



**In Memoriam.**

REV. ADONIRAM JUDSON  
BORN AUGUST 9, 1788.  
DIED APRIL 12, 1850.  
MALDEN, HIS BIRTHPLACE  
THE OCEAN, HIS SEPULCHRE  
CONVERTED BURMANS,  
THE BURMAN BIBLE, HIS MONUMENT.  
HIS RECORD IS ON HIGH.

One Hundredth Annual Report

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**AMERICAN BAPTIST  
FOREIGN MISSION SOCIETY**

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**The Judson Centennial**

1914

Presented by the Board of Managers  
at the Annual Meeting  
held in Boston, Massachusetts  
June 17 - 25, 1914

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FOREIGN MISSION ROOMS, FORD BUILDING  
BOSTON   MASSACHUSETTS

**The Fort Hill Press**  
SAMUEL USHER  
BOSTON, MASSACHUSETTS

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## PREFACE

IN the early part of the last century the position of Baptists in America was not one of great prominence. With little organization, they were widely scattered, and without facilities in those days for easy communication among themselves. The formation of the English Baptist Missionary Society, which had taken place in 1792, and the early efforts of the pioneer missionaries in India had, however, aroused a deep interest in this country, so that considerable money was raised and sent to their aid. The interest thus awakened and fostered was accentuated also by the reading of letters from Dr. William Carey, which appeared from time to time in the *Massachusetts Baptist Missionary Magazine*. When in the early part of 1812 a company of five young men was set apart for service in foreign lands, and sailed from our shores, a deep impression was made upon our Baptist people, although the young volunteers were of another denomination. One of these young men, Adoniram Judson, read his New Testament with great thoroughness during his journey to India, and as a result accepted the Baptist view of baptism and wrote a letter which was received in Boston January 19, 1813, in which he said: "Should there be formed a Baptist Society for the support of missions in these parts, I should be ready to consider myself their missionary." This challenge profoundly stirred the Baptists, so that they began at once to make plans to undertake this work. Luther Rice, having experienced a like change in belief, returned to America to plead the cause of missions among the Baptists, the direct result of his efforts being the organization at Philadelphia, May 21,\* 1814, of "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," popularly known as the Triennial Convention. It is a significant fact that the call to engage in foreign missionary work was the first thing that led to organization and unity among the Baptists in the country. In 1845 the southern

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\* The delegates assembled on May 18, a fact which has led to the erroneous statement frequently made, that the Convention was organized on that date.

Baptists withdrew because of a difference of opinion on the slavery question, and in 1846 the name of the society was changed to The American Baptist Missionary Union. The name was again altered in 1910, becoming American Baptist Foreign Mission Society. The headquarters were established at Boston, Mass., in 1826.

The American Baptist Foreign Mission Society, in accordance with action taken at the annual meeting in 1908, has become a cooperating society of the Northern Baptist Convention, agreeing

(a) to regulate its expenditures in accordance with the budget annually approved by the Northern Baptist Convention on recommendation of its finance committee; (b) to solicit funds only on approval by the Convention or the finance committee; (c) to incur no indebtedness without the approval of the Convention or the said committee; (d) to open its books and accounts to inspection by the finance committee and to make such financial reports as the said committee shall request.

The Convention, on the other hand, agrees to aid through its executive and finance committees in raising the funds needed by the Society. This aid has been rendered during the past year through the General Apportionment Committee of the Convention.

## BY-LAWS

As Adopted at Annual Meeting, 1910

### AMERICAN BAPTIST FOREIGN MISSION SOCIETY

#### PREAMBLE

This corporation, organized and existing under the laws of the states of Pennsylvania, Massachusetts and New York, for the purpose of diffusing the knowledge of the religion of Jesus Christ by means of missions throughout the world, has, pursuant to the power bestowed on it by the several states of Pennsylvania, Massachusetts and New York, adopted the following by-laws:

#### ARTICLE I

##### MEMBERSHIP

SECTION 1. The membership of the Society shall be composed as follows:

- (a) Of all persons who are now life members or honorary life members.
  - (b) Of annual members appointed by Baptist churches. Any church may appoint one delegate, and one additional delegate for every 100 members, but no church shall be entitled to appoint more than ten delegates.
  - (c) Of all missionaries of the Society during their terms of service.
  - (d) Of all accredited delegates to each annual meeting of the Northern Baptist Convention.
- SEC. 2. No member shall be entitled to more than one vote.

#### ARTICLE II

##### OFFICERS

SEC. 1. The officers of the Society shall be a President, a First Vice-President, a Second Vice-President, a Third Vice-President, a Treasurer, a General Secretary, one or more Home Secretaries, one or more Foreign Secretaries and a Recording Secretary. They shall be elected by ballot at each annual meeting. At any annual meeting, the Society may also elect an Honorary President for life or for such term as they may deem best.

SEC. 2. The President shall preside at all meetings of the Society; in the case of his absence or inability to serve, his duties shall be performed by the Vice-President in attendance who is first in numerical order.

SEC. 3. The Treasurer, the Secretaries and such officers as the Board of Managers may appoint, shall be subject to the direction of the Board, and shall discharge such duties as may be defined by its regulations and rules of order.

SEC. 4. The Treasurer shall give such security for the faithful performance of his duties as the Board of Managers may direct.

SEC. 5. Each officer shall serve from the close of the annual meeting at which he is elected to the close of the next annual meeting and until his successor is elected.

#### ARTICLE III

##### BOARD OF MANAGERS

SEC. 1. The Board of Managers shall consist of twenty-seven persons elected by ballot at an annual meeting. At the meeting at which these by-laws shall be adopted, one third of the managers shall be elected for one year, one third for two years, and one third for three years, to the end that thereafter, as nearly as practicable, one third of the whole number of managers shall be elected at each subsequent annual meeting to fill the vacancies caused by the expiration of terms of office. As many more shall be elected also as shall be necessary to fill any vacancies in unexpired terms.

SEC. 2. The Board of Managers shall meet at the principal office of the Society to organize as soon as practicable after the annual meeting.

SEC. 3. The Board of Managers shall have the management of the affairs of the Society; shall have the power to elect its own chairman and Recording Secretary and to appoint such additional officers and such committees as to it may seem proper, and to define the powers and duties of each; to appoint its own meetings; to adopt such regulations and rules as to it may seem proper, including those for the control and disposition of the real and personal property of the Society, the sale, leasing or mortgaging thereof, provided they are not inconsistent with its Act of Incorporation or its by-laws; to fill all vacancies in the Board of Managers and in any office of the Society until the next meeting of the Society; to establish such agencies and to appoint and remove such agents and missionaries as to it may seem proper by a three fifths vote of all members present and voting at the meeting when said vote is taken; to fix the compensation of officers, agents and missionaries; to direct and instruct them concerning their



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respective duties; and to make all appropriations of money; and at the annual meeting of the Society, and at the first session of each annual meeting of the Northern Baptist Convention, to present a printed or written full and detailed report of the proceedings of the Society and of its work during the year.

### ARTICLE IV

#### ELIGIBILITY TO APPOINTMENT

All officers, all members of the Board of Managers and all missionaries must be members of Baptist churches.

### ARTICLE V

#### ANNUAL AND OTHER MEETINGS

The Society shall meet annually on the third Wednesday in May, unless for some special reason another time shall be fixed by the Board of Managers on conference with the Executive Committee of the Northern Baptist Convention and with representatives of its other cooperating organizations. The meeting shall be held where the annual meeting of the Northern Baptist Convention shall be held. Special meetings may be held at any time and place upon the call of the Board of Managers.

### ARTICLE VI

#### RELATIONS WITH NORTHERN BAPTIST CONVENTION

With a view to unification in general denominational matters, the Northern Baptist Convention at each election may present nominations for officers and for the Board of Managers.

### ARTICLE VII

#### AMENDMENTS

These by-laws may be amended by a two thirds vote of the members present and voting at any annual meeting of the Society, provided written notice of the proposed amendment shall have been given at the preceding annual meeting of the Society, or such amendment shall be recommended by the Board of Managers.

## OFFICERS

**HONORARY PRESIDENT FOR LIFE**  
EDWARD JUDSON, D. D., New York

**PRESIDENT**

CARTER HELM JONES, D. D., Washington

**FIRST VICE-PRESIDENT**  
WILLIAM E. LINCOLN, Pennsylvania

**SECOND VICE-PRESIDENT**  
Rev. JOHN B. SMITH, Iowa

**THIRD VICE-PRESIDENT**  
W. C. OREM, Utah

**RECORDING SECRETARY**  
GEORGE B. HUNTINGTON, Massachusetts

**GENERAL SECRETARY, EMORY W. HUNT, D. D.**

**HOME SECRETARY**  
FRED P. HAGGARD, D. D.

**FOREIGN SECRETARY**  
JAMES H. FRANKLIN, D. D.

**ASSISTANT SECRETARY**  
WILLIAM B. LIPPARD

**FOREIGN SECRETARY**  
REV. ARTHUR C. BALDWIN

**TREASURER**  
ERNEST S. BUTLER

**ASSISTANT SECRETARY**  
GEORGE B. HUNTINGTON

**VICE-TREASURER, JOHN F. BARNES**

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## BOARD OF MANAGERS

Chairman, Henry Bond

Vice-Chairman, George E. Briggs

Recording Secretary, George B. Huntington

**CLASS I. TERM EXPIRES 1915**

A. K. deBlois, LL. D., Boston, Mass.

L. L. Henson, D. D., Pueblo, Col.

Ernest D. Burton, D. D., Chicago, Ill.

Robt. S. Holmes, Lansing, Mich.

Walter Calley, D. D., Jamaica Plain, Mass.

T. H. Stacy, D. D., Concord, N. H.

W. D. Chamberlin, Dayton, Ohio

Mornay Williams, New York, N. Y.

Cornelius Woelfkin, D. D., New York, N. Y.

**CLASS II. TERM EXPIRES 1916**

Charles A. Fulton, D. D., Roxbury, Mass.

Charles H. Moss, D. D., Malden, Mass.

President C. M. Hill, Berkeley, Cal.

Frederick E. Taylor, D. D., Indianapolis, Ind.

Henry D. Holton, M. D., Brattleboro, Vt.

C. M. Thoms, Rochester, N. Y.

Carl E. Milliken, Island Falls, Me.

E. P. Tuller, D. D., Allston, Mass.

George C. Whitney, Worcester, Mass.

**CLASS III. TERM EXPIRES 1917**

Henry Bond, Brattleboro, Vt.

Herbert S. Johnson, D. D., Boston, Mass.

George E. Briggs, Lexington, Mass.

O. R. Judd, Brooklyn, N. Y.

L. A. Crandall, D. D., Minneapolis, Minn.

Rev. Maurice A. Levy, Brooklyn, N. Y.

Wellington Fillmore, Cambridge, Mass.

Frank Rector, D. D., Pawtucket, R. I.

Herbert J. White, D. D., Hartford, Conn.

## DISTRICT SECRETARIES

- New England District** (Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut). **Joint District.** Rev. P. H. J. Lerrigo, M. D., Ford Building, Boston, Mass.
- New York District** (New York and four associations in New Jersey, — East, North, Morris and Essex, Monmouth). Rev. A. L. Snell, 23 East 26th Street, New York, N. Y.
- Southeastern District** (Pennsylvania, Delaware and four associations in New Jersey, — Camden, West, Trenton, Central, — District of Columbia and Maryland). Rev. Frank S. Dobbins, 1701 Chestnut Street, Philadelphia, Pa.
- Kanawha District** (West Virginia). **Joint District.** John S. Stump, D. D., 1705 Seventeenth Street, Parkersburg, W. Va.
- Ohio-Indiana District** (Ohio and Indiana). **Joint District.** Rev. C. E. Stanton, Granville, Ohio.
- Lake District** (Illinois). **Joint District.** J. Y. Aitchison, D. D., 19 South La Salle Street, Chicago, Ill.
- Superior District** (Minnesota, North Dakota and South Dakota). **Joint District.** F. Peterson, D. D., 407 Evanston Building, Minneapolis, Minn.
- Southwestern District** (Kansas, Colorado, Oklahoma and New Mexico). I. N. Clark, D. D., 614 Massachusetts Building, Kansas City, Mo.
- Yellowstone District** (Montana, Wyoming, Utah, Idaho and Eastern Washington). **Joint District.** C. A. Cook, D. D., 1503 Mission Avenue, Spokane, Wash. (P. O. Box 1, Sta. A.)
- Pacific District** (California, Oregon, Western Washington, Arizona and Nevada). Rev. A. W. Rider, 812 Broadway, Oakland, Cal.
- Missouri (Special District).** H. E. Truex, D. D., Metropolitan Building, Grand and Olive streets, St. Louis, Mo.)
- Nebraska (Special District).** Wilson Mills, D. D., 905 Omaha National Bank Bldg., Omaha, Neb.
- Michigan (Special District).** Rev. E. M. Lake, 536 East Michigan Avenue, Lansing, Mich.
- Wisconsin (Special District).** Rev. H. R. MacMillan, 1717 Wells Street, Milwaukee, Wis.
- Iowa (Special District).** S. E. Wilcox, D. D., 507 S. and L. Building, Des Moines, Iowa.
- Special Joint Secretary.** A. W. Anthony, D. D., Lewiston, Me.

# GENERAL REVIEW OF THE CENTURY



## BRIEF REVIEW OF ONE HUNDRED YEARS OF AMERICAN BAPTIST MISSIONS

**A** DONIRAM and Ann Judson landed in Rangoon, July 13, 1813. Nearly a year later, on May 21, 1814, the General Missionary Convention was formed and, assuming the support of the Judsons and Luther Rice, accepted Burma as the foreign mission field of American Baptists, the English Baptists having headquarters at Serampore near Calcutta across the Bay of Bengal. Within the next five or six years two other missionary enterprises were undertaken, — cooperation with American Negro Baptists in work on the west coast of Africa in the region of Sierra Leone and Liberia, and work among the American Indians in what is now the middle west. Active participation in the work in Africa ceased about 1840, while work among the Indians was continued until about the time of the opening of the Civil War.

The first twenty years of the work in Burma were marked by the laying of foundations slowly but surely. The intense opposition of the Burman Government prevented large expansion. By the year 1833, however, three important centers, Rangoon, Moulmein and Tavoy, had been occupied, with several outposts at Mergui, Amherst and in Arrakan. The report of that year records twenty-two missionaries and 371 church members.

The period of four or five years, beginning with 1833, marked a distinct era in Baptist foreign missionary work. A strong missionary interest prevailed among the churches. The Convention met at Richmond in 1835 with all obligations provided for and a substantial balance in the treasury, and enthusiastically adopted the following resolution:

Resolved, That this Convention, feeling deeply the duty of the American Baptists to engage in far more enlarged and vigorous efforts for the conversion of the whole world, instruct the Board to establish new missions in every unoccupied place where there may be a reasonable prospect of success; and to employ in some part of the great field, every properly qualified missionary whose services the Board may be able to obtain.

Both before and after this significant action several important

forward steps were taken. Rev. John T. Jones was sent in 1833 to open missionary work in Bangkok, whence the work for the Chinese extended to Macao in 1836 and to Hongkong in 1841. In December, 1834, fifteen new missionaries arrived to reenforce the work in Burma. The mission among the Telugus in South India was begun by Rev. S. S. Day in 1834. In 1836 Rev. Nathan Brown and O. T. Cutter of the Burma mission made the long journey to Sadiya to begin missionary work in Assam. The Bengal-Orissa mission was opened by the American Free Baptists in 1838. Thus a brief period of five years saw the extension of missionary work from Burma to the other three fields now occupied in British India and to China. Baptist work in Europe also found its beginnings in this period. Rev. Isaac Willmarth began missionary work in France in 1834. In the same year J. G. Oncken and six others were baptized near Hamburg, thus beginning the Baptist work in Germany. In 1838 Julius Kobner of Denmark was baptized. Work was begun in Hayti under the auspices of the Convention in 1834 by Rev. W. C. Monroe, but was discontinued on his withdrawal three years later.

On the withdrawal of the Baptists of the Southern States to form their own convention in 1845, the American Baptist Missionary Union took the place of the General Convention and assumed responsibility for practically all of the missionary work then established in British India and China. Only two of all the missionaries in the service of the General Convention were transferred to the Southern Baptist Convention. These two missionaries were located in China and one became the founder of the work in Canton and the other in Shanghai. Because of the increased burdens thus thrown upon the churches of the Northern States and because the period just preceding and during the Civil War was necessarily a time of diminished contributions for missions, it is not surprising to find that the energies of the churches were taxed to the utmost to provide for the maintenance of work already established without entering new fields. It was not until 1872 that another distinct advance was made, and then the call of Japan so recently opened could not be resisted. The earlier work in Africa having been discontinued, the question frequently recurred at the annual meetings of the Missionary

Union as to whether the Northern Baptist churches should not assume some responsibility for the desperately needy people of Africa. In 1884 seven stations and about twenty missionaries were taken over from the Livingstone Inland Mission, an English Society which had established work in the Congo Free State. The latest field abroad to be entered was the Philippine Islands, where work was begun in 1900 on the Island of Panay, one of the southern group, very soon after the American occupation of the Islands. The Society is therefore now conducting missionary work in eleven missions in eight different countries, with a total population of from fifty to sixty millions estimated to be dependent upon the missionaries and their native associates for a knowledge of the gospel. Seven hundred missionaries are actively engaged in the work either actually on the field or at home for needed furlough. Annual contributions for the support of the work have risen from a little over \$1,000 in the first year of the Society's organization to considerably over one million dollars in 1913, including the receipts of the Woman's Foreign Missionary Societies.

The century has been naturally one of beginnings. Considering that even upon the conversion of Constantine three hundred years after the coming of Christ the Roman Empire was far from being completely evangelized, it is not surprising that the work of Christianizing one thousand millions of the non-Christian lands has not been completed within the first century of modern missionary effort. The period has been marked, however, by certain significant achievements in the work of the Society that are worthy of special note.

**1. Occupation.** During these one hundred years American Baptists have in large measure staked out the fields in which they will undertake to plant Christianity. The work of pioneering on a large scale has been practically accomplished. With the exception of areas here and there in each of the missions, the extensive occupation of the fields in which responsibility has been assumed is relatively complete. In the eleven missions, 127 main stations involving missionary residence have been established or an average of between eleven and twelve stations for each mission, Burma and South India leading with twenty-three and twenty-nine stations respectively. In addition to



these main stations, 2,975 outstations are maintained which are permanently occupied by native preachers or teachers or are visited regularly by missionaries or their associates. The total missionary force of 701, including those at home on furlough, if distributed evenly among the main stations, would yield an average station force of five or six. Unfortunately, however, many of the stations are pitifully undermanned and some are temporarily without any resident missionary.

**2. Evangelism.** It has been the genius of American Baptists to emphasize the work of direct evangelism both at home and on the foreign field. Missionaries have been selected primarily on the basis of their evangelistic spirit and qualifications. They have given themselves devotedly to this task, deeming no sacrifice too great if only they might personally proclaim the gospel message to a people dwelling in spiritual darkness. The missionaries have gathered about them a force of native associates and helpers who have been engaged very largely in the same type of work. The total number of native workers is 6,106. Of these 2,395 are reported to be preachers and Bible women, while many who are listed as teachers also conduct regular evangelistic services in connection with the village schools of which they have charge. Such emphasis upon evangelism has not been without its fruitage. A careful study of reports for the entire period of one hundred years indicates that a total of at least 308,000 converts have been baptized in connection with the work of the missionaries and their native associates in non-Christian lands alone, while the present membership of the churches in these mission fields numbers over 166,000. If the work in Europe were added, the membership would be increased by nearly 140,000 and the total number of baptisms would amount to over 585,000. In practically all of the fields these converts for the most part have come from the lower and hence poorer and less intelligent classes. This, however, is not exceptional but is characteristic of the work of other societies and indeed has been characteristic of the progress of Christianity from the beginning. It is a source of gratification to note that toward the close of the century there are increasing indications that the better classes are responding more readily to the presentation of the gospel.

**3. Educational Foundations.** Notwithstanding the fact that the primary emphasis has been upon direct evangelism, missionaries of the Society have always to a greater or less degree recognized the need for a certain amount of educational work. The evangelizing value of schools, especially for the younger children, was in a measure appreciated as well as the necessity of providing consecutive and practical courses of training for men and women called to evangelistic work. This was especially true of the missionaries engaged in work among the Karens in Burma, the first people to respond in any large way to missionary effort. But educational work as a part of missionary propaganda was distinctly discouraged by the deputation sent out by the Society in 1854 to visit the mission fields, and by their direction mission schools in Burma and South India were practically discontinued. Some of the Karen missionaries, however, were so fully persuaded of the necessity of such schools that they withdrew from the mission for a time and maintained their work independently. It is interesting to note that the American Board passed through a similar experience about the same time, but the reaction in favor of educational work came much earlier and a definite educational policy was adopted which is now yielding large results. In the Baptist missions education, except the specific training of native workers, continued to be regarded with disfavor until a comparatively recent date. Nevertheless much has been done in all the fields in the way of laying educational foundations, and the last few years particularly have seen genuine and encouraging progress in the development of secondary schools, and even college work of a fairly high grade is conducted in the institutions at Rangoon and Shanghai. The large Christian community that has been gathered, especially in the older fields, as a result of the evangelistic policy will furnish a constituency and should make possible a strong and rapid development along educational lines.

#### **Significant Baptist Contributions to the Missionary Task**

**1. Faithful translation and circulation of the Scriptures in the language of the people.** This has from the beginning been regarded as of fundamental importance in the missionary work. Judson, a true pioneer in this respect as in others, has been

followed by many missionaries peculiarly gifted for the task of translation. The entire Bible has been rendered into three of the languages of Burma, and the New Testament or portions into several more. A complete version has been made in the Assamese, and portions of the New Testament have been translated into the languages of several of the hill peoples of Assam. A translation into Telugu made by the missionaries was long used, and now Baptist scholarship is making itself felt in the improvement of the accuracy and style of the Union Telugu version of the Scriptures which the mission is using today. The same is true of Japan. One of the first and best translations of the New Testament into Japanese was made by Nathan Brown. Dr. Harrington, one of the missionaries, is now giving his entire time to service on a joint committee for the revision of the Japanese Bible. Translations of the entire Scriptures or of parts have also been made into two or three dialects in China, notably in the Swatow and Ningpo districts. Some translation has also been done in the languages of the Congo. In the Philippine Islands, Mr. Lund has translated the entire Bible into Panayan, the language used by the mission, and has also made translations of the New Testament into Cebuyan and Samarenyo which are used by missionaries of other societies.

**2. The establishment of independent local churches.** From the beginning Baptist missionaries have been loyal to the denominational principle of the existence and freedom of the local church. A significant practical result of this policy as distinguished from that of some other missions has been that the native Baptist churches have not been brought into organic relation with any foreign ecclesiastical body. The Society has stood in the relationship of helper and supporter. The missionary has been a friend and counsellor. All matters of organization and discipline are committed to the church. It is true that individual missionaries may have exercised their advisory function rather vigorously, yet there has been a universal recognition of the rights of initiative and independence on the part of the local church that cannot fail to commend itself to peoples whose nationalistic spirit is developing so rapidly and strongly. There are today in connection with the missions of the Society in non-Christian lands 1,575 organized churches, of which 908 are self-

supporting. The existence and the vigor of these churches are full of significance for the naturalization and extension of Christianity.

**3. The early acceptance of the principle of mass movements toward Christianity.** The reception of large numbers of Telugu converts of the lower classes by Dr. J. E. Clough and his associates in the Telugu mission a generation ago was regarded by many as of extremely doubtful wisdom. The results have fully justified the course then taken, for while these converts have not reached as full a development in Christian life as might be wished, they have on the whole remained true to the faith and are making steady and encouraging progress along the lines of self-support and self-propagation. Recent years have witnessed similar movements in northern India and elsewhere, and the representatives of other large societies are today following much the same course first pursued by the Telugu mission. It is even argued that because of the system of caste the acceptance of the mass movement is the only way by which India can speedily be won to the Christian faith.

#### **Outstanding Names in Missionary Annals.**

It would be impossible to attempt an enumeration of the missionary names that have been loved and honored in Baptist churches during the past century. Space permits the mention of but a few representing typical forms of service in the different fields. Too high honor can hardly be paid to Mr. and Mrs. Judson, but it must not be forgotten that the intense activity and contagious enthusiasm of Luther Rice were the means of stimulating the scattered Baptist churches of a century ago to accept their missionary responsibility. The record of the work in Burma is replete with the names of missionary heroes and martyrs like Boardman and Coleman who counted not their lives dear unto them; of missionary statesmen like Mason, Abbott, Beecher, Carpenter, Brayton and Vinton who led the Karens so wisely along the paths leading to intelligent self-reliance, financial independence and aggressive propagation of the Christian faith; of missionary educators like E. A. Stevens, J. G. Binney and J. N. Cushing who helped to lay the foundations of

educational institutions which today are strongly anchored in the life of the Christian community; of a long line of Christian physicians beginning with Jonathan Price, and missionary printers like Hough and Bennett. In Assam one thinks at once of Brown, Bronson and Clark, pioneers in difficult and often dangerous fields. The names of Day, Jewett and Clough will ever be associated with the beginnings and the early development of the South India mission. The mission in Bengal owes its success largely to the foundations wisely laid by Amos Sutton, Jeremiah Phillips, Eli Noyes and Otis R. Bachelor. The life and service of William Dean, William Ashmore, Josiah Goddard and J. S. Adams are built deeply and strongly into the foundations of the work in China. With the beginnings of work in Japan will always be associated the names of Nathan Brown, A. A. Bennett and H. H. Rhees. A number of the pioneers in the Congo are still in active service — men like Richards, Fredrickson, Sims, Billington and Clark. The work in the Philippines is of so recent origin that it has not yet had time to develop such outstanding leaders, but mention must be made of Eric Lund, the founder of the mission.

#### Letter to Burma

A somewhat fuller review of the development of the work in Burma has been given in the formal letter of greeting addressed by the Board to the missionaries, native Christians and friends gathered at the Judson Centennial celebration in Rangoon last December. A more extended account of the celebration will be found in the General Review of the Year. The letter of the Board is reproduced herewith.

BOSTON, October 27, 1913.

*To the Friends Gathered at the Judson Centennial Celebration in Rangoon, to the Missionary Company in Burma and to the Churches among the Burmans, Karens, Kachins, Shans, Chins, Talains and other Peoples of Burma, the Board of Managers of the American Baptist Foreign Mission Society extend hearty and fraternal greetings:*

We join with you in gratitude to God for the signal manifestations of Providence which summoned American Baptists to united missionary service a century ago, and which have conspicuously marked the period whose close we are now celebrating. While regretting that circumstances do not seem to make it expedient for any members of the Board

or any of the present executive officers of the Society to be present at the celebration, we rejoice that there are a number of friends from America who have the interest and the leisure to visit Burma at this time and to participate with you in the centennial services. It is a source of peculiar satisfaction that we may have so admirable an official representative as Rev. Henry C. Mabie, D. D., whose many years of valued service as Home Secretary of the Society, whose acquaintance with the members of the missionary body and whose long study of and familiarity with the history and principles of missionary work fit him in a peculiar way for the service which he has been asked to render. It is our earnest prayer that the blessing of God may rest in an especial manner upon the services connected with your celebration and that the exceedingly interesting program that has been outlined may be carried through to the inspiration and uplift of all who may be privileged to attend. We envy you the opportunity you will enjoy in hearing from several still active members of the missionary force, in whose memory are treasured experiences of personal acquaintance with the founder of the mission, of the impressions made upon them by the personality of him for whom this centennial observance is named.

It is most fitting that this celebration should center about the name of Judson and that these commemorative exercises should be held in Burma, the country of his missionary labors, and particularly in Rangoon, the city to which he and his heroic wife came with such mingled feelings of fear and hope in the summer of 1813. Yet the celebration at once takes on a broader aspect. Adoniram and Ann Hasseltine Judson were the forerunners and types of the great company of courageous and consecrated men and women in whose spirits the missionary passion has burned and who have counted it their highest joy to give themselves as the representatives of the Baptist churches of America to the task of proclaiming the gospel of the kingdom of God not only in Burma but in South India, Bengal, Assam, China, Japan, Africa and the Philippine Islands. To their memory also we do honor at this time. Nor does the influence of these pioneers, whose coming to Burma you are now commemorating, end in the foreign mission enterprise. Every phase of our denominational activity, our very denominational life and unity themselves, owe to Judson and his associates a debt the magnitude of which it is impossible to compute. It is not too much to say that the remarkable growth of our denomination numerically and in social, moral and religious influence is traceable directly and in very large degree to the general and enthusiastic acceptance of the missionary responsibility as presented in the appeal of Judson for support. The organization and development of all of our great missionary societies, home and foreign, and of the Northern and Southern Baptist Conventions have been made possible by the spirit of cooperation which sprang up spontaneously in response to the challenge of Judson and Rice. This phase of their service will be more appropriately recognized in connection with the meeting of the Northern Baptist Convention next June, which will be the one hundredth anniversary of the formation of the first general organization of Baptists in America for any purpose, namely, the General Missionary Convention of the Baptist Denomination in the United

States of America for Foreign Missions. But the significance of this celebration extends even beyond the limits of our own denomination. Baptists cannot lay exclusive claim to the forces set in operation by Adoniram Judson and others comprising the little groups of students at Williams and Andover. Not only the Congregationalists and Baptists but the whole Christian Church in the United States owes to them the quickening of its missionary conscience. It is fitting, therefore, that representatives of other denominational bodies as well as delegates from the other missions of our own Society should unite with you in Burma in this commemoration. We cannot fail to see in such an event a fine illustration of the fundamental oneness of the missionary enterprise in its purpose and spirit as well as in its divine leader.

There is abundant material for the deepening of our faith in the providential leading of God and the ultimate triumph of his purpose when we attempt to reproduce in thought the atmosphere out of which Adoniram Judson and his wife went forth on their missionary errand and the conditions into which they plunged on reaching the land that was to be the scene of their missionary life and labors. Only twenty years had elapsed since the beginning of the modern missionary era, through the influence of William Carey in England. The English Baptist Missionary Society and the London Missionary Society, representing the English Congregationalists, had been organized chiefly for work in portions of India under British control. Missionary interest was but slowly touching the life of the American churches. A few Congregational churches contributed support to the London Missionary Society, with which the American Board at first endeavored to effect some plan of cooperation for the support and conduct of the work of Judson, Nott, and their associates. Scattered Baptist bodies had sent funds in small amounts to the English Baptist Missionary Society for the work inaugurated by Carey at Serampore, such gifts amounting in one year to as much as \$6,000. But this interest was sporadic and far from affecting the churches or church members as a whole in either denomination. It was an act of supreme faith on the part of the American Board of Commissioners for Foreign Missions to take the action which they did in 1811 after the return of Judson from conference with the London Missionary Society, in declaring "that this Board will retain under their care the young gentlemen who last year devoted themselves to the service of God for life as missionaries in foreign parts." It required, if possible, even greater faith when Adoniram Judson wrote from Calcutta to Dr. Bolles of Salem, after the change of conviction with regard to baptism which had made it necessary for him to withdraw from the service of the American Board: "Alone in this foreign heathen land, I make my appeal to those whom, with their permission, I will call my *Baptist brethren* in the United States." Both Mrs. Judson and later her husband on the occasions of their first return to America expressed profound gratification because of the marked increase in missionary interest which they found among the churches as compared with the conditions prevailing at the time of their departure in 1812.

The Baptists, to whom Judson addressed his appeal, while found in considerable numbers throughout the country, were financially weak and without

the social standing which other religious bodies enjoyed because of the prominent part taken by them in the colonization and political development of certain sections. They boasted but few large or prosperous churches. In a total number of 2,417 churches, the average membership was less than seventy-five. The very organization of the churches, as well as the fact that they were so widely scattered, militated against intercommunication and united effort. It was to such a body that Adoniram Judson and his wife and Luther Rice turned for support in the enterprise upon which they had embarked.

The conditions which the Judsons faced on the field were certainly not more promising. Driven providentially to Burma in their effort to avoid enforced deportation to England at the hands of the British East India Company, they entered a land governed by a cruel and despotic Indian king whose arbitrary will was absolute and from whose displeasure no life was safe. Unlike Carey and his associates at Serampore, and the German missionaries, Schwartz and Ziegenbalg, in Southern India, the Judsons began their missionary labors in a country practically untouched by the influences of civilization and placed themselves beyond the protection of even a nominally Christian government. The physical and spiritual atmosphere, which was to be the constant environment of their daily life, was such as to cast a gloom over even their courageous spirits. Of the impression made upon them as they landed in Rangoon, Mr. Judson wrote, "We had never before seen a place where European influence did not contribute to smooth and soften the rough features of uncultivated nature. The prospect of Rangoon, as we approached, was quite disheartening. I went on shore just at night to take a view of the place and the mission house, but so dark and cheerless and unpromising did all things appear that the evening of that day after my return to the ship we have marked as the most gloomy and distressing that we ever passed." After nearly a year of residence, Mrs. Judson wrote to Samuel Newell: "We have found the country, as we expected, in a most deplorable state, full of darkness, idolatry, and cruelty — full of commotion and uncertainty. We daily feel that the existence and perpetuity of this mission, still in an infant state, depends in a peculiar way on the interposing hand of Providence, and from this impression alone we are encouraged still to remain." It is not surprising, in view of these conditions and in the light of what we know of her own indomitable spirit, that we find Mrs. Judson writing a few months later: "God grant that we may live and die among the Burmans, though we should never do anything more than smooth the way for others." We do well to remember that it was not long after entering upon his work in such conditions as these and before the first ray of light had come into the darkness that Judson wrote to Luther Rice: "If they ask what prospect of ultimate success there is, tell them as much as that there is an almighty and faithful God who will perform his promises."

It is manifestly impossible to review even briefly the missionary life and accomplishments of Dr. Judson during the nearly forty years of his service in Burma. It is fitting, however, that we give due recognition to the steadfastness of purpose, the keenness of intellect, the complete consecration, the



sublime faith and the absolute dependence upon God which enabled Adoniram Judson in the divine providence to lay foundations which have stood the test of time and upon which has been erected a superstructure of outstanding significance in the history of missionary endeavor. Not least important in the work of Judson is the service rendered to all later missionaries and to the Burmese people themselves through his remarkable mastery of the Burmese language, attained in the face of extraordinary difficulties and with almost no assistance save that which he himself could derive from Burmese scholars. Two great monuments of the thoroughness of his knowledge and the intensity of his application remain in the Burman Bible and the Burmese dictionary, both in constant use to-day with relatively slight revision. We as a denomination and as a missionary society owe much also to Judson's conception and statement of the aim to be sought in the missionary enterprise. Francis Wayland says of the object which Judson always kept steadily in view: "It was not to teach men a creed or to train them to the performance of certain rites or to persuade them to belong to a particular church, but first of all to produce in them a radical and universal change of moral character, to lead them to repent all and forsake all sin, to love God with an affection that should transcend in power every other motive and to rely for salvation wholly on the merits of that atonement which has been made for man by our Lord and Saviour Jesus Christ." This object and the means for securing it are well set forth in one of the "articles of agreement" drawn up and submitted to the Board at home by Judson and his first missionary associate, George H. Hough: "We agree in the opinion that our sole object on earth is to introduce the religion of Jesus Christ into the empire of Burma and that the means by which we hope to effect this are translating, printing and distributing the Holy Scriptures, preaching the gospel, circulating religious tracts and promoting the instruction of native children." To Judson we also owe one of the finest statements of the qualifications for missionary service dating from this early period of his work. He wrote to Luther Rice: "Humble, quiet, persevering men, men of sound and sterling talents (though perhaps not brilliant), of decent accomplishments and some natural aptitude to acquire a language, men of an amiable, yielding temper, willing to take the lowest place, to be the least of all and the servants of all, men who enjoy much closest religion, leave all things to God and are willing to suffer all things for Christ's sake, without being proud of it, — these are the men, etc." And he adds: "But, oh, how unlike to this description is the writer of it."

Judson was primarily a missionary to the Burmans and for that race chiefly his direct personal work was done, yet by his sympathy and influence he belongs to all Burma and not to any single race or tribe. He himself in 1828 baptized the first convert from the Talains. Early in his missionary work he became deeply interested in the Karen people and made frequent missionary journeys into the jungles where they found their homes. He secured the release from slavery of Ko Thah Byu, the Karen apostle, and urged the sending of missionaries for work especially among that people, whose remarkable turning to Christianity is unique in missionary annals. When in later years the work was extended so as to include all of the other

leading races of Burma, the Shans, Kachins, Chins, Talains, and more recently the Lahus, Was and other hill peoples of the far northeast, American Baptists were but entering into the heritage prepared for them by Judson and his early associates in the founding of the mission. Testimony must be borne to the wisdom and missionary statesmanship of those whose clear vision of the task and its needs led them to plant such institutions as the mission press, which under Cutter and Bennett took up a work begun by Hough in the very earliest period of the mission's life; the theological seminary for Burmans and other races speaking the Burmese language founded by Edward A. Stevens in 1838; the Karen Theological Seminary founded by J. G. Binney in 1846; and the Rangoon Baptist College, which also owes its inception to Dr. Binney; but more than all else those institutions which have become so deeply rooted in the life of the Christian community and which have within them the forces which will transform and ennoble that community, the Christian church and the village school. We covet for the higher institutions of learning the same strong support on the part of the Christian community and are deeply gratified with the evidences that these institutions, also, are being more and more recognized by the people as their own and as essential to their truest progress.

But in Judson's conception the scope of the missionary task transcended Burma with its many races. We find him as early as 1817 writing to the Corresponding Secretary in Boston in behalf of the extension of missionary work to Assam, China and Japan. And indeed a people ranking second in number among evangelical denominations in this country today cannot discharge its full missionary responsibility while limiting its labors to a single country with ten or twelve millions of people. Other claims have pressed for recognition. Other providences have led the way first into Assam, then into Telugu land, into Swatow and Ningpo, and far up the Yangtse River into West China, into Japan, into the Congo Valley, and last of all, into the Philippine Islands. To these successive calls the Baptists of the North have responded until now the very length of our "far flung battle line" is almost a weakness because of the difficulty of making its impact strong and telling at every point.

Surely there is great reason for encouragement and hope in the progress of these hundred years. Work begun for a single race now touches nearly a score in Burma alone. Judson spent a lifetime in the mastery of a single language. His successors have translated the Scriptures or portions of them into all the leading tongues of Burma. Then, a slender foothold in the port city was secured with difficulty. Now, the entire land is dotted with mission stations reaching to the very borders of China on the north and northeast and of Assam on the northwest. Then, missionaries were in peril of their lives at the hands of arbitrary and cruel Burman princes, who refused absolutely to grant religious liberty to their subjects. Now, they are under the protection of a stable government and are recognized by the people as their friends and benefactors, and there is perfect freedom for the teaching and preaching of Christianity. Some very suggestive comparisons concerning the work in Burma are made by one who has been giving considerable

study to the development of our work during the past century. As a point of comparison the year 1854 has been chosen, a date which marks the completion of forty years from the organization of the Society and corresponds nearly with the close of Dr. Judson's service. The number of missionaries had grown from four at the beginning of the work to sixty-two in 1854 and to 194 in 1913. Native workers who numbered 145 in 1854 have now reached a total of 2,126. Organized churches, of which there were none at the beginning and only 117 in 1854, now number 916, seventy-eight per cent. or 717, being self-supporting. The number of church members, amounting to 8,736 in 1854, now exceeds 65,000. The fifty-five schools reported in 1854 have increased to 708, and the number of pupils has multiplied from 1,728 to 26,235. Native contributions, of which no record was published in 1854, now amount to \$93,884 in a single year, while appropriations for the work of the mission have grown from \$43,780 in 1854 to \$249,962 in 1913. These figures are for Burma alone. Statistics for the entire work are no less encouraging. It is worthy of special note that the total membership reported in churches connected with the missions of this Society alone, numbering 159,920 according to the report of 1913, is only about 20,000 less than the total membership of Baptist churches in the United States at the time when Judson began his work in Burma. Surely, in these facts there is abundant reason to bow in gratitude to God that he has so richly blessed the faith and sacrifice of those through whose gifts of life and prayer and money these results have been achieved.

It is not our purpose on this occasion to engage in an extended discussion of mission policies. Two problems there are, however, to which the Board have given and are giving most earnest study, which they feel constrained to lay upon your hearts also, for their solution can be found only through the united thought and practical endeavor of all whom the problems touch. These problems are first, that of a shifting of emphasis from extensive to intensive methods of work, and second, that of the gradual transfer of responsibility for completion of the missionary task to the native Christian church.

So rich has been the blessing poured out upon the efforts of the past, so rapid has been the development of work upon the field, especially in recent years, that the growth of resources — remarkable as it has been — is steadily less and less adequate to provide the necessary workers and equipment. The total receipts of the Society since its organization in 1814 have been \$29,231,302.14, of which almost exactly one-half has been received in the last sixteen years. Foreign field expenditures of the general Society alone, apart from the Woman's Societies, have grown from \$644,000 in 1908-09 to \$876,000 in 1912-13, an increase of over \$230,000 or thirty-six per cent. in five years. This increase, while far from representing what our churches are able to do and ought to do in the line of missionary endeavor, is truly extraordinary and full of encouragement. Nevertheless, in the face of this increase, the outstanding, unsupplied, urgent needs of the work in Burma as in every other field probably

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NOTE — The date of this letter would naturally indicate that the statistics included are for the year 1913. For 1914 statistics the reader is referred to another section of the report.

never were greater in number and never represented so large an aggregate expenditure. The adjustment of this inadequate supply to so tremendous a need is the problem which the Board is confronting today. A real solution demands more than simply increasing the supply. Resources may be so directed that every need satisfied only creates new needs and greater, and we become involved in a task which not only has no end but which becomes increasingly large and difficult with every step. The Board are persuaded that the true solution lies rather in making use of the resources, increased by every legitimate means to the largest possible amount, in such a way that they will multiply themselves, and that needs satisfied will give rise not simply to new needs but with these needs also will provide the means for their satisfaction.

The second problem is closely related to the first. Indeed, in its solution is to be found the greatest promise of solving the first. If Christian churches and a Christian community can be developed among the peoples of each mission field that will assume the responsibility for making Christianity dominant in their own land and will devote themselves with true Christian earnestness and loyalty to the discharge of that responsibility, the problems of occupation and evangelization will be comparatively easy of solution. The development and direction of such a force, however, calls for the creation of strong, intelligent and consecrated leadership among the native Christian body. It is this phase of the problem that commands particular attention just now, and because of its magnitude and urgency it challenges the wisest thought and the broadest experience of all who share in the missionary enterprise. The Board seek the fullest cooperation of the missionaries and the native Christian body in an endeavor to reach the best solution of these problems.

Each mission of the Society has its own inspiring history characterized by heroic and sacrificial service on the part of missionaries and native Christian disciples. Each presents its distinctive problems and its insistent needs. Each justly claims its own large place in the sympathy and support of our Baptist churches of the North. But today our hearts turn with a peculiar yearning, strong and tender, toward Burma, the eldest child of our missionary fervor. We take a peculiar satisfaction in reviewing the triumphs of the gospel in that land and the unmistakable manifestations of Providence which have repeatedly marked the work of the one hundred years that have elapsed since the coming of Judson to Rangoon. It is almost commonplace to say that the missionary enterprise which found its beginning in the devotion of life on the part of Adoniram Judson and his companions and in the sacrificial giving of means by the scattered and for the most part humble followers of the Master in this country was born of prayer and faith, but those words take on a new and richer meaning as we trace their marvelous results step by step down through the century. If the history of this one hundred years means anything to us today, it should constitute an irresistible call to a faith and vision no less strong and far-reaching and to a spirit of prayer no less effectual and pervasive than that which characterized the founders of American Baptist missions. For such a spirit of faith and prayer the records of the past yield strong grounds for confidence; the conditions and the problems of

the present are rich with opportunity and promise. In this spirit, we pledge to you on behalf of the churches of America our earnest sympathy and support as you enter upon the new century which we trust may in the providence of God see the realization of that vision which drew Adoniram and Ann Hasseltine Judson to the shores of Burma one hundred years ago.

#### **Points of Emphasis in the New Century**

**1. Transfer of responsibility to the native church.** It is generally recognized that to attempt to accomplish the task of evangelization and of permeating and dominating with Christian ideals the rapidly developing industrial, political, intellectual, social and religious life of the non-Christian nations, entirely or even largely by the direct use of foreign missionaries and foreign resources is not only impracticable, but would be an actual hindrance to the development of a self-reliant and aggressive Christianity in the countries evangelized. The peoples of the East will not adopt as their own a religion that remains exotic. They will develop their own interpretation of Christian truth as the peoples of the West have done before them. It is the task of the missionary to plant the seed and to nourish and protect the growth in its early stages, but the character of the fruit will be determined by the nature of the seed and the reactions of the environment in which it takes root. Therefore, emphasis must be placed more and more upon those agencies and institutions that tend to make Christianity indigenous and self-propagating wherever it is established.

**2. Preparation of the native church for the assumption and discharge of its responsibility.** Christianity has gained such a foothold among most of the non-Christian peoples that even if left to itself it would probably ultimately accomplish the regeneration of those nations. It is possible, however, greatly to accelerate this process by a wise direction of missionary resources in the various fields. This involves no less attention to evangelism than in the past, but a greater emphasis upon educational work. Two equally important objects should be sought simultaneously: first, an increased intelligence on the part of the Christian community that they may be able to take their true place in the national life and bring effectively to bear upon it the principles of righteousness and love which are the characteristics of their Christian faith; and, second, the production of

educated and consecrated native Christian leaders who will be able to command the respect and win for Christianity the favorable interest of all classes, and to lead the churches wisely and strongly to the fulfilment of their mission. In most fields it will be necessary to provide all grades of education from the primary school to the college and the theological or other technical school, in order that Christian boys and girls may secure their training, not only in schools of high grade but under conditions that will strengthen their Christian character and zeal.

**3. Intensive development of work already established.** An essential condition of the successful accomplishment of the two-fold task outlined above, as the statements already issued by the Board respecting mission policy have clearly pointed out, will be a concentration of available resources upon the reenforcement and equipment of the work as now projected, even if it means delay in a further expansion into needy and unoccupied fields. The later years of the past century witnessed a very considerable expansion of forces and the occupation of new fields as well as of new areas within or adjoining the older fields. Since the year 1900 the number of stations has increased from ninety-one to 127, or practically forty per cent. In many of these new stations as well as in some of the older ones, there is urgent need for additional missionary workers and for residences, chapels, school buildings and other equipment. A careful estimate made in the case of China indicates that for that country alone fifty new families and an expenditure of \$250,000 for property equipment are needed at once to bring the existing work to a reasonable standard of efficiency. And these figures represent but a fraction of what would be required for the proper equipment of the work in all the fields.

On the threshold of the new century, problems are faced as complex, as difficult and as far beyond the resources of purely human wisdom as those that confronted the missionaries and the churches one hundred years ago. The same infinite supply of wisdom and power upon which Judson and his associates and their supporters relied so largely and with such abundant justification is available for their successors of the present day. The changes in missionary policy necessary to meet the new conditions of the present involve not a less but a greater demand upon

the churches for gifts of life and means. The character of missionary service may change but the spirit required in the missionary is the same. Though different aspects of the message may receive a new emphasis, the message in essence is the same. The assurance of ultimate triumph is as certain as when Judson wrote that it was as sure "as that there is a God who will fulfil his promises."

**GENERAL REVIEW OF THE YEAR**  
**1913-1914**





OBVERSE



REVERSE

THE JUDSON CENTENNIAL MEDAL

## GENERAL REVIEW OF THE YEAR

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**I**N the pages immediately following brief references are made to some of the many features of the work of the Society during the past year. These references are more or less general in character, since it is obvious that the multiplicity of details involved in a work such as that of the foreign missionary enterprise cannot be adequately reported in an annual review. Reports from the various fields giving in detail the work of the year are included later, as well as the report of the Treasury Department.

### **The Centennial of the Society**

The one hundredth fiscal year of the Society closed March 31, 1914, while May 21 marked the anniversary of its organization a century ago. It was hoped that the annual meeting of the Society might be held on this latter date, but owing to the necessity for postponing the Northern Baptist Convention the centennial celebration was planned for June 24 and 25. The sessions of the first day are in charge of the Convention in recognition of the fact that the centennial celebration really looks back to the beginning of organized missionary endeavor as a denomination. Practically all the missionary work of the denomination both at home and abroad was inaugurated within the century just closed. The event is, therefore, more than the anniversary of one organization; it relates to all. A special "Centennial Volume" similar to the "Jubilee Volume" issued in 1865 has been suggested for publication after the centenary celebrations, but a final decision regarding this has not been reached.

### **The Judson Centennial in Burma**

The outstanding event of the year in Burma has been the celebration of the Judson Centennial. For many months the missionaries and native Christians had been looking forward to this event, and preparations were made for an extensive

observance. The effort of the churches to raise a memorial fund of 100,000 rupees or \$33,000, while not fully successful, resulted in gifts amounting to over \$20,000 and the fund has been kept open in the hope of securing the total amount in the near future. The meetings began with a special program in many stations on July 13, 1913, the anniversary of the arrival of Mr. and Mrs. Judson in Burma. The main celebration, however, was held in Rangoon on December 10 and 11, and was followed by local exercises at other points of historic significance in the life of Judson and the early development of the mission.

Rev. Henry C. Mabie, D. D., for many years Home Secretary of the Society, being at that time in India on the lectureship established by the Baptist Theological Seminaries Union, was appointed by the Board as their special representative at the centennial celebration and, in addition, a letter or address to the missionaries, native Christians and friends in Burma was sent by the Board to be read at the gathering. This letter is reproduced elsewhere in the report. There was a large number of visitors from America comprising members of the Judson Centennial Tour Party and others, including Rev. R. S. MacArthur, D. D., Rev. H. M. Sanders, D. D., Rev. F. M. Goodchild, D. D. and Mrs. Goodchild, Rev. Franklin Johnson, D. D. and Mrs. Johnson, Rev. D. L. Jamison, Rev. F. W. Sweet, Rev. W. A. Hill, Mr. M. G. Edmands and Mrs. Edmands, Miss Violet Edmands, Rev. J. C. Briggs, Mrs. H. G. Safford, Miss L. N. Robinson, Miss J. F. Griffith, Mr. C. W. Gale and Mrs. Gale, Miss R. R. Richardson, Mrs. W. R. Montgomery, Mrs. H. W. Peabody, Mr. C. E. Fickis, Mrs. Minnie Moody, Miss S. A. Scribner, Miss Ada Brigham, Mr. S. E. Cushing and Mrs. Cushing, Mrs. H. H. Pepper, Miss Lena S. Fenner, Miss Norma Waterbury, Mrs. E. C. Sondericker, and others. Delegates were present also from the other missions of the Society in Asia and from other societies.

The English Baptists of Calcutta were represented by Rev. Herbert Anderson and Rev. William Carey, great-grandson of the elder Carey. The Congregationalists of Bombay, Sholapur and Madura were represented by Dr. Hume and others. The Presbyterians of Siam were represented by Dr. Dunlap and Mrs. Dunlap. The American Methodist Episcopal Mission of

India was also represented. The missions of the Society in Japan, East and South China, Assam, Bengal-Orissa and South India respectively sent as representatives: Rev. C. B. Tenny, Rev. J. V. Latimer, Rev. Wm. Ashmore, D. D., Rev. A. J. Tuttle, H. R. Murphy, M. D. and Rev. David Downie, D. D. The program of the Rangoon meetings was intensely interesting and the American visitors who have returned are unanimous in their expressions of appreciation of the strength and permanent value of the work accomplished by missionaries of the Society in Burma. Many of the visitors remained a little time in Burma after the meetings in Rangoon and brought great encouragement to missionaries and native Christians in the stations visited.

One permanent material result of the Centennial at Rangoon will be a Judson Memorial Tower with a clock and Westminster chimes, costing \$10,000, the gift of J. Ackerman Coles, M. D. of New York. This tower will be in a position where it can benefit the city at large and will be a beautiful and fitting appreciation of the missionary pioneers of a century ago, and of their successors down to the present day.

An account of the celebrations in Burma has been prepared and published by the American Baptist Mission Press at Rangoon. The book consists of 176 pages and a number of fine illustrations. Being bound in wild mulberry bark paper made by the Shans in the hill country of Burma, it will be a valuable souvenir of the Centennial in Burma as well as a permanent record of the events as they transpired. Many of the addresses have been included in full.

#### **Financial Outcome**

The income for the year just closed is considerably less than the amount received last year. The result is a deficit of \$64,511.10, making a total accumulated debt of \$182,713.58. This disappointing financial outcome is due to several causes, one of which is the general business condition of the country; another is the fact that a special financial campaign was not prosecuted as during the preceding year, when the Three Million Dollar Campaign was in force, resulting in large special additional gifts.

The budget of the fiscal year beginning April 1, 1913, provided for an expenditure of \$938,177.05, which was \$37,755.17 less than the approved budget of the preceding year. This budget represented the exact total of receipts for the year before. It was anticipated that at least this amount would be received for the year ending March 31, 1914, but, contrary to all expectations, contributions from churches, young people's societies and Sunday schools were \$56,839.59 less and gifts from individuals \$14,610.81 less than during the preceding year, a falling off from these sources of \$71,450.40. The total actual receipts from these sources were \$96,774.89 less than was calculated when the budget was made up a year ago by the Finance Committee. The slight increase from sources outside of regular donations offsets in a small degree the large losses in income from donations. There was also a saving in the budget of \$11,241.52, and total expenditures for the year were \$49,226.01 less than those of the preceding year exclusive of specific donations. One encouraging feature is the fact that home expenditures were \$7,011.94 less than the year before. Since 1909 home expenditures have shown a steady decrease. There was a slight decrease in receipts from legacies. It is very difficult to figure with any degree of accuracy the amount of probable income from legacies. The only way in which this uncertainty can be overcome is the establishment of a legacy equalizing fund. The budget appears to have exceeded that authorized by the Northern Baptist Convention, but this is due to the fact that there have been added the excess in specific donations amounting to \$33,947.99 over which the Board has no control. This same thing occurred the year before. Expenditures under the budgets since the formation of the Northern Baptist Convention have never exceeded the amounts authorized.

The debt of the Society is due to the expenditure of larger amounts each year, under the authorization of the Convention, than the actual receipts of the year, as finally reported, justified. Previous to last year, and since the formation of the Northern Baptist Convention, there has been a discrepancy between the amount apportioned to the churches and the amount needed from that source to meet the budget requirements. In no one of the last four years have actual receipts from churches and

individuals equaled the amounts upon which the budgets were made up. Since income from other sources did not offset the losses in donations, debt was inevitable. Last year the churches were apportioned the full amount anticipated from that source.

The large accumulated debt is a source of serious embarrassment. It causes the Society to borrow heavily. The interest charges have been larger each succeeding year, during the past year amounting to \$4,725 on loans and \$569.14 on other obligations. When it is understood that nearly two thirds of the entire income of the Society is received in the last fifteen days of the fiscal year, it is readily seen how necessary it is to borrow money in large amounts. If the churches would begin to remit earlier in the year and would make their remittances regularly, monthly or quarterly, it would obviate the necessity for loans, at least early in the year. The amount of interest paid last year was more than sufficient to send out and fully equip two missionary families.

#### **Campaign to Raise the Debt**

The Home Mission Society also reports an accumulated deficit amounting to \$71,000 and the Woman's Foreign Missionary Society of the East one of \$22,450, a total of \$276,163.58 for the three organizations. The other societies are more fortunate. In view of the significance of the coming Convention as the Judson Centennial Celebration, the Finance Committee of the Convention recommended that a special effort be made to wipe out this combined deficit before the meeting in Boston. The Baptist United Missionary Campaign Committee, of which the General Secretary of this Society is chairman, took up the matter as soon as the figures were available. Appeal has been made to individuals, rather than to churches, with a desire to avoid discounting the income for the new year. The result cannot now be forecasted, but this committee felt that it could not do otherwise than to place the facts before the people and to trust in God.

#### **Relation of Budget to Income**

From time immemorial the expenditures of the Society have been based more upon the needs of the work and upon what the

churches ought to do for the work than upon the probable income. A few years ago the Board considered the desirability of adopting the rule that the budget of any year shall not exceed the actual income for the previous year. Last year such a rule was actually followed. One year of course will not be sufficient to test the practicability of the plan, and as indicated below was departed from in making the budget for 1914-1915. It is evident that a further careful study of budget making must be made.

#### **The Budget for 1914-1915**

The budget for the fiscal year 1914-1915 is in the hands of the Finance Committee of the Convention as this report goes to press. There is vested with that committee the power to determine what the budget shall be in view of all the circumstances. As prepared by the Board it does not conform to the budget of last year in that the outgo is not based upon the actual income. Instead, an increase in donations of \$9,746.55 is anticipated. The churches have been apportioned only \$9,514 more than they were apportioned the preceding year. On its face the budget calls for an expenditure of \$88,754.18 more than the total income for the preceding year, but because of diminished receipts from donations it was thought wise to withhold actual appropriation of \$60,000 of the budget until the outcome of the current year is determined and money is actually in hand. This means that important items aggregating \$60,000 cannot be provided for now. These amounts are pitifully small in view of the need of the fields and the ability of the churches. Certainly none can accuse the Board of expecting too much. The attitude and action of the Board, however, do not represent lack of faith, but a determination to put the responsibility for the maintenance and development of this work upon the churches where it rightfully belongs.

#### **Effect of Reductions in the Budget**

The reductions contemplated by the Board in the preliminary estimates prepared and submitted to the Finance Committees of the Convention last winter, and tentatively approved by them, have been made with the keenest regret and appreciation of the inevitable effect of such reductions upon work on the field and

with the earnest hope that improved financial conditions may yet make it possible before the close of the year to restore some of the items eliminated.

Reductions have been made both in home expenditures and in foreign field appropriations. The total of expenditures on the field, as now proposed, falls a little below the approved budget for the current year, but the additions which it is necessary and customary to make from the Reserve Fund will probably bring the total outgo for the year approximately to the figures of the actual expenditure for the year just closed. As was the case last year, the effect of the reductions falls most heavily upon two items, namely, new missionary appointees and provision for building equipment. Instead of the sixteen families whom the Board had hoped to be able to send to the field this year, the limit will be eight, or possibly nine. Instead of \$40,000 for needed residences, school buildings, chapels and other property equipment, only \$15,000 is allowed in the regular budget. Fortunately some relief at this point may be expected, as in the last two years, through gifts made in addition to regular contributions to the budget to provide for particular building needs. A slight reduction has been made also in the two items of work for missionaries and native agencies, and care and upkeep of mission property. The actual effect of these reductions cannot be determined until the detailed estimates from all of the fields are in hand and the final schedule of appropriations is made up. It is certain, however, that even slight reductions at these points cannot fail to affect unfavorably the efficiency and progress of the work. Only under the tremendous pressure of the debt and the large falling off in contributions from the churches during the past year could the Board bring themselves to approve these painful reductions. It is most unfortunate, too, that these reductions must be made at a time when the Board have definitely entered upon a policy of intensive development, that is, the undertaking to man and equip more effectively the work already under way.

#### **Annuities**

Annuities provide a fruitful source of income. The annuity plan proves itself of advantage to the donor as well as the Society.



There are many advantages accruing to the donor, not the least of which is the fact that by this plan he becomes his own executor. He also has the satisfaction of knowing that while he lives his money is in the possession of the Society and will certainly be used for the purposes which he really desires. At the same time the donor receives a rate of income on an assured investment, which for certain ages is much greater than could be secured from a safe conservative business investment. During this past year the Society received \$48,000 on new annuity bonds. All amounts received in this way remain a liability until the bonds mature through the death of the annuitant, and are offset by investments of the highest class. During last year bonds matured amounting to \$35,000, this sum being released immediately for the work of the Society. It is hoped that a plan that works mutually so satisfactorily will interest a still greater number of the friends of the Society and those interested in the spreading of the gospel throughout the world.

#### **United Missionary Campaign**

All the missionary societies cooperated with the interdenominational United Missionary Campaign of the past year wherever it was possible. In some states where there was no interdenominational campaign the Baptists conducted one alone. In every case where plans were adequate, results of marked value were realized. The Every Member Canvass discovered untouched resources in the churches. Spiritual results were achieved which were not less significant and valuable. The need and value of this work is so obvious that it is planned to continue it next year. It is proposed to make the Baptist Association the center, and the promotion of church efficiency the objective, emphasizing personal evangelism, the development of the resources of each church for local work and also for world-wide missions. It has become clear that no church is relatively efficient which does not conduct a correctly planned Every Member Canvass, both for home expenses and for foreign missions. No more important service can be rendered to the churches than by promoting these Associational Efficiency Institutes.

**Organization of Board of Managers**

The change in the time of meetings of the Board of Managers from bi-weekly to monthly has proved to be a distinct success. The attendance of members has perceptibly increased and the change has enabled the Board to devote more time to the larger problems in connection with the work of the Society. The Officers' Council, composed of the executive officers of the Society, together with the chairman and the vice-chairman of the Board, has met regularly each week for the consideration of the innumerable details involved in a great enterprise of this character. The Board has met outside of Boston only once during the year, the annual meeting having been held in Detroit at the time of the Northern Baptist Convention. Owing to severe illness Mr. George C. Whitney, much to the regret of the Board, was compelled to resign as chairman. Mr. Henry Bond is now chairman of the Board. Mr. George E. Briggs is Vice-Chairman and Mr. George B. Huntington continues as Recording Secretary.

**New Officers**

Some new names appear in the list of executive officers of the Society. General Secretary Emory W. Hunt began his service in July, and the new Foreign Secretary, Arthur C. Baldwin, assumed his office in February. In the Home Department Stacy R. Warburton resigned as Assistant Secretary and the Board appointed William B. Lippard to that position. The Board prepared a revised plan of administration in which the duties and responsibilities of each officer are clearly outlined, and in the Foreign Department a division of fields has been made whereby each secretary has definite responsibility for the work in the fields allotted to his care. The fields in British India, viz., Burma, Assam, South India and Bengal-Orissa, have been assigned to Secretary Baldwin, and those in China, Japan, the Philippine Islands, Congo and Europe to Secretary Franklin.

**District Secretaries**

It is feared that with the development of much new denominational machinery and the introduction of additional agents and agencies the faithful district secretaries may fail to receive the

credit due them for the performance of their exceedingly arduous and difficult task. It must never be forgotten that the increase in receipts from year to year has been largely owing to their patient seed sowing and cultivation. For a hundred years, if that indomitable pioneer, Luther Rice, be included, these men of God have been going in and out among the churches to inspire them with the story of spiritual triumphs across the seas and to help the people to recognize their responsibility and privilege in the work of evangelizing the world. A denomination without bishops or superintendents, without ecclesiastical machinery of any kind, has drawn largely upon the time and strength and varied resources of these men, without realizing how much they have been to the denomination and how essential and fundamental has been their work. The Board wish to record their appreciation of this group of servants and to commend them anew to the confidence and love of the pastors and churches.

Only four, Secretaries Snell, Dobbins, Rider and Clark, give their time exclusively to the interests of this Society, although it is hardly true today that any leader in the denomination narrows his vision and effort strictly to one phase of the work. These men are all broadminded and helpful to every good cause.

Five others of these workers, Secretaries Stump, Stanton, Aitchison, Peterson and Cook, are joint appointees of the Home and Foreign Mission Societies, while Dr. Lerrigo in New England represents the Publication Society as well. He succeeded Rev. J. C. Robbins, who has accepted the call of the Student Volunteer Movement for Foreign Missions to become its Candidate Secretary. While reluctant consent was given to the retirement of Mr. Robbins, the Board appreciate the honor both to him and to the denomination involved in his call.

#### **State Agencies**

Although not known officially as district secretaries there is another group of men who perform a service quite similar to that of the district secretaries, but with relation to a larger number of interests, some of them to as many as nine. Wilson Mills, D. D. in Nebraska, Rev. E. M. Lake in Michigan, Rev. H. R. MacMillan in Wisconsin, S. E. Wilcox, D. D. in Iowa,

represent the new state collecting agency plan, confining their attention to single states, as the appointees of their respective state conventions. A conference to consider the harmonization and development of this plan has been called to meet in Boston in connection with the annual meeting. H. E. Truex, D. D. occupies a unique position in Missouri, being the representative of the Home and Foreign Mission Boards of both the Northern and Southern Baptist Conventions.

The financial returns from the several states and districts will be found tabulated in another part of the report.

#### **Some Cooperative Relationships**

Until recent years the Board, in harmony with all similar bodies, did their work alone, that is, without forming relationships with other organizations. Today such isolation would be practically impossible. Cooperation has proved to be helpful and economical and forms a definite part of the Board's policy. Simply to mention some of the movements with which more or less formal relationships have been established will be a sufficient reminder of helpful service: The Student Volunteer Movement for Foreign Missions, through whose influence the majority of the new appointees of the Society are recruited; the Missionary Education Movement, which has brought together the representatives of all denominations to develop the best plans for educating the children and the members of the churches in the world-wide work of the Kingdom; the Laymen's Missionary Movement, which has succeeded to a marked degree in arousing the strong manhood of the church to a greater sense of responsibility for the evangelization of the world; the Foreign Missions Conference of North America, meeting annually, through which the representatives of the Board are brought in close touch with other denominations and their mission boards. Subcommittees of this conference consider in detail during the year problems of great importance. On some of these problems special conferences have been called for discussion, for example, "The Budget-Apportionment Plan," "The Unification of Giving in the Local Church," "Unity and Cooperation."

The principal development of the year to which all these

movements contributed helpfully has been the Every Member Canvass. This has proved to be an effective agency for bringing the entire membership of the church into line as contributors both to missions and to the current expenses of the local church. The greatest success has been secured in communities where the canvass has been conducted simultaneously by the several denominations. It is believed that when this method shall have been universally adopted by the churches there will be a great increase in receipts for missionary purposes. It seems strange that so simple a device should not have been applied long ago.

#### **Baptist Laymen's Movement**

The Baptist Laymen's Movement has suffered the loss of its secretary, Rev. W. T. Stackhouse, D. D., who, because of impaired health due to his strenuous work of the past few years, was compelled last summer to resign his position. The future of this movement is uncertain, but the functions performed by it are, in part at least, being cared for by the Baptist United Missionary Campaign and its prototype, the interdenominational movement of the same name, and to which it is closely related.

