charge of all the regular church meetings, and have tried to help and build up the Christians. In looking over the year I can say it has been a labor of love. I find the Christians hopefully responsive to the claims of Christ upon them, and they have tried to serve Christ to the best of their ability. The outlook for the little church is hopeful, and we are expecting great things for them in the future. Five have been added during the year ; one has been excluded and one is now under discipline. There are several inquirers, some hopeful and some I fear coming for the loaves and fishes. Whatever they come for or from whatever motive, we do our best to give them the gospel and are glad of having an opportunity to do so.

The country work is very promising ; in one or two cities there is quite a little interest, one place, Li Chuang, having between twenty and thirty inquirers. The other place, Lau Kci, has some five or six. A few weeks ago I paid a short visit to the former place and was favorably impressed with what I saw. In time and with constant nurture and care a strong work will result in this place. The inquirers at Li Chuang pay their own rent on the meeting-place and pay all running expenses, and the object in view is to develop local talent to carry on their own work there. I think there is material if it can be developed.

Our little school has been successful during the year. The attendance though small has been regular and progress very satisfactory. The school is intended only for the children of the church members and inquirers. I have several applications for the coming year, so I hope to increase the numbers and thus extend its influence. The pupils of the day school form the nucleus of the Sabbath-school, which promises to become popular with the young community in our immediate neighborhood.

We are very grateful for our new chapel, which is now completed. This is a very important addition to our work here and has long been desired. It has seating capacity for 350, and we have very good congregations generally on Sundays. I trust the interest will increase and that many may be led to know God and find salvation through Christ.

Mr. Salquist reports :

As others will no doubt report about the city work, I will only mention something about my particular work in the country.

In the cold season most of my time has been spent in the country, mostly in itinerating work. Mounted on my mule, who is a good climber, with a paste-pot and a brush tied to the saddle, and posters in the bag, I slowly pursue my journey. Every few miles we pass

a wayside eating-house and resting-place. Here we dismount, untie the paste-pot and begin to put up a poster with some such verse as "There is only one God," etc. This furnishes a text for the sermon or talk, which usually follows. If any one wishes to buy gospels or tracts we sell them at a nominal price. When we arrive at a town or village we usually stop a day, and take advantage of every opportunity for private conversation as well as bookselling and preaching. The evangelist who accompanies me is especially useful in explaining the gospel to those who come either from curiosity, or otherwise, to the inn.

A word as to visible results: In nearly every place we get a respectful hearing for the gospel, and nowhere have we been molested or interfered with in any way. Many people tell us, for the sake of politeness, that our doctrine is good, but others, we are persuaded, do so from conviction. When the question is put why they do not give up idolatry and believe, the usual answer is, that they fear the ridicule and persecution to which they expose themselves. When the believers are more numerous they will also join us. This, I am sure, will be the case.

In two places, twenty and forty miles respectively from Suifu, we have regular work. Some ten or twelve profess to believe, and many are interested in the gospel. We aim at visiting these places as often as other work will permit. An evangelist is working in these and some neighboring places, preaching and instructing inquirers. Being fully convinced of the necessity of developing self-support, we insist on the members and inquirers paying the rent and running expenses of the preaching place, if they want one in their city. This may be slower work than the other methods, but we believe it to be right, and with that conviction we do not fear to wait a little longer for converts. It is certainly easier to pay, say \$5.00, than to get the natives to pay it; but in the end five cents paid by themselves for their own work, does more good than \$5.00 paid by the missionary.

Thus the years go by and the seed is sown; some doubtless by the roadside, on the rock or among thorns, but some falls in good ground and bears fruit. We have no doubt that after years will show much greater results than those we see now.

#### KIATING — 1894

Rev. W. F. Beaman, Mrs. Beaman, Rev. F. J. Bradshaw.

Mr. Beaman reports :

The year has been one of activity. The work has been passing through that stage where the minutest details must be attended to by the missionary in person. To neglect or slacken the tension would be to imperil the work now in the bursting of the bud, as it were, and injure the future development of the flower.

Mr. Bradshaw came to us from Yachau during the early part of the year, and has proved a help and strength in the work. Our street chapel was opened, and first real work was begun during the spring months. Although three years had passed since our coming to the city, no definite work had before been formally begun. The first year we were here was taken up with study. The second year we were driven out by the riots of that notable year. The third year was occupied in repairing the torn-down places and securing a place for preaching. The past year has witnessed a better state of affairs. The work in its different branches has been organized, and some results have begun to manifest themselves. The street-chapel preaching is most encouraging. Crowds come from day to day to hear the gospel preached. Some are inquiring the way, while others are ready to receive baptism. Country work has taken on a definite form, and the Kiating district is

being systematically worked, in view of establishing outstations that will be periodically visited. The Kiating field has been connected with the Yachau field in the opening of a small preaching hall in a midway city by the name of Hangya. This outstation is opened and will be carried on by the workers of the two stations, Kiating and Yachau.

Plans are also being made to open an outstation in Chienwei, a midway city between Kiating and Suifu. When this plan will have been carried out, the whole field of the West China mission will be well connected and a good basis for work well laid. The work is encouraging in every way, and present results already amply justify our being here.

Mr. Bradshaw writes :

The year has been one of progress in every way. Some advance has been made in bridging the distance between the Yachau and Kiating colloquial. Two rooms have been built on the wall behind the street chapel, which though in a malarial district, gives me shelter, so that I am not afraid to go clear across the city from and to my work in summer suns and rains and darkness.

The street chapel and guest hall have been prepared for evangelistic work. The work has been organized. At the station Mr. Beaman takes charge of the pastoral and I of the evangelistic and medical work.

At our little dispensary during the year nearly three thousand patients have called. This has helped to open our street chapel and disarm prejudice in the city, and in the country we meet many friends it has made for us.

The country work has also been divided. Mr. Beaman is working the district towards Yachau, and I the district towards Suifu. In this way we hope to consolidate our work as a mission, and make each station helpful to the other.

In connection with the Suifu brethren we hope to open a room at Chien Wei, an important prefectorial city of the third rank, the center of many market-towns and the natural terminus of the Kiating circuit.

I have been enabled to make two long trips this year. The field has been looked over, books have been sold, sheet-tracts have been posted, the gospel has been preached, and a large, thickly populated, well-watered district containing about thirty villages has been entered, some friends have been made, and the prospects are bright. For all this "we thank God and take courage."

#### YACHAU — 1894

Rev. W. M. Upcraft, Mrs. Upcraft, Mr. H. J. Openshaw, Mrs. Openshaw.

Mr. Upcraft reports :

During the year just closing we have received much encouragement and blessing in Yachau, with some of the deeper lines of disappointment and sorrow to accentuate and set forth the goodness of God.

In the early part of the year Mr. Bradshaw was transferred to Kiating, leaving the work in the hands of Messrs. Openshaw and Upcraft.

On the return of the latter from the coast, where he had gone to meet Mrs. Upcraft, the work was definitely organized for both city and country so far as the limited strength of the mission would allow.

In the city a street chapel was purchased with a small dispensary attached, and became rapidly the center for the daily evangelistic work of the church in the city.

Daily preaching has been maintained, with medical work on alternate days. In the evenings services have been conducted at the chapel attached to the compound. It has been our aim to provide for a service each evening, varying from ordinary mission preaching to inquirers' Bible and singing classes. Mrs. Upcraft has also held meetings for women, paid visits to their homes, and conducted educational classes for both boys and girls.

In the country work Mr. Openshaw has made several long and very successful trips. The district has been divided up into circuits, and the plan has been to visit each of the circles in turn as often as time and circumstances permitted. Several homes have been opened to the visit of the missionary and much seed has been sown.

Coincident with this work in town and country has been the work of the opium refuge, which has been a road to some from the slavery to opium to the hope of the gospel of our Lord Jesus Christ.

As the result of the year's work so far as known: One man has been baptized, fifteen persons have enrolled themselves as inquirers, one outstation has been opened at Hungya and a second opening secured at Miu Sau, both important centers. About four thousand persons have visited the dispensary, while twenty-five opium suicides have been treated, and many visits paid to the sick in their homes. About twenty persons have been in the opium refuge to break off the habit, of whom three are hopeful inquirers at this date and others quite friendly toward us.

For all this and the continued good-will of the people toward us, we are devoutly thankful and desire to glorify God, whose grace has thus helped us in every way.

The mission is about to be reinforced by the arrival of Mrs. Openshaw, and the future holds much promise and affords large ground for hope.

### *Central China Mission.*

HANYANG — 1893

Rev. J. S. Adams, Mrs. Adams, Rev. G. A. Huntley, M.D., Mrs. Huntley, Miss Annie L. Crowl.

Mr. Adams reports:

Miss Annie L. Crowl arrived in November. As a friend of many years we warmly welcomed her. She comes to work among the women, and has begun her Chinese studies and experiences.

Dr. and Mrs. Huntley joined us as the year closed. Our brethren gave these reinforcements a hearty welcome. They had been praying for a doctor to be sent, and are strengthened by a quick reply. Dr. Huntley has a knowledge of Chinese, and is prepared to go to work at once. We are grateful to God for the coming of these dear friends.

The Hanyang Church has a membership of five missionaries and twenty-one Chinese. During the year we have registered forty names as inquirers, of whom we have baptized nine persons. We have received twenty-nine from the commencement.

Caution has been exercised in receiving converts. We prefer what we believe to be scriptural; first, *pure*, and only a pure church can be a powerful one. We could have baptized many scores where we have received units. This caution has saved us very serious trouble. Contributions were cheerfully made by this church towards the debt. Individual members have given help to flood refugees, and other cases of benevolence have come to light which cannot be put into a report. The church has formed a Missionary Society

to open a station en route to Hunan. The foreign members give \$6.00, and twenty-one native members give 3,400 cash, or \$4.00 Mexican per mensem. Thus every member of the church is a giver for foreign missions. We want a chain of stations across to the Hunan border, and have decided to open Kiu-yü-hien (which is half way there) without expense to the Union. This willingness to help others in our little band gives cause for gratitude and praise. While not directly self-support it leads to it, and people who are taught to help others will soon learn to help themselves.

Mrs. Adams' work among women has met with distinct encouragement. Although her Sunday and week-day classes are but small they are doing good service, which will increase in value. Her efforts against footbinding are telling beyond our immediate circle. The Central China missions are being stirred up about this question; some have not begun right, and find now that it is difficult to get into line.

The field is immense. We are in a center which as a point of convergence resembles Chicago. The trade inward and outward brings a vast number of people past our doors from far distant parts of China. Our preachers and colporters have been welcomed many miles from Hanyang by travellers who have heard the gospel in our chapel. There are many cities with very large populations, say from twenty thousand to half a million, at present without a witness for the truth. We could send native helpers to preach to the heathen and instruct inquirers, to open chapels, and distribute the word of God at a small cost of 120 gold dollars annually. This would provide rent for house and chapel, salary of a preacher, taxes, incidental travelling expenses, etc.

*In Conclusion.*—Within the next twelve months great things may be expected to happen in China. Many observers in all classes of society feel that China's greatest crisis is at hand. What the result to missions, who shall tell? May God preserve China from the power of Russia and Rome, for then the period of freedom of conscience and the era of healthy growth would end. Trying as the work in China undoubtedly is, we can easily imagine political conditions which would make it well-nigh impossible.

Over and above political clouds the sun is shining brightly. Thank God for faith, and also for a considerable amount of sight. There are signs of blessing everywhere. The numbers received into the churches exceed any previous years; the number of inquirers, from whatever motive they come, constantly increases. The circulation of Christian literature is enormous—a million and a half volumes *sold* from this center alone this year. The press is making itself a power in the land. *Onward Progress*, a new native paper published in Shanghai, is the motto and sign of the times. The viceroy here issues strong proclamations forbidding foot-binding as cruel and degrading. The vicious Hunan press, which formerly so slandered Christ and his people, is now occupied with reform and educational matters. The telegraph and electric light have at last reached Hunan; better still, the gospel wins many victories there.

Doubtless God has mighty purposes of grace for China. When we read his promises and remember the prayers of half a century made by thousands of earnest souls for China's salvation, who shall doubt that China's day of redemption draws nigh.

After twenty-four years of labor for China, my wife and I feel abundantly satisfied that we have been where God would have us, doing the work he delights to bless, and that through our humble efforts something has been done to hasten the fulfilment of the pledge made to the Lord Jesus—words which made me a missionary: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

## JAPAN

The Society has not been furnished with funds to reinforce the mission, though the need of at least two new mission families has been emphasized in the two last annual reports. Notwithstanding this disappointment, and in the face of many discouragements, our diminished but untiring force of workers have held on their way with unfaltering courage and hope. In the rapid material growth of Japan the thoughts of the people have been turned towards money-making and the development of business enterprises, thus for the time, at least, adding another obstacle to those already sufficiently formidable to the reception of the gospel. The Word, fully and faithfully preached by missionaries and native evangelists has, however, not returned void. The reports show an addition by baptism of 189. Excellent work has also been done in connection with our schools. Reference has been made to the check that the Tokyo Baptist Academy has received in the loss of its buildings,—a loss which for the welfare of the whole mission should be speedily repaired. The Theological school at Yokohama is growing in favor with the native churches, and making its influence more widely and beneficially felt with every passing year. Without a properly equipped ministry—men with spiritual and natural gifts reinforced by careful training—there would be slight hope in the future for our Japan mission.

During the past few weeks another step has been taken by the committee in rendering available the gift of £2,000 from Mr. Robert Allan of Glasgow, Scotland, towards the opening of a mission among the neglected thousands inhabiting the islands of the Inland Sea. With this sum a steam vessel was to be provided, which should furnish a home and a means of conveyance to the missionary working among these islands. With the hearty concurrence of the generous donor one-half this sum has been invested, the income only being used for the support of the Society's stations on the Liu Chiu Islands. The other half is to be expended in a sailing vessel, instead of a steam yacht, which will meet the requirements of the work and be less expensive to maintain. It has been no slight matter to secure a man for this position who combined first-class seamanship with suitable qualifications for a missionary. Long and patient search at last was rewarded in the discovery and choice of Mr. Luke W. Bickel of London, a son of our honored missionary, Dr. Philipp Bickel of Hamburg. Mr. Bickel and Mrs. Bickel have recently sailed for Japan, where he will devote the first year to the study of the language and in supervising the building of the vessel, so as to be ready for active service when the new treaties go into effect in July, 1899. We commend this new and interesting work to the prayers and sympathy of the churches.

## YOKOHAMA—1872

Rev. A. A. Bennett, Mrs. Bennett, Rev. C. K. Harrington, Mrs. Harrington in America, Rev. J. L. Dearing, Mrs. Dearing, Rev. F. G. Harrington, Mrs. Harrington, Rev. W. B. Parshley and Mrs. Parshley in America, Miss Clara A. Converse in America, Miss Mary A. Hawley, Miss Harriet M. Witherbee.

Mr. Bennett writes :

A retrospect of the past year emphasizes Japan's great need of a spiritual quickening. Published and unpublished statistics attest the same thing. The Scripture Union closed its year with a membership of over 11,000 supposed daily Bible readers; the Bible Societies' sales of Bibles, Testaments and portions exceeded 53,000 volumes; the Tract Societies' committee sold, of books and tracts together, more than half a million copies, being an excess over any previous year of more than 60,000; the Protestant missionaries, male and female, after allowing a deduction of twenty per cent for absentees, numbered 520, the ordained native preachers about 300, and the other male and female native helpers about 880 more, while the total Protestant membership of Japan aggregated, according to report, 40,578.

Yet this vast machinery, whose ample proportions would be more clearly set forth were all the data obtainable given, has seemed to many to move as if it were either clogged or lacked the steam necessary to propel it aright. This is justly a matter causing great concern. It should be added, however, that some — perhaps hundreds — have been earnestly crying to God, and believe that he has heard them. Even at this time there are in many places those welcome drops that seem to be the precursors of showers of blessings.

In the Yokohama Church, while new members have been added to the church, the Sunday congregations have not grown, and the prayer-meetings have been poor in attendance and in interest. The church has indeed continued to support its native preacher, Takeda-san. He seems to be earnest, and is certainly a good preacher. I hoped he would have been ordained as pastor before this, but the church seems opposed to it, and I do not deem it wise to push the matter. The year has been one of much trial to our members, both on account of high prices and of general sickness. To some extent, however, they have reaped spiritual good from physical evil, and believe that at least one or two have been given back to them in answer to the prayers of the church, after physicians and friends had well-nigh despaired of recovery.

My own time has been, as in former years, partly given to theological instruction and partly to evangelistic work. Each line of service has brought its own emolument, and each continues to grow more and more fascinating.

The theological training of the past year was not confined to Yokohama. Brother C. K. Harrington and myself represented our seminary in a month's summer school for preachers held at Chofu in August. Though the burden of the work naturally fell to us, we were ably assisted both by some of our own missionaries and of those of the Southern Baptist Convention, especially by Rev. Mr. McCollum, their missionary at Fukuoka. From what was seen and heard at the time, and what has been since, we have reason to believe that God's smile rested on the effort, making it a success.

My evangelistic work was mainly confined to Yokohama and vicinity. In Yokohama I have worked in conjunction with brother and sister missionaries for the upbuilding of our one Baptist Church. Two preaching places in the city have been under my direction, but owing to various obstacles in neither of them has preaching been regularly maintained throughout the entire year.

There have been during the past year more baptisms than usual at our outstations, and the work in the country has compared favorably with that in the city. The little band of believers at Kawasaki seem earnest, and are much encouraged by the addition of new converts to their number. At Haramachida the work seems more encouraging than ever before. At Atsugi and Odawara prospects seem very bright, and the native preacher, Ikeda-san, is more encouraged than he has been for ten years back. At Yumoto, where

we have recently opened a preaching place, several hundred often convene to listen. By special request also the preacher at Yumoto, the Ikeda-san just referred to, regularly addresses twice a month an important meeting of young men, who first intruded themselves upon his notice in an effort to break up the general meetings at the preaching place there. It may not be out of place to mention also that the little church at Chogo, though without any additions during the past year, has given one evidence of its continued vitality in an unsought, unexpected contribution on their part toward my travelling expenses in visiting them. The sum was very small, not amounting to \$1.50 in American money, but meant much to them, and consequently was the occasion of profound thanksgiving on my part. With the exception of Ikeda-san, there has been no native preacher living at any of the outstations. Kawa-mura-san has worked so far as his seminary studies would permit, and other students have assisted, especially at Kawasaki. In this latter place also Kawashima-san, a member of the Yokohama Church, has rendered considerable service without seeking or receiving any financial remuneration. All these things, though encouraging, do not lessen the necessity for our crying: "Oh Lord, revive thy work!"

Mr. C. K. Harrington reports :

It is hardly necessary that I should attempt any detailed account of such parts of the work as are intrusted to my care, as the substance of most that I could say will be incorporated in the reports of Brethren Bennett and Dearing, my work both in direct missionary labor and in the seminary being chiefly of an auxiliary nature, Providence having favored me with that happy place where I can have all the toil and enjoyment for which I have strength and capacity, without any very burdensome responsibility.

The first four months of the year and the last three I devoted myself, as usual, almost entirely to my duties in the Theological school, though I was able to preach occasionally in Yokohama or the neighboring stations, and also to keep up in a small measure my study of the language. During the latter part of the year I had the pleasure or contributing two hours a week towards the Bible study of our admirable girls' school, Miss Converse's absence rendering a little help of this kind acceptable. I have nothing to add to what Brother Dearing will report concerning the seminary, except to mention that my growing familiarity with the thirty-nine provinces in my department, and an appreciably increasing readiness in the use of this language, which I never hear any one save a "tenderfoot" express the hope to master, make my labors in the school year by year less of a drudgery and more of a delight.

From early in May till the end of July I was engaged in evangelistic work in the plain of Matsumoto in the province of Shinshiu, where I usually spend my summer vacations, and made a short visit there also in October. My companion and helper during the summer was Mr. Kaneko, one of the seminary students, who had acted in the same capacity the preceding year. He is a man of much prayer, unflagging zeal and an abounding optimism, and the work of the Lord seems to prosper in his hands. Besides house-to-house work and the distribution of tracts and scriptures, we held many meetings both under cover and in the open air, and as a rule had fair audiences and an attentive hearing, with here and there one in whose heart the faith found a welcome. I had the pleasure of baptizing six new believers, who gave good evidence of a change of heart, and there were a number of "seekers of the way," whom we hope to have added to the church ere long. Mr. Kaneko spends this winter on the field to follow up the work of the summer, expecting next fall to resume his studies in the seminary. His wife, a devoted Christian woman, is ably seconding his efforts, and they report good meetings, a flourishing Sunday-school and a growing interest among the people.

The month of August I spent with Brother Bennett at Chōfu in the summer school that was held there for the Japanese evangelists in that part of the empire, but the change from the mountains to the seashore affected me so unfavorably that the help which I could contribute was almost merely nominal.

With the above exception I have to be grateful for a good degree of health during the year, and for much enjoyment of the life and work which the Divine Goodness has allotted me.

Mr. Dearing, for the work in the Theological Seminary, reports:

The past year in the seminary has been a very prosperous one. In April we graduated a class of four excellent men. This was the first graduation exercise under my charge. The exercises were arranged to come just before the annual conference, which met in Yokohama and thus was largely attended by the missionaries from the more distant stations, as well as by both Japanese and missionaries and friends residing nearer. The young men acquitted themselves with credit and have gone out to do good work. One has settled over the Yokohama Baptist Church; one was called to take charge of the Kobe Baptist Church; one at once entered upon the work of Japanese editor of the native Baptist paper, and also was in charge at the same time of certain evangelistic work; the fourth went at first to Sendai to work with Mr. Hamblen, but a vacancy in the Morioka Church has been lately filled by his being placed in charge of the work there. Thus all four are filling some of the most important positions in our denomination in Japan today. That they are doing this work well speaks for their training as well as for themselves. Certainly the training such men for such positions of trust and influence is a wise expenditure of time, even if it takes several of us to do the work in the thorough manner that the exigencies of the case seem to demand.

Six new men were received into the seminary in the fall. Two of these are men who have spent more or less time in America. One as a student of Mr. Moody's school at Mt. Hermon for two years, and later sent back to Japan for his education, is supported by Dr. Dixon's Church of Brooklyn. Another was in America for some years, where he was offered an education by friends who were willing to support him, which he refused. He has spent some time in Hawaii and in Japan since his return in faithful preaching, but he has of late felt more and more a need for deeper knowledge and training in the Bible, and has come to us and is doing excellent work. I speak at length of these two men, as they are evidence that we are doing what it has been the purpose of the seminary to do: provide a satisfactory education for young men, so that there shall be no necessity for the greater expense of going to America. We are not only still certain that we can provide young men with a better training more adapted to their wants than they can get in America, but we are glad to see that the young men themselves are realizing the fact as well.

The seminary is fast making a reputation for itself that is creditable to the denomination. The harmony and good spirit that has prevailed during the year has been a ground of joy. A profitable session of summer school was held under the auspices of the seminary at Chōfu, by invitation of the brethren in that part of the field. Mr. Bennett and Mr. Harrington represented the seminary. By this means the influence of the seminary is extended and the usefulness of the teachers increased. It must be remembered that no one of the teachers is by any means limited in his work to the time which he gives the seminary. Each one is otherwise employed during the summer, and to a greater or less extent carries on other work during the term time also.

We contemplate a special session for evangelists during January in connection with the

regular session of the school. Such a school promises to be useful, but fuller reports will follow when we have seen the results. Lectures have been frequently provided for the students during the year, and prominent men passing through Japan have been brought before them as much as possible. We strive in every way to give the students as broad a Christian training for their future work, both mentally and spiritually, as possible. The social needs are not forgotten, and the development and growth of Christian character has been most gratifying.

