

THE  
NINETY-SIXTH  
ANNUAL REPORT

OF THE  
American Board of Commissioners  
for Foreign Missions

PRESENTED AT THE  
MEETING HELD AT NORTH ADAMS AND  
WILLIAMSTOWN, MASS.

OCTOBER 9-12, 1906

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## Minutes of the Annual Meeting

THE American Board of Commissioners for Foreign Missions commenced its Ninety-seventh Annual Meeting in the Methodist Episcopal Church of North Adams, Mass., Tuesday, October 9, 1906, at 3 P.M.

### CORPORATE MEMBERS PRESENT

#### *Maine*

Rev. William P. Fisher, Brunswick.  
David N. Beach, D.D., Bangor.  
Galen C. Moses, Bath.  
John M. Gould, Portland.  
Rev. Percival F. Marston, Lewiston.  
Rev. Arthur H. Pearson, Union.

#### *New Hampshire*

Franklin D. Ayer, D.D., Concord.  
Pres. William J. Tucker, D.D., Hanover.  
Rev. William H. Woodwell, Seabrook.  
Rev. Edward C. Ewing, Newcastle.  
George E. Hall, D.D., Dover.  
Rev. Ambrose W. Vernon, Hanover.

#### *Vermont*

Rev. Henry Fairbanks, PH.D., St. Johnsbury.  
Pres. Edward D. Eaton, D.D., St. Johnsbury.  
Charles W. Osgood, Bellows Falls.  
Gilbert M. Sykes, Dorset.  
Rev. Benjamin Swift, Orwell.  
D. M. Camp, Newport.

#### *Massachusetts*

A. Lyman Williston, Northampton.  
Elbridge Torrey, Boston.  
Elnathan E. Strong, D.D., Auburndale.  
Albert H. Plumb, D.D., Boston.  
Samuel B. Capen, LL.D., Boston.  
G. Henry Whitcomb, Worcester.  
George W. Phillips, D.D., Shrewsbury.  
Arthur Little, D.D., Dorchester.  
Rev. George A. Tewksbury, Concord.  
George F. Pentecost, D.D., Northfield.  
Francis E. Clark, D.D., Auburndale.  
Pres. Henry Hopkins, D.D., Williamstown.  
Rev. Payson W. Lyman, Fall River.  
Albert E. Dunning, D.D., Brookline.  
John R. Thurston, D.D., Whitinsville.  
Thomas Weston, Newton.  
William W. Jordan, D.D., Clinton.  
Charles H. Daniels, D.D., South Framingham.  
William G. Ballantine, D.D., Springfield.  
James L. Barton, D.D., Newton Center.

John E. Bradley, LL.D., Randolph.  
DeWitt S. Clark, D.D., Salem.  
Charles A. Hopkins, Brookline.  
Rev. George E. Lovejoy, Lawrence.  
William F. Whittemore, Boston.  
Frank H. Wiggin, Boston.  
Rev. Charles M. Southgate, Newtonville.  
Hon. Henry E. Cobb, Newton.  
Asher Anderson, D.D., Boston.  
Arcturus Z. Conrad, D.D., Boston.  
Samuel Usher, Cambridge.  
Hon. William B. Plunkett, Adams.  
Rev. William E. Wolcott, Lawrence.  
Charles N. Prouty, Spencer.  
W. V. W. Davis, D.D., Pittsfield.  
Edward Whitin, Whitinsville.  
Rev. Franklin S. Hatch, Newton.  
John C. Berry, M.D., Worcester.  
Hon. Arthur H. Wellman, Malden.  
Henry H. Proctor, Boston.  
Edward C. Moore, D.D., Cambridge.  
Rev. William R. Campbell, Roxbury.  
Rev. Franke A. Warfield, Milford.  
Rev. Robert M. Woods, Hatfield.  
Rev. Edward S. Tead, Somerville.  
Cornelius H. Patton, D.D., Newton.  
Prof. Edward Y. Hincks, Andover.  
Philip S. Moxom, D.D., Springfield.  
Rev. Edward M. Noyes, Newton Center.  
Herbert A. Wilder, Newton.  
Pres. L. Clarke Seelye, Northampton.  
Frank K. Sanders, D.D., Boston.  
Samuel L. Loomis, D.D., Boston.  
Frank A. Day, Newton.  
Miss Mary E. Woolley, South Hadley.  
Luke W. Fowle, Woburn.  
Francis O. Winslow, Norwood.  
Rev. John H. Denison, Boston.  
Rev. William E. Strong, Amherst.  
Rev. William W. Dorman, Plymouth.  
Francis A. Rugg, Greenfield.

#### *Rhode Island*

James G. Vose, D.D., Providence.  
Rev. James H. Lyon, Central Falls.  
Herbert J. Wells, Kingston.