#### **The Department of Missionary Education**

Cooperation of forces and organizations within the denomination has resulted in the Department of Missionary Education of the Cooperating Societies of the Northern Baptist Convention. This was formerly known as the Baptist Forward Movement for Missionary Education. A joint committee of the several societies, under the efficient leadership of Secretary John M. Moore, D. D. directs the work of this department, which is coming to be more and more helpful in the distribution of missionary literature and in the development of plans for mission study and the cultivation of stewardship. This department performs a function for the Board that in the case of other mission boards must be cared for in special departments within their separate organizations. This arrangement effects considerable saving and secures better results. Not only the educational material in the stricter sense, but all Baptist missionary literature, may

be secured through the office of that department in New York City.

The principal activity of the department in foreign mission promotion during the past year has been in connection with the Judson Centennial, which has proved to be the greatest educational campaign in the history of the Society. The new centennial books, of which mention is made elsewhere, have been widely distributed, some churches having circulated nearly two hundred copies among their membership. In addition to the books, other material was extensively used, including suggestions for pastors, five minute exercises, prayer meeting programs, literature for free distribution, and centennial stereopticon lectures. The topic for the Educational Campaign for 1914-1915 is "The Social Force of Christian Missions." President W. H. P. Faunce of Brown University will be the author of one of the new text-books on this subject.

#### **The Sunday School Cooperating Committee**

The Sunday School Cooperating Committee is a sort of clearing house between the Society and the Woman's Societies for the preparation of material for mission study and inspiration in the Sunday school, and for the development of plans to increase the receipts from this source. The financial returns from the Sunday school for the past year are shown on another page. The amount tabulated is not large, and the recorded increase over last year is not great, but the actual returns are far greater than can be shown in tables. The present arrangement between the societies with reference to the division of money received from Sunday schools provides that one-half shall go into the treasury of this Society and one-half to the Woman's Societies.

#### **Relations with the Woman's Societies**

After forty-three years of highly successful work the Woman's Baptist Foreign Missionary Society and the Woman's Baptist Foreign Missionary Society of the West have ceased to exist as separate organizations. Their last annual meetings were held at Newton Centre and Chicago respectively, in April. The spirit and genius and work of these missionary sisterhoods

will be perpetuated in the new Woman's American Baptist Foreign Mission Society which is to be formed by a merger of the two original societies. This combination is in harmony with the tendency of the times and recent movements within the denomination. In it the woman's foreign mission organization will be placed on a parity with the other cooperating societies of the Northern Baptist Convention. The promoters of the new joint society propose to conduct the home side of the work on a plan quite different from that followed in the past. Much is expected from this. Actual experience will determine its value as a means of increasing interest among the women and funds for the treasury. It is hoped that the cordial relationship existing between the old organizations and this Society will continue and that the bond of union may become even stronger through increasing application of the principle of cooperation at home and abroad. The Board of Managers desire to extend their hearty congratulations to the new organization, which holds its first general meeting in Boston in connection with sessions of the Northern Baptist Convention.

#### **Relations with Free Baptist Churches**

The process of uniting Baptists and Free Baptists in their common task is proceeding satisfactorily under the leadership of Rev. A. W. Anthony, D. D., special joint secretary, who is also Secretary-Treasurer of the General Conference of Free Baptists. A committee representing Free Baptists and the Northern Baptist Convention, through its three larger cooperating missionary organizations, has met several times during the year to hear reports from the joint secretary and to consider policies and ways and means. Some difficulties have been encountered and sporadic revelations of old prejudices have appeared on both sides, but tact and patience, with explanation of changed conditions and enlarged opportunity for efficient service, have served to cement the bond of union. It is impossible to follow and tabulate accurately the offerings of Free Baptists to this Society. Ultimately distinctive contributions will cease as the churches come to recognize their oneness in the work. It is earnestly hoped that in the interest of unity, and for the sake of the tremendous needs of growing mis-

missionary work, every facility will be afforded Free Baptists to cooperate and become thoroughly amalgamated with the Baptist churches. They are an earnest, a loyal and a devoted people, and are worthy of love and esteem.

#### **Results of Continuation Committee Conferences**

The Continuation Committee Conferences held during the fall and winter of 1912-13, under the presidency of Dr. John R. Mott, antedated the year covered by the present report and brief mention was made in the report last year. Their significance for the work in all the Asiatic fields, however, has been more clearly appreciated as certain definite results of these conferences have come to light during the past year. A permanent organization has been effected by the formation of Continuation Committees in Japan and China, and of a National Council in India, with subsidiary and provincial councils representing different sections in that field. The discussions, and especially the findings, of the original conferences which have been gathered together by Dr. Mott and published in a single volume, and thus made available for the use of missionaries and mission boards, are of inestimable value as expressing the mature and deliberate conclusions of the thoroughly representative bodies of missionaries and leading native Christians in the several fields upon practically all the problems of outstanding importance in missionary work at the present day. Moreover, each of these three national bodies has created a number of permanent sub-committees dealing with such exceedingly important questions as survey and occupation, Christian literature, cooperation, native church and native leadership, training of missionaries and women's work. The missionaries of the Society in these countries are participating in the work of these committees and will profit by the results of their investigations and conclusions. The Continuation Committee of the Edinburgh World Missionary Conference had already created sub-committees upon many of these subjects and will be able to cooperate with the local committees in the several fields and to relate and unify their work. As an illustration of the large service which it is expected these committees will be able to render, may be mentioned the work of the committees on survey



and occupation. These committees are already proceeding to a thorough and detailed investigation of conditions in their respective fields so that, in the near future, there may be available definite knowledge as to just how far missionary occupation of the field has proceeded and what sections still remain wholly untouched or only inadequately occupied. It is expected also that light will be thrown upon the very important questions as to what constitutes adequate occupation of a given area and as to what should be the proportionate emphasis upon foreign and native forces in making the occupation complete. By the invitation of the Board of Managers Dr. Mott was present at the quarterly meeting in April and an entire morning session was given to conference with him regarding these questions.

#### **Unity within the Missions**

The influences making for cooperation and unity upon a broader basis have not hindered but rather encouraged a spirit of unity and solidarity within the missions of the Society. A significant illustration is found in the organization of an "All Assam Baptist Convention" at Golaghat in January, 1914, at the time of the visit of the Judson Tour Party. Representatives from all sections of Assam and of more than twenty different languages and tribes were present. The visitors received a vivid impression of the necessarily diversified character of the work in Assam, while the native Christians came to feel as never before their unity in a common faith and a common service. Another indication of this tendency toward unity within the mission is the general acceptance of the plan so to broaden the scope and strengthen the work of the Jorhat Christian Schools that they shall constitute the capstone of the educational system of the mission, forming the one institution for higher education and especially for the training of Christian workers for all Assam. In Burma, another field where the Christian community has been drawn from many races, unity of organization and of effort has long been realized through the Burma Baptist Missionary Convention. In this body, Burmans, Karens, Shans, Kachins, Chias, Talains, and representatives of other races, together with the foreign missionaries, cooperate in planning for more effective evangelization of the

field and in financial support of workers in certain outlying districts. Even here the feeling of unity has been greatly strengthened by the common celebration of the Judson Centennial.

#### **Literature Department**

The Literature Department has continued its work with a good degree of success notwithstanding the fact that the Department of Missionary Education in New York has become a central agency for the distribution of the literature of the co-operating societies of the Northern Baptist Convention. The receipts from the sale of literature and for the use of stereopticon lectures exceed those of last year by more than one thousand dollars. No large quantity of new literature has been issued, but several pamphlets have been revised and numerous articles and news items have been sent to *Missions* and the denominational papers. Ten new sets of stereopticon slides have been put into circulation during this centennial year: six entitled "The Story of Judson" and four entitled "A Century of Missionary Achievement." They have been in use every Sunday and many times during the week. Eleven other lectures have been revised. There are now sixty-four sets of slides in circulation and they are all growing in popularity every year, these having been used over five hundred times during the past year. The Literature Department sold a large number of the five new Judson Centennial books and handled all orders for the Judson Centennial medals.

#### **The Judson Centennial Campaign**

This has been one of the greatest educational campaigns in the history of the denomination. Through the circulation of thousands of the centennial books and the distribution of the centennial medals, mentioned elsewhere, as well as other literature; through the addresses of Dr. Edward Judson, deputation work by missionaries, visits by secretaries and the circulation of stereopticon lectures, multitudes of churches, young people's societies and Sunday schools have heard anew the story of Adoniram Judson and the one hundred years of missionary endeavor of the Society. In this campaign the Literature

Department and the Department of Missionary Education have been of tremendous service. With the wealth of material and the willingness of every one connected with the Society to render all the assistance possible, no pastor can have an excuse for having failed to bring to his people the message of the Judson Centennial.

#### **Centennial Literature and Medals**

In connection with the Judson Centennial Educational Campaign five books were published, known as the Centennial books. "Following the Sunrise," by Mrs. Helen Barrett Montgomery, written in the form of a mission study text book, gave a complete history of the work of the Society during the past one hundred years; "Judson the Pioneer," by J. Mervin Hull, presented the life of Adoniram Judson in the form of a thrilling story, written especially for boys. As a book for girls, "Ann of Ava," by Ethel Daniels Hubbard, presented the biography of Ann Hasseltine Judson. A dramatic résumé in the form of a pageant or progress, showing the beginnings of missionary work on the part of American Baptists, both at home and abroad, was given in "Jesus Christ's Men," by Caroline Atwater Mason. This has been produced several times by churches and young people's societies, and will be presented in Boston in connection with the convention. The fifth centennial book containing a series of sketches of Judson and his early associates, by James L. Hill, is entitled "The Immortal Seven." The sale and circulation of these publications has exceeded every anticipation. In many Baptist homes throughout the country can be found one or more of these interesting volumes.

In addition to the books a number of pamphlets have been published, dealing especially with the life of Judson and the significance of the Centennial for the missionary work of the denomination. A brief but interesting biography of Judson was published in Burma by the American Baptist Mission Press.

As an educational feature designed primarily for Sunday schools a medal was made in bronze and oxidized silver, showing the portrait of Adoniram Judson on one side and the seal of the Society on the other. Thousands of these medals in the form of watch fobs and badges have been sent out in large and

small quantities, and hundreds of churches are selling them with much enthusiasm. Every delegate to the Northern Baptist Convention will wear one of these medals as a souvenir badge.

#### **Lecture Tour of Edward Judson**

Early in February it was suggested that an appropriate feature commemorating the Judson Centennial would be a lecture tour among the churches by Rev. Edward Judson, D. D., in which he should speak regarding the work of his father. Correspondence with Dr. Judson was immediately begun and he at once expressed a willingness to render this service. Only one announcement in the denominational papers was necessary to bring a host of requests from churches, and from the middle of March up to and including the Sunday previous to the opening of the Convention, Dr. Judson traveled through New York, Pennsylvania, New Jersey, Maryland, Connecticut, Maine, and Massachusetts. Because of the expense involved, visits to churches in the other states were impossible. During this period he delivered more than thirty-five addresses and everywhere his service was of a great inspirational value. An illustrious father has been most fittingly represented by an eminent son.

#### **The Judson Centennial Tours**

An important feature of the Judson Centennial celebration was the Judson Centennial Tours to the mission fields of Japan, East, Central and South China, the Philippines, Burma, Assam, Bengal-Orissa and South India. The main company sailed from San Francisco on an around-the-world trip August 26 and reached New York on their return March 12, while a second company sailed October 5, overtaking the first in South China. Twenty persons, laymen, pastors and women, composed the parties during the greater portion of the tours, the number being augmented at times to over thirty. Rev. James V. Latimer of the East China Mission was in charge, and much of the success was due to his skilful and courteous management.

A unique and valuable feature was the plan of placing the parties, while ashore in the several mission fields, under the guidance of experienced missionaries of those fields, who were able to exhibit the characteristic work in their sections with a minimum of discomfort and expenditure of time on the part

of the visitors. While the scenes of ordinary sight-seeing interest were not neglected, the central purpose of the tour was emphasized throughout; namely, to show at first hand the methods, successes and needs of missionary work. Schools were visited, jungle trips were taken with the missionaries, and the work was seen in actual operation. The deputation was present at the centennial observance in Burma and took an important part in the exercises in the different mission stations. At the request of the Board a committee chosen by the members of the party presented at the April quarterly meeting reports of their observations, with suggestions regarding the conduct of the work. Visitors and missionaries alike are enthusiastic over the tours, and recommend that a similar one be offered at intervals of three or five years.

#### **The Vinton Lectures**

In December the Board entered into an arrangement with the American Baptist Home Mission Society whereby Rev. Sumner R. Vinton, formerly a missionary in Burma, has been giving a series of lectures in the churches on the home and foreign missionary work of the denomination. These lectures are of a high order, being illustrated by still and moving pictures made by Mr. Vinton himself. They have been well received by the pastors and churches and there is evidence that considerable good has been accomplished through them. Other engagements previously made will prevent Mr. Vinton from continuing this work through the summer.

#### **Literary Productions of Missionaries**

The missionaries are continually busy developing the work of their respective stations. Nevertheless in the midst of their preaching, touring, educational and medical service they occasionally find time for literary work, such as translations into native dialects and the production of religious literature. The following books and leaflets give some idea of the extent and character of this work recently done by the missionaries of the Society. It should be understood that this list is by no means exhaustive, but is based mainly on information that has been received in correspondence.

Notes on the Book of Job in Burmese, by Rev. John McGuire,

D. D.; Karen Annotated Paragraph Bible, second revised edition, by Rev. D. A. W. Smith, D. D. of Insein, published by the London Religious Tract Society.

Judson Burmese Bible Dictionary and revised edition of Acts in Burmese, by Rev. F. H. Evelth, D. D. of Toungoo. In preparation, a Pocket Dictionary in Burmese.

A Primer in one of the Chin dialects, by Rev. J. H. Cope, of Tiddim, Burma. Also the Book of Matthew in the same dialect.

The New Testament in Kachin and a revision of Genesis and Exodus, by Rev. Ola Hanson, Litt. D. of Namkham, Burma, published by the American Baptist Mission Press at Rangoon. Also a work on the life and customs of the Kachins by Dr. Hanson and Rev. G. J. Geis, of Myitkyina, Burma.

Plans are under way for a revision of the Burmese Bible of Adoniram Judson, in cooperation with the British and Foreign Bible Society.

The Holy Bible, Old and New Testaments, in Sgaw Karen, revised by Francis Mason, and published by the Society in Boston.

The Gospel of St. John in Kacheri-Mech, by Rev. A. C. Bowers, of Goalpara, Assam; The Gospel of St. Mark in Rangdama-Rabha, by Mr. Bowers; both published by the British and Foreign Bible Society, Calcutta.

A tract, "What is Christianity?" in Jharua-Bengali, by Rev. A. C. Bowers. Published by the American Baptist Mission Press.

By Rev. Jacob Speicher, of the China Baptist Publication Society, Canton, in Chinese, Dr. Torrey's "What the Bible Teaches"; Professor A. Tholeck's "Sermon on the Mount"; "Spiritual Gifts for the Building up of the Church of God"; "Suffer Little Children to Come to Me"; E. M. Bound's "Power Through Prayer" and one hundred "Good News" Tracts. These tracts are for widespread circulation and bear such titles as "How Can a Man Know He is Saved?" "The Story of the Creation"; "Thou Shalt Not Kill"; and "The Story of Original Sin."

In the Philippines an English-Visayan dictionary has been prepared by Rev. C. L. Maxfield of Bacolod, also a Visayan hymn book by the Baptist and Presbyterian missionaries in conjunction. Both were published by the Philippine Baptist Mission Press.

**Burman Bible**

It is with a feeling of deep satisfaction that attention is called to the full statement found in the report of work in Burma on page 88 regarding negotiations and a final agreement with the British and Foreign Bible Society as to the publication and revision of the Bible in Burmese. This adjustment has been reached after a prolonged and complicated correspondence with representatives of the Bible Society and with the Burma mission. The significance of this arrangement lies in the fact that it will mean, instead of two rival versions, the use of one commonly accepted translation of the Bible in Burmese throughout Burma, and that translation substantially the scholarly rendering of Adoniram Judson, with only such alterations as are demanded by present Burmese usage and by the results of more recent textual criticism of the Old and New Testaments. Conferences with the representatives of other societies in Burma have already been held for the purpose of arranging a practical plan of procedure for continuing jointly under the auspices of the Bible Society the work of revision that was already going forward under the direction of two distinct committees.

**Christian Literature**

One of the less prominent forms of mission work brought into conspicuous notice in the Continuation Committee Conferences was the preparation, publication and circulation of Christian literature in the languages of the people of the non-Christian lands. It was clearly recognized that the time had come for increased emphasis upon this agency in view of the rapid spread of Western education throughout the East and the steadily advancing intelligence of the Christian community as well as of the people in general in the mission fields. Special committees have been formed upon the field to study the problem of a larger and more effective use of this instrumentality for the extension of the Kingdom. Simultaneously with these developments on the mission field the Board of Managers had been giving serious thought to the problem and have appointed a committee to consider the general subject as well as some specific problems that have already arisen in the work. During the year a further step has been taken in cooperation with the

Foreign Mission Board of the Southern Baptist Convention in the work of the China Baptist Publication Society which maintains headquarters at Canton. Rev. Jacob Speicher of the South China Mission, who has just returned to this country on furlough, was transferred to Canton in the spring of 1913, to be associated with R. E. Chambers, D. D. as Editorial Secretary of the Society.

#### **Missions**

The joint magazine MISSIONS meets with increasing approval. The proportion of the deficit borne by the Society is almost \$400 less than the amount of the preceding year. Rev. Howard B. Grose, D. D. the editor, is bringing out a fine magazine at a very low cost for publication. The Judson Centennial has been prominently featured. It is regrettable that the number of subscribers has decreased during the year.

#### **The Annual Report**

This report of the work of the past year — the last of the first century of the Society's history — is for practical and economic reasons published in substantially the same form as in other recent years. In accordance with this plan of issuing a joint report by the missionary societies and the Northern Baptist Convention it has been condensed as much as possible. A joint committee of the Convention and of the cooperating societies will, during the coming year, consider the whole problem of annual reports, with a view to securing uniformity in contents and character and a better harmony of the several parts of the Convention Annual. Attention is called to one important change in this report, namely, the arrangement of the portion entitled, "General Review of the Year." Instead of the paragraphs being grouped under the headings "Home Department" and "Foreign Department," they are arranged to form one unified statement, each department and each officer contributing appropriate sections.

#### **The Handbook**

The Handbook continues to be a valuable book for reference and should be widely circulated. The maps have been revised



and brought down to date. More than fifty pages have been devoted to incidents and experiences on the mission fields. These have been tabulated under appropriate headings and would be valuable as illustrations in sermons and addresses. Every pastor as well as every other leader in the churches should possess a copy. The Handbook contains a great variety of miscellaneous information continually sought by those interested.

#### **The Station Plan**

The Station Plan, inaugurated about thirteen years ago, links the individual or organization wishing a specific object toward which to contribute with a mission station and also with a definite part of the work at the station chosen. The payment of a missionary's salary, the maintenance of a school, the support of a pupil or native worker, the maintenance of a bed in a mission hospital, are some of the items for which appropriations are needed and which are satisfactorily provided for through the Station Plan. Nearly eighty shareholders have been added during the year, including Baraca and Philathea classes, Brotherhoods, Sunday schools (one Chinese), and young people's societies. Besides these, many churches and individuals have their own special representative on the foreign field, paying the salary, either wholly or partially, of a missionary. About 100 are thus supported. Some churches which have formerly given to specific objects outside the budget, finding it difficult now to raise their apportionments, are contributing to the general treasury through the Station Plan in order that all their gifts may be applied on their church apportionment.

#### **New Appointees**

The following have been appointed during the year for service abroad: A. deB. Barss, M. D. and Mrs. Barss; G. L. Bergman and Mrs. Bergman; Z. D. Browne and Mrs. Browne; R. N. Crawford; Ruth Daniels; I. N. Earle, Jr. and Mrs. Earle; R. H. Fisher; A. C. Hanna and Mrs. Hanna; Mrs. I. F. Holder; J. C. King, M. D. and Mrs. King; H. C. Long; A. D. McGlashan; W. P. McLeod, M. D.; F. P. Manley; Mrs. A. K. Mather; J. E. Moncrieff; L. B. Moss; Amy Porter; M. T. Price; W. E. Rodgers and Mrs. Rodgers; W. H. Stallings; C. E. Van Horn and R. S. Wallis. Messrs. A. G. Adams and

Victor Hanson were appointed last year to go to the field this fall. The pitiful fact about these volunteers is that the financial situation at the close of the year bars some of these men for this year from the work to which they have consecrated their lives. It is inspiring to note the evidence of spiritual vitality afforded by the number of prepared volunteers who are ready and anxious to go. May the day soon come when the readiness to give lives may be matched by those who are equally ready to lay their money on the altar of service.

#### **Conference with Outgoing Missionaries**

It is customary to have each year a conference with new appointees and outgoing missionaries prior to their sailing to the field. During the past year, however, two such conferences were held, one in June and the other in September. The various problems which the new missionary must face immediately upon his arrival in the field, his relations with the home churches and to the Society, were most carefully considered and discussed, and the presence of missionaries on furlough made these conferences exceedingly valuable and helpful by suggestion and counsel. During the present year the conference will be conducted immediately preceding the meeting of the Northern Baptist Convention. In connection with the conference it was also planned to have a brief course of instruction in phonetics and language study to enable the new recruit to familiarize himself with the intricate problems of mastering a new language, but owing to the impossibility of securing a teacher and because of the expense involved this plan had to be abandoned.

#### **Deputation Work**

The primary object of furloughs is to enable the missionaries to enjoy a period of rest and recuperation preparatory to their return to the field. Nevertheless while on furlough the missionaries render valuable service as deputation speakers in the various churches which they visit. In this way they accomplish much in promoting interest among the churches in the missionary enterprise. During a period of three months one missionary delivered thirty-nine addresses in thirty-one different churches and institutions. This indicates to what extent the missionaries are willing to engage in the service for the sake

of the cause. The expense of deputation work is, in so far as possible, reduced to a minimum because the missionary usually confines his engagements to the district in which he has made his home while on furlough.

The following missionaries have been engaged in deputation work during the year, for the most part under the direction of the district secretaries: R. E. Adkins, M. D., Miss Mary W. Bachelor, M. D., Rev. P. R. Bakeman, C. H. Barlow, M. D., Rev. George Campbell, Rev. I. B. Clark, Rev. H. P. Cochran, Rev. C. A. Collett, Rev. A. H. Curtis, Rev. C. L. Davenport, Rev. J. H. Deming, Rev. A. F. Groesbeck, D. D., Rev. S. W. Hamblen, Rev. F. C. Herod, Rev. G. A. Huntley, M. D., Rev. E. H. Jones, Rev. C. S. Keen, Rev. P. H. J. Lerrigo, M. D., Rev. C. L. Maxfield, Rev. M. C. Mason, D. D., Rev. P. C. Metzger, Rev. S. E. Moon, Rev. J. H. Oxrieder, Rev. W. B. Parshley, D. D., Rev. William Pettigrew, Rev. L. B. Rogers, Rev. W. E. Rodgers, Rev. H. F. Rudd, Rev. J. F. Russell, Rev. Joseph Taylor, Rev. R. A. Thomson, Rev. H. H. Tilbe, Ph. D., Prof. Henry Topping, Rev. E. Tribolet, Rev. L. Foster Wood, Rev. L. E. Worley.

#### **Homes for Missionaries**

The Society maintains three furnished houses which are available for the use of missionaries during furlough. The famous Judson House at Malden, Mass., the birthplace of Adoniram Judson, has accommodations for two missionary families. Two houses, known as the Beaver House and the Thresher House, the gift of Mr. and Mrs. F. P. Beaver of Dayton, Ohio, are located at Granville, Ohio. During the past year all three have been occupied. It has long been felt that the Society ought to maintain several more such homes, but owing to lack of funds this has been impossible. Recently a friend in Brooklyn has made a contribution toward the establishment of another home for missionaries and it is hoped that this gift will be supplemented by gifts from others so that this worthy need may be supplied.

#### **Homes for Missionaries' Children**

The two homes for missionaries' children have been maintained under the direction of the Society during the past year

as heretofore. The Fannie Doane Home at Granville, Ohio, has cared for seventeen children representing ten missionary families, and eighteen children from eight families have been accommodated at the Bacon Home at Morgan Park, Illinois. A third home at Newton Center, Mass., under the direction of the Woman's Baptist Foreign Missionary Society, has accommodated twenty-one children from fourteen missionary families. A local board of managers direct the affairs of each home and everything possible has been done during the past year to make these establishments real homes for these children. Mrs. C. G. Lewis began her work as superintendent of the Bacon Home during the past year, having succeeded Miss May Drake who was obliged to resign on account of ill-health. She has already won the affection of the children in the home. The Fannie Doane Home is still under the efficient supervision of Miss Charlotte Clark, and Mrs. M. R. West is the capable superintendent at Newton Center.

#### **Progress in Union Movement in Educational Work**

The more notable developments in cooperative educational work the past year have been in the fields of the Far East. In Japan the Baptists have cooperated successfully with the Presbyterians in the lower grades of college work, and a plan is being worked out for still larger cooperation in higher education. In China the Board have been able to enter definitely into support of the graduate schools of Nanking University. The Shanghai Baptist College, in which the Board cooperate with the Southern Baptists, will continue its work as formerly, and the Society will not be called upon to support a similar grade of work at Nanking. Union in medical colleges is proposed at Chengtu in West China and at Canton in South China. Thus far the Board have not felt able to help support the proposed college at Canton. In South China there is a strong movement toward cooperation in educational work between the English Presbyterians and the South China Mission. No definite plans have as yet been worked out, though there is strong approval of the general plan. In many sections it is recognized that cooperation in higher educational work is essential.

**Intensive Policy—Steps Taken during the Year**

The policy of intensive development having been approved by the denomination at the annual meeting in 1913, the Board of Managers of the Society have set out to apply it as rapidly as the work in the several countries can be studied carefully. It has been recognized from the beginning that varying conditions on the several fields will require variance in methods in the application of the policy, and that the steps required to secure intensive work in one mission may not be suited to another. Hence it has been decided by the Board to study the work in each country separately and apply the policy only after full information has been secured.

Very naturally it is asked: What is an intensive policy? The answer is: It is a policy that aims at the production in each field in which the Society works of all the essential elements and agencies, individual and institutional, of a self-propagating Christianity. As distinguished from an extensive policy, it seeks to establish strong centers of Christian life from which Christianity will spread by its own native power rather than to cover much territory but so inadequately that the task of evangelization rests for an indefinite time to come on the foreign workers. To the production of some of the elements of a self-extending Christianity the Society has addressed itself earnestly in the past, and will continue to place due emphasis upon them in the future. Others of them, not so much demanded in the beginning of missionary work, now, just because of the success which has attended the efforts thus far, call for a degree of attention which they have not hitherto received. Converts must come before leaders, churches before schools. But given the converts and the churches, there comes a time when the great need is to raise up from these churches those who shall be active workers and efficient leaders. That time has now come. To the production of such workers and leaders three forms of effort are necessary — evangelization, elementary and secondary education, special training for leadership. If evangelism is neglected, the foundation work is lacking, for only through such effort can Christians be secured for training. If elementary and secondary schools are lacking, the church remains unintelligent and relatively inefficient, and the higher institutions will

have no students. If the higher schools are omitted, there are no means by which to train men who will lead the nation. Therefore no field is developed intensively unless all of these three forms of effort are strong enough to produce results. With such understanding of intensive occupation of a field, it is evident that if work is undertaken at too many points, weakness must result. If only five hundred men are available when a thousand are needed, ineffectiveness is the consequence so long as the attempt is made to occupy as much territory as can be cultivated properly only by the larger number.

The most important step taken during the year in the application of the intensive policy was an attempt to make an interpretation of that policy with special reference to the work in China. For several reasons China appeared to demand the application of the policy first.

#### **A Policy for China**

Reports which reached the Board of Managers indicated clearly that the work in every section of China is "below a reasonable standard of efficiency" and that perhaps the greatest lack is in thoroughly equipped Chinese workers and leaders. Not only were the Board compelled to recognize the utter lack of thoroughly equipped Chinese workers, but also to face the fact that not one of the four missions of the Society in China is provided in any adequate measure with the facilities for producing and training such leaders. A committee of missionaries in China had reported:

"Though we believe that a large addition to our foreign force is an immediate necessity for leadership in evangelistic advance and in the organization of church life, it is clearly evident that the function of the missionary will more and more become that of training and counselling the Chinese ministry."

After most serious and prayerful study a mission policy was adopted which has definitely in view the meeting of this situation. The general features of the policy are as follows:

(1) Strong centers thoroughly manned and equipped.

(2) Provision of adequate educational facilities in China for the training of Chinese leaders and education abroad for men of special ability and of moral and spiritual fitness.

(3) Furnish temporarily a measure of foreign support necessary to enlist the services of trained men upon the completion of their education while their work is being brought to a self-supporting basis.

(4) Admission of Chinese leaders to a continually larger place in administration of the work and consequent development of capacity for leadership.

(5) Cooperation with Chinese home mission organizations which will assume responsibility for certain areas or certain forms of work.

(6) Ultimate transfer of entire responsibility to the Chinese.

The policy anticipates a far more extensive evangelistic effort in the near future than is possible at present. It is encouraging to know that the general policy has been so widely approved. The Chinese mission body as a whole appear to be pleased with the policy.

#### **The Proposed Withdrawal from Central China**

When the Board came to consider the application of the proposed policy for China, it was evident that it could be put into successful operation only through immensely increased expenditures or by a plan of concentration. The Society now has one hundred and seventy-two missionaries located in twenty-one stations in China and is expending over a quarter of a million dollars annually in support of their work. A careful estimate revealed that the missionary force would need to be increased about seventy-five per cent. if the work were to be properly manned on its present basis. At the present rate of increase in the force in China it was estimated that seventeen years would be required to bring the work to "a reasonable standard of efficiency." It was also estimated that for China alone \$500,000 were needed for property, whereas the Board had available last year, besides a few special gifts, only \$40,000 to meet property needs in all the fields. Fairness to other countries where responsibilities have been assumed, and especially to those fields where Baptists are primarily, if not almost exclusively, responsible, forbade even at this critical hour so greatly disproportionate an increase in expenditures for China. Intensive development on the present extensive

basis in China seemed impossible. The alternative was concentration of effort, and the Board were forced to the conclusion that they must consider the occupation by foreigners of fewer centers, whether stations or missions, with a view to a much more extensive work through the Chinese, including cooperation with Chinese home mission agencies.

Naturally it was difficult to name any station from which withdrawal could be contemplated. However, after prayerful and most serious study of the conditions, and after conference with the missionaries on furlough representing all the China fields of the Society, the Board reached the conclusion that effort should be made to retire from Central China, if it can be arranged satisfactorily, and have the responsibilities in that section assumed by others. Correspondence is being conducted with the Chinese Baptists at Hanyang and vicinity with a view to withdrawal in the near future. In the judgment of the Board Hanyang was preeminently the point from which to withdraw if withdrawal from any point is necessary to the successful application of the policy for China. The majority of the missionaries in Central China are strongly of the opinion that it is better to withdraw and leave the field to others unless a large increase in expenditures can be made on that field. A statement of reasons for the withdrawal, too lengthy for this report, is being published in the denominational papers.

#### **Ingathering among the Telugus**

The Telugu Mission in South India rejoices in an unusually large ingathering during the past year. The number of baptisms reported is 4,097, the largest for any one year during the past decade, and an increase of thirty-eight per cent. over the number received in 1912. All parts of the field and nearly every station have participated in the spiritual blessing indicated by these accessions. More significant still is the fact that 383, or nearly ten per cent. of the entire number, are from the caste people. The missionaries believe that the barrier of caste that has so firmly resisted the influence of the gospel during all these years is yielding and that the door of opportunity among the higher classes is beginning to swing open. This movement, if continued, is fraught with large promise for



the development of an increasing number of Indian Christian leaders and a larger degree of self-support than has been possible in a Christian community drawn, almost exclusively, from the most poverty-stricken people of India.

#### **Progress in Field Administration**

Two important steps have been taken during the year in the direction of increasing the degree of administrative responsibility committed to the mission bodies on the field. The first relates to financial administration. In the autumn of 1912 the Board of Managers offered to all of the missions of the Society the opportunity of receiving the annual appropriations for work in gross amounts, to be distributed among the several stations and missionaries by the mission conference or reference committee. An alternative plan was also submitted by which any mission, not yet prepared to accept the more radical measure of appropriations in gross, might elect to receive an enlarged emergency fund, placed at the disposal of the mission at the beginning of the year and designed to provide for unforeseen needs arising during the year after the original schedule of appropriations had been made, as formerly, by the Board. The purpose of both plans was twofold: first, to make it possible for the missions to distribute the funds available in the actual presence of the work and in the light afforded by the fullest and latest knowledge of local conditions and needs, and particularly to meet cases of emergency arising during the year without the delay involved in correspondence with the Board; and second, to relieve the Board of the necessity of giving the large amount of time and attention required for action upon a multitude of details that can be more promptly and intelligently handled on the foreign field. Four missions — Japan, East China, South China and the Philippine Islands — availed themselves of the first proposal and have received their appropriations for the present year in gross amounts and are now administering them under the plan accepted. Four other missions — West China, South India, Bengal-Orissa and Congo — have chosen and received the enlarged emergency fund. Some little embarrassment is naturally being experienced in the adoption of so radical a change of policy, but there appears

to be general satisfaction with the new plan. Certainly the Board are already experiencing some relief in the consideration of details, and missionaries have written in warm appreciation of being able to meet special needs more promptly. Some of the older and larger missions question whether the plan of appropriations in gross can be put into effect satisfactorily in their fields but are giving the matter careful consideration.

The second innovation has to do with general administration on the field. Upon the earnest request of two of the missions, namely, Assam and East China, the Board have approved the plan for a Conference or Mission Secretary, who would not simply act as correspondent for the mission, but would visit all parts of that field, confer and advise with the missionaries, study all problems of the work, and in general so familiarize himself with the work of the mission as to enable him to advise both the missionaries and the conference or reference committee regarding plans for unifying, harmonizing and strengthening the work of the mission as a whole. Rev. A. J. Tuttle of Gauhati has been appointed to this important post in Assam, and Rev. J. T. Proctor, D. D., of Shanghai, has been appointed to the similar office in East China, the appointment in each case being made upon nomination by the mission conference. By such measures as these the Board have clearly indicated their readiness to commit increased administrative responsibility to the mission bodies on the field as rapidly as the missions themselves are prepared to accept it. At the same time the Board are taking measures to inform themselves, through the various subcommittees, more completely than ever with regard to such details of the work as are manifestly essential to an intelligent consideration of and a wise decision regarding those broader questions of policy which are emerging in all the fields and which demand early and thoughtful attention.

#### **Called to Higher Service**

The roll of missionaries who have been called to a higher service during the year is not extended, but it contains the names of some who have served long and well and whose passing will be deeply felt in the missions to which they were attached. This is true in peculiar measure of Rev. W. B. Boggs,

D. D., who had labored among the Telugus in South India since 1878 and whose service in the theological seminary at Ramapatnam gave him opportunity for impressing the richness and sweetness of his Christian spirit upon the lives of many Telugu Christian preachers; and of Rev. J. R. Goddard, D. D., whose service at Ningpo in the East China mission dated from 1868 and who was loved and revered as a father by practically the entire Chinese Christian community. The Woman's Baptist Foreign Missionary Society has suffered the loss of two of its workers in Japan, Miss Anna H. Kidder who had served in Tokyo since 1875 and Miss Eva L. Rolman since 1885. Miss Emily H. Payne, a missionary in Burma from 1876 who had resigned from missionary service but had returned to Burma to serve as governess in the family of an official in the Shan States, passed away soon after reaching the field. Two of the younger missionaries, Rev. R. C. Thomas, M. D. of the Philippine Islands, and Mr. E. C. Freimark of Rangoon Baptist College, were called upon to make that great sacrifice that not infrequently is associated with missionary service, namely, to part with the beloved wife whose companionship does so much to lighten the hardships of life on the mission field. A number of missionaries have resigned during the year and several have been transferred to the retired list. The total number now in active service is 701, as compared with 697 a year ago.

#### **Missions and Prayer**

The financial outcome of the year again reminds the Board and the denomination that it is not by might nor by power that this work is to be done. Human wisdom is inadequate. Human strength fails. In spite of the most earnest efforts the results of the year are shown to have been painfully inadequate. The greatest need of the hour is prayer, earnest and united. The God of missions will hear. He is able to perform miracles to deliver from the thralldom of debt and insufficient equipment on the mission fields. He is ready to lead in greater triumphs than those recorded at any time during the first century of the denomination's missionary effort.

**SUMMARY OF REPORTS FROM  
THE MISSIONS**



## THE BURMA MISSION

(Churches 1,009; members 65,912; added by baptism 3,614)

**T**HE name is one but it includes many races. The Burman, Karen, Shan, Talain, Chin, Kachin, Brec, Yawyin and other races are mingled somewhat in the valley and city life but are separate among the hills. They differ in languages, customs, temperaments and religions; so that what is good for one from the missionary often seems to fail with another.

### THE BURMAN WORK

It is recognized that the hardest people to reach in the Burma Mission are the Burmans themselves. Their religion and their pride of race have combined to make them inaccessible. There are probably not more than four or five thousand Burmese Christians of all denominations in Burma today, and yet there are signs even among them that are full of encouragement. "Burmese stolidity, pride and native hostility are giving way," writes Rev. L. W. Cronkhite, D. D. "The Scriptures are bought and read by Burman Christians today more than ever before, and the whole attitude of hostility is changing almost everywhere to respectful attention." Rev. W. E. Wiatt of Moulmein writes in a similar vein: "It is impossible for us to measure the influence of the Christian teaching that has been done. Many who call themselves Buddhists are unconsciously governed by Christian ideals. The priests are losing their hold upon the people. I heard a government prosecutor delivering an address to Buddhist young men not long ago say: 'It is of no use to appeal to the Buddhist priests to help in this campaign for better morals for they no longer have any influence over the people. They are narrow-minded and ignorant.' This man was a Buddhist and the president of a Buddhist Young Men's Association. Because of these things we have an opportunity in Burma such as we have never had."

Other missionaries have noted a change of attitude on the part of the Burmans toward less hostility and more open-mindedness. "When we or our workers anticipate a trip to the jungle or plan some definite meeting here in the city," writes Rev. M. L. Streeter of Tavoy, "we have no occasion to fear outward hostility but are left quite free to plan methods which will best give and extend the knowledge of Jesus Christ." Rev. W. H. S. Hascall, missionary evangelist to the Burmans, reports that while he and Mrs. Hascall were stoned in Mandalay last year, this year both there and in Sagaing they were received kindly, and the crowds would listen night after night to the simple preaching of the gospel. The children would crowd into the large tent, and adults by the hundreds would stand just where the shadows would make their presence less marked. Not one word of opposition was heard. A policeman who was present one evening came forward to purchase a gospel and told of the deep impression made upon him. Thus, opportunity among the Burmans seems at present to be great.

### **The Native Churches**

The number of churches among the Burmans is small compared with the Karens. About fifty per cent. of these, however, are self-supporting. Growth in self-support and evangelistic power is reported. At Myingyan, Rev. W. L. Hattersley states that while there was no pastor there, the services were carried on without a break by the teachers, who took their turns at preaching and leading. These teachers paid one-sixteenth of their salary to the church, several of them giving enough to other Christian interests to make their tenth. Rev. S. R. McCurdy at Mandalay reports that a few Burman Christians at Myittha raised funds enough for a new chapel. They built this without expense to the missionary society. Mr. Streeter at Tavoy writes: "Self-support other than that of the local church has not been tried out at this station. Nevertheless it is being emphasized. It is the effort of the missionary constantly to raise up native brethren who shall take the work in hand. Evidences of the fruitfulness of this policy are now before us." "Gradually, I am becoming less and less a necessary factor in the work here," writes Mr. Wiatt of Moulmein. "Of course, in the capacity of an adviser there will be a place for me for some time, but so far as the work is concerned, it is nearly all done now by the native brethren. This is as it should be."

### **Evangelism**

The reports are filled with the record of evangelism. Rev. John McGuire, D. D. of the Burman Theological Seminary at Insein, reports that evangelistic work has been continued by the students as in former years. The night meetings were great features of the tours. They had as many as 600 people sitting for a long night service though the villages in that field are not large. "This is the great opportunity to train preachers," he writes. "Many a timid young man with the inspiration of such a meeting develops surprising gifts as a preacher." He notes also an increasing friendliness on the part of the Burman people, and there are more opportunities to mingle with them in their homes than formerly. Rev. H. E. Dudley at Meiktila in touring touched many villages he had not visited before. He reports splendid meetings in August and September with Mr. and Mrs. Hascall.

Mr. Streeter has reopened a missionary station at Mergui where there were ten or fifteen Christians with the native pastor. Among those attending were the professional people of a special respectability. He has found that the day schools are really an evangelizing agency, for the parents and relatives of the pupils come in good numbers in response to invitations. The school is a real bond between parents and missionaries, for both are interested in the same children.

### **Gospel Tent**

Another strong evangelizing agency has been the work of Mr. Hascall in his gospel tent. His preaching as an evangelist to the Burmans has met with great success. Mr. McCurdy had very good meetings at Mandalay. The

attendance was larger than the year before, the tent being crowded in fact, with another large audience outside. There was cooperation on the part of the boys from the high school and the girls from the girls' school, and the members of the church night by night took part in the work. Rev. M. C. Parish at Pegu also reports a large attendance. He declares that the tent ought to be working twelve months a year in various cities of the province. In February and March, evangelistic work has been done in more than fifty villages in which the gospel was previously unknown.

### **Motor Boat Evangelism**

Five or six motor boats are busy carrying the good news. Three or four more ought to be added to this "mosquito fleet." Mr. McCurdy writes that he was able to visit one section of his field twice during the year, a thing he could not do before, and the friendly reception the second time showed the value of repeated visits by the missionaries. With the motor boat, preachers have gone to groups of villages that never before in all their history had a missionary within their gates. There is enough river work about Mandalay to require the entire time of one man. Rev. S. C. Sonnichsen needs a motor boat at Sandoway, where he could double the work he is now doing. Rev. F. H. Knollin in the delta at Pyapon has found a motor boat an absolute necessity. He became personally responsible for the purchase of a small one and needs a larger one.

### **Education**

A review of the educational system in Burma, not only among Burmans but among all races, emphasizes the vital necessity of Christian teachers and Christian leadership if the schools are to be a power in the evangelization of Burma. It is not hard to give the various races an intellectual uplift, but personality is the key to the Christian faith which is necessary if students are to help Burma. The fact that a student is going through the primary and secondary schools and even on through the college at Rangoon does not necessarily mean an addition to the native Christian ministry or to the strong Christian laymen of the churches. As in this country, education and religion must go hand in hand.

Too often have missionaries been compelled to use native teachers who are not Christians because there were no Christians equipped for the work. Gradually, however, the native force of Christian teachers is growing. Principal H. W. Smith of the Burman high school at Mandalay rejoices that during the last year the entire staff of teachers were Christians, a thing that has not been possible for a long time heretofore.

Attractive openings for schools are reported at Yenankyaung and Pyapon. Yenankyaung is the center of the Burman oil fields and has great wealth. A school, if it could be established here, would be self-supporting from the very beginning. Pyapon is rapidly becoming the richest and most populous district in Burma. Not less than 20,000 Burmans are living within sight of



the present school and many thousand more between them and the sea. If an adequate equipment could be provided, the school would shortly be self-supporting. Mr. Streeter at Tavoy reports a new school situated in a strategic position for Burmese boys and girls. The Tavoy municipality was so pleased with it that they voted 100 rupees to help defray the initial expense. There are schools at Mandalay, Pyinmana, Myingyan and Rangoon. There is also the Morton Lane Girls' School at Moulmein under Miss Agnes Whitehead and the Kemendine Girls' School at Rangoon under Miss M. M. Sutherland. Pyinmana has a new building. Myingyan has recently added a high school equipment. It seems probable that in a very short time it will be more than self-supporting. Principal Smith at Mandalay reports that at the examination in March, every boy passed. Thirty per cent. had been the average in the five previous years. They have done well in athletics too, the boys winning a silver cup in competition with all the civil teams in Upper Burma for football, the first time in the history of the school.

### Literary Work

Rev. F. H. Eveleth, D.D. reports that the work on the Judson Burmese-English dictionary is approaching completion. "In a few weeks," he wrote in January, "it will be ready for the press." Besides this he has also read a proof of the revised edition of Acts in Burmese and made considerable progress in the edition of a pocket dictionary in Burmese and English. Dr. McGuire in the matter of preparing a text book has been able to make comparatively little progress, owing to the pressure of his work at the seminary. Another edition of his "Notes on the Book of Job" has been published, but aside from this there is no commentary in Burmese upon any Old Testament book. Dr. McGuire is working on the preparation of an Old Testament History, which has been completed only through the Patriarchal period. It is his wish that he might have more time to devote to this important side of the work.

### WORK FOR THE KARENS

The Karens are found through the great river valleys and on the hills lying to the east and west. Eight hundred and thirty-six churches with 48,688 members are reported. *As is well known, there is a greater proportion of self-supporting churches among the Karens of Burma than exists in any state of the Northern Baptist Convention.* The following paragraphs are based on an article by Rev. D. C. Gilmore in the *Baptist Missionary Review*.

There are 919,641 Karens in Burma. Two conditions among them have been particularly favorable for the development of autonomy. In the first place, the Karens of the plains are prosperous peasant proprietors. In the second place, with more than 48,000 members and a Baptist community of over 100,000, it is easy for the contributions to become very large. With these natural advantages, there has been a wise guidance on the part of our missionaries. While they look to the association for help and guidance in

choosing a pastor or other important matters, even in the weakest of the Karen fields the churches are self-governing and so far as they are able, self-supporting. In the more advanced fields every church calls its own pastor and severs the connection when it thinks it best, sometimes with the knowledge of the missionary, sometimes without. It exercises its own discipline, it collects its own contributions and decides by its own vote where each rupee shall go. It is not at all uncommon for the Karens to put up a chapel without saying a word to their missionary until they ask him to preach the dedication sermon.

In his relation to the Karen churches, the missionary is a constitutional adviser. Special questions often come up in which his help is needed, but it is always advice he is asked for. He is never asked to settle a question for them. The pastors often turn to him for advice and encouragement. The main element in the missionary's influence is that pastors and people look to him as a religious teacher and Biblical expert. He instructs them in scriptural principles and advice based upon the New Testament. Dr. Cronkhite of Bassein writes: "On principle I have always kept myself out of the internal affairs of our Karen churches. I advise them when asked, occasionally though rarely when not asked, but never undertake any control whatever. It has seemed to me that while the churches may lose in many individual cases and while the road is long, it should be followed."

In the association, the missionary's touch is closer. Its work includes Home Missions, the work among the heathen within the bounds of the association; Foreign Missions, which includes the work of the Burma Baptist Convention; and educational work. In this, the need of the missionary is more strongly felt, as Dr. Cronkhite writes: "In our annual association, I find it impossible to avoid being the animating spirit, much as I wish to, but if I desist the whole thing simply flats out." This is not strange because the missionary is the one man who has the time, the training and the ability to carry all the manifold work of the association in his mind and on his heart and properly coordinate its different departments. The degree of autonomy in the various associations varies, but so far as the individual church is concerned, they could hardly be more autonomous without the absolute withdrawal of the missionary from the field. The experiment as to what the Karen Christian can do if left absolutely alone is now being tried. An independent Karen mission has been started in Burma. This is a consequence of the Ko San Ye Movement of some time ago. Some of its leaders are able men, very earnest and of high character.

A good indication of the spiritual life among the Karens is seen in their spirit of evangelism. "Of the 253 baptisms at the Shwegyin Mission," writes Mr. Harris, "nearly half or 115 were converts from heathenism, and this has been characteristic of the churches of this mission for many years; this work is not so much that of special evangelists, of whom twelve to fifteen are employed by the churches, but rather of a small body of the membership. There is a great amount of every-day preaching on the part of the laity of our churches as well as on the part of the ministry. I do not add this as peculiar to this mission. It is something which is true to a surprising extent, I think, of the Karen Christians generally."

### **Training of Native Pastors and Leaders**

Almost every station reports yearly conferences and Bible classes for the training of their native helpers. Rev. C. E. Chaney at Maubin reports the best pastors' annual Bible class that they have yet held. Forty-five were enrolled and thirty-two of them came in from the jungle. Two full weeks were spent together studying portions in the Psalms, Colossians and Proverbs. The work is followed up consecutively from year to year. Rev. A. E. Seagrave at Rangoon tells of a similar pastors' class among the Sgaw Karens. They took up the harmony of the gospels with seventy enrolled. A spirit of prayer was manifest. The names of about ten of the churches and pastors were placed upon the board before them every morning and definite prayer was made for them. Rev. A. C. Phelps at Henzada reports sixty pastors in his class. Dr. Truman Johnson at Loikaw, while his preachers were together for a ten days' Bible study, showed them a list of ten more villages which had urgently begged for preachers. He asked: "Shall I turn a deaf ear to these calls? Shall I cut down the pay of the old workers in order to place new men among the Brechs?" Immediately eleven men who were receiving from eight to twelve rupees a month agreed to donate one rupee of their salary each month to support preachers among the Brechs. This amount was to be deducted from their monthly allowance as soon as the new men could be found. This will support two men.

### **Evangelism**

As already indicated, the Karens have been most active. At Bassein a force of preachers has labored, each from four to twelve months among the non-Christian and the recent Christian communities. Mr. Seagrave tells of the work of the Karen Home Mission Society which has been supporting the usual number of preachers in the hill villages and weak churches. Rev. H. I. Marshall at Tharrawaddy announces two new churches added to the roll. One of these is in the hills and represents an entirely new work. Mr. Phelps at Henzada writes of an increase in the church membership of 187 by baptism. Dr. Johnson at Loikaw reports forty-three baptisms and candidates in two villages where no churches yet exist.

### **Education**

It may be said that most Karen villages are eager for schools, but as they have been a backward race it is not surprising to find that some have been indifferent. Even these are awakening, however. Rev. B. P. Cross at Tavoy tells of two significant resolutions adopted by the association at Kawert. One urged that every church maintain a Sunday school and the other recommended that every village have a day school for at least three months in the year. Dr. Cronkhite reports more jungle schools about Bassein than ever before. The city school has the largest attendance in its history. There has been a gratifying progress at the station schools. At Maubin, 200 were enrolled. The Shwegyin school had one of the best years in its history. "The same may be said," writes Rev. E. N. Harris, "of the school at

Nyaunglebin and the school at Kankkyi. From the latter have gone a large number of young men to the seminary to study for the ministry who a few years ago were heathen." Similar indications come from Loikaw, Tavoy and Moulmein.

### High Schools

The Ko Tha Byu High School at Bassein under the management of Rev. C. A. Nichols, D. D. has had 800 pupils in its boarding school. The Karens have paid its current expenses besides erecting and well equipping all the buildings. At Tharrawaddy they have raised the grade from a middle school to a high school. The first class in the high department opened in June with an attendance of eighteen. There are 630 pupils in the school as compared with 490 last year.

### Literary Work

Rev. D. A. W. Smith, D. D. announces the completion of the second and enlarged revised edition of the Karen Annotations of the Old Testament in the "Annotated Paragraph Bible" of the London Religious Tract Society. The New Testament portion was printed in 1900 so that now this work entire is in the hands of the Karen pastors and students. The Annotations are printed by themselves without the text and even so make a book of 1764 pages, the same size as the pages of the large Karen Bible with its small type and double columns. The Karen Bible has only 1070 pages. If the Bible were bound up with the Annotations, it would make a volume of 2834 pages. Dr. Smith writes: "It has for years been my prayer that I might be spared to see this great work completed and at length that prayer is answered. I might now sing my 'nunc dimittis,' but for a desire to prepare much needed additional text books for use in the seminary. One of these is already commenced and is in the hands of the printers. I refer to the 'Harmony of Samuel, Kings and Chronicles' by Professor W. D. Crockett of State College, Pennsylvania."

### Agricultural Work

Experience is rapidly making clear that industrial training is a necessary part of Christian missionary work. The situation is well summed up by Mr. Harris at Shwegyin. He writes: "It has seemed to me that in coming out here and in starting schools for merely literary instruction, we missionaries were giving a rather one-sided view of our Christian civilization. The tendency is for the people to think that a life of cultured leisure presents the highest type for the Christian. We fail to teach the dignity of labor as we believe in it and practise it in our own country. Partly with a view to correcting this false position in which we unconsciously place ourselves and partly because local circumstances seem to demand it, I have been endeavoring to develop the work along agricultural lines. I have school gardens in both Shwegyin and Nyaunglebin, and at Nyaunglebin I have quite a farm where I am endeavoring gradually to introduce improved methods. This is not so easy a matter as one might

at first think. There is not only the natural conservatism of the people, which as an obstacle has perhaps after all been somewhat exaggerated, but there is the necessity first of all that the one who would be a leader should himself master the local conditions and understand them fully. This is all the more difficult for one who like myself has had little training at farm work. Just at present I am simply trying with very inferior native assistance to learn and put in practice the best native methods. Then I hope to study our improved methods suited to local conditions and introduce them gradually by means of practical demonstration."

### WORK FOR THE KACHINS

This work lies in the far north among the hills and close to the Chinese border. Bhamo, Namkham and Myitkyina report twenty-nine churches with 192 baptisms during the last year and a membership of 1,231. The statistics from these three centers indicate that the country is rapidly opening up to the gospel. Rev. Ola Hanson, Litt. D. at Namkham says the outlook is brighter than ever. Rev. J. F. Ingram from Bhamo writes: "There seems to be evidence of a larger ingathering of Kachins in the near future than we have seen in the past"; while Rev. G. J. Geis at Myitkyina tells that the country north of Myitkyina and west of the Irawady is being opened up by the British government and a great opportunity has come to the Kachin churches for advance.

#### Native Christians and Churches

There is a growing feeling among the Kachin Christians that the great work is theirs and not the missionaries'. A new association of churches has been formed. Among some of the practical topics suggested by the elders and discussed with lively interest by them were the following: "Are we permitted to use alcohol or opium as medicine? What shall a man or woman do in case a husband or wife runs away into unadministered territory? Can we receive a woman who comes down from the mountains with her relatives and leaves her husband? What shall we do with members who do not contribute to the support of the work?" The natives are doing their utmost to carry on five self-supporting schools and one self-supporting church. Mr. Ingram could open up three more jungle schools if he had the funds. Three of his native helpers are not Kachins but Karens who are missionaries to the Kachins in this district, two of them being supported by the funds from the Karens in Bassein. Volunteer workers have gone out from Myitkyina and spent much time preaching to their heathen brethren. Ba Thaw, the Yawyin evangelist, made a memorable trip among many villages as far as Tengyueh, Yanan, China. This evangelistic work is proceeding with care as it is not the policy of the missionaries to baptize in haste.

#### Educational Progress

Full details are not at hand. Namkham reports the largest number so far reached in the central school. A girls' dormitory is being erected. The num-

ber of Kachin girl pupils is increasing satisfactorily but accommodations are limited. At Mongpaw a new schoolhouse, teachers' house and cook-house are in process of building. In Oilaw they have finished a good building. At Mogung they are carrying through a similar work. In all such cases the natives are encouraged to do the work and pay the bills.

### Literary Work

Dr. Hanson reports some progress in his literary work. During the year the completed New Testament has given much satisfaction. The third edition of the hymn book has been published and there is now a selection of 320 hymns. The fourth edition of the spelling-book is now ready. These new additions show that the Kachins appreciate what has been done for them and are making use of their books. There is in the press a revised edition of Genesis and Exodus. Dr. Hanson hopes to complete the Old Testament before his next furlough.

### WORK FOR THE SHANS

The Shan work lies in the hills to the east of the great river valleys. It is carried on in six stations: Taunggyi, Kengtung, Mongnai, Hsipaw, Namkham and Bhamo. The total number of churches reported is thirty with 661 baptisms and 10,777 Christians.

One of the most significant and inspiring records has come from the hills about Kengtung where Rev. W. M. Young is laboring. In this mission about 12,500 have been baptized since the beginning. While it is under the heading of Shan work, Mr. Young is laboring among many others besides the Shans, — Chinamen in Lahu villages, Was across the border in China, and Lahus of different dialects. Mr. Young reports promising openings on every side. Especially would he be glad to cross the border into China where the Wa people have been expecting him for years. Such a step, however, is impossible for the Board at present. Notwithstanding this, a most successful work has been done among the people across the border. One ordained man has resided in China for several years. Another young man has been recently ordained and has spent some time there during the last year. Three trained workers from Lower Burma have made an extended tour into China and twenty of the school boys during their vacation have also toured there. Thus it has been possible for good aggressive work to be done without hindrance from the government. "Taking into account all the facts," writes Mr. Young, "the development of Christian character, the organization of the work, the steps taken toward self-support, the spiritual growth of the Christians, I believe the year has been one of the very best in the history of the mission. The outlook is very encouraging in all lines." Mr. Young reports twenty-seven churches, 649 baptisms, 10,553 members in the district. There the mission comes face to face with the outposts of the Presbyterian Mission which is pressing north in Siam. It has

seemed wise, therefore, to enter into negotiations with the Presbyterian Board with a view to an equitable division of labor among the various tribes.

### **Progress among the Churches**

Dr. A. H. Henderson at Taunggyi reports six organized churches on his field, the central church at Taunggyi being entirely self-supporting. Besides the pastor's support, this church has contributed regularly more than half of the Taungthu pastor's salary and since the close of the Judson fund has been contributing at about the same rate toward a new school building. Associations have been gathered about Taunggyi and Mong Nai. The Taungthu churches which have been ministered to by a traveling evangelist once a month are accustomed to meet among themselves for the reading of the Bible in Burmese or the Gospel of Mark in Taungthu. A great change toward Christianity is witnessed in one of these villages. Rev. L. W. Spring at Bhamo reports that the native church there has done well in its gifts to the seminary and to the Judson fund. Dr. H. C. Gibbens writes that regular preaching services were maintained at Mong Nai and Loi Lem. At Mong Nai he had five regular prayer meetings every week. A special feature of his work has been the preaching in the public bazars. In referring to his baptisms he calls attention to a most impressive fact in missionary experience. "Nearly all who were baptized came from those who live near, and this seems to be the rule each year. 'First despise, then pity and then embrace' is quite true of the converts won from heathenism. Those who are reached as a general rule seem to be the people who first become acquainted with the missionary by daily intimate contact and then attend the services, after which they generally become Christians."

### **Educational Work**

At Taunggyi there was a gain of ten in the Anglo-vernacular school but dormitories are needed and another teacher for the sixth standard. One of the scholars was baptized during the year. At Namkham one of the two preachers taught the school. He was not suited to the task or trained for it but he presented seventeen children for their examination and sixteen passed. "At Mongnai," writes Dr. Gibbens, "the people want an Anglo-vernacular school and will be willing to pay fees for its support." A new dormitory has been erected at Hsipaw by the native Christians with the help of the government. At Bhamo was the largest opening attendance in the history of the school.

### **Medical Work**

Busy days are reported by Dr. C.A. Kirkpatrick. People are coming four or even five days' journey for treatment, but he is handicapped by his lack of equipment. Dr. Gibbens was assisted by an Indian hospital assistant. Dr. Henderson found himself so rushed and overburdened that he was able to give not more than two hours a day for medical work.

### WORK FOR THE CHINS

This work is carried on in three stations: Haka and Tiddim, Sandoway and Thayetmyo. Rev. J. H. Cope reports ninety-one baptisms at Tiddim, a high record for the Chin hills. Mr. Sonnichsen rejoices in the evident growth among the Christians. "It is gratifying to know that though we missionaries were not here and they had financial help enough to sustain their lives, the work would go on and the gospel would be preached." Rev. E. C. Condict is thankful to Evangelist Hascall for the splendid help given to some of his preachers and teachers. Mr. Hascall taught a class of these Chin preachers every day while carrying on evangelistic work among the Burmans of Thayetmyo. Reports from among the Chins indicate a respectful attitude on the part of some of the villages. Mr. Condict found one village practically Christian. Its church for a long time had not had a preacher living in the village and they were eager to have a teacher-preacher. He found three large Chin villages that were heathen who listened eagerly to the gospel. The school teacher in one of these villages, though not a Christian, knew some of the Christian hymns and taught his pupils to sing them and the parents had learned from the children. Two miles beyond them another village was found which had never been visited by a preacher. In the evening the people fairly swarmed into the house to hear about Jesus and the "Jesus Road."

#### Schools and Literary Work

The schools are slowly developing. Mr. Sonnichsen writes of a number of jungle schools opened and more to be opened during the coming year. He is convinced that mission schools are the backbone of the mission. Rev. J. H. Cope hopes to add a new teacher next year and so to increase his attendance. In the government school at Tiddim there are seven Christians who come to his house every night for prayers and on Sunday for Sunday school. Mr. Cope reports some progress in translation work. During the year a primer in one of the dialects has been circulated. After two years' work the book of Matthew in the same dialect is ready for the press. The missionaries look forward to the time when the Bible shall be in the language of the people.

### WORK FOR THE TALAINS

This has continued under the direction of Rev. A. C. Darrow at Moulmein. A slight addition to this work has developed during the year by the taking over of the Disciples' English mission at Ye. A valuable building site in Moulmein has been purchased at a price greatly under its value and with money very largely contributed by the Talains themselves. It was a big undertaking for the little body of 300 Talain Christians, but it was absolutely essential to the future of the enterprise. A real enlargement of the mission is now possible. Details concerning Mr. Darrow's efforts are not at hand. He comes home on furlough this year.



### WORK AMONG PEOPLES FROM PENINSULAR INDIA

This work has been in the hands of Rev. W. T. Armstrong, D. D. with Mrs. Armstrong, Miss Kate Armstrong and Rev. E. N. Armstrong. During the year Dr. Armstrong gave several lectures on some fundamental relations in religion which developed considerable interest. Three lectures were planned to meet the constant questions and evident interest among many Mohammedans and others. One was on Christianity, the second on Mohammedanism and the third on Bahaism. These lectures were followed with great interest by leading Mohammedans and Bahais as well as by Hindus, and it was necessary to expand them and continue the series with several more. The attention that the people gave constituted a rare opportunity, since in the past these same classes of people could not well be reached. One prominent Brahman whose decision means a great deal to the community has been baptized. Others also have been baptized from both Mohammedans and Hindus. The request for a building in place of the old union hall building is repeated. An adequate building is a most urgent necessity if this work is not to be hampered.

### THE ENGLISH WORK

Rev. F. K. Singiser went out in the fall of 1913 to the English church at Rangoon. He has entered upon his pastorate with much enthusiasm. At Mandalay and Maymyo there are English churches which have been cared for by the same pastor. At Mandalay, Mr. McCurdy has been preaching since September on each Sunday evening. At Maymyo there is a growing Sunday school and interested workers who are becoming more self-reliant and aggressive. At present these churches have no regular pastor. Mr. Ingram writes that this work at Mandalay and Maymyo cannot go far in the direction of self-support until a man is placed in charge. The congregations are not satisfied with laymen who have had but little experience in platform work. There are great opportunities here to the right men. Rev. M. B. Kirkpatrick, M. D. has continued his work as pastor of the English church at Moulmein. No report of this, however, is at hand. The English Girls' High School at Moulmein is doing a valuable work among the English and Eurasian population. A similar school for boys would do much good.

### A SUMMER ASSEMBLY

A most interesting account of a western method of training leaders among young people of the churches is told by Mr. McCurdy. They have an annual assembly for Bible study at Maymyo. This has now been in operation for three years. It consists of a ten days' course of Bible study and inspirational meetings at a beautiful spot among the hills on the plan of the student gatherings at Northfield, with cool parts of the day for recreation. It has been held at the first of April just at the close of the school year. In the assembly of 1913, there were gathered some 210 delegates from twenty-three different stations and thirty-three departments of the work with six different languages. There

were four and five classes a day in various languages and study. About twenty addresses were delivered by as many different speakers on such topics as "Working Wisely for the Lord," "What is the Chaff to the Wheat," "Study in Methods," "Gospel Ministry," by missionaries, Y. M. C. A. workers, Bible women, native teachers and preachers. There were special music classes led by native choir masters, special topics for men and women, and studies in social service. This promises to be for Burma what Northfield has been for America, a place of inspiration and power for many workers.

### RANGOON BAPTIST COLLEGE

The College represents the Baptist contribution toward making Burma a literate country in a wider and higher sense. This institution is the center of Baptist educational work in Burma and is the largest school that the Society has in the East. It has four departments, college, normal, European school and high school with a total registration of 1,554 as compared with 1,176 reported for the year before. There are seventy-one members of the administrative staff of the College, of whom twelve are under direct appointment by the Board in Boston. There have not been many changes on the faculty during the year. It is exceedingly regrettable that, owing to condition of health, Principal E. W. Kelly, Ph. D. has resigned his position. Professor Wallace St. John, Ph. D. the vice-principal, has been temporarily placed in charge. In the college the results of the year's work have been gratifying. The number of students enrolled has been sixty-eight. The whole senior class numbering five took the university examination for the B. A. degree. Of these, three passed, two with distinction. This is only the third year that candidates have tried for this degree, and friends will observe that one more has passed this time than in any previous year. Last year additional affiliation with the university was reported in mathematics. Recently affiliation in B. A., Pali and honors in philosophy have been added by recommendation of the senate of the university and sanction of the government. These advances year by year are adding to the courses so that the student will have a reasonably large number from which to select.

#### Normal Department

The normal school has enrolled seventy-one during the year. There are two courses offered, the Anglo-vernacular and the vernacular. The work is largely professional and practical. Pupils are drafted from the primary or middle school to form classes for practice teaching.

#### High School

In Burmese it is customary to designate a school according to its range of teaching, using the name of its highest department to cover the whole. Thus, one embracing the four lowest standards is called a primary school, but when the teaching is continued through the seventh standard, the name middle school is employed. Accordingly the Rangoon Baptist High School is the

general name for our entire Anglo-vernacular establishment below college rank embracing all the standards from one to ten. It has three departments, a primary department with an attendance last year of 455, a middle department with an attendance of 592, and a high department with an attendance of 288. The last covers three years, the standards eight to ten inclusive.