Very valuable work was done during the summer by the students in different parts of the country. During term time as well each one is responsible for some evangelistic effort. This is undertaken not as a task, but with heartiness and love. The training given by the Japanese teacher in delivery and literary style has been very profitable and practical. Great improvement has been seen in the removal of mannerisms. The aid received from Mrs. Bennett and Mrs. Dearing has been of great value to the school. I have to record the cordial and sympathetic support that has been received during the year from all the teachers. Great credit is due to each one for the devotion to the school, which in individual labor for the seminary is marked. Without such support what has been accomplished by the school would have been impossible, and to the united fidelity of all is due the credit for the measure of success attained. Said one recently, a member of another Mission Board: "You are to be greatly congratulated on having associated with you a corps of such able teachers, each of whom is admirably adapted to the work which he is doing. Your school cannot fail to accomplish great things for Japan." I pass on the remark to the Board whose wisdom has made possible the combination referred to.

*Country Work.*— I was able to take two tours in the country during the summer. On these tours the condition of the field was found to be most promising. Three were baptized, and the people were especially ready to listen. I sent three student evangelists to different parts of this country during the summer vacation. One who labored at Tiara and vicinity was very successful. That church has had some trying experiences, but they were gathered together again, and much encouragement came from the students' efforts. A preacher is needed there, and frequent visits from a missionary. Other missions have sent evangelists there recently who have somewhat endangered our work. Apparently aid from the Missionary Union is needed but little longer to make this church self-supporting, but the present is a critical period. Christianity has a good report in that country, and in many towns around Taira good and immediate results should follow wise effort. It has been purely Baptist ground for so long that it especially appeals to us for help at the present time. A student at Makabe was especially successful in this new town. The little band of believers here are very zealous, and they have made a good beginning. These country believers appeal to one strongly, on the one hand by their weakness and ignorance of the truth and need of help, and on the other hand by their earnest faith and the thought of what they might do and become with proper training and help from without. In my country district work has been done during the year in some twelve towns where a beginning has been made, and in many of which there are some Christians. In many others there is an opening for the gospel. Miss Claggett has done some very valuable work in opening up some new towns in the southeastern part of the district. The opportunities become more apparent in this country work the more one sees of the work. So great are they that they blind one's eyes to the reasons for gratitude for the results already realized. No part of my work wears on me more than this field with its pressing needs, which I seem so unable to supply. The people hungering for the gospel and dying without it; the little band of Christians scattered with little strength and great

hopes and capable with help of doing so much, all make me yearn for more hands and the power to help them as it seems that a missionary might do. It does seem to be one of the grandest opportunities that I know for one to obey the great commission.

*City Evangelization.*—My preaching places in Yokohama have been open during the year. The students have helped in these during term time with good effect. They are largely places of seed-sowing, but the Yokohama Church has received some additions from this work. Mrs. Dearing has continued Sunday-school work in these places, and good has been accomplished. There are peculiar difficulties in connection with such efforts in the open ports that are not realized in the interior. There the people live a more quiet life, and are more ready to listen and to believe the gospel. Here they are harder to reach, and often the sins of foreigners prove a hindrance in the way of the truth. The masses need the gospel, however, and a blessing comes with preaching it to them. Personal work both for the Christians and for the unsaved alike brings peculiar rewards. The more one can get in touch with the Japanese heart the more one can do to uplift and help. Some of our most encouraging experiences during the past year have come through these unreportable experiences, when we have been permitted to know that we were of real help to some who needed sympathy and aid. The longer one is in Japan the more are the ways of advancing the Master's kingdom which are open to one.

I need not speak of treasury work, or of work done for seamen in the American Naval Hospital, which have both taken some time, but of which little more need be said than that they seem important parts of my work, and are given the portion of time they require.

As I write the country is in great political excitement through the difficulty of forming a new cabinet, which shall comprise just the men who ought to be brought together at this momentous occasion. A diet dissolved on the first day of meeting adds to the gravity of the time. The whole East is in excitement over the condition of affairs in China, and the possibility of a European war in the Pacific which shall involve Japan and China as well. In the midst of all this, however, it is more and more evident that the influence of the Christian church is permeating the life and morals of the nation. Japanese are waiting before God during this week of prayer in a way which shows that they are not blind to the fact that not in prowess in war but in God does true strength lie, and from God must help be sought. This spirit is growing. Though it is now far from universal, yet one cannot fail to read in the signs of the times encouragement to aid heartily in bringing about the grand and much desired consummation when all shall know the Lord.

#### TOKYO—1874

Rev. C. H. D. Fisher, Mrs. Fisher, Rev. J. C. Brand, Mrs. Brand, Prof. E. W. Clement, Mrs. Clement, Prof. Henry Topping, Mrs. Topping, Miss A. H. Kidder, Miss Eva L. Rolman, Miss Nellie E. Fife, Miss Anna M. Claggett, Miss M. Antoinette Whitman in America.

Mr. Brand writes:

During the last year the work has gone on as in former years. We preached the gospel to unbelievers, cared for the flock, visited the members in their homes, attended prayer-meetings and distributed tracts, and we believe God has blessed and will continue to bless this work.

I have baptized and received into our church in Shiba, Tokyo, fifteen persons—ten men and five women. The members of the church continue to grow in Christian character, and they are contributing of their means towards the expenses of the church and for

benevolent purposes. The collections for the year are a little over 110 yen. In December another member of our church entered the Theological Seminary, making three students from our Shiba Church.

In the fall we spent five weeks in the city of Kofu, ninety miles from Tokyo. We had while there a series of very interesting meetings. Some nights as many as seventy men came in and stayed through all the services. One night a man sprang to his feet at the close of my address and declared he had never heard such wonderful words before in all his life, and he said very excitedly: "I am indeed *troubled*; I don't want to go to hell!"

A crowd of young men from the high school came very often with their teacher, a Christian man who was taught by Mr. Poate many years ago in Tokyo. Three of these young men raised their hands in one of the meetings, thus expressing publicly their desire to become Christians.

In a little village, the evangelist's native place, five miles from Kofu, we had some good meetings, more than two hundred persons coming one afternoon and staying two hours. At another meeting all the chief men of the village came, which shows that the evangelist who preaches in this place every week, in his father's house, is not without influence.

At one of these meetings a young man who had been hearing for some time spoke to me privately and said he wanted to be baptized, that he had received joy and peace one day, or rather one night while praying, and he had since decided to profess his faith openly, though his relatives had begged him not to give up the religion of his family.

The evangelist Matsuma san has during the year baptized three in Kofu, and others have asked for baptism.

Professor Clements reports for the Tokyo Baptist Academy:

The year 1897 has been one of less rapid but steady growth. The number of students in attendance has not increased much; it has fluctuated here and there between twenty and twenty-five, of whom all but four or five have been in the boarding department. The *personnel* of the faculty has changed some, always for the better, so that we are able to announce with great pleasure that every teacher is a Christian, while every student is either himself a professing Christian or from a Christian family. The students have kept up faithfully the preaching and Sunday-school services in Shintorin Chō, and were rewarded with the first conversion—of a man about fifty years old. He and afterwards his two daughters became members of the Third Baptist Church, and one of the daughters has entered our Suruga Dai Seminary. During the year six of the students have been baptized. The Young Men's Christian Association, reorganized along the line of the World's Student Christian Federation, has been a means of spiritual activity.

The most exciting event of the year was, of course, the typhoon which on Sept. 9 unroofed our school building and rendered it uninhabitable. Fortunately we were able to secure temporary though not very convenient quarters, so that the work of the school was not seriously interrupted.

The last four months of the year were to me a period of illness and convalescence, during which I was able to do but little work for the school. Professor Topping, however, faithfully performed my duties in addition to his own, so that the school did not suffer. The principle of self-support has been maintained, and its scope has been widened by the organization of a boarding-club, all the work of which is performed by students. A great advance has also been made in the direction of self-government in the dormitory.

In spite of some afflictions and discouragements, we are thankful for many blessings and tokens of divine guidance in the work of the Tokyo Baptist Academy.

Professor Topping also writes:

It is with a deep sense of gratitude that we review the year 1897. God is good; his grace has been sufficient day by day, and blessings have been multiplied to us. Especially in the work of the church in our charge have we felt his presence with us.

The work of the church has widened and deepened remarkably. With but six resident members and very little interest a year ago, we have been quickened and enlarged and united in spirit. The simple record of twenty-three baptisms has a world of meaning to us. These are the first fruits, our joy and crown, and the earnest of the Holy Spirit's presence with us. That this little church is a member of the body of Christ we cannot doubt when we notice their fellowship with him in self-denial and persecution, and their obedience to the great commission. Two of them, a government clerk and a school teacher, knew they were likely to lose their positions by professing Christ in baptism. Each had a family depending on him for food, and the struggle was sharp, but they decided to trust God and obey. The event proved that their fears were not unfounded; however, neither was left without proof of the Father's care. New positions opened unexpectedly, and we all have been strengthened in faith with them.

Variouly we have reached a much needed unity of feeling. Our young pastors have made continuous effort for unity, not only in the church but among the Baptist churches of Tokyo. Workers' meetings for united prayer have brought all closer, and this union of Japanese Baptists has itself held special evangelistic meetings in the various churches.

In church kindergartens, in Sunday-schools, and in woman's meetings Miss Rolman and Miss Fife have been untiring. We wish to publicly express our sense of their ability and zeal and fitness for the work they have in hand. Their coming to Tokyo has been a great help and blessing in many ways.

Much time has been taken up by "Gleanings," I hope not without some benefit to the cause.

The greater part of my time and thought, as usual, has been given to the academy. During the first two terms of the year there were special advanced classes in English Bible which kept up my hours of teaching to twelve and fourteen per week. During the fall term only classes in regular course were taught, but an even larger number were taught, owing to Professor Clement's sickness.

This larger experience in class work has been of benefit to me in gaining a better knowledge of details and therefore of the school as a whole. All this has given more insight into the work and a sounder basis for estimating its needs.

So far as the internal workings of the school are concerned, the year has been one of uneventful harmony between the faculty and the students, and also between the members of each body. We hope the present body of teachers may serve the school for a long time.

Miss Kidder of the Girls' school writes:

The people appear to be coming more and more to understand that Christ's religion must be of the heart and life; that purpose and action must correspond with belief; and that a disciple of Jesus must be, in motive and aspiration, different from men and women who follow any of the old faiths of this country. Comparing this with some other years, we find that many individuals are more quietly considering what claims the Christian religion has for them personally; and if there could be found earnest, consecrated men and women to sit down with these thoughtful ones, might we not expect a harvest far in advance of what we have been accustomed to gather.

Much joy and comfort we are having in one of the native Christians, who is taking the Bible as God's word to him personally, and is so moved and enlarged that with gratitude and great acceptance he is preaching daily, as opportunity offers, the divine message to men.

We have had a week of meetings that seemed to start the people in the neighborhood; six new ones have begun to pray. Ten asked for prayers — a very unusual thing for Japanese. There are twenty-two now — a larger number than at any one time since the church was formed — who seem to acknowledge what the religion of Christ demands of them, and yet they are halting, afraid or unwilling to surrender. If we had workers who could keep the chapel always open, and there could always ring out the story of the cross and its messages of reconciliation, we should reap more abundantly, I fully believe. The places where preaching is heard day after day and night after night are where most hear, and where the largest numbers believe.

I have no doubt but that all who are interested in the world's redemption pray much for missions, but some way it is laid on me, and it seems as if I must reach out and beseech you to pray; to cast the burdens for missions on the Lord; to ask great things for Zion this year, and not to let go your hold on the Almighty arm till the church — body, soul and property are Christ's, to use as he will for the salvation of the ends of the earth. "Thy people shall be willing in the day of thy power."

## KOBE — 1881

Rev. H. H. Rhees, D.D., Mrs. Rhees, Rev. R. A. Thomson, Mrs. Thomson, Miss Ella R. Church, Miss Daisy D. Barlow, Rev. G. W. Taft, and Mrs. Taft in America.

Dr. Rhees reports:

In sending my report for the year ending Dec. 31, 1897, I am constrained to report both light and shadow. We have had on the field under my immediate charge both sowing and harvest. In some of my outstations the disciples have seemed to be greatly quickened, in others they seem to have gone to sleep. One thing we have to contend with is the unstableness, the fluctuation of the population, especially as to the young male portion of the people. We no sooner gather a little company of believers in a place than they begin to scatter. Government officials will be removed to some other point; by becoming Christians and keeping the Sabbath they lose their situations, and must go elsewhere in search of employment. All these things seem to be against gathering a good working force. Also, the lack of solid conviction on the part of evangelists; the "do demo yoi" (anything is good) spirit, which makes them amenable to offers of better pay from other missions, or to the hope of more distinction from connection with some denomination which makes more showing than does ours. We have all these disadvantages to contend against during the past year. Nevertheless, we are constrained from a consideration of all the leadings of our Heavenly Father, to "Thank God and take courage."

*Himeji* is thirty-four miles by rail from Kobe. Here we have an organized church, good meeting-house, and an ordained pastor, the first graduate of the Theological Seminary. Here also is located the Hino Moto Jogakko, of which Miss Ella R. Church is the efficient principal. During most of the year the pastor was wholly supported by mission funds, but on receiving the circular from the rooms in regard to organized churches having ordained pastors, I at once communicated with the church and pastor, and informed them that from and after the first of October I could only help them as they helped themselves; that in addition to the ordinary expenses they must raise all they could toward the

support of the pastors; that aid from mission funds would only be given in proportion to what they themselves raised. This seemed to be a poser for both pastor and people; but personal and written exhortation prevailed to induce them to make an effort, and the inertia of long dependence was overcome, and they found they could raise one-half the pastor's salary in addition to the running expenses. The church and pastor both feel better, and judging from the pastor's report for the month of January, greater blessing and success is attending the work of pastor and people, as many having been baptized in this one month as in all of the year, for which report is now being made.

*Fukumoto.*—This is a small village about twenty miles from Himeji, and about fifty-four miles from Kobe, reached by rail and jinrikisha, or on foot from the station. For a long time I was not able to have an evangelist resident in the place, the one who had been there removing to Kobe. The work seemed at a standstill. The disciples were like children deprived of their mother, or students without any teacher. In the spring about May, however, by the good hand of God upon us I was able to send an earnest, spiritually minded man and his family to reside among them, and the result is seen in the revival of interest among the disciples and in the conversion of sinners. Miss D. D. Barlow also contributed not a little to the building up of the disciples, during a short visit which she made to the place in the summer. We have there now a little band of believers, poor in this world's goods, but rich in faith who will, I believe, become a church of the living God.

*Ikuno.*—This place is between six and seven miles from the last place and twenty-six or twenty-seven miles from Himeji. It is also called Ginzan (the silver mountain), being the location of one of the largest and most productive silver mines in the empire. Here also are located large smelting works. The work has been very difficult in this place. Workers in the mines or in the smelting works coming under the influence of the gospel, being converted and baptized, have lost their places from keeping the Sabbath, or have been deterred from making an open profession by fear of being discharged. These disciples who have been discharged have had to seek employment elsewhere, and thus the work has seemed to be nugatory. Nevertheless several, as shown by the statistical table at the end of the report, have been won for Christ.

*Toyo-oka.*—This place is about fourteen ri or thirty-five miles from Ikuno, sixty-two miles from Himeji, and ninety-six miles from Kobe; from Kobe to Ikuno by rail, from Ikuno to Toyo-oka by basha (one-horse stage) or jinrikisha. It is a very wearying ride, whether by stage or jinrikisha. Any one taking the ride for the first time will probably think he has ridden fully seventy-five miles since he left Ikuno. In this place there has been an effort made by the evangelist to repeat the Himeji episode of 1886, and carry the work and disciples bodily to another denomination.

Nothing has so grieved me since the Himeji affair. With my small force of evangelists, the loss of even one is a serious matter, and I can only pray that the Lord of the harvest will undertake for these believers who are left as sheep having no shepherd. Toyo-oka is so far from me, and in winter is inaccessible by reason of bad roads, much snow, etc., so that I cannot get to them in person, and only by letter (a most unsatisfactory method) can I help the disciples. Pray for them, that they may be kept "steadfast, immovable, always abounding in the work of the Lord."

*Kumi Hama.*—About three and one-half ri or eight and three-quarters miles from Toyo-oka, the road lying over quite a high mountain, is situated upon a little land-locked bay, having a narrow passage into the Northeast Sea. From the beginning of our work here we have had considerable encouragement, and quite a number have been won for

Christ. But the difficulty mentioned in the beginning of this report has been experienced here. The disciples have removed, one after the other, either being promoted in office and sent elsewhere, or being compelled to remove in order to obtain employment. Miss Church during the summer rendered efficient aid by work among the women and children. I do not intend to abandon the place; the one solitary disciple remaining may be as the seed which will produce under proper cultivation of the field and the power of the Holy Spirit, an abundant harvest.

*Fukuchiyama.*—By the flood of 1896 this place, which is twenty-three ri or fifty-seven and a half miles from Kobe, was well-nigh destroyed, and a most encouraging work hindered. The preaching place was so flooded that everything that would float floated off; the tatami (mats) were damaged to such an extent that it was felt to be unwise to attempt to repair and refurnish. Then the place became so unhealthful that the evangelist and his family became sick and had to be removed. Only two disciples remain, but as often as possible they are visited either by an evangelist or myself, that they may be encouraged to “stand fast in the faith.”

Had I an evangelist and money to support him, I should speedily resume work in this place; as it is, all that can be done is the occasional visit and preaching.

*Tozaka.*—This place is seven ri, or seventeen and a half miles, from the last place. Here we have only one disciple at present, but he opens his own house for meetings, and entertains the evangelist or missionary, or both, if together. Occasional visits are made during the year as time and funds permit. My experience is that this is very unsatisfactory. Continuous labor is the only kind that results in fruit and in building up of the disciples on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

*Narimatsu.*—Here we have but three disciples remaining. The place is about sixty-two miles from Kobe, twenty miles by rail and forty-two by jinrikisha. Only occasional visits have been possible during the year, lack of workers and funds precluding regular work. However, we find that the disciples are not retrograding, if not progressing very much. They seem when visited to rejoice at the presence of missionary or evangelist, as children at the coming of a father.

*Kobe.*—I have had no work in Kobe for some time. I have given it over to my colleague and his wife. Occasionally at the request of the unordained pastor, I have preached and administered the ordinances of baptism and the Lord's Supper. The present pastor succeeded Mr. Yoshikawa in May upon his graduation from the seminary, where he had taken the full course. He is a good preacher, a spiritually minded young man, and with his young wife, one of the graduates of the school at Himeji, is doing a good work.

The total at the outstations receiving baptism at my hands was twenty-six, and with those at Kobe, twenty-nine. The whole number baptized so far as reported to me, thirty-eight. There have been other baptisms on the field connected with Kobe station which Mr. Thomson will doubtless report.

Mr. Thomson writes of the work under his care:

The past year has been one of the most trying years in missionary work in this country. Many causes have been at work to hinder the progress of the work. Among others might be mentioned the intense commercial activity which has turned the attention of the people from Christianity, and led astray a few who had given their lives to the Master. It might not be supposed that this would have such an effect, but this people very easily swing

from one thing to another, and it does not take much to distract their minds. Again, the great financial stringency which took place towards the close of the year, together with the much-increased cost of living under which all classes have suffered—more especially the lower middle class—has tended to divert the minds and thoughts of the people from the preaching of the gospel. At the same time a truer idea of the real claims of this new teaching and of Christian living seems to be dawning upon the minds of many in this country, and this has kept not a few from coming out on the Lord's side. As one inquirer said to me not very long ago: "This religion which you teach is very good, but I cannot accept it, because it demands too much from me in the way of self-denial." Another cause of indifference, especially among the Christians, has been the spread of "liberal thought," so called, and rationalistic theology. This has caused many to stumble and fall, as well as blighted the zeal and faith of others; but we have cause to be thankful that among our own people we have so little of this liberal thinking to complain of. It may be owing to the fact that we have very few highly educated men among our native ministry; but if the two go together, then we pray that we may never have such, except the higher education be that of the Holy Spirit. With the Japanese, as with the European, nine-tenths of this liberal thought is nothing more or less than "pride of intellect," and if we had less of it on the mission field there would not be today so much cause for mourning the defection of so many from the faith once for all delivered to the saints. I would not for a moment underrate the value or the necessity of a good education for our young men; but would that the end for which the education is given be constantly kept in mind, and that the higher and more important education of the heart be not sacrificed for that of the intellect. What our Japanese churches and workers need above everything else is a baptism of the Holy Spirit and to be filled with the mind and spirit of Christ.

The work in Kobe has not been as successful as we had hoped for. Yoshikawa San, the late pastor of the church, preached self-support and independence a little too much to please some of the brethren, so they went to work to get rid of him. There was nothing against his character, but the cry was raised that they could not support him and they wanted a cheaper man, so they gradually ceased contributing towards his support until he was compelled to resign. He is a strong and able man in every way, and I have a great respect for him as a worker. His departure from Kobe is greatly to be regretted. In this, the center of our work, we need a strong man to fill the church and to represent us among the other churches, and this was a reason why he was most useful here. We have no ordained man now in the church, but simply an evangelist. The care of the church therefore falls upon Dr. Rhees and myself. In addition to this I have two preaching stations right near, one in Hiogo and one in Onohama where Mrs. Thomson has her kindergarten. Regular preaching services are held twice a week at each place, and the results from this work are added to the church membership in Kobe. There have been nine baptisms here during the past year.

The work at Ikeda continues to grow and is the brightest spot for encouragement in all our field. The young Japanese preacher whom I had at work there got homesick and left last summer for the United States, where he had been previously. My experience of Japanese workers who have been in America has not been a happy one; when they return here they are of very little use. I have had three or four at different periods, and they have never been able to settle down to steady work. They generally return to America after a while, and it is my positive conviction that many of them had better stay

there. They can go off and leave their wives and debts behind them with very little scruple, and impose upon the brethren in the home churches in an astonishing degree. The zeal which consumes them while in America to get back to their own people for work does not last very long, and they are a source of worry while here to the work and workers. At present we have no settled evangelist at Ikeda, but the work is growing and the believers are doing nobly. This year seven have been baptized and there are eight or ten waiting for baptism, but the brethren are careful about the admission of new members. There have been twenty-six baptized here since the opening of the work, but owing to transfers and removals there are now only seventeen resident in the place. This past year these contributed \$94.86 Mex. to the work and none of them could be considered well-to-do. Three government school teachers have been baptized, but two of them have been transferred to other places. Our preaching place is right on the main street of the town, and in the opinion of one of the government officials it is too public. At least this is the reason he gave for leaving our meetings and going to the Presbyterian meeting place, which is in a back street and does not attract notice. If all our people gave of their means as consistently as those at this place, we would soon see a self-supporting work in Japan. Miss Barlow has made Ikeda her headquarters for evangelistic work since the end of November and seems to be gaining the favor of the people, as the believers are much pleased with the self-denying spirit which causes her to live in a small, uncomfortable Japanese house, and to so cheerfully go about teaching the women and children.

In April last, just two weeks before Mr. Taft left, he rented a preaching place in Kioto with a view to opening work in that city. He had no native evangelist in his employ to locate there, and I would have been at a loss to get one for the place, but just at this time Mr. Yoshikawa resigned his position in Kobe as pastor, so I sent him there. He is doing a good work, but it is a very hard place for evangelistic effort, notwithstanding the fact that Christian work has been going on there for so many years. One prominent worker in Kioto, belonging to another denomination, told me that there had been more preaching of the gospel in that city than in any other place in this empire; and that now out of a total of over six hundred church members, not more than two hundred attend regular church services. This is not altogether because they have lost all faith, but partly because they do not like the teachings they now receive from their native pastors. As might be expected in a city of so many temples, the people are very strongly Buddhistic. It is a general center for the various sects of Buddhism and a stronghold of priests. The people of Kioto are a very conservative class, and so suspicious of innovations that it is a very difficult matter to reach them. Two have been baptized this past fall.

The work in Liu Chiu continues to grow, and Hara San has held on faithfully to this station ever since it was opened. Preaching services are held both at Napha and Shuri, the capital, five times a week, and during the past year four have been baptized while ten are now waiting for examination. The preacher has been very sick this year, and I have had to send one of my best helpers, Tanabe San, to his aid. I very much desire to put another man at work here, as two men ought to be on this large island, but it is so difficult to get good men now to enter the work of the gospel.