*Connecticut*

Edward N. Packard, D.D., Stratford.  
 Lewis A. Hyde, Norwich.  
 Azel W. Hazen, D.D., Middletown.  
 Franklin Carter, LL.D., New Haven.  
 Lewellyn Pratt, D.D., Norwich.  
 Edwin H. Baker, Greenwich.  
 Samuel H. Howe, D.D., Norwich.  
 Rev. Joseph H. Twichell, Hartford.  
 Waterman R. Burnham, Norwich.  
 John H. Perry, Southport.  
 Joseph H. Selden, D.D., Greenwich.  
 Joseph Anderson, D.D., Waterbury.  
 Rev. John De Peu, Bridgeport.  
 Arthur L. Gillett, D.D., Hartford.  
 James W. Bixler, D.D., New London.  
 Rev. Harlan P. Beach, New Haven.  
 Rev. Calvin B. Moody, Bristol.  
 Rev. Everett E. Lewis, Haddam.  
 George B. Burrall, Lakeville.  
 Rev. Arthur W. Ackerman, Torrington.  
 Rev. Frank S. Child, Fairfield.  
 David N. Camp, New Britain.  
 Rev. Frank D. Sargent, Putnam.  
 Rev. William H. Holman, Southport.  
 Henry H. Bridgman, Norfolk.  
 William H. Catlin, Meriden.  
 Rev. Rockwell H. Potter, Hartford.  
 Rev. Henry C. Woodruff, Bridgeport.

*New York*

Henry A. Stimson, D.D., New York City.  
 Henry L. Hubbell, D.D., New York City.  
 John D. Cutter, Brooklyn.  
 Charles C. Creegan, D.D., New York City.  
 Franklin S. Fitch, D.D., Buffalo.  
 Charles A. Hull, Brooklyn.  
 Albert J. Lyman, D.D., Brooklyn.  
 Nehemiah Boynton, D.D., Brooklyn.  
 David A. Thompson, Albany.  
 J. J. McWilliams, Buffalo.  
 Lyman Abbott, D.D., Brooklyn.  
 Guilford Dudley, Poughkeepsie.  
 Charles E. Jefferson, D.D., New York City.  
 Rev. Homer T. Fuller, Fredonia.  
 Dyer B. Holmes, New York City.  
 Rev. Elliott C. Hall, Jamestown.  
 Newell D. Hillis, D.D., Brooklyn.  
 Mrs. Joseph Cook, Ticonderoga.  
 Harry P. Dewey, D.D., Brooklyn.  
 Rev. N. McGee Waters, Brooklyn.  
 Harry A. Flint, Syracuse.  
 Rev. Harry A. Lawrence, Carthage.  
 H. B. Olmstead, Walton.

*New Jersey*

William Hayes Ward, D.D., Newark.

*Ohio*

William E. Park, D.D., Oberlin.  
 Washington Gladden, D.D., Columbus.  
 Dan F. Bradley, D.D., Cleveland.  
 Henry M. Tenney, D.D., Oberlin.  
 Rev. Charles H. Dickinson, Oberlin.  
 Lucius F. Mellen, Cleveland.  
 William W. Mills, Marietta.  
 Pres. Henry C. King, D.D., Oberlin.  
 Rev. John R. Nichols, Marietta.  
 Rev. John W. Bradshaw, Oberlin.

*Illinois*

Rev. Edward M. Williams, Chicago.  
 G. S. F. Savage, D.D., Chicago.  
 William A. Waterman, D.D., Elgin.  
 Edward H. Pitkin, Oak Park.  
 Rev. A. N. Hitchcock, PH.D., Oak Park.  
 H. T. Lay, Kewanee.  
 David Fales, Lake Forest.  
 Rev. Frank N. White, Chicago.  
 Thomas McClelland, D.D., Galesburg.  
 Sydney Strong, D.D., Oak Park.

*Michigan*

Frank D. Taylor, Detroit.  
 Rev. R. W. McLaughlin, Grand Rapids.

*Wisconsin*

Alexander R. Thain, D.D., Wauwatosa.

*Minnesota*

Leavitt H. Hallock, D.D., Minneapolis.

*Iowa*

E. S. Miller, Des Moines.  
 Rev. J. E. Snowden, Cedar Falls.  
 Rev. Wesley E. Bovey, Traer.

*Missouri*

Augustus W. Benedict, St. Louis.

*Nebraska*

D. Brainerd Perry, D.D., Crete.

*Colorado*

Rev. Frank T. Bayley, Denver.

*Washington*

Rev. Edward L. Smith, Seattle.