### **European Department**

Since June 1, 1912, a European middle school has been registered and aided by the government education department. This school is open for boys and girls, boarders and day scholars. Since January 1, 1913, the school has had regular classes, one to seven, with six fully qualified teachers. During the year 1914 it is registered as a high school with standards eight and nine added. It is expected that standard ten will soon be added also.

### **Buildings**

Among the improvements of the year for the Rangoon Baptist College should be mentioned Packer Hall which has been completed at an expense of 50,000 rupees. It is a most attractive and commodious building. The fine approach, the verandas and corridors, together with the large and well-ventilated rooms, make this building a model for Burma. It is devoted to the work of the tenth, ninth and eighth standards specially. A new Karen chapel to replace the one destroyed several years ago is being erected on the former site. The chapel is of brick with tile roof and will accommodate about 250. It is being erected at the expense of J. Ackerman Coles, M. D. of New York. There is also in process of construction a very urgently needed building to provide for the housing of the rapidly growing European department. The erection of this building is made possible by the generosity of Misses Ruth and Louise Smith, Mr. and Mrs. A. Otis Birch and Mr. and Mrs. B. T. Conway, all of whom are members of the Temple Baptist Church of Los Angeles, Cal. The grounds have also been improved by the construction of an iron fence on the lower Kemendine road.

### **Religious Life in the College**

It was the purpose of the founders of this institution to furnish education under strong evangelical Christian influences and that purpose is being constantly maintained. A strong religious life is habitual here and finds outward expression in various ways. There are daily morning prayers which the faculty lead; a general prayer meeting is conducted by the professors in turn each Friday evening where the students speak or pray, each in his own vernacular; an English service is held Sunday forenoon when the members of the faculty preach in rotation with Burmese interpretations, and another English service Sunday evening for the European school. There is also the college church affording the privileges of church life both to its own members and to those of other churches during their residence in the college. This church has a decided influence upon the life of the school. Reviewing the year the report reads: "We do not claim anything brilliant achieved or ideals very nearly

realized. The goal still lies far beyond but we have a conviction that the institution has been reasonably well ordered and prosperous in its different departments, growing in its numbers and increasing in its efficiency. It is deserving of the continued confidence and support of many friends."

### BURMAN THEOLOGICAL SEMINARY

The regular work of the seminary has been carried on during the year under Rev. John McGuire, D. D. and Rev. W. F. Thomas, D. D. A native staff of four has assisted them. At the closing exercises in January six young men were graduated. Two of these were Burmans; one was a Chinese from Canton, the first of his race ever graduated from the seminary and who is to work for the Chinese of Burma as a missionary of the Rangoon City Mission Society; another was a Chin from the Shwegyin field; and the remaining two were Pwo Karens from the Bassein field who are to work for their own people in that district. The present senior class consists of five students with one special student, making six in all. In the entering class for the vernacular course fifteen men are reported, of whom seven are Burmans, five Chins, two Pwo Karens and one Kachin. They are spoken of as comparatively well prepared and make a promising class. The total attendance is thirty-six.

The work of the year has gone forward encouragingly. Students of the seminary have been aided by certain scholarship prizes. One prize consists of twenty-five rupees paid in the fourth year to the student who is adjudged by the faculty to have made the best progress during the first three years of the course. Another prize, established by Maung Aung Din, B. A., Barrister-at-law, Insein, consists of a first prize of thirty rupees and a second prize of fifteen rupees to be given at graduation to the two students who have made the highest and second highest grade respectively for the four years. The report of the seminary concerning its discipline is of interest. Immorality and other evils which used to appear from time to time have been outgrown. "It is always necessary, however," writes Dr. McGuire, "that missionaries take great care with reference to the character of the men they send to us. Character is vastly more important than any intellectual qualification." As a means of promoting self-control among the students a system of government has been devised during the last year in which the students themselves participate. Rules which they are expected to obey were framed by a committee of the teachers and students and afterwards submitted to the whole student body, by whom they were discussed and approved. Cases of discipline are brought before a committee consisting of the faculty and six representatives of the students chosen by themselves. There have been very few occasions when it was necessary to call the committee together and these for minor offenses only.

There has been an advance in material equipment for the seminary. A teachers' house and dormitory have been built and equipped. Seven buildings, large and small, have been erected during the last six years and in all of these only the pyinkadoe and teak have been used. In all other buildings except the mission house a considerable portion of jinglewood was used and as these

buildings are old and often out of repair some of them before long will have to be replaced by new structures. There has been a generous response during the year toward the current expenses on the part of churches and individuals in Burma, 1260 rupees having been given. It is hoped that the Stevens memorial fund which is to amount to 10,000 rupees and which now amounts to a little more than half, will soon be completed.

The seminary is facing the fact that in another year Dr. and Mrs. Thomas must go on furlough. In the meantime it will be necessary to make provision for the Anglo-vernacular department. To the three missionaries who are in charge of the two seminaries at Insein, it seems vitally necessary that a fourth missionary should now be appointed for seminary work. It is agreed that the new appointee should be a Burman missionary, or, if a new man, that he should study Burmese. This is a matter to which the prosperity and progress of the seminary are vitally related and demands most careful and sympathetic consideration.

### THE KAREN THEOLOGICAL SEMINARY

The seminary is now reporting the sixty-ninth year of its work in the training of a native ministry. The Rev. D. A. W. Smith, D. D. has been president thirty-eight years. A very good comment upon the prosperity of the school and upon the vigor of the administration may be found in the record that in January, 1914, there was graduated a class of forty-one, the largest class in the history of the institution. The total number registered in May was 143 and the year closed with an enrolment of 135. The losses were due for the most part to failure of health and some who left will probably reappear another year. Two more were graduated from the high Anglo-vernacular department last January, making three, all Karens, who have received the diploma from this department since it was opened in 1900. Dr. Smith writes that he is glad to report two others as having entered this department during the present year, but later one of these left with the intention of pursuing a course of study in the Theological College at Serampore. Another matter for congratulation is found in the fact that the contributions from the Karen churches have been larger this year than in any previous year of the seminary's history, amounting to 4421 rupees.

As in other years the seminary has been privileged to hear a number of speakers from abroad. Besides sermons and addresses from visiting missionaries, the seminary was favored by a number of visitors who came on account of the Judson Centennial. Among those who delivered addresses were Rev. R. S. MacArthur, D. D., President of the World's Baptist Alliance; Rev. David Downie, D. D., senior missionary of the Telugu mission; Rev. William Ashmore, D. D., President of the Swatow Theological Seminary; Rev. H. Anderson and Rev. William Carey of the English Baptist Mission, Calcutta; Rev. F. M. Goodchild and Mrs. Goodchild of New York City and others. Special and enthusiastic mention is made of three noble lectures delivered on three successive days in January by Rev. H. C. Mabie, D. D. The seminary felt that it had been greatly enriched.

## REPORT OF AMERICAN BAPTIST MISSION PRESS

The press reports a year of increasing activity with growth on every hand under the charge of Superintendent F. D. Phinney with Mr. J. B. Money and Mr. S. E. Miner. At the close of the year Mr. Paul R. Hackett was welcomed, and on March 5 Mr. Money started on a well-earned furlough. The gross business of the year has passed 475,000 rupees, or \$158,000, with an advance of 11.8 per cent. over 1912, which in itself was phenomenal in that it was fifteen per cent. over the year 1911. The advance in two years' business done is therefore 28½ per cent., or \$35,000. An additional man upon the staff is needed to take care of this and the call for such a man has been approved by the committee of reference. In the record of publications during the year, the press reports seventy titles, of which five are of scripture, twenty-eight are educational, thirty are religious or general literature, and seven are tracts, of which 69,500 were printed. In the scripture work the Sgaw Karen Bible has been reprinted from stereoplates; two portions are in Burmese; one in Talain, and the Pwo Karen New Testament in small type has been commenced. In general literature the most noteworthy book is a work on the Kachins and their customs by Dr. Hanson, illustrated by photos mainly by Mr. Geis. A special edition of a small Burman hymn book has been issued for use in school and evangelistic work in which there is union with the American Methodist Mission. The larger editions thus made possible have permitted a reduction in the retail price — a fact of mutual benefit to both missions.

In educational literature "School Gardening" was published both in English and Burmese for the Department of Public Instruction. This marks a new departure along the line of practical work in education in Burma. The editions are fully illustrated with line engravings, the original pen and ink work having been done by a native assistant in the Forest Department, in which the author is an official.

In connection with the Judson Centennial celebration in Burma, the press has donated not less than 1,000 rupees worth of printed matter. During the year there has been added one small book press; an old jobbing press was replaced with one of the same size but of the latest model; and a well worn slow book press was sold and in its place a rapid book-press of late type taking one size larger sheet than the one sold was purchased.

In the composing room composition is done by hand, but machine composition is necessary to meet the demands and it is now proposed that the press purchase, upon favorable terms, an American built linotype at a cost of 6,500 rupees to enable the proper setting of the Kachin Bible and other regular work in the English composing room. The prosperous condition of the press demands up-to-date equipment. The largest slow book-press must be replaced with one more rapid, and an additional press is still needed. The type foundry requires much in the way of up-to-date appliances, while there must be additional machinery in the bindery to take care of the increasing output.

### BURMAN BIBLE REVISION

By the action of the Board of Managers in Boston and upon concurrence by the conference of missionaries in Burma, arrangements have been made to cooperate with the British and Foreign Bible Society in the publication of the Bible in Burmese. As such action means a revision of the translation of Adoniram Judson, a full explanation may seem desirable. Two considerations influenced the Board toward this cooperation. In the first place all parties unite in the declaration that it would be most unfortunate to maintain permanently two rival versions of the Scriptures in Burmese. While all are agreed as to the superior value, both in accuracy and style, of the Judson version, which is the property of the Society, it would seem necessary to recognize the fact that the missionaries of other denominations working in Burma may feel unable to use a version which translates literally the terms relating to baptism. The right of such missionaries to endeavor to secure a translation which is acceptable to them can hardly be denied. Naturally they turn to the Bible Society for such service. Under the circumstances hardly anything else could be expected than that the Bible Society would produce and put upon the market in Burma, a version of the Scriptures which is acceptable to these non-Baptist missionaries. The Board of Managers are in full accord with the Burma missionaries in their high regard for the Judson version and in their desire to make that version, as it unquestionably deserves to be, the standard version in the Burmese tongue. Yet, it seemed to them that the surest way of securing this end would be to enter into this proposed plan of cooperation. In the second place, the only alternative to this plan of cooperation would seem to be to undertake upon a larger scale the publication and circulation of Judson's version of the Scriptures in Burmese. This would necessitate the provision of large funds from America in order to make it possible for the Mission Press to produce editions of the Scriptures which could be circulated at such price as to compete with the version issued by the Bible Society. The Board could not believe that such an expenditure of funds would be justified in a day when from every field comes the urgent, repeated appeal for reinforcements and for larger and better equipment.

Under these conditions, four principal points were made by the Board of Managers and accepted by the conference in Burma as providing a basis of cooperation.

1. The use of the Judson version by the Bible Society with the privilege of substituting transliteration for translation in the case of terms relating to baptism.

2. A joint revision of the Burmese text. The principle that the Bible Society through its appointed agents should participate in future revision of the Judson version was accepted by the mission in the action of the reference committee of May, 1912, and endorsed by the conference in October, 1912. Correspondence and conference with the Bible Society makes it appear that there is no thought of creating a large revision committee and that the Bible Society is prepared to give full recognition to the value of the translations prepared by the Baptist missionaries and to the rights and interests of the

mission in such translations. According to the proposals of the Bible Society representatives, that society would name "not more than one-half of the members, the others being appointed by the Baptist mission."

3. Printing. The Bible Society through its representatives have agreed that the publication work should be done by the Baptist Mission Press for a period of ten years at the same rate that is paid by the Macmillan Company for their publications produced by the Mission Press. It is stated that "in suggesting a period there is no intention of removing the work from the press, but the British and Foreign Bible Society desire not to be bound perpetually to any particular press. Other things being equal, the preference would naturally always be in the direction of the Baptist Mission Press." It is the judgment of the Board in Boston that the proposals of the Bible Society upon this point are fair and that, in the event of the possibility arising of the work from the press, the mission would be in a position to insist upon satisfactory guarantees of the integrity of the text.

4. Withdrawal of the Tun Nyein version. At present there is a Burmese version which has been welcomed and approved by the other Societies, in whose interests it was mainly prepared. This version called the Tun Nyein complicates matters somewhat. It is not possible at present to withdraw it but the Board very strongly urged that there be a complete withdrawal of the Tun Nyein or at least such limited publication and circulation as would preclude its becoming a real rival of the Judson version. In regard to this point further correspondence with the Bible Society is desirable.

#### **The Revision Committee**

Rev. John McGuire, D. D., President of the Burman Theological Seminary, and Rev. W. F. Thomas, D. D. have been designated as members of this Committee. The matter of time, however, furnishes a difficulty. Dr. McGuire writes: "If we are to work with the British and Foreign Bible Society for six months in the year it will be absolutely necessary to have some one before revision work begins. As we have four months' vacation, with a good man here, the work could be so arranged that I could give also two months of term time to revision work. But without another man here it would be impossible to do so. Of course we do not know yet that we shall be able to work together, but considering the spirit in which they appear to be meeting us and the spirit in which we are trying to meet them it would seem reasonable to expect that we shall be able to get on together. It is important that we should. It is a matter of scholarship and mastery of Burmese. We stand and shall stand for as few changes in Judson's Bible as are consistent with faithfulness to the present Greek and Hebrew text of the Scriptures."



## THE ASSAM MISSION

(Churches 137; members 13,317; added by baptism 1,282)

**I**MPRESSIVE reports come from Assam. While on the outskirts and in every station large evangelistic opportunities are emphasized, the great emphasis is laid upon the educational work at Tura, Jorhat and Gauhati. The missionaries seem awake to the need of developing a strong native leadership. They have united in recommending a carefully considered policy of educational advancement which the Board hopes with them may be worked out in the next few years. The Judson Centennial brought its inspiration to Assam as to other fields. Rev. A. J. Tuttle was permitted to represent the mission as a delegate to Rangoon, while a number of the Centennial visitors were able to visit the field. Their coming brought great joy to the missionaries. The Assam field has been a "back lot mission" as Dr. Mason puts it and too often has missed the inspiration and cheer of friendly visitors. Its importance and its increasing accessibility make it worthy of more attention on the part of travelers.

### **The All Assam Convention**

Among the outstanding events of the year this should be first named. It was organized at Golaghat, January 15, 1914. "This convention was the greatest thing in the history of the work in Assam," writes Rev. O. L. Swanson. The registered delegates numbered between 700 and 800 people and the total attendance was over 1,000. About thirty members of the Judson party were also present. One morning the delegates formed in companies of people of the same race and language and all marched before the American visitors so that they might learn who they were and to what tribe they belonged. More than twenty different tribes and languages were represented. The convention seems to have made a very deep impression upon the public in that vicinity. To bring together so many different peoples so that they were one, not only in the meeting but also in the eating and drinking, was a marvel in the eyes of the caste people of the country.

### **A General Secretary**

Another most important event was the election of Rev. A. J. Tuttle as General Secretary. The conference felt that the Assam Mission needed co-ordination and some advance in the methods of field administration. Mr. Tuttle is to give his entire time to the mission work as a whole. It will be possible for him to gather information that the conference could not possess otherwise. It is felt by the missionaries that his election promises a great unification and strengthening of the work.

### Changes of Staff

During the year the mission has welcomed Rev. S. A. D. Boggs and Mrs. P. H. Moore, who have returned after a furlough, and greeted Rev. A. K. Mather and Mrs. Mather, new appointees. Rev. W. E. Witter, D. D. and Mrs. Witter were transferred from Jorhat to Gauhati. Rev. F. W. Harding and Mrs. Harding, Rev. R. B. Longwell and Mrs. Longwell, Rev. C. E. Petrick, Dr. H. W. Kirby and Mrs. Kirby came home on furlough this spring.

### THE GARO WORK

The center of this important work is at Tura. Work is also done at Gauhati and Goalpara. The reports indicate some conditions among the native Christians which were distressing for a time, but which seem to have been overruled so as to become a needed lesson to the Garos. The leader of the defection has openly confessed his error and asked for forgiveness.

Rev. F. W. Harding at Tura reports that the desire of his heart to see the center of the Garo Hills opened up to the gospel seems about to be realized. After three or four years of strenuous campaigning, when at times they seemed to face almost certain defeat, the tide has turned and opposition to the schools has given place to active support. In one village, twenty-eight men, women and young people have confessed Christ in baptism, and a strategic point seems to be well established. Dr. Crozier reports that in a village utterly heathenish twenty-six were baptized in the first year of Christian effort among them. At Gauhati, the work has been divided so that Rev. A. E. Stephen will labor on the south bank. They desire to be placed at Boko where a bungalow can be built. Rev. G. R. Kampfer will be in charge on the north bank in the Kamrup District. Dr. G. G. Crozier, whose work at Tura largely centers in the dispensaries, reports that as it was impossible for the missionaries to visit all the churches in these two fields, he again took part in the work and was out on a forty days' tour. He reports the need in the village is very great. But once in a year or more and then but a very few hours or less is all the time that can be spent in the Christian villages, and so few heathen villages are visited at all, that it is almost correct to say none. Such a condition is a sad but unavoidable consequence of undermanning the stations. Mr. Harding spent seven weeks in camp. The attendance of the association at Nisangram was smaller than it would have been if cholera had not broken out. He reports that he was amazed at the vigorous way in which the churches of the north side were going at their problems and trying to work out their own salvation.

### Schools

Ninety-five village schools are reported about Tura. During the year thirty-two of the mission village schools desired to go over to the government. They were encouraged to go but most of them have since returned, sadder but wiser for their experiment.

### **Tura School**

The station school at Tura which provides the training for pastors, teachers and other Christian workers has passed a memorable year. It has been under the management of Rev. Walter C. Mason, who has also been obliged to attend to many other lines of work, some of which, such as reference committee meetings, have taken him months from the field. Miss Ella Bond who has for many years been in the school, and this past year been almost the only missionary assistant in the school and has charge of the girls' boarding department, having been overworked, was compelled to seek rest for a few weeks at Darjiling, which rest or journey was followed by a very severe illness.

There have been from 375 to 400 pupils, about thirty of whom are girls or young women, and about one dozen are native teachers. This past year pupils from this school have gone as teachers into a good number of heathen villages, and gathering converts have practically started several new Christian communities. Four hundred and thirty-two baptisms are reported and an unusual number seem to have come from heathen sections of the country. One young man who went out at the beginning of the year and who seemed to be doing effective and satisfactory work was murdered by a heathen man of the village because of these efforts. Aid from the Christian women of the field not only helped some of the girls of the schools but contributed some 1400 rupees toward the support of Christian evangelists, of whom about a dozen are employed.

### **Training in Evangelism**

As in other stations the work of training active pastors and evangelists is always a matter of concern. Mr. Harding reports that in common with Rev. W. C. Mason he has taught a pundit Bible class which met at Rajasimla daily for ten days preceding the general association meetings. Also during August two weeks were given to a special evangelists' class. One studied the fundamentals of the Christian faith, the other took up Paul's letter to the Philipians.

### **MEDICAL WORK**

Dr. G. G. Crozier reports a busy year. On account of absence from the mission there was not an increase in the number of in-patients, but the entire work showed an increase of fifty per cent. Twenty-two in-patients were treated, 9,483 out-patients. The deficit this year was 291 rupees as against a deficit last year of 557 rupees. Another year it is expected that this work will be self-supporting. Dr. Crozier reports that one dispensary was closed for a time because of the lack of a reliable man. Two others made good progress.

He finds an increased interest in the medical profession among the Garos. Where at first there was little interest at all, now there are three women that have completed training in midwifery in government hospitals, and two dispensaries have been in charge of Garos for several years. There is an increased desire for cleanliness, although there is yet much with which to be dissatisfied. About \$200 worth of soap was sold during the last year.

## LITERATURE

The literature department reports an increasing and flourishing demand. The sales this year were 4,448 rupees, the best of any previous year being 3,468 rupees.

## WORK FOR THE NAGAS

This work centers at Impur, Kohima and Ukhrl. *The News* of Rangoon in an Assam letter reports the meeting of the association of the Ao-Naga churches. This association was held in the village of Jabu, December 13-16. "There was a great gathering of the Naga Christians. Ten hundred and fifty visitors came from the other villages and when the eighty-four members of the local church were added to this number, there was a total of more than 1,100 souls. One church alone sent a delegation of almost 300. Jabu village is rather small, having only sixty-seven houses, and consequently every house was filled beyond its capacity and in addition several temporary houses were built to accommodate the pressing crowd." The writer of the report says that he was agreeably surprised to see the methodical way in which the Nagas carried on their deliberations. There were no long drawn out speeches and if any speaker began to show symptoms of superfluous verbosity, it was suggested to him that he go to the heart of the matter by a short route. The spirit of the gathering was of the best. It was of this same association that Rev. R. B. Longwell wrote. He said the gifts of non-Christians toward the expenses amounted to over 200 rupees. One non-Christian head man gave a cow worth thirty rupees. To prepare for the large company of 1,135 the local church performed 720 days' labor and paid out about 700 rupees. One-half of this amount was reimbursed the church by the association. The meetings were all presided over by the Nagas themselves and were dignified and helpful.

Rev. S. W. Rivenburg, M. D. at Kohima, reports that out of the appropriation a chapel was almost completed and even now could be used for worship had it not been necessary to turn it over to Mr. Tanquist for a residence. This arrangement though regretted seemed absolutely necessary. The Sunday school and preaching service at Kohima have been carried on regularly through the year. The Sunday services were conducted in Angami, Assamese and English on account of the variety of the people who came. The evangelists were the same as heretofore, one each for the Angami, the Kecha and the Sema Nagas. There were ten baptisms. Mr. Longwell reports a large number of baptisms, larger probably than in any previous year. Credit for this is given to the fact that Dr. Bailey on his touring has been able to perform a very helpful service among the churches. His presence has added materially to the working forces of the station for evangelism.

In the Manipur State, Ukhrl has been occupied by Rev. U. M. Fox during the absence of Mr. Pettigrew, on furlough. The work in this district has been most carefully planned. Possibilities of splendid advance are visible. Another step in this state would be to open up a station upon the plain in Manipur City, as Ukhrl is in the hills. Permission for this, however, has

not as yet been given by the government. Dr. J. R. Bailey at Impur visited some new villages of the Ao tribe. The work in this tribe is in a flourishing condition. The Christians are not persecuted. He reports that new fields among the Lhota people ought to be cultivated. Some good results have been attained among them in other days by Dr. Witter and others.

While the openings and opportunities among the Nagas seem to be very great, our work, as in so many places, is limping along under distressing limitations. Rev. J. E. Tanquist at Kohima writes: "The need of one man giving practically all his time to the district at large is truly crying. It is only pure justice to the cause of missions that this field be more adequately manned. You can reason out for yourself that were a sum equal to one-half of the present annual appropriation for this field added, the efficiency would be three times what it is now. The very least that can be done along the lines of intensive work in this district is the placing of another family here in the near future. Otherwise we are playing a losing and sadly expensive game."

#### EDUCATIONAL WORK

Rev. Wm. Smith reports from Impur a school that grew from thirty-nine in December to eighty-one in February. They must have more dormitory room. From Kohima comes the report of one village school maintained during the year. The results, however, have been unsatisfactory and it will probably be closed. At the station, Dr. Rivenburg has taught four hours a day and the number of teachers has been the same as formerly. The best qualified teacher was taken away by typhoid during the summer and his death leaves the work sadly crippled. The government has decided to send two of the pupils of the top class to a medical school, two others to a veterinary school and two to a high school. About the middle of the year, the Kohima village school which has been held in connection with the mission school for seven years but wholly supported and controlled by the government was placed under mission control, the pay of the two teachers and incidentals still being from the government. It has always been in reality the primary department of the mission school.

#### MEDICAL WORK

On account of most excellent government provision for the sick of Kohima, Dr. Rivenburg's medical work has not been large. He has no hospital and his work has been confined to personal visits to the homes and dispensing from his office. Dr. Bailey at Impur reports 1,000 cases in the dispensary and sixty operations on tour, ten of which were major.

#### THE RABHAS

This work is reported by Rev. A. C. Bowers of Goalpara who has also had work among the Garos. The two are so intermingled that it is impossible to make a proper report concerning the Rabhas alone. Mr. Bowers writes

that the Gospels of Mark and John have been revised in the Mech (Kacheri) language under the direction of the British and Foreign Bible Society. He has spent five months in touring, traveling 1,400 miles in the launch "Grace." Fully 15,000 people have heard the gospel either from himself or from his native workers. Twelve thousand or more books and tracts have been distributed. Mr. Bowers tells of splendid opportunities, with people applying for baptism in many villages. There have been some very significant conversions among the Mechs.

### WORK FOR THE IMMIGRANT PEOPLES

This work is carried on at Sibsagor, Nowgong, North Lakhimpur, Tika, Golaghat and Jorhat. "When I came to Assam, there were only 600 Christians in the Sibsagor District. We are almost 6,000 now by the census of 1911," writes Rev. J. Paul from Sibsagor. A decided advance in moral and spiritual things is evident in several places, though tea-garden Christians and the Sibsagor church move very slowly. All the Christian communities were visited twice, some four times and two were visited six times during 1913. With the new people have come three new branches of existing churches. Two of these should become separate organizations during 1914. Mr. Paul reports that during 1913, 275 days were spent out of the station. They were spent in evangelistic work among the heathen, in instructing the churches, in teaching at Jorhat, on reference and other committee work and in a brief holiday in the Naga hills. The ninety days spent in Sibsagor included about sixty addresses on various subjects in the way of instruction to the Sibsagor Christians and the teaching done in the annual Bible class of the whole district.

Rev. J. Firth at North Lakhimpur reports the ordination of Rev. M. Paulus, a Mundari brother, a good man and a great help. This is the first ordination to occur on the north side of Assam and the second only among the immigrant people of the province. Rev. O. L. Swanson at Golaghat reports one of the best years in the history of the work of his district. The baptisms total the largest, namely, 183. This record has not been made possible by having a large number of baptisms at one time or place. The people have come by ones and twos and fives through the faithful efforts of mission workers and pastors. Several new churches have been organized so that they now number twenty-seven with a membership of 1,237. The native Christians have been making progress in their contributions for the Lord's work; 2,635 rupees were given. As many of the people are only coolies working for small wages on tea-gardens, it is felt there is reason for encouragement.

The Shirk Memorial Church at Golaghat has been erected though not fully completed and services are being held in the new building. The dedication of this new church took place on the eighteenth of January at the time of the All Assam Convention. There was also present at the time, the Judson Centennial party, and the dedication sermon was preached by Rev. W. A. Hill of Minneapolis.

Rev. J. Firth writes from North Lakhimpur that the last year has been perhaps the most satisfactory year's work of the twenty that he has spent in Assam. This was so not on account of the great number of baptisms, but because of an evident drawing near to God on the part of the Christian people. In this fact is the promise of great blessing in the near future. Several of the village Christians have built new houses of worship. These are all good houses which could not have been built with mission funds short of 150 to 200 rupees each. The gratifying fact is that these were entirely paid for by the native Christians themselves. The annual Bible class in September had fifty-four men. They spent four weeks of study with great profit. This was the greatest work of the year. It is getting hold of the hearts of pastors, deacons, evangelists and others in a most effective manner. The churches of the Bishnath field are asking for letters of dismissal from the North Lakhimpur Association and will form one of their own. They have maintained a branch association for some years. The Daphla work is picking up again. This work was begun by the Garo Baptists from Tura many years ago. Afterward it was turned over to the Canadian Independent Baptist Mission. Three years ago the work was left alone on account of furloughs by the missionaries. Now it is getting under headway again and five have recently been baptized. A new Daphla Christian village is started.

Rev. C. E. Petrick writes of the decided advance that has been made in twenty-five years. Then there were 160 members in all Upper Assam. Now there are over 3,000 members and a Christian community of 6,000, and churches scattered all over the country. Fifty-six converts have been baptized on his own field. During the year some of the churches have grown in strength. The finest church is located on the site of a former Hindu temple. The membership has grown out of nothing in a few years to 158. In this place eighteen were baptized last year. A splendid spirit of independence and self-reliance is growing here and no mission money has been spent upon them during the last year. One pastor who was formerly helped by the mission declines all help in the future. Others are taking a deep interest in preaching the gospel to their non-Christian neighbors. He reports an interesting movement in his district among these. One of the largest communities is the Ahoms, the descendants of the Shans who came to Assam from Burma. The Shans number now in the Sibsagor District close to 100,000 souls. About 200 years ago they were converted to Hinduism, leaving their old faith. For some time they have been restive under their Hindu priests and large numbers have now forsaken them and refuse to honor the Brahmans. They are seeking some other religion. They say they will go back to Buddhism, believing this to be their former faith. What the outcome will be, we do not know.

Mr. Paul reports touring from Sibsagor with two men who were paid by the churches and three who were paid by the mission. Of the forty-seven baptisms in his part of the field, about thirty were due to the evangelist's work. He declares that the whole country is open and the people are willing to listen but the Roman Catholics are active.

### SCHOOL WORK

Mr. Firth at North Lakhimpur reports that the village schools have done good work and that Mrs. Firth's station school of orphans has prospered. The Jorhat schools, of which a complete account is made in another place, are mentioned in various letters. Mrs. Witter tells of a new plan in the conduct of the school by which every boy is required to make a deposit of five rupees upon entering the school, to be used for books and incidentals. Some one also must guarantee his support, food, clothing, fees. If any boy could not provide this support, he was given a "workshop" by which he could earn his way. A spirit of independence and respect for labor is slowly being developed. Rev. C. H. Tilden tells of their sorrow in having to cut down the number of boys who wish to enter, in fact some who have already entered. They must urge the people in their churches to send them help or they must be sent home. This, it seems to them, will be an awful mistake. They ought to receive twice the number that they have. The announcement of the opening of the high school classes and the return of Mr. Boggs have been received gladly in the local community and already there are ten or more additions to the high school from day pupils who are paying the regular fees and are not any expense to the mission. The school has thus been made more cosmopolitan and gives larger opportunities for influence and a broader environment to our Christian boys provided there can be a proper control. Apparently the school can be filled as soon as it is equipped.

#### Student Work at Gauhati

Rev. W. E. Witter, D. D. and Mrs. Witter have had charge of the student and hostel work at Gauhati in connection with the large government school. In addition Dr. Witter does all he can for the English speaking residents.

### MEDICAL WORK

Medical work has to be done even though our missionaries may not be doctors. Rev. J. Paul at Sibsagor has sold medicines to all classes except the very poor, who have had help free. This does much good. The people, Hindus, Mohammedans, Animists and Christians, all declare that the medicines of the missionary accomplish things, and one gets acquainted with the people in this way. Mr. Paul writes of the presence of lepers who suffer much and need an asylum.

### WORK FOR ABORS AND MIRIS

This work has centered at Sadiya where Rev. L. W. B. Jackman and Mrs. Jackman and Dr. H. W. Kirby and Mrs. Kirby have been stationed. Mr. Jackman writes that evangelistic and medical work has been carried on among the villages of the Miris with the help of the new motor cruiser "Mishing." He visited many villages in the western part of the tribe for the first time and a most hearty welcome was given. On this tour Rev. Joseph Paul



reached thirty-seven villages and preached to about 8,000 grown people. During the same month he helped about 1,300 sick folks and sold quite a bit of medicine. Mr. Paul is very thankful for the open doors that now appear. There are 75,000 Miris on the rivers of Upper Assam and they are the best listeners that he has found. Mr. Jackman declares that the call for medical help among this tribe affords a most glorious opportunity. Concerning the Abor work, Mr. Jackman writes enthusiastically: "Although the mountains have been closed by government order on account of dangers, the mountain people have been coming down to meet the missionaries daily. They have had from twenty-five to forty, both Abors and Mishmis, who have traveled from a long distance and who stay two days to two weeks for treatment." In six weeks he had over 150 such patients. Mr. Jackman though not a physician found medical work consuming a large part of his time. The Message was told at the evening stereopticon service. Urgent requests have come to them to go on into the mountains. A headman has offered to build a house for Mr. Jackman's family that he might stay for several years if desired. While the door thus seems open, the attitude of the government and our straitened finances makes the move impossible. However, Mr. Jackman is giving more and more of his time to the Abor part of the work.

Dr. Kirby reports very effective medical service. Large numbers of dispensary patients received treatment at Sadiya and many were treated in the Siakwa market. Many parcels of medicine have been sent out by mail to the natives and to our missionaries at Kohima, Nowgong, Tika, Sibsagor, Gauhati, Jorhat, Tura, Golaghat and Impur as well as to the German missionaries at Tinshukia. He reports sending 146 bottles of medicine and other supplies across into Upper Burma. Through the medicine sent to other missionaries, several thousand more patients have been reached than he could have treated himself. The hospital building has only four beds and the in-patients have numbered sixty-three in a year. He has built a good native house with four rooms, each with a native bed. Some nights he has had patients sleeping on empty packing cases. It is to be regretted that when Dr. Kirby goes on furlough there will be no one to carry on the work.

### THE JORHAT CHRISTIAN SCHOOLS

The hope of the missionaries is in their educational work. At a conference in Gauhati in January, 1913, a scheme for the management and control of the Jorhat schools was recommended. Eight departments were suggested, the Bible school, the high school, the industrial school, the medical school, the hostel, the office, the publicity and the improvement departments. The work of these schools has been sadly handicapped on account of the insufficient number of instructors and limited funds. On the faculty of the Bible school are Rev. C. H. Tilden and Rev. W. E. Witter, D. D. Assistance has been given by Rev. Joseph Paul, Rev. O. L. Swanson, Rev. L. W. B. Jackman (one month a year) with Rev. Henry Goldsmith, Babu Suborna Goldsmith and other natives. A very good year in Bible study and in practical

evangelistic work is reported. The need of a separate building for the Bible school is strongly emphasized. Dr. Witter reports after several months of Bible and religious instruction that he is profoundly convinced that an enthusiastic backing up of the Jorhat Bible school will result in a constantly increased attendance and a solid growth with results which will work powerfully for the evangelization of Assam.

### Middle English and High School

The middle English school has been recognized as such since August 10, 1912. It reports an attendance of two special students, sixty boys and one girl. The high school opened for the first time this year with two students in its first year class. One of the striking features of this school is the variety of races, tribes and languages represented. While the division of races is not as exact, the classification seems to be as follows:

Assamese	17	Garos	2	Miri	1	Santals	3
Bengali	2	Kachari	2	Mundas	15	Urang	1
Daphla	1	Kuki	1	Nagas	5	Mixed	3
Eurasian	1	Mikirs	7	Nepalis	2		
Total 63							

The conference reports declare that these schools have reached the point where advance in equipment and expense is an absolute necessity. They cannot possibly continue with any measure of success without an additional support. More room is needed at once, indeed several more rooms for the opening of the next school year. The present limited accommodations have driven several classes and their teachers to the bungalow verandas, into the drawing room and under the bungalow. Even with these makeshifts there are times when two and three classes are reciting at the same time in some of the class rooms. Another most perplexing and vital problem concerns the teachers. It is impossible to get properly qualified teachers either for the middle English school or the high school at the salary rates now given. The anticipated entrance of still another high school class with the advance of the present first year's class to its second year's work makes all the more imperative some action of relief. It is stated with profound earnestness that at Jorhat a most unique school or rather group of schools is being conducted. Every man trained in this cosmopolitan atmosphere without distinction of race, tribe or tongue will be an asset of highest value for the progress of our work. It will be a calamity if the possibilities of such instruction are not realized to the full.

Space forbids an adequate report of the industrial school and the work in the hostels department and the medical department, but looking over the year's record as a whole, it is clear that the discipline among the boys has never been better. The small boys have been under the care of a woman who has made them happy, and no trouble of any sort has occurred save a few minor misdemeanors. The possibilities of great spiritual good in them seem large. The Conference notes their eagerness to know the Scriptures. The fact is

that nearly everyone that came said he came to get religious training as well as school training. While the discouragement through the lack of school-teachers and of adequate equipment is constant, the pressure of opportunity is so great that it is believed that before long friends in America will make possible a worthy development of this influential center.

## SOUTH INDIA MISSION

(Churches 147; members 66,826; added by baptism 4,153)

THE year's reports give evidences of the power of the leavening influences of the gospel. From Nalgonda comes word that hardly anyone in that field would now oppose Christianity in saying it is a wrong and bad religion. It is hated in many places because no one can stop its influence; but it is the unjust element that attacks Christianity, — the village officers who are disturbed in their unjust proceedings, the people who wish Christians to give false evidence in the court in their favor, — but the good and uplifting character of Christians is recognized. Rev. F. Kurtz of Madira tells us that his workers in six months sold over 2,000 copies of a large sized volume of John's Gospel at one-half cent a copy. One of his colporters at Bezwada where trains go in five different directions discovered a great demand for Christian books. "We have actually sold more books this year than we used to give away." Rev. J. M. Baker reports that there are over fifty villages on the Ongole field from which all sacrifices and attending ceremonies have been banished.

This change in the attitude of the non-Christian people is matched by a corresponding growth among the Christians themselves. Rev. G. H. Brock at Kanigiri says: "I wish to record the improvement in sanitation among Christians. It seems to me that I can judge pretty well the spiritual condition of the community by the cleanliness of the hamlet. There is no room for doubt as to the increased respect of the caste people for the Christians. There is no doubt about the improved condition in temporal affairs, as is evident in better houses, better clothing, articles of adornment and in the increased number of animals, goats and buffaloes, seen about the homes. Some have had the joy of reaping from the words and lessons that were given many years ago. Rev. W. L. Ferguson, D. D. at Madras tells of the baptism of a man in Chakliarpalem where Rev. N. M. Waterbury and Mrs. Waterbury began work thirty years ago. During all these years the gospel has been faithfully preached, and while many secretly believed, none has dared hitherto to come out and be baptized. It is significant that this convert was a pupil in Mrs. Waterbury's school and got his first impression of the gospel there.

From Allur comes an interesting word concerning the Erukalas, a rude, riotous criminal caste people who have long been a problem to the government. Rev. E. Bullard of Kavali has been most successful with them, as is evidenced by government statistics which show that crime has decreased in the surrounding villages fifty per cent. Highway robbery was once common in the district but now is rare. Many of the men of the settlement were scarcely able to do a day's work when they came because they had so long depended for their living on booty and beggary. Now they are becoming skilful workers, while many of their children are making notable progress in school. A large ingathering from these is expected.

In Bishopville the work for students by Dr. Ferguson has been continued. The numbers whom he teaches have been increasing. At the seventh anniversary gathering fully 150 were present. An encouraging feature of the year has been the Sunday evening service for English speaking Indians held in the bungalow. There is a flourishing Y. P. S. C. E., a young men's guild at the Gantz Road school, and a new Bible class under the direction of Mrs. Ferguson.

### THE NATIVE CHURCH AND ITS MINISTRY

It is stated that every year the Telugu churches are becoming more competent to conduct their own affairs. Rev. J. Dussman of Vinukonda says: "The people have given more than in any previous year since I have been here, and I think there is more independence among them." The Telugu Christian is learning to give. At Narsaravupet a canvass of the field was made for contributions for the erection of the Mary Kurtz Memorial building and pledges to the amount of 1,400 rupees were secured from the Telugu church members. "Never have the people given so freely to any other cause," writes Rev. E. E. Silliman, "and the largest meetings they have had have been gathered at the beginning of this work." Mr. Baker at Ongole reports that there are Christians in 317 hamlets out of 1,000, and converts in nine new hamlets. One-third of all the expenses of the Ongole plant were given by Indians. Dr. Ferguson reports that the gifts of the people for the support of the work of the church have shown a gratifying increase. The pastor's and evangelist's salaries and all current expenses have been met promptly at the end of every month. The church building has been put in good repair and gifts have been sent to the Bible Society and to the Telugu Baptist Missionary Society. This year it is under splendid leadership. The pastor, Mr. D. Arogian, has this year received his B. A. degree from the University of Madras and has the distinction of being the first man in the ministry of the Telugu Mission to bear that honor. As an evidence of growth of initiative, an advance in the construction of village chapel buildings is told by Rev. C. R. Marsh. More were built in the last two years than in the ten preceding.

On the Kurnool field Rev. W. A. Stanton reports a splendid intensive growth. A number of the village churches have developed remarkably in strength and spiritual power. He writes that they have become truly indigenous and exercise all the functions of a New Testament church. For the first time one of the village churches, that at Atmakur, has ventured to invite the association of the Kurnool District. This invitation was issued entirely at the initiative of the church without even a suggestion from the missionary. The outcome was most happy and other churches are now eager to have their turn. Mr. Stanton has had a banner year in native contributions.

Another evidence of splendid growth on the part of native Christians is seen in the work of the Gospel Extension Society at Kurnool. The preachers and teachers render their reports not to the missionary but to the society. Its executive committee handles requests of all kinds. The society also has charge of much village school work. The Telugu Christians have been more or

less affected in their spiritual life from the start they had in the great mass movement which swept Ongole in 1876-77. "Wherever the mass movement draws men to Christianity," writes Rev. W. E. Boggs of Sattenapalle, "the membership cannot but partake of the nature of windfalls rather than hand-picked fruit. The spiritual element in the movement is to some extent overshadowed by the social; hence the unsatisfactory condition of many of our churches." However, as the time has passed, the spiritual side has had opportunity for asserting itself, and a desire for a higher standard of Christian life and a growth in the spirit of zeal and earnestness is becoming more and more visible.

An all important element in the growth and work of these churches is in their own native leadership. Here, as elsewhere, the grade of workers varies, but the missionaries write thankfully and hopefully concerning their helpers. Rev. W. E. Owen of Atmakur writes: "We are thankful for the active spirit animating the evangelists and Bible women. They have had great pleasure in their work although they have met a certain degree of opposition and annoyance." Promising young men are going out from Ramapatnam. This year one man graduated from the seminary and has begun an encouraging work in a Sudra village. Two more Ramapatnam boys will be graduated in April. Mr. Stanton at Kurnool was cheered by the coming of two of the young men and wives from the seminary after their graduation. Both had completed the higher course of study and had been graduated with honors. One was called to the pastorate of one of the churches even before his graduation and the other was sent to one of the new centers of work.

#### **Pastoral Conference**

It is the custom of the missionaries year by year to gather their helpers together for special study and direction. At Palmur a summer school was continued for two months with twenty-five to thirty Christian workers meeting three times a day. Parts of the New Testament were studied and lectures were given on prominent Christian doctrines. At the close of the school a farewell meeting was held, when the workers testified of the great benefit they had received from the school. Such work as this is most necessary. The time is coming, if it is not almost at hand, when the native church is going to be tested by a very large influx of people from the strong minded high castes. It is very essential that a good and strong Christian foundation be established among those who are now in the churches in order that when these people come in, they may have something to build upon.

#### **EVANGELISTIC WORK**

The total number of baptisms reported, 4,097, is nearly thirty-eight per cent. above that of 1912. Of these, 383, or nearly ten per cent. were of the caste people who have so long been almost inaccessible. The movement toward Christianity among the caste people seems at last to have really begun. The individual accounts concerning evangelism are most gratifying. Rev. E. O. Schugren at Gurzalla reports the best year in his experience in India.

During his five years at that station a thousand members have been added through baptism. At Madras the students are attending the services in increasing numbers. At Jangeon there is a spiritual awakening among the Madigas. These are quarrelsome people given to drinking, who have been a terror to cattle owners and village officers. Some of the most prominent men of this caste have believed in Christ and been baptized. The change of life is so evident that village officers have asked our preachers to reside in the village. They did not do it for the spiritual benefit of the Madigas but because it makes the life safer in the villages. Mr. Stanton reports the largest ingathering in the history of Kurnool. Three hundred and sixty-nine were received. Six new villages have come over to Christianity. The Kurnool field did not feel the great mass movement which originated on the Ongole field forty years ago. Its progress has been by the slow process of hand picking. The ingathering of the past year represents an increase of fivefold over the average for the past ten years and is nearly one-third of the total church membership.

### **Touring**

Touring is the great evangelistic agency of the missionary. Each station represents a center from which his influence goes out to numberless villages in the country and the jungle. In these villages he gradually gathers a little band of Christians over whom a native pastor is set and which becomes the nucleus of a native church. The annual or semi-annual visit of the missionary serves to strengthen these little bodies of Christians and to get the gospel message a larger hearing. Such touring takes time and costs much energy and hardship. Mr. Baker at Ongole spent 150 days in camp, while his force of twelve preachers were out nine months. He reports that all of their 247 Christian villages were visited. Rev. E. Chute at Palmur writes that on tour last year he traveled an aggregate of 5,155 miles and preached 1,646 discourses. In some of the villages the people requested that a preacher be left with them, saying that as a pupil required to have the alphabet repeated many times before he could master it, so they must hear this teaching many times before they could remember it. Rev. G. H. Huizinga says that he gives a large share of his time and energy to touring. Nearly every village is visited at least once during the year. The night meetings in the open air are a great feature of his work. Rev. W. T. Elmore of Ramapatnam calls attention to the benefit that this touring gives to the students themselves. He tells of the night meetings where 600 people might sit for a long evening service, and of the splendid opportunity this gives for the training of preachers. "Many a timid young man with the inspiration of such a meeting develops surprising gifts as a preacher."

### **EDUCATIONAL WORK**

With evangelism comes the necessity of teaching. "No evangelistic work in this country can be permanent without being followed up with educational work," writes Mr. Chute, "and in addition to this, the Christian schools

for children are evangelistic agencies that we cannot afford to ignore." "As soon as a new village is touched by Christianity," writes Mr. Stanton, "the invariable demand is for a school and teachers. It is a demand that must be met."

### Village Schools

These necessarily work under great handicaps. "Sometimes," Rev. C. Rutherford writes, "it seems almost necessary to hire children to come to school." These village schools are basic in the missions. As Mr. Brock writes: "While it takes real faith to continue many of them, yet it is in the village schools we must look for our future leaders. Some of the schools are a source of joy, others are heartbreakers." Mr. Boggs points out the significant influence of the village school in his report: "In these village schools the children are taught not only to read and write but also Christian hymns, the Ten Commandments, the Lord's Prayer, the Sermon on the Mount and other important passages of Scripture. This teaching is carried to their homes by the children and sung and repeated before their parents. It not infrequently happens that the parents become interested and whole families are saved."

Mr. Chute tells of twenty schools in operation in different villages. In some of them the teachers have opened night schools where the old men and the young men, and sometimes even the village officials come and sit together on the ground and are taught by a Christian teacher who a few years before was one of their village Madigas, an untouchable. As an indication of progress he says: "A short time ago it was almost impossible to create in the minds of the village people, whether caste or outcaste, a desire for education. Though schools were open without cost to them, even then it was difficult to persuade them to send their children for instruction; but we have been delighted to witness the great change in their attitude toward education in the last two years. In the majority of the villages they now welcome the teacher and many of them are requesting us to open schools." Rev. A. J. Hubert of Sooriapett calls attention to the obstacle of poverty. "The Christians of this field are exceedingly poor and find it necessary to take their children from school during the time when they can get coolie work to help in the support of the family. At times when there is not much work, the attendance is fair but none of our schools can be said to be in a satisfactory condition." Mr. Dussman from Vinukonda says: "With proper teachers, village schools can be a blessing and a power for good, but some of the boys have not the courage and determination to meet and overcome the many difficulties in the way to make the village school a success."

### Station Schools

Mr. Stanton reports a prosperous year. The boys' elementary school in the town serves as a feeder to the high school and closed the year with an enrolment of 165. The girls' caste school under the leadership of our Christian headmistress has more than held its ground, and the parents seem as willing to



send their girls now as formerly when there was a Hindu headmaster. There are 116 in this school. The girls' boarding school has a new headmistress. Some interesting developments in growth and self-support have appeared. At Hanumakonda there is developing a plan by which the boys and girls can work and provide a good part of their support. Rev. F. W. Stait at Udayagiri states that the central school has prospered. The children have done well in the annual examination and several boys will go to the high school. They have added a manual work to help the children earn something. At Madira the numbers have increased to twenty-one boys and six girls.

Sometimes this station work proceeds slowly under very poor equipment. Rev. W. J. Longley of Podili tells of an old building that was made over into a dormitory. Six boys were accommodated in response to a demand from teachers of the village school. Rev. S. W. Stenger of Nandyal tells of a poorly housed boarding school. The attendance, however, has increased considerably and would be larger if there were more accommodations. The government inspector has praised the work but notes "that the building is only a temporary shed which cannot at best accommodate but thirty pupils, whereas the rolls show forty-seven."

A flourishing condition of the Anglo-vernacular middle and upper primary school is shown at Palmur. Two hundred and twelve pupils are in attendance, eighty more than last year. Mr. Chute has been asked to make it a high school, but as twenty of the students have already had to be dismissed on account of lack of means for their support, it is impossible for him to do so. Dr. Ferguson reports encouraging progress at Madras. "For some years rival Hindu schools have been the bane of this school, but in 1913 a disagreement in the ranks of influential supporters of one of these institutions resulted in the transfer of a number of bright girls to the mission school."

### EDUCATIONAL WORK AT ONGOLE

The large work at Ongole is worthy of separate mention. In the town of Ongole with a population of 13,286, there are 1,170 Christians. It has 3,839 boys and girls under twenty years of age. Of these, 2,266 attend some school. Over half this number or 1,206 attend the mission school. Educationally, Ongole ranks among the highest of the towns of the Madras Presidency. This condition is acknowledged by all to be the fruit of missionary effort.

Mr. Baker sends interesting statistics concerning sixty-three women and ninety-seven men who are part of the number going out from the Ongole station schools to other stations. Of this number, ninety-seven are teachers, thirty-two are preachers, four are pastors of large churches, three are Bible women, six are confidential clerks, two are colporters and two are compounders of medicine. While this is not a complete list, it gives some idea of what one small district can do for other districts while it is working out its own salvation.

In the village school work, Ongole has an educational staff of 100 men and eighty-five women. There are 128 schools located in as many villages. Eighty-seven are recognized by the government and forty-one are seeking recognition.

Among the greatest victories of this work are the "mixed schools" located in the four Christian hamlets at Ongole with a total enrolment of 724 pupils. These schools are almost self-supporting. Within a stone's throw of the government caste girls' school with its expensive building and plant is the mission caste girls' school. Of this, Miss Bertha M. Evans, the manager, writes: "The largest enrolment we have ever had is the present one of 135. The average daily attendance is one hundred, which is thirty-five per cent. higher than the average two years ago. You will appreciate our problems if you know that with more than fifty in our infant class, we have only three in the fifth standard. The thinning out of the higher standards is due to child marriage."

### **Orphanages**

This field and many others have felt an impetus given by educating many boys and girls in orphanages that began with the famine of 1901. About half of the number reported as having gone out from Ongole and engaging in other work were from the orphanage school. About one-fourth of the present force of workers were educated in these orphanage schools. Before the orphanages came into existence, only the most fortunate class could get an education or learn anything of trades. Now many who are really anxious to get on to a higher plane can do so. One interesting result of this work has been that throughout the whole district children have become more valuable. The orphanages have taught the people the great possibilities latent in children, how they are the more sure way to lift their class of people out of the mud. Even distant relatives are more anxious to claim boys and even girls than they used to be. A good year's progress is reported in the orphanages. Some of the girls have married well and others have taken good positions; some boys have begun to teach school, and others have gone to the high school. Friends will note that a very small investment makes possible a most fruitful work. Fifteen dollars a year is sufficient to care for a destitute child, and care for ten years means a well-equipped young man or woman for this benighted country.

### **Station Schools**

In the town of Ongole is a large boarding school for boys and one for girls. The 130 village schools are feeders to these. Provision is being made by which the boys and girls through garden work can earn something to help themselves. The boys' school and the girls' school during the past year earned respectively 350 rupees and 280 rupees, which is a good start.

### **Normal Training School**

Each year the government gives the mission appropriations sufficient to support twenty girls in the training school. This is for the best of the seventh-standard girls to prepare them to teach schools of their own. Some of them

teach several years before they marry and others marry and teach the village schools while their husbands serve as pastors or evangelists. Thirteen out of the fifteen girls in the normal class passed the preliminary teacher's examination. Trained girls from Ongole are now scattered from Madras to Hyderabad.

### High School

Principal L. E. Martin reports another year of uninterrupted service. Of the 355 boys enrolled, 145 were Christians. At the end of the year in April, 248 pupils took the examination of the school and 182 were promoted. About a dozen of the boys of the school have been baptized during the year, some at Ongole and others at their home stations. Among these was one lad who enrolled himself as a Hindu when he entered the school. One boy was admitted this year who belonged to the Panchama class who did not profess to be a Christian. He is the first of that class to join the school.

### BAPATLA NORMAL SCHOOL

Rev. G. N. Thomssen writes of a very prosperous year in connection with the work of the training school. At the beginning of the year there were 100 student teachers under training. A few have dropped out, but ninety-five students have remained. In the government examinations for teachers' certificates in March, 1913, thirteen passed out of fourteen of the lower secondary students and thirteen passed out of twenty-four primary students. These results are some of the best in the presidency. The primary students, it ought to be said, are badly handicapped because they have not the educational advantages of the lower secondary students and yet have the same examination to pass as these more advanced students. This school is supplying the mission with teaching pastors who are greatly needed.

### COLES MEMORIAL HIGH SCHOOL AT KURNOOL

A good year is reported. The number of pupils has increased by forty per cent. over last year and eighty per cent. over that of two years ago. The increase is largest in the three upper forms. The total number of teachers on the staff is now seventeen. Three years ago \$4,000 was promised by a friend for a students' home. It has since been increased to \$5,000. This gift has been supplemented by a liberal grant of \$10,360 from the government. It is now planned to build two beautiful homes for the students. As three-fourths of the students come from places outside of Kurnool, the need of such homes is deeply felt. During the year, Bible classes have been conducted, and public lectures have been delivered every Sunday. In these a fair degree of interest has been manifested. About eighty boys, one-fourth of the whole number of students, come from Christian homes.

### THE COLES-ACKERMAN MEMORIAL HIGH SCHOOL AT NELLORE

This school under Rev. L. C. Smith calls attention to one of the best years in its history. The attendance has ranged from 300 to 400, all that the buildings would accommodate. On the seventh of November the splendid new Coles-Ackerman Memorial building was dedicated in the presence of a great audience. This structure opens for use seven ample class rooms, a commodious assembly hall, an adequate library, and a reading room and office, thus relieving a great congestion. It is of red brick, costing 30,000 rupees, which was generously contributed by J. Ackerman Coles, M. D. and his sister, Miss Emily S. Coles of New York City. Another addition to the equipment has been the placing of first class furniture to the value of 10,587 rupees. A new clock and a bell were installed in the tower. These also were given largely by Dr. Coles. Provision has been made by Dr. Coles for a hostel for the housing of the students. This will add greatly to the equipment.

The teaching staff has been increased both in number and quality. A technical department has been opened which has become very popular. An Indian Christian young lady who recently returned from America where she took a course of kindergarten training will take charge of the kindergarten department in July. The spiritual outlook is very promising. Several of the boys have taken a decided stand for Christianity. Rev. David Downie, D. D. writes: "We are confident that the school is a decided and emphatic force in the community for Christ and righteousness."

### GIRLS' HIGH SCHOOL AT NELLORE

Miss Ella J. Draper continues as the faithful and efficient principal. Three of the girls have entered college and four have entered schools in Madras for upper secondary training. The boarders number practically the same as last year. There are also a number of pupils from some of the best homes in Nellore. Thirty-four girls were in the hostel this year. All but one came from schools outside Nellore. Nearly one-half the students of the mission are represented in this school. There are now on the staff one trained and two untrained college graduates and two matriculates. The spiritual growth in some of the girls has been marked and two have been baptized.

### GIRLS' BOARDING AND NORMAL SCHOOLS AT NELLORE

Miss Katherine Darmstadt has been in charge. In July there was an increase of twenty-five girls in the boarding department. All the seventh standard completed the higher elementary course and nine of them entered the normal training school. One girl was baptized and two have entered the Bible training school. Sixteen girls in last year's normal class appeared for their examination in March and all passed but one. One of these got the highest average of any woman in the Telugu country. There were only two men that got a higher average.

**BIBLE TRAINING SCHOOL AND ZENANA WORK AT NELLORE**

"The crowning work of the year and the most satisfying," writes Dr. Downie, "was the opening of our new Bible training school last July." The school has sixteen regular students where they expected but ten and also two special students. Five Bible women attend the school half of each day. Of the sixteen regular students, six are from Nellore and the rest are from seven other stations. The course will cover two years, embracing the Old and New Testament, Life of Christ, pedagogy, comparative religions and hygiene and physiology.

**WORK FOR THE BLIND AND FOR CHRISTIAN WIDOWS**

This is a work in which Mrs. Downie has been interested for years. Last April a building was dedicated to this work from funds contributed by Dr. Coles of New York. There are eight totally blind women and one blind boy ten years of age in this home. In the widows' home there are nine widows, all but two quite young. They are learning to read and are preparing for Bible women's work.

**CHRISTIAN ENDEAVOR SOCIETY**

Many stations report organizations of young people. Ongole and Nellore each have in them a number of societies while in the villages round about are many more. These organizations are simple but effectual for the work at hand and are providing practical outlets and means of expression for the zeal of young Christians.

**RAMAPATNAM THEOLOGICAL SEMINARY**

The fortieth anniversary of this important school was commemorated at the commencement, April 13 to 17, 1913. "A Memorial Sketch and General Catalog" mentioned 857 persons as having been graduated during the forty years, of whom 529 were men and 328 women, wives of the married students. Another 400 have studied in the seminary for shorter or longer periods. Thirty-seven of the old graduates were present to assist the seminary in this celebration. Since July there have been eighty students in the seminary, a somewhat smaller number than in previous years. A new scheme has been inaugurated for giving the students practical lessons in evangelism. In addition to the two evangelistic campaigns in the villages and an occasional visit over Sunday to districts where Christians live, the students now go out for from two or three days every week except the first in the month, when the Lord's Supper is observed at the station. These tours are conducted by the members of the faculty and bring the gospel to both heathen and Christian villages. Class room work stops on Friday noon and is resumed on Monday afternoon. The spiritual results have been most encouraging. Rev. Wheeler Boggess with a motor cycle has been leader in this evangelistic work. He led the students and all the teachers in two extensive evangelistic cam-

paigns, in October and January to the Kanigiri, Kandukur and Ramapatnam fields. Several hundred villages were visited and nearly a hundred converts baptized.

President J. Heinrichs makes loving mention of the service and record of Rev. W. B. Boggs, D. D., who died July 25, 1913. His earliest connection with the institution was in the first decade of its history, January, 1881. On his last return to India he gave himself to the preparation of suitable text books. He had brought his church history up to the time of the Protestant Reformation when the call came for higher service.

Evidences of the growing interest of the Telugu churches in the seminary are seen in their increasing contributions. Twenty-four churches and twenty-six individuals contributed 172 rupees. For the first time one of the native pastors is represented on the seminary board.

During the year Mrs. W. T. Elmore has been instructing the women in practical physiology and hygiene. A plan of giving remuneration for labor has developed into a system of paying for work and on contracts to enable the students to supplement their income.

#### MEDICAL WORK

At present medical work is reported in six stations, but the conference is looking ahead and making plans for the enlargement of this service. Among other things adopted as a policy at the annual meeting at Secunderabad should be mentioned a permanent medical council which has supervision of all the medical interests of the mission; the resolution to establish the Clough Memorial hospital at Ongole as speedily as possible, and the designation of Dr. J. W. Stenger and Mrs. Stenger to this work. It was further voted that Dr. J. S. Timpany and Mrs. Timpany on their return from furlough in 1916 should be added to the staff of the Clough Memorial hospital and that Dr. K. Gerow be designated to take up the work at the Hanumakonda hospital. It was recommended that the hospital at Palmur be reopened in charge of Dr. Marian Farbar when she had passed her first language examination.

The reports of the year contain much of interest. At Nellore the hospital treated 339 patients. A dispensary was opened at Kovur in August. A nurses' training school under the care of Miss Annie S. Magilton has had nine nurses in training. A Bible woman has also worked in connection with the hospital. Dr. F. W. Stait at Udayagiri writes that many Hindu women of the higher caste and of the orthodox Mohammedans have been coming to the hospital for treatment. Dr. Timpany notes a similar willingness on the part of the caste women at Hanumakonda. There is an evident change in public opinion toward the Western modes of treatment. One government official after twelve years' absence remarked to Dr. Stait: "Twelve years ago they would fly before the least suggestion of operative treatment. Now the attitude is quite different. This change I trace to the influence that has gone out from the Etta Waterbury hospital. The people have learned to look upon the doctor and his assistants as friends whom they can trust."

### BIBLE REVISION

The royal octavo large type edition of the revised Telugu Bible which is the work of an interdenominational committee and which has been promised for a year was issued early in November. In it appear a great many changes. Five hundred and seventy-six have been counted which are in the interests of a more exact translation and a purer diction and of a more correct and uniform spelling without compromising any of the doctrines under dispute with the Pedobaptists. In some instances, on the contrary, alterations were made in direct compliance with Baptist wishes. The report of the Bible committee to the Telugu Conference indicated that the new version should in many ways commend itself. It was felt that the Bible Society had gone probably as far as it could go in the publishing of a book which must meet the views of all parties as a union version. A general defect of this version, however, as of the two preceding versions, is that it is without references. It is hoped that this defect may be remedied in the near future, since Rev. A. M. Boggs is willing to undertake in conjunction with an Indian pastor the preparation of references for the revised Telugu Bible. A Telugu Reference Bible will certainly be a great blessing to the Telugu churches.

### A Telugu Bible Dictionary

The preparation of this Telugu Bible Dictionary is proceeding under the editorship of Dr. I. Aberley of Guntur. It is not yet announced when the dictionary will be issued. Probably two additional years of work will be necessary.

### THE ENGLISH CHURCH

The only English church in the South India Mission is in Madras. Rev. W. R. Manley and Mrs. Manley are rendering faithful service with this church. The work is very similar to that of a down town church in America. It faces the same discouragements and trials. Of its thirty members about one-third are active. A new parsonage is sorely needed, the present one being in very bad condition.

### INDUSTRIAL WORK

At the Telugu Conference at Secunderabad, the industrial commission made its report to center largely about the new project of criminal settlement work which has been undertaken with rather marked success by the missionaries at Kavali. Though an entirely new venture so far as the mission is concerned, it so far commended itself to the conference as to call forth its approval for a proposition to engage in similar undertakings at Nandyal and Markapur. The classes among whom this work is to be undertaken have presented for many years a problem to the government and have been a menace to the peace and safety of the general public.

The record at Kavali is most interesting. Starting a little over a year ago with only about twenty families, the settlement now includes 162 families

and in all 566 persons. These heretofore have lived a roving life with no regular occupation, except begging or thieving and have been classed by the government among the criminal tribes. They are now placed in the settlement under police surveillance and are being trained to regular work and taught the way of life. Under the superintendence of Rev. Edwin Bullard they have built circular houses for their settled abodes, laid out in streets. They are being directed in various industries, such as agriculture, weaving, aluminum work, stone quarrying, mat, basket and rope making, tile and brick making and cleaning palmyra fiber. Forty of the children are attending day school, and a night school has recently been opened. Some are already asking for baptism, but it has been thought best to delay this.

The district magistrate in his recent report on the settlement, expressed gratification at the advance made and indicates his readiness to grant the necessary equipment and buildings, such as tools, street lights, enlarged weaving shed, looms to the number of twelve, shed for storing palmyra fiber, an aluminum factory, wards for the sick, fuel, hostels for the children and an increase in the appropriation from 200 rupees to 600 rupees per month. He recognizes with thanks that "the Bullards have unstintingly worked for these people and it is impossible in words to acknowledge their services adequately. So far as they are concerned, the only acknowledgment they care for is from our Creator."

The conference of the Telugu mission at Secunderabad voted to request Rev. S. D. Bawden and Mrs. Bawden to take charge of the Erukala settlement with the understanding that other provision will be made for school and evangelistic work of the Kavali field. Similar openings have appeared at Nandyal and at Markapur with offers of adequate help from the government. It is now planned to take 150 acres of suitable land which are available at Kavali and to open up an agricultural school under the superintendence of Mr. Bawden. Thirty to forty young men among the Erukals are already at hand for student material.

## COOPERATION

The mission touches the missionary work of other bodies and in the most cordial spirit. This is evidenced in the Christian college at Madras in which a number of the denominations are united.

Concerning the conferences held by Dr. John R. Mott in India and cooperation in general in India missions, the annual conference at Secunderabad thus expressed itself: "The conference notes with keen appreciation many of the results of the 'Mott Conferences.' Any genuine effort toward the developing and training of native leaders and cooperation with other mission bodies to the greatest possible extent in every form of mission service has always secured the warmest and heartiest sympathy of all the missionaries of this conference. The training of native leaders has from the very inception of the mission been an ideal held prominently and constantly before the missionary body. We believe that much has been achieved along this line, though progress has been considerably handicapped by lack of equipment.



Cooperation with other Christian bodies is by no means an untried field in the Telugu Mission. In the translation and dissemination of the Telugu Scriptures in the general field of Telugu Christian literature, in vernacular examinations for missionaries, and in other departments of work undertaken by the South India Missionary Association, in the India Sunday School Union and in many other missions, the conference has heartily and joyfully cooperated with various mission organizations in South India. It is always ready to do this so long as it can be true to the New Testament ideal."

## THE BENGAL-ORISSA MISSION

(Churches 23; members 1,621; added by baptism 68)

THE conditions on this field represent a great deficiency of workers. During the last eight years, the number of workers in the mission has been constantly diminishing. Reenforcements are sadly needed. Within the past year, Rev. and Mrs. J. H. Oxrieder have returned to the field. There have come home on furlough Miss Clara V. Goodrich and Miss E. E. Barnes, Rev. G. H. Hamlen and Mrs. Hamlen. Readjustments on the field on account of these changes have placed Dr. Howard R. Murphy and Mrs. Murphy at Bhimpore, Dr. A. L. Kennan and Mrs. Kennan at Midnapore, while Mr. and Mrs. Oxrieder have been compelled to go to Kharagpur. It is expected that some one will be sent out this fall for the English work on this field and that then Mr. and Mrs. Oxrieder may take up the vernacular work for which they are well fitted. A part of the Judson party visited the mission during two days and brought much refreshment and encouragement to the missionaries.