In addition to my regular evangelistic work and the care of these stations I kept up the evening school which Mr. Taft opened in Kobe, until near the close of the year, but was compelled to close it because of not being able to get sufficient Japanese help in the teaching staff. I hope sometime to be able to reopen it.

At the last meeting of the Baptist missionaries it was agreed to adopt the *Kyoho, The Japan Baptist Recorder*, as the organ of all our work among the churches, to which I was

appointed editor. This means a good deal of extra work, but it is also a grand opportunity of reaching the people, and the paper is filling a need among our churches, keeping them in touch with each other, as well as reaching out to the unconverted. I trust that in the near future it will become fully self-supporting. In the meantime some of our missionaries are helping nobly, both in articles and money, towards its support.

Thus our hearts and hands are kept so full that we have little time to grow discouraged from pessimistic views; the rather we rejoice that the Lord has so abundantly blessed the work on this station during the year as to give a total of fifty-six additions to our church membership. We thank God, and take courage.

SENDAI—1882

Rev. E. H. Jones, Mrs. Jones, Rev. S. W. Hamblen, Mrs. Hamblen, Miss Lavinia Mead in America, Miss Annie S. Buzzell.

Mr. Jones writes :

Our stations, Kisenuma, Shizagawa, Tome, Yanagitsu, Kiushii and Shiogama, with six other intermediate places of call, have been regularly visited during the year. At Kiushii three have been baptized into the membership of the little church, there. The believers at that place have been growing in grace and earnestness. They are now gathering funds to build a house of worship. The deacon of the church, who very efficiently leads this little band, has given a tract of woodland to the building fund. It is worth about ninety yen, which would be equivalent to a gift of \$900 in America. The other believers who are heads of families give, some six or seven of them, ten yen each to the fund. So the next report will see this plucky little church with a modest church building built by their own efforts. None of these places get any help, except the occasional visits of myself and the one evangelist. The Sendai Church has during the year called a pastor, and has paid his salary and the expenses of the church with their own money. The young pastor has been doing good work, and it seems that a new era has opened for this mother church. Baptisms have been six in Sendai and three at Kiushii, making nine for the *Muyagi ken* field.

The ladies, Misses Mead and Buzzell, have helped greatly in the work in the city in the Sunday-school, at the church, and in some six or seven schools in various other parts of the city. Mr. Hamblen, too, has carried along work at the *Tachi Machi* preaching place with one helper, holding meetings two or three times a week, reaching a large number of soldiers and others who stand from twenty to forty at a time, to hear at each meeting.

Mr. Hamblen writes :

The conditions under which work in Japan has been carried on during the year 1897 have remained practically the same as in the few preceding years. The Japanese, as a whole, have shown no increasing eagerness for the gospel of Christ. The great desire for national development and the great eagerness to build up a name among the nations of the earth has claimed their attention and effort to the exclusion of religious matters. And yet an increasing attention seems to be given to Christianity on the part of those of broad outlook who see what it is doing for Christendom, and who realize that Japan's religions do not suffice for her awakened hopes and for a solid foundation, either morally or religiously. This condition of affairs is arousing the leaders among the churches and the earnest lay workers to the necessity of a revival of pure religion and undefiled, and to

increasing consecration to Christ, that believers may indeed be the lights that cannot be hid, and that apathetic listeners may become active inquirers and zealous children of the kingdom.

The Morioka field has in reality two centers, Morioka and Hachinohe, in each of which is an organized church. For several years now an evangelist has been resident in each center, with a view to the upbuilding of the spiritual life of the believers and to ease of communication with the surrounding outstations, of which three are associated with Morioka and five with Hachinohe. It has been the aim to visit one or more of the outstations during the week and to return to the center for the Sabbath. The year ends, however, with but one evangelist in the field, with his residence at Morioka.

The changes began in May, when evangelist Nakajima severed his connection with the society and left Morioka to become the pastor of the Sendai Church, which had, to the joy of all, arrived at the independent and self-supporting stage of its history. Brother Jones' evangelist, Date, was transferred to Morioka, and the Hachinohe evangelist, Haraguchi, took Date's place in the outstations of the Sendai field. Morioka had been without an evangelist two months, and Hachinohe has been without one since that time. Date was to work in both places, dividing his attention between them and visiting the outstations as he was able; but another change was imminent, for soon he wished to be relieved to return to his home in Tokyo. It seemed wise to accede to his request, and Onomura, my personal helper and mainstay in the preaching-place work in Sendai, went to take his place immediately upon its being vacated in November. He is one of the last graduating class of the seminary, and is a fine example of the good work the seminary is doing. He proved himself of true worth while with me in Sendai, and is entering upon his work in the Morioka field with bright prospects.

The Hachinohe Church has been for some time and continues to be a source of anxiety. The residence of an evangelist with them did not seem to inspire them to effort; they were content to let him do the work. Neither does his absence seem to awaken them to the fact that their lights should be burning brightly; they seem to be in a state of apathy, if not lethargy, and to be exceedingly hard to rouse. Neither a sense of responsibility nor of their privilege as God's children characterizes the church. The family of evangelist Haraguchi still remains in Hachinohe and still holds the little body together somewhat, but the faithlessness of the many is a severe drag upon the faithfulness of the few, with the result that the church life is at a low ebb. Stated meetings are held in the home of Haraguchi's wife, but only a few attend.

Tono, in the eastern part of Iwate province, and some forty-four miles from Morioka, is the only outstation in which we have a hopeful work. In some of the others are *Kyūdōsha* (seekers of the way), but in most of them no impression has been made. They are truly virgin soil. In Tono, however, the work of several years, fragmentary as it has been, is beginning to bear fruit. Ours is still the only Protestant work in that section.

The work of the Sendai preaching place has been carried on along the old lines through the co-operation of all, both members of the mission and Japanese brethren. Its weekly preaching services, Sunday-school, and woman's meeting are doing a work that, I trust, will one day be revealed as of great help in the establishing of the Master's kingdom. One soldier has been immersed, as direct result of the preaching-place work. The indirect results cannot be measured.

While the experience of the year indicates that in general the attitude of the people toward Christianity is one of apathy, yet it has revealed the fact that there are many who are thinking deeply about it and its relation to themselves and to their land. This encour-

ages us, for it shows that the truth is gaining ground ; that, to change the figure, the little rill is trickling through the dike, and will one day carry it away with mighty power.

## SHIMONOSEKI — 1886

Rev. G. W. Hill, Mrs. Hill, Miss E. L. Cummings.

Mr. Hill reports :

The work under my charge has been devoid of particular incident, and not marked by any special features worthy of extended report.

As there was no hope of being reinforced it did not seem wise to continue all the work laid out on this field for two men. Therefore there are not so many evangelists and outstations at this date as reported last year. There has been a lack of well-qualified and aggressive evangelists. One man who has worked with the missionaries for years retired during the year to seek his fortune in Formosa. A promising student who was expected to enter the seminary last September has also entered business life, owing to the failure of his health. One other man I took from active work and sent to Yokohama for study, feeling that additional training was essential to his usefulness.

With a view to help our preachers I united with the brethren of the Southern Baptist mission, in inviting the seminary to hold a summer-school on this field. The school was held during August at Chofu, with considerable appreciation on the part of the students. Brethren Bennett, Harrington and McCollum did the teaching. Several large evangelistic services were also held in connection with this summer gathering.

I am glad to report progress in the Chofu Church, both financial and spiritual. Eight have been baptized here, five of them substantial men, one of whom was an ordained preacher from the Methodist Episcopal Church, and who is now in charge of our work at Shimonoseki. Though the membership seems quite large according to statistics, really many are absentees. Besides the school girls and orphans, we have not more than a dozen resident members in Chofu. The church members have contributed about six yen per month towards the preacher's support, which in view of their ability is very encouraging. We are glad also to report a revision of the church lists, which resulted in a needed reduction of fifty-three.

Personally I have tried to be of service directly, in teaching an English class two evenings a week and a class studying the Bible on Sundays. For the latter I have of course had an interpreter. Several of those baptized have been reached in this way. My main time and strength have been given to the study of the language, in which I have found the care of the general work a great hindrance. I have also been interrupted by sickness of myself and family. But I hope soon to be prepared for more active work than in the past.

## NEMURO — 1887

Mrs. H. E. Carpenter, Miss M. M. Carpenter.

Mrs. Carpenter writes :

Our third little church of eight members was formed in June in Wakkanai, the most northern town of this island. Their little Sabbath-school of fifteen they hope will be permanent.

At Shibetsu the evangelist through whose labors chiefly the church of twenty-one members has been gathered there during the past five years, has this year given up his

secular work and gives his whole time to religious work, about half the time in and near Shibetsu; the other half to the villages lying along the seashore both this side and beyond Shibetsu for ten or fifteen miles. When the winter is past he expects to extend his trip as far as fifty miles. He has asked for and received a light magic lantern and slides, especially to interest those who are utterly ignorant of the teaching.

At Nemuro, the oldest church, the young preacher has been enlarging his circle of acquaintances and friends. He has been enabled to walk and talk so carefully and lovingly as to gain the confidence of his own church members and those of other churches, as well as an increasing number of unbelievers. The attendance at meetings, however, is pitifully small. On Dec. 21 their new little church, which was dedicated only a year and a half ago, was a second time consumed in a fire that swept over the center of the town again. The contents of the church and of the preacher's rooms just in the rear, however, were all saved. The houses of two other of the male members of the church were also burned.

Mr. Parshley of the Theological Seminary at Yokohama devotes his vacations when in Japan to labor in the Nemuro field, and writes regarding this work:

The work in our field is not so well in hand as it was before the fire of 1895, which destroyed our mission plant and broke up our residence on the field. Since then the work has been carried on largely from a distance; native Christians have been more or less scattered, and our congregations have been small. Of course the work has gone on. All of us were on the field during the summer of 1896, and Mrs. Carpenter was there during the summer of 1897, attended part of the time by Brother Jones of Sendai, who administered the ordinances and assisted in the organization of a church during my absence.

The past year has been eventful: First, there has been organized a new church of eight members at a town called Wakkanai, in the extreme north of our field. Second, our deacon who has been largely instrumental in gathering the church at Shibetsu, has become a paid evangelist, giving his whole time to the work. This has been in part a disappointment to us, as his church was an admirable example of self-support. He has been for some time very desirous of giving himself entirely to the work, but we had discouraged him. Finally the increase of business in the office where he was employed made it impossible for him to assume the responsibility of stated services even on Sunday. However, if he is effective proportionally to the increased time for work we shall not deeply regret the change. Third, Nemuro has again been visited by fire and our new church laid in ashes. What we shall now do is a problem. It must be confessed that these fires have been a serious blow to our work as human eyes see it.

And yet there are compensations. Ten have been baptized during the year, and some have made notable progress in the Christian life. Thus through alternations of sunshine and shadow God is leading us on according to the good purpose of his will.

OSAKA — 1892

Rev. William Wynd, Mrs. Wynd, Rev. J. H. Scott, Mrs. Scott,  
Miss Mattie Walton in America.

Mr. Wynd writes:

As in former years, my work during the past year has been chiefly evangelistic, first in the city, second in the suburbs where Mr. Halsey used to work, and thirdly in the island of Shikoku. I have also, as usual, been running a night school, partly as a means of obtaining a passport, but chiefly as a means of reaching the young business men.

I am sorry to say that in comparison with former years our work last year, as far as reaping is concerned, does not show well. For the whole year only two conversions, and one of these after a few months joyful Christian life passed away; so that as far as members are concerned we are practically where we were at the close of last year; but while the number of conversions indicates but little progress in this field, without doubt there has been much done that will lead to a large harvest in the no distant future.

Taking lessons from past experience, both Mr. Scott and myself have been slow to receive new members. That fact alone in a great measure accounts for the paucity of results that can be made to appear in black and white. In my own work I have at the present time more who are under instruction, and who to all appearances are earnestly seeking the light, than at any previous time since I came to Osaka. In former years many of them would probably have been received ere now, but although still waiting I am confident that the spirit of God has begun his good work in their hearts. With regard, therefore, to increased numbers at our meetings, getting the ears of the people, and arousing the interest of not a few in the word of God, I am thankful to say much progress has been made.

As an example of how the Holy Spirit has been working, I may mention that three young men of my night-school, after a short period of opposition to the gospel, were so impressed that one after the other they bought Bibles, and commenced a most earnest study of its pages. Finally one of them came and asked if I would not give up one of my English classes and start in its place a Bible class, as he had become very anxious to know the way of salvation. The one did not know that the other was anxious until they all met at the class, when it turned out that each of them had the same feelings about the matter. That spirit of inquiry is spreading, and in a place where indifference is so universal is to us a sign that the spirit of the Lord is working, and that a large harvest is in prospect.

With regard to the believers in the church, I think there has been a marked growth in grace. Some of them have begun to throw their homes open for meetings, inviting their friends, and succeeding in stirring up in their neighborhood opposition on the part of some and deep interest on the part of others.

We have been pushing the question of self-support, and at one time I seriously thought of withdrawing from Shikoku if the believers did not bestir themselves in the matter of giving. I am more and more impressed with the idea that even from the beginning the believers can do much. If they are poor they can at least open their houses for services, and save the rent of preaching places. During the coming year I shall emphasize that more and more, for I believe in these little house-to-house more than in the chapel meetings. Shall we be able to bring the gospel home to their hearts? At the same time the work here is not far enough advanced to dispense with the hearty co-operation of the home churches.

Mr. Scott writes :

While the year under review has not been as fruitful in visible results as was hoped, still we have abundant reason for thanksgiving to the kind Father who has not left us without constant tokens of his presence.

The many changes which have taken place and are still taking place, especially since the Japan-China war, affect very materially mission work, and render frequent changes in mission methods necessary. The people do not come in such numbers to the home of the missionary as in former years. There is now an intense desire for wealth almost unknown

in old Japan, and the self-esteem and self-assertion of the people is now more manifest, perhaps, than ever before.

Osaka being the commercial metropolis of the empire, these unfavorable conditions are severely felt. In the city I have in charge two preaching places, Kogawa Cho and Kiyohori Mura, in each of which an evangelist lives, but also doing work in other places. These places are well situated for work, and during the year we have had good interest and attendance; especially encouraging has been the increase in interest and attendance at these Sunday-schools. At Sakai also we have had an encouraging year; where lives a very faithful evangelist who devotes part of his time to Kishiwida, in which important city the outlook is hopeful. We expect soon to open work in two or more places which we have visited occasionally during the past year. We are especially favored in having evangelists whose wives are capable, devoted and active in the work. Their earnest efforts have been a constant joy. The evangelists themselves have been earnest and faithful; there has been a very commendable spirit of devotion and sacrifice on the part of some of the members, and they made encouraging though small advance toward self-support. The members have not all been free from persecution. Two of them especially because they were faithful to Christ have been turned from home and obliged to suffer great privations, but they remain faithful.

The departures of Mr. Halsey and Miss Walton were occasions of deep regret. However, the health of the other members of the Osaka station has been very good.

We rejoice in the many tokens of encouragement, and realize that the difficulties before us call for more consecration, more zeal, more Christlikeness. We are profoundly grateful to God for the many blessings of the past and for the privilege of being in Japan, called to the Lord's work at this time; and we look forward with hope to the new year, praying that ere long we may see a large ingathering of precious souls.

Mrs. Scott writes of woman's work in Osaka:

The California Society kindly continued to me the appropriation made for the work. The oversight of the Koawacho and Kiyohori Mura Sunday-schools has fallen to me, and I have enjoyed this work very much. The Japanese helpers have been kind and considerate to me and faithful and earnest in their teaching work, the wives of our two evangelists being especially helpful. Attendance upon these two schools, with that on two Japanese preaching services and one foreign service, has given me a full Sabbath's work during the year. A weekly woman's prayer-meeting and two children's meetings have been kept up in the city and the interest well sustained.

Part of the year one afternoon each week has been spent at the chapel in Sakai, where a woman's meeting and a children's meeting were held the same afternoon. These meetings, with an attendance upon three and sometimes four week-night preaching services, with occasional work as required in the night school, constitutes the work attempted.

More work could have been attempted and accomplished could I have secured the services of a consecrated native helper, who would have been able to have given all her time to the work. Only a small part of the year have I been able to secure such an one, and we long for the time when the schools of our own denomination can fully meet the demand and send out earnest, consecrated, educated helpers. The two girls under my care in Himeji have done faithful work during the past year. Their progress intellectually and spiritually has been commendable. The kindness of the Board of the California Society to us during the year, the very substantial gift made to me, and their words of sympathy and cheer, have aided us much in all the work attempted.

We look forward with hopefulness to the year to come. We hope during it to welcome Miss Walton again to her work; but whatever of joy or sorrow is before us, we desire above all things the help and guidance of the loving Father.

## AFRICA

The past year has been one of transition and reorganization in the Congo mission, as will be inferred from the reference already made to the work here. There have not been wanting, however, abundant tokens of the divine favor. Large numbers have put on Christ by baptism at Palabala and Banza Manteke. At the latter station the communicants now number over one thousand, located in more than forty villages. The work is in a large measure self-supporting. The whole surrounding district is being leavened by Christianity, and is assuming more and more the orderly aspect of Christian communities at home. Any who may be tempted to be doubtful or despondent with regard to the Congo mission will do well to consider that in Banza Manteke the Lord has honored our denomination in the gift to us of one of the most prosperous missions in the Dark Continent, and the end is not yet. There have been great sacrifices and large expenditures incident to a strange and pioneer work; but who dare say, with the record of Palabala and Banza Manteke, that they have been in vain. With the introduction of currency in all exchanges, and the completion of the railway to Stanley Pool now in full operation, the painful and costly experiences of the past will not be repeated. A new day is dawning for the Congo mission, full of promise and hope. The time is come to lay aside wavering and to throw the whole force of denominational confidence and sympathy and support into the maintenance of the work. Let this now be done, and it is no rash prediction that ere long no star will shine clearer in our bright missionary constellation than the Congo mission.

PALABALA — 1878

Rev. C. H. Harvey.

Mr. Harvey resides at Palabala, twelve miles from the port Matadi, but has the oversight of the work at both stations, combined with that of Treasurer of the mission. He reports for Palabala:

This year has been a very eventful one in the history of this work, for it has seen the reestablishment and reorganization of the church. For some years the work here was under a heavy cloud, owing to the want of reality in the profession of those who had been baptized and formed the church. The improved state of things is due under God to the labors of two evangelists from Banza Manteke who were sent there during my absence at home on furlough. God has greatly blessed their testimony, and souls have been brought from darkness into light.

I have been able to visit this place from time to time and have examined and baptized the candidates. Great care had to be (and still has to be) exercised in receiving them, owing to the former state of things when so many were self-deceived. I could easily have baptized hundreds instead of the forty who were enrolled this year had I been contented with a profession of faith merely, but that I cannot be, having so often witnessed

the evil results of want of care in this matter. "Can any forbid water," said Peter, "that these should be baptized who have received the Holy Ghost as well as we?" That is the true test, I take it. But however it may have been in apostolic times, nowadays it is the every-day life that must demonstrate this one way or the other, and that is what we try and find out. Does the life correspond with the profession? If so, in the mouth of the two witnesses (the confession with the mouth and the belief demonstrated by righteousness in the life) the right to baptism and church fellowship is established. But the test of the life has to be waited for. It is best to wait for it, however, for it is surprising how much evil even one unregenerated church member can do; and should there be many such, God help the poor church.

There are nineteen ready to be baptized on Sunday next, and a large number besides are coming on and will, I hope, eventually be received. At Noki, a district some eight miles away, there is a spirit of inquiry. I trust that during the coming year we shall be able to send an evangelist to live there. There are quite a large number of villages in that neighborhood, all of them accessible and many of them anxious for teachers. There are several other places properly in the Palabala district which I hope to visit when my other duties allow. At several of these places they have heard something of the gospel, and would like to hear more. Altogether we have much to thank God for.

#### BANZA MANTEKE — 1879

Rev. H. Richards, Mrs. Richards, W. H. Leslie, M.D. (and Mrs. Leslie in America), Mr. E. T. Welles, Miss Gertrude M. Welles, Miss Catherine L. Mable, M.D., under appointment, Miss Francis A. Cole (in England).

Mr. Richards reports:

All who are interested in the salvation of the Congo people will rejoice with us over the work that has been accomplished at Banza Manteke during the year 1879. Life has been manifested in the growth of Christian living, in preaching, in teaching, and in giving. Our God has blessed the whole work with its many ramifications. An advance has been made on the strongholds of Satan, and hoary heathenism with all its abominations has received its death-blow for many miles around us and is fast disintegrating. Conversions have been reported weekly and often daily. Two new populous districts have been opened, and about seventy profess faith in Christ and suffer for the Name. We hope soon to baptize some of those who were converted early in the year. Three other smaller districts have also welcomed the gospel message, and the preachers report many conversions. We have Christians in more than forty villages and towns, and there are signs of greater blessings to come.

*Baptisms.*—The record has been broken in the number of baptisms by the fact that 250 have been immersed on the profession of their faith in Jesus. The present standing membership connected with this station is 1,005.

*Self-support.*—A great advance has been made in this direction, and I bear testimony to their liberality, considering their poverty. The church contributions, which are chiefly used for paying preachers and teachers, amount to 1,490 francs. Villages supporting their own preachers and teachers paid in value 700 francs; 1,255 francs were given towards the medical work. The amount contributed for all purposes was 3,445 francs, nearly twice as much as the previous year. A number of other small villages pay some one who knows a little more than themselves for a part of his time to teach them. At our outstations the people build their own chapels and schools. Quite a number of good

buildings have been erected during the year. All this has not been accomplished without difficulties. The financial pressure at home was frequently brought before the native Christians, and they seemed quite determined to do what they could to help.

*Bible School.*—The term began March 16 with sixteen students and closed Dec. 13 with fifteen. Eleven are now at work in the villages where they were much needed. One is helping Mr. Welles in the printing-room. The remaining four were not regular students, but they will be able to help the work in their own towns, though I did not deem them sufficiently qualified to be on the regular staff. They are not supported by mission funds. During the term I gave the students an analysis and an exposition of the Epistle to the Romans, and the examination papers of the twelve sent out showed that they had worked hard, and obtained a good grasp of the subject. I also translated and gave them the outlines of the life of Christ. The other subjects were taken by H. M. Stevens. I hope, however, that Mr. and Miss Welles and Dr. Leslie will soon be able to help in this very important branch of the work.

*Medical Work.*—The dispensary and hospital were in Mrs. Richards' charge for nine months of the year, and many thousands of patients were treated. The death-rate was the lowest on record, though the "sleeping sickness" still prevails in some places. Here on this hill we have a membership of about one hundred, and there have been six deaths and twenty-one births among them. The population in the older Christian villages is increasing. Eight years ago this place was considered the worst place for "sleeping sickness." We are glad to have Dr. Leslie back to carry on this work and to help us in other departments. The school and medical work have made the year a hard one for Mrs. Richards. As our God's smile is still upon us we go forward, expecting another year of great blessing. How I wish you could come out, see for yourselves, and get some of the blessing.

This is the barest outline of the year's work, but sufficient to show that God is commanding the light to shine out of darkness, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Dr. Leslie writes :

We reached home about the end of August much refreshed physically, mentally and spiritually from our furlough in America, and ready for a long term of uninterrupted service if such be the Master's will regarding us.

There are but four months of work for us to report, as Mrs. Richards had the medical work in her care during our absence, whose report will appear elsewhere; but that an idea of the magnitude of this branch of the work may be presented, we will take the liberty of quoting some few figures as they appear in that report in connection with those of our own. During the eight months that the work was under the direction of Mrs. Richards there were 10,778 patients registered in the dispensary, and during the latter four months of the year we have recorded 6,800, making a total of 17,578 in twelve months. In a single day we have treated 225 patients. From September to January over sixty patients have been treated for a longer or a shorter time in the hospital, many patients visited at their own homes whose villages are near the station. These statements may be hurriedly read over in a few minutes, but it will need very careful consideration to estimate the lives saved, the sufferings relieved, sorrows averted, the health and with it the usefulness restored that these figures represent. To accomplish all of this only twenty li of the funds of the Union have been used, or about one-half of one cent for each patient; and if we reckon the patients in the hospital, the out-patients and patients that were treated at the dispensary out of the regular hours, and those that were given medicine at the house, we will considerably aug-

ment the total number of patients and lower even this low average. Nor do these figures represent single doses of medicine, for many of the people come from long distances, so must carry back from one to seven days' supply. Do not think that the appropriations from the Union covered the expense of the work; it only paid the extras, while the gifts of the people paid for the medicines, which amounted to nearly three times the amount we received from home. This development of the faculty of self-help among the people is the brightest of the many bright sides of our work at this place. Their growth in this direction must be limited by their extreme poverty, but we wish to bear testimony that to the extent of their ability have they given, and we are expecting they will do quite as well for the year on which we have now entered.