*California*

John K. McLean, D.D., Berkeley.  
 Rev. H. Melville Tenney, Berkeley.

MALE HONORARY MEMBERS  
PRESENT

*Maine*

Rev. Henry H. Hamilton, York.  
Rev. Edgar M. Cousins, Thomaston.  
Rev. C. G. McCully, Calais.  
Rev. J. V. Clancy, Portland.

*New Hampshire*

Rev. C. R. Hamlin, Hillsboro Bridge.  
Rev. Willis A. Hadley, Keene.  
Rev. Aaron W. Field, Gilsum.  
Rev. G. H. de Bevoise, Walpole.  
Rev. S. G. Barnes, St. Johnsbury.  
Henry T. Cushman, Bennington.  
Rev. D. Miner Rogers, East Dorset.  
Rev. S. H. Barnum, Cornwall.  
Rev. G. H. Scott, Atkinson.

*Vermont*

Rev. D. H. Strong, Williamstown.  
Rev. N. R. Nichols, Sudbury.

*Massachusetts*

C. A. Bartlett, Worcester.  
Rev. R. W. Haskins, Reading.  
Rev. Caleb E. Smith, Heath.  
Rev. D. W. Richardson, Bedford.  
R. W. Rodger, Mt. Hermon.  
J. W. Davis, Newton.  
E. Hobart, Amherst.  
Rev. Isaac Pierson, Wellesley.  
John E. Kimball, Oxford.  
E. A. H. Grover, Danvers.  
Charles H. Shute, Cambridge.  
W. K. Bigelow, Salem.  
Arthur W. Kelly, Auburndale.  
Rev. George P. Merrill, Newburyport.  
Rev. Charles S. Holton, Newburyport.  
Rev. J. B. Seabury, Wellesley Hills.  
J. J. Arakelyan, Dorchester.  
Rev. H. S. Huntington, Milton.  
Rev. C. J. Hawkins, Jamaica Plain.  
Rev. A. B. Chalmers, Worcester.  
Rev. C. N. Thorp, Chelsea.  
G. S. Houghton, Reading.  
Rev. P. T. Farwell, Wellesley Hills.  
John Owen, Blackinton.  
H. A. White, Leicester.  
Rev. S. H. Lee, Springfield.  
D. D. Stratton, Melrose.  
Rev. J. H. Laird, Hinsdale.  
Rev. Addison Ballard, Pittsfield.  
W. O. Barrett, Ware.  
Rev. J. J. Blair, Springfield.

S. E. Bridgman, Northampton.  
Samuel Ward, Newton Center.  
Edward Warren Capen, Boston.  
Rev. S. W. Dike, Auburndale.  
Rev. E. A. Robinson, Hingham.  
Austin C. Packard, East Bridgewater.  
Waldo E. Conant, Littleton.  
R. L. Snow, Cambridge.  
H. N. Ackerman, West Medford.  
Rev. F. S. Brewer, Palmer.  
Rev. O. E. Maurer, Great Barrington.  
Rev. Lawrence Perry, Wayland.  
Rev. F. S. Hunnewell, Reading.  
Rev. W. C. Rhoades, Boston.  
Rev. T. A. Emerson, Hadley.  
Rev. L. M. Pierce, Medfield.  
Rev. E. P. Butler, Sunderland.  
Rev. H. L. Bailey, Longmeadow.  
Rev. Charles C. Merrill, Winchendon.  
Rev. Burke F. Leavitt, Belmont.  
Rev. Stephen A. Norton, Woburn.  
Rev. Thomas Sims, Melrose.  
Rev. O. W. Means, Springfield.  
Rev. E. H. Rudd, Dedham.  
Rev. G. W. Andrews, Dalton.  
Rev. J. A. Goodrich, Shelburne.  
Rev. Silas P. Cook, Pittsfield.  
W. G. Harding, Pittsfield.  
Rev. W. W. Curtis, West Stockbridge.  
Rev. D. A. Newton, Winchester.  
Rev. E. C. Whiting, South Sudbury.  
Daniel W. Wilcox, Medford.

*Rhode Island*

L. Z. Ferris, East Providence.  
Rev. J. E. McConnell, Providence.  
Rev. C. F. Ropes, River Point.

*Connecticut*

H. M. Pratt, West Cornwall.  
Rev. H. E. Peabody, Hartford.  
Rev. H. C. Meserve, Milford.  
Rev. E. G. Stone, Burlington.  
Rev. C. B. F. Pease, Plantsville.  
Rev. O. S. Davis, New Britain.  
Rev. David E. Jones, Ellington.  
Rev. C. A. Jaquith, South Windsor.  
Rev. E. H. Burt, Ivoryton.  
Rev. W. D. Hart, Wilton.  
Rev. H. T. Barnard, Tolland.  
Rev. H. M. Calhoun, Winsted.  
Rev. A. W. Gerrie, Ridgefield.  
Rev. F. A. Johnson, New Milford.  
Rev. C. H. Williams, New London.  
Rev. E. A. Andrews, New Britain.