During the year Rev. H. I. Frost has been in charge of the work at Santipore with its outstation Jellasore. Miss E. M. Butts has also resided at Santipore and on her much of the burden of the work has fallen as Mr. Frost was there only once a month. At Jellasore the Bible women and zenana teachers have been in charge of Miss Amy B. Coe since the departure of Miss Barnes in March. Mrs. S. M. Ager sends a report from Salgodia where she has been stationed. No preacher is supported there by the mission, but a pastor working independently with the young men of the church about him has done faithful work. One hundred and seventy-one market places were visited and about 150 villages. She tells of a new schoolhouse almost finished which will be a good substantial building. It will also be used for Sunday school services, and since it is near the road, the people going to the market which is held close by on Sunday will hear the gospel. Mrs. J. P. Burkholder writes of a steady, persistent work in the face of floods and cholera and smallpox. At the present time eight women are employed as teachers in the zenana, two other Bible women visit in the nearby villages, six are teachers in the Hindu girls' school, while four assist in the gathering of the children. The Bible is taught in all the homes and in the school. In the zenana are 104 pupils and 152 are in the school.

Mr. Hamlen reports the work at Balasore. The church there has continued under the leadership of the same pastor, Rev. Natabar Singh, who has been with them now for seven years. In the matter of self-support, this church is probably at the front of the mission. It receives no direct mission aid either for its work or for the upkeep of its house of worship and has contributed twelve to fifteen rupees a month for new work in the villages. It has also given its pastor regularly every year to work a month in the country preaching the gospel. While not satisfied with the level of spiritual life

throughout the church, Mr. Hamlen states that there seem to be more members now who are really interested in its welfare than he has known in twenty years. He speaks particularly of a number of boys from the high school who have attended the prayer meeting very regularly and have taken part freely. There are in this church seven Christian Endeavor Societies. There are three for boys, — junior, intermediate and Good Cheer, which latter is for the larger boys of the high school. There are three societies for girls, — junior, intermediate and senior; and the young men of the community have a society of their own.

The following outstations are connected with the work at Balasore: Bhadrak, Mitrapur, Bampada, Ujurda, Basta and Soro. Bhadrak has had only one preacher during the year. He found some interesting inquirers. At Mitrapur there was only one preacher and he has sometimes been almost discouraged by a low state of religion in the village. At both of these places the wives of the preachers are teachers in the schools and do very good work. At Bampada one of the preachers has found several men who seem to be very earnest inquirers. Ujurda has been under the direction of a committee appointed by the yearly meeting. Early in the year a superintendent was appointed for the work in addition to the preacher located there. These people belong to the depressed classes and offer a very hard problem. There is a membership of sixty-eight in the church and 133 in the Christian community. With hardly an exception they are very poor and generally shiftless. It is a difficult question to tell how to make them self-respecting and self-supporting citizens. Slow progress is the best that can be expected there. At Soro there have been two preachers. There are no other Christians in the place, however. While the work has been entirely of a pioneer kind, it is hoped that there will be fruit there before long.

### EVANGELISTIC WORK

We can report no great mass movements of converts in this mission, but faithful and persistent evangelistic work has been done. There have not been as many preachers this year as last year at Balasore, but the preachers of the outstations were out on tour a large part of the cold season and again at the end of the year. This work could be pushed much more effectively if there were some reinforcements. Mr. Frost states that the greater part of January and February was spent in touring on the Orissa canal. His party traveled about ninety miles on the canal. They visited many villages and markets and sold over 2,000 Christian books and portions of the Bible. At another time another section of the canal, twenty-three miles long, was visited by a party of three preachers, a boatman and a servant. Stereopticon pictures of Jesus' life were shown. They found many who listened with interest but none who would accept Christ. They visited fifty villages, showing the lantern nine times, preached in nine markets, and sold 327 portions of scripture and tracts. Mr. Frost has preached in the vernacular to the Santipore people. He writes that their condition is far from satisfactory and that they sadly need a missionary in residence at the station. At Bhimpore the rural work

has been pushed even without the immediate presence of the missionary in charge. During the cold season, two bands of evangelists have been kept in the field practically all the time. Their reports indicate a rising tide of interest and a lessening of opposition. There are numerous inquirers and several candidates for baptism.

### EDUCATION

The educational work in the villages and high school has been carried on as in other years. Some of the schools give manual training and there is a decided need on the part of the people to learn the dignity of labor. When one boy from the orphanage at Bhimpore reported that he intended to go back to his village and be a farmer, the word came to Dr. Kennan almost as a joyful surprise. He writes that he fervently wishes that more of his boys would appreciate the independence and opportunity of farming. At Bhimpore, the boys' middle vernacular school has been completely separated from the girls' middle vernacular school. It is hoped that this separation will be of a distinct benefit to both. The number sent up from the boys' high school was less than usual this year and the ability of the class was under the average. They had about the usual number in the orphanages. Mr. Frost writes that they are taking steps to improve the staff of the Jellalore middle vernacular school. The Santipore boys' middle vernacular school continues to fail to meet government requirements through the lack of a trained Christian headmaster. It seems hardly creditable that the proper government standards cannot be met. Mr. Frost has rendered service in Balasore by teaching in the high school, giving Bible instruction to the seniors daily. Mr. Hamlen reports that in March there was a general training school for all evangelistic workers and their wives at Midnapore lasting fifteen days. After the hot weather vacation, he had monthly Bible classes for his workers, taking up such subjects as the Atonement and endeavoring to teach them what the Bible has to say on the subject. He has also had for four or five months regular weekly classes with the women teachers and other women workers of the town. They studied the latter part of the book of Acts and some of the Epistles.

#### **The Christian High School, Balasore**

This high school has had a prosperous year in many ways. There was an additional grant from the government together with increased income from fees so that the number of teachers was increased and their quality improved. There are now thirteen teachers besides the principal, eight classes and the number of pupils has reached 264, the highest mark in the history of the school. This is all that the present building can accommodate without great crowding, — indeed, the largest room is too small to hold all the boys and teachers together for chapel exercises and other gatherings. The present staff includes seven Christian and six Hindu masters, all very loyal to the school. During the year the Bible study classes have been kept up and every Saturday there is an address on some moral, religious or scientific sub-

ject. "While some of these talks are by Hindu teachers, one could hardly tell," writes Mr. Hamlen, "that he was not listening to Christians. One never hears anything derogatory to Christ or Christian teaching from them."

The influence and good name of this school extends over a large part of the district and even into surrounding districts. With means to accommodate more pupils in the schoolrooms and a dormitory to house them outside the schoolhouse, the number could be increased considerably. As it is, boys have to be turned away because no provision can be made for them. It is gratifying to report that the school was able to send six of its teachers to Calcutta for a special training in methods of teaching. This course was given free by the staff of the teachers' training school at Bhowanipur, Calcutta. Following this, one of the masters entered upon a year's special training for teaching work. The prospect is that in due season we will have a very capable staff of teachers.

#### **Industrial School**

Mr. Hamlen states that the industrial school has continued to receive the favor of the educational authorities of the district and province. The inspector of industrial education visited the school in February and was so pleased with what he saw that he secured a grant of 500 rupees for tools. The school also received a grant of 900 rupees for the construction of a shed for its engine and machinery. These tools formed a very important addition to the stock of machinery. As yet, they have not had the opportunity of proving their efficiency. There are now ten instructors. The number of boys has continued about the same as in other years, that is, between sixty and seventy, of whom about one-third are full time pupils and the remainder give two or three hours a day to their industrial work and spend the remainder of their time in the high school.

#### **Hindu Girls' Schools**

The schools for Hindu girls have continued as formerly. There have been six of them in the Balasore Mission, three in the town, two in the neighborhood and one at Bhadrak. The fruits of teacher training for several years have been seen in the fact that all these schools this year with one exception have had female teachers who have taken more or less training. This is woman's work and after Mr. Hamlen's furlough will be in charge of Miss S. B. Gowen and Miss A. B. Coe. Only the school in Bhadrak will remain in charge of Mr. Frost.

#### **QUARTERLY MEETINGS**

Three of these are reported so far for the year. The first was at Kusudia where the new church has been organized. The second session was at Jellasore and was marked by much interest in the welfare of the local church. The third session was at Balasore and was devoted in a large measure to Bible study and a consideration of the interests of the field. These meetings were characterized by good fellowship, and a real advance was evident in the grasp of spiritual things on the part of a number of those who attended.

**MEDICAL WORK**

Very little has been mentioned concerning the medical work. We have two medical missionaries upon the field, Dr. H. R. Murphy at Midnapore and Dr. A. L. Kennan at Bhimpore. At the time of his report Dr. Murphy said that the daily attendance was averaging about fifty patients. These receive not only medicine but instruction from evangelists and preachers who are at hand.

## THE CHINA MISSIONS

(Churches 155; members 6,339; added by baptism 355)

CONCERNING the general situation in China, the following quotation from a report of the fraternal delegates who visited the China missions of the Society with Foreign Secretary J. H. Franklin will be appropriate.

"The political upheaval of last year riveted the attention of the world upon China and laid bare for a brief moment the tremendous struggle involved in the new birth of the world's most ancient and populous empire. An empire for four millenniums has become a republic in name, but the mass of the people are still ignorant of the real meaning of a national democracy. Sectional jealousy and party strife are developing rapidly. Only sane counsel and unselfish leadership can conserve the results of the revolution. But the economic and social revolution which is still more far reaching and permanent in its significance has largely escaped the notice of those not directly in contact with the changing Chinese. New standards of living, new methods of labor, the decay of old industries and the upbuilding of new, the readjustments in social relations and the changing views of the function of society, — all these are stirring the nation to the depths of its inscrutable consciousness. Everywhere is an intellectual excitement and religious unrest. The former complacency has been utterly discarded and with it the old religious and moral sanctions have gone. China looks to the West to refurnish the emptied chambers of her mind and revive the stifled aspirations of her soul. To America, especially, she turns with implicit confidence as an unselfish friend and guide in her groping progress. China's golden hour of need is America's golden hour of opportunity for service."

Continuing, the report speaks of the condition of the missions of the Society. They were all found to be below a reasonable standard of efficiency. The situation is due chiefly to the inability with the men and means now available to cultivate intensively the occupied fields and to secure the largest returns from the investments already made; and yet in spite of these limitations much solid foundation work has been done. The missions cherish high ideals and are making real progress. They have stood for the preaching of the gospel, a regenerate church membership and the development of self-supporting churches, independent but coordinated. In line with the spirit of the policy recently adopted by the Board these missions have already felt the need of intensive development and have been placing a larger emphasis upon cooperation with other missions. Attention has been given in varying degrees to the establishment of a thorough and unified educational system of Christian education. Advance along lines of social service is contemplated in some places, and in all departments of work there is a genuine desire to lay broader and deeper foundations and to build more amply for the glory of Christ in China. The conception of these larger movements has

served to make more evident the utter inadequacy of the present means for the policy of thorough development which is necessary throughout the extent of the fields.

## THE SOUTH CHINA MISSION

(Churches 114; members 3,485; added by baptism 140)

**T**HE mission in South China has felt the disturbance of the revolution. In its wake has come an influx of atheistic materialism and the results even thus far are appalling. To oppose this mighty recrudescence of irreligion, idols are being dusted and set back again and there is a great revival of Confucianism. In such an atmosphere the missionaries have been working. They have had sympathy with the older Chinese in their struggle to stem the tide of anarchy that has set in and is sweeping the younger generation into a maelstrom of license. Rev. A. F. Groesbeck at Chaoyang calls attention to a spirit of sullen hopelessness that has taken the place of the moral energy which was so evident. The Chinese have lost interest in the government schools. They have lost zeal in fighting opium and even planted the poppy where it was never seen before. They feel that Yuan has broken faith with them and their submission to him is unwilling. The highest and best hopes of millions in the south died when Sun Yat Sen was banished.

### Changes on the Field

Five of the workers, Rev. L. E. Worley and Mrs. Worley, Dr. R. E. Adkins, Miss Frances Adkins and Rev. A. H. Page have gone home on furlough, while seven others, Rev. R. T. Capen and Mrs. Capen, Miss Edith G. Traver, Rev. A. S. Adams and Mrs. Adams, Rev. A. F. Groesbeck, D. D. and Mrs. Groesbeck have returned to the field. The mission has also welcomed Dr. Mildred A. Scott, Rev. E. S. Hildreth and Mrs. Hildreth, Miss Fannie Northcott and Dr. Henry W. Newman.

### EVANGELISM

In spite of all the difficulties, some splendid evangelistic efforts have been made. Rev. G. W. Lewis writes from Ungkung: "In no year since the present missionary has been here has there been so much apparent interest on the part of the people of Ungkung toward Christianity. I refer especially to the interest shown by the influential classes, the merchants, the traders and the scholars. In former years we were trying to form their acquaintance but they held aloof. Now they make friendly calls on the missionary and they are also beginning to attend the services in the church, which is a step still further. Several of these men have been in my special English classes. Some of them have quite openly declared in favor of Christ and will probably later on apply for baptism. When we go out on the streets to evangelize, we have no trouble getting and holding quite interesting crowds to listen



to the gospel preaching." He reports twenty-seven baptized so far this year and several still waiting for the ordinance in different outstations. Among these are several whose parents are Christians. It is an encouraging fact that so many children of Christian parents are coming to the churches.

Rev. J. H. Giffin at Kaying has found difficulties. The problem of interesting the men seems very great. He has been posting notices, Bible truths, scientific facts and other items of interest in public places, as the mandarin posts his edicts, with a view to molding opinion and elevating the morality of the people. He also has begun to distribute posters among the boat people and plans to work in portions of the city until the whole city shall at least know that the gospel is theirs.

### Chinese Christians

A report of progress in character and evangelistic power is always interesting. Here, as elsewhere, it is the aim of the missionaries to put a larger share of responsibility for the management of the missionary funds in the hands of the Chinese Christians, and here, as elsewhere, there have not been found sufficient trained leaders among the Chinese to properly care for the work. Nevertheless, evidences of progress toward self-government and support are visible. Rev. H. A. Kemp at Chaochowfu reports eight baptisms, four of which were at a station where they have had no pastor. This station shows what a harmonious body of Christians, though few in number, may accomplish without the leadership of a salaried pastor. He tells of a young man, a school teacher and a member of the city church, who said a short time ago: "I have made arrangements with the people of the village where I am teaching to close school on Sundays. I shall, therefore, be free on Sundays and would like to put the day in where I can do Christian work to the best advantage. I should like to visit and help pastorless churches at my own expense. There will also be feast days and harvest time when the village people will want to close the school. I shall be glad at such times to go out and preach, sell books and tracts and render such other service as may be helpful in the spread of the gospel."

Rev. C. E. Bousfield relates that among eleven who were baptized at Kaying in June, there were six men and five women. Among the six men were the principal of a public school who is capable of being a real leader, and two store keepers, one of them a silversmith, who is a living testimony of what Christianity can do for a business man. He used to be hardly able to make a living, but now has so much work to do that he is filled with orders for months ahead. The reason is that since he became a Christian, his silver is better and people have learned that if they come to him, they will not have three parts alloy. Mr. Bousfield also reports that they have received ten or more who were not only of the ruling and leading families of Changning but are themselves leaders. These people are not wealthy nor are they poor, and they have a long honorable family history of which they have a right to be proud. The boys of the family go to the capital of the province and to Japan to study. They know all that is going on in the country and read much

of modern literature. They have studied Christianity and can raise questions which perplex the missionary. The conversions of such people mean much for the Chinese churches.

Rev. G. W. Lewis at Ungkung speaks of an increased interest and activity on the part of the native churches in carrying on their work. They are more interested in the school work and probably a larger number of schools and students will be reported another year. They are not neglecting the evangelistic part. Their offerings toward their own missionary society have doubled. They plan an evangelistic campaign over their entire territory.

### EDUCATION

The need of the hour is Christian leaders in the Christian church and Christian leaders in the social and national life of China. Concerning this need of developing trained native men, Dr. Groesbeck has recently written: "What is to be the Baptist contribution to the forces that are to meet this opportunity? In the past has prevailed the theory that the mission of Baptists is to evangelize. In China, at least, this has been true. We now have converts in churches, but trained pastors and leaders in churches and public life are exceedingly few. We may have begun right but we did not change our policy in time to make us masters of the situation we helped to create. We must now set ourselves to the work of securing a trained ministry for our churches and of doing our share of fitting men for leadership in both church and state." Not only are there needed educated men but the schools need men well equipped intellectually as students. Neither in this country nor in China could it be expected that a day laborer could be taken from his task and with some educational training made an acceptable preacher to a cultured congregation. At Canton the educated Chinese got together and told the missionaries that there was no one of the Chinese preachers whom they wished to hear and asked if the missionary would preach to them if they would come together and be responsible for the hall. That was done and now they have meetings every Sunday afternoon and get missionaries to preach to them, anyone whom they prefer to ask. "There is no solution to our problem here," writes Mr. Bousfield, "till we can get one of these men trained and make him a preacher."

From Chaoyang comes the report of promising increase in the number of pupils. More schools have been opened and the attendance has been larger than ever before. In one place, there is a school of forty pupils and preaching every Sunday where there was nothing before. Since the suppression of Sun Yat Sen's party, little attention has been given by the government to education about Chaoyang. Many of the government schools are likely to remain closed for some time to come. Opportunity for Christian schools is therefore great. The demand for the product is increasing. More and more this problem of getting men of the right class to be pastors and teachers is pressing upon the missions.

At Kakchihoh the academy has been crowded with students the past year and many have been turned away for lack of room and teaching force. The

boarding schools at several centers have been successfully conducted but there is urgent demand that greater emphasis be placed upon secondary education.

#### **Ashmore Theological Seminary**

Rev. William Ashmore, D. D. reports an uneventful year. The number of students has been the same as it was at the close of the year preceding. The students, fifteen in number, have remained with one exception through the year. It was not thought best to receive any new ones. A sifting of the material and the conduct and spirit of those remaining has been satisfactory. There have been two changes in the faculty, the transfer of Rev. J. M. Foster, D. D. to Kityang, a temporary arrangement it is hoped, and the resignation of one of the Chinese teachers, whose place was filled by a man who for some years has been a head teacher in the Chinese academy. The school begins the new year with one of the strongest entering classes that they have ever taken in, so that the outlook is bright. Rev. G. H. Waters reports that on the first of January, he was in the field for a week of active evangelizing with a group of the Chinese teachers and a squad of the seminary students. The time was spent in Dr. Ashmore's field in a part of the delta immediately north and east of Swatow, that contains several cities between 50,000 and 100,000 people each, besides many large and small villages. One of the students on this trip showed splendid gifts as a preacher before the heathen crowds in the market places and in the villages. This young man is himself a third generation Christian.

#### **CHINA BAPTIST PUBLICATION SOCIETY**

Rev. Jacob Speicher came to Canton to take up his work with this society in May, 1913. His report indicates a large work during the year. Seventy-seven different books and pamphlets are listed with three monthly publications. A grand total of 28,078,735 printed pages have gone through the press. This society is located at one of the most strategic centers of China. Considering the power of the printed page in China, it is felt by its officers that this institution ought to exercise an educational influence second to no university, and its evangelistic influence ought to be very valuable to all foreign missionaries. The various conferences of the missionaries are giving to it their enthusiastic support. The South China mission at Swatow in March adopted the following: "Never in the history of this country has literature occupied greater attention than now. Our China Baptist Publication Society was surely founded for such a generation of men as this and we would urge upon our home constituency to give unstinted support to this department of mission work."

The East China Mission Conference has passed a resolution somewhat similar. On April 28 the fourth triennial meeting of the China conference of American missionaries passed the following: "Resolved, that we bring to the attention of American Baptists the needs and opportunities of the Baptist Publication Society in the present unprecedented situation in China and

request that steps be taken to secure an adequate endowment, and until that has been secured, regular appropriations and gifts for the prosecution of our work."

In carrying out the ideals of the China Baptist Publication Society, it is proposed to enter into the fullest cooperation with the publishing houses of other denominations. In his report Mr. Speicher makes an eloquent appeal for a greater cooperation among evangelical denominations in South China for the production of Christian literature.

### MEDICAL WORK

The mission is contemplating cooperation with the English Presbyterians in the support of a hospital and dispensary in the important city of Chaochowfu, it being expected that each society will contribute at least one doctor to the institution.

Doctors C. B. Lesher and Mrs. C. B. Lesher have settled at Chaoyang where they have already begun a large medical work in spite of their lack of hospital equipment. Dr. Lesher has been notably useful, inoculating thousands of people against the bubonic plague which has at times been a terrible scourge in this part of China. Dr. Henry W. Newman has been designated to the medical work in the Hoklo territory with the understanding that he is to be used to reinforce the work already established. There is an urgent call for doctors at Hopo and Changning which the Society has not been able to meet.

Dr. Anna K. Scott from Swatow writes: "The year has been one of both joy and sorrow, joy because of the coming of my granddaughter, Dr. Mildred A. Scott, who is preparing to take my place in this work when I must lay it down, and sorrow because of my illness and inability to do the work satisfactorily. I take much comfort in my medical class of eleven and in the faithful work of my trained hospital assistant. I have been able to secure the services of the port doctor for the men's hospital and for major surgical operations in both hospitals."

Rev. C. E. Bousfield at Kaying writes: "Our medical work has grown and been wonderfully blessed of God. Most of our people have been reached through it. In spite of our long absence from the field through sickness, our record shows 2,437 patients. It is wholly self-supporting and is carried on at no cost whatever to the mission. We calculate to charge each one what the medicine actually costs. In a few cases the patients are too poor to pay, but very few, and these are more than made up for by those who insist on paying more than is asked. Much of the result of this work will be reaped in after years, but not a little will never appear on any earthly record."

### THE EAST CHINA MISSION

(Churches 30; members 1,564; added by baptism 108)

The work has been disturbed during the year by a serious but short insurrection which raged during the summer in the northern part of the Chekiang province and through Kiangsu province. Nevertheless, a normal life and

growth is reported and significant steps of advance have been taken. The stations are at Ningpo, Shaohsing, Kinhwa, Huchow, Hangchow, and educational work is conducted in Shanghai and Nanking. Among the changes in the missionary force during the year may be mentioned the departure on furlough of Mrs. J. R. Goddard, Rev. C. S. Keen and Mrs. Keen and Rev. P. R. Bakeman and Mrs. Bakeman. Dr. C. F. MacKenzie and Mrs. MacKenzie have returned to Kinhwa and Rev. J. V. Latimer and Mrs. Latimer to Huchow. Mr. D. H. Kulp and Mrs. Kulp and Dr. C. D. Leach and Mrs. Leach, new appointees, have been welcomed. A great loss has come to the mission in the passing into life of the veteran missionary, Rev. J. R. Goddard, D. D. after forty-five years of service. His departure means a loss which it will be impossible to replace.

### OUTSTANDING EVENTS

One of these was the election of Rev. J. T. Proctor, D. D. to the office of Conference Secretary. The East China Conference felt with great unanimity that there was need of a coordination of the work which did not seem to be possible without some change in the methods of field administration. In electing Dr. Proctor to the office, he was relieved of all other mission work with the understanding that he is to give himself entirely to the study of the needs and conditions on the field and to be chairman of various committees. He is to bring to these committees the information that it will be impossible for them to obtain without some one especially elected for that purpose.

Another event which is gladly remembered was the short visit of the members of the Judson party en route for Burma. They spent a few happy and very busy days studying this field. The party was so large and the time was so limited that they were able to see little outside of the city work, hospitals and schools. Their coming was a joy to the missionaries, who speak of such visits from the home folks as a perennial comfort.

### NATIVE CHRISTIANS AND PROGRESS IN SELF-SUPPORT

The missionary is always watching for signs that Christianity is becoming indigenous. He knows that it is the people themselves who must finally evangelize China, or whatever country it be. To do this, they must grow in initiative and ability for self-support. Such signs have been evident during the year. Experience is showing that what the Chinese believe in and are well instructed in, they will usually finance. At Ningpo the contribution for evangelistic work was \$996.30 as compared with \$480 the year before. This advance has come through patient educational effort. Rev. B. E. Robison at Ningpo writes: "We rejoice with the pastors and members of our West Gate church in that they are able to stand and no longer depend upon the Society for the support of their work. The assumption of the full responsibility has given the church members a greater interest in the work." Dr. M. D. Eubank at Huchow rejoices that the time has come when Chinese Christians take much more responsibility than in former years. He has been the only man on his field for much of the year. Nevertheless with the cares

of schools, evangelism, medical work and building, there were Chinese Christians about him who could ably supplement his efforts.

A good illustration of a method by which the missionary trains his converts in self-reliance and initiative is seen in the way in which Dr. Eubank brought about a distinct forward movement among the people at Huchow. He says: "I have long felt that we should have the Chinese with us more in the expenditure of funds. This year I asked a committee of six of our mission, preachers, teachers and laymen, to act with me in appropriating the funds. We went over the work and I laid it all before them and told them I wanted them to pass on every dollar that was to be used. We now have the opinion of all Chinese on any one given problem and when problems are given publicity, it always helps to get them around right. The relation of the churches to the foreigner is changed in this new plan. We no longer deal with pastors direct but with the representatives from the churches. We make grants to the church, not to the preacher, and we pay the grant to the church, not to the preacher. The church is to arrange with the minister all financial matters. His salary they must set and pay. Formerly the missionary in conjunction with other missionaries set the salary and there was constant dissatisfaction at this point. Now we are making grants to the church and they pay what they please."

#### NATIVE CHURCHES

Rev. A. F. Ufford reports the opening of a chapel at Sanka as an outlet for the activities of the Kyang Ngaen Gyiao church. In its furnishings and rental this church helped very substantially and now supplies its pulpit each Sunday. On the day of its dedication, Christians came from a distance of ten or twelve miles on foot to take part in the service. Mr. Ufford reports that the evangelistic zeal of the Chinese Christians is very marked. When someone comes into the church, he immediately seeks for someone else, so that whenever a man or woman comes forward for baptism, it is reasonably sure that some other man or woman has been laboring or praying for that individual. The people count a walk of five or six miles to the church no hardship. Their faith and works are a constant joy and inspiration. The fear of showing interest in the gospel that characterized the Manchu regime is now gone. The people are now much more ready to give sympathetic hearing to the message.

#### EVANGELISM

At Shaohsing Mr. Ufford has organized a series of bi-monthly evangelistic campaigns in which all the preachers and colporters take part. These meetings last for two days, the company dividing into two groups, one of which preaches in the chapel and the other in the streets. Large quantities of books and tracts are sold or distributed in connection with this work. One of the by-products of these bi-monthly evangelistic meetings has been the growth of an *esprit de corps*. On the alternate month a meeting is held in the city when mutual problems are discussed and plans formulated for future

work. Rev. L. C. Hylbert at Ningpo in company with two other missionaries and two native evangelists and four booksellers conducted an interesting special campaign for fisherman among the Chusan Islands. The largest hall on the island was rented and meetings held morning, afternoon and evening. Open air meetings were also held on the seashore and there were private conferences with individuals. Great interest was shown. Twenty-five hundred copies of the gospel were sold and 14,000 tracts were sold and given away.

### EDUCATION

More and more in China the missionaries feel the necessity of putting increased emphasis upon the primary and secondary schools. Dr. Eubank writes that he desires to give up his medical work in order that he may give all his time to the school and evangelistic endeavor. He hopes within ten years to have forty educated Chinese Christian workers in Huchow. "That is China's hope, her own people educated and trained. They can do far more for their people than we foreigners ever can do. More schools and better are wanted." He reports that boarding schools are growing and that the work done is of a high order. One new day school was opened last year and another is to be opened this year.

At Ningpo, Rev. E. E. Jones states that the schools of all grades have accommodated an increasingly large number of pupils, many of whom have shown a desire to know the gospel. He calls attention also to the advance that has been made in education in East China. Ten years ago there was no college there; now the Shanghai Baptist College is serving a large and growing constituency. The class of 1914 has two boys from the Ningpo school, each of whom is preparing for the ministry. There are three others in the class of 1916, two of whom have volunteered for the ministry. Ten years ago there were no pupils doing high school work; today there are twenty-six boys and girls in the two high schools. Ten years ago there were 153 pupils in all the schools; now there are 425. In 1904, \$573 in fees were received; in 1913, \$3,527.39. The development of this work has been normal and gradual.

#### **Wayland Academy**

This school at Hangchow is doing splendid work. Rev. P. R. Moore is the principal and during the year he has been assisted by Rev. W. S. Sweet and Rev. F. W. Bible. This school is most seriously hampered on account of funds. It seems necessary either to reduce the teaching force or to turn away some very worthy boys on account of lack of means. One illustration of the limitations of mission work consequent to the lack of funds is given by Mr. Moore. "I have for an English teacher a man whom I pay \$22 Mex. a month. A few steps from us is a government school which employs a high grade teacher at \$70 Mex. a month who happens to be a Christian and a Baptist. This is another case of false economy." It is not sufficient to give an efficient missionary. The institution itself must be made efficient. Mr.

Moore reports with considerable joy that his senior class of ten bright boys are all Christians. The atmosphere of the school is profoundly religious and recently the last non-Christian in the class gave way and is now taking an active part in the Christian activities of the school.

### **Shanghai College and Seminary**

Here is the best equipped school plant that the Society has in China. This institution has been supported for five years in cooperation with the Foreign Mission Board of the Southern Baptist Convention. It is conducted through a board of trustees chosen by the two mission bodies and the two Chinese associations of eastern central China. The great object of this school is the moral and religious development of the student with a view to Christian leadership. The object of the entire course is to prepare young men for service. It is hoped that many Chinese will enter the Christian ministry. Many men will enter the profession of teaching. Some will become physicians. Whatever the calling may be, it is hoped that all will look upon life as a service for others. In material equipment the college and seminary have made a good start. They are located on the bank of the Wangpoo, six miles from the center of Shanghai. The campus contains twenty-six acres with an 800 foot front on the river laid out with shrubs, trees, roads and walks. Besides the four teachers' dwellings, the buildings consist of Yates Hall, a three story building, a large dormitory, a dining hall with bath-rooms, a woman's building erected by the Baptist women of Missouri for the wives of theological students, and a bell tower with a bronze bell, the gift of J. Ackerman Coles, M. D. of New York. The Baptists of Missouri have just completed the raising of \$10,000 for the erection of the Breaker memorial building which will be used for seminary classrooms and dormitories.

The institution has three departments; college with fifty-six students, seminary with twenty-seven students and academy with fifty-three students. There are fifteen American members of the faculty, of whom seven are under appointment by the Society and half time is paid for three more. The first class was graduated from the college last year and one of the young men is now taking a course at Brown University. They are now turning away from the college nearly as many students as they are able to accommodate.

### **University of Nanking**

This is a large union work in which several denominations are participating. There are thirty American professors in residence. On account of the successful college at Shanghai, it has not seemed wise for the Society to enter into cooperation with others in the collegiate grades at Nanking. It has been agreed, however, to participate in the support of the university work, leaving upon others the entire responsibility for the conduct of the college grades.

This university work involves, so far, the following departments: (1) A medical school in which Dr. N. Worth Brown represents the Society. (2) A language school for missionaries. (3) An industrial school. (4) A normal school which is now in operation and which is to be enlarged. In this school



at present there are seventy-five Chinese preparing themselves for teachers, and recently forty of the seventy-five became Christians. This means a great deal to the youth of China. More Christian normal schools should be established so as to be reaching the future teachers of China. Recently at a meeting of 400 government school teachers upon the compound of this University 300 became either inquirers or actual Christian disciples.

### MEDICAL WORK

No reports are at hand concerning the medical work during the past year. In general it may be said that the medical work is especially strong. Dr. J. S. Grant's hospital at Ningpo is usually crowded and the medical missionary is rendering a very large service. At Shaohsing, Dr. Frank Goddard is in charge of a large medical hospital. At Huchow it is planned to erect and conduct a union hospital in cooperation with the Southern Methodists. During the year Dr. C. F. MacKenzie returned to Kihwa and reopened medical work at that point. Dr. N. Worth Brown is giving his time largely to teaching in the medical school at Nanking.

Dr. F. W. Goddard reports concerning the second year of work of the Christian hospital at Shaohsing. A trained nurse, Miss Alma L. Pittman, has been added to the staff and her coming has meant much for the improvement of the work and the relief and encouragement of all concerned. There has also been added to the staff a young foreign trained Chinese doctor, a Christian well recommended as to both professional and religious qualifications. There has been a slight increase in the number of patients treated during the year. Five hundred and thirty-four private cases were treated last year. There were 263 operations, of which 161 were without anesthetic, and an average of 109 treatments a week.

Dr. J. S. Grant at Ningpo emphasizes in his report the religious work that was done among the 759 in-patients. Thirty-three of them gave good signs of being deeply interested in the gospel. Three have been received into the churches near their homes. There has been a decided growth in the number who came to the hospital and also in the amount of money received for medicine and rent of rooms.

### THE WEST CHINA MISSION

(Churches 4; members 793; added by baptism 107)

In reviewing the work of the past year, it is necessary to remember that for several years the revolutionary movement has been playing havoc with the work in western China. There was a general retirement of missionaries from the field to Shanghai for about two years leaving the stations in the hands of Chinese helpers. At last, however, most of the missionaries have been able to return to their fields, so that today the stations are about as well manned as they were before these three years of interruption. As yet, however, the missionaries have had time for little more than to take an inventory of the situation. Generally speaking, here as in other fields, the lack of

equipment and the undermanning of the stations is painful. There is a great dearth of efficient native helpers which only a careful extension of educational endeavors can supply. The great opportunities of western China which have been inspiring a very general cooperative movement among the missions are in themselves calling for a large investment of funds if the cooperation is to be efficient.

### CONDITIONS ON THE FIELD

During the past year the missionaries have had to face a continuance of unfavorable conditions. War, fire and the spirit of unrest have not altogether departed. There was a rebellion in August and September with an aftermath of disbanded soldiers and attendant looting, economic distrust and fear. Rumors of trouble from the eastern provinces brought disquiet. Bandits made country travel dangerous. Officials did not always turn readily from their old privileges. The new China is coming but it comes slowly.

#### Changes in the Missionary Staff

The following changes are reported : returned from furlough, Rev. Joseph Taylor and Mrs. Taylor, Miss Beulah E. Bassett and Miss Pansy C. Mason. The mission has also welcomed Rev. W. E. Bailey and Mrs. Bailey, new appointees; Dr. G. Glass Davitt and Mrs. Davitt, now at Nanking for language study, are also expected to go to western China. Rev. W. F. Beaman and Mrs. Beaman on account of health have found it unwise to proceed further and are temporarily at Shanghai. Rev. I. B. Clark and Mrs. Clark, finding it inadvisable to attempt the long journey to Szchuan, are temporarily at Hanyang associated with Dr. G. A. Huntley.

#### Encouraging Reports

In spite of all the difficulties a note of courage and hope is heard in the various reports.

"The Kiating field calls loudly for increased emphasis on evangelistic work," writes Rev. F. J. Bradshaw. "The opportunities are unparalleled. Old prejudices are breaking down; old faiths are being desecrated; there is a groping after something stable. Every class is approachable. The hour has struck to pour into Kiating an adequate evangelistic force of men and women. The need is educated evangelists to meet scholar and student." This is the appeal of western China, for evangelism and for education, that evangelism may be carried on with growing power.

Good work has been done in the surrounding territory of Ningyuanfu. At Petyentsin, Christians and their work stand well in the community. As an illustration of the place that Christian missions may hold, the Chengtu report states: "The churches of the city of various missions are mostly crowded. The buildings will not hold the crowds. Street chapels are more largely attended than ever before. The Y. M. C. A. campaign led by Mr. H. J. Openshaw raised \$60,000 Mex. for a building fund. At Yachow land has been purchased with native funds for the erection of a new church building. An every

member canvass has been launched to raise \$1,000 Mex. toward this building. Recently friends in California have given \$2,000 gold to erect a building for a boarding school here. Some interesting reports of the work of Chinese Christians and of their development have been received. At Kiating where there were no missionaries at the beginning of 1913 the church services and the boys' school classes were carried on by Chang Hai Chin and his helpers with commendable zeal. At Suifu in order to help the Chinese to bear their share of responsibilities of the work, an elaborate constitution and by-laws were drawn up by the Chinese themselves and adopted by the churches. Church committees in consultation with the pastor now settle questions formerly attended to by one or two men. The result has been an increasing interest. The growing attendance has made it necessary to change a weekly prayer meeting into a preaching service on Thursday evening and to add a Sunday school on Sunday afternoon. The attendance at Sunday school has grown from fifty-nine to 137. The Chinese have pledged \$1,300 Mex. toward a fund of \$10,000 for a new church building. The missionaries speak in grateful terms of the service which these Chinese Christians have been rendering. As Rev. R. Wellwood writes: "I wish to express my appreciation of the help received from our native brethren in the work and to record my confidence in them. They have their failings and their ways we do not always understand, but with all, the hope of effectually evangelizing this great people is in the native ministry."

### EDUCATIONAL WORK

The mission has united with the missions of other denominations in a general union educational system which includes a system of secondary schools and a university at Chengtu. The station and village schools and Munroe Academy are a part of this general educational scheme. The importance of these can hardly be over-emphasized. As Rev. C. L. Foster writes in speaking of the needs of Munroe Academy: "The need of this district is a system of lower schools to provide students for the middle school. Only thus can we hope to build up such a student body as all desire. We can get students from other schools and we may make Christians of some of them but they are not the ones upon whom we can depend to forward our work. Our primary need is for boys whom we may reasonably expect to make some return to the mission in service. We shall not have men for the college and Bible school or the theological seminary unless we train them in our own schools, and to have them in the middle school we must have them coming up from the lower schools. We must begin at the bottom and lay the foundations. We cannot begin in the middle and erect the superstructure."

School work is greatly hampered, however, by the inadequate equipment. In the primary school work the reports of several missionaries will indicate some of the conditions that have to be met. Mr. Wellwood calls attention to the need of workers. "Perhaps I can best impress this need by drawing a comparison between the French mission and ours in regard to the number of workers. The French mission has ten foreign and two native priests. We

have one evangelist and one medical man. The French are equally superior to us in the number of their native helpers, such as teachers and catechists. We are ready now on this field for aggressive work both in education and evangelism had we the workers." Thus, from every station comes the call for trained Chinese workers as well as for missionaries. The demand for native evangelists and teachers is great but the supply is very small. Nothing but a complete and well-equipped Christian educational system can supply this need.

Rev. Frederick N. Smith at Yachow writes: "The most pressing problem we have to deal with now is the educational problem. We have an immense district with more than 500,000 people all to ourselves, so far as any other Protestant missionary is concerned. In the whole district there is but one government middle school corresponding, roughly speaking, to our high school at home. This school is located at Yachow and has an enrolment of 120 boys. The mission school was opened by Mr. and Mrs. Openshaw a year and a half ago in an old Chinese house at the rear of the hospital and now it is not able to contain all the boys that have come to us. More than seventy have been sleeping in this small building. In some rooms there are five boys. The numbers have increased until we have been obliged to bring ten over to this compound and room them in a building used for lodging the Christians and the inquirers who come from the country for Bible study. We have now nearly ninety boys including the day school and a small evening school. We have 171 boys in seven small outstation schools." This story can be repeated in almost every station. The entire educational system in western China needs added equipment and reinforcement.

Rev. John P. Davies writes from Kiating: "Just now I am struggling with the problem of the primary school. Our teachers are not inferior men but I fear their teaching is. They know enough themselves but they do not know very well how to impart what they know and the poor children in most cases have not learned how to learn. The Chinese know how to follow a trail, but they do not know how to break a new trail. Yesterday we organized into a normal class the fourteen school teachers connected with the missions in Kiating. It is our purpose to discuss underlying principles of teaching. I am also helping the Sunday school teachers to increase their efficiency."

In spite of all these positive limitations the reports rendered to the western China conference in January, 1914, speak joyfully of successes. A religious influence is permeating the schools; baptisms have not been uncommon as a result of the year's work. There are more applications for entry into the schools for girls and women than can be provided for.

### **Munroe Academy**

This school had twenty-eight enrolled during the term ending June 20 and twenty-two were enrolled in the fall term. From a practical standpoint this academy is not equipped for full middle school work. The trustees have recommended for the present that only the first two years of middle school work be carried on. Government recognition will be secured as soon as pos-

sible. Principal C. L. Foster reports that the religious instruction during the past years has all been in the hands of the Chinese teachers. There have been daily chapel talks given by teachers and on Sunday evenings Christian boys took turns with the teachers as leaders. He speaks of the need of apparatus for simple scientific instruction.

#### **West China Union University**

The American Baptist Foreign Mission Society, the Friends Foreign Mission Association of Great Britain and Ireland, the Missionary Society of the Methodist Churches of Canada and the Board of Foreign Missions of the Methodist Episcopal Church in the United States of America, are all united in this educational work. Recent developments in connection with the university have been most encouraging. At meetings of the board of governors early in 1914 plans were made for manning the university properly and for securing the needed equipment. For some time the Society has been unable to do very much in the support of this school. The Board has recently, however, increased the appropriation for the work and has also furnished its portion of money necessary for the purchase of additional land. It has under appointment two exceptionally well-qualified men for educational service who expect to go to West China in 1915. It is hoped that funds will soon be provided that will enable the Board to erect a college building which the Baptists are expected to furnish. The mission has requested that Dr. W. R. Morse be designated to the union medical college which is expected to begin its work next fall in connection with the university. Rev. J. P. Davies has been placed in the Bible School. Rev. J. Beech, D. D. has been elected president by the board of governors.

#### **MEDICAL WORK**

Medical missionary service has been given at Suifu, Kiating, Yachow and Ningyuan. From all these stations come the reports of demands far exceeding possibilities of supply. At Ningyuan where there is no properly equipped hospital, thirty-five patients are crowded in rooms where ten could not properly sleep if hygiene were considered. At Suifu where the hospital was opened in March, Dr. Morse reports seven single beds each occupied by two persons and every room that could possibly be used greatly crowded. At Yachow, the Briton Corlies memorial hospital, although unfinished, was opened about the first of May. This too has been overcrowded. Mrs. J. A. Cherney writes of her work as nurse at Suifu. There have been fifty-three women patients in the hospital. The evangelistic message has been given in all this work so far as means permitted. The method at Suifu may illustrate the ideal which is sought in every medical station. The women patients are regularly visited by women evangelists. For the men, there is a hospital evangelist. Every patient on entering or soon after entering is sold or given a copy of the Bible or the book in the Bible from which lessons are being taken. Each month the story of the whole gospel is told in a series of twenty simple talks. The patients are kept track of by the evangelist, who has their names and

addresses and other particulars. Every station reports a vast need. Ignorance is colossal and disease is abundant. Both as an evangelistic and a humanitarian service, medical missions in western China justify themselves.

## THE CENTRAL CHINA MISSION

(Churches 7; members 497; added by baptism 51)

The Central China Mission perhaps more than any other mission of the Society has been severely handicapped by the shortage of workers. So tremendous have been the difficulties that year after year the Board has been led to question the wisdom of withdrawal entirely from that section of China. Resignations of missionaries and the necessity for the transfer of others to another section have interfered seriously with the development of the work. The Board held on hoping that resources would make possible the enlargement of effort which is essential to the successful continuance of the mission. After the annual report of the Society was published in 1913, the Board received fuller information concerning the Central China field than had hitherto been available and which would have caused some modification of the estimate of the outlook for the mission had it been received earlier.

### A REVIEW OF CONDITIONS

The death of Rev. J. S. Adams, the founder of the mission, and the loss of other missionaries, together with the ravages of war, have made the work increasingly difficult. No section of China has suffered more from the revolution of 1911, in which Hanyang, Wuchang and Hankow were really the centers of unrest. Some of the battles were fought on the hills overlooking the mission compound and numerous stray shells found their way into the walls of Dr. Huntley's hospital. During the revolution, and for at least a year following, the work was closed entirely except for the presence on the field of a few of the Chinese evangelists. Concerning this, evangelist Hu writes: "As to the past year, there has been much bitterness and strife which has been hard to endure. From the commencement of the revolution until now there has been flood and dearth, tornado and fire which have affected more than half our members. The aged have not been able to come out and many younger ones have scattered to different places." In spite of discouragements these Chinese evangelists have continued their varied labors, preaching in the streets, exhorting in the chapels, distributing gospels, tracts and doing other kinds of service.

The death of Mr. Adams in December, 1912, left only one male missionary of experience under appointment for Central China. Mrs. J. S. Adams remained in charge of the work of the Society for nearly twelve months until Dr. Huntley could return to the field. She rendered splendid service, inspiring the native preachers and giving general direction to the evangelistic work while awaiting the arrival of other missionaries. Fortunately also, the missionaries of the Woman's Society were able to continue their work with their usual force. Dr. Huntley returned after his furlough and took up his work in Han-

yang in November. In view of the Board's proposal to withdraw from Central China if a satisfactory transfer of the work could be made, it was not thought best for him to open the men's department of the hospital. He has therefore given himself to evangelistic, pastoral and general work in the mission. He has also given two lectures weekly in the union medical college. The work of this college seems to be most fruitful. Of twenty-two graduates of the school, nineteen are now in mission employ. It is a cause for regret, however, that while Baptists have contributed Dr. Huntley to the faculty for several years, they have never furnished a student for the institution and this because they have not supported schools of sufficiently high grade to prepare young men for the study of medicine.

### **Conditions in the Villages**

A review of the work in various towns about the center was made by Dr. Huntley after a recent tour. At Shuangkiai, the young evangelist, Mr. Shi, has done well. At Hankow the work has suffered more than elsewhere on account of the revolution. The rented house where service and school had been conducted was isolated by the great fire and the walls were unsafe. It has been difficult to secure a proper site to continue this work. The attendance has been very small. It has not been thought wise to reopen the school there. At Ts'-ihlitang, a suburban station three miles west of Hanyang, there are forty-six members, but lacking the inspiration of leadership, this work is disintegrating. Kink'eo, twenty miles up the river, has also suffered. Mr. Clark has also visited the more remote outstations at Kiayu and Puchi. The former had not seen a foreigner for three years, but the Chinese evangelists have done faithful work. There Dr. Huntley was able to preach to a crowded and attentive audience. After the main supper, thirty-eight gathered at the Lord's Supper. This city is most impoverished and now contains not more than 6,000 people. The missionaries had many callers during their sojourn there. At Puchi there was a fair attendance but they found the members discouraged and lifeless. The evangelist was earnest but had no training. Shensan, which he was not able to visit, sends an encouraging report. There are only three members there but quite a large number are awaiting baptism.

### **A Reconsideration of the Problem**

During Secretary Franklin's visit to China, the Board of Managers requested five China missionaries to accompany him on his visit to Central China. These five missionaries had accompanied the Foreign Secretary on his entire tour of China and fortunately were able to give considerable time to the study of conditions in Hankow and vicinity. The report made by these missionaries and the Foreign Secretary so emphasized the need of immediate and large advance in expenditure as to cause the Board to feel the necessity of again studying the problems which they had been facing in Central China for several years. After most serious consideration, the Foreign Department was instructed by the Board of Managers to correspond with the Baptist churches

in Central China and with other mission bodies to ascertain if our withdrawal from Hanyang could be effected satisfactorily. These negotiations have been delayed. Meanwhile it has seemed wise to the Board to designate to other fields the two new missionary families who had been appointed to Central China so that they would not be required to spend a year or more acquiring a dialect which would be useless if they were transferred later to some other mission. Instead of the two new missionary families, Mr. and Mrs. Clark who have had experience in West China and are thoroughly familiar with the language used in Hankow and vicinity have been associated with Dr. Huntley in the work.



## THE JAPAN MISSION

(Churches 33; members 3,978; added by baptism 338)

**S**TUDENTS of the situation in Japan are confident that the outlook was never more encouraging for the Christian movement. There are numerous indications that Japanese leaders recognize the importance of the development of the spiritual life as essential to the real progress of the nation. It is evident also that the missionaries are confident that they have never had more open doors than at present. The Board of Managers fully appreciate the large opportunities which are to be found in the "Sunrise Kingdom" as is evidenced by the following expression adopted at the meeting, December, 1913. "That the Board of Managers desire to express their appreciation of the unique opportunity now presented in Japan for Christian missionary work and their purpose to take such measures as resources may permit for strengthening and making more effective the work of the Japan mission of the Society."

### **Changes in the Missionary Staff**

The following have returned on furlough: Rev. H. B. Benninghoff and Mrs. Benninghoff, Rev. Henry Topping and Mrs. Topping, Miss Helen F. Topping, Rev. G. W. Hill and Mrs. Hill, Miss Nina Tuxbury. Rev. W. B. Bullen and Mrs. Bullen have come home on account of illness. The following have returned to the field: Rev. R. A. Thomson and Mrs. Thomson to Kobe, Rev. J. C. Brand and Miss Gertrude E. Ryder to Tokyo.

### **THE PRESENT CONDITION**

The needs are pressing. Many fields are open to evangelistic work. The educational system for the training of Christian evangelists and Christian leaders in the churches needs much development. For years there have been four missionaries at the seminary and two in Duncan Academy. Now there is but one in each and both are overburdened. One writes: "I know that Japan at present is not popular in America but Japan is a generation ahead of China in all real progress, notwithstanding the name of republic in China. And intellectual currents in the Far East are sweeping widely and powerfully across the national barriers. It will be fatal to all work in Asia to neglect Japan. In spite of the limitations and curtailments that the past few years have seen in our work in Japan, rich blessings and signs that are indicative of open doors are visible to us." Rev. W. E. Wynd writes: "Each year sees the process of leavening a little further advanced. In connection with my own work in Tokyo and district, the encouraging feature has been the number of open doors and the increased attention given to the preaching of the gospel. In the country districts public schools have been opened to

us and there we have had opportunity of preaching not only to teachers and scholars but to the leading men of the towns and villages."

Rev. F. W. Steadman at Otaru says: "The work of our outposts has been going on without interruption. When visiting these country towns, I have been surprised to see the numbers of people of all ages who come to listen to the gospel message. There seems to be a freedom on the part of the country people that has not existed in recent years. The attitude of the government and official classes toward Christianity has made the petty officials, school teachers and the common country people more free in attending Christian meetings." Rev. J. H. Scott writes regarding the opportunity at Osaka which has a population of almost a million and a half and where the last census showed that in one year the population had increased over 58,000: "Vast throngs of young men and women are flocking to the city and are in a peculiar way open to Christian sympathy and Christian influence while at the same time they are subject to many temptations very strong and very insidious."

Rev. William Axling tells of two evangelistic campaigns which he conducted in northern Japan. Everywhere he found unusual openings for presenting the gospel. "In every place to which I went, the principals of the schools invited me to speak to the students in the school building. This is a new experience for Christian workers in Japan. I am convinced that Christianity never has had the opportunity in Japan that it has today."

### THE TOKYO CENTRAL TABERNACLE

One of the sorrowful things to record is the burning of the tabernacle building. Another fire scattered the constituency. Many of the forms of work which Mr. Axling and his assistants have been carrying on were therefore discontinued. However, there have been heroic efforts to conserve the results of years of labor. A rough lumber shack was erected. Under great inconveniences the night school, the afternoon school, the kindergarten and nursery, the Bible classes, the Saturday evening meetings and the Sunday morning and evening church services were conducted. While much was lost and no report comparable to the work of the year before can be given, yet the year's record shows a fair success in conserving the nucleus of the different departments. The night school which before the fire had an enrolment of over 100 dropped to half that number. Those who remained, however, were the best of the larger enrolment and will furnish a splendid foundation on which to build up the school again. The wonder is that so many have remained loyal. The distraction of three classes meeting in one room, the distress caused by cold and rain and the noise of the street and the disreputable appearance of the shack have been enough to discourage the most loyal of the students.

The year has been a time of testing for the central church. Besides the absolute loss of the church property, many of the members have been burned out, while some of its best supporters lost much in the great Kanda fire. It is good therefore to announce that the alumni association of the Divinity School of the University of Chicago have undertaken to raise \$30,000 which

in conjunction with the fund raised by the church itself will give a splendid equipment to the Tokyo Central Tabernacle.

It is felt that the situation here in the heart of the city of Tokyo with its two million people demands an institution with adequate equipment and aggressive effort. The burned district has now been entirely rebuilt with better and more substantial buildings. The twenty-five or more government schools whose plants were destroyed have all been rebuilt and it is proposed in the new tabernacle to have a seven-day-and-night program every week to utilize every possible mode of approach to the large student population.

The new plan will make provision for a night school, an increased afternoon school and an extension of the kindergarten and nursery. The Sunday school and the teachers' club will use the same quarters as the kindergarten. The auditorium will be used for the regular church services, for the Saturday Christian lectures, special evangelistic campaigns, and the occasional institutes for Christian workers. There is a hall for week night evangelistic meetings and smaller gatherings. There are rooms for all kinds of work for girls and women. In addition to a general lobby and reading room, library and game hall, there are also general offices, a reception room, a general denominational committee room, teachers' room and a commodious roof garden. Provision is also made for a babies' nursery. It is felt that a professional nurse working in the homes of the poor could do a great service.

### THE CHURCHES

Mr. Wynd at Tokyo writes: "As the year closes it finds Christianity more influential, better understood and more appreciated than it was a year ago. Love and Christian sympathy have helped toward this end, but the main reason is the fact that in this land there is a growing sense of hunger among the best and most thoughtful of the young and these have turned to the Bible and found that Jesus is the Bread of Life. In years the church here is young, in numbers it is small, but the way in which its ideals and its thoughts have grown to the best of the nation's life is wonderful." Attention is called to some interesting instances of advance. The church supported by Rev. W. B. Parshley, D. D. and Mrs. Parshley has just completed a new church building that is to be dedicated soon. It is giving the church a new standing in the town and will doubtless make possible much work that heretofore could not be undertaken. While there is no longer a resident missionary in Hokkaido, it is hoped that the Japan Baptists may be able yet to do a work for God on that important island. Mr. Wynd calls attention to the church at Yotsuya. This church which has often been torn up by the roots, having had to remove three times in as many years, has conquered its disappointment and discouragement and is growing in faith. At Osaka Rev. G. W. Hill rejoiced with the church over a beautiful and convenient building which was dedicated to the glory of God and the service of the people on October 5. The site is at the top of a hill and at a curve in the street so that the building can be seen nearly a mile away to the west. It is in mission style and has an exterior finish of concrete stucco, the dark painted wood work making a

fine contrast with the light cement. The audience room has a seating capacity of 150, while with two other rooms, it will seat a total of 300. The front part of the building has two stories; the lower part serves as an evangelistic hall and the upper for Sunday school and social purposes.

A discouraging fact in connection with the work in Tokyo is noted. For thirty years the Tokyo Baptist mission has been in the hands of landlords, at whose command it has had to move again and again. This has hindered the growth of the work and kept Baptists in the rear.

### EVANGELISM

Rev. F. W. Steadman makes a report on methods by which he has been presenting the message of life. He has been seeking to reach the students in the government schools. Various classes have been formed in his home or in the church for groups of students or teachers from several of the schools of higher grade. This work has centered in the church as much as possible so as to build up about the native pastor and the church. The opportunities are great in this city. In Tokyo the ladies' societies outside church circles have frequently invited Imai San, a converted Buddhist priest, to come and give them the story of his conversion. Young men's clubs in Tokyo have become interested in this religion which lifts men up and have opened their doors to the preachers. The consistent Christian life of a saved criminal who works for a big company near by led the proprietor to request them to come occasionally to preach to all his employees. The Sunday schools have nearly all been crowded with over 400 children regularly instructed. They have had forty deeply interested men enrolled in the Bible class and forty-seven converted and united with the church during the year.

#### **"Fukuin Maru"**

The new "Fukuin Maru," which was constructed at a total cost of about \$35,000, is a much larger and better ship than the old vessel that was used in doing a very extensive and most excellent work on the Inland Sea. The new steam vessel was launched early in 1913 and is said to be one of the very staunchest wooden ships ever built in Japan. In addition to the living quarters for Captain L. W. Bickel and his family and special staterooms for the evangelists and others who may be traveling with him, they have an assembly room. No definite report of the year's work is at hand, but it is known that the ship has been busy carrying the gospel to all the islands of this picturesque inland sea.

### EDUCATION

"The great demand for the improvement of Baptist educational facilities in Japan comes from the need of trained workers of real moral strength to man our needy evangelistic field. The root of our denominational weakness in Japan is our educational weakness." Thus writes Rev. J. F. Gressitt of Duncan Academy. This educational weakness is not due to any defect in the teaching staff but to the sad lack of equipment and to the undermanning

of the teaching staff. Japan needs a complete system of Christian education. A writer in *The Standard* quotes a leading educationalist in Japan as saying: "In spite of the efficiency of the government schools there, mission schools must reach up to the top." The writer declares that mission schools must equal government institutions if they are to command respect. Yet, while there must be a complete system of schools in connection with the missions, it is not essential that each mission have its own complete system. Here is where a cooperative effort with other denominations will give an efficient system of schools without putting all the burden of maintaining such a system on one mission. A small mission needs just as complete a system of schools as a large one, but if each mission is to carry the entire burden, the task may well look stupendous. This policy is practically the policy of the Board.

In the working out of this system, there are kindergartens, schools for boys and girls, Duncan Academy and the Japan Baptist Theological Seminary. It is hoped that the lack of a Christian school of college rank will be filled in the near future by a union institution. The Zenrin Kindergarten has been moved from Shuri to Nahi in the Liuchiu Islands. It has accommodation for thirty-five in a population of 275,000. This work originated with classes for the general nurses who cared for the babies while the mothers worked in the tea-firing warehouses. After twelve years of growth and improvement, the school was moved to a new neighborhood on the outskirts but the old constituency remained and within a year fifty new houses were built near by. A committee from the police department have given much praise to the school and the heads of schools in other towns were brought to visit it as a model. A splendidly equipped girls' seminary has been completed this year at Kanagawa. Rev. C. B. Tenny writes of this: "Assure the women of America that they have a magnificent school and one that does magnificent work." There is work in progress on a school at Himeji which will make that school almost as well equipped.

### **The Duncan Academy**

During the year Rev. D. C. Holtom was transferred to Mito, leaving only one missionary in charge, Professor J. F. Gressitt. Mr. Holtom's departure was a blow to the academy, especially to the higher department, where his work has been of a very high order and his influence on young men most strengthening. This loss to the academy, writes Mr. Gressitt, makes still more imperative the need which he has emphasized before, that a young man be appointed for English teaching and religious work. The enrolment of students has been 100, about the same as the previous year, with an average attendance of ninety-four. Twenty-eight have resided in the dormitory. The tuition fees amounted to 2,098 yen. At the thirteenth commencement on March 28, twenty-two young men were graduated. This was the largest graduating class in the history of the academy. As a class they were most loyal, their spirit being shown in a tangible way by their gift of a most beautiful chapel desk to the school.

The religious life of the students has been well cared for. The chapel services which are attended by all teachers and students have been increasingly inspiring. A number of the students at the chapel services have witnessed to their change of heart, and five have been baptized. Not all of the seed sown bears fruit while the boys are present. During the present year the conversion of two of the graduates has been reported.

It is recognized by those who are closest to the work that at least \$35,000 are needed if Duncan Academy is to be properly equipped for its great work.

#### **A Union Christian College Work**

One very interesting feature of the year's effort has been an expression of the spirit of cooperation by the union of some of the classes of Duncan Academy with the Presbyterian Theological Seminary at Meiji Gakuin. Heretofore Duncan Academy has done one year of higher (college) work. It has been found that this can be done more economically and satisfactorily by cooperation with the Presbyterians in their plant. Principal Gressitt reports that this tentative plan of cooperation in the higher course with Meiji Gakuin has worked well. "It is now beyond the experimental state. The influence upon our boys of the new environment has been stimulating and our students have measured up well with those of Meiji Gakuin."

This union in college work is significant of a consciousness on the part of those who understand the situation that a Christian university must be founded for Japan. The development of plans in this direction has not been so rapid as was hoped, but they are progressing.

#### **The Japan Baptist Theological Seminary**

The seminary has been disappointed in that Dr. Parshley was not able to return to them this year. He is missed exceedingly. It has left the work with only one missionary, Professor Charles B. Tenny, on the staff. Owing to the reduction of staff, a plan of cooperation with the Meiji Gakuin similar to that which has been in effect in college work has been tentatively adopted for one year. In the carrying out of this plan with the Presbyterian Theological Seminary, students and teachers go to their school on these days, suspending work at their own plant. The following courses are taken in common: All work in homiletics and pastoral theology, Sunday school methods, ethics, Greek and exegesis, New Testament introduction, Old Testament history, geography of Palestine and antiquities, music, comparative religions, philosophy of religion, elective English, Christian evidences, life of Christ. These all are in the seminary proper, except that the English life of Christ will probably be in the preparatory department. Taken altogether, there is no small amount of work that is done in common with the Presbyterian school, while distinctive Baptist views are taught in separate classes.

The teaching force of the Japan Baptist Theological Seminary consists of Dr. Chiba, dean and acting president; professors Sato, Takahashi, Sone and Tenny.

The second and third classes are composed of the same number of men as last year, three seniors and three middlers. The entering class is made up of five men, four of whom are middle school graduates. Two of the four have had two years in the higher department, but are deficient in Greek. In point of school preparation the class has a very fine record. There are four men in the union Christian college taking the theological preparatory course.

#### **Waseda University**

The work at Waseda University under the direction of Professor H. P. Benninghoff has commended itself very strongly to the faculty of the university and to the student body. This university where Professor Benninghoff is so heartily welcomed as a member of the faculty as well as a missionary offers one of the greatest opportunities in the East for far reaching Christian effort among the eight or nine thousand students. For some years, the society has had an invitation to erect a large student guild hall as a center for the Christian life of the institution and a large auditorium. On account of lack of funds, however, it has been impossible to erect either of these much needed buildings.

## THE CONGO MISSION

(Churches 20; members 4,506; added by baptism 345)

THE far-flung battle line of American Baptist missionary effort reaches to the heart of Africa. The Congo Mission includes stations between Matadi and Mukimvika at the mouth of the Congo and Ikoko almost under the Equator. Through these stations American Baptists are trying to do their part in the battle of Christianity with Islam for the possession of Africa. The line of Mohammedan advance is not far to the northward. It is clear that the issue of a few years will decide for a long time to come whether pagan Africa shall come under the banner of the crescent or the cross. It will be one or the other.

### A CHANGING ORDER

Like the rest of the world Africa is going through momentous changes of custom and life. Political influences consequent to its partition among various European powers, the presence of the railroads that are piercing the jungles and which within two years will bisect the continent east and west and north and south, the powerful invasion which more and more systematically is bringing to the native tribes the products of Western manufacture and taking away their rubber, ivory and other products—these with the attending explorations and colonizations are rapidly changing the standards of life and the social conditions of the native tribes far in the interior.

Necessarily these are critical days. It is a time when the African cannot afford to wait for such uplifting and conserving influences as Western Christianity can give to him. Naturally also, conditions are harder for the missionary. From Sona Bata comes the story of conditions that are typical. Rev. P. Frederickson writes: "The churches are becoming more and more stable in spite of the many difficulties they have to contend with. One of these is that our young men go away to other places to seek work. Then the teachers in our churches demand higher pay for the little work they do, and their own demands have become greater. They feel they would like to be more respectably dressed and their small earnings cannot reach so far. Some have gone to the railway company and have given up teaching. The school work has suffered some from this difficulty and furthermore the schools have not been visited enough and the number of pupils has been reduced. But even this has a bright side. Those who are left are better trained and more able and some who have grown tired show new signs of taking up the school work." Rev. P. A. McDiarmid reports: "With the entrance of civilization a great restlessness has taken hold of the young men, who desire to be off to the railway centers rather than to stay in the humdrum life of their villages. This desire for change and for the securing of money has taken hold of many of the teachers too, with the result that it is difficult to secure men who will stay steadily at their work on the small monthly allowance they are likely to receive in the mission."



Rev. J. O. Gotaas from Matadi at the mouth of the Congo writes showing how commercial conditions are affecting the mission: "When the price of rubber went down about six months ago many workmen employed by the railway and the Matadi traders were dismissed. They have returned to their native towns or villages and the membership in the Matadi church has decreased." Rev. H. Richards at Banza Manteke refers to the demoralizing influences that have come with the new life. There is a tendency among some of the people to return to the old life, while many others are led away to the railway and to the principal towns where the white men reside. A few years ago polygamy had nearly died out in this field, but now many men are marrying two or more wives. He writes: "Even our Christian chief, one of our earliest converts, has fallen into polygamy after standing firm for many years. The government is standing against polygamy and liquor and this is due, I was informed by an official, to pressure by the Belgian king. There is a tax on the second wife but it is too light to be effectual."

However, with all these difficulties, the reports speak bravely and optimistically concerning the year's record. At Sona Bata the station meetings were well attended and an increased number of women came to the meetings. There were signs of a greater interest in the gospel among the villages. Mr. Frederickson visited twenty-five villages and received a greater welcome from young and old than ever before. They never seemed more eager to listen. He reports the native churches as doing good work and making progress more and more towards self-support. Mr. Gotaas at Matadi has had a large part of his time occupied with the duties of a transport station, office work, the clearing of cargo, the entertainment of the missionaries of the five societies that he represents. Besides all this, he has been the field treasurer of the society. During the year more than 11,600 packages were declared for customs, duties had to be paid on every package subject to customs and railroad charges looked after. Sixty missionaries passed through Matadi within this period, some staying two or three days, others a week or more. Rev. A. Billington at Tshumbiri reports that they have passed through the press a translation of Genesis and have prepared a calendar for 1914 with a text for each day in the year.

Comparatively few changes in the missionary force have taken place. Mr. McDiarmid and Mrs. McDiarmid have left the Kimpesi work and returned to Sona Bata, Rev. C. H. Harvey taking the training school work at Kimpesi. Mrs. Thomas Moody has been compelled to return home on account of sickness. Dr. F. P. Lynch and Dr. Catherine L. Mabie have returned to the field, while Rev. H. F. Gilbert and Mrs. Gilbert and Rev. A. V. Marsh represent the reinforcements of the year.

### THE LIFE OF THE CHURCHES

There are reported twenty regularly organized churches and 189 recognized places of meeting. During the year there have been many hard conditions which the native believer has had to face. It is always necessary to remember sympathetically the temptations that a new convert has to meet.