The extension of the gospel work means also an extension of the medical work, even greater than that of the gospel; for when a few people in a district have forsaken their idols and turned to Christ they come to us for medicines when they are sick. The heathen about them, being neither fools nor infants, soon arrive at the conclusion that the treatment of sickness by the white man is somewhat better than that of the native *nganza*, and then they come to us in their trouble (the very time we want them). We win their confidence, disarming them of their prejudice and opposition, thus opening a door for the gospel. Our district has now become so large that there is no possibility of my visiting some parts of it more than once or twice in a year. The only way to reach it will be to train young men to do the more simple things in medical work, supply them with a few of the staple remedies and send them to these places. We have three bright young fellows at work in the dispensary and hospital now, but they are necessary for the work here, and although they altogether do not cost \$10 a month, we do not feel that we could bear the expense of any more at present.

The Sunday-school which we teach numbers — well, as many as can crowd in usually, oftentimes upwards of 125 children from ten to sixteen years of age. Of them we are shaping and seasoning timber for our future church and work.

We are translating every day, and have the Gospel of John nearly finished.

MATADI — 1880

Mr. Thomas Hill, Mrs. Hill.

Mr. Hill has moved from place to place, as the exigencies of the transport service required, but has resided chiefly at Lukunga the past year. Mr. Harvey, who has had the oversight of this station, writes:

I need not say much about this place, for there is a great sameness in one's experiences at a depot and transit station such as this. It is the same unromantic plod, month in and month out: Cargoes to receive, goods to store, carriers to load up, accounts to keep, letters to receive and answer, etc. Nevertheless, there have been some attempts even here towards the extension of the Redeemer's kingdom. Besides the daily meetings for the boys for worship and instruction, there have been Sunday services for both natives and English-speaking people. These latter services have been shared in by the other Protestant missions in the neighborhood. One cheering thing in connection with this work has been the building by the colored English-speaking people of a small chapel situated in the immediate vicinity of their quarters. All the work in connection with the erection of the chapel they did themselves, besides contributing almost the entire expense. Considering that most of these men are only out here for two years at the outside, it is very noble of them to work so hard and give so liberally, not so much that they them-

selves but that others similarly situated may be able to hear the gospel and worship in the way that many of them are used to at their own homes. Matadi is a very wicked place, everybody says, but this is a rift in the cloud. May the truth proclaimed in this little sanctuary be the illumination of many!

LUKUNGA — 1882

Rev. Thomas Moody, Mrs. Moody, Miss Clara A. Howard (in America).

The work at this station has been greatly broken up since the leaving of Mr. Hoste, and in the absence of a regular missionary Mr. Frederickson of Kifwa has had general oversight of the work during the past year, and now Mr. and Mrs. Moody have come to reside at Lukunga, removing from Irebu on the upper river. The Christians have shown great stability in the trying situation in which they have been placed without a missionary to lead them, and Mr. Frederickson baptized more than thirty.

MUKIMVIKA — 1882

F. P. Lynch, M.D., in America, Rev. W. A. Hall, Mrs. Hall in America.

Mr. Hall, who was transferred from Irebu to Mukimvika in August, reports:

During the first quarter of the past year I attended regularly to the services at Irebu when it was my turn, both on Sundays and week-days.

We have had two or three services each Sunday at Irebu and Bosende, and three daily during the week on the station. The evening services were conducted by the Christian young men by turn. The women often took part in prayer, and their childlike faith in Jesus was not only a joy but a help to me.

On Wednesday evenings we had an inquirer's class conducted by Mr. Moody or myself. Two or three of the lads applied for baptism, but Mr. Moody did not think it wise to baptize them.

We had finished a native house for school and services at Bosende, and in January I established a day school there, with two advanced scholars from Irebu school as teachers under my supervision. We began with an enrollment of eighteen, and at the close of the school in September our register showed forty-five names on the roll, with an average daily attendance of twenty-eight. Some of these children had begun to read and write, and the outlook was very encouraging. The Christians at Irebu contributed \$5.00 toward the support of this school and \$5.00 toward the Locakani school.

In April I accompanied Mrs. Hall to Tumba on her way home, and on returning I had a fever which lasted for nearly two months.

In August I was asked to come and relieve Dr. Lynch at this station (Mukimvika). I left Irebu in October and arrived here Nov. 4, since which time I have charge of the services on the station and in the towns around. The outlook at the beginning was not at all inspiring, but the people are beginning to attend the services in the chapel in larger numbers now. I have paid sixteen visits to the more immediate towns since I came, and there is a decided improvement both in attendance and attention.

May the Lord help us to do what we do for him in the best possible way, and so as to be most likely to produce the best results. May we regard souls as infinitely more important than spoils, think more of our Master than ourselves, seeking more the promotion of Messiah's kingdom and glory than our own personal exaltation.

## LEOPOLDVILLE — 1883

A. Sims, M.D.

Dr. Sims reports :

There have been candidates for baptism all the year, but I could not conscientiously present them to the church for acceptance. Services have been held twice daily, as usual. The Sunday congregation has been better than in past years: soldiers, policemen, artisans, and young people, not of us, have been frequent attendants, and in some cases communicants. The religious tone and *morale* of Leopoldville has certainly improved. Many are being legally married, and can therefore come without shame.

School has been continued without a break since Mr. Adams' return home. With two or three exceptions all can read simple scripture, and a most touching sight it is to see these Africans reading and enjoying the scriptures. I am much encouraged to go on in this department of the work. Combined with manual labor, it is the true method of doing the African good. I notice that after fifteen years of arduous carrying, and the reception of much money, the carrier remains just the same undeveloped man as before.

I am glad to say that the locomotive will arrive at Kinchassa, on the Pool, in a week from now (9th of March); the end, as it were, of the vast carrying system — one hundred thousand loads a year. It will give the carriers the necessary repose to hear the gospel and the opportunity to put their young people to school. Now is the time for our efforts in their behalf.

The congregation have thoroughly repaired their church, and while other buildings are left alone for want of funds, the church has been taken care of.

I have no medical engagements whatever, and have given all my time to the mission. Sick people from far and near come all day long at all hours. In this department I have been able to do much good. Except the needy poor, they have contributed to paying for the medicines.

The Leopoldville railway station is just fifty yards or so from our ground.

## BOLENGI — 1884

Rev. C. B. Banks and Mrs. Banks, Rev. E. V. Sjoblom in Sweden, Miss L. C. Fleming, M.D.

No report has been received of the work at this station during the past year.

## BWEMBA — 1889

Rev. A. Billington, Mrs. Billington, Rev. C. B. Glenesk and Mrs. Glenesk in England, Mr. A. Christopher, Mrs. Christopher.

The missionaries at this station have charge of the mission steamer, "Henry Reed," and alternate in running the vessel on its trips to the various stations on the Upper Congo with supplies. The work has gone on as usual, but we are without a report.

## KIFWA — 1890

Rev. P. Frederickson, Mrs. Frederickson, Rev. Christian Nelson, and Mrs. Nelson in America.

Mr. Frederickson reports :

I have been out among the villages five months of the year. Out of these seven weeks were spent in visiting Lukunga churches, the other fourteen weeks were used to

visit the Kifwa district. Mrs. Frederickson was with me ten weeks out of the fourteen. We live in our tent, preach in as many villages as we can reach, to carriers on the road, or any others we meet on our way. We stay a day or two on our outposts to encourage the work and baptize any who confess conversion and faith in Jesus. Mrs. Frederickson gives medicine to the sick, speaks to the women, or helps to preach. She gave medicine to fifteen hundred in five months on our station.

The evangelists which I have been able to give sufficient to keep them with food, have done good work. Many villages have been visited, and much people have heard the word of life from their simple way of preaching.

The gospel is spreading and has taken more hold of the people. The villages around us have lost faith in their fetiches. We have calls now and then from places miles away to come to teach them and they will give us a house. Our great difficulty is to get preachers enough to send out to the villages twenty to thirty miles off.

We have a little evangelist school of six young men. They learn to read, write and teach; they can preach, but their knowledge is so limited, and without reading they can do very little when sent out to far-away places.

The school work has been in the care of Mrs. Frederickson, and some good work has been done; 182 are enrolled in the books in our four day schools, but the average attendance is small. It is a great difficulty to get the children to attend regularly, because of their trouble in getting food. Mrs. Frederickson has made a small primer and reading-book; it is modeled after the best and most popular First Reader in Norway.

We have 165 children enrolled in our Sunday-school. The last Sunday in the old year there were 70 children present in the Sunday-school held in our dwelling-house; at the same time I preached to a full house in our chapel. Our meetings are well attended, and many come four to five miles to hear the gospel. In a village twelve miles off, to which we sent an evangelist last June, four have been baptized and the work looks promising. During the year 48 have been baptized, 4 have died; the present membership is 85.

The Christians are doing well and take interest in the work; the contributions during the year were 331 francs, more than double what it was the year before. At Kinjila the little house of worship is too small and the Christians there have decided to build a chapel next dry season; they have a little money in hand and hope to gather more for that purpose. Kifwa Christians in their last church meeting chose two evangelists and decided to pay them themselves; they also agreed to gather money to build a new chapel. They wish if possible to build it of brick and put proper benches in it.

#### IKOKO

Rev. Joseph Clark, Mrs. Clark, Mr. R. R. Milne, Miss G. Milne in Scotland.

Mr. Clark writes :

During the course of last year the subject of baptism was frequently brought before me by a number of our young people. They had for a considerable time been professed followers of Jesus, and so far as I could see were doing well, their lives presenting a great contrast to those of the natives around them. I delayed baptizing them as I was anxious to test, as fully as possible, those to be first received here. After continued teaching and examination I finally accepted five, and baptized them the first Sunday of this year.

For three years we have steadily labored day by day here, often with very much to cast us down, but yet God has been with us and helped us to press on even when all our work has seemed on the point of destruction. War has raged around us, and threats of attack have repeatedly been made, but amid all God has kept us in peace and safety.

And now our hearts are glad that even a few of those young people have for so long a time been enabled to resist the innumerable temptations that surround them. When you consider that they are of a people who can only laugh at immorality, and who can openly and without shame arrange for it and discuss its profits, you can have some idea of what they have to withstand. But no one can truly gauge the trials of natives that would follow Christ among such surroundings, who has not lived among these people.

Another pleasing thing about those who have been received here as church members is that all have pledged themselves to give a tenth of their income to the Lord. Two are sawyers, and they have instructed Mr. Milne to debit their wages account with one-tenth. Both Frank and Vinda, my Lower Congo helpers, do the same, and out of their allowance for rations they also give weekly. One Christian left by Mr. Moody at Irebu has also expressed his desire to give a tenth, as the others are doing. Of course their incomes are small. Wages in some cases are only half a dollar a month, and allowance for rations sixty to eighty cents per month; but so long as they give in proportion to their income they do well. The other day one came to me with ten cents. I asked what it was for, and he replied: "It is God's money. I received a dollar from Mrs. Clark for rearing ducks for her, and this is the portion for God." Another did the same about a shirt he had sold.

During the year our school work has been carried on regularly; but Miss Milne's return to Scotland, after nearly three years' service, lessened our staff. Her school duties were shared by Mrs. Clark and myself, and other parts of her work were taken up by Miss Lena, from whom we have had great help with our school and large family of native girls and boys.

## EUROPEAN MISSIONS

FRANCE — 1832

Rev. Ruben Saillens of Paris sends the following interesting report:

### WORK IN THE PROVINCES

The churches of our three Associations (Paris excepted) are the following:

*Western Association*: Rouen, Niort, Chatellerault.

*Eastern Association*: Montbéliard, Valentigney, Tramelan, Neuchatel, Chaux-de-Fonds.

*Southern Association*: Saint Etienne, Lyons, Toulon, la Seyne, Nice, Marseilles, Nimes, Alais.

Of these sixteen churches three belonged originally to the older mission (Saint Etienne, Lyons, Montbéliard); the remainder were founded in the last few years; of these, four are due to the personal efforts of M. Sainton (Niort, Chatellerault, Nimes, Alais).

### I. OLDER CHURCHES — Saint Etienne, Lyons, Montbéliard.

1. *Saint Etienne*.— The oldest Baptist Church in France, founded about sixty-five years ago by a gentleman of social standing, M. de Joannis. His views were very strict, and in some respects resembling those of the Campbellites. Taken up by our mission in 1868, when Pastor Cretin visited the little flock without a shepherd, a revival took place: eleven were baptized on the same day in the River Loire. It was at first an annex of Lyons, and became a separate church under Pastor Ramseyer. Under M. Philémon Vincent that

church had a time of revival. His brother Samuel succeeded him. M. Habrial, the present pastor, is a convert and a son-in-law of the late M. Ramseyer. We have only one place of meeting, for which we pay only \$80 a year. The city of Saint Etienne is the fastest growing of France. It has gone up from five or six thousand to 125,000 inhabitants in the course of fifty to sixty years. Membership, 35; one baptism lately; average attendance: Sunday morning, 25; Sunday afternoon, 10; communicants, average, 21; collections during the year, 281-10 francs.

2. *Lyons*.—There were a few baptized believers in Lyons previous to M. Cretin's settlement in 1868. Pastor Cretin organized the church. He brought to our views a distinguished Free Church pastor, M. Paul Besson, who is now doing excellent work in Buenos Ayres. Under M. Andree the church made some progress, then under M. Ramseyer. Lyons is a fast-growing city of 450,000 inhabitants. The McAll mission had a large work in Lyons, which was under the management of Pastor Dubus, a Baptist. On account of financial difficulties and also of the fact of Mr. Dubus' ecclesiastical opinions, the McAll mission three years ago decided to withdraw from Lyons. We took up at once M. Dubus, who became the pastor of the church.

Our place of worship, located in a courtyard, is not attractive. We need an evangelistic hall in the center of the city, otherwise there is no hope of progress.

In the distant station of St. Didier meetings are conducted each Sunday by the members themselves; the pastor visits them every third Sunday of the month.

3. *Montbéliard*.—Church founded in 1871 by Pastor Cretin invited by a native, who had become a Baptist in America. A number of baptisms took place, and the church was organized under the late Pastor Boileau, who built a nice chapel. The work extended to all the district; the present pastor, M. Colin, visits twenty-three different places where our members are scattered. The largest of these is Beaucourt, a town of five or six thousand, where fifteen or more of our members live and meet every Sunday. An independent church will have to be organized there. At the general monthly gathering eighty persons attend. From thirty to fifty attend the Lord's table. Membership, 90; collections, about 900 francs.

## II. CHURCHES RECENTLY FOUNDED.

1. *Valentigney*.—A little town in the "Pays de Montbéliard," ten miles from the capital; five thousand inhabitants, all workingmen; chapel built by one of the converts in his own garden; church founded seven years ago by a few members of the Montbéliard Church, with a proper letter of dismissal. Pastor Louijs was baptized in America; is working as clerk in a factory; much respected by his employers and colleagues, and by the Lutheran pastor. A family of that church have just gone to North Africa as missionaries. Membership, 36; communicants, average, 30; average attendance, 30.

2. *Tramelan*.—A thriving Swiss town, all Protestants, of five or six thousand inhabitants. A branch of the Montbéliard Church with fifteen members existed here for many years. An evangelist named M. Juillerat came to Tramelan about ten years ago to do temperance work. He adopted Baptist views, and most of his friends followed him. It was my privilege in January, 1893, to see the large body connected with Brother Juillerat (about one hundred and fifty people) join the small Baptist Church, which for so many years had stood as a forlorn hope.

This church is the jewel of our country churches. It has a fine place of worship, with pastor's residence. It draws a small sum only from our treasury, and will soon be able to do without it.

Sunday-school: scholars, 140; regular attendance, 105; Sunday morning service, average, 120; Sunday evening service, average, 150; Bible class (Tuesday), average, 40; young men's meeting, average, 20; ladies' meeting, average, 12; Temperance Society, members, 70; Singing Society (all members of the church), 25; religious class for children from 14 to 15, 14; baptisms for 14 months, 34; membership, 200; collections, etc., 4,927 francs.

"The present prospects," says the pastor, "are most encouraging, and the future is full of promise. The church has many children; families with twelve children are not scarce among us, so that we may hope in a few years, if the watchmaking trade keeps up, for a great increase from our own children, besides those who will come to us from outside."

3-4. *Toulon and la Seyne*.—Toulon is our largest military port, a city of 105,000 inhabitants. La Seyne, across the bay (four miles), with twelve thousand inhabitants, is a ship-building place, where the largest yards of France are situated. Thousands of French and Italian workmen live there. We own in la Seyne a small chapel, which was built by the founder of the work there, M. Massis, who was working on undenominational lines. He left the work in charge of M. de Robert, who invited me to visit him in 1892, with the result that I baptized him and sixteen others, and that the church was constituted. Eventually the property (with only 3,000 to 4,000 francs) was handed over to us. From la Seyne the work extended to Toulon, where a Christian woman was doing excellent work among the soldiers. When she and her husband became Baptists the reading-rooms became the meeting-place of a small Baptist Church which was then organized in Toulon. Outside the city we have a mission hall at a place called Mourillon.

The work in Toulon and la Seyne is most encouraging. The pastor and his wife, M. and Mme. Jeanneret, were formerly captains in the Salvation Army. They are energetic and hard-working. Madame Martin, in her soldiers' department, is also invaluable. Many Italians converted and baptized at la Seyne have returned to their country and strengthened the hands of our Italian brethren.

Statistics of Toulon and la Seyne: Toulon—membership, 29; regular communicants, 25; average attendance at meetings, 38; average attendance at children's meetings, 20; average attendance at ladies' meetings, 6; average attendance at girl's meetings, 8. La Seyne—membership, 24; communicants, 23; average attendance at meetings, 35; average attendance at children's meetings, 5; average attendance at women's meetings, 9; collections, both churches, 800 francs.

5. *Nice*.—A beautiful city of one hundred thousand inhabitants, on the farthest south-east frontier. The native population, originally Italians and having a language of their own, are difficult to reach. All Protestant work in Nice is among the new population, come from all parts of France, which has trebled the size of the city since its becoming French. The church was founded in 1892, when I was put in correspondence with an evangelist who lived in Nice, M. Long, and who had come to adopt Baptist views. His health had compelled him to settle there with a young family, and his mother-in-law, widow of a well-known reformed pastor. He came to Paris to be baptized and stayed a month with us. We thought much of him. When he returned to Nice he baptized a few converts and organized the church.

He has had to stand against tremendous difficulties. Forty-six baptisms have taken place during those five years, of whom 32 were Roman Catholics. Present membership, 33; average number of communicants, 15; average attendance at worship, 35; average attendance at evening meetings, 30.

"We have learned lately," says the pastor, "that the late C. H. Spurgeon, who spent so many winters in our neighborhood at Mentone, often prayed that a Baptist Church

might one day be established on the Riviera. His prayer has been heard, though we are yet a very feeble church.

6. *Marseilles*.—A growing city of 450,000 inhabitants. Church founded in 1892 by a number of members of the Free Church (seventeen) who left that church on account of its unfaithfulness on the baptism question. To those original seventeen, seventy-three have been added in the course of these five years, mainly by baptism. But Marseilles is a shifting place. Many have left to go to other cities; eleven have died, some have gone back to the other Protestant churches. The present membership, however, is forty six. The place of worship is a little shop not badly situated and well fitted up; but Pastor Sagnol is crying loud for at least one mission hall in some other part of the city. Average attendance at meetings, fifty. The church gave last year about 800 francs.

7. *Rouen*.—Founded in 1892, with a few members who formerly belonged to the Paris Church. Rouen is a town of 100,000 inhabitants, three hours by railway from Paris. M. de Robert, the present pastor, has had a painful task. Notwithstanding all drawbacks he has held the fort; two genuine conversions of a remarkable type have cheered him lately. Still the soil is hard in Rouen, a city wholly possessed, as it were, by the devil, drink. We have ten members. We have just changed our location, and will make a new trial. If it be shown that Rouen will not yield a harvest, we shall sorrowfully remove from it. Yet is it possible that a large city like this should be barren? I do not believe it.

8. *Neuchâtel*.—Pastor Juillerat's short report: At present for various causes our work meets with much opposition; our name of "Baptists" is a scarecrow to many. However, we are progressing. During the last year we have gained fifteen members, of whom we baptized twelve, three having previously been baptized. Membership, seventy-five, of whom thirteen are living at Landeron, a small Catholic town ten miles from Neuchâtel. We should have the means to hire a hall in that place. Collections last year, 1,600 francs.

9. *Chaux-de-Fonds*.—A place of thirty-five thousand inhabitants, two hours' railway from Neuchatel, full of watch factories like Tramelan, which it resembles in all respects. The church was founded in 1894, with a few members of Tramelan, who lived here. Now it has grown to forty-one members, with Pastor Bieler. They give about 700 francs per year. Average attendance at worship, 30; average attendance at week meetings, 20; at Counerets (outstation), 25; at Vallenoron (outstation), 20; at Renan (outstation), 20.

The remaining churches were founded by M. Sainton. He reports:

10. *Niort*.—Founded in June, 1893, with five members (including the founder). Since then about thirty have joined the church by baptism. Twenty live in Niort, the others are in villages at a distance. The Sunday service is attended by all the members living in the town and its immediate suburbs. At the evening meetings there are from twenty-five to seventy people. An interesting work is carried on by means of colportage in the country. We have thus established an outstation at Preuilly, near Poitiers, a village all Catholic. The Free churches of the district—Matha and Moncoutant—have been penetrated by the practice of believer's baptism. Several of their members have been baptized, and there are scarcely any among them who retain the tradition of infant's aspersion. One of their former pastors, now a missionary in Madagascar, was baptized four years ago. Thus at the very start our principles have had an efficacious action, by means of that little church, on all the western region. The church of Niort is as necessary in that district as the star in the night.

11. *Chatellerault*.—There have been in this town ten baptisms so far, but the church

has not been constituted yet. The region for sixty miles around is entirely Roman Catholic. It is therefore an important missionary center; but various causes, especially the poor health of our evangelist there, imposes on us the duty to reduce our activity there, and Chatellerault is only an annex of Niort or Paris. We shall give a stronger impulse when our means allow it and when the time seems more propitious.

12. *Alais*.— Church founded June, 1896. Town of 23,000 inhabitants, of whom 6,000 are Protestants. The environs are full of Protestants. The Cévennes is the French district where there is left the greatest amount of religious life. Fifteen miles from Alais is the large Free Church of St. Leon-on-Gard, where most of the members are immersed. The Alais Church now numbers twenty-six members, of whom fifteen live in the town and eleven in the villages. We have from thirty to eighty at the services. Evangelization is easy in that region. The doors are opened in most villages.

13. *Nîmes*.— Pastor J. Carlier. The Baptist Church in Nîmes was inaugurated June 23, 1895, with four members, including the present pastor. During these two years and four months thirty-three baptisms were celebrated, twenty-nine of whom have remained in the church. Moreover seven believers, already baptized, have joined us. We have a total of thirty-three members. Our audiences vary from fifteen to forty. The Sunday morning worship gathers from twelve to eighteen communicants on an average. The church evangelizes the city and district by colportage work and open-air meetings. We sell about two hundred copies of our evangelistic paper, *La Cloche d'Alarme*; that selling from door to door in the city and suburbs by the pastor and his friends, is a means of opening new doors. We hold familiar meetings in various quarters, in the houses of our friends. Apart from the direct work of our church, we rejoice of our influence on other denominations. The baptism of our dear brother and colleague, Pastor Lorbsch of the Free Church of Nîmes, followed by thirteen baptisms of members of his own church, is a striking result of our activity. God has greatly encouraged our church by giving us in the course of the year among our new members, a young schoolmaster, very devoted to the Lord since his baptism, and gifted for the ministry of the word, and a young lady who, without any stipend, gives all her time to the work as Bible-reader. Both are zealous in the management of our Sunday-school.

Professor Passy writes regarding the work at Rue de Lille:

The year 1897 has been for the Baptist Church worshipping at 48 Rue de Lille, one of reorganization, and also deepening of inward life rather than of rapid growth. At the beginning of the year the church was still in a somewhat unsettled state from the recent disruption, and had no regular officials except Brother Sainton as its pastor, and he was obliged very often to answer special calls from the provinces.

In March, 1897, it was felt necessary to organize matters more firmly, especially as Brother Sainton felt himself more and more called to specially evangelistic work in the south and west of France, and to help the newly formed church at Alais. Accordingly the church was called upon to appoint elders, one of them to have more especially the pastoral charge during the absence of Brother Sainton. Brothers Passy, Dez, Vignal and Bentz-Audéoud were appointed; Brother Roman was afterwards added to the number. Brother Passy was to have the specially pastoral charge. No deacons have been appointed as yet; but the elders had the help of Sister Alice Chazot as Bible-woman, and when she was obliged to leave for six months on account of impaired health her place was taken by Sister Emily Gibson.

The plan seems to have worked fairly on the whole, even though Brother Sainton had

to stay away even more than was expected, and indeed has hardly been here at all. The services at the chapel have been held regularly, the attendance increasing gradually. The evangelistic meetings have continued at Neuilly and Rue de l'Ancienne Comédie, as also the little services at Mesnil-Saint Denis and Gare d'Ivry; the hall at Rue Blomet has been closed, and replaced by one at Montrouge, outside Paris.

During the year 1897 there have been nine baptisms, and five members come from other Baptist churches. On the other hand, we lost one member by death; one left us to join another Baptist Church; four were dropped from the list; one was cut off on account of immoral behavior. The net gain was thus eight. The complete number at the end of December was 102.

The receipts during the year were 2,377-95 francs; the expenses, 2,006-10 francs. It must be remembered that three of the elders and Miss Gibson work unpaid, except for their expenses.

Rev. Mr. Vincent reports the work in the north of France :

At Denain we are much encouraged in spite of some failures. We have a large Sunday-school with ten teachers, a Young Men's Union, a Girls' Union, both of which hold meetings for Bible study and prayer. Our audiences number from two hundred to two hundred and fifty persons, sometimes more, every Sunday. It was three hundred last Sunday, when Pastor Cadot paid us a visit. He was astonished at the large number of listeners and the warm welcome he received after the service. May God bless the seeds sown!

At Peruwelz we are also encouraged, the audiences growing. Several neighboring villages are visited by Mr. Rafinesque. They have good meetings; the Sunday-school is encouraging. Six persons have been baptized during the year; several others profess to be converted.

At Preseau there is no increase, but the friends are faithful and have meetings and Sunday-school every Sunday. We walk by faith.

At Doneby several of our brethren hold meetings in the house of one of our sisters.

At Flines a brother renders the same service; the little group maintains itself.

At Roubaix, a town of 120,000 inhabitants, in the hall held by brave Sister Dinoir, we have from sixty to seventy persons every Sunday and from twenty-five to thirty-five in the week. Mlle. Dinoir conducts a Sunday and Thursday school, and beside a working-meeting of about a dozen women every Monday.

At Louches, a village almost entirely Catholic, we have a Sunday-school composed of thirty-five children; most encouraging. Our friends remain firmly attached to the gospel. The audience from forty to fifty persons is constantly changing, so that the good news is spread in many families.

At Anzin, a new station, a town of about nine thousand inhabitants, where I have just hired a house for 450 francs a year, we have there forty persons and have established a Sunday-school.

We still continue at Faubourg, Paris, and at the Bleuse-Borne, in a friend's house during the week. We are full of hope and we rely in God. Our church is a mission. We have eight stations where they have meetings every Sunday.

We have had twelve baptisms during the year. We shall have six or seven next Sunday. We have had two additions and we have other conversions. Although composed of poor workmen, the church has given more than 2,600 francs for different needs, of which 1,000 francs are for the support of the pastor. The church has promised to give 1,200

francs during the year 1897-98. We end the year with 255 members, scattered in twenty towns and villages.

## GERMANY — 1834

Professor J. G. Fetzer of the Theological Seminary at Hamburg, sends the following condensed report of the extensive work of the Union under the general name of the German Baptist mission:

Concerning the work in general it can be said without in the least boasting, that in spite of the obstacles and hindrances put into the way of many of the workers, not only in the outside German states, the work of the Lord is progressing. The churches are multiplying and growing in ability, so that quite a number are now self-sustaining; the preachers, too, are multiplying and the preaching station increasing. But as the churches increase and the field expands the needs grow, so that though quite a number of churches are maintaining themselves, these are not able to do much besides. Something indeed is being done by them in the way of assisting weaker churches, through the different associations, but that is not sufficient to maintain the brethren at their posts, much less does it enable the churches to extend the work, and here is where your committee is continually called upon to render assistance.

The office of your committee is a twofold one. In the first place it has to help with the means put at its disposal, such churches as are worthy and in need of being helped, and in the second place to try and occupy new places opening to them in different parts of the large and populous but destitute fields. If, however, we are to do anything like this and to carry on the missions in Bohemia, Austria, Hungary, Bulgaria, etc., the committee must be reinforced with money. To attack such cities as Munich, Nuremberg, Karlsruhe, Maunheim and others is at the present almost entirely out of the question. Your committee will be glad if, no further reductions being made, it will be able to maintain its present position. It would therefore kindly make the following request: that for the present no further reductions in the appropriation be made; rather if possible increase it.

*Missionary Work.*—Your committee now assists twenty-seven brethren in Germany and eleven in other countries, thirty-eight in all. The aid some of them receive is indeed not large, from \$45 up to \$450. This latter sum is given to the brother in Strasburg because the city is as a mission field of the highest importance and the number of members there still quite feeble. Of the eleven last mentioned four are in Switzerland, six in the Austrian empire and one in Bulgaria. The one in Bulgaria is Brother Keusseff at Lampalonka. Each one, especially those in Austria, Bohemia and Galicia, have their own peculiar difficulties to labor under, but they are not left without encouragements. The Lord is blessing them in their efforts in converting sinners and in giving them the necessary endurance, patience and faith to hold fast even under tribulations, trials and persecution.

In Hungary dissensions and strife have, during the last years, greatly hindered the work, hence we are not at all able to report anything definite as to members and churches.

In Austria proper the work of the Lord cannot be carried on so easily as in Hungary, there being so many restrictions put upon the brethren. Still our good Brother Koch at Vienna is holding fast and working hard; the result is, he is permitted to see how the Lord is prospering them in different ways. Their hall which they now occupy is much more adapted to the work; the attendance at the divine service, though restricted, is good, and what is best, sinners are being converted.

In Bohemia the political strife has been hotter than anywhere else in the many-tongued empire; still our brethren, though composed of Slavs and Germans, have been united and working lovingly side by side with each other. There are now three brethren in Bohemia; two of them are aided by your committee, Brethren Nowotny and Kraliçek at Prague and Raudnitz respectively, while a third, Brother Capek, has begun work at Brümm, the chief city of the Markgraviate Moravia. With the exception of the work done by these three brethren among the Slavs and by Brother Keusseff among the Bulgarians, all the mission work is among German-speaking people. This of course does not include the work of our Hungarian brethren, who are working among their people, the Magyars.

In Galicia Brother Massier is working among a population of seven million, the only man. He prays for the time when others may come to his assistance among that benighted people.

Leaving the large empire southeast of Germany and entering Germany we come into Saxony, the land of the Reformation and the land of Luther. One would imagine that here more than anywhere else the workers for Christ should be enjoying as large a liberty as anywhere. But this is in fact not the case. Persecutions, trials, fines, etc., are imposed upon our brethren there. The chief sufferer has been our Brother Mascher, who is stationed at Dresden, the capital.

Fortunately it is not everywhere as it is in Saxony, though our brethren are being molested here and there in one way or another. In most cases the clergy are the (sometimes secret, sometimes open) cause for the molestations imposed upon our brethren. Still as will be seen below, the work does not suffer materially through these experiences; the men learn to look to God for aid, and he has never failed them when trusting him. His word, "According to your faith be it done unto you," has been often proved.

Time fails me to speak of the work done in the different places. May it suffice to say that there is progress made in nearly every direction in the missionary work. The work in Saxony on the whole is advancing; five or six new churches have been organized; in Prussia, especially in Eastern Prussia, the churches are multiplying; in Berlin there are besides the two churches on Schmidt and Gubener streets, several large preaching stations which are about to organize into independent churches. This should have been done long ago, and there would be now no doubt at least half a dozen self-supporting churches. But the brethren did not have courage and faith enough to thus advance. In Western Prussia the cause of the Master is also prospering. Large numbers are being gathered into the fold. The most difficult part of the German field seems to be Southern Germany and the Northwest. While the cause is here also making progress, it is not so rapid as in other parts, but perhaps more firm and constant.

*Publishing Work.*—In our last report mention was made of the fact that at the triennial conference to meet in August, 1897, the question as to the future location of the German Baptist Publishing House should be definitely decided. After considering many questions, *pro* and *con*, the committee in charge of the question previous to the meeting decided to ask the conference to vote for Cassel as the future seat of the publication house. When the matter was brought before the conference it readily assented to the proposal; hence the house for years to come will be located in Cassel. Accordingly, a lot was purchased, and the building has begun. It may be well to let Brother Bickel, the business manager, speak for himself. He writes to some questions proposed to him as follows:

"We have 100,000 marks cash, and hope for some five to ten thousand more from our churches. The building will cost 150,000 marks and the grounds cost 60,000. The

front building will have four stories and a mansard, of which the first two floors will be used as stores and offices; the two upper stories are to be rented, and later on will be used for our own purposes. The factory for printing and binding occupies a main rear building with a wing, each having three floors and a mansard.

"Aside of the amount for grounds and buildings, we need 90,000 marks more to put in an electric plant, heating apparatus, steam engines, and new printing presses and machines for the bindery, a small electrotype outfit, and an elevator. This will fully equip us, and make our establishment a thoroughly modern printing house. By the aid of the rents in the main building we are able to carry our debt, and the plant will cost us no more in running expenses, with all the new and large rooms, than at present, in an altogether unsuitable rented building.

"The building in Cassel, which will be built very durable and nearly fireproof, is progressing rapidly, so that we hope to begin the removal of our factory by the 15th of September of the current year."

From this it will be seen that the Baptists of Germany will ere long have a very respectable publishing house. It would be well if the Union and the Baptist churches in the United States helped in the building of the house. The earlier the debt is lifted, the earlier will the establishment be able to help maintain other missionary enterprises.

Concerning the periodicals published under the chief editorship of our brother, Dr. Bickel, the following may be of interest: The *Wahrheitszeuge* has 8,400 subscribers; *Tahea*, 3,000; *Wort and Werk*, 2,200; *Führer*, 2,000; *Friedensbote*, 33,180; *Morgenstern*, 15,400. The first is a weekly denominational paper; the two following serve the interests of the young men and young women; the fourth is devoted to Sunday-school work. These three appear monthly. The last two named are, the first of a missionary nature adopted to extensive circulation, the second is published in the interest of the "Little Ones."

It is well known that for nearly twenty years Dr. Bickel has been at the head of the Bible work of the National Bible Society of Scotland in Germany. Under his direction there were distributed during the year 1897, 23,105 Bibles, 31,438 copies of the New Testament; in all 54,543 copies. When the question was proposed to the Bible Society, whether it would object to a removal to Cassel with its headquarters, they, desirous of remaining in connection with Dr. Bickel, consented to a removal thither, though they would rather have the main depot at Hamburg.

Much of this work of distributing the word of God is being done by colporters. These are partly in the employ of the Bible Society and partly in the employ of the churches; and it is a real benefit to many of our churches if they can have a colporter assisting the pastor. The latter class of colporters had to be reduced, however, owing to the fact that the financial depression in the United States caused the Executive Committee to cut off the appropriation heretofore given for that purpose. Dr. Bickel writes: "Beg them not to make another reduction in Bible or publishing work, at least not this year. I felt the "cut" more keenly than I let anybody know."

*Educational Work.*—This has been carried on as usual. The seminary has proved to be a blessing to our churches and our work on the whole. The number of students at present attending classes is now as large as ever. While last July eleven graduated and entered the harvest field, fourteen new men entered the following September. These, together with the twenty-nine of the first class, give us the respectable number of forty-three. The nationalities to which they belong are the same as heretofore; we have at present two Dutchmen, two Swiss, one Czech (a son of Brother Nowotuy in Prague) and

six from different parts of Russia. The rest are Germans. We trust that those who do not enter a foreign field among the heathen will go back to work among their own people.

The teaching force is the same that it has been. However, one change may become necessary, inasmuch as one of our tutors is about to enter the state schools, and then we are sorry to say will very likely be obliged to give up at least a part, if not a whole of his work at our seminary. In that case we shall be very sorry, for we know that he will not be so easily replaced.

*Benevolent Work.*—In connection with the work in Germany we have several funds for benevolent purposes; namely, a Chapel Building Fund, an Invalid's Fund, a Widow's Fund, and a Jubilee Fund. The latter was collected in the year 1884, when the Baptist churches celebrated their fiftieth anniversary. This amounts to 28,751 marks, while the Invalid's Fund is 23,110 marks, and the Widow's Fund 38,801 marks. These three funds are destined to aid invalids, widows, and orphans. The invalids receive from 225 to 450 marks; widows, 200 marks; and orphans, 50 marks; half orphans, 25 marks, annually. Since the whole fund amounts to scarcely 90,660 marks, the assistance rendered cannot be large, but still it is in some instances quite an efficient help, and it is the endeavor to increase the amount so as to be able to allow invalids, widows, or orphans a greater annuity.

Another fund is doing good service; viz., the Chapel Building Fund. Though not large, it has been helping many a church. The money is loaned to the churches at very low interests. In the course of ten years it is expected that the churches pay back with interest in ten annual payments the entire amount loaned. The fund is not large, only about 74,000 marks; if it were as large again it would be a great help to our work in Germany, for we have so many places where chapels or churches are a great necessity, but the want of the necessary means to begin with hinders them in many ways. As it is they have to pay high rents and still have inadequate and unsuited localities. Sometimes the rent is so high that they could well pay the interest on a sum needed to build a suitable house.

*Some Statistical Notices.*—With these notes concerning the status of our churches numerically we will close this report: In Germany we now have eight associations with 134 churches. In these there were baptized during the year 2,121. After deducting the deaths, the excluded, the withdrawal, the emigrated, there is a net gain of 1,141, making the total number Dec. 31, 27,991. In the Union including the churches outside of Germany, there have been: total baptisms, 2,465; net gain, 1,195; total membership, 32,245. The number of preaching stations: 737 in Germany; 837 in all. Sunday-schools, 397 in Germany; in all 489. (Some of these are necessarily very small, still our people always make an effort to get hold of the young, in spite of the pastors of the state churches.) In these there are 18,034 scholars; in all 21,418. The reported contributions for different purposes are: for Germany, 519,195 marks; in the entire Union, 630,516 marks, equal to about 19½ marks per member, or nearly \$5.00. Surely not quite so bad, after all, considering the wages the people get, especially in those regions where the Baptist cause is numerically the strongest. Still it may safely be assumed that not all that is given goes through the appointed channels, hence a larger sum no doubt has been given than indicated in the numbers given.

For all that is being done and has been done we thank God, and we pray him that in spite of the necessary changes here and there, and the vacancies caused by death or removal, the cause may continue to prosper till the truth as we hold it is known and believed in Germany and the adjacent countries. To bring about this end we ask our friends in the United States to continue to help and to pray for all engaged in this self-denying but glorious work.

Brother Keusseff writes of the work in Bulgaria :

Our church here is very poor. During the last year we have raised 1,250 francs. Out of this sum we have supported partially a colporter at the rate of 50 francs per month, 600 francs per annum ; the rest is for the building of our future chapel. Out of this sum we have also contributed to the German Chapel Building Society, the German Tract Publication Society, the Hamburg Theological School and the Romano-Bulgarian Baptist Union. For a few months we have not had a colporter, but we shall soon have one. A colporter in connection with our church here is an absolute necessity ; and our people being used to having a colporter are very anxious to have one. So they cannot support me.

The number of our membership here for the last year was forty-two, twelve of these residing out of town in six different places. The average of our attendants lingers between thirty-five and forty. In winter season the congregation is much better than in summer. In winter in many cases our present building is not large enough to hold our listeners. It has but sixty seats. In summer the attendants are fewer, because many are out of town in their fields working for months.

We have not yet purchased a lot for our chapel, but we shall soon have one. There is a very good place, one thousand square meters, for which they charge 4,000 francs. We have resolved to have that place, and are ready to give this sum, but are trying to get it cheaper if possible. So that the place is practically ours.

Regarding our church at Kazanlik I have learned the following : There are now ten members, and have been as many for many years. They are very zealous Baptists, and very strict. They have been very active in publishing Baptist literature in Bulgaria. When I was there and visited some houses I found many persons who were deeply interested in religious things. One woman got converted. I believe that if work be begun there seriously by a devoted minister there will be a great success. My impression is also that what is necessary is a special minister, but if that is not possible some good could be done by occasional visits. According to my mind two more preachers we need, one in Sofia and one in Kazanlik. The brethren in Kazanlik have a chapel of their own.

The outlook for the future is very good. They no longer persecute us here. Everybody is calm, and we are gaining influence. There is no danger because of the political situation of these parts of the world. Neither the Bulgarians nor the Bulgarian government are so Rusophil as they are supposed to be from outside. The present political relation between Russia and Bulgaria is not natural, and cannot last long. So we are not afraid of Russian influence.

As for me I am ready to sacrifice everything for the Lord's work here. May he help me and strengthen me.

#### SPAIN—1870

At the last annual meeting of the Board of Managers of the Union, a vote was passed authorizing the Executive Committee to discontinue the mission in Spain, if in their judgment it seemed to be advisable. This mission has had a checkered history. Established by an eminent scholar from America, it prospered to a considerable extent for several years ; churches were established in Madrid and Valencia, but owing chiefly to defection of native workers the work came to nothing. The present work of the Missionary Union in Spain has no connection with the former mission, and was established and carried on in Barcelona and other regions of

Catalonia, the Rev. Eric Lund of Sweden being the chief figure. With him is associated Rev. Manuel C. Marin, a native of Spain, but educated in America, and a graduate of Colby University and Newton Theological Institution. On learning the decision of the Board of Managers, who referred the matter of the continuance of the mission to the Executive Committee, Mr. Lund came to this country, and after full conference with him, and in consideration of all the circumstances, the committee decided that it did not seem wise, in the providence of God, to abandon the mission in Spain, and made an appropriation for its continuance. This was before the beginning of the troubles which resulted in the war with Spain. Mr. Lund has inaugurated a plan of missionary work which involves the establishment of small churches in country villages, where the people are more ready to listen to the gospel. These little churches have leaders appointed of their own number and conduct services by themselves. There seems to be promise in this movement of an effective and established evangelical mission among the Spanish people.

#### SWEDEN — 1855

Rev. A. Drake, D.D., reports for the work in Sweden :

*Increase.*—With this year we have passed the boundary of another thousand, now counting 39,134. The number of baptized, reaching 2,032, exceeds that of the previous year. In three associations, those of West of Sweden, Jemtland and Bleking, it amounts to about ten per cent of the membership, which gives us great cause for thanksgiving and praise to the Lord of the harvest.

The Sunday-school has continued to grow, scholars keeping their place in number beyond that of members. It exceeds that of the previous year by nine hundred. But the Established Church exerts itself to the utmost to counteract our Sunday-schools. At clerical conferences, hardly any allow even Lutheran Sunday-schools taught by laymen. Some wish to replace them by clerical services for the young once a quarter. But most clergymen want simply to stamp the Sunday-school out of existence, without any substitute, relying altogether on the religious instruction imparted in the day-schools.

*Preachers.*—Up to this time our churches have reported preachers, ordained and unordained, all in one number. This year they have given in a separate column, preachers who give their whole time to the work as 222, while out of the total, 703, there remain 479 lay-preachers. Most of these last named preach only occasionally at outstations; some few, however, do a good deal of work. At all events, our 564 churches are but scantily served in the gospel, several small churches being obliged to have a common preacher, the sparse population in many parts of the country making a great obstacle to anything better.

The total contributions amount to 524,516 crowns, equal to \$141,761, including the local expenses of all our churches, besides missionary contributions of all kinds. The increase for the year is \$14,979, but that includes the cost of erecting seventeen new places of worship. Our 338 places of worship are valued at 5,500,000 crowns, or \$690,000, with a debt, however, resting upon them of \$215,000. It will be a hard pull to pay off that sum while at the same time increasing contributions for evangelization.

#### RUSSIA — 1887

No report has been received from Russia the past year, but the situation is not materially changed from that presented in the report of last year. Severe prose-

cutions continue against the Stundists and Baptists, a number of whom have been banished to the dreary village of Gerusi in the Caucasus, where it is impossible for them to obtain any means for sustaining life. A little help is afforded by contributions of friends, but the sad fact remains that in this desolate spot many brethren and sisters in Christ are slowly dying of hunger and disease for their faith in Jesus. Yet the pure gospel flourishes in Russia amid persecution and repression. Some indications are given that the Emperor has taken decided steps toward greater religious toleration, and it is hoped a brighter day is dawning for dissenters of all classes in Russia.

## FINLAND—1889

Rev. E. Jansson reports for the work in Finland:

*General Mission Work.*—Though no great revival has occurred here in the year under review, the work has gone forward, and not a few sinners have been saved. Even if our work develops but slowly, every step is still a joyful occurrence.

During the year our seven gospel workers have continued on the field. Besides these there have been twenty-one of our native brethren at work from one to five months during the first part of the winter. In this manner we get many opportunities to carry the gospel into many remote places; but the work is hardly begun. The baptisms have been about the same as the year previous; here at Petalax thirty-nine were baptized. Contributions have increased nearly four thousand marks. Two Finnish-speaking churches have been organized, one at the city of Wiborg, the other one at Ulcaborg. The little church at the last-mentioned place ventured at once to the noble enterprise of buying a house and lot for gospel use. By some alteration the house will be transformed into a respectable chapel. At Wasa (Nikalaistad) where the church has been for many years needing a house of worship, a neat little chapel has been fitted up from a house which the church in that city bought last summer. A third chapel was erected by the church at Hankmo, lying about twenty-five miles north of Wasa.

The prospects seem bright at present. Good news comes mostly from all parts of the field. From our last missionary meeting the brethren started out in different directions of the country. Revivals have broken out both south and north from here. On the 13th inst. eighteen persons were baptized at Jakobstad, and on the 20th inst. five more.

## DENMARK—1891

Rev. August Broholm sends a report of Baptist progress in Denmark:

In looking over the statistics from our churches for the year 1897 and comparing them with the preceding years it will be seen that we continue to go forward, and the blessing of the Lord has rested upon our mission during the year. I will point out a few facts concerning our Baptist progress in 1897:

*Increased Membership.*—During the year we baptized 256 and had a net increase of 139, or nearly twice the number we gained in 1896. One new church was organized at Svendborg, a city with some of the most beautiful surroundings we have in this country. We have now 28 churches and a membership of 3,588. One reason for our large net increase has been that only five members emigrated through the entire year. Some years more than fifty have emigrated, and though they have gained thereby, our work at home has suffered, as it is the young and strong members who leave us in this way.