As Mr. Billington at Tshumbiri writes: "We are made to feel that heathenism is still a power about us and that even after there has been a breaking away from it, it will not wholly release its victims without effort after effort to win them back. You will notice that the number of male church members is still more than double that of the female, which means that many of the young men cannot find Christian wives and so have married heathen women and have been expelled. Polygamy has something to do with keeping the women from becoming inquirers, for the older women as well as the husband are opposed to the truth because of the changes it means to old customs. During the last few weeks several girls and women have run away from their homes and come to us because they were forbidden to attend either school or service and in some cases were beaten and otherwise ill-treated and threatened with worse when they did attend. This, however, is a sign that the leaven is at work and we are not surprised that the darkness hates the light and will not come to the light because its deeds are evil." Mr. Billington continues, however, to state that with all these hard conditions, there have been fifty-five persons baptized and a net increase in the membership of twenty-six. Part of the year there were teachers in three new districts. During the year the gospel has been preached in some districts where it never has been heard before. Six have been baptized and others examined for baptism. Some teachers went to the railroad company to work, thus reducing the teaching staff, and at the present time there are no others to put in their places. This has been noted as a common trial. Mr. Richards at Banza Manteke reports an increased field contribution for the support of village preachers and teachers. This result was not spontaneous but came after hard work in explaining the situation to the people. They were made to see that the appropriations were being cut down and that unless they did more for themselves they would lose their teachers. Thus they were impressed that the American people would not go on supporting their teachers indefinitely, that they would have to do more for themselves. He declares that teachers and preachers are more generally appreciated now than some years ago. Most of the village people do not want to lose their teacher. They grumbled somewhat, but on the whole it was good to place more responsibility upon them. They contributed altogether 3,211 francs as against 1,980 francs the year before. The people now support twenty-six teachers.

Ikoko has rejoiced in the completion of a new building, in the erection of which the native Christians have heartily cooperated. Old and young helped in the building, giving their services free. Roofing material was brought thirty-five miles by church members as a service to God. On the Sunday that they assembled for the opening service every seat was filled and many people squatted on the floor. There were at least 375 inside the building and a large number outside. Mr. McDiarmid at Sona Bata writes that the outlook seems good. Wherever a teacher is putting forth earnest efforts to win the people to Christ, there is a good response. Dr. Lynch at Mukimvika states as an illustration of the trustworthiness of these developing people that during their absence the property had been well protected by faithful men left in charge of the station. He rejoiced to find Rev. J. E. Geil

and Mrs. Geil there on his return. It was a delightful contrast to the expectation of a lonely reestablishment of his work. The assurance of their association in this long neglected and important service after years of solitary waiting was a most stimulating signal of fulfilled promises and good cheer. Dr. W. H. Leslie has left Cuillo for Vanga. He is facing cannibalism, witchcraft and naked savagery. He reports translations of gospel songs and portions of scripture into dialects which were never written before.

### EDUCATIONAL WORK

In the reports of village school work, the light and shade are both present. One states that the school work in the villages has been neglected because the old chiefs will not allow the children to attend the schools. Another writes of villages broken up and scattered so that the school life was seriously interfered with. On the whole, however, the educational work in the villages has been well maintained. Mr. Hill at Lukunga reports a number of teachers in for instruction and states that the boarding school pupils have made good progress. Mr. Billington at Tshumbiri had the teachers in for a month's special training in April and was pleased with the spirit and progress of some of them. Mr. Richards at Banza Manteke writes of considerable changes in the proportion attending the village and station schools. Years ago there were many boys and few girls seeking education. Now there are many more girls than boys on the register. Many girls work on the railway and at Matadi and other centers of population. There are seven village schools about Banza Manteke with an enrolment of 1,421 boys and 1,700 girls and a station school with fifty boys and seventy-three girls. The number of pupils in all schools is 3,244. All these village schools may be called Sunday schools as they also have Sunday meetings.

Mr. McDiarmid at Sona Bata tells of some brick buildings erected at the station. In November twenty young men came in for the preparatory school. They hope to keep these young men six months, as most of them are but meagerly trained in the village school, and next year they will endeavor to call them in again. These young men spend three hours in the morning in manual labor. Six of them are sent daily to press brick with a hand press and are required to make 300 bricks each morning. Others are sent to saw boards and others to various kinds of work connected with the building and repairs. After morning chapel these men are for two hours in school. In the afternoon they study two hours more. They hope to find material in this class for the strengthening of the native evangelistic and teaching force. Two or three may possibly be sent within a year or so for further training to Kimpesi. Mr. Frederickson at Sona Bata writes of their anxiety to push forward their educational work. He regrets that they are not sending more men to Kimpesi. It will be their policy to have a smaller number in their school and to keep them longer, which is an intensive policy that they feel assured will give better results. The boarding school is making good progress under Mrs. Frederickson though they feel cramped because of the lack of means. He adds that he is persuaded there is "nothing

of greater importance at the present time on the Congo than good boarding schools and nothing will be of a greater future blessing for the Lord's work here in the Congo land."

### **The Congo Evangelical Training Institution**

At Kimpesi a union training school is carried on by the Society in cooperation with the English Baptists. While the plant is not large, yet some £5000 have been invested and there are at present three dwelling houses, two temporary class rooms, twelve double houses for students, a workshop, smithy and store. Mr. McDiarmid, as was said, has been principal and gives the report of the year. Since handing in this report he has left Kimpesi for Sona Bata. Rev. C. H. Harvey has been appointed in his place to act as principal and with Dr. Catherine Mabie to represent the Society in the work. We have on the student roll for the year twenty-nine men and twenty women. Of these, sixteen men and ten wives are from our American Baptist mission stations. This school represents the effort of the mission to train native workers for the ministry and for leadership among the native Christians. Its work is recognized as of superior importance. Among subjects taught are arithmetic, with French and Portuguese for those who have to use these languages, industrial training such as agriculture and carpentry, and also Bible study, the Old Testament, Life of Christ, letters of Paul, doctrine and preaching. Eight men were graduated last commencement after three years of study. It will be interesting to follow these eight to see how their influence will be felt in the villages to which they go. Some of them will face the temptation offered by the larger pay of the railroads and other commercial companies. It is hoped that the call of Christ for sacrificial service will come to them with that divine compulsion that leads men to say "the love of Christ constraineth us." The quality of men who come to this institution varies naturally, but Mr. Graham, the English Baptist representative on the training school faculty, reports that the men who have entered this year are of a distinctly high quality. Not all of them, however, see the dignity of labor. It takes time and patience to inculcate this new idea. Some of the missionaries speak with regret of the fact that comparatively few new students have come from our missions to the institution this year. They are convinced that this represents an opportunity of advance in our mission work on the Congo which no missionary or station can afford to disregard. More and more the choicest from the village schools and the stations ought to be sent to Kimpesi.

### **MEDICAL WORK**

Concerning the medical work few reports have been received. The efforts of other years have progressed along the stated lines. There are now in the Congo five medical missionaries, Dr. F. P. Lynch at Matadi, Dr. R. W. Nauss at Sona Bata, Dr. H. Ostrom at Ikoko, Dr. Catherine L. Mabie at Kimpesi and Dr. W. H. Leslie at Vanga. Mr. Richards at Banza Manteke states that the medical work at his station has been trying and very heavy.

A new disease has appeared which they call the "Congo grippe." It is contagious and often fatal. Mrs. Richards contracted the disease while attending the sick. Fortunately she recovered but one of the natives who had been teaching in the Kimpesi school died after one day's illness. The disease subsided somewhat after warm weather had come. There are reported eighty-one hospital patients and 10,256 registered treatments and many unregistered. 1,090 francs were paid by the people for medicine.

## THE PHILIPPINE ISLANDS MISSION

(Churches 51; members 3,831; added by baptism 420)

**D**URING the year Dr. R. C. Thomas and Mrs. Thomas, Rev. H. W. Munger and Miss A. V. Johnson returned to Iloilo, and Rev. J. F. Russell and Mrs. Russell to Capiz. New appointees include Miss Mary J. Thomas to the Jaro industrial school and Miss Selma Lagergren and Miss Olivia Johnson to Iloilo. Miss Caroline Bissenger is at home on furlough.

The mission has suffered severe losses within the last year on account of the resignations of Rev. J. C. Robbins and Dr. P. H. J. Lerrigo, necessitated by the ill-health of members of their families. Both of these missionaries have found it necessary to retire from the work permanently. In January, Mrs. R. C. Thomas, after a brief illness, ended her labors and passed into rest. Her body was buried among the people for whom she had labored so lovingly. These losses have been severe blows to the mission, whose ranks were already seriously depleted. It is regrettable that in spite of the losses sustained, the Board were unable to send reenforcements last year on account of the lack of funds.

Some fear has been expressed lest political developments in the islands would interfere with the progress of missionary work. Those who know the situation most intimately, however, have little fear that the movement for independence will interfere in the least with the work of the mission. There seems to be no reason for delay in the execution of plans for a forward movement in the islands. Dr. Thomas writes: "The nation has made satisfactory progress. Americans are likely to expect too much of these oriental people in the way of immediate development. They have done very well considering the short time of American occupation, and we are optimistic for the future if sufficient time is given them for education and evangelization before the reins of government are given into their own hands. The careful system of education that our government has instituted and carried on in such commendable fashion is already beginning to bear fruit. The higher institutions of learning are beginning to become conspicuous now and when once the college and seminary are in full sway, the host of young people who have been carefully brought up by hand from comparative ignorance to competency for matriculation in a modern college will prove to the world that they are fit for something more than sixteenth century methods."

### EDUCATION AND EVANGELISM

Dr. Thomas calls attention to the steady progress that has been made in the realm of evangelism. "Without this feature, we would have little confidence in the future success of this or of any nation. Cleverness may result from modern education but not integrity. The government has done nobly, but without the efforts of the church, the future would be ominous.

We are happy to say, however, that the government is nobly seconded by the church, and a pure Christianity is being tendered to these people who have known no such blessing in the past." Rev. C. L. Maxfield in a letter concerning the Philippine work writes: "Our work in Bacolod is built up on the theory of evangelization through the natives and for the natives. This accounts in large part for the superior quality of the native preachers and the initiative which they have taken in the work. The work of the kindergarten, private school and students' dormitory are so coordinated that we keep many children of the best families within the mission and under its influence and teaching from young childhood to the time of their graduation from high school. The expense of the kindergarten, private school and of the dormitory from the beginning except a portion of the rent and equipment of the dormitory has been borne by the natives themselves. The direct care of these institutions and much of the teaching has been under native Christian teachers. The missionary has given general supervision and devised new forms of work to try to coordinate the whole." Mr. Maxfield goes on to report that during his own absence on furlough the kindergarten and dormitories under Miss Sarah Whelpton have had a phenomenal growth. The reports from the churches of the province are likewise encouraging. The reports indicate that Negros for the last six years has been a most prolific field both from the point of view of the number of conversions and native workers which it has produced both for the Negros work and the Panay field.

Bacolod reports a self-supporting private school with fifty pupils, the sons and daughters of the most influential people. This school carries the pupils through the fourth grade and can then pass them into the dormitory in preparation for the high school. A kindergarten has been supported by voluntary contributions for five years at a cost of \$200. This work is developing a new individuality for the city as well as a new life and new impulse for children.

### **Jaro Industrial School**

At Jaro and in the surrounding schools there is a total enrolment of 1,230. Six hundred and two were in the central school; 138 were in the Jaro intermediate and 490 in eight village schools. This school, founded by Rev. W. O. Valentine, is now recognized as one of the most important features of mission work in the Philippines. Nearly all of its students (about 600 enrolled annually) are self-supporting. Very few of the people are able to pay actual money to meet their expenses, but nearly all of them work on the school farm or in the shops in return for their board and clothing. The student body is self-governing, with a president and other officers elected annually. Within the last year a new residence has been erected for the principal to take the place of the one destroyed by fire in 1912.

The school is limited in its usefulness, however, through a lack of proper equipment. It is hoped that within the near future a large sum of money will be available for a central building and additional farm lands. Concern-

ing the need of a farm, land is available so that \$12,500 will buy and equip a farm of 200 acres with temporary buildings so that several hundred more boys can be received and all their food be provided. Principal Valentine sums up their needs as follows: "We have urgent need for every kind of a building except our dwelling house. We need a school building with dormitory, classrooms, auditorium, library, reading room and office accommodations. We need a kitchen and dining-room combined, laundry with drying room and bath, and we need a gymnasium. For the farm we need a workshop in which we can have room to dry and shell and grind the corn, to clean the rice and a shop with equipment for repairing farm utensils. We also need a barn for horses, cattle and chickens."

### **Dormitory Work**

One of the most important features of work in the Philippine Islands is that of maintaining dormitories for government school students. Since American occupation, the Philippine government has maintained an excellent system of public schools in many sections with thoroughly modern high schools at most of the important centers. Students who have been graduated from the grammar schools in the smaller towns are sent to the larger cities for their high school training. Dormitories for the high school students furnish the missionaries excellent opportunities to influence the lives of the future leaders among the Filipinos. In all the stations, work of this description is being conducted although the buildings in use at present are altogether inadequate. A considerable sum of money is needed that modern hostels may be erected. Concerning this, Mr. Maxfield writes: "What we need and need now is an appropriation of \$10,000 to build a new concrete building. This building together with the present small wooden structure on the dormitory lot will care for both the school and the dormitory and enable us to affiliate them both very closely with the public schools and also make the Christian influence of our schools to be strong through work, play and common social life on the great host of high school pupils who live in private homes."

### **Girls' Academy at Iloilo**

After Miss Bissenger's departure on furlough, Miss Alice Stanard was given charge of the school. She reports an encouraging growth, forty-five having been enrolled. These more than pay for their food. Miss Frieda L. Appel has been added to the academy faculty as a teacher of music. An encouraging account concerning the religious life of the students is given.

## **MEDICAL WORK**

There is a joint hospital in conjunction with the Presbyterian mission at Iloilo. Dr. Thomas writes concerning this. Six hundred and one in-patients were treated and 3,397 out-patients. A total number of 17,310 treatments were given during the year.



**THE PHILIPPINE BAPTIST MISSION PRESS**

This work has maintained a steady development during the year. The English-Visayan dictionary by Mr. Maxfield, completed early in the year, is having a steady sale. Another supplement to the Visayan hymn book has been issued and bound up with what remains of the last edition. A new hymn book in Visayan has been prepared jointly by the Presbyterian and Baptist missionaries. A small edition of "Model Constitution and By-laws" for local churches has been issued; and also a tract entitled "The Wonderful Experiences of a Marked Bible." Publications have been turned out for the Presbyterian Mission also. "The Pearl of the Orient" has been printed quarterly for the people at home. "The Manugbantala," a monthly paper in Visayan, is slowly growing in circulation. Plans are under consideration for enlarging this paper or making it semi-monthly. It is felt that its usefulness can be largely extended. The press also prints "The Hoe," a monthly paper issued by the students of the industrial school. There is also a growing demand for commercial work which comes entirely unsolicited. A stereotyping plant has been installed. The growing commercial business has made possible a reduction of appropriations from the Board.

## THE EUROPEAN MISSIONS

(Churches 1,182; members 139,270; added by baptism 2,985)

THE event of the year was the European Baptist Congress which met at Stockholm July 19-24, 1913. This congress both for its organization and importance worthily ranks with the first Baptist congress in 1908. For Scandinavian Baptists it was an event of primary importance and influence. The delegates included 720 Swedes and 280 from other countries. The official sessions were largely attended, a congregation of from two to three thousand persons following the proceedings with deep and sympathetic interest. The congress manifested a wealth of denominational power, striving for improved forms, higher unity and more intense activity. Rev. L. A. Crandall, D. D. attended this conference as the representative of the Society.

Concerning the European situation, Dr. Crandall reports his conviction that "continental Europe by its needs and its promises is as legitimate and as promising a missionary field as any upon the face of the globe. If it is urged that in these lands we are only seeking to make Baptists of those already Christians, it may be answered that the great mass of the people in the state churches of these countries are not Christian in anything but the name. They have no vital relationship to Jesus Christ. They depend upon magic and form for escape from hell and have as yet had little opportunity to know Christ as a personal redeemer and friend. They have a right to such knowledge."

Particular attention is called by Dr. Crandall to the need of the Slav. "The Slav must be counted with in any estimate of the great forces which go toward the making of the world's salvation. We know in what numbers members of the Slav races are coming to America. They are virile, aggressive, intellectually able, and when filled with the life of Jesus become tremendous spiritual forces. The most primary opportunities of self-protection demand that we should give them the gospel, if not for their sakes, then for our own. We are largely neglecting a great opportunity to Christianize a people who will fill a large and important place in the world's life before the end of the twentieth century.

"If we had the funds, one of the best possible investments would be made in keeping a wise and conciliatory agent of the Society in continental Europe. He could aid the brethren in Russia, cheer the faithful workers in Sweden, Norway and Denmark, help to bring peace in France, give advice and aid to Baptist apostles in Hungary, Bohemia and the Near East where our cause has made such a wonderful progress with so little encouragement."

A letter from Rev. H. C. Mabie, D. D. is also of interest. "My interest primarily has been to visit the representative centers of our Baptist work. The view of things gained in Scandinavia was exceedingly inspiring. The churches have become many and strong and the pastors as a whole impressed me as well up to the average in England and America. Indeed, I doubt if

a really weak man could maintain his standing among them. The vigor of the theological schools in Christiania and Stockholm particularly impressed me. And in Denmark, while the numbers are fewer, the devotion and cultivation were good to observe. In St. Petersburg, Russia, the paramount present interest for Baptists is in the marked evangelistic work of Rev. W. Fetler. He is no ordinary evangelist, but a man of striking and impressive power. He preaches to over two thousand people regularly in his great tabernacle or "Dom Evangelia," and has a half-dozen or more other preaching centers in and about the city where he or his assistants preach weekly. The government has interdicted for the present our project for a college, but they seem on the whole to have uncommon respect for Mr. Fetler and his frank, ingenuous method of work. The immediate need is to pay off contractors and builders of the tabernacle, and several gifts recently received from England and America afford promise of its accomplishment."

## FRANCE

\*(Churches 35; members 2,123; added by baptism —)

THE work in France meets with peculiar difficulties, but in spite of the various problems it is increasingly clear that the evangelical message is needed and that Baptist churches have a great call to service. The French work is divided into two associations, the Franco-Belgian on the north and the Franco-Swiss on the south. While the appropriation from the Board was reduced last year ten per cent., this reduction did not represent any lack of faith or interest in the work. The Baptist churches of France have some splendid leaders today and in spite of some misunderstandings among themselves are making real progress.

A most interesting expression of the French evangelical development is seen in the summer Bible school which meets at Morges. This was instituted in 1907 at Lausanne by Rev. R. Saillens, D. D. and moved to Morges in 1910. In the 1913 meetings, 250 regular students were registered for the three weeks' course of Bible study and about 400 followed the lectures. The convention itself was attended by over 1,000 and the evening service drew generally from 1,200 to over 2,000. When the circumstances of the constituency from which the people come to Morges are considered, the numbers gathered there are exceedingly high. In France, whence half of the students come, Protestants are but a very small minority and evangelical Christians are very scarce and scattered over an immense territory. All those who come regularly to Morges acknowledge the far-reaching influence of that movement, which is everywhere deeply appreciated by evangelical leaders. It has led to the organization of other movements in France under the leadership of Dr. Saillens. Every year in May a convention is held in Paris with the help of the chief evangelical pastors of the metropolis. One year the convention followed a winter course of special afternoon and evening Bible classes and the next year it was succeeded by a two months' evangelistic

\* Failure of missionaries to report necessitates the use of figures for preceding year.

campaign in a tent seating nearly 1,000. Hundreds have thus found the way of salvation.

Another convention has been held for years in the Huguenot country in the south of France. These meetings take place in the winter. Numbers sometimes larger than in Morges have gathered there with increasing interest and blessing. The Baptist churches of France have reason to be happy and proud in the relation that they have held to these general evangelical movements.

No report has been received of the Franco-Swiss association.

## GERMANY

\*(Churches 209; members 42,940; added by baptism —)

A VERY good summary of the Baptist situation in Germany is contained in the following letter from Rev. Henry C. Mabie, D. D. "But my great satisfactions have been found in Germany, in Hamburg, Konigsberg, Berlin, Stegliz, Halle, Dresden, Cassel, Herrnhut, Leipzig, and the several homes and haunts of Luther, like Erfurt, Eisenach, Marburg, Worms, Eisleben and Wittenberg. I have preached in at least a dozen centers. I was in Berlin two months, and preached nearly every Sunday, had two meetings with the Baptist pastors representing ten churches and the Kameroun Mission officials, and had much intercourse with Rev. Karl Mascher, the efficient secretary and often my very skilful interpreter and mentor in general Baptist affairs. Our cause is well upon its feet, and were it not for the constant drain upon it, through migration to America and other parts, would by this time have numbered nearly 100,000 souls. Their great need is a higher grade of men for general and theological education and for literary work. Writers of broad scope and interpretative power are much needed. But has not this been the denominational defect the world over? I hope I have helped them to see somewhat more broadly the problems of our time in world-wide relations.

"Men could not have been more brotherly, and I have apparently been as welcome as I would have been in any similar fellowship in my own land. It is true that some Baptists here have drawn off into a corner, and speak pretty severely of the formal national church, but between these really evangelical, ecumenical, missionary state churchmen and myself there has been close fellowship, and I feel grateful for it. Besides, Mr. Mascher told me last week that since the Halle conference it has been settled that the Baptist Missionary Society is to be invited next year to a sitting in the conference, without any formal application from them, a privilege until now denied them. So real unity is being forwarded."

While in Germany, Dr. Mabie made an energetic effort to arouse a livelier missionary spirit among the German Baptist churches. In effect he said to them: "Now that you are well on your feet it is your turn to help others." His great argument in addressing the German Baptist churches was to point out that unrecognized and disregarded as they are by the State Church and

\* Failure of missionaries to report necessitates the use of figures for preceding year.

German officialdom, they can use no better means of rising in prestige, or winning the respect and regard of the State Church and of those in authority, than by giving freely to foreign missions and establishing a powerful mission board. He pointed out the possible danger confronting the Baptist churches in Germany of retaliating in kind to the exclusiveness and intolerance shown by the State Church towards dissenters in Germany. Especially must German Baptists take a broad, tolerant attitude in respect to the vast work to be done in the mission field. "There was certainly no lack of evidence of the mission spirit in Germany," Dr. Mabie concluded. All that was needed was a broader, fuller development.

The following extracts from the reports of Rev. A. Hoefs indicate the work in southeastern Europe conducted by the German-American Committee.

Last year the Board was compelled to reduce the appropriation from \$3,645 to \$3,280. Notwithstanding this limitation the work has continued. At Presburg, Mr. Bauer states that the work is so limited on account of small numbers that it seemed they must either give up their meeting place or their pastor. Some evangelistic services have been held. Last April he attended a conference at Vienna and later traveled among scattered members at Graz, Marburg and Klagenfurt. Mr. Gerwick at Neupest has been unable to work as formerly on account of ill-health, although in the summer he is able to preach. The meetings on Sunday evening were disturbed by a picture show and beer garden opposite, but upon his protest to the authorities the place was closed until nine o'clock in the evening and for three Sundays the leader and several musicians employed there attended the services. At Kesmark Mr. Zdrahal writes: "We were obliged to exclude a member of our church because of his love of strong drink. The general condition of the church has, however, improved. There is a more fraternal spirit and old animosities are disappearing. The hearts of the people seem to be as hard as the rock of the mountains among which they live, still I am hoping for additions." A course of instruction to Hungarian and Rumanian helpers was given at Nagy Szalonta. About twenty brethren took part and although at first they were not at all in sympathy with the arrangement, they realized more every day how greatly they needed the training and they begged for another institute. At Liptossentmiklos, Mr. Vaculik writes of the difficulty that emigration to America brings to their work. The loss of nine young people has pained them exceedingly. "Our work seems to be in vain. We labor on year after year, but only the old who will soon pass away remain, while the young people continually leave us. In some places only twenty per cent. of the young men appeared before the military authorities. The others have gone to America. We have paid for a lot and now ought to have \$350 to erect a chapel and parsonage. We shall be grateful for any help in that direction." At Pregu Mr. Mavokny writes of the jubilee year, the 300th anniversary of the Bohemian translation of the Bible, and of plans to take the New Testament or copy of the gospels to every Bohemian family. Several have been converted as they have labored at this. Mr. Walter of Oedenburg writes: "As I constantly

work among eleven German and five Hungarian villages I have many and varied experiences. Our Hungarian friends whom I visited last were very glad to see me, and although very busy at the time, were willing to come to the meetings. They have to suffer much, still I believe some of them will soon decide for Christ. In one of the German villages a young man wished to be baptized and his father threatened to kill him. In this place several young men were baptized at Easter. Others have been converted. At Whitsuntide three persons were baptized and more are to follow." Thus amid many difficulties they feel encouraged. It is a sorrow indeed to announce the death of Mr. Doycheff of Tchirpan, Bulgaria. Last year a report full of enthusiasm was given by him of his work among the captive Turkish soldiers. On the 23d of June, after an illness of only five days, he was called home. His death will seriously impair the work in Bulgaria.

## SWEDEN

(Churches 627; members 54,268; added by baptism 2,829)

**T**HE work in Sweden shows good progress during the year, advance being indicated in almost every item reported. There are at present 1,064 preachers as compared with 1,015 last year; 627 churches as compared with 619 the year before. The present membership is 54,268 as compared with 53,087 last year. There were 2,829 baptisms. There are 64,907 scholars in the Sunday schools.

## BETHEL SEMINARY

This institution has continued as hitherto its faithful work as the denominational theological school. On account of financial limitations, it was impossible to receive an entering class this year. With this reduction of classes from four to three, the students now number thirty-eight as compared with fifty-four last year. This saves the seminary some outlay. There are still, however, the same number of tutors. This financial need has not developed on account of a lack of interest among teachers. Their gifts have been not less but more than formerly. The total, however, remains insufficient. An endowment of \$150,000 is sorely needed. A start has been made toward this with gifts from two friends amounting to \$5,000. The venerable Rev. K. O. Broady, D. D. who has been giving such faithful service in the seminary, writes that they still need the aid of the Society.

Because of the many and pressing calls for help, the Board is decreasing the appropriation to Sweden ten per cent. each year. This has seemed the wisest and indeed the only policy to pursue. "But when one sees the needs of the field," writes Dr. Crandall after his recent visit, "and notes how carefully and conscientiously our small appropriation is administered, and how largely the life of Sweden is being poured into the life of America, it wrings a prayer from the heart that God will incite Baptists to such generous giving as will enable us to make our aid to Swedish Baptists more commensurate with the importance of the task."

## SPAIN

\*(Churches 6; members 64; added by baptism —)

THE work in Spain centers at Barcelona. Conditions here demand the guidance of a wise, tactful hand. Taking into consideration the results reached by other missions, there should be a fine future for Baptists in Barcelona, where Rev. Ambrosia Celma, after study at Nimes, has resumed work. But a thorough reorganization and a change of methods has been necessary. Concerning this he writes: "During the last month I have made a visit to our scattered churches in the province of Garona. The meetings are well attended, both in Figuras where Mr. Anglada is still working earnestly, and at Estartel where there is a good Sunday school. The little church of La Escala has come back to us after being estranged from the denomination through difficulties with a former worker. The work in Barcelona and La Bastell is very encouraging. On February 22, four new converts were baptized and the gospel preached with power to an audience of about one hundred persons. At Labadell we have also some converts who are expecting baptism. My work is very scattered and I am unable to give all the care necessary to our little stations, being alone, but I am doing my best, happy in the Lord's work."

## RUSSIA

\*(Churches 178; members 28,900; added by baptism —)

AT Stockholm, July 19-25, 1913, there was a conference of five Russian Baptist bodies with the representatives of the English section of the Baptist World Alliance and of the Society. The Russian Baptist bodies were the National Baptist Union, the Lettish Union, the Esthonian Union, the German Union, and the Evangelical Christians. The English section was represented by Rev. John Clifford, D. D., Rev. Newton H. Marshall, D. D., and Rev. J. H. Rushbrooke. Rev. A. McCoy of the Russian Evangelization Society, Mr. Lehman of Cassel, Germany, Rev. H. C. Mabie, D. D. were also present, while Mr. C. M. Thoms and Rev. L. A. Crandall, D. D. represented the Board. Conference was held to ascertain if some method of cooperation between the various Russian Baptist bodies could be decided upon and put in operation.

Concerning the educational situation, it may be said that on account of inability to come to an agreement with the government, the Baptist World Alliance has been temporarily hindered in establishing a Baptist school in St. Petersburg. As it is believed, however, that the work of giving Russian Baptist students training for the ministry should be vigorously prosecuted, it is now proposed that the pastors' college at Hamburg be enlarged sufficiently to accommodate a larger number of students from Russia and southeastern Europe. It is hoped that ten native Russian students may be supported at Hamburg during the next year at an estimated cost of \$225 for each student. It is proposed that these students should be supported

\*Failure of missionaries to report necessitates the use of figures for preceding year.

by contributions from the Baptists of England, the Society and the Southern Baptist Convention.

Although laboring under great difficulties, the Baptists of Russia are carrying on their work with great vigor and unselfish devotion. In the last government census Baptists were credited with 250,000 adherents. This, however, includes the Mennonites, who have a distinct and independent organization and are not at all likely to be merged with the Baptist organizations. The strongest Baptist body, numerically, in Russia, is the National Baptist Union, which is credited with about 60,000 members. The Lettish, Esthonian and German Unions are comparatively small, and the Evangelical Union has about 8,000 members. Mr. Prokhanoff, pastor of the Evangelical Church in St. Petersburg, has opened a school for the training of students for the ministry. The Russian government declines to grant permission for the opening of the school proposed by the Baptist World Alliance. Meanwhile Hamburg has about twenty students from Russia, and some students from that country are studying in England. It is generally recognized by all evangelicals that the Baptist denomination is in condition to do more for evangelical work in Russia than any other Protestant body. This opportunity creates a great responsibility for the Baptists of England and America

## FINLAND

(Churches 55; members 3,190; added by baptism 156)

THE Baptist work in Finland is divided along the racial lines of Finns and Swedes. Concerning the Finnish Baptists, Rev. E. Jansson makes the annual report. The general mission work has been carried on partly by the churches themselves and volunteers, but chiefly by three missionaries, Rev. G. J. Kokhi, Rev. A. Heljanen and Rev. W. Siiriainen. The efficiency on the field has been reduced by the loss of a fourth missionary, who was compelled to give up the work on account of lack of support. Three new chapels have been erected during the year. Contributions amounted to \$10,092. Ninety-six were baptized. One new church was organized at Schmo. There are now twenty-five organized churches in twenty-one different places, sixteen preachers and fifty-one Sunday school teachers.

Rev. T. S. Osterman reports for the Swedish division. A new church has been organized at Kasko. Of the twenty-nine churches, only eleven have pastors or standing preachers. Only three churches, however, are able wholly to support their pastors. There are in this work three district associations, the South Finland with five churches, Wasa and East Bothnian north, each with twelve churches. The various pastors have given very faithful service, but the increase of church members during the year has not been large. These churches face certain peculiar and very difficult conditions. The socialistic workmen's movement which in Europe is anti-church gains ground in Finland and infallibly makes its followers skeptics and atheists. It is also to be remarked that these churches are paying their tribute of young and old people in emigration to the western world. Sometimes young men in



whom great hopes had been placed are lost. During the last year one of the older and more powerful preachers, Rev. A. Rusk of Yttermark was obliged on account of his limited income to emigrate to America. He is a preacher and can give splendid service, but it is Finland's loss. Such facts emphasize the need from the point of self-interest of faithful work on the part of the Society in Finland.

## DENMARK

\*(Churches 32; members 4,196; added by baptism —)

No report has thus far been received from Denmark.

## NORWAY

\*(Churches 40; members 3,599; added by baptism —)

**C**ONCERNING the work in Norway, Rev. J. A. Ohrn makes a report from Christiania, where he has been with the church thirteen years. In the theological school there are seven students who are also rendering good service every Sunday. In a recent revival between forty and fifty professed conversion. Mr. Ohrn has a large class of young people, of whom a number have been converted and baptized. The tabernacle is well filled every Sunday evening. A new church has been organized with a centrally located property and a good hall for holding meetings in Stavenger, a city of 38,000 inhabitants. At Trandhjem the church has bought a large and very convenient property, making ample room for extension. On the whole the year's work shows encouragement. The sum of \$450 has been contributed from Norway to foreign missionary work. This has been collected in very small sums among a people who are warm in heart but poor in resources. Mr. Ohrn reports that the reduction during the last two years in appropriations on the part of the Society has caused some anxiety. They have tried to make it up in some degree by appealing to the Norway Christians and have succeeded in some measure. It is earnestly hoped, however, that no further reduction will be made, at least for a number of years.

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\* Failure of missionaries to report necessitates use of figures for preceding year.

**FINANCIAL**



## CERTIFICATE OF AUDITORS

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TO THE BOARD OF MANAGERS OF THE  
AMERICAN BAPTIST FOREIGN MISSION SOCIETY,  
BOSTON, MASSACHUSETTS

*Dear Sirs,* — In accordance with your instructions we have audited the books and accounts of the Society for the year ended March 31, 1914.

We saw that cash recorded as received was properly deposited in the banks, that the cash disbursements were supported by proper vouchers, and we verified the cash balance as of March 31, 1914. The securities were produced to us and found to agree with the investment records.

The revenue account for the year ended March 31, 1914, in our opinion accurately exhibits the income of the Society, and the expenditures and appropriations chargeable against income. This as well as the balance sheet are accurate transcripts from the books of account.

CLINTON H. SCOVELL & COMPANY

Certified Public Accountants

*Massachusetts and New York*

BOSTON, MASS., April 15, 1914.

# REPORT OF THE TREASURER

For the Year Ended March 31, 1914

## SCHEDULE I

### SUMMARY OF REVENUE ACCOUNT

INCOME			
<b>Sources Outside Donations:</b>			
Annuity bonds matured.....		\$35,600	96
Income from permanent funds.....	\$46,020	36	
Less special charges against income.....	2,750	57	
		43,269	79
<b>Legacies.....</b>			
Transfer from Educational Fund.....		78,722	10
Miscellaneous sources — rent, etc.....		3,500	00
		2,998	42
		<u>\$164,091</u>	<u>27</u>
<b>Donations:</b>			
<b>Regular</b>			
<b>Individuals.....</b>			
Churches, young people's societies, Sunday schools (including \$5,223.00 from Free Baptist Woman's Society and \$3,500.00 from German Baptist churches).....		\$282,261	85
		383,173	31
		<u>665,435</u>	<u>16</u>
<b>Specifics in America (contra)</b>			
For property.....	\$23,113	33	
For general work.....	7,235	18	
		30,348	51
Specifics on the field (contra).....		36,498	48
		<u>66,846</u>	<u>99</u>
Woman's Baptist Foreign Missionary Society.....		\$138,396	58
Woman's Baptist Foreign Missionary Society of the West.....		79,650	98
		<u>\$1,114,420</u>	<u>98</u>
<b>OUTGO</b>			
<b>Foreign Field Appropriations:</b>			
Field salaries of missionaries.....		\$294,577	56
Salaries of missionaries on furlough.....		63,639	71
Passages of missionaries to and from field.....		37,255	72
Work of missionaries and native agencies.....		209,710	17
Care of mission property — rent, repairs, etc.....		41,727	98
Work and workers in Europe.....		19,598	00
Retired missionaries and widows.....		15,150	00
New appointees (salaries, outfits, passages, etc.).....		28,844	64
Building fund for new buildings, additions, land, etc.....		40,000	00
Homes for missionaries' children.....		8,757	32
		<u>\$759,261</u>	<u>10</u>
<b>Home Expenditures:</b>			
Foreign Department administration.....		\$28,549	79
Home Department administration.....		25,747	80
Promotion of interest and beneficence.....		56,898	07
		<u>\$111,195</u>	<u>66</u>
Share of expenses of General Apportionment Committee.....		2,190	00
Share of expenses of Baptist Laymen's Missionary Movement.....		1,835	41
Share of salary and expenses of Special Joint Secretary.....		2,532	58
United Missionary Campaign.....		2,032	39
		<u>\$119,786</u>	<u>04</u>
<b>Special Items:</b>			
Secretary's visit to field.....	\$1,249	04	
Expenses to State Conventions.....	67	55	
Expenses of Conferes.....	387	89	
		<u>\$1,704</u>	<u>48</u>
Expenses representative to Stockholm Conference.....		287	50
		<u>\$1,991</u>	<u>98</u>
General Secretary.....		4,724	47
Missions and Handbooks sent missionaries.....		503	78
		<u>7,220</u>	<u>23</u>
<i>Carried forward</i> .....			<u>\$886,267</u>

<i>Brought forward</i> .....			\$886,267 37
<b>Annuity Account:</b>			
Payment to annuitants .....	\$28,286 89		
Less income from investments .....	<u>24,659 81</u>		3,627 08
<b>Interest</b> .....			1,318 13
Northern Baptist Convention Expense Fund .....			6,654 35
Amounts specifically designated by donors for objects not included in schedule:			
<b>Specific gifts in America (contra)</b>			
For property .....	\$23,113 33		
For general work .....	<u>7,297 18</u>	\$30,410 51	
<b>Specific gifts on the field (contra)</b> .....		<u>36,498 48</u>	66,908 99
			<u>\$964,775 92</u>
Additions in budget of 1909-10 .....	\$28 30		
Additions in budget of 1910-11 .....	<u>557 36</u>	\$585 66	
Less cancellations in budget of 1911-12 .....	\$664 04		
Less cancellations in budget of 1912-13 .....	<u>2,434 22</u>		
Less savings in exchange .....	<u>1,378 80</u>	4,477 06	3,891 40
			<u>\$960,884 52</u>

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY,  
BUDGET OF 1913-1914

Field salaries .....	\$39,618 04		
Mission work, buildings, etc. ....	89,007 13		
Specific donations .....	2,143 30		
Home salaries .....	11,061 52		
Passages .....	<u>6,865 18</u>		
	\$148,695 17		
Less cancellations in budget of			
1910-11 .....	\$3,065 54		
1911-12 .....	<u>4,218 43</u>		
1912-13 .....	<u>3,014 62</u>	10,298 59	\$138,396 58

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST,  
BUDGET OF 1913-14

Field salaries .....	\$29,295 54		
Mission work, buildings, etc. ....	38,109 40		
Home salaries .....	6,193 30		
Outfits and passages .....	8,716 90		
Specific donations .....	<u>81 00</u>		
	\$82,396 14		
Less cancellations in budget of			
1910-11 .....	\$122 95		
1911-12 .....	<u>542 60</u>		
1912-13 .....	<u>2,079 61</u>	2,745 16	79,650 98
			<u>218,047 56</u>
			<u>\$1,178,932 08</u>
Income for the year ended March 31, 1914 .....	\$1,114,420 98		
Outgo for the year ended March 31, 1914 .....	<u>1,178,932 08</u>		
Outgo exceeded income — deficit for the year .....			\$64,511 10
Deficit April 1, 1913 .....			<u>118,202 48</u>
Deficit April 1, 1914 .....			<u>\$182,713 58</u>

## SCHEDULE II

## BALANCE SHEET, MARCH 31, 1914

## ASSETS

General investment of permanent funds and annuity bonds:	
Bonds.....	\$887,734 32
Notes secured by real estate mortgages....	216,088 40
Stocks.....	40,066 36
Savings bank deposits.....	500 00
Real estate.....	42,697 18
	<hr/>
	\$1,187,086 26
Less reserve for "Gain and loss on investments".....	10,371 09
	<hr/>
	\$1,176,715 17
Investment of special funds and annuity bonds (contra).....	154,017 59
Investment of trust fund.....	38,300 00
Advances on account of prospective legacies, donations and real estate held by gift and foreclosure.....	8,549 27
Expenses on maps, Bibles and medical outfits to be repaid by sales of same, net....	4,583 25
Special building loan to church of Christiania, Norway.....	4,867 72
Advances to missionaries' and children's homes.....	3,771 91
Advances on account of 1914-15 appropriations.....	33,825 30
Notes receivable.....	1,500 00
Accounts receivable:	
Unpaid pledges:	
District Secretaries.....	\$75,043 17
Woman's Societies.....	28,143 99
Miscellaneous.....	208,636 44
	<hr/>
	\$311,823 60
Missionaries' personal accounts.....	46,902 52
Other accounts receivable.....	2,480 23
	<hr/>
	361,206 35
Accrued income on investments.....	11,740 64
Mission treasurer's debit balances (including home treasurer's sight drafts, contra, \$470,500.00).....	930,726 53
Cash.....	233,126 76
Deficit (see Revenue Account).....	182,713 58
	<hr/>
	<u>\$3,145,644 07</u>

**SCHEDULE II**  
**BALANCE SHEET, MARCH 31, 1914**

**LIABILITIES**

Permanent funds in general investments.....	\$683,987 47	
Annuity bonds in general investments.....	<u>503,660 70</u>	\$1,187,648 17
Funds and annuity bonds in special invest- ments (contra).....		154,017 59
Gifts and other funds held in trust for special purposes or future use.....		73,283 13
Suspense net.....		742 04
Drafts and notes payable:		
Home treasurer's sight drafts (contra).....	\$470,500 00	
Mission treasurer's drafts.....	747 35	
Notes.....	<u>225,000 00</u>	696,247 35
Accounts payable:		
Missionaries' personal accounts.....	\$33,889 60	
Burma Mission treasurer's deposit liability (net).....	32,127 85	
Other accounts payable.....	<u>2,341 90</u>	68,359 35
Unexpended appropriations:		
Foreign field budgets.....	\$961,363 19	
Northern Baptist Convention.....	<u>3,983 25</u>	965,346 44

\$3,145,644 07



### SCHEDULE III

#### FOREIGN FIELD APPROPRIATIONS

##### THE BURMA MISSION

1	RANGOON.....	\$64,552	82
2	INSEIN.....	10,946	74
3	MOULMEIN.....	17,729	61
4	TAVOY.....	6,866	80
5	BASSEIN.....	14,834	88
6	HENZADA.....	6,142	93
7	TOUNGGOO.....	15,622	21
8	SHWEGYIN.....	5,579	60
9	PROME.....	3,673	34
10	THONZE.....	2,717	00
11	ZIGON.....	1,050	00
12	BHAMO.....	6,631	51
13	MAUBIN.....	2,717	00
14	THATON.....	261	66
15	MANDALAY.....	16,285	77
	(MAYMYO).....	1,353	18
16	THAYETMYO.....	3,004	00
17	MYINGYAN.....	4,462	35
18	PEGU.....	1,441	66
19	SAGAING.....	2,206	07
20	SANDOWAY.....	5,023	43
21	THARRAWADDY.....	5,627	00
22	MEIKTILA.....	2,558	33
23	Hsipaw.....	2,305	00
24	MONGNAT.....	2,695	67
25	NAMKHAM.....	7,655	00
26	MYITKYINA.....	2,140	00
27	HAKA.....	5,291	99
28	LOKAW.....	2,856	00
29	LOKAW.....	0,083	33
30	KENG TUNG.....	8,215	26
31	PYINMANA.....	3,145	00
32	TAUNGGYI.....	3,433	91
	PYAFON.....	12,358	88
	DONATIONS RECEIVED AND USED ON THE FIELD.....		

TOTAL APPROPRIATIONS FOR BURMA.....

\$260,469 19

##### THE ASSAM MISSION

33	SIBSAGOR.....	\$4,797	72
34	NOWGONG.....	5,985	98
35	GAUHATI.....	10,010	26
36	GOALPARA.....	2,299	48
37	TURA.....	16,763	78
38	IMPUR.....	5,304	44
39	KOHIMA.....	6,579	99
40	NORTH LAKHIMPUR.....	2,278	00
41	UKHRUL.....	4,572	67
42	TIKA.....	1,660	00
43	GOLAGHAT.....	5,708	51
44	JORHAT.....	7,175	67
45	SADIYA.....	2,988	51
	UNDESIGNATED.....	800	00
	DONATIONS RECEIVED AND USED ON THE FIELD.....	2,238	64

TOTAL APPROPRIATIONS FOR ASSAM.....

\$79,163 65

##### THE SOUTH INDIA MISSION

46	NELLORE.....	\$23,960	14
47	ONGOLE.....	20,903	75
48	RAMAPATNAM.....	12,860	63
49	ALLUR.....	3,883	34
50	SECUNDERABAD.....	5,467	42
51	KURNOL.....	9,770	66
52	MADRAS.....	10,290	99
53	HANUMAKONDA.....	5,005	18
54	CUMBUM.....	4,916	15
55	VINUKONDA.....	2,893	61

56	NARSARAVUPET.....	\$2,994 00
57	BAPATLA.....	4,421 67
58	UDAYAGIRI.....	3,163 33
59	PALMUR.....	4,808 31
60	NALGONDA.....	3,576 65
61	KANIGIRI.....	3,947 67
62	KAVALI.....	3,475 40
63	KANDUKURU.....	240 00
64	ATMAKUR.....	2,636 66
65	PODILI.....	4,350 33
66	SATTENAPALLE.....	2,213 33
67	MARKAPUR.....	2,916 67
68	GURZALLA.....	1,557 78
69	SOORIPATTI.....	3,150 82
70	JANGAON.....	2,347 95
71	DONAKONDA.....	2,525 00
72	GADVAL.....	2,376 67
73	NANDYAL.....	2,323 34
74	MADIRA.....	3,188 34
	UNDESIGNATED.....	2,846 67
	DONATIONS RECEIVED AND USED ON THE FIELD.....	15,341 30

TOTAL APPROPRIATIONS FOR SOUTH INDIA.....

\$174,371 76

## THE BENGAL-ORISSA MISSION

75	BALASORE.....	\$12,186 40
76	JELLASORE.....	244 00
77	MIDNAPORE.....	11,497 13
78	SANTIPORE.....	2,120 00
79	BHIMPORE.....	4,455 33
80	CHANDBALL.....	945 00
82	CONTAL.....	800 00
83	KHARAGPUR.....	7,000 01
	UNDESIGNATED.....	1,100 00
	DONATIONS RECEIVED AND USED ON THE FIELD.....	880 47

TOTAL APPROPRIATIONS FOR BENGAL.....

\$41,318 43

## THE CHINA MISSIONS

## South China

84	SWATOW.....	\$29,869 57
85	KAYING.....	5,342 50
86	UNGKUNG.....	2,535 00
87	CHAOCHOWFU.....	2,819 81
88	KITYANG.....	2,877 00
89	CHAOYANG.....	4,405 23
90	HOPO.....	5,397 91
91	CANTON.....	2,455 00
	UNDESIGNATED.....	6,772 82
	DONATIONS RECEIVED AND USED ON THE FIELD.....	2,088 44

TOTAL APPROPRIATIONS FOR SOUTH CHINA.....

\$64,533 28

## East China

92	NINGPO.....	\$9,766 58
93	SHAOHSING.....	8,431 50
94	KINWHA.....	17,707 97
95	HUCHOW.....	8,979 67
96	HANGCHOW.....	12,685 95
97	SHANGHAI.....	42,957 72
98	NANKING.....	4,746 67
	UNDESIGNATED.....	4,783 33
	DONATIONS RECEIVED AND USED ON THE FIELD.....	141 06

TOTAL APPROPRIATIONS FOR EAST CHINA.....

\$110,200 45

## West China

99	SUIFU.....	\$10,348 82
100	KIATINGFU.....	6,630 00
101	YACHOWFU.....	11,246 50
102	NINGYUENFU.....	6,731 50
103	CHENG TU.....	6,258 98
	UNDESIGNATED.....	1,060 00
	DONATIONS RECEIVED AND USED ON THE FIELD.....	348 98

TOTAL APPROPRIATIONS FOR WEST CHINA.....

\$42,624 78

Central China

104	HANYANG.....	\$22,436 43	
	DONATIONS RECEIVED AND USED ON THE FIELD.....	1,117 61	
	TOTAL APPROPRIATIONS FOR CENTRAL CHINA.....	\$23,554 04	
	TOTAL APPROPRIATIONS FOR CHINA.....		\$240,912 55

THE JAPAN MISSION

105	YOKOHAMA.....	\$9,762 00	
106	TOKYO.....	21,171 35	
107	KOBE.....	42,648 24	
108	SENDAI.....	6,777 44	
109	MORIOKA.....	4,891 38	
110	MITO.....	2,704 70	
111	OSAKA.....	6,100 72	
112	INLAND SEA.....	10,590 09	
113	OTARU.....	1,095 00	
114	HMEJI.....	15,306 15	
115	KYOTO.....	150 00	
	DONATIONS RECEIVED AND USED ON THE FIELD.....	1,430 87	
	TOTAL APPROPRIATIONS FOR JAPAN.....		\$122,627 94

THE CONGO MISSION

116	PALABALA.....	\$1,776 00	
117	BANZA MANTEKE.....	6,445 00	
118	MATADI.....	5,134 10	
119	LUKUNGA.....	3,225 75	
120	MUKIMVIKA.....	4,474 64	
121	TSHUMBIRI.....	4,820 88	
122	SONA BATA.....	4,770 00	
123	IKOKO.....	6,795 40	
124	CUILLO.....	5,514 10	
125	KIMPESI.....	8,130 08	
	UNDESIGNATED.....	2,816 64	
	DONATIONS RECEIVED AND USED ON THE FIELD.....	280 28	
	TOTAL APPROPRIATIONS FOR CONGO.....		\$54,182 87

THE PHILIPPINE ISLANDS MISSION

126	ILOILO.....	\$32,750 32	
127	BACOLOD.....	4,060 19	
128	CAPIZ.....	16,997 23	
	DONATIONS RECEIVED AND USED ON THE FIELD.....	271 95	
	TOTAL APPROPRIATIONS FOR THE PHILIPPINE ISLANDS.....		\$54,079 69

THE EUROPEAN MISSIONS

	FRANCE.....	\$10,160 00	
	GERMANY.....	3,480 00	
	SWEDEN.....	1,240 00	
	SPAIN.....	1,040 00	
	DENMARK.....	935 00	
	RUSSIA.....	1,570 00	
	NORWAY.....	1,666 00	
	FINLAND.....	1,287 00	
	TOTAL APPROPRIATIONS FOR EUROPE.....	\$21,378 00	
	HOMES FOR MISSIONARIES' CHILDREN.....	8,757 32	
	TOTAL FOREIGN FIELD APPROPRIATIONS.....		* \$1,057,261 40

\* The above statement of foreign field appropriations includes appropriations on account of the two Women's Societies as follows:

Budget of Woman's Baptist Foreign Mission Society...	\$148,695 17
Budget of Woman's Baptist Foreign Mission Society of the West.....	\$82,396 14

## SCHEDULE IV

## DETAILS OF HOME EXPENDITURES

## (1) FOREIGN DEPARTMENT ADMINISTRATION

Salaries of Foreign Secretaries.....	\$4,666 66	
Salary of Assistant Secretary.....	2,500 00	
Office salaries and wages in Foreign Department.....	4,512 31	
Salaries and expenses in Shipping Department.....	1,051 47	
London agency.....	116 17	
Travel of missionaries and candidates to meet the Board of Managers,	866 76	
Fall conference and farewell meeting.....	667 30	
One half Foreign Missions Conference expenses.....	89 00	
Medical examinations.....	220 19	
Travel of officers and others in Foreign Department.....	667 57	
Office equipment in Foreign Department.....	122 20	
Office supplies and expenses in Foreign Department.....	581 64	
Cablegrams.....	543 91	
Telegrams.....	60 42	
Alterations and repairs.....	5 00	
Moving expense, Foreign Secretary.....	109 00	
Miscellaneous.....	8 00	
Proportion of Treasury expenses.....	7,105 32	
Proportion of general office expenses.....	4,056 87	\$28,549 79

## (2) HOME DEPARTMENT ADMINISTRATION

Salary of Home Secretary.....	\$4,000 00	
Salary of Assistant Secretary.....	2,000 00	
Annual meeting.....	2,627 20	
New England Baptist Library.....	350 00	
Other library expenses.....	14 13	
Travel of Board of Managers.....	855 90	
Travel of officers and others in Home Department.....	908 67	
Telegrams.....	115 35	
One half Foreign Missions Conference expenses.....	89 00	
Miscellaneous.....	75	
Proportion of Treasury expenses.....	7,105 32	
Proportion of general Home Department expenses.....	3,657 63	
Proportion of general office expenses.....	4,023 85	\$5,747 80

## (3) PROMOTION OF INTEREST AND BENEFICENCE

Deputation work.....	\$2,925 35	
Baptist Forward Movement.....	3,333 33	
Sunday School Cooperating Committee.....	822 44	
Advertising.....	103 67	
Missionary exhibits.....	33 60	
Salaries and expenses of District Secretaries.....	33,936 35	
Literature Department.....	8,887 49	
Proportion of general Home Department expenses.....	3,057 64	
Proportion of general office expenses.....	3,198 20	\$6,898 07

## DETAILS OF GENERAL OFFICE EXPENSES

Rent.....	\$7,544 60
Electric light.....	272 03
Messenger.....	936 00
Telephone.....	387 88
Insurance.....	75 52
Postage.....	1,145 38
Post office box rent.....	24 00
Office equipment.....	54 00
Office supplies and expenses.....	353 30
Legal expenses.....	5 75
Alterations and repairs.....	11 65
Moving expenses — General Secretary.....	440 25
Miscellaneous.....	28 56
	<u>\$11,278 92</u>

## Apportioned as follows:

To Foreign Department Administrations.....	\$4,056 87	
To Home Department Administrations.....	4,023 85	
To Promotion of Interest and Beneficence.....	3,198 20	
		<u>\$11,278 92</u>

## DETAILS OF GENERAL HOME DEPARTMENT EXPENSES

Office salaries and wages in Home Department.....	\$6,660 31
Alterations and repairs in Home Department.....	25 94
Office supplies and expenses in Home Department.....	629 02
	<u>\$7,315 27</u>

## Apportioned as follows:

To Promotion of Interest and Beneficence.....	\$3,657 64	
To Home Department Administration.....	3,657 63	\$7,315 27

## DETAILS OF LITERATURE DEPARTMENT EXPENSES

## General Literature:

Leaflets and books.....	\$4,753 16	
Maps and charts.....	17 35	
Photographs.....	96 42	
Cuts.....	12 19	
Stereopticon supplies.....	131 02	
Postcards.....	31 85	
Orient pictures.....	106 66	
Advertising.....	20 86	
Postage and express.....	614 93	
Telegrams.....	2 95	
Storage.....	55	
Office equipment.....	15 77	
Office supplies and expenses.....	160 60	
Office salaries and wages.....	1,897 59	
	<u>\$7,861 90</u>	
Less cash credits.....	4,699.19	\$3,162 71
Annual report.....		1,537 46
Share of deficit on <i>Missions</i> .....		4,154 00
Share of deficit on Macedoniska Ropot.....		33 32
		<u>\$8,887 49</u>

## DETAILS OF TREASURY EXPENSES

Salary of Treasurer.....	\$1,000 00	
Salary of Vice-Treasurer.....	2,200 00	
Office salaries and wages in Treasury Department.....	6,635 38	
Bank collections.....	3 02	
Treasurer's bonds.....	125 00	
Safe deposit box.....	75 00	
Certified public accountant.....	250 00	
Cablegrams.....	38 01	
Office equipment.....	124 57	
Office supplies and expenses.....	410 36	
Alterations and repairs.....	41 51	
Legal expenses.....	6 57	
Telegrams.....	67 93	
Travel of officers in Treasury Department.....	223 75	
Miscellaneous.....	17 20	
	<u>\$14,218 30</u>	
Less over and short account.....	7 66	\$14,210 64

## Apportioned as follows:

To Foreign Department Administration.....	\$7,105 32	
To Home Department Administration.....	7,105 32	\$14,210 64

Share of expenses of General Apportionment Committee.....	2,190 00
Share of expenses of Baptist Laymen's Missionary Movement.....	1,835 41
Share of salary and expenses of Special Joint Secretary.....	2,532 58
United Missionary Campaign.....	2,032 39

\$119,786 04

## SCHEDULE V

### DETAILS OF INCOME OF FUNDS

Abbott, A. P.....	\$65 88	Jones, B. I.....	\$23 41
Abbott Endowment..	642 76	Jones, J. J.....	2,341 05
African.....	169 85	Judson Scholarship ..	25 22
Allen.....	39 10	Karen Schoolbook....	329 28
Alpha.....	600 79	Karen Seminary.....	93 64
Ambler, A. T.....	163 87	Kelly Scholarship.....	14 05
Ambler, J. V., Me- morial.....	608 67	Kimball.....	983 24
Ambler Scholarship..	14 05	Latourette.....	1 36
Angus Scholarship....	23 41	Lees.....	22 23
Argabright.....	4 68	Lester.....	46 82
"As Unto Him".....	234 10	Lewis.....	10 69
Axtell.....	5 83	Liuchiu Island.....	200 00
Bailie.....	46 82	Little.....	234 10
Bamford, C. L.....	2 34	Logan.....	4 68
Bamford, C. E. R....	9 36	Mah Hnin, E.....	83 35
Barney Memorial....	234 10	Mendenhall.....	90 47
Bassein Pwo Karen ..	73 50	Merrick.....	3,339 44
Bellen.....	9 00	Merrill.....	24 45
Bishop.....	1,604 39	Mills.....	7 02
Bixby.....	50 00	Moulton.....	23 41
Bostwick.....	7,999 70	Nason.....	332 24
Bradford, S. S.....	46 82	Native Preachers....	110 93
Brown.....	18 72	Norcross.....	23 41
Bryant.....	21 24	Nowland.....	51
Bucknell, M. C.....	46 82	Ongole College En- dowment.....	2,252 28
Bucknell, Wm.....	113 06	Owen.....	561 85
Burke.....	4 68	Parker.....	68 17
Burman Theological Seminary.....	93 64	Parks.....	40 82
Butler.....	46 82	Pease.....	16 81
Carlton.....	32 77	Permanent.....	4,181 03
Carpenter.....	101 59	Pillsbury.....	234 10
Carpenter Scholarship,	355 84	Porter.....	40 82
Chandler, E. B.....	72 95	Price.....	25 24
Cheney.....	342 17	Putnam.....	114 71
Colby, E. S.....	22 30	Quincy.....	4 26
Colby, M. L.....	46 82	Ramapatnam Seminary,	1,229 83
Coles Memorial.....	50 00	Rangoon College En- dowment.....	57 07
Cook.....	15 17	Rangoon College....	46 82
Cox.....	7 21	Reed.....	18 72
Crozier.....	140 46	Renfrew.....	46 82
Davis, Isaac.....	234 10	Roberts.....	187 28
Davis, J. M.....	159 78	Robinson.....	4 68
Dean.....	46 82	Rockwell.....	10 82
Dizer.....	46 82	Rogers.....	530 92
Drown.....	37 46	Rowland.....	12 36
Droz.....	9 36	Ruth.....	215 47
Dunbar.....	23 41	Sawtelle.....	9 36
Dunham.....	229 35	Shady Dell.....	508 01
Eaches.....	46 82	Sheldon.....	46 82
Eastburn.....	3 13	Sheldon, C.....	11 71
Eaton.....	550 43	Sherman.....	46 82
Educational Endow- ment.....	186 08	Smith.....	93 64
Eldridge, L.....	4 68	Sunderland.....	234 10
Eldridge, T.....	46 82	Swain.....	421 39
Estes, C.....	43	Sweet.....	468 20
Faye.....	3 80	Page.....	36 99
Fiske.....	87 68	Thomas.....	163 87
Flint.....	234 10	Thompson.....	46 82
Fox.....	23 41	Toungoo Karen.....	154 79
Free Baptist.....	4,171 49	Towne.....	117 05
French Mission.....	235 47	Tripp.....	54 68
Fry.....	97 66	Tull.....	11 71
Gale.....	66 81	Van Husen.....	93 64
Glover.....	234 10	Wade Scholarship....	76 13
Goodnow.....	734 35	Ward Trust.....	160 00
Goodrich.....	4 68	Warne.....	940 95
Guth.....	5 85	Welles.....	93 64
Ham.....	4 20	Whiting.....	54 66
Hawkes.....	23 41	Williams.....	23 41
Horton.....	9 36	Wisler.....	19 66
Hoyt.....	1,148 19	Woman's Fund.....	1 17
Insein Seminary.....	106 25	Woolverton.....	234 10
James.....	37 46	Wormsley.....	234 10
Jenkins.....	187 28		
John.....	23 41		
Johnson.....	18 73		
			\$46,020 36
		Less special charges against income....	2,750 57
			\$43,269 79

## SCHEDULE VI

## PERMANENT AND ANNUITY FUNDS

Abbott, Arminda P. . .	\$1,407 00	* Free Baptist Per-	
* Abbott, E. L., En-		manent.....	\$77,821 61
dowment.....	13,747 50	French Mission.....	5,029 20
African Medical.....	3,627 58	Fry, Mrs. L. R.....	2,085 89
* Allen, Julia I., Me-		Gale, Susan H.....	1,426 89
morial.....	1,000 00	Glover, Henry R.....	5,000 00
Alpha.....	12,831 73	† Goodnow, Emma A.	14,657 94
Ambler, A. T.....	3,500 00	Goodrich Scholarship.	100 00
Ambler, J. V., Mem-		Guth, W. C., Me-	
orial.....	13,000 00	morial.....	125 00
Ambler, J. V., Schol-		Ham, William.....	89 55
arship.....	300 00	Hawkes, A. G.....	500 00
Angus Scholarship.....	500 00	Horton, Ruth E., Me-	
Argabright, S. V.....	100 00	morial.....	200 00
"As Unto Him".....	5,000 00	Hoyt, Joseph B.....	24,523 00
Axtell, Hannah E.....	124 44	Insein Seminary.....	4,191 50
Baile, David.....	1,000 00	James, William.....	800 00
Bamford, C. L.....	50 00	Jenkins, Horace, East	
Bamford, C. E. R.....	200 00	China Mission The-	
Barney, B. B., Me-		ological School.....	4,000 00
morial.....	5,000 00	John, Frank.....	500 00
* Bassein Pwo Karen	1,643 26	Johnson, Susannah..	400 00
Bellew, Wm. B.....	192 14	Jones, B. E.....	500 00
Bishop, Nathan.....	34,167 23	Jones, John J.....	50,000 00
Bixby, E. M.....	1,000 00	Judson Scholarship...	538 75
Bostwick, J. A.....	12,500 00	Karen School Book..	7,035 40
Bradford, S. S.....	1,000 00	Karen Seminary En-	
Brown, Jennie.....	400 00	dowment.....	2,000 00
Bryant.....	453 71	Kelly Scholarship....	300 00
Bucknell, M. C.....	1,000 00	Kimball, Edmund.....	21,000 00
Bucknell, Wm. Bible.	2,414 73	Latourette, E. S.....	29 00
Burke, J. W.....	100 00	Lees, W. B.....	475 00
Burman Theological		Legacy, Y.....	1,010 30
Seminary.....	2,000 00	Lester, Sarah Edson,	
Butler, Charles T.....	1,000 00	Foreign Mission....	1,000 00
Carlton, Adora N.....	700 00	Lewis, Mary J.....	228 35
Carpenter, C. H.....	2,169 68	Little, Geo. W.....	5,000 00
Carpenter Scholar-		Liuchiu Island.....	5,000 00
ship.....	7,600 22	Logan, John.....	100 00
Chandler, E. B.....	1,555 85	Mah Hnin, E.....	1,780 29
Cheney, Joel.....	7,307 96	Mendenhall, Thos. G.	1,932 33
Colby, E. S.....	476 32	Merrick, Austin.....	77,782 31
Colby, M. L.....	1,000 00	Merrill, S. Emma....	522 17
Coles, Abraham		Mills, Thomas L.....	150 00
Memorial.....	1,000 00	Moulton, Greenleaf,	
Cook Chapman M.....	324 00	Memorial.....	500 00
Cox, Effie W.....	154 00	Nason, James.....	7,096 11
Crozer, Sallie L.....	3,000 00	Native Preachers....	2,360 38
Davis, Isaac.....	5,000 00	Norcross, Stephen W.	500 00
Davis, James M.....	3,412 50	Nowland, Lucy A....	11 42
Dean, William.....	1,000 00	Ongole College En-	
Dizer, Marshall C....	1,000 00	dowment.....	48,104 00
Drown, Mary N.....	800 00	Owen, William B.....	12,000 17
Droz, Adaline.....	200 00	Parker, Eveline B....	1,455 63
Dunbar, Robert.....	500 00	Parks, Louisa M.....	1,000 00
Dunham, Sabra G....	4,762 50	Pease, William A....	358 70
† Eaches, Josiah P....	1,000 00	Permanent Fund.....	89,310 95
Eastburn, Martha....	67 08	Pillsbury, George A..	5,000 00
* Eaton, Fidelia D....	12,173 89	Porter, Benjamin....	1,000 00
† Educational En-		Price, J. D., Scholar-	
dowment.....	474 28	ship.....	538 75
Eldredge, Lyman....	100 00	Putnam, B., Me-	
Eldredge, Truman....	1,000 00	morial.....	2,450 00
† Estes, Carrie A....	25 00	Quincy, Robert.....	90 50
Faye, Mary D.....	81 17	Ramapatnam Semi-	
Fiske, Theron.....	1,872 70	nary.....	26,266 59
Flint, Harriet N....	5,000 00	Rangoon Baptist Col-	
Fox, Daniel.....	500 00	lege Endowment...	1,219 15

\* Increased during the year.

† Decreased during the year.

‡ Added during the year.

Rangoon College.....	\$1,000 00	Thompson, Rachel Memorial.....	\$1,000 00
Reed, C. Howard, Memorial.....	400 00	Toungoo Karen Nor- mal School.....	3,306 11
Renfew, Jefferson...	1,000 00	Towne, Mary J.....	2,500 00
Roberts, Elizabeth...	4,000 00	Tripp, Susan.....	1,167 99
Robinson, Jane E....	100 00	Tull Memorial.....	250 00
Rockwell, Rufus.....	230 90	Van Husen, C.....	2,000 00
Rogers, Alexander W.	11,000 00	Wade Scholarship...	1,626 15
Rowland, Prussia....	263 95	Ward Trust.....	4,000 00
Ruth, Mordecai T....	5,242 68	Warne, Joseph A....	18,712 13
Sawtelle, Elizabeth S.	200 00	Wells, Susan E.....	2,000 00
Shady Dell.....	10,850 00	Whiting, Martha...	1,167 50
Sheldon.....	1,000 00	Williams, Catharine..	500 00
Sheldon, Chauncy...	250 00	Wisler, Harry E....	420 00
Sherman, George J...	1,000 00	Woman's Fund.....	25 00
Smith, Samuel F.....	2,000 00	Woolverton, George A.....	5,000 00
Sunderland, James...	5,000 00	Wormsley, Thomas...	5,000 00
Swain, Mary A. Noble.....	9,000 00		
Sweet, John D.....	10,000 00		
Tage, James M.....	790 35		
Thomas.....	3,500 00		
			\$816,725 06△
Sundry annuity bonds reported last year.....	\$512,840 58		
Less matured during last year \$35,600.96 and transferred \$1,000,	36,600 96		
	\$476,239 62		
New bonds issued during the year.....	48,701 08	524,940 70	
Total permanent and annuity funds.....		\$1,341,665 76z	

## SCHEDULE VII

### SPECIAL FUNDS

IN addition to the above the following gifts have been received and forwarded according to the directions of the donors:

Japan Famine Fund.....	\$32 50
First Baptist Tabernacle, St. Petersburg.....	129 50
Other Russian work.....	45 50
Telugu Orphan Fund.....	163 45
	<u>\$372 95</u>

△ The total additions to permanent funds during the year have been \$9,385.95 and the decreases, \$5,734.35, making the net increase \$3,651.60.

z The total net additions to permanent and annuity funds during the year amounted to \$15,751.72; gross additions, permanent funds, \$9,385.95; annuity bonds, \$48,701.08; total, \$58,087.03.



## FINANCIAL EXHIBITS

## EXHIBIT I. GENERAL SUMMARY OF RECEIPTS

	1912-1913		1913-1914	
<b>Sources Outside Donations:</b>				
Annuity bonds matured.....	\$17,459	29	\$35,600	96
Income from permanent funds.....	47,570	74	43,269	79
Legacies.....	82,490	46	78,722	10
Transfer from Educational Fund.....	12,000	00	3,500	00
American Bible Society.....	1,000	00		
Miscellaneous sources.....	7,826	35	\$168,346	84
			2,998	42
				\$164,091
				27
<b>Donations:</b>				
<b>Regular:</b>				
Individuals.....	\$296,872	66	\$282,261	85
Churches, young people's societies, Sunday schools (including in 1912-13, \$6,803.44 from Free Baptist Woman's Society and \$4,000.00 from German Baptist Churches; in 1913-14, \$5,223.00 and \$3,500.00 respectively).....	440,012	90	736,885	56
			383,173	31
				665,435
				16
<b>Specifics:</b>				
In America.....	\$43,040	17	\$30,348	51
On the field.....	29,089	34	72,129	51
			36,498	48
				66,846
				99
			\$977,361	91
			\$138,398	58
				\$896,373
				42
Woman's Baptist Foreign Missionary Society.....	\$140,616	71	\$138,398	58
Woman's Baptist Foreign Missionary Society of the West.....	77,545	06	218,161	77
			79,650	98
				218,047
				56
			\$1,195,523	68
			70,008	40
				\$1,114,420
				98
			\$1,265,532	08
				\$1,172,508
				01

## EXHIBIT II. GENERAL SUMMARY OF PAYMENTS

	1912-1913		1913-1914	
<b>Foreign Field Appropriations:</b>				
Field salaries of missionaries.....	\$280,984	13	\$294,577	56
Salaries of missionaries on furlough.....	73,837	64	63,639	71
Passages of missionaries to and from field.....	51,967	47	37,255	72
Work of missionaries and native agencies.....	197,655	28	209,710	17
Care of mission property — rent, repairs, etc.....	38,390	94	41,727	98
Work and workers in Europe.....	22,450	55	19,598	00
Retired missionaries and widows.....	13,284	12	15,150	00
New appointees (salaries, outfits, passages, etc.).....	31,583	32	28,844	64
Building fund for new buildings, additions, land, etc....	85,662	74	40,000	00
Homes for missionaries' children.....	6,653	30	\$802,469	49
			8,757	32
				\$759,261
				10
<b>Home Expenditures:</b>				
Foreign Department Administration.....	\$28,965	60	\$28,549	79
Home Department Administration.....	27,083	03	25,747	80
Promotion of Interest and Beneficence.....	60,396	16	56,898	07
			\$116,444	79
			\$111,195	66
Share of expenses Baptist Laymen's Missionary Movement.....	5,000	00	1,835	41
Share of expenses General Apportionment Com- mittee.....	2,669	00	2,190	00
Share of salary and expenses of Special Joint Secretary, United Missionary Campaign.....	2,684	19	2,532	58
			126,797	98
			2,932	39
				119,786
				04
<b>Special Items:</b>				
Expenses of Home Expense Committee (in part).....	\$289	85		
Secretary's visit to field.....			\$1,704	48
Expenses of representative Stockholm conference.....			287	50
General Secretary.....			4,724	47
Missions and Handbooks sent missionaries.....	630	85	920	70
			503	78
				7,220
				23
Interest payment to annuities, net.....			4,468	99
Interest on loans, net.....			920	12
Northern Baptist Convention Expense Fund.....			7,179	11
				3,627
				08
				1,318
				13
				6,654
				35
<b>Specifics:</b>				
In America.....	\$44,614	08	\$30,410	51
On the field.....	29,089	34	\$73,703	42
			36,498	48
				\$66,908
				99

Additions in previous budgets.....	\$16,828 23		\$585 66	
Less cancellations and savings in exchange.....	16,383 08	\$445 15	4,477 06	\$3,891 40
		\$1,016,904 96		\$960,884 52
Woman's Baptist Foreign Missionary Society.....	\$140,543 95		\$138,396 58	
Woman's Baptist Foreign Missionary Society of the West..	77,545 06		79,650 98	
Adjustment of Woman's Societies accounts.....	72 76	218,161 77		218,047 56
		\$1,235,066 73		\$1,178,932 08
Decreases in permanent funds and annuity bonds.....		31,632 24		42,335 31
		\$1,266,698 97		\$1,221,267 39

## EXHIBIT III. AVERAGE ANNUAL GIFT PER MEMBER

Frequent inquiry is made as to the average annual gift for foreign missions by our people. While such statistics are interesting, they are in a sense misleading, and certainly do not do justice to those who give so largely and make up so liberally for the thousands who give nothing. There is also a difference of opinion as to what contributions should form the basis for this calculation.

THE AVERAGE GIFT PER MEMBER IS FOUND TO BE \$0.613

This is based on an estimated membership in the northern and one half of the border states of 1,525,869 in 13,245 churches, as given in the Baptist Year Book for 1913, Page XXXVIII, and receipts of the American Baptist Foreign Mission Society for 1913-1914 as follows:

Amounts received from churches, individuals, Sunday schools and young people's societies, including specific gifts received in America, Free Baptist Woman's Society and German Baptist churches.....	\$695,783 67
One half specific gifts received on field.....	18,249 24
From educational fund.....	3,500 00
From Woman's Societies.....	218,047 56
	\$935,580 47

The above does not include the following items:

Legacies.....	\$78,722 10
One half specific gifts received on field.....	18,249 24
Income of funds.....	43,269 79
Annuity bonds matured.....	35,600 96
Other sources.....	2,998 42
	\$178,840 51
	\$1,114,420 98

If the amounts contributed by the Woman's Societies are excluded, the average gift would be \$0.47.

If, together with the contributions of the Woman's Societies, a few large gifts be also excluded, the average gift would be \$0.333.

## EXHIBIT IV. SUMMARY OF RECEIPTS FOR THE FISCAL YEAR 1913-14

	1	2	3	4	5	6	7
	For bud- get purpo- ses	For desig- nated pur- poses other than those of the bud- get. Spe- cifics	For per- manent endow- ment the income only to be used	For an- nuity fund	Totals	For un- usual poses not of a recur- ring nature, such as famine relief	Grand Totals
(a) Churches, Sunday schools, young people's societies, women's circles, Children's Day.....	\$383,173.31	*\$40,795.42	\$.....	\$.....	\$423,968.73	\$.....	\$423,968.73
(b) Individuals.....	282,261.85	26,051.57	6,125.00	48,701.21	363,139.63	.....	363,139.63
(c) Legacies.....	78,722.10	.....	417.99	.....	79,140.09	.....	79,140.69
(d) Matured annuities.....	35,600.96	.....	.....	.....	35,600.96	.....	35,600.09
(e) Income from permanent funds.....	43,269.79	1,942.72	807.85	.....	46,020.36	.....	46,020.36
(f) All other sources.....	6,498.42	.....	2,035.11	.....	8,533.53	372.95	8,906.48
Totals.....	\$829,526.43	†\$68,789.71	†\$9,385.95	†\$48,701.21	\$956,403.30	\$372.95	\$956,776.25

\* Includes specific donations on the field, \$36,498.48.

† Includes \$32,961.00 specific donations, which amount was included in original budget, and \$33,885.99 added on account of excess in specific donations.

‡ Gross additions.

§ Not classified.

## RECEIPTS BY DISTRICTS AND STATES

NOTE. — The following tables formerly appeared in connection with the reports of the District Secretaries. The items given correspond exactly with the same items on the books of the Treasurer. The tables do not purport to contain a complete exhibit of the receipts of the Society, but simply those from the regular sources in the several districts and states. A few contributions were received by each of the two Woman's Societies from states outside their territory; these have been included in the amounts given.

### NEW ENGLAND DISTRICT

REV. J. C. ROBBINS, Joint District Secretary.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
<b>Donations</b>									
Maine.....	\$7907.96	\$360.14	\$180.34	\$1223.10	\$9671.54	\$3932.43	\$13603.97	\$4901.14	\$18505.11
New Hampshire..	5084.99	151.42	699.41	1116.01	7051.83	1744.17	8796.00	3085.27	11881.27
Vermont.....	3435.03	55.17	82.59	922.55	4495.44	10.10	4505.54	2626.60	7132.14
Massachusetts...	43054.54	1264.09	710.42	3041.44	49271.09	17203.61	66474.70	30359.97	96834.67
Rhode Island....	7165.09	354.90	113.74	1218.00	8851.73	4836.26	13687.99	10743.79	24431.75
Connecticut.....	8098.64	287.38	142.19	5533.50	14061.71	27877.77	41939.48	5602.20	47541.68
<b>Specific Don's</b>									
Maine.....	12.00			386.50	398.50		398.50	20.00	418.50
New Hampshire..								22.50	22.50
Vermont.....	20.50				20.50		20.50	1.00	21.50
Massachusetts...	261.00	91.95	120.00	593.00	1065.95		1065.95	242.96	1308.91
Rhode Island....	15.00			2.00	17.00		17.00	30.00	47.00
Connecticut.....								78.00	78.00
<b>Totals, 1913-1914</b>	<b>\$75654.75</b>	<b>\$2565.65</b>	<b>\$2048.69</b>	<b>\$14636.20</b>	<b>\$94905.29</b>	<b>\$55604.34</b>	<b>\$150509.63</b>	<b>\$57713.43</b>	<b>\$208223.06</b>
<b>Totals, 1912-1913</b>	<b>\$80431.11</b>	<b>\$4535.54</b>	<b>\$2954.87</b>	<b>\$9305.55</b>	<b>*\$98282.94</b>	<b>\$56527.59</b>	<b>\$154810.53</b>	<b>\$53078.06</b>	<b>\$207888.59</b>
<b>Increase.....</b>				<b>\$5330.65</b>				<b>\$4635.37</b>	<b>\$334.47</b>
<b>Decrease.....</b>	<b>\$4776.36</b>	<b>\$1969.89</b>	<b>\$906.18</b>		<b>\$3377.65</b>	<b>\$923.25</b>	<b>\$4300.90</b>		
<b>Years</b>				<b>Contributing Churches</b>	<b>Non-Contributing Churches</b>	<b>Total Churches</b>			
1913-1914.....				969	364	1333			
1912-1913.....				911	212	1123			
<b>Increase.....</b>				<b>58</b>	<b>152</b>	<b>210</b>			
<b>Decrease.....</b>									

### NEW YORK DISTRICT

REV. A. L. SNELL, District Secretary.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
<b>Donations</b>									
New Jersey.....	\$11962.84	\$1348.01	\$98.83	\$445.00	\$13854.68	\$158.01	\$14012.69		
New York.....	65732.16	2472.67	1410.67	212701.08	282316.58	1786.96	284103.54		
<b>Specific Don's</b>									
New Jersey.....		35.00	50.00	5.00	90.00		90.00		
New York.....	138.00	24.85	40.00	9652.57	9855.42		9855.42		
<b>Totals, 1913-1914</b>	<b>\$77833.00</b>	<b>\$3880.53</b>	<b>\$1599.50</b>	<b>\$222803.65</b>	<b>\$306116.68</b>	<b>\$1944.97</b>	<b>\$308061.65</b>		
<b>Totals, 1912-1913</b>	<b>\$83197.71</b>	<b>\$4657.33</b>	<b>\$1556.06</b>	<b>\$233436.15</b>	<b>†330940.80</b>	<b>\$16185.62</b>	<b>\$347126.42</b>		
<b>Increase.....</b>			<b>\$43.44</b>						
<b>Decrease.....</b>	<b>\$5364.71</b>	<b>\$776.80</b>		<b>\$10632.50</b>	<b>\$24824.12</b>	<b>\$1240.65</b>	<b>\$39064.77</b>		
<b>Years</b>				<b>Contributing Churches</b>	<b>Non-Contributing Churches</b>	<b>Total Churches</b>			
1913-1914.....				747	203	950			
1912-1913.....				734	216	950			
<b>Increase.....</b>				<b>13</b>					
<b>Decrease.....</b>					<b>13</b>				

\* Includes the following Specific Donations: Maine, \$492; New Hampshire, \$54.25; Vermont, \$5; Massachusetts \$493.15; Connecticut, \$11.47.

† Includes the following specific donations: New York, \$7,943.55; New Jersey, \$150.

**SOUTHEASTERN DISTRICT**

REV. FRANK S. DOBBINS, District Secretary.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
<b>Donations</b>									
Pennsylvania.....	\$26681.54	\$1455.99	\$496.54	\$36304.39	\$64938.46	\$945.34	\$65883.80		
Delaware.....	892.84	5.65			898.49		898.49		
New Jersey (four associations) ..	5772.47	208.20	83.00	257.75	6321.42	158.01	6479.43		
Dist. of Columbia	638.16	45.17		35.00	718.33		718.33		
States South.....	120.86			84.00	204.86		204.86		
<b>Specific Donations</b>									
Pennsylvania.....	625.00			40.00	665.00		665.00		
Delaware.....	20.00				20.00		20.00		
New Jersey.....		50.00			50.00		50.00		
States South.....				1.00	1.00		1.00		
<b>Totals, 1913-1914</b>	<b>\$34750.87</b>	<b>\$1765.01</b>	<b>\$570.54</b>	<b>\$36722.14</b>	<b>\$73817.56</b>	<b>\$1103.35</b>	<b>\$74920.91</b>		
<b>Totals, 1912-1913</b>	<b>\$43075.35</b>	<b>\$2724.52</b>	<b>\$630.32</b>	<b>\$25270.80</b>	<b>*\$72078.24</b>	<b>\$4116.75</b>	<b>\$76194.99</b>		
<b>Increase.....</b>				<b>\$11451.34</b>	<b>\$1739.32</b>				
<b>Decrease.....</b>	<b>\$8324.48</b>	<b>\$959.51</b>	<b>\$50.78</b>			<b>\$3013.40</b>	<b>\$1274.08</b>		
<b>Years</b>				<b>Contributing Churches</b>	<b>Non-Contributing Churches</b>		<b>Total Churches</b>		
1913-1914.....				611	264		875		
1912-1913.....				663	209		872		
Increase.....				...	55		3		
Decrease.....				52	...		...		

**KANAWHA DISTRICT**

JOHN S. STUMP, D. D., Joint District Secretary.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
<b>Donations</b>									
West Virginia....	\$6604.96	\$211.63	\$24.91	\$381.64	†\$7223.14	\$40.00	\$7263.14		
<b>Specific Donations</b>									
West Virginia.....		10.00			10.00		10.00		
<b>Totals, 1913-1914</b>	<b>\$6604.96</b>	<b>\$221.63</b>	<b>\$24.91</b>	<b>\$381.64</b>	<b>\$7233.14</b>	<b>\$40.00</b>	<b>\$7273.14</b>		
<b>Totals, 1912-1913</b>	<b>\$7070.92</b>	<b>\$349.32</b>	<b>\$83.78</b>	<b>\$255.00</b>	<b>†\$7809.02</b>		<b>\$7809.02</b>		
<b>Increase.....</b>				<b>\$126.64</b>		<b>\$40.00</b>			
<b>Decrease.....</b>	<b>\$465.96</b>	<b>\$127.69</b>	<b>\$58.87</b>		<b>\$575.88</b>		<b>\$535.88</b>		
<b>Years</b>				<b>Contributing Churches</b>	<b>Non-Contributing Churches</b>		<b>Total Churches</b>		
1913-1914.....				362	281		643		
1912-1913.....				389	260		649		
Increase.....				...	21		...		
Decrease.....				27	...		6		

\* Includes the following specific donations: Delaware, \$5; New Jersey, \$102; Pennsylvania, \$240; States South, \$30.25; total, \$377.25.

† Besides these, there are 44 colored churches, giving to their own foreign mission work, and not to the A. B. F. M. S., and 35 churches which make no report of membership, nor of gifts for anything.

‡ Includes \$25 from Harpers Ferry Free Baptist Woman's Mission Circle.

§ Includes \$50 specific donation.

## OHIO AND INDIANA DISTRICT

REV. C. E. STANTON, Joint District Secretary.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
<b>Donations</b>									
Indiana.....	\$10634.04	\$340.63	\$68.53	\$565.40	\$11608.60	.....	\$11608.60	.....	.....
Ohio.....	22182.41	1234.17	791.40	3368.90	27576.88	\$5529.80	33106.68	.....	.....
<b>Specific Donations</b>									
Indiana.....	37.50	.....	.....	15.00	52.50	.....	52.50	.....	.....
Ohio.....	41.00	173.00	10.50	205.00	429.50	.....	429.50	.....	.....
<b>Totals, 1913-1914</b>	<b>\$32894.95</b>	<b>\$1747.80</b>	<b>\$870.43</b>	<b>\$4154.30</b>	<b>\$39667.48</b>	<b>\$5529.80</b>	<b>\$45197.28</b>	.....	.....
<b>Totals, 1912-1913</b>	<b>\$34004.81</b>	<b>\$1834.85</b>	<b>\$312.47</b>	<b>\$6289.68</b>	<b>*\$62425.56</b>	<b>\$209.80</b>	<b>\$62635.36</b>	.....	.....
<b>Increase.....</b>	.....	.....	<b>\$557.96</b>	.....	.....	<b>\$5300.00</b>	<b>\$17438.08</b>	.....	.....
<b>Decrease.....</b>	<b>\$1109.86</b>	<b>\$87.05</b>	.....	<b>\$2135.38</b>	<b>\$22758.08</b>	.....	<b>\$17423.08</b>	.....	.....
<b>Years</b>				<b>Contributing Churches</b>	<b>Non-Contributing Churches</b>		<b>Total Churches</b>		
1913-1914.....				646	355		1001		
1912-1913.....				625	393		988		
<b>Increase.....</b>				<b>21</b>	<b>..</b>		<b>13</b>		
<b>Decrease.....</b>				<b>..</b>	<b>8</b>		<b>..</b>		

## ILLINOIS AND IOWA DISTRICT

J. Y. AITCHISON, D. D., Joint District Secretary.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
<b>Donations</b>									
Illinois.....	\$24660.53	\$813.93	\$231.40	\$4321.09	\$30026.95	\$5795.00	\$35821.95	\$10.50	\$35832.45
Iowa.....	10413.22	247.60	234.56	1500.98	12396.36	10.00	12406.36	.....	12406.36
<b>Specific Donations</b>									
Illinois.....	401.00	42.00	50.00	2176.50	2669.50	.....	2669.50	.....	2669.50
Iowa.....	.....	.....	.....	75.00	75.00	.....	75.00	.....	75.00
<b>Totals, 1913-1914</b>	<b>\$35474.75</b>	<b>\$1103.53</b>	<b>\$515.96</b>	<b>\$8073.57</b>	<b>\$45167.81</b>	<b>\$5805.00</b>	<b>\$50972.81</b>	<b>†\$10.50</b>	<b>\$50983.31</b>
<b>Totals, 1912-1913</b>	<b>\$38456.35</b>	<b>\$1264.60</b>	<b>\$370.66</b>	<b>\$10157.74</b>	<b>†\$56656.35</b>	<b>\$225.00</b>	<b>\$56881.35</b>	<b>\$190.00</b>	<b>\$57071.25</b>
<b>Increase.....</b>	.....	.....	<b>\$145.30</b>	.....	.....	<b>\$580.00</b>	.....	.....	.....
<b>Decrease.....</b>	<b>\$2981.60</b>	<b>\$161.07</b>	.....	<b>\$2084.17</b>	<b>\$11488.54</b>	.....	<b>\$5908.54</b>	<b>†\$179.50</b>	<b>\$6088.04</b>
<b>Years</b>				<b>Contributing Churches</b>	<b>Non-Contributing Churches</b>		<b>Total Churches</b>		
1913-1914.....				529	296		825		
1912-1913.....				575	282		857		
<b>Increase.....</b>				<b>..</b>	<b>14</b>		<b>..</b>		
<b>Decrease.....</b>				<b>46</b>	<b>..</b>		<b>32</b>		

\* Includes the following specific donations: Indiana, \$13,665; Ohio, \$6,318.75.

† Includes following specific donations: Illinois, \$6,332; Iowa, \$75.

‡ Iowa not included.

## MINNESOTA, NORTH DAKOTA AND SOUTH DAKOTA DISTRICT

REV. FRANK PETERSON, D. D., Joint District Secretary.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
Donations									
Minnesota.....	\$13951.11	\$472.69	\$439.76	\$860.22	\$15723.78		\$15723.78	\$6195.79	\$21919.57
North Dakota....	816.35	10.00	2.34	33.00	861.69		861.69	949.55	1811.24
South Dakota....	2046.39	15.35	52.75	56.55	2171.04		2171.04	1313.81	3484.85
Specific Donations									
Minnesota.....	25.00				25.00		25.00		
South Dakota....				100.00	100.00		100.00		
Totals, 1913-1914	\$16838.85	\$498.04	\$494.85	\$1049.77	\$18881.51		\$18881.51	\$8459.15	\$27340.66
Totals, 1912-1913	\$18160.03	\$390.59	\$73.25	\$414.80	*\$19238.67	\$1100.00	\$20338.67	\$7879.96	\$28218.63
Increase.....		\$107.45	\$421.60	\$634.57				\$579.19	
Decrease.....	\$1321.18				\$357.16	\$1100.00	\$1457.16		\$877.97
Years	Contributing Churches		Non-Contributing Churches		Total Churches				
1913-1914.....	253		123		376				
1912-1913.....	235		132		367				
Increase.....	18		...		9				
Decrease.....	...		9		...				

## SOUTHWESTERN DISTRICT

I. N. CLARK, D. D., District Secretary.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
Donations									
Kansas.....	\$7447.05	\$199.04	\$170.05	\$896.00	\$8712.14		\$8712.14	\$5964.30	\$14676.44
Colorado.....	4620.18	158.35	87.36	391.25	5257.14		5257.14	2673.64	7939.78
Oklahoma.....	3653.56	8.32		42.25	3704.13		3704.13	958.02	4662.15
Specific Donations									
Kansas.....			75.00	95.00	170.00		170.00		170.00
Colorado.....	1100.00				1100.00		1100.00		1100.00
Totals, 1913-1914	\$16820.79	\$365.71	\$332.41	\$1424.50	\$18943.41		\$18943.41	\$9595.96	\$28539.37
Totals, 1912-1913	\$15961.75	\$446.90	\$242.59	\$1923.42	\$18574.66	\$319.59	\$18894.25	\$9105.37	\$27999.62
Increase.....	\$859.04		\$89.82		\$368.75		\$49.16	\$490.59	\$539.75
Decrease.....		\$81.19		\$498.92		\$319.59			
Years	Contributing Churches		Non-Contributing Churches		Total Churches				
1913-1914.....	645		335		980				
1912-1913.....	583		367		950				
Increase.....	62		..		30				
Decrease.....	...		32		...				

\* Includes the following specific donations: Minnesota, \$100; South Dakota, \$100.

## YELLOWSTONE DISTRICT

C. A. COOK, D. D., Joint District Secretary.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
Donations									
Idaho.....	\$1070.68	\$47.49	\$8.00	\$912.80	\$2038.97	.....	\$2038.97	.....	.....
Montana.....	648.19	32.24	6.25	72.25	758.93	.....	758.93	.....	.....
Utah.....	266.10	58.10	2.00	.....	326.20	.....	326.20	.....	.....
Washington, E.....	1565.93	76.59	25.00	100.25	1767.77	.....	1767.77	.....	.....
Wyoming.....	100.70	6.75	.....	100.00	207.45	.....	207.45	.....	.....
Specific Donations									
Montana.....	.....	10.00	.....	.....	10.00	.....	10.00	.....	.....
Totals, 1913-1914	\$3651.60	\$231.17	\$41.25	\$1185.30	\$5109.32	.....	\$5109.32	.....	.....
Totals, 1912-1913	\$4440.65	\$363.02	\$26.75	\$352.36	\$5194.78	{ *\$46.35 { \$115.00	\$5309.78	.....	.....
Increase.....	.....	.....	\$14.50	\$832.94	.....	.....	.....	.....	.....
Decrease.....	\$789.05	\$131.85	.....	.....	\$85.46	\$161.35	\$200.46	.....	.....
Years				Contributing Churches	Non-Contributing Churches	Total Churches			
1913-1914.....				151	68	219			
1912-1913.....				133	57	190			
Increase.....				17	11	29			
Decrease.....				.....	.....	.....			

## PACIFIC COAST DISTRICT

REV. A. W. RIDER, District Secretary

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
Donations									
Arizona.....	\$706.42	\$14.25	.....	.....	\$720.67	.....	\$720.67	\$389.59	\$1110.26
No. California.....	6707.64	212.55	\$309.45	\$385.50	7615.14	\$200.00	7815.14	1702.25	9517.39
So. California.....	15748.39	470.30	220.17	1666.72	18105.58	.....	18105.58	5066.45	23172.03
Nevada.....	135.80	.....	.....	.....	135.80	.....	135.80	93.30	229.10
Oregon.....	3838.75	243.89	68.50	448.25	4599.39	.....	4599.39	2129.02	6728.41
Washington (W.)	5113.28	54.21	58.00	643.50	5868.99	.....	5868.99	2431.60	8300.59
Specific Donations									
So. California.....	.....	.....	.....	12304.00	12304.00	.....	12304.00	.....	12304.00
Oregon.....	.....	.....	50.00	.....	50.00	.....	50.00	.....	50.00
Totals, 1913-1914	\$32250.28	\$995.20	\$706.12	\$15447.97	\$49399.57	200.00	\$49599.57	\$11812.21	\$61411.78
Totals, 1912-1913	\$36946.72	\$1572.79	\$768.34	\$14874.88	\$54162.73	\$616.66	\$54779.39	\$12857.68	\$67637.07
Increase.....	.....	.....	.....	573.09	.....	.....	.....	.....	.....
Decrease.....	\$4696.44	\$577.59	\$62.22	.....	\$4763.16	\$416.66	\$5179.82	\$1045.47	\$6225.29
Years				Contributing Churches	Non-Contributing Churches	Total Churches			
1913-1914.....				.....	.....	.....			
1912-1913.....				.....	.....	.....			
Increase.....				.....	.....	.....			
Decrease.....				.....	.....	.....			

\* Reported last years collections at Association in Idaho. This year under individual offerings.

† Includes the following specific donations: Montana, \$12.

So. California: Annuity Bonds Issued, \$9,700.00; Permanent Funds started, \$5,000.00; Annuity Bonds matured, \$5,000.00.

## MISSOURI (SPECIAL DISTRICT)

H. E. TRUEX, D. D., District Secretary.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
Donations Missouri.....	\$7307.29	\$40.30	\$125.00	\$310.00	\$7782.59	.....	\$7782.59	.....	.....
Specific Donations Missouri.....			30.00	.....	30.00	.....	30.00	.....	.....
Totals, 1913-1914	\$7307.29	\$40.30	\$155.00	\$310.00	\$7812.59	.....	\$7812.59	.....	.....
Totals, 1912-1913	\$8901.82	\$45.25	\$46.49	\$154.00	*\$9187.47	.....	\$9187.47	.....	.....
Increase.....			\$108.60	\$156.00	.....	.....	.....	.....	.....
Decrease.....	\$1594.53	\$4.95	.....	.....	\$1374.88	.....	\$1374.88	.....	.....
Years				Contributing Churches	Non-Contributing Churches	Total Churches			
1913-1914. From minutes of Mo. Gen'l Assn.....				849	1025	1874			
1912-1913 " " " " " " " ".....				834	974	1808			
Increase.....				15	51	66			
Decrease.....				...	...	...			

## NEBRASKA (SPECIAL DISTRICT)

REV. WILSON MILLS, D. D., District Secretary.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
Donations Nebraska.....	\$5284.48	\$159.14	\$169.00	\$182.50	\$5795.12	\$573.33	\$6368.45	.....	.....
Specific Donations Nebraska.....	330.00	.....	.....	.....	330.00	.....	330.00	.....	.....
Totals, 1913-1914	\$5614.48	\$159.14	\$169.00	\$182.50	\$6125.12	\$573.33	\$6698.45	.....	.....
Totals, 1912-1913	\$5312.52	\$217.48	\$143.95	\$844.35	†\$6823.30	.....	\$6823.30	.....	.....
Increase.....	\$301.96	.....	\$25.05	.....	.....	\$573.33	.....	.....	.....
Decrease.....	.....	\$58.34	.....	\$661.85	\$698.18	.....	\$124.85	.....	.....
Years				Contributing Churches	Non-Contributing Churches	Total Churches			
1913-1914.....				140	51	191			
1912-1913.....				139	56	195			
Increase.....				1	...	...			
Decrease.....				...	5	4			

\* Includes following specific donation: \$40.

† Includes the following specific donation: \$305.

We have in this state 28 churches that have not reported to the association several years.



## WISCONSIN (SPECIAL DISTRICT)

REV. D. W. HULBURT, Superintendent; H. R. MACMILLAN, Secretary.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
Donations Wisconsin.....	\$5315.17	\$132.46	\$58.75	\$268.98	\$5775.36	\$1649.32	\$7424.68	.....	.....
Specific Donations Wisconsin.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals, 1913-1914	\$5315.17	\$132.46	\$58.75	\$268.98	\$5775.36	\$1649.32	\$7424.68	.....	.....
Totals, 1912-1913	\$6151.84	\$130.36	\$53.75	\$231.00	\$6566.95	\$1584.15	\$8151.10	.....	.....
Increase.....	.....	\$2.10	\$5.00	\$37.98	.....	\$65.17	.....	.....	.....
Decrease.....	\$836.67	.....	.....	.....	\$791.59	.....	\$726.42	.....	.....
Years				Contributing Churches	Non-Contributing Churches	Total Churches			
1913-1914.....				...	...	...			
1912-1913.....				133	74	207			
Increase.....				...	...	...			
Decrease.....				...	...	...			

## MICHIGAN (SPECIAL DISTRICT)

REV. E. M. LAKE, General Superintendent of Missions.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Totals for the Society	Woman's Society	Grand Totals
Donations Michigan.....	\$13177.05	\$265.85	\$92.23	\$936.10	\$14471.23	\$6391.00	\$20862.23	.....	.....
Specific Donations Michigan.....	123.64	.....	.....	.....	123.64	.....	123.64	.....	.....
Totals, 1913-1914	\$13300.69	\$265.85	\$92.23	\$936.10	\$14594.87	\$6391.00	\$20985.87	.....	.....
Totals, 1912-1913	\$12687.43	\$766.88	\$210.48	\$788.06	*\$19055.85	\$1449.80	\$20505.65	.....	.....
Increase.....	\$613.26	.....	.....	\$148.04	.....	\$491.20	\$480.22	.....	.....
Decrease.....	.....	\$501.03	\$118.25	.....	\$4460.98	.....	.....	.....	.....
Years				Contributing Churches	Non-Contributing Churches	Total Churches			
1913-1914.....				...	...	...			
1912-1913.....				...	...	...			
Increase.....				...	...	...			
Decrease.....				...	...	...			

There are 17 German churches in the state but we do not handle their finances nor do we handle the finance of the Woman's societies.

\* Includes the following specific donations: \$4,603.

## RECEIPTS FROM SUNDAY SCHOOLS

NOTE.— Contributions received from Sunday schools are put into a common fund, which is divided among the societies. Beginning October 1, 1912, the ratio of division will be one half to the Woman's Societies and one half to the Foreign Mission Society.

The Sunday School Cooperating Committee represent the Foreign Mission Society and the Woman's Societies in the adjustment of Sunday School receipts.

As the fiscal year of the committee ends September 30, 1913, the figures here presented will not agree with those in the reports of the District Secretaries, who report for the year ending March 31, 1914.

It is believed that our Sunday schools contribute much larger sums than the totals below indicate. The contribution of a church often includes that of the Sunday school. It would greatly aid in making this report accurate if those who send contributions from churches would indicate what amounts are from the Sunday school.

## EASTERN STATES

	Year ending Sept. 30, 1909	Year ending Sept. 30, 1910	Year ending Sept. 30, 1911	Year ending Sept. 30, 1912	Year ending Sept. 30, 1913
Maine.....	\$466 59	\$347 39	\$372 21	\$486 24	\$722 72
New Hampshire.....	215 02	212 72	334 05	504 20	562 75
Vermont.....	201 43	178 31	147 77	196 78	162 43
Massachusetts.....	2,758 06	2,713 70	2,949 43	2,983 07	3,077 86
Rhode Island.....	640 12	736 40	667 78	668 75	773 27
Connecticut.....	554 26	417 67	559 35	655 13	773 18
New York.....	4,818 36	4,331 25	5,182 06	4,737 88	5,111 08
New Jersey.....	2,494 11	2,820 62	2,201 55	2,479 97	2,529 49
Pennsylvania.....	2,336 26	1,692 84	2,325 01	2,230 97	2,736 55
Delaware.....	131 65	95 73	75 73	86 65	70 40
District of Columbia.....	369 57	248 04	98 05	161 70	106 77
Maryland.....	24 76	55 00			
Miscellaneous States.....	131 15	37 08	87 59	22 27	14 08
Totals, Eastern States...	\$15,141 94	\$13,886 75	\$15,000 58	\$15,213 61	\$16,640 58

## WESTERN STATES

Illinois.....	\$1,381 75	\$690 42	\$1,229 80	\$1,071 40	\$1,430 63
Indiana.....	472 62	375 44	472 38	727 78	490 43
Iowa.....	583 29	916 02	1,019 74	533 07	413 64
Michigan.....	709 79	661 65	1,092 22	954 33	773 06
Minnesota.....	745 47	308 78	851 39	689 70	543 24
Colorado.....	296 80	273 86	369 61	227 50	237 29
Wyoming.....	9 00	32 57	18 10	30 76	9 47
South Dakota.....	109 79	56 98	94 61	83 52	16 43
Ohio.....	1,018 02	1,076 41	1,403 82	1,388 32	1,674 96
Nebraska.....	276 03	326 42	230 58	268 81	214 11
Wisconsin.....	176 27	126 53	196 60	225 47	219 84
Kansas.....	550 68	356 07	667 13	484 83	396 37
Missouri.....	89 64	49 07	10 86	56 47	28 75
Idaho.....	41 56	34 50	111 94	120 47	127 95
Washington.....	220 65	263 71	321 49	269 84	390 67
Oregon.....	111 56	139 93	191 50	224 43	372 29
California.....	1,207 54	1,277 61	1,340 23	1,168 75	1,128 56
North Dakota.....	59 39	26 59	30 00	109 50	12 22
Oklahoma.....	41 66	43 63	42 09	6 63	19 33
Montana.....	7 20	8 60	38 67	68 63	36 55
Arizona.....	20 45	28 21	28 55	19 50	23 79
Utah.....	42 75	50 30	37 50	64 15	56 86
*West Virginia.....	196 28	198 35	296 26	337 33	385 98
Miscellaneous States.....	30 27	2 45	6 56	22 27	36 08
Totals, Western States...	\$8,389 46	\$7,324 10	\$10,101 63	\$9,213 46	\$9,038 50
Grand Total.....	\$23,531 40	\$21,210 85	\$25,102 21	\$24,427 07	\$25,679 08

\* Through an error West Virginia has heretofore been reported among the Eastern States. The correction of the error slightly changes the totals of the two sections. The grand totals are not altered from previous reports.

## FOREIGN MISSION BUDGET

For the Year Beginning April 1, 1914

### GENERAL SUMMARY

I. INCOME		
	1913-14	1914-15
<b>From Sources Outside Donations</b>		
Annuity bonds matured.....	\$24,905.00	\$29,014.00
Income from investment of annuity bonds.....	.....	22,000.00
Income from investment of permanent funds.....	35,108.00	41,875.00
Legacies.....	83,094.00	86,418.00
Property Fund.....	.....	.....
Transfer from Educational Fund.....	.....	.....
Miscellaneous sources, — rent, sale of land, etc.....	.....	1,000.00
<b>Total Income from Sources Outside Donations.....</b>	<b>\$143,107.00</b>	<b>\$180,307.00</b>
<b>Donations</b>		
<b>REGULAR</b>		
Individuals.....	300,000.00	300,000.00
Churches, Young People's Societies, Sunday schools, etc....	462,110.05	471,856.60
<b>Total Income from Regular Donations.....</b>	<b>(\$762,110.05)</b>	<b>(\$771,856.60)</b>
<b>SPECIFICS IN AMERICA</b>		
For general work.....	9,083.00	7,419.00
<b>SPECIFICS ON THE FIELD</b>		
.....	23,878.00	25,545.00
<b>Total specifics.....</b>	<b>(\$32,961.00)</b>	<b>(\$32,964.00)</b>
<b>Total income.....</b>	<b>\$938,178.05</b>	<b>\$985,127.60</b>
II. OUTGO		
<b>General Agencies and Work</b>		
<b>FOREIGN FIELD APPROPRIATIONS</b>		
Field salaries of missionaries.....	\$329,077.55	\$309,662.44
Salaries of missionaries on furlough.....	49,246.14	64,599.39
Passages of missionaries to and from field.....	28,625.00	20,750.00
Work of missionaries and native agencies.....	186,470.02	199,411.64
Care of mission property — repairs, taxes, etc.....	38,238.35	30,763.05
Workers and work in Europe.....	19,603.00	19,548.00
Retired missionaries and widows.....	13,350.00	13,800.00
New missionary appointees (salaries, outfit, passages).....	24,000.00	17,800.00
Building account, including educational equipment.....	40,000.00	15,000.00
Homes for missionaries' children.....	6,000.00	7,500.00
<b>Totals.....</b>	<b>\$734,610.06</b>	<b>\$710,835.12</b>
<b>HOME EXPENDITURES:</b>		
Foreign Department administration.....	\$28,764.00	\$22,185.66
Home Department:		
Administration.....	24,662.25	19,806.72
Promotion of interest and beneficence.....	57,500.66	55,514.48
Treasury department administration.....	.....	22,661.62
<b>Baptist Laymen's Missionary Movement.....</b>	<b>(\$110,986.91)</b>	<b>(\$120,168.48)</b>
Special Joint Secretary.....	5,450.00	.....
.....	2,728.00	2,500.00
<b>Total.....</b>	<b>(\$119,164.91)</b>	<b>(\$122,668.48)</b>

<b>SPECIAL ITEMS:</b>		
Secretaries' visits to field.....	1,000.00	.....
General Secretary.....	5,000.00	.....
Guaranty for Judson Centennial memorial volume.....	1,000.00	1,000.00
Judson Home.....	.....	1,000.00
Missions and Handbooks sent missionaries.....	425.00	360.00
	<hr/>	<hr/>
Reserve for work.....	\$861,199.97	\$835,863.60
Special reserve.....	40,000.00	25,800.00
	<hr/>	<hr/>
Total for general agencies and work.....	\$901,199.97	\$921,663.60
 <b>Interest Account</b>		
Payments to annuitants.....	3,017.08	28,500.00
Interest on borrowed money.....	1,000.00	2,000.00
	<hr/>	<hr/>
	\$905,217.05	\$952,163.60
 <b>Amounts Specifically Designated for Objects Not Included in Schedule:</b>		
<b>SPECIFIC GIFTS IN AMERICA:</b>		
For general work.....	9,083.00	7,419.00
<b>SPECIFIC GIFTS ON FIELD.....</b>	<b>23,878.00</b>	<b>25,545.00</b>
	<hr/>	<hr/>
	\$938,178.05	\$985,127.60
 <b>Additional Appropriations on Previous Budgets.....</b>		
Less Cancellations and Savings in Exchange.....	.....	4,000.00
	<hr/>	<hr/>
Total outgo.....	\$938,178.05	\$985,127.60







# FIELDS AND STATIONS

With the names of the missionaries assigned to each

Reference signs used in the list:

\* Representing the Woman's Baptist Foreign Missionary Society.

† Representing the Woman's Baptist Foreign Missionary Society of the West.

‡ Serving without full missionary appointment.

\*\* Representing the Mennonite Brethren of South Russia.

The key to the pronunciation of the names of stations given in these tables is that used in the latest edition of Webster's Unabridged Dictionary.

## I. THE BURMA MISSION

Begun 1814. Area, 236,738 Square Miles. Population, 12,141,676

### 1. RANGOON (Rān-gōōn) 1813

(See footnote)

#### Rangoon Baptist College

E. W. Kelly, Ph. D., Principal  
Wallace St. John, Ph. D., Vice-Principal  
Mrs. Wallace St. John  
J. F. Smith  
R. L. Howard  
Mrs. R. L. Howard  
R. P. Currier  
Mrs. R. P. Currier

#### Baptist Mission Press

F. D. Phinney  
Mrs. F. D. Phinney  
S. E. Miner  
Mrs. S. E. Miner  
P. R. Hackett  
Mrs. P. R. Hackett  
‡ Miss Frieda Peter  
‡ Miss M. W. Ranney

#### Work for Burmans

W. H. S. Hascall (in general evangelistic work throughout Burma)  
Mrs. W. H. S. Hascall  
\*Miss Katherine F. Evans (at Thandaung)  
\*Miss Lillian Eastman (at Kemendine)  
† Miss A. E. Fredrickson  
\*Miss M. M. Sutherland (at Kemendine)

#### Work for Karens

A. E. Seagrave  
Mrs. A. E. Seagrave  
Mrs. Mary M. Rose  
Mrs. J. H. Vinton

#### Work for Peoples from Peninsular India

W. F. Armstrong, D. D.  
Mrs. W. F. Armstrong  
E. N. Armstrong (temporarily in Rangoon Baptist College)  
\*Miss Kate W. Armstrong

#### Work among English-Speaking People and the Chinese

Rev. F. K. Singiser  
Mrs. F. K. Singiser

### 2. INSEIN (In-sāne) 1889

#### Karen Theological Seminary

W. F. Thomas, D. D., Acting Principal  
Mrs. W. F. Thomas.

#### Burman Theological Seminary

John McGuire, D. D., President  
Mrs. John McGuire

#### Burmese Woman's Bible School

\*Miss Harriet Phinney  
\*Miss Ruth W. Ranney

### 3. MOULMEIN (Māll-māne) 1827

#### Work for Burmans

W. E. Wiatt  
Mrs. W. E. Wiatt  
\*Miss Agnes Whitehead  
\*Miss Elsie M. Northrup

#### Work for Karens

A. J. Weeks  
Mrs. A. J. Weeks  
‡ Miss Nellie E. Lucas  
‡ Miss Stella S. Hartford

#### Work for Talains

(In charge of W. E. Wiatt, at Moulmein)

#### Work for Peoples from Peninsular India

(In charge of W. F. Armstrong, D. D., at Rangoon)

NOTE. — Work was begun in Rangoon in 1813 by Rev. Adoniram Judson, although the American Baptist Foreign Mission Society (at first known as "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions") was not organized until 1814.



**Work among English-Speaking Peoples**

M. B. Kirkpatrick, M. D.  
Mrs. M. B. Kirkpatrick  
\*Miss Lena Tillman

**4. TAVOY (Tá-vóy) 1828****Work for Burmans**

M. L. Streeter  
Mrs. M. L. Streeter

**Work for Karens**

\*Miss Elizabeth Lawrence  
†Miss Thora M. Thompson

**5. BASSEIN (Bás-sēne) 1852****Work for Burmans**

W. L. Soper  
Mrs. W. L. Soper  
\*Miss Clara B. Tingley

**Work for Karens**

C. A. Nichols, D. D.  
Mrs. C. A. Nichols  
L. W. Cronkhite, D. D.  
†Miss Louise E. Tschirch  
†Miss Alta O. Ragon  
\*Miss Grace L. Pennington

**6. HENZADA (Hên-zá-dá) 1853****Work for Burmans**

Brayton C. Case  
\*Miss Julia H. Stickney

**Work for Karens**

A. C. Phelps  
Mrs. A. C. Phelps

**7. TOUNGOO (Toung-ōō) 1853****Work for Burmans****Work for Karens**

A. V. B. Crumb  
Mrs. A. V. B. Crumb  
C. H. Heptonstall  
Mrs. C. H. Heptonstall  
Miss Harriet N. Eastman  
†Miss Augusta H. Peck  
\*Miss Lucy L. Austin

**Literary Work**

\*Mrs. H. W. Mix

**8. SHWEGYIN (Shwāy-jyín) 1853****Work for Karens**

E. N. Harris  
\*Miss H. E. Hawkes  
†Miss Hattie V. Petheram

**9. PROME (Prôme) 1854****Work for Burmans**

E. B. Roach  
Mrs. E. B. Roach  
†Miss Flora E. Ayers

**10. THONZE (Thôn-zē) 1855****Work for Burmans**

J. T. Latta  
Mrs. J. T. Latta

**11. ZIGON (Zēē-gón) 1876****Work for Burmans**

(In charge of J. T. Latta, at Thonze)

**12. BHAMO (Bá-mō) 1877****Work for Kachins**

J. Francis Ingram  
Mrs. J. Francis Ingram

**Work for Burmans and Shans**

(In charge of J. F. Ingram)

**13. MAUBIN (Má-ōō-bin) 1879****Work for Karens**

C. E. Chaney  
\*Miss Carrie E. Putnam  
\*Miss Minnie B. Pound

**14. THATON (Thá-tón) 1880****Work for Burmans**

(In charge of W. E. Wiatt, at Moulmein)

**15. MANDALAY (Mán-dá-lāy) 1886****Work for Burmans**

S. R. McCurdy  
Mrs. S. R. McCurdy  
\*Miss Sarah R. Slater (at Maymyo)  
†Miss Julia E. Parrott  
\*Mrs. Ida B. Elliott

**Mandalay High School**

H. W. Smith  
Mrs. H. W. Smith

**Work among English-Speaking Peoples**

\*Miss Sara G. Phillips

**16. THAYETMYO (Thā-yét-myō) 1887****Work for Chins**

E. C. Condict  
Mrs. E. C. Condict

**17. MYINGYAN (Myín-gyán) 1887****Work for Burmans**

L. W. Hattersley  
Mrs. L. W. Hattersley

**18. PEGU (Pē-gú, g is hard) 1887****Work for Burmans**

M. C. Parish  
Mrs. M. C. Parish

**19. SAGAING (Sá-gíng, g is hard) 1888****Work for Burmans**

Ernest Grigg  
Mrs. Ernest Grigg

## 20. SANDOWAY (Sán-dō-wāy) 1888

## Work for Chins and Burmans

S. C. Sönnichsen  
Mrs. S. C. Sönnichsen  
\*Miss Helen E. Bissell  
\*Miss Rose P. Lewis

## 21. THARRAWADDY (Thár-rá-wád-dí) 1889

## Work for Karens

H. I. Marshall  
Mrs. H. I. Marshall  
†Miss Sarah J. Higby  
†Miss V. R. Peterson  
†Miss C. L. Johnson

## 22. MEIKTILA (Máke-tí-la) 1890

## Work for Burmans

H. E. Dudley  
Mrs. H. E. Dudley

## 23. HSI PAW (Sē-pāw) 1890

## Work for Shans

(In charge of H. W. Smith, at Mandalay)

## 24. MONGNAI (Mōng-ní) 1892

## Work for Shans

H. C. Gibbens, M. D.  
Mrs. H. C. Gibbens

## 25. NAMKHAM (Nám-khám) 1893

## Work for Shans

C. A. Kirkpatrick, M. D.  
Mrs. C. A. Kirkpatrick

## Work for Kachins

Ola Hanson, Litt. D.  
Mrs. Ola Hanson

## 26. MYITKYINA (Myít-chē-na) 1894

## Work for Kachins

G. J. Geis  
Mrs. G. J. Geis

## 27. HAKA (Há-ka) 1899

## Work for Chins

J. H. Cope (at Tiddim)  
Mrs. J. H. Cope (at Tiddim)  
J. G. Woodin, M. D.  
Mrs. J. G. Woodin

## 28. LOIKAW (Loi-ká) 1899

## Work for Karens

Truman Johnson, M. D.  
Mrs. Truman Johnson

## 29. KENG TUNG (Keng-tōōng) 1901

## Work for Shans and Other Tribes

W. M. Young  
Mrs. W. M. Young

## 30. PYINMANA (Pín-má-ná) 1905

## Work for Burmans

Robert Harper, M. D.  
Mrs. Robert Harper  
\*Miss Annie M. Lemon

## 31. TAUNGGYI (Toung-jé) 1910

## Work for Shans

A. H. Henderson, M. D.  
Mrs. A. H. Henderson  
†Mrs. H. W. Hancock

## 32. PYAPON (Pyá-pōne) 1911

## Work for Burmans

F. H. Knollin  
Mrs. F. H. Knollin

## AT HOME

Walter Bushell  
Mrs. Walter Bushell  
Mrs. A. E. Carson  
\*Miss Bertha W. Clark  
H. P. Cochran  
Mrs. H. P. Cochran  
W. W. Cochran  
Mrs. W. W. Cochran  
\*Miss Julia G. Craft  
Mrs. L. W. Cronkhite  
\*Miss Frances E. Crooks  
B. P. Cross  
Mrs. B. P. Cross  
J. E. Cummings, D. D.  
Mrs. J. E. Cummings  
A. C. Darrow  
Mrs. A. C. Darrow  
C. L. Davenport  
Mrs. C. L. Davenport, M. D.  
†Miss Bertha E. Davis  
F. H. Eveleth, D. D.  
Mrs. F. H. Eveleth  
E. C. Freimark  
David Gilmore  
Mrs. David Gilmore  
\*Miss Lisbeth B. Hughes  
Mrs. E. W. Kelly, M. D.  
†Miss M. M. Larsh  
†Miss E. W. Lindberg  
J. B. Money  
Mrs. J. B. Money  
Rev. L. H. Mosier  
Mrs. L. H. Mosier  
†Miss Mary L. Parish  
†Mrs. W. I. Price  
†Miss Eva R. Price  
\*Miss Annie L. Prince  
\*Miss Stella T. Ragon  
†Miss Mary L. R. Riggs  
W. H. Roberts, D. D.  
Mrs. W. H. Roberts  
L. B. Rogers  
Mrs. L. B. Rogers  
H. E. Safford  
Mrs. H. E. Safford  
\*Miss E. Edna Scott  
D. A. W. Smith, D. D.  
Mrs. D. A. W. Smith  
Mrs. J. F. Smith  
L. W. Spring  
Mrs. L. W. Spring  
H. H. Tilbe, Ph. D.  
Mrs. H. H. Tilbe  
E. Tribolet  
Mrs. E. Tribolet

## II. THE ASSAM MISSION

Begun 1836. Area, 45,504 Square Miles. . Population 6,200,000

- 33. SIBSAGOR** (Sib-sāw-gor) (including Dibrugarh) 1841 (See footnote *a*)
- Work for Assamese and Immigrant Peoples**  
Joseph Paul
- 34. NOWGONG** (Nou-gōng) 1841
- Work for Assamese and Immigrant Peoples**  
P. H. Moore  
Mrs. P. H. Moore  
†Miss A. E. Long  
†Miss Florence H. Doe  
†Miss Edith E. Crisenberry
- 35. GAUHATI** (Gou-hāt-ti) 1843
- Work for Assamese and Garos**  
A. E. Stephen  
A. J. Tuttle  
Mrs. A. J. Tuttle  
G. R. Kampfer  
Mrs. G. R. Kampfer  
W. E. Witter, D. D.  
Mrs. W. E. Witter  
\*Miss Isabella Wilson  
\*Miss Ella M. Holmes
- 36. GOALPARA** (Gō-āl-pā-ra) 1867
- Work for Rabhas and Garos**  
A. C. Bowers  
Mrs. A. C. Bowers
- 37. TURA** (Tōō-ra) 1876
- Work for Garos including the Garo Training School**  
E. G. Phillips, D. D.  
Mrs. E. G. Phillips  
William Dring  
Mrs. William Dring  
G. G. Crozier, M. D.  
Mrs. G. G. Crozier  
W. C. Mason  
A. K. Mather  
Mrs. A. K. Mather  
\*Miss Ella C. Bond
- 38. IMPUR** (Im-pōōr) 1893 (See footnote *b*)
- Work for Nagas including the Naga Training School**  
J. R. Bailey, M. D.  
Mrs. J. R. Bailey  
William Smith  
Mrs. William Smith
- 39. KOHIMA** (Kō-hē-ma) 1879
- Work for Nagas**  
S. W. Rivenburg, M. D.  
Mrs. S. W. Rivenburg  
J. E. Tanquist  
Mrs. J. E. Tanquist
- 40. NORTH LAKHIMPUR** (Lāk-im-pōōr) 1895
- Work for Immigrant Peoples**  
John Firth  
Mrs. John Firth
- 41. UKHRUL** (Oo-krōōl) 1896
- Work for Nagas**  
Uri M. Fox  
Mrs. Uri M. Fox
- 42. TIKA** (Tē-ka) 1896
- Work for Mikirs and Immigrant Peoples**  
P. E. Moore  
Mrs. P. E. Moore
- 43. GOLAGHAT** (Gō-lā-ghāt) 1898
- Work for Assamese, Immigrant Peoples and Mikirs**  
O. L. Swanson  
Mrs. O. L. Swanson  
J. M. Carvell
- 44. JORHAT** (Jōr-hāt) 1903
- Work for Immigrant Peoples — Assam Valley Preachers' Training School**  
S. A. D. Boggs  
C. H. Tilden
- 45. SADIYA** (Sā-dē-ya) 1906 (See footnote *c*)
- Work for Abors and Miris**  
L. W. B. Jackman  
Mrs. L. W. B. Jackman
- AT HOME**  
Mrs. S. A. D. Boggs  
Mrs. J. M. Carvell  
F. W. Harding  
Mrs. F. W. Harding  
\*Miss Linnie M. Holbrook  
H. W. Kirby, M. D.  
Mrs. H. W. Kirby  
R. B. Longwell  
Mrs. R. B. Longwell  
M. C. Mason, D. D.  
Mrs. M. C. Mason  
Mrs. W. C. Mason  
Mrs. Joseph Paul  
C. E. Petrick  
William Pettigrew  
Mrs. William Pettigrew  
\*Miss N. Agnes Robb  
Mrs. A. E. Stephen

NOTE *a*. — The first station opened in Assam was Sadiya (1836). This was given up in 1839, being reopened in 1906. The oldest station in Assam in continuous occupation is Sibsagor.

NOTE *b*. — Work was begun at Molung in 1876, and was transte red to Impur in 1893.

NOTE *c*. — Work was begun at Sadiya in 1836, but was given up in 1839. In 1906 Sadiya was reopened.

### III. THE SOUTH INDIA MISSION

Begun 1836. Area, 42,336 Square Miles. Population, 6,072,538.

- 46. NELLORE** (Nēl-lōre) 1840 (See footnote)
- General Work**  
 David Downie, D. D.  
 Mrs. David Downie  
 J. W. Stenger, M. D.  
 Mrs. J. W. Stenger  
 \*Miss Lena A. Benjamin, M. D.  
 \*Miss Annie S. Magilton  
 \*Miss Margarita F. Moran  
 \*Miss Grace H. Patton
- Boys' High School**  
 L. C. Smith  
 Mrs. L. C. Smith
- Girls' High School**  
 \*Miss Ella J. Draper
- 47. ONGOLE** (On-gōle) 1866  
 J. A. Curtis  
 Mrs. J. A. Curtis  
 †Miss Sarah Kelly  
 †Miss Amelia E. Dessa  
 †Miss Bertha M. Evans
- High School**  
 L. E. Martin  
 Mrs. L. E. Martin
- 48. RAMAPATNAM** (Rā-mā-pūt-nūm) 1869
- Theological Seminary and General Work**  
 J. Heinrichs, President  
 Mrs. J. Heinrichs  
 W. T. Elmore  
 Mrs. W. T. Elmore  
 Wheeler Boggess  
 Mrs. Wheeler Boggess  
 Thorlief Wathne (for language study)  
 Mrs. Thorlief Wathne (for language study)  
 \*Miss Florence M. Rorer  
 \*Miss Edith Hollis (for language study)
- 49. ALLUR** (Ūl-lōōr) 1873  
 W. S. Davis  
 Mrs. W. S. Davis
- 50. SECUNDERABAD** (Sē-kūn-dēr-ā-bād) 1873  
 F. H. Levering  
 Mrs. F. H. Levering, M. D.  
 A. M. Boggess (in charge of work at Faruknagar)  
 Mrs. A. M. Boggess
- 51. KURNOOL** (Kūr-nōōl) 1876  
 W. A. Stanton, D. D.  
 Mrs. W. A. Stanton
- High School**  
 Henry Huizinga, Ph. D.  
 Mrs. Henry Huizinga
- 52. MADRAS** (Mā-drās) 1878  
 W. L. Ferguson, D. D.  
 Mrs. W. L. Ferguson  
 T. V. Witter  
 Mrs. T. V. Witter  
 \*Miss Julia E. Bent
- English Church**  
 W. R. Manley  
 Mrs. W. R. Manley
- 53. HANUMAKONDA** (Hūn-ōō-mā-kōn-dā) 1879  
 J. S. Timpany, M. D.  
 Mrs. J. S. Timpany  
 B. J. Rockwood  
 Mrs. B. J. Rockwood  
 \*Katherine Gerow, M. D.
- 54. CUMBUM** (Kūm-būm) 1882  
 John Newcomb  
 Mrs. John Newcomb
- 55. VINUKONDA** (Vīn-ōō-kōn-dā) 1883  
 John Dussman  
 Mrs. John Dussman
- 56. NARSARAVUPET** (Nūr-sā-rā-vōō-pēt) 1883  
 E. E. Silliman  
 Mrs. E. E. Silliman  
 Mrs. W. B. Boggess
- 57. BAPATLA** (Bā-pūt-lā) 1883  
 G. N. Thomssen  
 Mrs. G. N. Thomssen
- 58. UDAYAGIRI** (Ūō-dā-yā-gī-rī) 1885  
 F. W. Stait  
 Mrs. F. W. Stait, M. D.
- 59. PALMUR** (Pāl-mōōr) 1885  
 Elbert Chute  
 Mrs. Elbert Chute  
 \*Miss Lucy H. Booker  
 \*Miss Marian E. Farbar, M. D.
- 60. NALGONDA** (Nāl-gōn-dā) 1890  
 †A. Friesen
- 61. KANIGIRI** (Kūn-ī-gī-rī) 1892  
 G. H. Brock
- 62. KAVALI** (Kā-vā-lī) 1893  
 S. D. Bawden  
 Mrs. S. D. Bawden  
 \*Miss Sarah R. Bustard
- 63. KANDUKURU** (Kūn-dōō-kōō-rōō) 1893  
 (In charge of W. Boggess, at Ramapatnam)

NOTE. — The South India Mission was begun in 1836 at Vizagapatam, whence the work was removed in 1837 to Madras. In 1840 it was transferred to Nellore. Madras was reopened in 1878.

64. **ATMAKUR** (At-má-kṣṓr) 1893  
W. C. Owen  
Mrs. W. C. Owen

65. **PODILI** (Pṓ-dī-lī) 1894  
W. J. Longley  
Mrs. W. J. Longley

66. **SATTENAPALLE** (Sát-tṣ-ná-pūl-lṣ) 1894  
W. E. Boggs  
Mrs. W. E. Boggs

67. **MARKAPUR** (Már-kū-pṓr) 1895  
C. R. Marsh  
Mrs. C. R. Marsh

68. **GURZALLA** (Gṓr-zá-lá) 1895  
(In charge of J. Dussman, at Vinukonda)

69. **SOORIAPETT** (Sṓr-rí-á pṣt) 1900  
\*\*A. J. Hubert  
\*\*Mrs. A. J. Hubert

70. **JANGAON** (Jün-gán) 1901  
(In charge of A. Friesen, at Nalgonda)

71. **DONAKONDA** (Dṓ-ná-kón-dá) 1903  
(In charge of J. A. Curtis, at Ongole)

72. **GADVAL** (Güd-vál) 1903  
G. J. Huizinga  
Mrs. G. J. Huizinga

73. **NANDYAL** (Nün-dñ-ál) 1904  
S. W. Stenger  
Mrs. S. W. Stenger

74. **MADIRA** (Mū-dí-rá) 1905  
Frank Kurtz

#### AT HOME

J. M. Baker  
Mrs. J. M. Baker  
\*Miss A. Laura Boggs  
Mrs. G. H. Brock  
Edwin Bullard  
Mrs. Edwin Bullard  
Miss E. Grace Bullard  
A. H. Curtis  
Mrs. A. H. Curtis  
\*Miss Katherine Darmstadt  
\*Miss Anna Degenring, M. D.  
\*Miss Leslie M. Dounton, M. D.  
\*Miss Kate M. French  
Mrs. S. W. Hamel  
\*Miss Bessie E. Harvey  
Mrs. Frank Kurtz  
\*Miss Anna M. Linker  
\*Miss Melissa E. Morrow  
Charles Rutherford  
E. O. Schugren  
Mrs. E. O. Schugren  
\*Miss Frances M. Tencate  
\*\*C. Unruh  
\*\*Mrs. C. Unruh  
\*\*Mrs. H. Unruh  
\*Miss Lillian V. Wagner  
†Miss Dorcas Whitaker

#### UNDESIGNATED

Johann Penner  
Mrs. Johann Penner

## IV. THE BENGAL-ORISSA MISSION

Begun 1836. Area, about 12,000 Square Miles. Population, about 4,000,000

75. **BALASORE** (Bál-á-sṓre) 1838 (See footnote a)  
H. I. Frost  
Mrs. H. I. Frost  
Miss S. B. Gowen  
Miss Amy B. Coe

76. **JELLASORE** (Jel-lá-sṓre) 1840  
(In charge of J. H. Oxreider, at Kharapur)

77. **MIDNAPORE** (Mid-ná-pṓre) 1844 (See footnote b)

H. R. Murphy, M. D.  
Mrs. H. R. Murphy  
J. A. Howard  
Mrs. J. A. Howard  
Mrs. S. M. Ager  
Mrs. Julia P. Burkholder

78. **SANTIPORE** (Sán-ti-pṓre) 1865  
Miss E. M. Butts

79. **BHIMPORE** (Beem-pṓre) 1873  
A. L. Kennan, M. D.  
Mrs. A. L. Kennan

80. **CHANDBALI** (Chünd-bali) 1886  
(In charge of A. L. Kennan, M. D., at Bhimpore)

81. **BEHADRAK** (Bhúd-rack) 1890  
(In charge of H. I. Frost, at Balasore)

82. **CONTAI** (Cṓn-tí) 1892  
(In charge of A. L. Kennan, M. D., at Bhimpore)

NOTE a. — The Bengal-Orissa Mission was begun in 1836 at Cuttack, in connection with the English Baptist Mission. Sambalpur, the first station, was opened in 1837, but on account of its unhealthfulness the work was transferred in 1838 to Balasore, and this became the first permanent station of the Free Baptist Mission.

NOTE b. — Work was begun temporarily at Midnapore in 1844, permanently in 1863.

83. KHARAGPUR (Kār-ag-pōōr) 1902  
 J. H. Oxreider  
 Mrs. J. H. Oxreider

## AT HOME

- Mary W. Batcheler, M. D.  
 Miss E. E. Barnes

- C. A. Collett  
 Mrs. C. A. Collett  
 Miss L. C. Coombs  
 Miss Clara V. Goodrich  
 G. H. Hamlen  
 Mrs. G. H. Hamlen  
 H. E. Wyman  
 Mrs. H. E. Wyman

## V. THE CHINA MISSIONS

Begun 1836. Area, 4,000,000 Square Miles. Population, 400,000,000

## SOUTH CHINA

84. SWATOW (Swā-tou) 1860 (See footnote)

## Ashmore Theological Seminary

- William Ashmore, D. D., President  
 Mrs. William Ashmore  
 G. H. Waters  
 Mrs. G. H. Waters

## South China Baptist Academy

- R. T. Capen  
 Mrs. R. T. Capen  
 B. L. Baker  
 Mrs. B. L. Baker, M. D.

## GENERAL WORK

- †Mrs. Anna K. Scott, M. D.  
 †Miss Melvina Sollman  
 †Mrs. R. E. Worley  
 E. S. Hildreth (for language study)  
 Mrs. E. S. Hildreth (for language study)  
 Henry W. Newman, M. D. (for language study)  
 †Miss Fannie Northcott (for language study)  
 †Miss Mildred Scott, M. D. (for language study)

85. KAYING (Kā-ying) 1890

- C. E. Bousfield  
 Mrs. C. E. Bousfield  
 J. H. Giffin  
 Mrs. J. H. Giffin  
 †Miss Louise Campbell

86. UNGKUNG (Ung-kung) 1892

- G. W. Lewis  
 Mrs. G. W. Lewis  
 †Miss Luciele A. Withers

87. CHAOCHOWFU (Chou-chou-fōō) 1894

H. A. Kemp

88. KITYANG (Kit-yāng) 1896

†Miss Edythe A. Bacon, M. D.