*Renewed Combatants.*—Our old Baptist warriors are passing away. It can be seen year by year in the death-list. Sixty passed away last year, and thus it has been for some years. It is the generation from 1840–60 which are being called home from the battlefield. We have had many old members, men and women, who stood firm and fought bravely during the time of persecution at the early part of our history. Now they are going to their reward, but the Lord gives us new combatants. In the last five years we have baptized 1,138, and the greater part of these new members have been as new blood for our denomination. Besides we have a very promising school of recruits, having more than four thousand children in our Sunday-schools, and from this source the Lord is continually giving us new converts who are founded in the word of life and firm in Baptist principles.

*Enlarged Equipments.*—By this I mean more chapels, more money, more educated ministers and more missionary literature.

1. *We have more chapels* to accommodate the people. Last year we dedicated four new chapels. In the last five years we have built fourteen new and handsome chapels; two more are being erected this summer, thereby making thirty-seven Baptist chapels in Denmark.

2. *Our people are giving more* liberally to the mission cause. In 1887 they contributed per member ten kroner, 1892 thirteen, and in 1897 sixteen kroner. The whole amount of our contributions during the past year were \$15,291.79.

3. *In the Missionary Training-school* which was started three years ago ten brethren have been studying this year. Some of them had preached several years, but never had any opportunity for attending a Theological school; now we trust that they are better equipped for their ministerial work.

4. *The Baptist Literature* we publish has been enlarged the past year with some missionary pamphlets by which we seek to interest our countrymen for our Baptist missions at home and abroad. Three have been published; viz., "Three Years in Africa," a sketch of our late brother E. Broholm's work in the Congo mission of the American Baptist Missionary Union. "Life of John Bunyan," and "The Lone Star," or our glorious Baptist mission in Telugu. These have met with success and two more are to follow; viz., "China and the Chinese," and "Life of Andreas Wiberg."

In conclusion I could easily point out some facts about our Baptist opportunities in 1898, but it will suffice to say that open doors are everywhere before us, and we are at present gathering in precious souls in many of our churches.

#### NORWAY — 1892

In the absence of a report from Norway, doubtless due to a change in the staff of workers, we will state that there is at present an encouraging outlook on this field just at the present time. Brother Myrland, who was sent to Christiania last year, has assumed charge of the church in that city, and the work is going forward. We are pleased also to note a growing sympathy and interest on the part of the Norwegian brethren in the United States, both in the work for their countrymen and in the general work of the Union. They have recently given material evidence of this latter spirit in their promise of added contributions to send out and support Rev. Christian Nelson in Africa.



GENERAL TABLES.

A marked increase, notwithstanding a less expenditure, is the result all along the line, in native workers, baptisms and self-support. A slight decrease in members is reported, due to a correction of figures. All the fields we are working are apparently in a healthy condition. The prospects for a rich ingathering the coming year are very bright.

EUROPEAN MISSIONS.	PREACH-ERS.	CHURCHES.	BAPTIZED.	CHURCH MEMBERS.	SUNDAY-SCHOOL SCHOLARS	CONTRIBU-TIONS.
Sweden.....	703	564	2,032	39,134	43,905	\$141,761
Germany *.....	249	169	2,836	34,167	22,482	124,183
Russia.....	399	106	980	19,103	6,244	16,000
Finland *.....	28	28	153	1,570	547	10,765
Denmark.....	79	28	256	3,588	4,013	15,291
Norway *.....	24	26	170	2,171	1,272	6,000
France *.....	30	19	215	2,115	858	4,900
Spain*.....	6	10	26	115	.....	.....
MISSIONS TO NOMINALLY CHRISTIAN LANDS.....	1,518	950	6,668	102,963	79,321	318,900
MISSIONS TO HEATHEN....	1,204	870	6,529	98,904	34,041	71,849
GRAND TOTALS.....	2,722	1,820	13,197	201,867	113,362	\$390,749

## REPORT OF THE TREASURER

### APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1898

#### MISSIONS IN BURMA

##### RANGOON

For salary of Rev. E. W. Kelly.....	\$1,200 00
his mission work, rent and schools.....	2,825 00
passage to United States of Mrs. Kelly and child.....	423 57
salary of Miss E. F. McAllister.....	500 00
her mission work.....	359 56
salary of Mrs. A. T. Rose.....	500 00
her mission work.....	50 00
salary of Miss R. W. Ranney.....	400 00
her mission work.....	50 00
salary of Miss H. Phinney.....	400 00
her mission work, rent and school.....	593 00
salary of Miss E. L. Chapman.....	500 00
her mission work and school.....	950 00
salary of Miss J. C. Crafts.....	500 00
her mission work, including \$4.48 collected in the field last year.....	54 48
salary of Rev. A. E. Seagrave.....	1,200 00
his mission work and rent, including \$7.44 collected in the field last year.....	650 44
salary of Mr. Herbert Vinton.....	500 00
salary of Rev. D. L. Brayton.....	1,200 00
salary of Mrs. Julia H. Vinton.....	500 00
her school work.....	450 00
salary of Miss H. N. Eastman.....	500 00
salary of Rev. W. F. Armstrong.....	1,200 00
his mission work, rent, Telugu and Tamil work.....	2,037 33
salary of Rev. D. A. W. Smith, D.D.....	1,500 00
his mission work and expenses of Theological Seminary, including \$1,182.87 collected in the field last year.....	2,304 68
salary of Rev. F. H. Eveleth.....	1,500 00
his mission work, including \$130.92 collected in the field last year.....	798 42
salary of Rev. W. F. Thomas, estimated, eleven and one-half months.....	1,150 00
special grant.....	125 00
his mission work.....	1,082 00
his allowance in United States to Sept. 1, 1897.....	333 33
passage to Burma of Mr. Thomas and family, estimated.....	700 00
salary of Rev. J. N. Cushing, D.D.....	1,500 00
salary of Rev. H. H. Tilbe.....	1,200 00
his mission work.....	100 00
salary of Prof. L. E. Hicks and additional for 1896-97.....	1,107 17
his mission work and expenses of college.....	2,041 67
salary of Prof. E. B. Roach.....	1,200 00
repairs on house.....	100 00
salary of Rev. W. O. Valentine.....	600 00
his mission work.....	46 67
salary of Rev. J. H. Randall, estimated, seven months.....	466 66
his mission work.....	50 00
his outfit \$150, passage self and wife, estimated \$500.....	650 00
salary of Rev. W. F. Gray.....	1,000 00
his removal expenses from China to Burma, estimated.....	200 00
F. D. Phinney, Mission Treasurer's expenses, repairs on mission property, taxes and legal expenses.....	2,211 16
exchange on miscellaneous appropriations for Burma.....	1,127 00
	\$41,237 14
Less saved in appropriations of last year.....	1,590 95
	\$39,646 19

##### MOULMEIN

For salary of Rev. E. O. Stevens.....	\$1,500 00
his mission work.....	666 66
salary of Miss S. E. Haswell.....	600 00
her mission work.....	409 89
salary of Miss M. Sheldon.....	500 00
her mission work.....	925 00
salary of Miss E. E. Mitchell.....	500 00
salary of Miss M. E. Carr.....	500 00
her mission work and purchase of property.....	683 34
salary of Miss L. M. Dyer.....	500 00
her school work.....	500 00
Telugu and Tamil school, care Mrs. Armstrong.....	450 00
salary of Rev. W. Bushell.....	1,200 00
his mission work, including \$737.48 collected in the field last year.....	1,432 73
passage to United States, Miss E. J. Taylor, estimated.....	300 00

Report of the Treasurer

For allowance in United States, Miss E. J. Taylor.....	\$245 84
her school and mission work.....	551 66
salary of Rev. F. De M. Crawley.....	1,000 00
his mission work.....	130 50
allowance in United States of Miss S. R. Slater.....	300 00
salary of Miss Alice L. Ford.....	500 00
her mission and school work.....	650 00
salary of Miss L. B. Hughes.....	500 00
her school and mission work.....	516 67
allowance in United States, Mrs. C. H. R. Elwell.....	300 00
passage to United States of Miss Annie Hopkins, estimated.....	268 65
allowance in United States of Miss Annie Hopkins, six months to April 1, 1898.....	150 00
passage to Burma, Miss C. E. Putnam, estimated.....	350 00
salary of Miss C. E. Putnam, estimated.....	433 33

\$16,564 27  
83 59

Less saved in appropriations of last year.....

\$16,480 68

TAVOY

For salary of Rev. H. W. Hale.....	\$1,200 00
his mission work, including \$49.66 collected in the field last year.....	582 99
salary of Rev. D. Gilmore, estimated, one year.....	1,000 00
his mission work and school.....	1,307 60
his allowance in the United States to Aug. 1, 1897.....	200 00
passage of Mr. Gilmore and family, estimated.....	500 00
passage to United States of Rev. and Mrs. Morrow.....	549 18
allowance in United States of Mr. and Mrs. H. Morrow to April 1, 1898.....	424 42

\$5,764 19  
200 00

Less saved in appropriations of last year.....

\$5,564 19

BASSEIN

For salary of Rev. B. P. Cross.....	\$1,200 00
his mission work, schools and repairs, including \$35.96 collected in the field last year.....	1,077 63
five days' salary abroad of Rev. E. Tribolet.....	16 67
allowance in United States of Rev. E. Tribolet.....	800 00
salary of Rev. C. A. Nichols.....	1,200 00
his mission work.....	333 34
the B. S. K. N. Institute supported by income of funds.....	934 56
salary of Miss I. Watson.....	500 00
her mission work.....	25 00
salary of Rev. L. W. Cronkhite.....	1,200 00
his mission work, school and school furniture, including \$148.80 collected in the field last year.....	1,320 30
salary of Miss L. E. Tschirch.....	500 00
her mission work and school, including \$593.03 collected in the field last year.....	1,338 46
passage to United States of Miss M. C. Fowler.....	233 86

\$10,679 82  
150 94

Less saved in appropriations of last year.....

\$10,528 88

HENZADA

For salary of Rev. J. E. Cummings.....	\$1,200 00
his mission work and school, including \$46.83 collected in the field last year.....	858 50
passage to United States of Rev. N. D. Reid.....	213 98
collections on the field last year.....	11 61
salary of Rev. W. I. Price.....	1,200 00
his mission work, including \$1,573.89 collected in the field last year.....	2,232 22
salary of Miss M. M. Larsh.....	500 00
her school work.....	133 33
additional cost of passage to United States of Miss J. V. Smith.....	19 00
passage to United States of Mrs. L. Crawley.....	253 48
allowance in United States of Mrs. L. Crawley, six months to April 1, 1898.....	150 00

\$6,772 12  
597 18

Less saved in appropriations of last year.....

\$6,174 94

TOUNGOO

For salary of Rev. W. A. Sharp.....	\$1,000 00
his mission and school work and new dormitory, including \$5102.23 collected in the field last year.....	1,192 23
passage to United States of Rev. H. P. Cochrane and family, additional.....	75 00
allowance in United States of Rev. H. P. Cochrane.....	800 00
special grant.....	100 00
salary of Rev. E. B. Cross, D.D.....	1,200 00
his mission and school work, including \$1,767 collected in the field last year.....	2,183 67
salary of Rev. A. V. B. Crumb, including three days last year.....	1,210 00
his mission work and repairs, including \$46.50 collected in the field last year.....	652 02
passage of Mrs. Crumb to Burma.....	275 00
passage to United States of Miss E. R. Simons, estimated.....	300 00
allowance in United States of Miss E. R. Simons.....	260 83
salary of Miss Julia A. Parrott.....	500 00
her mission work, school and removal expenses.....	430 15
passage to United States of Rev. A. Bunker, D.D.....	222 95
allowance in United States of Rev. A. Bunker, D.D.....	1,200 00

For salary of Mr. C. H. Heptonstall.....	\$800 00	
his mission work and rent, including \$489.09 collected in the field last year.....	3,086 59	
allowance in the United States of Rev. T. Johnson, M.D.....	800 00	
salary of Rev. E. S. Carson, M.D.....	800 00	
his mission work.....	116 67	
passage to United States of Miss J. Anderson, estimated.....	300 00	
allowance in United States of Miss J. Anderson.....	233 33	
salary of Miss Thora M. Thompson.....	500 00	
her mission work and school.....	545 45	
	<hr/>	
	\$18,783 89	
Less saved in appropriations of last year.....	1,372 13	\$17,411 76
<b>SHWEYGYIN</b>		
For salary of Rev. E. W. Harris.....	\$1,000 00	
his mission work and repairs, including \$9.81 collected in the field last year.....	1,245 14	
salary of Miss H. E. Hawkes.....	500 00	
her mission work.....	16 67	
salary of Miss Kate Knight.....	500 00	
her mission work.....	111 67	
	<hr/>	
	\$3,373 48	
Less saved in appropriations of last year.....	129 71	\$3,243 77
<b>PROME</b>		
For salary of Rev. L. H. Mosier.....	\$1,000 00	
his mission work and school, including \$81.26 collected in the field last year.....	647 93	
	<hr/>	
	\$1,647 93	
Less saved in appropriations of last year.....	70 92	\$1,577 01
<b>THONGZE</b>		
For salary of Mrs. M. B. Ingalls.....	\$600 00	
her mission work, including \$62 collected in the field last year.....	443 67	
salary of Miss Kate F. Evans.....	500 00	
her mission and school work, including \$39.45 collected in the field last year.....	476 05	
	<hr/>	
	\$2,019 72	
<b>ZIGON</b>		
For salary of Miss Z. A. Bunn.....	\$500 00	
her mission and school work, including \$27.09 collected in the field last year.....	662 09	
	<hr/>	
	\$1,162 09	
<b>THARRAWADDY</b>		
For salary of Miss S. J. Higby.....	\$500 00	
her mission and school work.....	429 36	
mission work, care Rev. W. F. Thomas.....	166 67	
	<hr/>	
	\$1,096 03	
<b>BEAMO</b>		
For salary of Rev. W. H. Roberts.....	\$1,200 00	
his mission work, repairs and schools.....	1,168 33	
salary of Rev. Ola Hanson.....	1,000 00	
his mission work and printing, including \$15.78 collected in the field last year.....	253 77	
salary of W. C. Griggs, M.D.....	1,000 00	
his school, medical and mission work, and buildings.....	1,856 67	
allowance in United States of Miss E. C. Stark.....	300 00	
salary of Miss M. M. Sutherland, estimated, ten months.....	416 66	
her mission work.....	50 00	
her passage, estimated.....	350 00	
salary of Miss L. Eastman, estimated, ten months.....	416 66	
her mission work.....	50 00	
her passage, estimated.....	350 00	
	<hr/>	
	\$8,412 09	
Less saved in appropriations of last year.....	172 17	\$8,239 92
<b>MAUBIN</b>		
For salary of Rev. M. E. Fletcher.....	\$1,000 00	
his mission work.....	385 00	
Miss C. E. Putnam's allowance to Oct. 15.....	162 50	
	<hr/>	
	\$1,547 50	
Less saved in appropriations of last year.....	117 58	\$1,429 92
<b>THATONE</b>		
For allowance in United States of Miss E. Lawrence.....	300 00	
passage to United States of Miss S. B. Barrows.....	240 24	
allowance in United States of Miss S. B. Barrows.....	300 00	
	<hr/>	
	\$840 24	
Less saved in appropriations of last year.....	306 81	\$533 43

**MANDALAY**

For salary of Rev. J. McGuire.....	\$1,000 00	
his mission work, repairs and school, including \$57.35 collected in the field last year.....	1,520 69	
salary of Mrs. H. W. Hancock, and balance of 1896-97.....	553 77	
her mission work, including \$18.00 collected in the field last year.....	218 00	
salary of G. H. Richardson, M.D.....	800 00	
his mission, medical work, and new buildings.....	1,200 00	
allowance in United States of Miss E. E. Fay.....	300 00	
salary in United States of Miss A. E. Frederickson.....	500 00	
her mission and school work.....	805 80	
allowance in United States of Miss F. E. Ayers, six months.....	150 00	
salary of Miss Cora M. Spear, estimated, ten months.....	416 66	
her mission work.....	50 00	
her outfit, \$150, passage estimated, \$300.....	450 00	
	<hr/>	\$7,964 92

**THAYETMYO**

For salary of Rev. B. A. Baldwin.....	\$800 00	
his mission work and school, including \$210 34 collected in the field last year.....	1,139 92	
allowance in the United States of Rev. A. E. Carson.....	800 00	
	<hr/>	\$2,739 92

**MYINGYAN**

For salary of Rev. J. E. Case.....	\$1,200 00	
his mission and school work, including \$27.56 collected in the field last year.....	486 23	
	<hr/>	\$1,686 23

**PEGU**

For salary of Miss E. H. Payne.....	\$500 00	
special grant.....	50 00	
her mission work.....	776 73	
	<hr/>	\$1,326 73

**SAGAING**

For salary of Rev. F. P. Sutherland.....	\$1,200 00	
his mission work.....	309 40	
	<hr/>	\$1,509 40

**SANDOWAY**

For salary of Rev. C. L. Davenport.....	\$800 00	
his mission work and repairs, including \$8.88 collected in the field last year.....	2,280 01	
salary of Miss A. M. Lemon.....	500 00	
her mission work and school.....	456 67	
passage to United States of Miss M. Carr, estimated.....	350 00	
allowance in United States of Miss M. Carr, four months, to April 1.....	100 00	
her mission work, collected in the field last year.....	36 67	
	<hr/>	\$4,523 35
Less saved in appropriations of last year.....	40 91	
	<hr/>	\$4,482 44

**MEIKTILA**

For salary of Rev. J. Packer, D.D.....	\$1,200 00	
his mission work and school, including \$46.50 collected in the field last year.....	333 17	
	<hr/>	\$1,533 17
Less saved in appropriations of last year.....	231 65	
	<hr/>	\$1,301 52

**THIBAW**

For salary of Rev. W. M. Young.....	\$1,000 00	
his mission and school, including \$419.14 collected in the field last year.....	2,212 31	
salary of Rev. George T. Leeds, M.D., estimated, seven months.....	466 66	
his mission work, \$50; medical outfit, \$50.....	100 00	
passage of Dr. and Mrs. Leeds, estimated.....	600 00	
outfit of Dr. and Mrs. Leeds.....	300 00	
	<hr/>	\$4,678 97

**MONÉ**

For salary of A. H. Henderson, M.D.....	\$1,000 00	
his mission work, transport and medical work, including \$31 received in the field last year.....	1,970 17	
salary of Robert Harper, M.D.....	500 00	
his mission work.....	100 00	
his outfit \$150, passage estimated \$250.....	400 00	
salary of Mrs. H. W. Mix.....	500 00	
her mission work, transport and medical work.....	505 00	
	<hr/>	\$4,075 17

**NAMKHAM**

For salary of Rev. M. B. Kirkpatrick, M.D.....	\$1,200 00	
his mission work, building and transport, including \$1,048.11 collected in the field last year.....	3,431 45	
passage to Burma of Mrs. Kirkpatrick.....	300 00	
salary of Rev. W. W. Cochrane.....	1,000 00	
his mission work, school and transport.....	883 34	
	<hr/>	\$6,814 79

## MYITKYINA

For salary of Rev. Geo. J. Geis, fourteen months.....	\$1,166 66
his mission and school work, including \$37.36 collected in the field last year.....	334 03
his allowance in United States April 1 to June 14.....	164 41
allowance for family during passage.....	50 00
his passage to Burma, estimated.....	300 00
	<hr/>
	\$2,015 10
Less saved in appropriations of last year.....	21 16
	<hr/>
	\$1,993 94
Total appropriations for Burma.....	<hr/>
	\$153,682 56

## ASSAM MISSION

For salary of Rev. C. E. Petrick.....	\$1,200 00
his mission and school work.....	791 00
salary of Rev. A. K. Gurney.....	1,200 00
his mission work and repairs.....	533 34
salary of Rev. P. H. Moore.....	1,200 00
his mission work, and printing New Testaments.....	1,115 62
expenses connected with treasury department.....	334 32
salary of Rev. P. E. Moore.....	1,000 00
his mission work.....	116 67
salary of Rev. J. M. Carvell.....	800 00
his mission work.....	100 00
salary of Miss A. Sumner, and balance 1896-97.....	508 34
her mission work and school.....	330 30
additional cost of her passage to Assam.....	44 07
salary of Miss L. Daniels, and balance 1896-97.....	508 34
her mission work.....	30 30
additional cost of her passage to Assam.....	4 82
salary of Rev. C. D. King.....	1,200 00
his mission work, including \$55.52 collected in the field last year.....	227 19
salary of Rev. C. E. Burdette.....	1,200 00
his mission work.....	383 33
salary of Miss H. F. Morgan.....	500 00
her mission work.....	78 33
salary of Miss I. Wilson.....	500 00
her mission work.....	103 34
salary of Rev. A. E. Stephen.....	1,000 00
his mission work, including \$66.67 collected in the field last year.....	340 00
salary of Rev. S. A. D. Boggs.....	1,000 00
his mission work and new buildings.....	473 16
salary of Rev. M. C. Mason, and balance of 1896-97.....	1,220 00
his mission work, including \$11.55 collected in the field last year.....	949 55
additional passage expenses to Assam of Rev. M. C. Mason and family.....	72 62
salary of Rev. E. G. Phillips.....	1,200 00
his mission work and school, including \$9.30 collected in the field last year.....	790 88
salary of Rev. William Dring.....	1,000 00
his mission work, including \$8.00 collected in the field last year.....	224 73
salary of Miss A. J. Rood.....	500 00
her mission work and school.....	340 00
salary of Rev. I. E. Munger, and balance 1896-97.....	813 33
his mission work and school, including \$3.49 collected in the field last year.....	566 83
additional passage expenses to Assam of Mr. Munger.....	188 19
allowance in the United States of Miss Stella Mason.....	300 00
salary of Rev. E. W. Clark.....	1,200 00
his mission work, repairs and printing.....	483 33
salary of Rev. S. A. Perrine.....	1,000 00
his mission work, schools and transport.....	960 00
salary of Rev. S. W. Rivenburg.....	1,200 00
his mission work, including \$166.22 collected in the field last year.....	499 55
salary of Rev. J. Firth.....	1,000 00
his mission work, including \$418.50 collected in the field last year.....	597 50
salary of Rev. O. L. Swanson.....	1,000 00
his mission work.....	346 17
salary of Rev. F. P. Haggard.....	1,000 00
his mission work and buildings.....	871 67
salary of Rev. J. Paul.....	939 62
his mission work.....	171 00
salary of Rev. W. Pettigrew.....	800 00
his mission work, transport and buildings.....	416 66
additional passage expenses to Assam of Mrs. Pettigrew.....	163 17
additional for exchange on miscellaneous appropriations.....	277 00

Less saved in appropriations of last year.....

\$37,914 27  
464 90

\$37,449 37

Report of the Treasurer

465

TELUGU MISSION

For salary of Rev. D. Downie, D.D.	\$1,500 00
his mission work and schools	1,816 83
sundry expenses on general mission business	490 11
salary of Rev. F. H. Levering	1,000 00
his mission work, and Mrs. Levering's medical and mission work	1,194 67
salary of Miss Kate Darmstadt	500 00
her mission work and schools, including \$31 collected in the field last year	1,446 00
salary of Miss Mary Faye	500 00
her mission work	227 67
salary of Rev. J. E. Clough, D.D.	1,500 00
his mission work, including \$3,375.59 collected in the field last year	5,602 31
salary of Mrs. Ellen Kelly	500 00
her mission work and schools	371 67
salary of Miss Sarah Kelly	500 00
her mission work	1,896 43
salary of Miss A. E. Dessa	450 00
her mission work and schools	1,586 84
salary of Miss Bertha Kuhlen	500 00
her mission work	62 00
salary of Prof. L. E. Martin	1,000 00
his mission work, college expenses and new buildings	6,611 67
salary of Rev. J. M. Baker	800 00
his mission work	83 33
salary of Rev. J. Heinrichs	1,200 00
his mission work and expenses of theological seminary and new buildings, including \$463.22 collected in the field last year	2,927 37
salary of Rev. W. L. Ferguson	800 00
his mission work	66 67
salary of Rev. W. S. Davis	1,000 00
his mission work	715 67
salary of Rev. W. B. Boggs, D.D.	1,200 00
special grant	200 00
his mission work, including \$10.70 collected in the field last year	623 20
salary of Miss R. E. Pinney	500 00
her mission work and schools	585 45
salary of Rev. W. A. Stanton	1,000 00
his mission work, schools and building	1,339 17
allowance in United States of Mrs. A. T. Morgan	400 00
salary of Rev. A. H. Curtis	1,000 00
his mission and school work	1,694 99
salary of Rev. T. P. Dudley	1,000 00
his mission work and rent	558 34
allowance in the United States of Mrs. L. M. Hadley	400 00
allowance in the United States of Mrs. L. Jewett, fifteen months	500 00
salary of Miss M. M. Day	500 00
her mission work and schools	1,170 00
salary of Miss S. I. Kurtz	500 00
her mission and school work	325 00
salary of Rev. J. S. Timpany	1,000 00
his mission and school work, including \$24.24 collected in the field last year	1,282 58
allowance in the United States of Rev. W. H. Beeby to March 1, 1898	550 00
salary of Rev. J. Newcomb	1,200 00
his mission and school work, including \$67.10 collected in the field last year	1,780 15
salary of Rev. F. Kurtz	966 66
his mission and school work, including \$9.31 collected in the field last year	975 98
salary of Miss E. Bergman	500 00
her mission work	162 50
salary of Rev. W. Powell	1,200 00
his mission work, schools and buildings, including \$69.21 collected in the field last year	1,702 54
allowance in the United States of Mrs. C. A. Burditt	400 00
salary of Rev. W. C. Owen	1,000 00
his mission work and schools	1,988 54
salary of Rev. W. R. Manley	1,200 00
special grant for children	200 00
his mission and school work	2,447 81
salary of Rev. E. Chute, estimated, ten months	1,000 00
his mission and school work	1,141 66
his allowance in United States to Aug. 25, 1897	320 00
special grant for children	100 00
passage to India of Mr. and Mrs. Chute, estimated	700 00
salary of Rev. W. E. Hopkins	1,000 00
his mission work, including \$139.02 collected in the field last year	1,641 98
mission work of Rev. A. Friesen, including \$1,702.08 collected in the field last year	3,635 41
salary of Miss L. M. Breed, M.D.	500 00
her mission, school and medical work	965 00
salary of Miss E. F. Edgerton	500 00
her mission work	55 00
salary of Rev. G. H. Brock	1,000 00
his mission work and school, including \$24.24 collected in the field last year	2,464 77
salary of Rev. J. McLaurin	1,200 00
his mission work and rent	760 00
salary of Rev. E. Bullard	1,200 00
his mission work	633 33
salary of Rev. W. Boggess	1,000 00
his mission work	166 67

For salary of Rev. J. S. Hankins.....	\$1,000 00	
his mission work, including \$139.02 collected in the field last year.....	521 00	
salary of Rev. A. C. Fuller.....	800 00	
his mission work, including \$541.38 collected in the field last year.....	2,342 71	
salary of F. W. Stait, estimated, ten months.....	666 66	
his mission work.....	133 33	
outfit of Mr. and Mrs. Stait, \$300. Passage, estimated, \$600.....	900 00	
salary of Rev. W. E. Boggs.....	1,000 00	
his mission work, including \$51.33 collected in the field last year.....	484 56	
salary of Miss L. P. Pearce.....	380 00	
her mission and school work, including \$9.30 collected in the field last year.....	602 01	
salary of Rev. C. R. Marsh.....	1,000 00	
his mission work, school, well and buildings, including \$37.32 collected in the field last year.....	986 64	
salary of Rev. J. Dussman.....	1,000 00	
his mission work.....	404 49	
allowance in the United States of Miss I. A. Skinner.....	400 00	
passage to the United States of Miss L. H. Booker, estimated.....	300 00	
allowance in the United States of Miss L. H. Booker.....	195 00	
allowance in the United States of Miss H. D. Newcomb.....	195 00	
passage to the United States of Miss H. D. Newcomb.....	291 39	
donations for famine sufferers.....	959 82	
exchange on miscellaneous appropriations.....	386 00	
		\$103,834 58
Less saved in appropriations of last year.....		2,018 81
		\$101,815 77

## SOUTHERN CHINA MISSION

For salary of Rev. Wm. Ashmore, D.D.....	\$1,500 00	
his mission work.....	1,096 67	
allowance in the United States of Rev. S. B. Partridge.....	800 00	
salary of Rev. W. K. McKibben.....	1,200 00	
his mission work, including \$163.72 for care of property.....	1,223 06	
salary of Rev. W. Ashmore, Jr.....	1,200 00	
his mission work, including \$313.25 collected in the field last year.....	1,732 92	
salary of Rev. J. M. Foster, eighteen months.....	1,800 00	
his mission work, including \$4.06 collected in the field last year.....	395 72	
his passage expenses in part to Swatow.....	58 50	
allowance for his family in the United States.....	66 66	
salary of Dr. A. K. Scott, seven months.....	291 67	
her mission work, including \$103.60 collected in the field last year.....	750 92	
salary of Miss M. K. Scott, seven months.....	291 67	
her mission work, including \$18.77 collected in the field last year.....	293 77	
allowance in the United States of Miss M. E. Magee.....	400 00	
salary of Miss H. E. St. John.....	500 00	
her mission work.....	315 00	
salary of Rev. Geo. Campbell.....	1,200 00	
his mission work, rent and land.....	753 34	
salary of Rev. G. E. Whitman.....	1,000 00	
his mission work and rent.....	427 67	
passage to China of Mrs. Whitman.....	256 32	
passage to United States of Edward Bailey, M.D.....	506 89	
allowance in United States of Edward Bailey, M.D., six months.....	400 00	
allowance in United States of Miss Elia Campbell.....	170 83	
passage to United States of Miss Elia Campbell.....	229 11	
salary of Rev. J. W. Carlin.....	1,200 00	
his mission work, including \$362.74 collected in the field last year.....	1,497 54	
salary of Rev. A. F. Groesbeck, ten months.....	666 66	
his mission work.....	66 67	
his outfit \$300, and passage, estimated, \$500.....	800 00	
salary of Rev. H. A. Kemp.....	1,000 00	
his mission work, rent and schools, including \$17.39 collected in the field last year.....	408 06	
salary of Rev. J. Speicher.....	800 00	
his mission work and buildings.....	3,094 66	
salary of Miss J. M. Bixby.....	500 00	
her mission work and building.....	545 59	
		\$29,439 90
Less saved in appropriations of last year, including exchange.....		2,243 68
		\$27,196 22

## EASTERN CHINA MISSION.

For salary of Rev. J. R. Goddard.....	\$1,500 00	
his mission work, schools and printing.....	1,017 99	
passage to China of Miss Goddard.....	205 00	
allowance in the United States of J. S. Grant, M.D.....	800 00	
salary abroad to April 30, 1896, J. S. Grant, M.D.....	690 00	
salary of Rev. C. F. Viking.....	1,000 00	
his mission work.....	833 34	
passage to China of Mr. Geo. Warner, estimated.....	175 00	
salary of Mr. Geo. Warner.....	800 00	
his mission work.....	83 32	
allowance in the United States of Mrs. L. A. Knowlton.....	400 00	
passage to the United States of Rev. W. H. Cossum.....	206 00	

For allowance in the United States of Rev. W. H. Cossum, five months.....	\$333 34
salary of Miss H. L. Corbin.....	500 00
her school work.....	443 33
salary of Miss E. Stewart.....	500 00
her mission work, including \$130.72 collected in the field last year.....	160 72
salary of Miss Ella M. Boynton.....	500 00
her mission work.....	90 00
salary of Rev. H. Jenkins.....	1,500 00
his mission work and Theological Seminary.....	480 00
salary of Rev. W. S. Sweet.....	1,000 00
special grant.....	100 00
his mission work, rent, taxes, schools and buildings, including \$35.50 collected in the field last year.....	938 59
salary of Miss L. Snowden.....	500 00
her mission work.....	80 00
salary of S. P. Barchet, M.D.....	1,200 00
his mission work.....	500 00
salary of Rev. T. D. Holmes.....	1,000 00
his mission work.....	376 68
salary of Miss C. E. Righter.....	500 00
her mission work, including \$5.43 collected in the field last year.....	172 10
salary of Miss L. Verne Minness, estimated.....	433 33
her mission work.....	66 67
her passage estimated.....	350 00
salary of Miss Stella Relyea, estimated.....	433 33
her mission work.....	66 67
her passage, estimated.....	350 00
salary of Rev. G. L. Mason.....	1,200 00
his mission work, including \$30 collected in the field last year.....	631 66
salary of Rev. C. H. Finch.....	1,000 00
his mission work.....	260 00
salary of Rev. R. Wellwood.....	1,000 00
his mission work.....	200 00
salary of Rev. C. A. Salquist and balance, 96-97.....	950 00
his mission work, including \$7.57 collected in the field last year.....	107 57
outfit of Miss Erickson.....	150 00
passage of Miss Erickson to China, estimated.....	250 00
salary of Rev. J. S. Adams.....	1,200 00
special grant for children.....	300 00
his mission work and buildings.....	838 28
passage of Miss Adams to England.....	196 18
salary of Rev. G. A. Huntley, M.D.....	800 00
his mission and medical work.....	117 00
his outfit \$300, and passage, estimated, \$500.....	800 00
salary of Miss A. L. Crowl.....	433 33
her mission work.....	66 67
her passage, estimated.....	350 00
salary of Rev. W. F. Beaman.....	1,000 00
his mission work and repairs, including \$34.67 collected in the field last year.....	837 34
salary of Rev. F. J. Bradshaw and balance, 96-97.....	950 00
his mission work.....	100 00
salary of Rev. W. M. Uperalt and balance, 96-97.....	900 00
his mission work and building, including \$41.74 collected in the field last year.....	679 65
salary of Mr. H. J. Openshaw.....	600 00
his mission work.....	100 00
outfit of Miss Vanvalkenburg.....	150 00
passage of Miss Vanvalkenburg, estimated.....	250 00
Rev. W. F. Gray's mission work.....	1 50
Miss L. J. Wyckoff's mission work.....	6 25
salary of Rev. H. Copp, one-half month.....	41 67
his mission work.....	75 26
salary of Rev. J. T. Proctor, estimated, eight months.....	533 33
his mission work.....	50 00
his outfit \$300, passage, estimated, \$600.....	900 00
	\$38,511 10
Less saved in appropriations of last year, including exchange.....	2,880 04
	\$35,631 06

JAPAN MISSION

For salary of Rev. A. A. Bennett.....	\$1,200 00
his mission work and rent.....	745 33
salary of Rev. C. K. Harrington.....	1,200 00
his mission work.....	200 00
salary of Rev. J. L. Dearing.....	1,200 00
his mission work, theological seminary and rent, including \$22.33 collected in the field last year, taxes on mission property and treasury expenses.....	1,600 66
salary of Rev. F. G. Harrington.....	84 45
his mission work and rent.....	11,200 00
passage to United States of Rev. W. B. Parsley.....	706 66
allowance in United States of Rev. W. B. Parsley to April 1.....	434 62
salary of Miss M. A. Hawley.....	622 22
her mission work and school, including \$5.06 collected in the field last year.....	500 00
passage to United States of Miss C. A. Converse.....	1,590 71
allowance in United States of Miss C. A. Converse.....	229 37
salary of Rev. C. H. D. Fisher.....	300 00
	1,200 00

For his mission work.....	\$585 00
salary of Rev. J. C. Brand.....	1,200 00
his mission work and rent.....	1,208 67
salary of Prof. E. W. Clement.....	1 000 00
his school rent and mission work.....	2,666 66
school and mission work, care Mrs. W. J. White.....	276 69
salary of Prof. H. Topping.....	800 00
special grant.....	250 00
his mission work and rent.....	450 00
salary of Miss A. H. Kidder.....	500 00
her school and mission work.....	965 78
salary of Miss M. A. Whitman to Oct. 12, 1897.....	15 24
passage to United States of Miss M. A. Whitman, estimated.....	300 00
allowance in United States to Miss M. A. Whitman to April 1, 1898.....	114 11
salary of Miss A. M. Clagett.....	500 00
her mission work.....	229 34
salary of Miss E. L. Rolman.....	500 00
her mission work, rent and school.....	666 00
salary of Miss N. E. Fife.....	500 00
her mission work, school and buildings.....	716 66
salary of Rev. F. H. Jones.....	1,200 00
his mission work, including \$5.09 collected in the field last year.....	371 76
salary of Rev. S. W. Hamblen.....	1,200 00
his mission work and rent.....	859 90
salary of Miss L. Mead.....	500 00
her mission work and schools, including \$80.63 collected in the field last year.....	920 63
salary of Miss Annie Buzzell.....	500 00
her mission work.....	340 00
Miss H. M. Wetherbee's mission work.....	30 00
	<hr/>
	\$32,380 46
Less saved in appropriations of last year, including exchange.....	3,825 10
	<hr/>

\$28,555 36

## WEST JAPAN

For salary of Rev. H. H. Rhees D.D.....	\$1,200 00
his mission work and rent, including \$174.75 collected in the field last year.....	2,108 08
salary of Rev. R. A. Thomson.....	1,200 00
his mission work.....	2,627 67
passage to the United States of Rev. G. W. Taft.....	681 39
allowance in the United States of Rev. G. W. Taft.....	800 00
special grant to Oct. 1, 1898.....	265 00
salary of Miss Ella R. Church.....	500 00
her mission work and school.....	663 33
her passage expenses, additional.....	36 68
salary of Miss D. Barlow.....	500 00
her mission work.....	115 00
passage to the United States of Rev. W. E. Story and family.....	661 61
allowance in the United States of Rev. W. E. Story and family.....	466 67
salary of Rev. G. W. Hill.....	1,000 00
his mission work.....	933 33
allowance in the United States of Miss H. M. Browne.....	150 00
passage to the United States of Miss O. M. Blunt.....	283 59
allowance in the United States of Miss O. M. Blunt.....	260 00
salary of Miss L. Cummings.....	500 00
her mission work and school.....	632 80
passage to the United States of Rev. R. L. Halsey.....	393 47
allowance in the United States of Rev. R. L. Halsey.....	400 00
salary of Rev. W. Wynd.....	1,000 00
his mission work and rent.....	781 67
salary of Rev. J. H. Scott.....	1,000 00
special grant.....	200 00
his mission work and rent.....	1,186 66
passage to the United States of Miss Ora Scott.....	187 84
salary of Miss F. A. Duffield.....	500 00
her mission work and rent.....	408 32
passage to the United States of Miss M. Walton.....	181 47
allowance in the United States of Miss M. Walton.....	375 00
	<hr/>
	\$22,109 58
Less saved in appropriations of last year, including exchange.....	3,785 02
	<hr/>

\$18,324 56

## FRENCH MISSION

For Rue de Lille. Salary of Pastor Sainton.....	\$772 00
general mission work.....	1,495 75
Rue St. Denis. Salary of Pastor Saillens.....	1,042 20
general mission work.....	2,846 75
special donation for Mr. Saillens' work.....	250 00
Rouen. Salary of Pastor de Roberts.....	434 25
general mission work.....	270 20
Niort and Chatellerault. General mission work.....	743 05
Lyons. Salary of Pastor Dubus.....	694 80
general mission work.....	698 66
Marseilles. Salary of Pastor Saynol.....	868 50
general mission work.....	497 94

For St. Etienne. Evangelist Habrial .....	\$463 20	
general mission work .....	86 85	
Nimes. Salary of Pastor Carlier .....	521 10	
general mission work .....	57 90	
Alais. General mission work .....	250 90	
Toulon la Seyne. Salary of Pastor Jeanneret .....	260 55	
general mission work .....	550 05	
Nice. Salary of Pastor Long .....	463 20	
general mission work .....	193 00	
Neuchatel. Salary of Pastor Guilleret .....	434 25	
Cramelau. Salary of Pastor Revel .....	173 70	
Valentigney. Salary of Pastor Louis .....	77 20	
Montbelliard. Salary of Pastor Colin .....	405 30	
La Chau de Fonds. Salary of Pastor Beiler .....	414 95	
salary of mission treasurer, publications, and general expenses .....	916 75	
general mission work in the north of France .....	4,367 00	
	<hr/>	\$20,250 00

GERMAN MISSION

For salary of Rev. P. Bickel, D.D. ....	\$1,000 00	
salary of Rev. J. Fetzer, D.D. ....	1,050 00	
salary of Rev. Mr. Myer .....	400 00	
Theological School .....	1,050 00	
translation and travelling expenses .....	150 00	
salaries under direction of German committee .....	5,350 00	
	<hr/>	9,000 00
donations received for the Cameroon mission .....	3,333 85	
	<hr/>	\$12,333 85

SWEDISH MISSION

For salary of Rev. K. O Broady D.D. ....	\$1,200 00	
salary of Rev. T. Truve .....	300 00	
salary of Rev. A. Drake .....	600 00	
salaries of evangelists and preachers .....	1,100 00	
salary of Rev. E. Jansson and assistant .....	1,800 00	
salary of Miss Askerland .....	200 00	
	<hr/>	5,200 00
Less saved in exchange last year .....	35 68	
	<hr/>	\$5,164 32

SPANISH MISSION

For salary of Rev. Eric Lund .....	\$1,000 00	
salary of Rev. M. C. Marin .....	900 00	
general mission work, including \$9.68 collected in the field last year .....	719 78	
	<hr/>	\$2,619.78

CONGO MISSION

For salary of Rev. H. Richards .....	1,050 00	
support of children .....	300 00	
his mission work .....	1,250 00	
salary of W. H. Leslie, M.D. ....	1,050 00	
passage to Congo of Dr. and Mrs. Leslie, estimated .....	500 00	
passage to United States, Rev. A. L. Bain and wife, estimated .....	500 00	
allowance in United States, Rev. A. L. Bain and wife, to April 1, 1898 .....	367 50	
passage to England of Miss F. A. Cole, estimated .....	300 00	
allowance in England of Miss F. A. Cole .....	300 00	
salary of Rev. Thomas P. Hill .....	1,050 00	
his mission work .....	200 00	
salary of Rev. C. H. Harvey .....	700 00	
general mission purposes, estimated .....	1,062 35	
allowance in United States of Miss Clara Howard .....	150 00	
salary of F. P. Lynch, M.D. ....	700 00	
passage to United States of F. P. Lynch, M.D., estimated .....	250 00	
salary of Rev. A. Sims, M.D. ....	700 00	
passage to United States of Rev. Thomas Adams, estimated .....	250 00	
allowance in United States of Rev. Thomas Adams .....	490 00	
salary of Rev. C. B. Banks .....	1,050 00	
support of children .....	400 00	
allowance of Rev. E. Sjoblom .....	490 00	
salary of Rev. A. Billington .....	1,050 00	
salary of Rev. C. B. Glensk .....	1,050 00	
support of children .....	400 00	
expenses of steamer "Henry Read" .....	700 00	
salary of Mr. A. Christopher .....	1,050 00	
passage to Congo of Miss Vigor, estimated .....	156 80	
salary of Rev. P. Frederickson .....	1,050 00	
support of children .....	300 00	
his mission work .....	200 00	
salary of Rev. C. Nelson in United States .....	735 00	
salary of Rev. Thomas Moody .....	1,050 00	

For salary of Rev. W. A. Hall.....	\$1,650 00	
school work.....	75 00	
passage to United States of Mrs. Hall.....	250 00	
salary of Rev. J. Clark.....	1,050 00	
support of children.....	500 00	
his mission work.....	330 00	
salary of Rev. K. Milne.....	700 00	
school and missionary work of Miss G. Milne.....	140 00	
passage to England of Miss G. Milne, estimated.....	300 00	
allowance in England of Miss G. Milne.....	300 00	
additional passage expenses to United States of Rev. W. M. Biggs.....	14 95	
salary of Miss L. C. Fleming, six months to April 1.....	125 00	
allowance in United States of Mrs. B. C. Gleichman.....	300 00	
balance of salary of Rev. and Miss Wells.....	120 00	
	26,106 60	
Less appropriation for sanitarium cancelled.....	2,000 00	
		\$24,106 60

*DANISH MISSION*

For salaries and mission work.....	1,500 00
------------------------------------	----------

*RUSSIAN MISSION*

For salaries and mission work.....	1,500 00
------------------------------------	----------

*NORWAY MISSION*

For salaries and mission work.....	1,600 00
------------------------------------	----------

*GREECE*

For mission work.....	200 00
-----------------------	--------

**PUBLICATIONS**

For 1,100 copies of Eighty-third Annual Report, and extra expense of July magazine containing it, missionary tracts, leaflets, and the Hand-Book.....	\$1,278 70	
	1,748 55	3,027 25

**ANNUITIES**

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others.....	\$4,459 37
--	------------

**DISTRICT SECRETARIES AND AGENCIES**

For salary of Rev. W. E. Witter.....	\$2,000 00	
his office and travelling expenses.....	576 52	
salary of Rev. C. L. Rhoades.....	972 21	
his office and travelling expenses, including \$300 for rent of office.....	734 23	
salary of Rev. A. H. Burlingham, D.D., thirteen months.....	866 70	
salary of Rev. O. O. Fletcher, D.D.....	2,000 00	
his office and travelling expenses.....	706 30	
salary of Rev. F. S. Dobbins.....	2,000 00	
his office and travelling expenses.....	1,607 81	
salary of Rev. T. G. Field.....	1,700 00	
his office and travelling expenses.....	490 70	
salary of Rev. J. S. Boyden.....	1,200 00	
his office and travelling expenses.....	669 86	
salary of Rev. C. F. Tolman, D.D.....	2,000 00	
his office and travelling expenses.....	1,103 67	
salary of Rev. I. N. Clark, D.D.....	1,600 00	
his office and travelling expenses.....	698 52	
salary of Rev. F. Peterson.....	1,500 00	
his office and travelling expenses.....	624 90	
salary of Rev. J. Sunderland, D.D.....	1,800 00	
his office and travelling expenses.....	511 11	
salary of Miss Ella D. MacLaurin.....	600 00	
her travelling expenses.....	378 29	
travelling expenses of executive officers, and others in agency work.....	447 36	
		\$26,788 18

**EXECUTIVE OFFICERS**

For salary of Rev. S. W. Duncan, D.D., Foreign Secretary.....	\$4,000 00	
salary of Rev. H. C. Mabie, D.D., Home Secretary.....	4,000 00	
salary of Rev. E. F. Merriam, Editorial Secretary.....	2,500 00	
salary of Mr. E. P. Coleman, Treasurer.....	3,000 00	
clerk-hire in Secretaries' departments.....	3,326 19	
clerk-hire in Treasurer's department and shipping department.....	3,415 00	
		20,241 19

Report of the Treasurer

471

GENERAL EXPENSES

For rent of rooms and electric lights.....	\$1,973 8a
porter and care of rooms.....	782 34
postage, telegrams, cables, express and exchange.....	1,258 81
printing, books, stationery and office supplies.....	482 41
insurance, taxes and legal expenses.....	350 24
library, furniture, and fixtures.....	282 91
telephone, packing and shipping department.....	194 73
collection boxes, circulars and envelopes.....	556 73
expenses of honorary life membership certificates.....	17 43
travelling expenses of executive officers and others, under direction of Executive Committee,	1,608 34
miscellaneous.....	204 40
	<hr/>
Balance of interest account.....	\$7,712 16
	3,716 10
Total appropriations.....	\$557,873 70
Debt April 1, 1897.....	292,721 32
	<hr/>
	\$850,595 02