89. CHAOYANG (Chow-yāng) 1905

- A. F. Groesbeck, D. D.  
 Mrs. A. F. Groesbeck  
 C. B. Leshner, M. D.  
 Mrs. C. B. Leshner, M. D.

90. HOPO (Hō-pō) 1907

- G. E. Whitman  
 A. S. Adams  
 Mrs. A. S. Adams

91. CANTON (Kān-tōn) 1913

## China Baptist Publication Society

## AT HOME

- \*Miss Frances Adkins  
 R. E. Adkins, M. D.  
 George Campbell  
 Mrs. George Campbell  
 J. M. Foster, D. D.  
 Mrs. J. M. Foster  
 Mrs. H. A. Kemp  
 A. H. Page  
 Mrs. A. H. Page  
 J. Speicher  
 Mrs. J. Speicher  
 Mrs. G. E. Whitman  
 L. E. Worley  
 Mrs. L. E. Worley

## EAST CHINA

92. NINGPO (Ning-pō) 1843

- J. S. Grant, M. D.  
 Mrs. J. S. Grant  
 E. E. Jones  
 Mrs. E. E. Jones  
 B. E. Robison  
 Mrs. B. E. Robison  
 L. C. Hylbert  
 Mrs. L. C. Hylbert  
 †Miss Helen A. Elgie  
 †Miss Martha C. Covert  
 †Miss Mary Cressy

93. SHAOHSING (Zhou-shing) 1869

- F. W. Goddard, M. D.  
 Mrs. F. W. Goddard  
 A. F. Ufford  
 Mrs. A. F. Ufford  
 C. L. Bromley  
 Mrs. C. L. Bromley  
 A. I. Nasmith  
 \*Miss Esther D. Nairn  
 \*Miss Alma L. Pittman

NOTE. — Work was begun at Macao in 1836. In 1842 this was transferred to Hongkong, and thence in 1860 to Swatow.

**94. KINHWA (Kĭn-whá) 1883**

C. F. MacKenzie, M. D.  
Mrs. C. F. MacKenzie  
E. H. Cressy  
Mrs. E. H. Cressy  
\*Miss Stella Relyea  
\*Miss Edna R. Sparey (at Nanking for language study)  
\*Miss E. J. Peterson (at Nanking for language study)

**95. HUCHOW (H65-chou) 1888**

M. D. Eubank, M. D.  
Mrs. M. D. Eubank  
J. V. Latimer  
Mrs. J. V. Latimer  
C. D. Leach, M. D. (at Nanking for language study)  
Mrs. C. D. Leach (at Nanking for language study)  
†Miss Bertha A. Fetzer  
†Miss Anna A. Martin

**96. HANGCHOW (Häng-chou) 1889****General Work**

†Miss Mary A. Nourse  
\*Miss Martha D. Woods

**Wayland Academy**

P. R. Moore  
Mrs. P. R. Moore  
W. S. Sweet  
Mrs. W. S. Sweet

**97. SHANGHAI (Shäng-hi) 1907****Shanghai Baptist College and Theological Seminary**

F. J. White, D. D., President  
Mrs. F. J. White  
F. C. Mabee  
Mrs. F. C. Mabee  
Daniel H. Kulp, II  
Mrs. Daniel H. Kulp  
Miss L. J. Dahl

**General Work**

J. T. Proctor, D. D.  
Mrs. J. T. Proctor

**Mission Treasury**

R. D. Stafford  
Mrs. R. D. Stafford

**98. NANKING (Nán-king) 1911**

**University of Nanking, Medical Department**  
N. W. Brown, M. D.  
Mrs. N. W. Brown  
Floyd C. Wilcox (for language study)  
Mrs. Floyd C. Wilcox (for language study)

**AT HOME**

P. R. Bakeman  
Mrs. P. R. Bakeman  
C. H. Barlow, M. D.  
Mrs. C. H. Barlow  
\*Miss Alma Broadhead  
\*Miss M. A. Dowling  
Mrs. J. R. Goddard  
T. D. Holmes  
Mrs. T. D. Holmes  
†Miss Mary I. Jones  
C. S. Keen  
Mrs. C. S. Keen  
\*Miss LaVerne Minnis  
†Miss Helen M. Rawlings  
†Miss Dora Zimmerman

**WEST CHINA****99. SUIFU (Swā-f66) 1889****General Work**

C. E. Tompkins, M. D.  
Mrs. C. E. Tompkins  
H. F. Rudd  
Mrs. H. F. Rudd, M. D.  
W. R. Morse, M. D.  
Mrs. W. R. Morse  
Mrs. J. A. Cherney  
D. C. Graham  
Mrs. D. C. Graham  
†Miss Flora P. Page  
†Miss Beulah E. Bassett

**Munroe Academy**

C. L. Foster  
Mrs. C. L. Foster

**100. KIATINGFU (Yä-ding-f66) 1894**

F. J. Bradshaw  
Mrs. F. J. Bradshaw, M. D.  
\*Miss Pansy C. Mason

**101. YACHOWFU (Yä-jo-f66) 1894**

H. J. Openshaw  
Mrs. H. J. Openshaw  
Edgar T. Shields, M. D.  
Mrs. Edgar T. Shields  
Mrs. C. A. Salquist

F. N. Smith  
Mrs. F. N. Smith  
W. E. Bailey  
Mrs. W. E. Bailey

**102. NINGYUANFU (Ning-yuan-f66) 1905**

Robert Wellwood  
Mrs. Robert Wellwood  
J. C. Humphreys, M. D.  
Mrs. J. C. Humphreys  
J. C. Jensen  
Mrs. J. C. Jensen

**103. CHENG TU (Chäng-t66) 1909**

Joseph Taylor  
Mrs. Joseph Taylor  
J. P. Davies  
Mrs. J. P. Davies  
W. R. Taylor  
Mrs. W. R. Taylor  
†Miss Irene M. Chambers

**AT HOME**

D. S. Dye

**UNDESIGNATED**

W. F. Beaman (at Shanghai)  
Mrs. W. F. Beaman (at Shanghai)  
G. Glass Davitt, M. D.  
Mrs. G. Glass Davitt

## CENTRAL CHINA

## 104. HANYANG (Hán-yáng) 1893

General Work, including Union Medical School

G. A. Huntley, M. D.  
Mrs. G. A. Huntley  
I. B. Clark  
Mrs. I. B. Clark  
Mrs. J. S. Adams

\*Miss Annie L. Crowl  
\*Miss Emilie Bretthauer, M. D.

## AT HOME

E. H. Clayton  
Mrs. E. H. Clayton  
\*Miss Jennie L. Cody  
\*Miss L. Jennie Crawford

## VI. THE JAPAN MISSION

Begun 1872. Area, 147,000 Square Miles. Population, 52,000,000

## 105. YOKOHAMA (Yō-kō-hā-ma) 1872

C. H. D. Fisher  
Mrs. C. H. D. Fisher  
J. L. Dearing, D. D.  
Mrs. J. L. Dearing  
\*Miss Clara A. Converse (at Kanagawa)  
\*Miss Ruth D. French (at Kanagawa)

## 106. TOKYO (Tō-kyō) 1874

## General Work

C. K. Harrington, D. D.  
William Wynd  
Mrs. William Wynd  
William Axling  
Mrs. William Axling  
\*Miss M. M. Carpenter  
\*Miss M. Antoinette Whitman  
\*Miss M. Anna Clagett  
Miss Gertrude E. Ryder  
\*Miss Harriett L. Dithridge  
\*Miss Amy Crosby

## Japan Baptist Theological Seminary

C. B. Tenny

## Duncan Baptist Academy

J. Fullerton Gressitt  
Mrs. J. Fullerton Gressitt

## 107. KOBE Kō-bē) 1881

R. A. Thomson  
Mrs. R. A. Thomson

## 108. SENDAI (Sēn-di) 1882

C. H. Ross  
Mrs. C. H. Ross  
†Miss Annie S. Buzzell  
†Miss Amy A. Acock

## 109. MORIOKA (Mō-rī-ō-ka) including

## OTARU (Ō-tá-rōū) 1887

F. W. Steadman  
Mrs. F. W. Steadman  
†Miss Mary D. Jesse

## 110. MITO (Mē-to) 1889

D. C. Holtom  
Mrs. D. C. Holtom

## 111. OSAKA (Ō-sā-ka) 1892

J. H. Scott  
J. A. Foote  
Mrs. J. A. Foote  
†Miss Lavinia Mead  
†Miss Mary E. Danielson

## 112. INLAND SEA 1899

Luke W. Bickel  
Mrs. Luke W. Bickel

## 113. HIMEJI (Hī-mā-ji) 1907

F. C. Briggs  
Mrs. F. C. Briggs  
\*Miss Edith F. Wilcox  
\*Miss Marjorie Hiscox

## 114. KYOTO (Kyō-tō) 1907

(In charge of R. A. Thomson at Kobe)

## AT HOME

H. B. Benninghoff  
Mrs. H. B. Benninghoff  
W. B. Bullen  
Mrs. W. B. Bullen  
Mrs. C. K. Harrington  
G. W. Hill  
Mrs. G. W. Hill  
E. H. Jones  
Mrs. E. H. Jones  
W. B. Parshley, D. D.  
Mrs. W. B. Parshley  
\*Miss Florence Rumsey  
\*Miss Helen F. Topping  
Henry Topping  
Mrs. Henry Topping  
†Mrs. Nina Tuxbury



## VII. THE CONGO MISSION

Adopted 1884. Area of Belgian Congo, 900,000 Square Miles. Population, estimated 9,000,000

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| <p>115. <b>PALABALA</b> (Pä-lä-bä-la) 1878<br/>W. A. Hall<br/>Mrs. W. A. Hall</p> <p>116. <b>BANZA MANTEKE</b> (Män-té-ka) 1879<br/>Henry Richards<br/>Mrs. Henry Richards<br/>*Miss F. A. Cole<br/>Judson C. King, M. D.<br/>Mrs. Judson C. King</p> <p>117. <b>MATADI</b> (Mä-tá-di) 1880<br/>J. O. Gotaas<br/>Mrs. J. O. Gotaas</p> <p>118. <b>LUKUNGA</b> (Lü-kööng-ga) 1882<br/>A. L. Bain<br/>Mrs. A. L. Bain</p> <p>119. <b>MUKIMVIKA</b> (Mü-kim-vé-ka) in Portuguese Africa, 1882<br/>F. P. Lynch, M. D.<br/>J. E. Geil<br/>Mrs. J. E. Geil</p> <p>120. <b>TSHUMBIRI</b> (Chüm-bé-ri) 1890<br/>A. Billington<br/>Mrs. A. Billington</p> <p>121. <b>SONA BATA</b> (Sö-na Bá-ta) 1890<br/>P. A. McDiarmid<br/>Mrs. P. A. McDiarmid<br/>R. W. Nauss, M. D.</p> | <p>122. <b>IKOKO</b> (E-kö-kö) 1894<br/>Joseph Clark<br/>Mrs. Joseph Clark<br/>Hjalmar Ostrom, M. D.<br/>Mrs. Hjalmar Ostrom<br/>A. V. Marsh<br/>†Miss Muriel Porter</p> <p>123. <b>KIMPESI</b> (KIm-pá-si) 1908<br/>C. H. Harvey<br/>*Catharine L. Mabie, M. D.</p> <p>124. <b>VANGA</b> (Ván-gá) 1913<br/>W. H. Leslie, M. D.<br/>Mrs. W. H. Leslie<br/>H. F. Gilbert<br/>Mrs. H. F. Gilbert</p> <p><b>AT HOME</b><br/>P. Frederickson<br/>Mrs. P. Frederickson<br/>S. W. Hartsock<br/>Mrs. S. W. Hartsock<br/>Mrs. C. H. Harvey<br/>Thomas Hill<br/>Mrs. Thomas Hill<br/>P. C. Metzger<br/>Mrs. P. C. Metzger<br/>Thomas Moody<br/>Mrs. Thomas Moody<br/>S. E. Moon<br/>Mrs. S. E. Moon<br/>Walter E. Rodgers<br/>A. Sims, M. D., D. P. H.<br/>L. Foster Wood<br/>Mrs. L. Foster Wood</p> |
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## VIII. THE PHILIPPINE ISLANDS MISSION

Begun 1900. Area, 115,026 Square Miles. Population, estimated 8,000,000

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| <p>125. <b>ILOILO</b> (E-lö-é-lö), including <b>JARO</b> (Hä-ro), Panay (Pä-ní) Island, 1900</p> <p><b>General Work</b><br/>A. E. Bigelow<br/>Mrs. A. E. Bigelow<br/>H. W. Munger<br/>†Miss Annie V. Johnson<br/>†Miss Alice M. Stanard<br/>†Miss K. O. Johnson<br/>†Miss Selma Lagergren<br/>Miss Christine G. Benedict<br/>*Miss Frieda L. Appel</p> <p><b>Philippine Mission Press</b><br/>(In charge of A. E. Bigelow)</p> <p><b>Jaro Industrial School</b><br/>W. O. Valentine<br/>Mrs. W. O. Valentine<br/>F. H. Rose<br/>Mrs. F. H. Rose<br/>†Miss A. B. Houger<br/>Miss Mary J. Thomas</p> | <p>126. <b>BACOLOD</b> (Bä-kö-löd), <b>Negros</b> (Nä-gros) Island, 1901<br/>C. L. Maxfield<br/>Mrs. C. L. Maxfield<br/>†Miss Sarah Wheelpton</p> <p>127. <b>CAPIZ</b> (Cáp-es), Panay Island, 1903<br/>H. H. Steinmetz, M. D.<br/>Mrs. H. H. Steinmetz<br/>J. F. Russell<br/>Mrs. J. F. Russell<br/>*Miss Margaret Suman</p> <p><b>AT HOME</b><br/>†Miss Caroline M. Bissinger<br/>Eric Lund, D. D.<br/>Mrs. Eric Lund<br/>*Miss Rose E. Nicolet<br/>J. L. Snyder<br/>Mrs. J. L. Snyder<br/>R. C. Thomas, M. D.<br/>†Miss E. Grace Williams</p> |
|--|--|

## NOT IN ACTIVE SERVICE

C. B. Antisdel  
Mrs. C. B. Antisdel  
J. H. Deming  
Mrs. J. H. Deming  
E. H. East, M. D.  
Mrs. E. H. East  
S. W. Hamblen  
Mrs. S. W. Hamblen  
N. C. Parsons

Mrs. N. C. Parsons  
V. A. Ray  
Mrs. V. A. Ray  
A. C. Rice  
J. C. Richardson, Ph. D.  
Mrs. J. C. Richardson  
Mrs. E. O. Stevens  
S. R. Vinton  
Mrs. S. R. Vinton

## RETIRED

Mrs. William Ashmore  
Mrs. C. B. Banks  
Mrs. A. A. Bennett  
J. C. Brand  
Mrs. Alonzo Bunker  
J. E. Case  
Mrs. J. E. Case  
Mrs. Arthur Christopher  
Mrs. E. W. Clark  
Mrs. J. E. Clough  
Mrs. E. L. Coldren  
Mrs. F. D. Crawley  
Mrs. J. N. Cushing  
\*Miss Mary M. Day  
G. R. Dye, Ph. D.  
Mrs. G. R. Dye  
Mrs. J. G. Fetzner  
Mrs. E. N. Fletcher  
Mrs. F. C. Gleichman  
Mrs. C. B. Gluesek  
Z. F. Griffin  
Mrs. Z. F. Griffin  
A. K. Gurney  
Mrs. A. K. Gurney  
Mrs. Charles Hadley  
H. W. Hale

Mrs. H. W. Hale  
F. G. Harrington  
Mrs. F. G. Harrington  
L. E. Hicks, Ph. D.  
Mrs. L. E. Hicks  
Mrs. Lyman Jewett  
Mrs. H. W. B. Joorman  
†Miss L. Bertha Kuhlen  
P. H. J. Lerrigo, M. D.  
Mrs. P. H. J. Lerrigo  
Mrs. C. G. Lewis  
E. H. Lougher  
Mrs. E. H. Lougher  
Mrs. John McLaurin  
Mrs. F. E. Morgan  
Mrs. John Packer  
Mrs. S. B. Partridge  
\*Miss Clara E. Righter  
T. E. Schumaker  
Mrs. T. E. Schumaker  
\*Miss Eva C. Stark  
Mrs. F. P. Sutherland  
†Miss E. J. Taylor  
R. R. Williams, D. D.  
Mrs. R. R. Williams

## DEATHS

W. B. Boggs, D. D.  
Mrs. E. C. Freimark  
J. R. Goddard, D. D.  
\*Miss A. H. Kidder

Miss Emily H. Payne  
\*Miss Eva L. Rolman  
Mrs. R. C. Thomas

## RESIGNATIONS

\*Miss Eleanor L. Adams  
\*Miss Maude E. Cruff  
A. A. Forshee  
Mrs. A. A. Forshee  
F. Clyde Herod  
Mrs. F. Clyde Herod  
Charles F. Kincaid  
Miss Victoria Mitchell

Antony Parsons  
Mrs. Antony Parsons  
\*\*Miss Anna Peters  
†Miss Ida E. Wickenden  
\*\*F. Wiens  
\*\*Mrs. F. Wiens  
\*\*J. Wiens  
\*\*Mrs. J. Wiens

## MISSIONARIES UNDER APPOINTMENT

Archibald G. Adams  
Harold deB. Bars  
Mrs. Harold deB. Bars  
G. L. Bergman  
Mrs. G. L. Bergman  
Zo D. Browne  
Mrs. Zo D. Browne  
Raymond N. Crawford  
I. Newton Earle, Jr.

Mrs. I. Newton Earle  
Royal H. Fisher  
Victor Hanson  
Herbert C. Long  
Francis P. Manley  
A. D. McGlashan  
Leslie B. Moss  
C. E. Van Horn  
Robert S. Wallis

THE BURMA MISSION — Table 1

Number of Lines	WORK AND STATIONS	MISSIONARIES					NATIVE WORKERS										
		Men Ordained	Men Unordained	Wives	Single Women	Physicians, Men and Women	Total Missionaries	Preachers		Teachers		Medical Assistants					
								Ordained	Unordained	Men	Women	Bible Women	Men	Women			
1	Theological Seminaries																
2	Karen Theological Seminary	1		1			2										
3	Burman Theological Seminary	1					1	3	1	3							
4	Rangoon Baptist College	3	2	3			8	3		40	12						
5	Baptist Mission Press		3	3			6										
6	Burmans (a)																
7	Rangoon	1			6		8		9	4	19	4					
8	Moulmein	1			2		4	1	2	13	24	2					
9	Tavoy	1					2	3	4	7	2						
10	Bassein	1			1		3	1	4	14	22						
11	Henzada	1			1		2	2	7	25	16						
12	Toungoo	1			1		1		2	2	2						
13	Promé	1			1		3				3						
14	Thonze	1					2	1	5	3	7	3					
15	Zigon	(1)					(1)	1	4	8	2						
16	Thaton	(1)					(1)		1		13						
17	Mandalay	1	1	2	3		7	2	4	11	8	1					
18	Myingyan	1					2	1	3	7	4	1					
19	Pegu	1					2	1	3	2	2	1					
20	Sagaing	1					2		2	4	2						
21	Meiktila	1					2	1	2	3	5						
22	Pvinnmana	1			1	(1)	3	1	2	8	2						
23	Pvayon	1					2	2	2	6	1						
24	Totals, Burmans	(14)	(1)	(14)	(16)	(1)	(45)	(14)	(55)	(110)	(111)	(21)					
25	Karens																
26	Rangoon—Sgaw	1		1	1		3	33	108	93	60	10					
27	Rangoon—Pwo (b)	1					1										
28	Moulmein—Sgaw	1		1	2		4	9	30	26	24	5					
29	Tavoy—Sgaw	1			2		2	4	19	24	5	1					
30	Bassein—Pwo	1			2		3	15	40	38	28	1					
31	Bassein—Sgaw	1			1		3	55	72	130	94						
32	Henzada—Sgaw	1			2		2	19	58	67	42						
33	Toungoo—Paku	1			2		4	14	42	40	6						
34	Toungoo—Bghal	1			1		3	14	79	17	3						
35	Shwegyin—Sgaw	1			2		3	15	39	81	5						
36	Tharrawaddy—Sgaw	1			3		5	8	31	49	12	4					
37	Maubin—Pwo	1			2		3	5	7	19	7	1					
38	Loikaw	1				(1)	2	1	16	10	3	1					
39	Totals, Karens	(11)		(8)	(19)	(1)	(38)	(192)	(541)	(594)	(289)	(22)					
40	Kachins																
41	Bhamo	1			1		2	3	3	11	4						
42	Myitkyna	1					2	1	4	6	1						
43	Namkham	1					2	1	1	7	1						
44	Totals, Kachins	(3)		(3)			(6)	(4)	(8)	(24)	(6)						
45	Shans																
46	Bhamo	(1)					(1)		1	7		1					
47	Hsipaw		(1)				(1)		2	4	3						
48	Mongnai	1				(1)	2	1	4	2	5	1					
49	Namkham		1			(1)	2		2								
50	Kengtung	1					2	16	48	35	3	2					
51	Taungyi		1			(1)	3	1	4	3	2						
52	Totals, Shans	(2)	(2)	(4)	(1)	(3)	(9)	(18)	(61)	(51)	(13)	(4)	(1)				
53	Chins																
54	Thayetmyo	1					2	4	4	3	1						
55	Sandoway	1			2		4		10	9	6	1					
56	Haka	1	1	2		(1)	4	3	9	4							
57	Totals, Chins	(3)	(1)	(4)	(2)	(1)	(10)	(7)	(23)	(16)	(7)	(1)	(1)				
58	Talains																
59	Moulmein	(1)					(1)	4	4	2	1						
60	Telugus and Tamils	2			1		4		138		13						
61	Chinese																
62	English-speaking Peoples																
63	Rangoon	1		1			2	*									
64	Moulmein	1			1	(1)	3										
65	Mandalay						1		15		17						
66	Totals, English-speaking Peoples	(2)		(2)	(2)	(1)	(6)	(1)	(5)		(7)						
67	Missionaries at Home	17	2	21	15	(2)	55										
68	Totals for Burma	50	11	65	56	(9)	191	243	736	820	447	61	7	1			

See explanation of reference signs, page 222.

THE BURMA MISSION — Table 2

Number of Lines	NATIVE WORKERS		CHURCH STATISTICS										EDUCATIONAL STATISTICS					
	Men	Women	Total Native Workers	Total Organized Churches	Churches Entirely Self-Supporting	Church Buildings and Chapels	Total Places for Regular Meetings	Church Members		Added by Baptism during Year	Sunday Schools	Total Enrolled Sunday School Membership	Theological Seminaries and Training Schools	Pupils in Theological Seminaries and Training Schools		Colleges	Pupils in Colleges	
								Male	Female					Men	Women			
1																		
2			8											1	143			
3														30				
4			52	1		2	2		152	23	3	486	(1)	68	3	1	68	
5																		
6																		
7																		
8			37	9	(6)	8	11		732	34	9	671	(1)		19			
9			40	4	(2)	2	2	134	199	353	25	9						
10			16	1	(1)	1	3	23	17	49	3	5						
11			29	3	(1)	3	3	185	94	276	3	9						
12			53	8	(6)	15	17	240	199	439	48	16						
13			7	1		2	2			90	1	2						
14										418	10	2						
15			16	3	(1)	5	5	300	300	600	20	6						
16			15	2	(1)	3	3	75	75	150	7	2						
17			14	1		1	1			124		1						
18			26	4	(1)	5	6			311	9	4						
19			16	1	(1)	2	3	163	37	200	24	3						
20			9	1		2	2	54	27	81	14	2						
21			8	1		1	1			43	22	1						
22			11	1	(1)			39	16	55	5	1						
23			13	1						62	2	1						
24			12	4	(1)	3	4	82	57	139	30	2						
25	(3)	(1)	(315)	(44)	(22)	(52)	(63)			(3993)	(259)	(72)	(4659)			(19)		
26			304	158	(158)	164	160	4487	5166	9653	480	66	2388					
27																		
28			94	31	(25)	40	40			2670	112	33	1750			64		
29			53	32	(32)	32	32	712	1068	1780	54	4	272					
30	53	68	242	55	(55)	57	66			2892	266	30						
31			351	145	(145)	145	145			14157	738	145	5236					
32			186	87	(87)	87	87			4829	187	64	1510					
33			102	82	(33)	79	83			1881	102	22	681					
34	7		120	90	(30)	90	90			3316	138	21	733					
35			141	85	(85)	80	84	1588	1655	3243	253	21	1155					
36	1		105	33	(33)	42	48	775	793	1568	109	34	851					
37	13		52	26	(23)	22	27			1239	100	14	418					
38		(1)	31	11		17	17	180	122	302	43	4	140					
39	(74)	(69)	(1781)	(835)	(706)	(855)	(879)			(47530)	(2582)	(458)	(15134)	(1)		(64)		
40																		
41			21	6	(1)	22	22			*414	22	3	230					
42			12	4	(3)	4	6	125	116	241	57	4	225					
43			9	1		4	7	20	10	36	5	3	90					
44			(42)	(11)	(4)	(30)	(35)			(691)	(84)	(10)	(545)					
45																		
46			9	1		1	1	23	14	37	2	1	235					
47			9	1						70	6	1	65					
48	1		16	1		3	5	50	58	198	14	2	130					
49			3	1		1	1	6	6	12		1	30					
50			108	65	(25)	105	125			10706	463	25	3055					
51			10	6	(1)	3	7	108	77	185	7	5	126					
52	(1)		(155)	(75)	(26)	(113)	(139)			(11118)	(492)	(33)	(3624)					
53																		
54			12	13		10	15			449	32	6	94					
55			26	10	(4)	8	15			439	24	11						
56			17	5		2	10	214	119	333	101	3	85					
57			(55)	(28)	(4)	(20)	(40)			(1221)	(157)	(20)	(179)					
58																		
59			11	5	(4)	5	6			321	17	5	132					
60			151	75	(1)		77			1437		78	1359					
61										*60								
62																		
63			*1	*1		*1	*3			*124		*2	*150					
64										160		11	1105					
65			12	1	(1)		2			105		72	1100					
66			(13)	(4)	(1)	(1)	(6)			(389)		(5)	(355)					
67																		
68	78	70	2483	1000	(768)	1078	1177			65012	3614	614	25473	3	247	86	1	68

See explanation of reference signs, page 222.

THE BURMA MISSION — Table 3

Number of Lines	WORK AND STATIONS	EDUCATIONAL STATISTICS										
		High Schools	Pupils in High Schools		Secondary Schools (other than High Schools)	Pupils in Secondary Schools		Primary Schools	Pupils in Primary Schools		Total Number of Schools of all Grades	Schools Entirely Self-Supporting
			Boys	Girls		Boys	Girls		Boys	Girls		
1	Theological Seminaries											
2	Karen Theological Seminary											1
3	Burman Theological Seminary											1
4	Rangoon Baptist College	(1)	1326	89								1
5	Baptist Mission Press											
6	Burmans (a)	(1)		5								
7	Rangoon					82	4	283	177	5		(1)
8	Moulmein					347	332	4	79	123		(1)
9	Tavoy					71	64	2	20	96		3
10	Bassein					535	143	1		26		(1)
11	Henzada					184	8	11	637	191		15
12	Toungoo							1	67	16		1
13	Promé							5	93	106		5
14	Thonze							5	120	190		5
15	Zigon					100	3	1	110	20		2
16	Thaton							11		140		11
17	Mandalay	1	244	34	1		101	2	19	28		4
18	Myingyan	(1)	22	1	2	126	3	2	165	10		4
19	Pegu							2	38	33		2
20	Sagaing							2	25	40		2
21	Meiktila					130	4					1
22	Pyrmana					252	*16					1
23	Pyawon					127	33					1
24	Totals, Burmans	(1)	(206)	(40)	(21)	(1872)	(789)	(43)	(1662)	(1096)	(65)	(9)
25	Karens											
26	Rangoon—Sgaw					253	112	100	1500	1350	101	(101)
27	Rangoon—Pwo (b)											1
28	Moulmein—Sgaw					32	28	30	817	409	51	(50)
29	Tavoy—Sgaw					35	9	17	321	247	18	(16)
30	Bassein—Pwo					145	67	50	705	533	51	(50)
31	Bassein—Sgaw	1	25	1	(1)	178	85	156	1938	1769	157	(157)
32	Henzada—Sgaw					70	80	60	1300	800	61	(60)
33	Toungoo—Paku					98	58	25	295	249	26	(25)
34	Toungoo—Bghai					142	43	33	816	529	34	(33)
35	Shwegyin—Sgaw					229	77	40	563	333	42	(42)
36	Tharrawaddy—Sgaw					420	103	40	525	313	41	(40)
37	Maubin—Pwo					44	19	1	85	35		2
38	Loikaw							8	124	84		8
39	Totals, Karens	(1)	(25)	(1)	(11)	(1652)	(681)	(580)	(8989)	(6651)	(593)	(574)
40	Kachins											
41	Bhamo					90	30	7	105	61		8
42	Myitkyina				(1)	1		3	70	38		3
43	Namkham							5	62	34		5
44	Totals, Kachins				(1)	(91)	(30)	(15)	(237)	(133)	(16)	(5)
45	Shans											
46	Bharwo					196	12					1
47	Hsipaw							2	35	75		2
48	Mongnai							2	43	27		2
49	Namkham							1	16	9		1
50	Kengtung					117	36	27	298	138	28	(16)
51	Taunggyi					26	3	3	95	38	4	(1)
52	Totals, Shans				(3)	(339)	(51)	(35)	(487)	(267)	(38)	(17)
53	Chins											
54	Thayetmyo					49	10	6	58	14		7
55	Sandoway					40	32	5	100	100		7
56	Haka					30		2	86	11		3
57	Totals, Chins				(4)	(119)	(42)	(13)	(244)	(125)	(17)	(5)
58	Talains											
59	Moulmein											
60	Telugus and Tamils							77	1496	1139		77
61	Chinese											
62	English-speaking Peoples											
63	Rangoon											
64	Moulmein					131	167					11
65	Mandalay					171	152	12	126	119		13
66	Totals English-speaking Peoples				(2)	(102)	(119)	(2)	(26)	(19)		(4)
67	Missionaries at Home											
68	Totals for Burma	2	1617	130	42	4175	1712	605	12141	8450	743	(610)

See explanation of reference signs, page 222.

THE BURMA MISSION — Table 4

Number of Lines	EDUCATIONAL STATISTICS				NATIVE CONTRIBUTIONS				MEDICAL SUMMARY						
	Total Number under Instruction in this Field	Pupils United with Church during Year	Fees Paid by Pupils	Government Grants to Schools	For Ch. Expenses, Support of Pastors and Other Workers	For Education (Not Including Fees of Pupils)	For Missions and Other Benevolences	Total Native Contributions (c)	Number of Hospitals	Number of Dispensaries	Number of In-Patients	Number of Out-Patients	Total Number of Treatments	Total Expenses Including Assistants	Receipts in Fees
1															
2	143														
3	36				\$7	\$100	\$100	\$207							
4	1554	27	\$12368	\$7919											
5															
6															
7	566	14	4944	3727	529		493	1022							
8	881	28	6010	7029	310	58	1000	1377							
9	257		398	531	65	13	263	341							
10	704	1	3586	2043	425	334	74	833							
11	1020	10	5958	3124	426	105	572	1103							
12	83		522	370	71			7							
13	199				1049			1049							
14	310	3	350	317	300	55	167	522							
15	233	2	1700	1683	114	27	33	174							
16	140				133			133							
17	426	2	6640	3494	247	50	1045	1342							
18	327	3	3664	1478	160	17	37	214							
19	71		170	203	99			48							
20	65	3	260	743	30	3	147	180							
21	134		1433	1210	53	30	121	204							
22	*268		1950	1185	273	4	110	387							
23	160	14	924	650	51	21	54	126							
24	(5744)	(81)	(38515)	(2787)	(4244)	(717)	(4164)	(9125)							
25															
26	3215	38	3318	2119	10438	7036	5485	22959							
27	64														
28	1286	18	1662	820	1547	1260	417	3224							
29	612	20	598	1581	1594	1918	203	3715							
30	1450	25	1983	1076	2558	6188	698	9444							
31	4002	20	2661		13616	12973	9279	35868							
32	2250	50	1485	2069	3965	3194	4239	11398							
33	700	29	1115	1038	3839	2670	470	6070							
34	1530		1190	1373	1296	1512	1095	3903							
35	1202		1427	3079	1903	4724	3125	9752							
36	1361	50	3355	3284	1475	1941	1017	4433							
37	183	23	1350	787	271	742	1449	2462							
38	208														
39	(18063)	(273)	(20144)	(18726)	(42493)	(14158)	(27477)	(114128)	1			3024	7644	\$466	\$423
40									(1)			(3024)	(7644)	(466)	(423)
41	286	13	98	1302					2			450			
42	109	9		193	145			145							
43	96	4		341	69			69							
44	(491)	(26)	(98)	(1836)	(214)			(214)	(2)			(450)			
45															
46	208	2	1487	831	24		32	56						5	
47	110				100		39	139							
48	70	3		146	106		70	176	1	2	15	1183	5094	765	362
49	25				2		10	12	1	2	32	9202	10336	724	24
50	580	25	50	293	1658	110	67	1835	1					545	345
51	162	1	1016	1063	120		58	178				1839	1839	434	513
52	(1164)	(31)	(2553)	(2333)	(2010)	(110)	(276)	(2396)	(3)	(5)	(47)	(12224)	(17209)	(2473)	(1244)
53															
54	131	14	222	368	166	303	80	549	1					18	
55	272	13	331	1290	35	27	33	95							
56	127	3		275	12	13	25	50	1	1	13	4891		366	13
57	(530)	(30)	(553)	(1933)	(213)	(343)	(138)	(694)	(1)	(2)	(13)	(4891)		(384)	(13)
58					305		374	679							
59	1635	11		1466	1466		1108	1574							
60				33				33							
61															
62															
63															
64	198				*1198		*92	*1290							
65	168				1663			1663							
66	(266)	(2)			1321	160	199	1480							
67					(2182)	(60)	(191)	(2433)							
68	28626	481	\$74231	\$60534	\$52167	\$45488	\$32828	\$130483	4	10	60	20580	24913	\$3323	\$1680

See explanation of reference signs, page 222.

THE ASSAM MISSION—Table 1

Number of Lines	WORK AND STATIONS	MISSIONARIES					NATIVE WORKERS							
		Men Ordained	Men Unordained	Wives	Single Women	Physicians, Men and Women	Total Missionaries	Preachers		Teachers		Medical Assistants		
								Ordained	Unordained	Men	Women	Bible Women	Men	Women
69	Assam Valley Preachers' Training School	2					2			5				
70	Assamese(d)													
71	Garos													
72	Tura	4	I	4	I	(I)	10	5	18	137	2	2	8	I
73	Goalpara (f)													
74	Gauhati (g)	4		3	2		9	I	8	24	2	I		
75	Totals, Garos	(8)	(I)	(7)	(3)	(I)	(19)	(6)	(26)	(161)	(4)	(3)	(8)	(I)
76	Rabhas													
77	Goalpara	I		I			2		3	3				
78	Nagas													
79	Impur	2		2		(I)	4		(11)	13	2	(I)		
80	Kohima	2		2		(I)	4		4	7				
81	Ukhrul	I		I			2		6	10			(2)	
82	Totals, Nagas	(5)		(5)		(2)	(10)		(10)	(30)	(2)			
83	Immigrant Peoples													
84	Sibsagor (g)	I					I	I	10	7				
85	Nowgong (g)	I		I	3		5		*8	*17	*3	*2		
86	North Lakhimpur	I					2	I	15	5				
87	Golaghat (g)	2		I			3	I	35	4				
88	Jorhat	(I)					(I)							
89	Sadiya	(I)					(I)		I	2				5
90	Totals, Immigrant Peoples	(5)		(3)	(3)		(11)	(3)	(69)	(35)	(3)	(2)	(5)	
91	Mikirs													
92	Tika	I		I			2		*6	*4				
93	Abors and Miris													
94	Sadiya	I		I			2		2					
95	Missionaries at Home	6		10	2	(I)	18							
96	Totals for Assam	29	I	28	8	(4)	66	9	116	238	9	5	13	I

THE SOUTH INDIA MISSION—Table 1

97	Telugus						8			7	3			
98	Ramapatnam Theological Seminary	4		4										
99	Nellore	3		3	5	(2)	11	4	7	23	10	11		12
100	Ongole	I	I	2	3		7	I	76	150	99	63		
101	Ramapatnam				2		2	I	3			9		I
102	Allur	I		I			2	I	8	14	2	4		
103	Secunderabad	2		2		(I)	4	I	3	7	5	6		I
104	Kurnool	2		2			4		13	41	18	3		
105	Madras	I	I	2	I		5	2	9	14	13	10		
106	English Church													
107	Hanumakonda	2		2	I	(2)	5	2	7	3	9	(9)	11	5
108	Cumbum	I		I			2	I	9	34	28	7	I	
109	Vinukonda	I		I			2	5	6	11	14	4		
110	Narsaravpet	I		I	I		3	4	12	20	14	4		
111	Bapatla	I		I			2	5	18	40	23	15		
112	Udayagiri	I		I		(I)	2	3	2	7	21	3		6
113	Palmar	I		I	2	(I)	4	2	20	13	19	I		
114	Nalgonda							I	34	4	5	11		I
115	Kanigiri	I		I			I	3	13	53	40	9		
116	Kavali	I		I	I		3	I	3	16	14	3	I	I
117	Kandukurru	(I)				(I)	(I)		5	2	2			
118	Atmakur	I		I			2	I	6	I	I	6		
119	Podili	I		I			2		13	15	17	2		
120	Sattenapelle	I		I			2	I	5	15	I			
121	Markapur	I		I			2	2	12	2		4		
122	Gurzalla	(I)				(I)	(I)		9	6	3	3		
123	Sooriapett	I		I			2	I	26	7	8	5	2	4
124	Jangaon							10	4	4	I	7		
125	Donakonda	(I)				(I)	(I)		12	19	18	5		
126	Gadval	I		I			2		5	5		2		
127	Nandyal	I		I			2		6	6	2	4		
128	Madira	I		I			I	I	12	13	7	3		
129	Undesignated Missionaries			I			2							
130	Missionaries at Home	6		7	14	(2)	27							
131	Totals for South India	40	2	41	30	(9)	113	53	358	552	380	204	15	31

See explanation of reference signs, page 222.

THE ASSAM MISSION—Table 2

Number of Lines	NATIVE WORKERS		CHURCH STATISTICS								EDUCATIONAL STATISTICS							
	Other Native Workers		Total Native Workers	Total Organized Churches	Churches Entirely Self-Supporting	Church Buildings and Chapels	Total Places for Regular Meetings	Church Members			Added by Baptism during Year	Sunday Schools	Total Enrolled Sunday School Membership	Theological Seminaries and Training Schools	Pupils in Theological Seminaries and Training Schools		Colleges	Pupils in Colleges
	Men	Women						Male	Female	Total Church Members (m)					Men	Women		
69			5										1	2				
70																		
71																		
72	1		174	17	(12)	113	113		5777	457	112	5208						
73																		
74	1	1	38	10	(9)	10	25		1260	69	17							
75	(2)	(1)	(212)	(27)	(21)	(123)	(138)		(7037)	(526)	(129)	(5208)						
76																		
77	1		7	3		4	6		122	42	2	45						
78																		
79			15	25	(14)			1600	360	1960	345							
80			11	1			6	80	44	124	10	1	103					
81			16	1	(1)		2	48	20	68	7	7	226					
82			(42)	(27)	(15)		(8)			(2152)	(355)	(8)	(329)					
83																		
84	4		22	24	(7)	16	27		1319	103	12	300						
85		*1	*31	*8		*16	*10		*620		*7	*160						
86			21	15		14	18	288	264	552	48	12	510					
87			40	27	(20)	21	40		1237	183	19	500						
88	2	1	3	1	(1)		1	30	6	36	6	1	55					
89			8	3		2	3	41	31	72	19	1	56					
90	(6)	(2)	(125)	(78)	(28)	(59)	(99)		(3836)	(359)	(52)	(1581)						
91																		
92			*10	*2	*(2)	*3	*5		*170		*2	*90						
93																		
94	1		3															
95																		
96	10	3	404	137	(66)	189	256		13317	1282	103	7253	1	2				

THE SOUTH INDIA MISSION—Table 2

97			10											1	45	35	
98		4	71	3		5	5		1297	81	20	600	1		18		
99	6	3	398	6	(3)	62	200		11827	520	100	3000	2		32		
100		2	16	3	(2)	6	6	420	374	794	46	3	268				
101	5		34	3	(1)	5	13		544	23	9	378					
102	2	1	26	1		1	1		79	10	6	250					
103	5		80	8	(6)	28	30		1534	369	19	946					
104			48	1		1	7	394	134	528	36	8	331				
105				1		1	1		121	1	1						
106		1	38	3	(1)	3	20	325	161	486	48	26	387				
107	12		92	4		39	60	2000	1883	3883	32	50	900				
108			40	7	(2)	15	39		3448	364	28	489					
109			54	34		5		2724	1816	4540	51	25	500				
110	5		106	1		15	82		6362	362	55	3000	1	95			
111	3	2	30	1		1	5		445	24	3	160					
112	2	2	50	2	(1)	2	2	533	50	583	31	22	422				
113			56	5	(1)	1	35		2100	205							
114	1		119	11		50	70	2652	1325	3977	214	76	967				
115	2	3	44	1		1	6		818	16	6	485					
116			9	3	(2)	3	24		855	66	2	35					
117	5	4	24	1		1	75	41	116	5	1	147					
118			48	7		26	33		3950	186	13	200					
119			22	6	(1)	7	11	558	451	1039	36	8	200				
120			20	4		28	72		4038	46	28	600					
121			21	6		6			2940	380	14	400					
122			53	1	(1)	12	32	987	801	1788	133	12	156				
123			27	1	(1)	8	137	106	243	29	3	110					
124	3	1	58	14		15	33		5629	387	19	292					
125			12			6			460	21	6						
126			18	1		8	10	268	212	480	164	11	332				
127	1	1	38	8	(1)	8	23	1120	802	1922	267	18	412				
128																	
129																	
130																	
131	58	20	1071	147	(23)	354	835		66826	4153	592	15967	5	140	85		

See explanation of reference signs, page 222.



THE ASSAM MISSION—Table 3

Number of Lines	WORK AND STATIONS	EDUCATIONAL STATISTICS									
		High Schools		Secondary Schools (other than High Schools)	Pupils in Secondary Schools		Primary Schools	Pupils in Primary Schools		Total Number of Schools of all Grades	Schools Entirely Self-Supporting
		Boys	Girls		Boys	Girls		Boys	Girls		
69	Assam Valley Preachers' Training School..	(1)	3	(1)	50					1	
70	Assamese (d)										
71	Garos										
72	Tura			I	319	59	120	1962	739	121	
73	Goalpara (f)										
74	Gaubhati (g)			I	66	11	20	339	181	21	(20)
75	Totals, Garos			(2)	(385)	(70)	(140)	(2301)	(920)	(142)	(20)
76	Rabhas										
77	Goalpara						4	50		4	
78	Nagas										
79	Impur			I	52	9	11	135	59	12	(1)
80	Kohima			I	95	8	1			2	
81	Ukhrul			I	74	9	6	113	7	7	
82	Totals, Nagas			(3)	(221)	(26)	(18)	(256)	(66)	(21)	(1)
83	Immigrant Peoples										
84	Sibsagor (g)						7	107	15	7	
85	Nowgong (g)			*I	*20	*110	*19	*318	*31	*20	
86	North Lakhimpur			I	16	16	4	51	13	5	
87	Golaghat (g)						23	233	77	23	
88	Jorhat										
89	Sadiya						3	43	7	3	
90	Totals, Immigrant Peoples			(2)	(36)	(126)	(56)	(752)	(143)	(58)	
91	Mikirs										
92	Tika						*8	*118	*40	*8	
93	Abors and Miris										
94	Sadiya										
95	Missionaries at Home										
96	Totals for Assam		3	7	692	222	226	3477	1169	234	(21)

THE SOUTH INDIA MISSION—Table 3

97	Telugus											
98	Ramapatnam Theological Seminary										1	
99	Nellore	2	334	53	1	135	13	217	51	17	(2)	
100	Ongole	I	352		2	76	143	142	2419	1352	147	(2)
101	Ramapatnam						5	81	70	5		
102	Allur				I	123	2	6	100	61	7	
103	Secunderabad				I	51	19	2	93	18	3	
104	Kurnool	I	332					28	664	154	29	(6)
105	Madras							8	186	332	8	
106	English Church											
107	Hanumakonda						12	100	35	12		
108	Cumbum				I	117	26	44	483	174	45	
109	Vinukonda						24	371	161	24	(2)	
110	Narsaravupet				I	21	5	32	545	286	33	
111	Bapatla				I	235	15	73	1100	555	75	
112	Udayagiri						4	89	23	4		
113	Palnur				I	23	4	21	366	82	22	
114	Nalgonda				I	44	35	8	50	18	9	
115	Kanigiri				I	71		79	1235	422	80	(1)
116	Kavali				I	77	44	15	289	97	16	
117	Kandukurru						3	95	20	3	(3)	
118	Atmakur						1	23	15	1		
119	Podili						32	463	222	32		
120	Sattenapelle						16	268	134	16		
121	Markapur				I	22	I	29	451	215	30	(29)
122	Gurzalla						14	350	50	14		
123	Sooriapett						11	114	75	11		
124	Jangaon						1	31	24	1		
125	Donakonda						32	563	254	32		
126	Gadval						5	30	20	5		
127	Nandyal						8	156	35	8		
128	Madira						17	310	101	17		
129	Undesignated Missionaries											
130	Missionaries at Home											
131	Totals for South India	4	1018	53	13	860	429	685	11242	5056	707	(45)

See explanation of reference signs, page 222.

THE ASSAM MISSION — Table 4

Number of Lines	EDUCATIONAL STATISTICS				NATIVE CONTRIBUTIONS				MEDICAL SUMMARY						
	Total Number under Instruction in this Field	Pupils United with Church during Year	Fees Paid by Pupils	Government Grants to Schools	For Ch. Expenses, Support of Pastors and Other Workers	For Education (Not Including Fees of Pupils)	For Missions and Other Benevolences	Total Native Contributions	Number of Hospitals	Number of Dispensaries	Number of In-Patients	Number of Out-Patients	Total Number of Treatments	Total Expenses Including Assistants	Receipts in Fees
69	55	6	\$13												
70															
71															
72	3079	231		\$1036	\$576	\$986	\$277	\$1839	1	2	22	9483	10995	\$1469	\$329
73	597	(231)		533	450	247	9	706	(1)	(2)	(22)	(9483)	(10995)	(1469)	(329)
74	(3076)			(1509)	(1026)	(1233)	(286)	(2545)							
75															
76															
77	50	6			36			36					800		
78															
79	255			407					1	40	660	1000	136	154	
80	111	2		330					1				108	8	
81	203			1083	112			112	1	3	1793	2657	119	53	
82	(509)	(2)		(1820)	(112)			(112)	(3)	(43)	(2363)	(3957)	(363)	(215)	
83															
84	122				190		139	329							
85	*179			*500	*124		*71	*195							
86	96	6			302	72	104	478							
87	310				312	100	467	879							
88					50		50						692		
89	50	1	4	(500)	42		13	55	1	2	63	703	7197	844	1119
90	(1057)	(7)	(4)		(1020)	(172)	(794)	(1986)	(1)	(2)	(63)	(703)	(7889)	(844)	(1119)
91															
92	*158	*20			*5		*4	*9							
93															
94															
95															
96	5565	272	\$17	\$3889	\$2199	\$1405	\$1084	\$4688	2	7	128	12549	23341	\$2676	\$1663

THE SOUTH INDIA MISSION — Table 4

97	80		\$22												
98	808	8	2953	\$4882	\$150	\$17	\$83	\$250	1	1	839	2547	22648	\$2773	\$869
99	4374	14	2905	3959	718	1103	234	2053							
100	157	8		84	110	10	27	147		1	0	500	700	221	25
101	286	9	253	379	59	36	38	124							
102	181	10	129		57			57							
103	1150		2538	3448	521	97	55	673							
104	518	3	148	519	172		29	201							
105															
106	135	6	29		110		7	117	1	3	128	8536	15015	1746	1590
107	800	8	54	488	16		22	38		1		143	219	43	28
108	532			281	134	131	8	273							
109	857	27	74	394	235	158	14	407							
110	2000	100	72	3106	2667		67	2734							
111	112		59	158	8	13	4	25	1	1	265	2084	7531	548	46
112	475	15	39		112			112	1	1				17	
113	147	13			183			183							
114	1728	30	182	872	201	348	43	592							
115	507	9	59	629	28		25	53	1		500	4000	60	2	
116	115	3	8	105	23		4	27			250	400	13	13	
117	38	3	4		30		10	40							
118	685	18	29	428			19	19							7
119	402			131											
120	689		6		100			100							
121	490				280		7	287							
122	189	29	44		100	16	40	150	1	1	263	5023	14612	851	301
123	55	3	29		85			85							
124	817	61	38	417	188	178	12	378							
125	50				46			46							
126	191	4	23	97	50			56							
127	411	16	19	100	103	17	34	214							
128															
129															
130															
131	18883	397	\$9707	\$20537	\$6543	\$2124	\$782	\$9449	5	10	1501	19583	65125	\$6272	\$381

See explanation of reference signs, page 222.

THE BENGAL-ORISSA MISSION—Table 1

Number of Lines	WORK AND STATIONS	MISSIONARIES					NATIVE WORKERS										
		Men Ordained	Men Unordained	Wives	Single Women	Physicians, Men and Women	Total Missionaries	Preachers		Teachers		Medical Assistants					
								Ordained	Unordained	Men	Women	Bible Women	Men	Women			
132	Bengalis																
133	Contal	(1)				(1)	*3			*1			*1				
134	Kharagpur	1		1				5					2				
135	Midnapore	2		2	(1)	6	3	13	19	16			1				
136	Totals, Bengal	(3)		(3)	(2)	(1)	(8)	(6)	(18)	(20)	(16)		(5)		(1)		
137	Oriyas																
138	Balasore	1		1	2		4	2	12	53	39		15				
139	Bhadrak	(1)				(1)			11				12				
140	Chandbali	(1)				(1)			*4	*18	*3						
141	Jellasore	(1)				(1)			15				12				
142	Santipore					1	2	4	38	8	10						
143	Totals, Oriyas	(1)		(1)	(3)	(5)	(4)	(26)	(109)	(50)	(29)						
144	Santals																
145	Bhimpore	1		1		(1)	2	3	7	66	5		6		3	1	
146	Missionaries at Home	3		3	4	(1)	10										
147	Totals for Bengal	8		8	9	(3)	25	13	51	195	71	40	4	1			

THE CHINA MISSION—Table 1

148	Chinese																
149	(South)																
150	Ashmore Theological Seminary	2		2			4			3							
151	China Baptist Publication Society																
152	Swatow	3	1	3	5	(4)	12	2	19	20	15	5	2	3			
153	Kaying	2		2			5		9	5	1	3					
154	Ungkung	1		1			3	1	16	1	6	1		1			
155	Chaochowfu	1					1	1	3		3	2					
156	Kityang					(1)	1	7	12	24	7	3	1	6			
157	Chaoyang	1	1	2		(2)	4		5	11	1	1	1	1			
158	Hopo	2		1			3		8	7							
159	Totals, South China	(12)	(2)	(11)	(8)	(7)	(33)	(11)	(75)	(71)	(33)	(18)	(4)	(10)			
160	(East)																
161	University of Nanking	1	1	2		(1)	4										
162	Shanghai Baptist College and Theological Seminary	1	2	3	1		7			10	1						
163	Ningpo	3	1	4	3	(1)	11	3	13	12	8	6	7	3			
164	Shaohsing	3	1	3	2	(1)	9	1	8	6	5	3	5	2			
165	Kinhwa	2	1	2	3	(1)	7		5	7	1	3					
166	Huchow	2	1	3	2	(2)	8	1	8	13	4	1	2				
167	Hangchow	2	1	2	2		6		9	(h)22	(h)9						
168	Shanghai	1		2			4	2									
169	Totals, East China	(13)	(9)	(21)	(13)	(6)	(56)	(8)	(43)	(70)	(28)	(13)	(14)	(5)			
170	(West)																
171	West China Union University	2		2			4			2							
172	Suifu	2	3	5	3	(3)	13		4	6	2	1	4				
173	Kiatingfu	1		1	1	(1)	3		6	4	1		2				
174	Yachowfu	2	2	4	1	(1)	9		5	17			8				
175	Ningyuanfu	2	1	3		(1)	6		5	3			1				
176	Chengtu	1		1	1		3			3							
177	Undesignated Missionaries	1	1	2		(1)	4										
178	Totals, West China	(11)	(7)	(18)	(6)	(7)	(42)		(20)	(32)	(3)	(1)	(15)				
179	(Central)																
180	Hanyang	2		2	3	(2)	7	1	8	7	3	3		6			
181	Missionaries at Home	8	4	12	10	(2)	34										
182	Totals for China	46	22	64	40	(24)	172	20	146	180	67	35	33	21			

See explanation of reference signs, page 222.

THE BENGAL-ORISSA MISSION—Table 2

Number of Lines	NATIVE WORKERS		CHURCH STATISTICS										EDUCATIONAL STATISTICS					
	Other Native Workers		Total Native Workers	Total Organized Churches	Churches Entirely Self-Supporting	Church Buildings and Charrels	Total Places for Regular Meetings	Church Members			Added by Baptism during Year	Sunday Schools	Total Enrolled Sunday School Membership	Theological Seminaries and Training Schools	Pupils in Theological Seminaries and Training Schools		Colleges	Pupils in Colleges
	Men	Women						Male	Female	Total Church Members (m)					Men	Women		
132			*5	*1		*1				*12		*16						
133			7	3		n			96	71	167	1						
134			59	2	(1)	n			112	102	214	34		165				
135			(71)	(6)	(1)	(5)	(5)				(393)	(35)	(27)	(399)	(1)	(1)		
136	(5)																	
137																		
138	3		124	6	(1)	2	7	234	250	484	17	8		846				
139			*13	*1						*11		*5		*102				
140	*4		*29	*1			*3			*33		*5						
141			17	1						145		12		166				
142	3	4	69	3	(1)	2	3	145	168	313	8	12		519				
143	(10)	(4)	(232)	(12)	(1)	(4)	(13)			(887)	(25)	(31)	(1533)					
144																		
145	1	1	93	5	(1)	4	7	148	193	341	8	5		297				
146																		
147	16	5	306	23	(3)	13	25			1621	68	63	2229	1	1			

THE CHINA MISSION—Table 2

148																			
149																			
150			3												1	17			
151																			
152	5		71	24	(6)	24	26	66	52	765	26	13		638	1		53		
153			18	3		5	6	66	52	118	29	2		160					
154	3	4	36	22	(3)	22	26	381	257	638	38	22		1200					
155			9	3	(1)	8	8	100	44	144	8	8		144					
156	1		61	40	(13)	42	42			1235	31	41		1500					
157	1		23	15	(3)	22	23	287	69	350	8	17		284					
158			15	7		8	8	212	17	229		7		250					
159	(10)	(4)	(236)	(114)	(26)	(131)	(139)			(3485)	(140)	(110)	(4176)	(3)	(24)	(53)			
160																			
161																			
162			11			23	23								2	28	18	1	57
163	17	1	70	10	(1)	13	13	79	40	652	28	15		807	1		58		
164	2	1	33	5		13	13	7	192	48	240	3	4	300					
165			16	5		7	7			240	3	4		130					
166			29	0	(1)	13	13			288	38	8		393					
167			41	2		9	9	70	50	120	6	9		350					
168			2	2		8	8			145	13	6		350					
169	(19)	(2)	(202)	(30)	(2)	(73)	(73)			(1564)	(108)	(45)	(2330)	(3)	(28)	(76)	(1)	(57)	
170																			
171			2																
172			17	1		14	12			190	24	2		310					
173	3		16	1		6				204	39								
174	4		34	1	(1)	16	16			267	25								
175			9	1		6	6			132	19	1							
176																			
177																			
178	(7)		(78)	(4)	(1)	(42)	(34)			(793)	(107)	(3)	(310)				(1)	(3)	
179																			
180			28	7		5	9			497		1		180	1		18		
181																			
182	36	6	544	155	(29)	251	255			6330	355	150	6006	7	52	147	2	60	

See explanation of reference signs, page 222.

THE BENGAL-ORISSA MISSION—Table 3

Number of Lines	EDUCATIONAL STATISTICS											
	WORK AND STATIONS											
	High Schools		Pupils in High Schools		Secondary Schools (other than High Schools)	Pupils in Secondary Schools		Primary Schools	Pupils in Primary Schools		Total Number of Schools of all Grades	Schools Entirely Self-Supporting
Boys	Girls	Boys	Girls	Boys		Girls	Boys		Girls			
132	Bengalis											
133	Contai					*1		*6		*1		
134	Kharagpur											
135	Midnapore				2	102	64	15	318	264	18	
136	Totals, Bengalis				(2)	(102)	(64)	(16)	(318)	(270)	(19)	
137	Oriyas											
138	Balasore		1	237	2	65	36	29	516	637	32	
139	Bhadrak				2			11	76	146	11	
140	Chandbali							*19	*300	*60	*19	
141	Jellasure							14	142	156	14	
142	Santipore				1	44	5	26	482	257	27	
143	Totals, Oriyas		(1)	(237)	(3)	(109)	(41)	(79)	(1436)	(1056)	(83)	
144	Santals											
145	Bhimpore				2	104	52	60	1298	124	62	
146	Missionaries at Home											
147	Totals for Bengal		1	237	7	315	157	155	3052	1450	164	

THE CHINA MISSIONS—Table 3

148	Chinese											
149	(South)											
150	Ashmore Theological Seminary											
151	China Baptist Publication Society											
152	1	42		2	40	84	23	231	185	27	(3)	
153	Kaying				2	18	23	3	62	18	5	
154	Ungkung				1	6		11	102	78	12	(2)
155	Chaochowfu							2	10	38	2	
156	Kityang				2	75	50	22	469	60	24	(5)
157	Chaoyang				1	36		11	229	13	12	(3)
158	Hopo				1	12		9	172	22	11	
159	Totals, South China		(1)	(42)	(9)	(187)	(157)	(81)	(1275)	(414)	(94)	(13)
160	(East)											
161	University of Nanking											
162	Shanghai Baptist College and Theological Seminary											
163	(1)	53									3	
164	2	19	7	(2)	47	32	8	164	98	11		
165	Shaohsing				1		28	8	148	37	9	
166	Kinwa				2	17	28	2	53	33	4	
167	Huchow				2	42	34	8	148	91	10	
168	(h)2	60	(h)30	(h)2	65	(h)70	(h)7	105	(h)164	(h)11		
169	Totals, East China		(4)	(132)	(37)	(7)	(171)	(192)	(743)	(423)	(52)	
170	(West)											
171	West China Union University											
172	(1)	12									1	
173	1	21		1		20	3	52	39	5		
174	Kiatingfu							2	36	20	2	
175	Yachowfu				1	85		9	198	50	10	(4)
176	Ningyuanfu							3	87	20	3	
177	Chengt'u							1	35	15	1	
178	Undesignated Missionaries											
179	(1)	(33)		(2)	(85)	(20)	(18)	(408)	(144)	(22)	(4)	
180	Totals, West China (Central)											
181	Hanyang				1	1	54	8	155	60	10	
182	Missionaries at Home											
182	6	207	37	19	444	423	144	2581	1041	178	(17)	

See explanation of reference signs, page 222.

THE BENGAL-ORISSA MISSION—Table 4

Number of Lines	EDUCATIONAL STATISTICS				NATIVE CONTRIBUTIONS				MEDICAL SUMMARY						
	Total Number under Instruction in this Field	Pupils United with Church during Year	Fees Paid by Pupils	Government Grants to Schools	For Ch. Expenses, Support of Pastors and Other Workers	For Education (Not Including Fees of Pupils)	For Missions and Other Benevolences	Total Native Contributions	Number of Hospitals	Number of Dispensaries	Number of In-Patients	Number of Out-Patients	Total Number of Treatments	Total Expenses Including Assistants	Receipts in Fees
132															
133	*6		*\$17		*\$6			*\$6							
134															
135	749	28	119	\$240	194		\$29	223	1						
136	(755)	(28)	(136)	(440)	(200)			(229)	(1)			7520	\$290	\$215	
137															
138	1491	9	1428	1302	193		114	307							
139	752				13			12							
140	*150		*100	*140	*13		*\$83	*06							
141	198				117			17							
142	788		8	261	90		10	100							
143	(2879)	(9)	(1536)	(1703)	(315)	(83)	(124)	(52)							
144															
145	578	1		1240	81		12	93	1	1	95	7352		378	278
146															
147	5212	38	\$1672	\$3363	\$596	\$83	\$165	\$844	1	2	95	7352	7520	\$668	\$493

THE CHINA MISSIONS—Table 4

148															
149															
150	17														
151															
152	635	2	\$690		\$1106	\$130	\$295	\$1531	2	2	843	891	20476	\$1371	\$280
153	121	6	48	\$61	43	3	5	51	2	2			2787	20	163
154	186	3	146		581	104	108	793	1			115	650		20
155	48		12		300		20	320							
156	654	6	420		2410		128	2538	1	2	511	1890	26400	1459	507
157	278	7	361		309		29	338				1577	2076	113	374
158	213		263		188		8	196							
159	(2152)	(24)	(1949)	(61)	(4937)	(237)	(593)	(5797)	(3)	(7)	(1354)	(4473)	(52389)	(2963)	(1344)
160															
161															
162															
163	156				298		185	483	1	1	759	3937	8789	4097	3205
164	425	8	1764		65		35	100	1	1	136		6773	1245	1015
165	213		397		31		17	48	1	1				27	
166	131		558		295		104	369	1	1			9224	1232	884
167	315	9	886		65		45	110							
167	(h)494	(h)16	(h)3790		282	102	67	451	1						322
168	125		3150		(1006)	(102)	(453)	(1501)	(4)	(5)	(895)	(3937)	(24786)	(6601)	(5426)
169	(1859)	(33)	(10545)												
170															
171	15	2			40		2	42	1	1	298	8367	16291	1294	287
172	132	3	257		58	10	11	79							
173	56	8	10		419			419	1	1	214	1069	10097		
174	333		100		25	50		75		1	88		8838	606	56
175	107	1													
176	50		50												
177															
178	(993)	(14)	(417)		(542)	(60)	(13)	(615)	(2)	(3)	(600)	(9436)	(35156)	(1900)	(343)
179															
180	288		561		60			60	1	1	250	2163	12092	1302	317
181															
182	4992	71	\$13472	\$61	\$6545	\$399	\$1059	\$8003	10	16	3099	20009	124423	\$12766	\$7430

See explanation of reference signs, page 222.

THE JAPAN MISSION — Table 1

Number of Lines	WORK AND STATIONS	MISSIONARIES					NATIVE WORKERS							
		Men Ordained	Men Unordained	Wives	Single Women	Physicians, Men and Women	Total Missionaries	Preachers		Teachers		Bible Women	Medical Assistants	
								Ordained	Unordained	Men	Women		Men	Women
183	Japanese													
184	Japan Baptist Theological Seminary...	1					1							
185	Duncan Baptist Academy		I	I					13					
186	Yokohama	2	2		2		6	5	11	13	4			
187	Tokyo	3			6		11	9	9	22	2			
188	Kobe	1			2		2			6	3			
189	Sendai	1			2		3		6	4				
190	Morioka (inc. Otaru)	1			1		4	2	8	4	1			
191	Mito	1			1		2		9		1			
192	Osaka	2			2		5	3		4	3			
193	Inland Sea		I						5		3			
194	Himeji	1			2		4		5	4	6			
195	Kyoto	(1)					(1)		1					
196	Missionaries at Home	5	I	7	3		16							
197	Totals for Japan	18	3	10	18		58	5	56	47	58	19		

THE CONGO MISSION — Table 1

198	Africans													
199	(Lower Congo District)													
200	Congo Evan. Training Institution	I			I	(1)	2		6					
201	Palabala	I					2		8	2	2	I		
202	Banza Manteke	I	I	2	I	(1)	5	6	62	(62)	7	(7)	I	
203	Lukunga	I					2		14	2				
204	Mukimvika	I	I			(1)	3		I	I			2	
205	Sona Bata	I	I			(1)	3		17	25			2	
206	Matadi	I					2		3	2				
207	Kimpesi	(1)				(1)	(2)							
208	(Upper Congo District)													
209	Tshumbiri	I					2		14	23	I			
210	Ikoko	3				(1)	5		*32	*5	*6	*1	*2	
211	Vanga	2					2			2				I
212	Missionaries at Home	6	3	8		(1)	17							
213	Totals for Congo	19	6	20	2	(7)	47	6	149	68	16	3	9	

THE PHILIPPINE ISLANDS MISSION — Table 1

214	Visayas													
215	Jaro Industrial School	2		2	I		5			30				
216	Iloilo	2			I		9	6	5	2		38		
217	Bacolod	I			I		3	8	3	I			I	
218	Capiz	2				(1)	5	2	4		3	I	I	6
219	Missionaries at Home	2	I	2	2	(1)	7							
220	Totals for Philippine Islands	9	1	8	11	(2)	29	16	12	33	5	39	2	6

See explanation of reference signs, page 222.