RECEIPTS FOR THE YEAR ENDING MARCH 31, 1898

Donations reported in the Missionary Magazine.....	\$287,355 09
Legacies.....	42,445 24
Woman's Baptist Foreign Missionary Society.....	70,094 17
"    "    "    "    "    of the West.....	26,255 33
"    "    "    "    "    of California.....	3,466 92
"    "    "    "    "    of Oregon.....	400 00
Bible day collection.....	1,312 83
Donations for joint debt.....	293,828 95
"    "    Union debt.....	7,824 79
"    "    for missionary reinforcement.....	1,075 40
	<hr/>
	\$734,058 72
Income of funds:	
Axtell.....	\$10 75
Alpha.....	647 30
Ambler memorial.....	680 00
Abbott endowment.....	682 08
Allen memorial.....	6 00
Ambler scholarship.....	30 00
Angus scholarship.....	30 00
Ambler, A. T.....	91 97
African Medical.....	155 96
Bradford.....	41 32
Barney.....	469 20
Brownson.....	1,179 34
Bucknell.....	22 00
Bishop.....	1,837 58
Bostwick.....	4,010 00
Baille.....	26 66
Crozer.....	165 00
Carpenter scholarship.....	491 92
Colby, M. L.....	100 00
Cheney.....	65 85
Dean.....	22 00
Dunbar.....	35 00
Davis.....	300 00
Eldredge.....	7 00
Eastburn.....	5 80
Eldredge.....	60 00
Fiske.....	30 67
Glover.....	734 49
Hoyt.....	1,376 72
John.....	30 00
James.....	45 50
Karen S. B.....	463 18
Kelly scholarship.....	30 00
Kimball.....	1,590 00
Lees.....	28 50
Lewis.....	22 84
Logan.....	3 34
Merrill.....	20 00
Merrick.....	2,182 60
Nason.....	136 05
Native preachers.....	36 94
Norcross.....	27 99
Ongole.....	5,977 16
Owen.....	613 50
Putnam.....	158 75
Permanent.....	3,469 73
Pease.....	35 88
Roberts.....	350 00
Rangoon.....	65 00
Rockwell.....	23 08

Income of funds—continued.		
Rogers	\$550 00	
Robinson	95	
Ruth	181 87	
Sheldon	12 50	
Swain	381 68	
Sweet	184 00	
A friend	60 00	
Sheldon	12 50	
Toungoo	108 52	
Thomas	78 75	
Van Husen	120 00	
Whiting	57 58	
Warne	695 12	
Ward	200 00	
Wade scholarship	82 34	
Wormsley	273 67	
William	30 00	
Woolverton	172 50	
Wells	14 70	
	<u>\$31,350 84</u>	
Income sundry annuity bonds	9,753 51	
Sale of Bolarum property in Telugu mission		\$41,104 35
Sale of Rev. J. Clark's mission boat, Congo		1,020 58
Indemnity paid by Chinese government		1,000 00
		<u>5,290 52</u>
		\$782,474 17
Debt of the A. B. M. Union, April 1, 1898		<u>68,120 85</u>
		\$850,595 02
In addition to the \$782,474.17 there has been added to the permanent funds and those on which annuities are paid \$67,003.49, making the gross receipts of the year \$849,477.66		

## FUNDS

Axtell	\$311 11
Alpha	15,000 00
Ambler memorial	13,000 00
Abbott endowment	13,669 50
Allen memorial	500 00
Ambler scholarship	600 00
Angus scholarship	500 00
Ambler, A. T.	3,500 00
African medical	3,627 58
Bradford	1,000 00
Barney	5,000 00
Brownson Telugu Theological School	35,960 46
Bucknell	1,000 00
Bishop	34,184 00
Bryant	476 25
Bostwick	12,500 00
Butler	1,000 00
Bailie, added during year	1,000 00
Crozer	3,000 00
Colby	500 00
Carpenter, C. H.	2,169 68
Carpenter scholarship	7,600 22
Colby, M. L.	2,000 00
Cheney	2,740 00
Dean	1,000 00
Dunbar	500 00
Davis	5,000 00
Eldredge	100 00
Eastburn	167 72
Eldredge	1,000 00
Fox	500 00
Fiske	2,404 73
Fry	2,189 61
Flint, added during year	5,000 00
Gale	5,000 00
Glover	5,000 00
Ham	94 00
Hoyt	25,000 00
Judson scholarship	538 75
John	500 00
James	800 00
Karen, school book	7,035 41
Kelly scholarship	600 00
Kimball	25,000 00
Lees	475 00
Lewis	456 70
Logan	100 00
Merrill	523 40
Merrick	34,172 50

Report of the Treasurer

473

Nason.....	\$7,093 96
Native preachers.....	738 75
Norcross.....	500 00
Nowland, added during year.....	11 42
Ongole college.....	50,000 00
Owen.....	12,000 17
Prescott.....	500 00
Putnam.....	3,400 00
Permanent.....	71,015 00
Pierson.....	1,000 00
Pease.....	717 41
Parker.....	1,528 00
Price scholarship.....	538 75
Quincy.....	95 00
Rangoon.....	1,000 00
Roberts.....	4,000 00
Rockwell.....	461 80
Rowland.....	263 95
Rogers.....	11,000 00
Robinson.....	100 00
Ruth, added during year.....	5,242 68
Sheldon.....	1,000 00
Swaim.....	10,000 00
Sweet.....	10,000 00
A friend.....	1,000 00
Sheldon.....	500 00
Tripp.....	1,226 05
Tage.....	829 66
Thompson.....	1,000 00
Toungoo.....	3,308 95
Thomas.....	3,500 00
Van Husen.....	2,000 00
Whiting.....	1,167 50
Warne.....	23,310 13
Ward trust.....	4,000 00
Wade scholarship.....	1,038 75
Wormsley.....	5,000 00
William.....	500 00
Woolverton, added during year.....	5,000 00
Wells, added during year.....	2,000 00
	<hr/>
Sundry annuity bond accounts.....	\$532,184 54
	399,438 93
	<hr/>
	\$841,623 47

E. P. COLEMAN,

*Treasurer of the American Baptist Missionary Union.*

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 11, 1895.

The Auditing Committee hereby certify that they have examined the cash-book of the Treasurer each month during the past year and have found the balances correct, the payments being properly vouched for. They have also examined the securities belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSKOTT, }  
SIDNEY A. WILBUR, } *Auditing Committee.*

# OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION

## PRESIDENT

HON. ROBERT O. FULLER, Mass.

## VICE-PRESIDENTS

HON. CHESTER W. KINGSLEY, Mass.

HON. H. KIRKE PORTER, Pa.

## RECORDING SECRETARY

REV. HENRY S. BURRAGE, D.D., Portland, Me.

## BOARD OF MANAGERS

REV. WILLIAM N. CLARKE, D.D., *Chairman*.

REV. MOSES H. BIXBY, D.D., *Recording Secretary*

## CLASS I. TERM EXPIRES 1899

### MINISTERS

W. T. Stott, D.D., Franklin, Ind.  
 H. M. King, D.D., Providence, R. I.  
 W. T. Chase, D.D., Philadelphia, Pa.  
 George C. Lorimer, D.D., Boston, Mass.  
 E. M. Poteat, D.D., New Haven, Conn.  
 Wayland Hoyt, D.D., Philadelphia, Pa.  
 John Humpstone, D.D., Brooklyn, N. Y.  
 B. L. Whitman, LL.D., Washington, D. C.  
 Edward Judson, D.D., New York, N. Y.  
 Rev. C. H. Hobart, Oakland, Cal.  
 W. P. Walker, D.D., Huntington, W. Va.  
 J. S. Holmes, D.D., Terra Haute, Ind.

### LAYMEN

P. Bonney, Portland, Me.  
 W. W. Keen, M.D., Philadelphia, Pa.  
 E. J. Davis, Detroit, Mich.  
 Churchill H. Cutting, Brooklyn, N. Y.  
 W. A. Stevens, LL.D., Rochester, N. Y.  
 O. M. Wentworth, Boston, Mass.  
 Richard M. Colgate, Orange, N. J.  
 B. F. Jacobs, Chicago, Ill.

### WOMEN

Mrs. Horace A. Noble, Buffalo, N. Y.  
 Mrs. Caleb Van Husan, Detroit, Mich.  
 Mrs. William H. Spencer, Waterville, Me.  
 Mrs. E. W. Buckner, Philadelphia, Pa.  
 Mrs. J. K. Stickney, Washington, D. C.

## CLASS II. TERM EXPIRES 1900

### MINISTERS

W. N. Clarke, D.D., Hamilton, N. Y.  
 Rev. E. P. Tuller, Lawrence, Mass.  
 C. R. Henderson, D.D., Chicago, Ill.  
 J. F. Elder, D.D., Albany, N. Y.  
 Kerr B. Tupper, D.D., Philadelphia, Pa.  
 Rev. C. A. Cook, Bloomfield, N. J.  
 M. H. Bixby, D.D., Providence, R. I.  
 Wm. M. Lawrence, D.D., Chicago, Ill.  
 E. E. Chivers, D.D., Chicago, Ill.  
 Rev. C. A. Hobbs, Delavan, Wis.  
 H. L. Stetson, D.D., Des Moines, Ia.

### LAYMEN

Hon. Julius J. Estey, Brattleboro, Vt.  
 Hon. R. O. Fuller, Cambridge, Mass.  
 William M. Isaacs, New York, N. Y.  
 Hon. J. Buchanan, Trenton, N. J.  
 S. W. Woodward, Washington, D. C.  
 J. B. Thresher, Dayton, Ohio.  
 I. J. Dunn, Keene, N. H.  
 George G. Dutcher, Brooklyn, N. Y.  
 G. W. E. Barrows, Bangor, Me.

### WOMEN

Mrs. J. E. Scott, Evanston, Ill.  
 Mrs. D. R. Wolf, St. Louis, Mo.  
 Mrs. Wm. Lindsay, Milwaukee, Wis.  
 Mrs. J. B. Hoyt, Stamford, Conn.  
 Mrs. W. R. Brooks, Morristown, N. J.

## CLASS III. TERM EXPIRES 1901

### MINISTERS

P. S. Henson, D.D., Chicago, Ill.  
 Lemuel C. Barnes, D.D., Pittsburg, Pa.  
 Rev. E. R. Bennett, Los Angeles, Cal.  
 Jacob S. Gubelmann, D.D., Rochester, N. Y.  
 Sylvester Burnham, D.D., Hamilton, N. Y.  
 Wallace Buttrick, Albany, N. Y.  
 Albert G. Lawson, D.D., Camden, N. J.  
 W. C. P. Rhoades, D.D., Brooklyn, N. Y.  
 R. M. Luther, D.D., Newark, N. J.  
 Claiborne A. Wooddy, Portland, Ore.  
 D. W. Faunce, D.D., Pawtucket, R. I.  
 Z. Grenell, D.D., Chicago, Ill.

### LAYMEN

George A. Pillsbury, Minneapolis, Minn.  
 A. D. Brown, St. Louis, Mo.  
 James L. Howard, Hartford, Conn.  
 Samuel A. Crozer, Upland, Pa.  
 Edwin O. Sage, Rochester, N. Y.  
 Edward Goodman, Chicago, Ill.  
 Roger S. Greene, Seattle, Wash.  
 Isaac Carpenter, Omaha, Neb.

### WOMEN

Mrs. E. R. Stillwell, Dayton, Ohio.  
 Mrs. James B. Colgate, Yonkers, N. Y.  
 Mrs. Henry R. Glover, Cambridge, Mass.  
 Mrs. Charles H. Banes, Philadelphia, Pa.  
 Mrs. James S. Dickerson, Chicago, Ill.

## EX OFFICIO

The President, Vice-Presidents and Recording Secretary of the Missionary Union and the Presidents of the four Women's Societies; also three members of the Executive Committee to be chosen by the Committee.

## EXECUTIVE OFFICERS AT THE ROOMS

### EXECUTIVE COMMITTEE

#### CLASS I. EXPIRING 1899

George Bullen, D.D.  
 D. B. Jutten, D.D.  
 Hon. J. J. Estey.  
 John Carr, Esq.  
 Dudley P. Bailey, Esq.

#### CLASS II. EXPIRING 1900

W. S. Apsley, D.D.  
 N. E. Wood, D.D.  
 George E. Merrill, D.D.  
 Charles W. Perkins, Esq.  
 George C. Whitney, Esq.

#### CLASS III. EXPIRING 1901

Henry M. King, D.D.  
 J. F. Elder, D.D.  
 T. S. Barbour, D.D.  
 George W. Chipman, Esq.  
 Ray Greene Huling, D. Sc.

## CORRESPONDING SECRETARIES

REV. SAMUEL W. DUNCAN, D.D.

REV. HENRY C. MABIE, D.D.

## TREASURER

E. P. COLEMAN, Esq.

## AUDITING COMMITTEE

474

D. C. LINSOTT, Esq.

SIDNEY A. WILBUR, Esq.

## TRIENNIAL AND ANNUAL MEETINGS

YEARS	PLACES	PREACHERS	TEXTS	RECEIPTS
1814	Philadelphia, Pa.	Richard Furman, D.D., S. C.	Matt. xxviii. 20	\$2,099 25
1817	Philadelphia, Pa.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,952 01
1820	Philadelphia, Pa.	O. B. Brown, D. C.		46,929 28
1823	Washington, D. C.	William Staughton, D.D., D. C.	Acts xxviii. 15	65,956 02
1826	New York, N. Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17
1827*	Boston, Mass.	William Yates, India		11,463 39
1828*	New York, N. Y.	William T. Brantley, Pa.	Phil. ii. 16	14,603 38
1829	Philadelphia, Pa.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N. Y.	An address	29,204 84
1831*	Providence, R. I.	R. Babcock, Jr., Mass.	Ps. lxxvii. 1, 3	23,825 19
1832	New York, N. Y.	F. Wayland, D.D., R. I.	Rom. viii. 13	27,306 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834*	New York, N. Y.	William R. Williams, N. Y.	2 Cor. x. 15, 16	61,032 04
1835	Richmond, Va.	S. H. Cone, N. Y.	Acts ix. 6	58,957 85
1836*	Hartford, Conn.	Elon Galusha, N. Y.	Luke x. 2	56,167 33
1837*	Philadelphia, Pa.	Charles G. Sommers, N. Y.	Ps. lxxii. 19	72,010 06
1838	New York, N. Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839*	Philadelphia, Pa.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840*	New York, N. Y.	I. T. Welch, D.D., N. Y.	John iii. 8	66,761 55
1841	Baltimore, Md.	Richard Fuller, D.D., S. C.	John xii. 32	83,841 62
1842*	New York, N. Y.	R. E. Pattison, D.D., R. I.	Ps. lxxxviii. 7	52,137 10
1843*	Albany, N. Y.	Pharcellus Church, N. Y.	Col. i. 21	59,751 06
1844	Philadelphia, Pa.	S. W. Lynd, D.D., Ohio	1 Cor. i. 21	76,948 00
1845*	Providence, R. I.	C. B. Ide, Pa.	Isa. xl. 9	82,302 95
1846	Brooklyn, N. Y.	G. W. Eaton, D.D., N. Y.	1 Tim. . . .	100,219 94
1847	Cincinnati, Ohio	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 53	85,487 24
1848	Troy, N. Y.	J. N. Granger, R. I.	Gal. ii. 9	86,226 36
1849	Philadelphia, Pa.	M. J. Rhee, Del.	Phil. ii. 5	99,826 29
1850	Buffalo, N. Y.	E. L. Magoon, N. Y.	Matt. xx. 26-28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N. J.	Acts xiii. 36	118,726 35
1852	Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N. Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Pa.	Ezekiel G. Robinson, D.D., N. Y.	John xiv. 12	135,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N. Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 58
1856	New York, N. Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,128 81
1857	Boston, Mass.	Nathaniel Colver, Ohio	Col. i. 28	111,283 27
1858	Philadelphia, Pa.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N. Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,149 76
1860	Cincinnati, Ohio	E. E. L. Taylor, D.D., N. Y.	Acts. iv. 31, 32	132,426 22
1861	Brooklyn, N. Y.	S. D. Phelps, D.D., Conn.	1 Pet. ii. 17	84,333 93
1862	Providence, R. I.	C. W. Flanders, D.D., N. H.	1 Tim. iii. 16	85,102 26
1863	Cleveland, Ohio	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1864	Philadelphia, Pa.	S. L. Caldwell, D.D., R. I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N. J.	Rev. xii. 16	152,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N. Y.	2 Cor. v. 14	169,792 59
1867	Chicago, Ill.	D. Read, L.L.D., Ill.	Mark ix. 22, 23	189,844 25
1868	New York, N. Y.	T. Armitage, D.D., N. Y.	Luke xxiv. 49	191,637 58
1869	Boston, Mass.	G. D. Boardman, D.D., Pa.	Eph. ii. 21	196,897 57
1870	Philadelphia, Pa.	W. W. Everts, D.D., Ill.	Matt. xii. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22 and Rom. x. 14, 15	202,416 56
1872	New York, N. Y.			210,199 10
1873	Albany, N. Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	216,100 70
1874	Washington, D. C.	E. Dodge, D.D., N. Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Pa.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,979 64
1876	Buffalo, N. Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1877	Providence, R. I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878	Cleveland, Ohio	Wayland Hoyt, D.D., N. Y.	Matt. xvi. 17, 18	265,679 10
1879	Saratoga, N. Y.	S. Graves, D.D., Mich.	Ps. xc. 17	235,430 34
1880	Saratoga, N. Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Ju. son		
1881	Indianapolis, Ind.	A. H. Strong, D.D., N. Y.	Luke xv. 4	290,851 63
1882	New York, N. Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	288,802 84
1883	Saratoga, N. Y.	S. Haskell, D. D., Mich.	1 Cor. xv. 28	302,584 19
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 15	307,195 04
1885	Saratoga, N. Y.	F. M. Ellis, D.D., Md.	John xviii. 18, 19, 20	328,527 21
1886	Asbury Park, N. J.	E. H. Johnson, D.D., Pa.	Matt. xxviii. 18, 19, 20	362,026 50
1887	Minneapolis, Minn.	H. F. Colby, D.D., Ohio	1 Tim. i. 15	384,996 73
1888	Washington, D. C.	Henry M. King, D.D., N. Y.	Rom. x. 12	353,109 46
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	John xiv. 12	390,835 39
1890	Chicago, Ill.	T. Edwin Brown, D.D., R. I.	Luke x. 22	368,145 86
1891	Cincinnati, Ohio	Galusha Anderson, D.D., Ill.	2 Cor. v. 14, 15	449,788 07
1892	Philadelphia, Pa.	George Dana Boardman, D.D., Pa.	Luke xix. 10	472,174 21
1893	Denver, Col.	Rev. C. J. Baldwin, Ohio	Eph. ii. 15	569,172 93
1894	Saratoga, N. Y.	Kerr B. Tupper, D.D., Col.	1 Cor. xii. 6	766,782 95
1895	Saratoga, N. Y.	Rev. O. P. Gifford, N. Y.	Matt. xxvi. 8	465,943 73
1896	Asbury Park, N. J.	George Bullen, D.D., Mass.	2 Cor. iv. 6	568,465 33
1897	Pittsburg, Pa.	Nathan E. Wood, D.D., Mass.	Heb. x. 13	632,954 32
1898	Rochester, N. Y.	L. A. Crandall, D.D., Ill.	1 a. ii. 2	467,201 89
			Matt. vi. 10	782,474 17

\* Board of Managers.

† Three years' receipts.

‡ Part of two years.

# HONORARY MEMBERS FOR LIFE

OF THE

## AMERICAN BAPTIST MISSIONARY UNION

—BY THE PAYMENT OF ONE HUNDRED DOLLARS.

*Constituted during the year ending March 31, 1898.*

Allen, Edmund T.

Benton, Edward R.  
 Bingham, Rev. F. C.  
 Bailey, Mrs. Maria A.  
 Blewett, Howard Barnes  
 Barker, Clara Evelyn  
 Barnes, Fannie Bryant  
 Beals, O. C.  
 Bullen, Mrs. Maria J.  
 Brown, Mrs. Clarissa L. D.  
 Benton, Mrs. Annie C.  
 Brimson, William G.  
 Burdette, John W.  
 Buck, Francis M.  
 Burr, Rev. C. E.

Clausen, Alfred J.  
 Carr, Mrs. Martha A.  
 Colburn, Erastus T.  
 Chase, Hezekiah G.  
 Claffin, Daniel B.  
 Colman, Rev. Charles  
 Corlies, Rev. W. H. R.  
 Corlies, Mrs. W. H. R.  
 Conard, W. H., D.D.  
 Crannell, Rev. Philip Wendell

Denison, Jephtha C.  
 Damerel, Mary Wright

English, Mrs. Fannie D.  
 Edmond, Mrs. Mary A.  
 Eccles, Rev. Robert Kerr, M.D.

Foss, Mrs. Alice N.  
 Forbes, Mrs. Louisa F.  
 Fetter, Rev. N. C.  
 Fuller, C. M.  
 Fairbanks, Caroline M.

Gibbs, Mrs. Helen Frances  
 Greene, Mrs. Natalia L.

Harris, Mary Jane  
 Haynes, J. Paul  
 Hartshorn, Mrs. Mary T.  
 Haskell, Edward H.  
 Hodges, Arthur  
 Hyde, Josephine A.  
 Hutson, Rev. J. S.  
 Hunsicker, Rev. R. M.  
 Hayes, Mrs. M. G.  
 Hobbs, Charles A.

Jackson, M. Alice  
 Jewett, Finnette C.  
 Johnson, Julius A.  
 James, R. H.  
 Johnson, E. Adeline  
 Jensen, H. P.  
 Johansen, P.

Kendall, Henry H.

Lathrop, Grace Coleman  
 Lindroth, Alfred

Moulton, Mrs. Nancy G.  
 Manley, Mrs. Augusta  
 McNiven, Mary E.  
 Mason, Mrs. Lelia S.  
 Mathews, Jonathan B.  
 Mills, Mrs. Mary S.  
 Montague, Mrs. Mabel S.  
 McClure, Mrs. Lester

Ottesen, Mrs. Jens  
 Ottesen, Jens

Prior, Mrs. Matilda B.

Parmenter, Chas. Edward  
 Pierce, Louisa  
 Patten, Christopher C.  
 Phelps, Dryden Linsley  
 Phelps, Miss Celeste  
 Phelps, Mrs. Annabel Hubbard  
 Patton, Anna

Russell, Henry  
 Ring, Mrs. Eliza F.  
 Robinson, Alice M.  
 Redmond, Clarence Howard

Sharp, Rev. W. A.  
 Stantial, Mrs. Charlotte  
 Smith, Mrs. Mary White  
 Smith, Appleton W.  
 Stevens, Edward F.  
 Smith, Albert L.

Thompson, Mrs. Lucretia V.

Very, Alpha O.  
 Vinal, Mrs. Helen F.

White, Rev. Chas. L.  
 Williams, Rev. Henry  
 Wilkins, Lewis N.  
 Woodside, Mrs. Wm. A.  
 Woodworth, Marguerite R.  
 Whittemore, Samson D.  
 Whittemore, Mrs. Annie G.  
 Walworth, Mrs. Mary F.  
 Warren, Mrs. George  
 White, Charles L.  
 West, Rev. William Ward  
 Williams, Rev. C. W.

York, A. Maude  
 Young, Charles S.

# CONSTITUTION.

## 1. OF THE UNION.

1. This Association shall be styled the American Baptist Missionary Union.
2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.
3. The Union shall be composed as follows:
  - All missionaries of the Union during their term of service.
  - All life members and honorary life members.
  - Any regular Baptist church contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than one hundred dollars, the church may appoint an additional member for every additional one hundred dollars.
  - Any individual or local association of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every one hundred dollars paid during the preceding year through the Treasurer of the Union.
  - Any individual may become an honorary life member by the payment, during one financial year, of not less than one hundred dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.
  - But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.
4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.
5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.
6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

## 2. OF THE BOARD OF MANAGERS.

7. The Board of Managers shall be composed as follows:
  - Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.
  - The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio*.
  - Three members of the Executive Committee, to be chosen as hereinafter provided.The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West; the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon.
8. Immediately after the adoption of this amended Constitution and each year thereafter on the evening of the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two-thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.
9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.
10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meetings shall be sent, at least thirty days prior, to every member of the Board.

## 3. OF THE EXECUTIVE COMMITTEE.

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.
12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of

(See third page of cover.)

funds; and, in general, to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act; and shall have present the records of its proceedings and copies of its official correspondence during the year.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend and by a vote of twelve of its whole number, to dismiss or remove for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

#### 4. OF THE CORRESPONDING SECRETARIES.

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

#### 5. OF THE TREASURER.

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

#### 6. OF THE AUDITING COMMITTEE.

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

#### MISCELLANEOUS.

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two-thirds of the members present and voting.