THE JAPAN MISSION—Table 2

Number of Lines	NATIVE WORKERS			CHURCH STATISTICS								EDUCATIONAL STATISTICS						
	Other Native Workers		Total Native Workers	Total Organized Churches	Churches Entirely Self-Supporting	Church Buildings and Chapels	Total Places for Regular Meetings	Church Members			Added by Baptism during Year	Sunday Schools	Total Enrolled Sunday School Membership	Theological Seminaries and Training Schools	Pupils in Theological Seminaries and Training Schools		Colleges	Pupils in Colleges
	Men	Women						Male	Female	Total Church Members (m)					Men	Women		
183																		
184																		
185	2		15								1	40						
186			33							546	14	15	703					
187	1	g	51							610	59	21	1197	1		17		
188			16							1029	68	0	957					
189	1	1	19			(1)				525	34	23	1290					
190			15							427	46	17	1245					
191			10							226	30	14	577					
192			14							221	39	17	1298	1		20		
193	3		11							143	29	52	3200					
194			16							182	19	24	1220					
195			1							60		3	165					
196																		
197	7	9	201	33	(1)	26	174			3078	338	196	11892	3	12	37	15	

THE CONGO MISSION—Table 2

198																	
199																	
200																	
201	5	4	28	2	(1)	10	12	308	536	844	30	5	684	1		8	6
202			76	1		74	74			1620	181	68	3244				
203	2	3	21	1		1	24	66	102	168	6	1	45				
204			4														
205	2		46	13	(7)	13	42	450	575	1025	65	7	500				
206			5	1		1	4	118	69	187	8	2	62				
207																	
208																	
209	8	8	54	1		9	13	205	93	298	55	1	149				
210		*9	*55	*1		*18	*19			*364	*19	*19	*1200				
211	2		5									1	75				
212																	
213	19	24	204	20	(8)	127	180			4506	345	104	5959	1	8	6	

THE PHILIPPINE ISLANDS MISSION—Table 2

214																	
215			30	4	(2)	3	4	216	35	251	23	3	533				
216			51	23		20	23			2000	200	23	2500	1		40	
217			15	13		8	20			1000	142	12	1000				
218			17	11	(8)	11	17			580	55	11	600	1		6	
219																	
220			113	51	(10)	42	64			3831	420	49	4633	2		46	

See explanation of reference signs, page 222.



THE JAPAN MISSION — Table 3

Number of Lines	WORK AND STATIONS	EDUCATIONAL STATISTICS									
		High Schools	Pupils in High Schools		Secondary Schools (other than High Schools)	Pupils in Secondary Schools		Primary Schools	Pupils in Primary Schools		Total Number of Schools of all Grades Schools Entirely Self-Supporting
			Boys	Girls		Boys	Girls		Boys	Girls	
183	Japanese										
184	Japan Baptist Theological Seminary.....										1
185	Duncan Baptist Academy.....	1	95								1
186	Yokohama.....	1		75	1	260		1	28	41	3
187	Tokyo.....	1		41	2	50	20	6	128	129	10
188	Kobe.....							3	92	88	3
189	Sendai.....	1		68							1
190	Morioka (inc. Otaru).....							2	35	53	2
191	Mito.....										
192	Osaka.....										1
193	Inland Sea.....							2	40	50	2
194	Himeji.....	1		85							1
195	Kyoto.....										
196	Missionaries at Home.....										
197	Totals for Japan.....	5	95	269	3	310	20	14	323	361	25

THE CONGO MISSION — Table 3

198	Africans										
199	(Lower Congo District)										
200	Congo Evan. Training Institution.....										1
201	Palabala.....							10	365	482	10 (1)
202	Banza Manteke.....							68	1471	1773	68
203	Lukunga.....			1	42	7	10	159	80	80	11
204	Mukimvika.....			1	7		(1)	24	4	4	1
205	Sona Bata.....			2	47	24	38	186	140	140	40
206	Matadi.....						4	34	23	23	4
207	Kimpesi.....						1	20			1
208	(Upper Congo District)										
209	Tshumbiri.....						14	427	156	156	14
210	Ikoko.....						*24	*500	*620	*24	*(23)
211	Vanga.....						1	70			1
212	Missionaries at Home.....										
213	Totals for Congo.....			4	96	31	170	3256	3278	175	(24)

THE PHILIPPINE ISLANDS MISSION — Table 3

214	Visayans										
215	Jaro Industrial School.....		10		1	699	39	(7)	250	240	1
216	Iloilo.....				1		8	2	80	100	4
217	Bacolod.....							1	30		1
218	Capiz.....			1	43	42	(1)	50	59	2	2
219	Missionaries at Home.....										
220	Totals for Philippine Islands.....		10		3	742	89	3	410	399	8

See explanation of reference signs, page 222.

THE JAPAN MISSION—Table 4

Number of Lines	EDUCATIONAL STATISTICS				NATIVE CONTRIBUTIONS				MEDICAL SUMMARY						
	Total Number under Instruction in this Field	Pupils United with Church during Year	Fees Paid by Pupils	Government Grants to Schools	For Ch. Expenses, Support of Pastors and Other Workers	For Education (Not Including Fees of Pupils)	For Missions and Other Benevolences	Total Native Contributions	Number of Hospitals	Number of Dispensaries	Number of In-Patients	Number of Out-Patients	Total Number of Treatments	Total Expenses Including Assistants	Receipts in Fees
183															
184	12														
185	100	5	\$1049				\$670								
186	414		1042		\$618	\$5	\$47								
187	385	1	983		900		32								
188	180		302		930		23								
189	68	5	423		342		14								
190	88		275		532		532								
191					190	4	6								
192	20				434	4	30								
193	90				70		70								
194	85	0	206		234		39								
195					93	4	1								
196							98								
197	1442	20	\$4280		\$4343	\$17	\$102	\$4552							

THE CONGO MISSION—Table 4

198															
199															
200	14	30													
201	847				\$109	\$16	\$182	\$307	I	I	22	1006	2890	\$1500	\$20
202	3244	181			321	321		642	I	I	81		10256	388	218
203	288	6			57			57	I	I	53	4100	4153	300	90
204	35								I	I					
205	397	10			180	100		280	I	I	100		4464	640	331
206	57	5			51			51	I	I		704	1682	53	50
207	20														
208															
209	583	51			214			214	I	I			5863	53	6
210	*1120	*29			*460	*32	*5	*503	*1	*2	*12	e*1600	*33222	*607	*86
211	70								I	I		235	872	134	204
212															
213	6675	318			\$1308	\$469	\$187	\$2054	3	10	268	7795	63408	\$3735	\$1005

THE PHILIPPINE ISLANDS MISSION—Table 4

214															
215	1238	20							I	I	601	3397	17310	\$11197	\$11467
216	228		\$1203												
217	30														
218	200	4			\$180			\$180	I	I	480	3050	8000	1213	166
219															
220	1696	24	\$1203		\$180			\$180	2	2	1081	6447	25310	\$12410	\$11633

See explanation of reference signs, page 222.

SUMMARY OF STATISTICS—Table 1

Number of Lines	WORK AND STATIONS	MISSIONARIES						NATIVE WORKERS						
		Men Ordained	Men Unordained	Wives	Single Women	Physicians, Men and Women	Total Missionaries	Preachers		Teachers		Medical Assistants		
								Ordained	Unordained	Men	Women	Bible Women	Men	Women
221	Totals for Burma.....	59	11	65	56	(9)	191	243	736	840	447	61	7	1
222	Totals for Assam.....	29	1	28	8	(4)	66	9	116	238	9	5	13	1
223	Totals for South India.....	40	2	41	30	(9)	113	53	358	552	386	204	15	31
224	Totals for Bengal.....	8	1	8	9	(3)	25	13	51	193	71	40	4	1
225	Totals for China.....	46	22	64	40	(24)	172	20	146	180	67	35	33	21
226	Totals for Japan.....	18	3	19	18	(7)	58	5	56	47	58	19	.....	.....
227	Totals for Congo.....	19	6	20	20	(7)	47	6	149	68	16	3	9	.....
228	Totals for Philippine Islands.....	9	1	8	11	(2)	29	16	12	33	5	39	2	6
229	Totals, Heathen Lands, 1913.....	228	46	253	174	(58)	701	365	1624	2153	1053	406	83	61
230	Do. for 1912 (l).....	271	.....	255	171	(52)	697	.....	.....	.....	.....	.....	.....	.....
231	Do. for 1911 (l).....	274	.....	259	189	(54)	722	.....	.....	.....	.....	.....	.....	.....
232	Do. for 1910 (l).....	262	.....	247	163	(48)	672	.....	.....	.....	.....	.....	.....	.....
233	Do. for 1909 (l).....	253	.....	238	149	(42)	641	.....	.....	.....	.....	.....	.....	.....
234	Do. for 1908 (l).....	254	.....	237	144	(43)	635	.....	.....	.....	.....	.....	.....	.....
235	Europe, 1913 (i).....	.....	.....	.....	.....	.....	.....	.....	2483	.....	.....	.....	.....	.....
236	Totals, Europe and Heathen Lands, 1913.....	228	46	253	174	(58)	701	365	4107	2153	1053	406	83	61
237	Do. for 1912 (l).....	271	.....	255	171	(52)	697	.....	.....	.....	.....	.....	.....	.....
238	Do. for 1911 (l).....	274	.....	259	189	(54)	722	.....	.....	.....	.....	.....	.....	.....
239	Do. for 1910 (l).....	262	.....	247	163	(48)	672	.....	.....	.....	.....	.....	.....	.....
240	Totals for 1909 (l).....	253	.....	238	149	(42)	640	.....	.....	.....	.....	.....	.....	.....
241	Do. for 1908 (l).....	254	.....	238	144	(45)	637	.....	.....	.....	.....	.....	.....	.....

SUMMARY OF STATISTICS—Table 3

Number of Lines	WORK AND STATIONS										Number of Lines	
	Total Number of Schools of all Grades	Girls	Boys	Primary Schools		Secondary Schools (other than High Schools)		High Schools		Schools Entirely Self-Supporting		
				Pupils in Primary Schools	Pupils in Secondary Schools	Pupils in High Schools	Pupils in High Schools					
221	Totals for Burma.....	2	191	130	42	4175	1712	569	12141	8450	743	(10)
222	Totals for Assam.....	7	3	.....	7	692	222	226	3477	1169	234	(21)
223	Totals for South India.....	4	101	53	13	860	429	685	11242	5056	707	(45)
224	Totals for Bengal.....	1	237	.....	7	315	157	155	3052	1450	164	.....
225	Totals for China.....	9	207	37	19	444	423	144	2581	1041	178	(17)
226	Totals for Japan.....	5	95	269	3	310	20	14	323	361	25	.....
227	Totals for Congo.....	.....	.....	.....	4	96	31	170	3256	3278	175	(24)
228	Totals for Philippine Islands.....	.....	10	.....	3	742	89	3	410	399	8	.....
229	Totals Heathen Lands, 1913.....	81	187	489	98	7634	3083	2092	36482	21204	2234	(717)
230	Do. for 1912 (l).....	.....	.....	.....	.....	.....	.....	.....	2019	34577	19394	2174
231	Do. for 1911 (l).....	.....	.....	.....	.....	.....	.....	.....	1982	33026	16775	2127
232	Do. for 1910 (l).....	.....	.....	.....	.....	.....	.....	.....	1828	30914	15059	1961
233	Do. for 1909 (l).....	.....	.....	.....	.....	.....	.....	.....	1771	29012	15574	1898
234	Do. for 1908 (l).....	.....	.....	.....	.....	.....	.....	.....	1698	27045	15451	1819
235	Europe 1913 (i).....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	9
236	Totals, Europe and Heathen Lands, 1913.....	18	187	489	98	7634	3083	2092	36482	21204	2240	(717)
237	Do. for 1912 (l).....	.....	.....	.....	.....	.....	.....	.....	2019	34577	19394	2180
238	Do. for 1911 (l).....	.....	.....	.....	.....	.....	.....	.....	1982	33026	16775	2133
239	Do. for 1910 (l).....	.....	.....	.....	.....	.....	.....	.....	1828	30914	15059	1965
240	Do. for 1909 (l).....	.....	.....	.....	.....	.....	.....	.....	1771	29012	15574	1902
241	Do. for 1908 (l).....	.....	.....	.....	.....	.....	.....	.....	1698	27045	15451	1823

See explanation of reference signs, page 222.

**SUMMARY OF STATISTICS—Table 2**

Number of Lines	NATIVE WORKERS			CHURCH STATISTICS										EDUCATIONAL STATISTICS				
	Other Native Workers		Total Native Workers	Total Organized Churches	Churches Entirely Self-Supporting	Church Buildings and Chapels	Total Places for Regular Meetings	Church Members			Added by Baptism during Year	Sunday Schools	Total Enrolled Sunday School Membership	Theological Seminaries and Training Schools	Pupils in Theological Seminaries and Training Schools		Colleges	Pupils in Colleges
	Men	Women						Male	Female	Total Church Members					Men	Women		
221	78	70	2483	1009	(768)	1077	1178	.....	.....	65912	3614	614	25473	3	247	86	1	68
222	10	3	404	137	(56)	189	256	.....	.....	13317	1282	193	7253	4	14	.....	.....	.....
223	58	20	1071	147	(23)	354	835	.....	.....	60826	4153	592	15967	5	140	85	.....	.....
224	16	9	396	23	(5)	13	25	.....	.....	1621	68	63	2229	6	.....	.....	.....	.....
225	36	9	544	155	(29)	251	255	.....	.....	6336	3552	159	6906	7	12	147	.....	60
226	7	2	201	33	(1)	26	174	.....	.....	3978	338	196	11802	8	12	37	.....	15
227	19	2	294	20	(8)	127	189	.....	.....	4566	345	104	5959	9	8	.....	.....	.....
228	.....	.....	113	51	(10)	42	64	.....	.....	3831	420	49	4633	10	.....	46	.....	.....
229	224	137	6106	1575	(908)	2080	2975	.....	.....	166330	10575	1970	80402	23	462	407	3	143
230	.....	.....	5434	1493	(827)	.....	2849	.....	.....	159920	10040	1882	71866	30	1110	493	2	110
231	.....	.....	5436	1434	(838)	.....	2742	.....	.....	156807	9371	1835	67897	26	1065	407	2	86
232	.....	.....	5002	1391	(837)	.....	2873	.....	.....	151001	8557	1591	65071	23	1030	392	3	70
233	.....	.....	4971	1384	(883)	.....	2801	.....	.....	153103	8252	1572	59262	24	969	325	3	63
234	.....	.....	4619	1343	(830)	.....	2660	.....	.....	147053	8065	1472	52784	21	860	222	2	56
235	.....	.....	2483	1182	(205)	.....	1824	.....	.....	139270	2985	2431	119440	6	121	.....	.....	.....
236	224	137	8580	2757	(1113)	2080	4799	.....	.....	305600	13560	4401	199842	29	583	407	3	143
237	.....	.....	7873	2666	(1032)	.....	4672	.....	.....	298211	17155	4260	188778	36	1247	493	2	110
238	.....	.....	7862	2580	(1028)	.....	4594	.....	.....	290348	16924	4188	182549	32	1203	407	2	86
239	.....	.....	7258	2513	(1017)	.....	4078	.....	.....	279731	16114	3790	174735	27	1145	392	3	69
240	.....	.....	7164	2509	(1062)	.....	4571	.....	.....	280378	15869	3753	167007	28	1083	325	3	73
241	.....	.....	6974	2491	(1012)	.....	4782	.....	.....	274959	16139	3687	162703	25	972	222	2	56

**SUMMARY OF STATISTICS—Table 4**

Number of Lines	EDUCATIONAL STATISTICS				NATIVE CONTRIBUTIONS					MEDICAL SUMMARY						
	Total Number under Instruction in this Field	Pupils United with Church during Year	Fees Paid by Pupils	Government Grants to Schools	For Ch. Expenses, Support of Pastors and Other Workers	For Education (Not Including Fees of Pupils)	For Missions and Other Beneficences	Total Native Contributions	Number of Hospitals	Number of Dispensaries	Number of In-Patients	Number of Out-Patients	Total Number of Treatments	Total Expenses Including Assistants	Receipts in Fees	
221	28626	481	\$74231	\$60534	\$52107	\$45488	\$32828	\$130483	4	10	60	20580	24913	\$3323	\$1680	
222	5505	272	17	3889	2199	1405	1084	4088	5	7	128	12549	23341	2076	1663	
223	18883	397	9707	20537	6543	2124	782	9449	6	10	1501	19583	65125	6272	2881	
224	5212	38	1072	3363	506	83	165	844	7	9	95	735	7520	668	493	
225	4902	71	13475	61	6545	393	1059	800	16	16	3099	20009	124423	12766	7430	
226	1442	20	4280	.....	4343	17	192	4552	.....	.....	.....	.....	.....	.....	.....	
227	6675	318	.....	.....	1398	469	187	2054	3	10	268	7705	63408	3735	1905	
228	1696	24	.....	.....	180	.....	.....	180	3	2	1081	6447	25310	12410	11633	
229	73091	1621	\$104582	\$88384	\$73971	\$49985	\$36297	\$160253	27	57	6232	94234	334040	\$41850	\$26785	
230	68503	1483	.....	.....	59430	52909	21720	134059	24	38	.....	.....	.....	.....	25538	
231	63386	1547	.....	.....	59189	41916	21237	122312	19	33	.....	.....	.....	.....	14648	
232	59279	1317	.....	.....	62670	35567	22776	121013	22	33	.....	.....	.....	.....	11883	
233	57850	1548	.....	.....	67781	42003	23230	133014	22	30	.....	.....	.....	.....	6437	
234	55253	1533	.....	.....	71756	37103	24731	133590	24	34	.....	.....	.....	.....	5341	
235	121	.....	.....	.....	\$749906	.....	.....	\$33105	.....	.....	.....	.....	.....	.....	.....	
236	73212	1621	\$104582	\$88384	\$823877	\$49985	\$69402	\$943264	27	57	6232	94234	334040	\$41850	\$26785	
237	68730	1483	.....	.....	787352	52909	54424	894685	24	38	.....	.....	.....	.....	16538	
238	63524	1547	.....	.....	732257	41916	44249	818422	19	33	.....	.....	.....	.....	14648	
239	59394	1317	.....	.....	607226	35567	55467	758260	22	33	.....	.....	.....	.....	11883	
240	57904	1548	.....	.....	631307	42003	65641	729851	22	30	.....	.....	.....	.....	6437	
241	55365	1533	.....	.....	666273	37103	68335	.....	24	34	.....	.....	.....	.....	5341	

See explanation of reference signs, page 222.

## THE EUROPEAN MISSIONS (i)

COUNTRIES	Ordained and Unordained Preachers	Total Organized Churches	Churches Entirely Self-Supporting	Total Places for Regular Meetings (including Churches)	Church Members	Baptisms during Year	Sunday Schools	Sunday School Membership	Theological Seminaries	Students in Theological Seminaries	Contributions for Self-Support	Contributions for Benevolences	Total Contributions
FRANCE													
Franco-Swiss .....	*50	*19	*(9)	*41	*1 137	.....	*19	*537	.....	.....	*\$8 131	*\$359	*\$8 490
Franco-Belgian .....	*50	*16	*(6)	*30	*986	.....	*39	*950	*1	*3	*12 720	*371	*13 091
Germany (j) .....	*933	*209	*(99)	*860	*42 930	.....	*535	*26 088	*1	*55	*261 497	*22 539	*284 036
Sweden .....	† 064	627	.....	.....	54 268	2 829	† 254	64 907	.....	.....	351 884	.....	351 884
Spain .....	*5	*6	.....	.....	*7	.....	*6	*175	.....	.....	219	.....	*10
Russia (k) .....	*159	*178	*(4)	*650	*28 900	.....	*349	*16 184	*1	*12	*72 201	*3 010	*75 211
Finland .....	85	55	(16)	52	3 100	156	103	3 141	.....	.....	8 104	1 088	10 092
Denmark .....	*100	*32	*(17)	*184	*4 106	.....	*94	*4 718	*1	*1	*20 900	*3 088	*23 997
Norway .....	*37	*40	*(5)	.....	*3 599	.....	*32	*2 734	*1	*8	*14 250	*1 750	*16 000
Totals .....	2 483	† 1 182	(205)	† 1 824	† 39 270	2 985	2 431	† 119 440	6	† 121	\$749 906	\$33 105	\$783 011
Totals last year .....	2 439	† 1 173	(205)	† 1 823	† 38 291	7 115	2 378	† 116 912	6	† 137	\$727 922	\$32 704	\$760 626

## REFERENCE SIGNS AND NOTES

GENERAL NOTE. — Figures in parentheses are not included in the totals of the sections (e. g., entries under the heading "Physicians, Men and Women" are not included in total missionaries in Burma, 1911), as they are counted under other heads. Missionaries engaged in both general and school work are reported in parentheses in cases where a separate entry is made for the school. Statistics of "Missionaries" are for the year ending April 25, 1914, to correspond with the list given under "Fields and Stations"; other statistics are for the year ending December 31, 1913.

\* Statistics for 1912 — not including baptisms.

† Statistics for 1911 — not including baptisms.

‡ Statistics for 1910 — not including baptisms.

(a) Small numbers of Burmese are included in the statistics for some Karen and other churches.

(b) Statistics, except those for the Woman's Bible School, are included under Maubin.

(c) Include contributions to Judson Centennial Fund.

(d) Figures for this work are included in statistics for other races, Assamese converts being few in number and connected with churches whose members are largely from other peoples.

(e) Estimated.

(f) Statistics are included under Work for Rabhas, Goalpara.

(g) Including statistics for Assamese.

(h) Inclusive statistics of Union Girls' School.

(i) Detailed statistics of missions in Europe will be found on page 155. Unfortunately reports for the year just closed have been received from only two countries. For the others it has been necessary to use the figures of last year except in the case of baptisms.

(j) Apparently does not include statistics for work in the Balkan States, the Austro-Hungarian Empire, Holland and Switzerland.

(k) Statistics are for the churches of Russian Baptist Union (composed principally of German-speaking churches). If those for the Union of Russian Baptist Churches (native Russians) were included, the figures would probably be double.

(l) Statistics for Bengal-Orissa Mission not included. Previous to 1911 work was conducted by the General Conference of Free Baptists. It has been impossible to make the complete comparison under all headings for the period of five years, because statistics now reported under two or three headings were grouped in previous years under one heading, and it is not practicable now to separate the combined figures of the earlier years.

(m) Many stations have not been able to report an accurate division of church members into male and female. In such cases the total only is given.

# THE POLICY OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

WITH A PROPOSED APPLICATION TO WORK IN CHINA

**A**T Des Moines in May, 1912, the Northern Baptist Convention instructed each of the cooperating societies to outline and publish its policies and plans "in clear, succinct, and comprehensive form." Pursuant to such instructions the Board of Managers of the American Baptist Foreign Mission Society reviewed the work of the denomination in foreign lands and adopted a policy which seemed to be required by the conditions discovered.

## **Review of the Fields**

A study of the fields revealed numerous encouraging features and much cause for gratitude as the Society approached the close of its first century of effort to evangelize the world. It was apparent, however, that changing conditions required a measure of readjustment and perhaps some reconstruction, and serious effort was made to outline a policy best adapted to secure the largest returns from the investment of life and money as the denomination was about to begin a second century of foreign mission endeavor.

The review of the fields revealed a widely extended work in as many as eleven missions in eight countries, besides considerable effort in several sections of Europe. At some points the work appeared to be well manned and reasonably well equipped with schools and hospitals. At many points, however, there was evidence of such lack of both workers and equipment as to cause discouragement to missionaries and reduce their effectiveness. Many stations were found to be seriously undermanned, as had been known for years. Some stations were closed for lack of missionaries, causing inestimable injury to the work. There was lack of suitable residences, resulting at times in the impaired health of missionaries and necessitating return to America, leaving the burdens heavier for those remaining and consequently endangering their continuance in service. Some

years the loss of missionaries through death and broken health had been almost as large as the gain in new appointees, making the process of reenforcement discouragingly slow. Such conditions often required new appointees to begin work before they acquired the language, which lessened their efficiency for life. The lack of equipment affected the usefulness of the missionaries and very naturally at times caused the feeling that the Board and the denomination were not properly supporting those whom they had sent to the front. Men who had reached the fields felt that they had a right to tools with which to work and that they should not have been asked to invest their lives if proper facilities for work were not available. On one field alone there were several doctors without hospitals. In some missions there was a pitiable lack of trained workers and leaders, and in not a few cases the religious life as it was being developed did not promise to be self-propagating to any large degree in the near future. In only a few of the missions was there a strong native movement. The permanent benefits of some of the awakenings whose story was heard at home with rejoicing were being lost through our failure to train native teachers and preachers. These conditions had come about in spite of steadily increasing contributions and were due to the natural response of the genuine missionary spirit to what appeared to be providential openings, and today it is apparent that the normal development of the work on its present extensive basis calls for more than the ordinary increase in contributions by churches and individuals.

#### **Statement of Policy**

Facing such conditions as have been indicated and which continue to this day, the Board of Managers adopted a policy at their meeting in September, 1912, which is as follows:

(1) That intensive development of the work in sections already occupied is for the immediate future a more imperative duty than entrance upon new fields. Many of the stations of the Society are inadequately supplied with workers and equipment, with the result that in some cases the work neither commands the respect of the people nor yields returns in proportion to the effort expended. The entrance upon new fields, if demanded by the clear indications of divine Providence, will itself demand definite increase of resources.

(2) That effort should be directed to the establishment, at strategic points, of strong Christian communities which shall be permanent forces of evangeliza-

tion and which will gradually assume full responsibility for the extension of the Kingdom in their own lands. Preaching of the gospel by foreign missionaries must continue, but should in each region give place as soon as practicable to evangelization by the native Christian forces.

(3) That education, especially of the Christian youth and the children of Christian parents, is a matter of pressing importance. Only by such education can the Christian community become and remain a potent force in the life of the nation, or leaders be provided to carry forward the work of evangelization and the building up of the Christian community.

(4) That to the utmost practical extent there should be cooperation with other Christian bodies working in the same fields. Such cooperation is of special importance in the department of higher education, where students are relatively few and education expensive.

This policy was published in all the denominational journals in October, 1912, and was sent to all the missionaries. Foreign Secretary Franklin was sent first to the Far East to confer with mission bodies in that part of the world and secure information for the use of the Board in the application of the policy, it being understood that other fields would be visited by a representative of the Board as soon as possible. The policy was approved by every mission conference visited by Secretary Franklin — Japan, Philippine Islands, South China and East China — and later by the denomination as represented at the annual meetings held in Detroit in 1913.

#### **An Intensive Policy**

Very naturally it is asked: What is an intensive policy? We answer: It is a policy that aims at the production in each field in which we work of all the essential elements and agencies, individual and institutional, of a self-propagating Christianity. As distinguished from an extensive policy, it seeks to establish strong centers of Christian life from which Christianity will spread by its own native power rather than to cover much territory but so inadequately that the task of evangelization rests for an indefinite time to come on the foreign workers. To the production of some of the elements of a self-extending Christianity we have addressed ourselves earnestly in the past, and shall continue to place due emphasis upon them in the future. Others of them, not so much demanded in the beginning of our missionary work, now, just because of the success which has



attended our effort thus far, call for a degree of attention which they have not hitherto received. Converts must come before leaders, churches before schools. But given the converts and the churches, there comes a time when the great need is to raise up from these churches those who shall be active workers and efficient leaders. We believe that for us that time is now. To the production of such workers and leaders three forms of effort are necessary — evangelization, elementary and secondary education, special training for leadership. If evangelism is neglected the foundation work is lacking, for only through such effort can Christians be secured for training. If elementary and secondary schools are lacking, the church remains unintelligent and relatively inefficient, and the higher institutions will have no students. If we omit the higher schools, we have no means by which to train men who will lead the nation. Therefore no field is developed intensively unless all of these three forms of effort are strong enough to produce results. With such understanding of intensive occupation of a field, it is evident that if we undertake work at too many points, weakness must result. If only five hundred men are available when a thousand are needed, ineffectiveness is the consequence so long as we attempt to occupy as much territory as can be cultivated properly only by the larger number.

For these reasons we feel compelled to plan the work to whose oversight we have been chosen by the denomination on a basis of what may reasonably be expected in contributions, in view of the average annual increase within recent years, rather than extend on a basis of what we might hope to receive. We believe that one evidence of a providential call to advance on the field must be found in increased offerings at home.

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### CHANGES IN CHINA AFFECTING MISSIONARY POLICY

THE policy of intensive development having been approved by the denomination at the annual meeting in 1913, the Board of Managers of the American Baptist Foreign Mission Society have set out to apply it as rapidly as the work in the

several countries can be studied carefully. It has been recognized from the beginning that varying conditions on the several fields will require variance in methods in the application of the policy and that the steps required to secure intensive work in one mission may not be suited to another. Hence it has been decided by the Board to study the work in each country separately and apply the policy only after full information has been secured.

#### **First Application in China**

For several reasons China appears to demand the application of the policy first. The political and social upheavals have helped to produce startling changes in the missionary situation in the new Republic, and there is a strong demand that we study our methods to ascertain if they are the best for the new day. A China missionary of another society has written recently:

The time has come that all missionary organizations must overhaul their stock of methods. . . . We are constantly forgetting that new conditions demand new methods of propagating the old message.

Fortunately the Board of Managers are in the possession of such information as will enable them to begin to apply the general policy to our work in China, after conference, of course, with local mission bodies.

The early missionaries to China found it possible to live in safety only in the treaty ports, from which the range of their operations was necessarily limited. Now with the entire land open to them and with Christianity respected by the leaders, if not indeed by the masses in certain sections, some of the methods which were approved in other days are hardly the best for the present.

There was a time when the foreign missionary was compelled to surround himself with Chinese of such limited training that they were necessarily "assistants," who were employed with foreign money and consequently were willing to be directed entirely by the foreigner. But with the spirit of political independence has come a larger desire for religious leadership and an increased unwillingness on the part of men of ability "to play second fiddle to the foreigner," as an educated Chinese Christian

recently remarked to a group of missionaries. With such growing restlessness of the Chinese under foreign leadership there is grave danger that the Christian movement in China will suffer severely unless more Chinese workers of special moral and spiritual fitness are trained for and given positions of responsibility. Moreover, there is the larger reason of placing upon the Chinese themselves the chief responsibility for the evangelization of their own people, especially since they are demonstrating their fitness for leadership. Perhaps the most surprising and encouraging development in mission work in China within recent years is the emergence of Chinese leaders who are doing much to direct the Christian movement in their own land.

#### **Developing Education**

Years ago some denominations anticipated this day and developed an educational system, with the result that they now have trained Chinese preachers, teachers and laymen in encouraging numbers who have official voice in the direction of the mission work and enjoy the same rank in the mission as the foreign missionary himself. This policy has been followed successfully by some bodies with financial income smaller than the expenditure of certain others whose course has been different, which indicates that it is not entirely a matter of the size of contributions at home. A policy of concentration at strategic centers appears to be responsible for their success.

In a notably successful mission of another denomination the time has already come when a large number of able Chinese have been well educated and it is not thought to be necessary to place foreigners in any more new stations in the large section which this mission regards as its field. Instead it is found possible to place the responsibility for the work of extension on Chinese leaders, supported in part by mission funds. The policy of the mission has been outlined as follows:

In the face of such a vast problem as that of bearing its due part in bringing the gospel to the 8,000,000 people of the District of ———, the mission has been most fortunate in having from the beginning a consistent, far-sighted and generous policy. . . . It has been consistent in occupying the most easily accessible places first; in establishing a few strong centers rather than many weaker stations; and in laying its main emphasis upon educa-

tional work in order to develop capable Chinese workers, while at the same time prosecuting the medical and evangelistic work and making the purpose of building up and extending the Church of God the motive of everything done. It has been far-sighted in that it has always looked to the future rather than to the immediate present, especially to the development of the Chinese Church, with an efficient and well-trained body of Chinese, both clergy and laity. It has been generous toward the Chinese in giving them the best we have and expecting that they will use well the gifts bestowed, in expecting to stand by until the Church is thoroughly established, and in being ready to pass on responsibility as soon as the Chinese are able to bear it; and generous toward the foreigners in looking to long service and therefore providing as far as possible good houses, adequate vacations and sufficient salaries and allowances to maintain efficiency.

Far-seeing missionaries are declaring that the day is not distant when the foreigner must take second place and be content to do his chief work as inspirer, teacher and adviser of the Chinese, who must evangelize the multitudes and can do much more than the foreigners to produce a self-supporting church and a self-extending Christianity.

#### **Evangelizing China through the Chinese**

At a large gathering of missionaries and Chinese leaders at Shanghai in March, 1913, in which all sections of China and many societies were represented, it was unanimously agreed that "in the main, China must be evangelized by the Chinese." It was also clear to this large company of thoroughly representative missionaries that the Chinese, who more than any other people reverence learning, will not be led by an uneducated ministry. Missionary agencies that have recognized these principles and have planned their work in such a way as to include a well-organized and well-supported system of Christian education in addition to large evangelistic effort are coming into position to do a much more widely extended evangelistic work in the future and even now appear to be making the greatest gains.

Baptists have done a notable work in China and there have been gracious results, but for several years some of our missionaries have felt the need for readjustment in order to meet changing conditions. It is freely admitted by our missionaries that we have in our own ranks very few Chinese who are prepared for large responsibility in the conduct of the work and that we do not have facilities in many sections for training such men.

One of the missionaries recently made this statement in a denominational paper:

What is to be the Baptist contribution to the forces that are to meet this opportunity? In the past has prevailed the theory that the mission of Baptists is to evangelize. In China, at least, this has been true. We now have converts and churches, but trained pastors and leaders in church and public life are exceedingly few. We may have begun right, but we did not change our policy in time to make us masters of the situation we helped to create. We must now set ourselves to the work of securing a trained ministry for our churches and of doing our share of fitting men for leadership in both church and state.

Such is the condition when the golden hour of Christian missions appears to be dawning in China and when it is recognized that the main burden of the evangelization of the masses must rest on the Chinese Christian forces.

As a Board charged with the oversight of the foreign mission work of our denomination we are compelled to face conditions as they are and to take such steps as appear necessary to secure the largest returns from the investment annually of more than a quarter of a million of dollars in China, not to mention the incomparably larger investment of life on the part of our missionaries.

We believe that the great principles for which the Baptists have stood are needed in China, and if they are to be presented properly and win wide acceptance, they must be taught by trained Chinese. In this day when peoples of the Orient are moving toward political freedom, we believe that by reason of our fundamental Baptist principles of soul liberty and church independence we are in a position to make an unusual appeal to the Far East. If Baptist principles are to affect China in the large, trained Chinese must make these principles a part of the thought of their countrymen.

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### A POLICY FOR MISSIONARY WORK IN CHINA

**B**EFORE attempting an interpretation of the policy of intensive development with special reference to our work in China, the Board of Managers of the American Baptist Foreign Mission Society gave long and serious study to recent changes affecting

the Christian movement in that country. At a meeting on June 11, 1913, the standing committee on China was instructed to consider Secretary Franklin's report of his recent visit to the Far East and to make recommendations to the Board. Before making recommendations three months later the committee studied carefully the report of five missionaries who, as fraternal visitors, had accompanied the Foreign Secretary on his tour in China. They had also studied the important findings of the China National Conference held at Shanghai under the Presidency of Dr. John R. Mott, Chairman of the Continuation Committee of the Edinburgh World Missionary Conference. Missionaries at home on furlough, who represented all our China fields, were invited to Boston to advise the Board, and other well-known authorities on conditions in the Far East were consulted.

Upon two important points the testimony of the five fraternal visitors significantly corroborated and supplemented that of the National Conference. In the conclusions of the National Conference held at Shanghai was found the following unanimous opinion of as strong and representative a body of foreign missionaries and Chinese leaders as could possibly be assembled in China:

Our greatest task is to train up the Chinese men and women who are to be the Christian leaders of China, and for this purpose the present missionary staff is hopelessly inadequate.

With this judgment the report of the fraternal visitors fully agrees:

And the need of the hour is Chinese leaders in the Christian church — and Christian leaders in the social and national life of China.

The National Conference had declared:

Mission stations and mission institutions which are habitually undermanned cannot meet the emergency in China to-day.

The five missionaries who journeyed with Secretary Franklin made this startling statement in their report to the Board:

In the face of the challenge presented by China, we found that in all of our missions visited the work is below a reasonable standard of efficiency.

#### **The Lack of Chinese Leaders**

Correspondence with the fields and conference with the missionaries on furlough showed clearly that while our evangelistic

and medical work are pitifully undermanned, the point of greatest weakness in all our Baptist missions in China is the lack of trained Christian workers and leaders. Not only were the Board compelled to recognize our utter lack of thoroughly equipped Chinese Christian workers, but also to face the fact that not one of our four missions in China is provided in any adequate measure with the facilities for producing and training such leaders.

Such was the situation at a time of which Dr. Mott is saying: "The present is the most critical moment in the life of China. The church can do more to advance and to help China during the next five years than during the fifteen years which follow the next five." It was plain that immediate action was required, and that to continue work below "a reasonable standard of efficiency" was to lose the benefit of what appeared to be the golden hour in Christian missions. The crisis demanded heroic effort to place our work upon a basis of efficiency at the earliest moment possible.

It was evident to the Board that if we, as Baptists, are to make our best contribution to the Christianization of China at this crisis, our first duty is to place stronger emphasis upon the forms of work which will develop Chinese workers to whom responsibility may be transferred increasingly for a more extensive evangelistic effort than is possible with our present, or even with a greatly increased, force of foreign workers. The fraternal visitors had reported:

Though we believe that a large addition to our foreign force is an immediate necessity for leadership in evangelistic advance and in the organization of church life, it is clearly evident that the function of the missionary will more and more become that of training and counselling the Chinese ministry.

#### **The Policy for China**

After most serious and prayerful study a mission policy for China was adopted which has definitely in view the meeting of this situation. The general features of the policy are as follows:

- (1) Strong centers thoroughly manned and equipped.
- (2) Increased emphasis upon education in China. Education abroad for men of special ability and of moral and spiritual fitness.
- (3) The employment of trained men upon the completion of their education, with necessary measure of foreign support while their work is being brought to a self-supporting basis.

- (4) Admission of Chinese leaders to a continually larger place in administration of the work and consequent development of capacity for leadership.
- (5) Cooperation with Chinese home mission organizations which will assume responsibility for certain areas or certain forms of work.
- (6) Ultimate transfer of entire responsibility to the Chinese.

### **The Two Alternatives**

When the Board came to consider the application of the proposed policy, it was evident that it could be put into successful operation only through immensely increased expenditures in China or by a plan of concentration. The Society now has one hundred and seventy-two missionaries located in twenty-one stations in China, and is expending over a quarter of a million dollars annually in the support of their work. A careful estimate revealed that at least fifty additional missionary families and a large number of single women were needed to properly man the work on its present basis, whereas there had been an average increase of only three families, besides single women, for the last ten years, although expenditures in China had been more than trebled in that time. This appeared to mean that at the present rate of increase seventeen years would be required to bring our work to "a reasonable standard of efficiency." It was also estimated that for China alone we needed \$500,000 for property, whereas the Board had available last year, besides a few special gifts, only \$40,000 for property in all the fields of the Society. Fairness to other fields where responsibilities have been assumed, and especially to those fields where Baptists are primarily if not almost exclusively responsible, forbade even at this critical hour so greatly disproportionate an increase in expenditures for China. Intensive development on the present extensive basis in China seemed impossible. The alternative was concentration of effort, and the Board were forced to the conclusion, expressed in the following statement made to the denomination on October 11, 1913:

We must consider the occupation by foreigners of fewer centers, whether stations or missions, with a view to a much more extensive work through the Chinese, including cooperation with Chinese home mission agencies.

The necessity for such a policy of concentration was admitted by all the missionaries who gave advice to the Board in September. Indeed, the policy itself, as published to the denomina-



tion, has met with general approval. Difficulty was experienced only when it became necessary to make a specific application, and to name some station or stations from which withdrawal is necessary with a view to concentration elsewhere. "The policy is all right, but do not begin here."

After prayerful study the conditions appeared to require our withdrawal from Central China and the closing of our one station in that section. The Board had already informed the denomination of the necessity for considering some such step, but before a definite announcement was made with reference to Central China, a cablegram from the Judson party requested delay and no further steps were taken until opportunity could be given members of that party to express their views. Such opportunity was given at the quarterly Board meeting, April 22.

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### THE TRANSFER OF FORCES FROM CENTRAL CHINA

**I**N the three previous statements certain facts and conditions have been set forth with which the Board were confronted as they endeavored to put into effect the general policy of intensive development approved by the Convention at Detroit.

1. The present situation in China calls for the maintenance of missionary work in general on a higher level of efficiency, and in particular for the production of strong, educated and consecrated Chinese leaders in the Christian church and in the social, intellectual and political life of the nation.

2. The outstanding weakness in all the work of the Society in China is the lack of trained Chinese leaders and of adequate facilities for producing and equipping them, while at the same time the present stations in all four missions of the Society are so seriously undermanned that the statement may truthfully be made: "The work is below a reasonable standard of efficiency."

3. The task of properly manning and equipping all our present work in China and of providing the agencies necessary for the creating of Chinese leadership in all the four missions would demand an increase of expenditure which the past giving of the churches and fairness to the work in other fields do not justify.

In the light of these conditions and after prolonged and careful study and conference with representative missionaries from all parts of China, the Board reached the conclusion that the only practical solution of the problem lay in the policy of concentration, that is, a transfer of effort from one or more stations with a

view to a stronger work in the remaining centers. The first point selected for the application of this principle was Hanyang, the station which with its outstations has been known as the Central China Mission.

#### **A Thoroughly Considered Step**

The decision of the Board was not reached precipitately, nor was this the first time that the question of withdrawal from Central China had been definitely considered. From the time of the establishment of the mission in 1893 great difficulty has been experienced in providing for its proper development. While evangelistic and medical work have yielded gratifying spiritual results, it has not been possible to secure a satisfactory location and provide a suitable plant to serve as a base for a widely extended mission work, and practically no progress has been made in educational development beyond the establishment of a few elementary schools. Indeed, it was found necessary to rely chiefly on the schools of other denominations to furnish even the evangelistic workers engaged in the mission. As early as 1909 the question was definitely raised by missionaries on the field as to whether conditions were such as to make possible the development of a strong mission in Central China and as to whether the wisest policy did not dictate withdrawal and concentration of forces in the other fields in China. The undoubted strategic character of the Wuhan center, however, made many of the missionaries and the Board feel that a most earnest effort should be made to hold and strengthen our work rather than withdraw.

#### **Investigation by a Special Commission**

In 1911, however, the problem of the adequate financial support of the work in Central China became so acute that A. W. Anthony, D.D., then on a journey in the Far East, John L. Dearing, D.D., of Japan, then on a special mission in West China, and A. F. Groesbeck, D.D., of the South China Mission, were asked to meet in Central China as a special commission and to make as thorough investigation as possible of the field and the conditions of work. Three possible courses were suggested as a basis of inquiry: the discontinuance of work, amalgamation with East China, and strong development as a separate mission. The

commission were particularly requested to investigate the possibility of transfer of the work in Central China to another society and the effect of such transfer, or of withdrawal, upon the work and upon the Chinese churches. Two members of the commission recommended continuance and development as a separate mission, the third strongly advised transfer of the work to some other mission and the withdrawal of our Society from the Wuhan center. None favored maintenance on the existing basis. The Board met for final action upon the report of the commission on September 14, and after extended consideration expressed the judgment that it was not "wise to close the work of that mission or to transfer it to any other denomination, or to reduce it to the rank of a station by amalgamating it with or by subordinating it to any other mission of our own denomination," but "that the mission ought to be strengthened and the work developed and extended and that all that is possible should be done to fully and properly care for the field that has been allotted to us." In consequence of this action negotiations which had been begun with the London Missionary Society respecting union in educational work in Hankow were renewed, and, as late as the autumn of 1912, just before the departure of Secretary Franklin on his visit to the fields, a cable message was sent to Central China authorizing the securing of an option on certain land adjoining the present educational compound of the London Mission in Hankow. The land, however, was no longer in the market and no further steps were taken until the return of Secretary Franklin and the presentation of his report and that of the fraternal delegates who had accompanied him on a visit to the South, East and Central China fields, which compelled a review and reconsideration of the Board's policy for China as a whole and particularly for Central China.

#### **The Action of the Board**

The general statement of policy for China, as adopted by the Board at a largely attended quarterly meeting on September 10 and 11, 1913, has already been indicated. The complete text of the action with regard to Central China is given herewith.

*Whereas*, the Board of Managers, after extended conference with representative missionaries from China and after prolonged consideration of the

present condition and needs of the work of the Society in China, have adopted a policy for the conduct of that work which recognizes the necessity for an increased emphasis upon the training of Chinese Christian leaders and the gradual transfer of responsibility to the Chinese and, in order to the accomplishment of this end, the necessity for a large concentration of those resources in such centers as will yield the highest degree of efficiency; and

*Whereas*, the work in Central China, if it is so to be continued and developed as to constitute a worthy contribution to the Christianization of China, would require a very large increase in missionary force and equipment for land and buildings which, in the judgment of the Board, could be provided only at a cost of seriously retarding the development of the other China missions of this Society; and

*Whereas*, the region about Hankow is occupied by other missionary organizations with greater thoroughness and effectiveness relatively than the fields occupied by other missions of this Society;

*Be It Resolved*: That for the purpose of strengthening the work of the Society in China and developing an intensive policy the Foreign Secretary be instructed to enter into communication with the Chinese Christians connected with the Central China Mission, with the Woman's Baptist Foreign Missionary Society, and with the other missions working in Central China with a view to transferring the work of this Society in that region to some other society or societies under such conditions as will conserve the results of the work already done in the Central China Mission and secure for the Baptist Chinese brethren the necessary pastoral care, all previous action in contravention of this action being hereby repealed.

#### **Reasons Accounting for this Action**

The consideration which led the Board to reverse the action of two years before and to determine upon a course of such serious import to missionaries and Chinese churches alike may be summarized as follows:

1. The maintenance of existing work in China on a basis of efficiency and the provision of adequate facilities for the training of Chinese Christian leaders would require resources hopelessly in excess of "the reasonable expectation" upon which the Convention has advised the Societies to prepare their budgets of expenditure. A year ago representative missionaries from China agreed that a minimum of fifty new missionary families and of \$250,000 for property equipment was needed immediately to raise the existing work to an efficiency basis, with no provision for expansion or enlargement. A program for ten years would require from three to five times as large an investment both of life and money. The annual expenditure for maintenance, now

amounting to approximately \$250,000, or three times the expenditure ten years ago, would need to be still further greatly increased.

2. A proper development of the work in the Central China Mission, in the judgment of the fraternal visitors, would require in the next five years a missionary force of fourteen men and eleven single women as compared with three men and five single women attached to the mission at the time the estimate was prepared, with an annual appropriation for maintenance of \$50,000 as against an average expenditure of \$16,000 annually, for the past ten years, and an additional investment of \$150,000 for property. The total outlay required for the next ten years would be at least \$600,000, as compared with a total expenditure of \$162,000 during the past ten years. These funds, if available, would go far toward meeting the urgent needs in the other three missions.

3. The experience of the last ten years gives little encouragement that so large reenforcement of the work in China as a whole can be quickly accomplished except at the expense of work in other countries, or that the reenforcement required for Central China can be realized except at the cost of greatly impaired efficiency in the other three China missions. While forty-nine new families or single men have sailed for China during the last ten years, the actual average increase has been only three families annually. At this rate seventeen years would be required to bring the missionary staff to the standard of efficiency required by the conditions of today. An average of \$23,000 annually has been expended for property in China during the last ten years, and at the same rate ten years more would be required to provide the building equipment immediately needed. The significance of these facts becomes striking when it is understood that the appropriations for work in China have increased 200 per cent. in the last ten years, while appropriations for work in all the fields of the Society, including China, have increased only seventy per cent. It is not an exaggeration to say that the needs arising from the normal development of the evangelistic and medical work alone would be sufficient to consume practically the entire increase in resources that might reasonably be expected from the churches judged by the contributions of the past eight

or ten years, with the entire burden of the educational development to be provided for in addition.

4. Central China, having the smallest field, the fewest missionaries and the least equipment of any of the four missions in China, would suffer less than any other by a transfer of missionaries and missionary work to another field. The field assigned to the Baptist mission, as a result of conference with the representatives of the three societies that were carrying on aggressive work in the Wuhan center at the time our mission was opened, consists of a strip of territory 150 miles long and varying in width from forty to 100 miles at the widest — and most remote — point. The headquarters of the mission are located in Hanyang, by far the smallest of the three cities in the Wuhan group. The mission compound is inadequate and the property equipment is relatively small. It appeared possible to use nearly all the Central China missionaries elsewhere, with comparatively little loss of time or efficiency, and it was estimated that the property owned by the Society in Central China could be sold for as much as its original cost. The saving in actual expenditure would be considerable, as the average annual appropriations for Central China for the past ten years have amounted to \$16,000, the total for the year 1912-13 being approximately \$21,000, and the saving in necessary and potential expenditures would be very much larger, proportionately, than in case of withdrawal from any one of the other three fields.

5. Withdrawal of the forces of this Society from Central China would not leave the people of that region without provision for the presentation of evangelical Christianity. The Central China field, particularly the Wuhan center, is relatively more effectively occupied than the fields of our other three missions in China. Three evangelical societies are already strongly established in that region, and a total of ninety-seven foreign missionaries, besides our own, are located in the three cities of the Wuhan. The evangelistic, educational and medical work of these societies is well developed. They have many outstations and a strong force of trained Chinese Christian workers and leaders. They could undoubtedly undertake the occupation of the district assigned to the Baptist mission with an increase of expenditure which would represent but a small fraction of

the outlay required for the proper development of our own mission.

#### **Method of Transfer**

The steps which the Board have taken or propose to take in carrying out the policy of transferring forces from Central China are as follows:

1. Correspondence with the Chinese Baptist churches in Central China, advising them of the decision reached by the Board to withdraw from the field and seeking to learn their wishes regarding their own future relationship, the suggestion being made that the Board would endeavor, if desired, "to bring to their support some society the spirit and genius of whose constituency will make it possible for the Baptist churches in Central China to be developed along the lines on which they have been trained." In December as many of the Chinese Christians as could be brought together at Hanyang were informed of the action of the Board, and Dr. Huntley with Rev. I. B. Clark, an experienced missionary from West China, was asked to remain temporarily in Hanyang to continue oversight of the work and present the situation more completely to the churches, especially to those in the more remote outstations. Further steps have been deferred in view of the cabled request from the Judson Tour Party to delay action. At the meeting of the Board on April 22 and 23 the representatives of the Judson Party made their report and, after prayerful consideration, the Board reaffirmed the action of last September, passing the following additional resolution:

*Voted:* That the Board express their sense of the importance on the one hand of conserving the independence and initiative of the Baptist churches in Central China and, on the other hand, of affording them all possible friendly help in finding the relationships which will be most conducive to their spiritual welfare and efficiency, and to this end commend to the Foreign Secretary the wisdom of further efforts to learn the mind of the churches in Central China before proceeding to further correspondence with other mission boards.

2. Conference with the new missionaries under designation to Central China as to a reassignment elsewhere in China. The missionaries concerned had particularly requested that they be not sent to Central China unless they were to remain there per-

manently, on account of the necessity of having to learn a new dialect. The year of language study at Nanking was just completed and some action was necessary at once. A committee of three missionaries representing South, East and West China, appointed to confer with the missionaries in Central China regarding their place of service, recommended the transfer of one family to West China and of a second to South China. A third family just entering the language school was also recommended to West China. Action was immediately taken by the Board to enable the missionaries to make the changes agreed upon, with the distinct understanding, however, in the case of the two families who were ready to begin work, that if for any reason withdrawal was not accomplished and work in Central China was continued by the Board, they would be considered for service in that field.

3. Correspondence with some other mission board or boards with a view to transfer of the field for which the Baptists had been responsible in Central China and the possible care of the Baptist churches already formed. A preliminary and merely tentative correspondence was opened with the London Missionary Society, which was already strongly established in the Wuhan and with which most friendly relations had been sustained. This Society, by its constitution, is not committed to the establishment of churches of any particular denominational type and now actually has Baptist missionaries in its service. All correspondence on this point, however, was suspended upon the receipt of the cablegram from the Judson Party. Recently two distinct communications have been received from representatives of Baptist Societies wholly without solicitation, asking as to the possibility of taking over our work and field in Central China.

The Board of Managers have endeavored to deal with this important question from the very beginning with the fullest appreciation of the strategic importance of the Wuhan center, of the faithful labors of missionaries and native workers, of the measure of success that has been attained, especially in evangelical and medical work, and of the spiritual welfare of the converts gathered into Baptist churches. They have reached their decision with the utmost reluctance and after repeated but unsuccessful



efforts to solve the problem by the alternative course of strengthening and enlarging the mission. They make no claim to infallibility, but they submit to the denomination this statement of their conclusions and of the reasons which have led them slowly but irresistibly to reach these conclusions, with the confidence, so far as human judgment can give assurance, that they have acted in accordance with the divine guidance that they have earnestly sought at every stage in the consideration of the problem.

## MINUTES OF ANNUAL MEETING



# AMERICAN BAPTIST FOREIGN MISSION SOCIETY

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## MINUTES OF THE ONE HUNDREDTH ANNUAL MEETING

BOSTON, MASS., Wednesday, June 17, 1914.

The one-hundredth annual meeting of the American Baptist Foreign Mission Society was called to order by President C. H. Jones at eleven o'clock in Tremont Temple.

The Recording Secretary read the call for the meeting as follows:

The one-hundredth annual meeting of the American Baptist Foreign Mission Society will convene at Boston, Mass., June 17, 1914, at 11.00 A.M., in the Tremont Temple Baptist Church.

To hear and act upon the report presented by the Board of Managers, the Treasurer, and any other officers and committees and to transact any and all business that may properly come before the annual meeting.

To appoint such committees as may be required and to fix the time and place for the annual election of officers, to be held at some succeeding day during the meetings of the Northern Baptist Convention.

The Board of Managers recommend that the annual meeting be adjourned from time to time during the days of the annual meeting of the Northern Baptist Convention for the purpose of transacting any business that may properly come before the Society.

This annual meeting is called by the Board of Managers in accordance with the provision of Art. VI of the By-Laws.

(Signed) GEORGE B. HUNTINGTON,  
*Recording Secretary.*

BOSTON, April 1, 1914.

The Recording Secretary presented the minutes of the annual meeting of the Society held May 21-28, 1913, in Detroit, as printed in the annual report of the Society for 1913. The minutes were approved.

On motion of Secretary G. B. Huntington it was

*Resolved:* That Article IV of the By-Laws of the Society be repealed and that Article V be amended by omitting the words "and of the General Committee."

The annual report of the Society was presented by Treasurer E. S. Butler and, on motion, was received and referred to the Committee of the Northern Baptist Convention on the Reports of the Coöperating Organizations.

On motion of Secretary G. B. Huntington it was

*Resolved:* That the persons composing the Committee on Nominations of the Northern Baptist Convention be the Committee on Nominations of the Society, and that Rev. Walter Calley be appointed as the member of that committee to represent the Society without the right to vote.

On motion of Rev. H. J. White of Connecticut, it was

*Resolved:* That the annual meeting for the election of officers of the Society be held on Monday morning, June 22, or at such time as shall be appointed by the Committee on Order of Business of the Northern Baptist Convention.

On motion the Society adjourned, subject to the call of the Chair.

#### FRIDAY MORNING, JUNE 19

The Society was called to order by President C. H. Jones.

On motion of Secretary G. B. Huntington and on recommendation of the Board of Managers, it was

*Resolved:* That Article II, Sec. 1, of the By-Laws of the American Baptist Foreign Mission Society be amended by the addition of the following words: "At any annual meeting, the Society may also elect an Honorary President for Life or for such term as they may deem best."

On motion the Society adjourned, subject to the call of the Chair.

#### MONDAY MORNING, JUNE 22

The Society was called to order by President C. H. Jones at 11.25 o'clock.

The following report of the Committee on Nominations was presented by Rev. W. A. Davison, of Vermont.

## OFFICERS

*Honorary President for Life*

Rev. Edward Judson, New York, N. Y.

*President*

Rev. Carter Helm Jones, Seattle, Wash.

*First Vice-President*

William E. Lincoln, Pittsburg, Pa.

*Second Vice-President*

Rev. J. B. Smith, Waterloo, Ia.

*Third Vice-President*

W. C. Orem, Salt Lake City, Utah

*Recording Secretary*

George B. Huntington, Boston, Mass.

*General Secretary*

Rev. Emory W. Hunt, Boston, Mass.

*Home Secretary*

Rev. Fred P. Haggard, Boston, Mass.

*Foreign Secretary*

Rev. James H. Franklin, Boston, Mass.

*Foreign Secretary*

Rev. Arthur C. Baldwin, Boston, Mass.

*Treasurer*

Ernest S. Butler, Boston, Mass.

## BOARD OF MANAGERS

*Class III. Term Expires 1917*

George E. Briggs, Lexington, Mass.  
 Rev. Frank Rector, Pawtucket, R. I.  
 Rev. L. A. Crandall, Minneapolis, Minn.  
 Wellington Fillmore, Cambridge, Mass.  
 Rev. Herbert S. Johnson, Boston, Mass.  
 O. R. Judd, Brooklyn, N. Y.  
 Henry Bond, Brattleboro, Vt.  
 Rev. Maurice A. Levy, Brooklyn, N. Y.  
 Rev. Herbert J. White, Hartford, Conn.

On motion of Rev. W. A. Davison, of Vermont, it was

*Resolved:* That the rules be suspended, and that Rev. Edward Judson be elected Honorary President for Life by a rising vote.

Rev. Edward Judson was declared elected Honorary President for Life.

At the request of the President, Henry Bond took the chair.

On motion of Rev. J. F. Watson, of California, the report of the Committee on Nominations was received.

The following tellers were appointed: Rev. M. H. Day, Illinois; Rev. Joseph Walther, Massachusetts; Rev. Jacob Speicher, Ohio; Rev. P. H. McDowell, Iowa; Rev. E. M. Lake, Michigan; Rev. I. B. Mower, Maine.

The ballots were distributed.

The ballots were received.

On motion the Society took a recess subject to the call of the chair.

The Society was called to order by Temporary Chairman Henry Bond.

The following report of the tellers was presented by Rev. M. H. Day, of Illinois: Ballots cast, 733; ballots as presented by the Committee on Nominations, 668; scattering, 35.

Temporary Chairman Henry Bond declared the persons nominated by the Committee on Nominations to be elected to the respective offices to which they were nominated.

President-elect C. H. Jones addressed the Society.

On motion the Society adjourned, subject to the call of the chair.

#### THURSDAY MORNING, JUNE 25

The Society was called to order by President C. H. Jones at 9.00 o'clock.

Rev. William Pettigrew, of Assam, read the Scripture and offered prayer.

President C. H. Jones delivered an address upon "The Challenge of the Hour."

NOTE. — The Centennial Sessions on Wednesday afternoon and evening, June 24, at which Rev. Edward Judson and Dr. Adoniram B. Judson spoke and the missionary appointees were presented were sessions of the Northern Baptist Convention and not of the Society. The record of these sessions will be found in the minutes of the Convention.

An Open Parliament was conducted by the officers of the Society.

The President introduced Rev. A. C. Baldwin, Foreign Secretary, who addressed the Society.

Addresses were delivered by Rev. S. E. Moon of the Congo, Rev. G. H. Hamlen of Bengal-Orissa, and Rev. J. M. Baker of India.

On motion of Secretary G. B. Huntington, it was

*Resolved:* That a letter of sympathy be sent to Mrs. Lyman Jewett.

On motion of Secretary G. B. Huntington, it was

*Resolved:* That the Recording Secretary be authorized to incorporate in the records of this meeting the report of the Committee on Enrolment of the Northern Baptist Convention on delegates to the meetings of the American Baptist Foreign Mission Society.

On motion of Secretary G. B. Huntington, it was

*Resolved:* That the communication from the Northern Baptist Convention covering a recommendation of the Finance Committee regarding the disposition of unrestricted legacies and matured annuities be referred with power to the Board of Managers of the Society, with instructions to confer with the Boards of the other coöperating organizations and with the Finance Committee of the Convention, with a view to securing uniformity of procedure.

On motion of Secretary L. C. Barnes, the following resolution was adopted:

*Whereas,* after a full century of foreign missions all evangelical denominations of the United States have only about five thousand missionaries, both men and women, on the continent of Asia, which gave us our Lord and Savior, Jesus Christ,

*Resolved:* That, in view of the marvelous development in Asia now, we ought to double the number of missionaries there in the next ten years, and that we ask the interdenominational Foreign Missions Conference of North America to adopt such an objective and formulate plans for putting it before the churches of America.

On motion the Society adjourned until 2.00 P.M.

THURSDAY AFTERNOON, JUNE 25

The Society was called to order by President C. H. Jones at 2.00 o'clock.



Rev. C. S. Keen of East China offered prayer.

The report of the Judson Centennial Commission was presented by Secretary F. P. Haggard.

The following missionaries were presented by Secretary A. C. Baldwin: Rev. D. A. W. Smith of Burma, Rev. J. E. Cummings of Burma, Rev. David Gilmore of Burma, Rev. C. L. Davenport of Burma, Rev. R. B. Longwell of Assam, Rev. H. B. Benninghoff of Japan, Rev. Jacob Speicher of China, and Dr. R. C. Thomas of the Philippine Islands.

President Henry Bond of the Northern Baptist Convention announced the following award of Centennial Prize Libraries made by the Department of Missionary Education: First, First Baptist Church, Columbus, Indiana; Second, First Baptist Church, Bridgeton, New Jersey; Third, First Baptist Church of Mason, Michigan. Honorable mention was made of other churches.

On motion of President Henry Bond, it was

*Resolved:* That, in view of the serious illness of Mrs. Edward Judson, a telegram of sympathy be sent by the Society to Dr. and Mrs. Judson.

An address was delivered by Rev. W. A. Hill of Minnesota, upon "The Appeal of the East to the Churches of the West."

Secretary F. P. Haggard presented the following fraternal delegates from missionary organizations, who brought greetings from their respective organizations:

Mr. Churchill H. Cutting, American Bible Society; Rev. T. B. Ray, Foreign Mission Board of the Southern Baptist Convention; Rev. M. T. Morrill, Mission Board of the Christian Church; Rev. A. McLean, Foreign Christian Missionary Society; Pres. William Douglas Mackenzie, American Board of Commissioners for Foreign Missions; Rev. A. G. Lawson, Federal Council of the Churches of Christ in America; Miss Sara M. Longstreth, Foreign Missionary Association of Friends of Philadelphia; Mr. Mornay Williams, Laymen's Missionary Movement of the United States and Canada; Rev. L. L. Uhl, Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States of America; Rev. Edward S. Ninde, Board of Foreign Missions of the Methodist Episcopal Church; Rev. W. W. Pinson, Board of Missions of the Methodist Episco-

pal Church, South; Rev. George Alexander, Board of Foreign Missions of the Presbyterian Church in the United States of America; Rt. Rev. Wm. Lawrence, Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America; Rev. E. W. Miller, Board of Foreign Missions of the Reformed Church in America; Rev. J. C. Robbins, Student Volunteer Movement; Rev. Paul de Schweinitz, Society of the United Brethren for Propagating the Gospel among the Heathen and Brethren's Society for the Furtherance of the Gospel among the Heathen; Mr. A. B. Nicholls, Foreign Department of the International Committee of Young Men's Christian Associations of North America; Rev. Francis E. Clark, The World's Christian Endeavor Union; Rev. J. G. Brown, Canadian Baptist Foreign Mission Board; Rev. J. H. Franklin, Continuation Committee of the World Missionary Conference, Edinburgh; Rev. R. L. Simkin, Friends' Foreign Mission Association; Mrs. W. M. Danner, Mission to Lepers in India and the East; Rev. D. A. W. Smith, Missions in Burma; Rev. M. C. Mason, Missions in Assam; Rev. A. H. Curtis, Missions in South India; Rev. G. H. Hamlen, Missions in Bengal-Orissa; Rev. Jacob Speicher, Missions in South China; Rev. Charles S. Keen, Missions in East China; Rev. H. B. Benninghoff, Missions in Japan; Rev. P. C. Metzger, Missions in Africa; Rev. P. H. J. Lerrigo, Missions in the Philippine Islands; Rev. O. J. Engstrand, Missions in Sweden; Rev. John A. Kallman, Swedish Baptist Missions in Finland; Rev. O. Breeding, Missions in Norway; Rev. H. L. Morehouse, American Baptist Home Mission Society; Rev. A. J. Rowland, American Baptist Publication Society; Mrs. A. G. Lester, Woman's American Baptist Home Mission Society; Mrs. H. B. Montgomery, Woman's American Baptist Foreign Mission Society.

Greetings were received also from the following organizations: General Mission Board of the Church of the Brethren; General Missionary Board of the Free Methodist Church in North America; Executive Committee of Foreign Missions of the Presbyterian Church; Board of Foreign Missions of the United Presbyterian Church of North America; Seventh Day Adventists Denomination; Sudan United Mission; Society for the Propagation of the Gospel in Foreign Parts; Regions Beyond

Missionary Union; Foreign Missions Committee of the Presbyterian Church of England; Foreign Missionary Society of the United Brethren in Christ; Foreign Department of the National Board of the Young Women's Christian Associations of the United States of America; Canada Congregational Foreign Missionary Society; Missionary Society of the Methodist Church, Canada; Foreign Mission Committee of the Presbyterian Church in Canada, Western Division; Baptist Union of Great Britain and Ireland; British and Foreign Bible Society; Church of England Zenana Missionary Society; Church Missionary Society for Africa and the East; Church of Scotland Foreign Mission Committee; London Missionary Society; Scandinavian Alliance Mission; Board of Foreign Missions of the Reformed Church in the United States; Board of Foreign Missions of the Methodist Protestant Church; China Inland Mission; American Friends' Board of Foreign Missions; Missionary Society of the Evangelical Association; Christian and Missionary Alliance; American Advent Mission Society; Missionary Education Movement; United Free Church of Scotland's Foreign Mission Committee; Mission in Denmark; Baptist Conference of Norway; Mission in West China; Missions in France: Franco-Swiss Mission, Franco-Belgian Mission; Mission in Finland — National Baptist Conference.

An address was delivered by President W. D. Mackenzie, of Connecticut, representing the American Board of Commissioners for Foreign Missions and speaking on behalf of all the Fraternal Delegates.

Rev. W. W. Pinson of the Board of Missions of the Methodist Episcopal Church, South, offered prayer.

On motion the Society adjourned until 8.00 P.M.

#### THURSDAY EVENING, JUNE 25

The Society was called to order by President C. H. Jones.

Prof. E. D. Burton and Mrs. H. B. Montgomery addressed the Society with regard to the raising of the remainder of the indebtedness.

An address was delivered by Dr. John R. Mott on "Why We Should Enlarge Our Plans."

President Henry Bond announced that an amount sufficient to complete an even \$50,000 subscribed during the meeting of the Convention had been given in memory of Adoniram Judson Gordon.

The report of the Enrolment Committee showed an attendance of 2,750 delegates.

On motion the Society adjourned.

GEORGE B. HUNTINGTON,  
*Recording Secretary.*

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