Rev. W. D. L. Love, Hartford.  
 Rev. C. H. Davis, Somersville.  
 F. C. Sherman, New Haven.  
 Rev. J. C. Goddard, Salisbury.  
 Rev. C. H. Recketts, Norwich.  
 Rev. Henry Upson, New Preston.  
 Rev. C. A. Northrop, Norwich.  
 Rev. J. P. Garfield, Enfield.  
 Rev. W. B. Greene, Bridgeport.  
 G. E. Wood, Hartford.  
 Rev. Edwin C. Gillette, Canaan.  
 Thomas P. Merwin, New Haven.  
 Rev. G. W. Reynolds, South Manchester.  
 Rev. John Hutchins, Litchfield.  
 Amasa Chandler, Woodstock.  
 Rev. L. L. West, Norwich.  
 J. H. Jagger, Hebron.  
 Rev. H. H. Kelsey, Hartford.  
 Rev. O. D. Fisher, Bridgeport.  
 Rev. Clarence H. Barber, Danielson.  
 Rev. G. W. Griffith, Lime Rock.  
 Rev. H. G. Marshall, Hampton.

*New York*

Rev. Lewis Francis, New York City.  
 Rev. G. R. Beckwith, Saratoga Springs.  
 Rev. N. W. Bates, West Bloomfield.  
 Rev. E. A. Hazeltine, Rushville.  
 Rev. A. C. Dill, Honeoye.  
 H. W. Hubbard, New York.  
 Rev. Oliver S. Dean, Patterson.  
 H. W. Spaulding, M.D., Clifton Springs.

*New Jersey*

Rev. D. Brewer Eddy, East Orange.  
 Rev. F. A. Blanchard, East Orange.  
 Rev. A. L. Clark, Elizabeth.

*Ohio*

Justus L. Cozad, Cleveland.  
 Rev. W. W. Curtis, Oberlin.  
 Rev. Dwight Goddard, Cleveland.  
 Rev. E. A. King, Sandusky.

*Illinois*

Rev. F. L. Graff, Champaign.

*Michigan*

George M. Lane, Detroit.

*California*

Rev. E. S. Williams, Saratoga.

*Washington*

Rev. Samuel Greene, Seattle.

## MISSIONARIES PRESENT

\*Irving M. Channon, Micronesia.  
 \*Dr. H. N. Kinnear, Foochow.  
 Mrs. Ellen J. Kinnear, Foochow.  
 \*W. M. Zumbro, Madura.  
 \*J. C. Dorward, Zulu.  
 \*Rev. F. B. Bridgman, Zulu.  
 Mrs. Clara D. Bridgman, Zulu.  
 \*Rev. L. P. Peet, Foochow.  
 Mrs. Caroline K. Peet, Foochow.  
 \*Dr. W. S. Dodd, Western Turkey.  
 C. W. Kilbon, Zulu.  
 \*Rev. W. A. Farnsworth, Turkey.  
 Mrs. Caroline E. Farnsworth, Turkey.  
 Mrs. Frances H. Davis, Japan.  
 \*Rev. John S. Chandler, Madura.  
 Mrs. Henrietta S. Chandler, Madura.  
 Rev. Lyman Bartlett, Turkey.  
 \*Rev. Elwood G. Tewksbury, North China.  
 Mrs. Grace H. Tewksbury, North China.  
 Miss Mary L. Hammond, Mexico.  
 Miss H. Juliette Gilson, East Central Africa.  
 \*Rev. Henry G. Bissell, Marathi.  
 Mrs. Theo. K. Bissell, Marathi.  
 Miss Ellen M. Stone, European Turkey.  
 Rev. James H. Roberts, North China.  
 \*Rev. Edward S. Hume, Marathi.  
 Mrs. Charlotte E. Hume, Marathi.  
 Mrs. Leila Browne, Eastern Turkey.  
 Mrs. Helen L. Thom, Eastern Turkey.  
 \*Rev. W. T. Currie, West Central Africa.  
 Mrs. Amy J. Currie, West Central Africa.

\*Also Corporate Members.

*Persons under Appointment*

Rev. and Mrs. Stephen vR. Trowbridge,  
 Central Turkey.  
 Dr. Edwin St. John Ward, Eastern Turkey.  
 Miss Charlotte Allen, Eastern Turkey.  
 Rev. Robert Ernest Hume PH.D., Marathi.  
 Miss Laura Caswell, Marathi  
 Miss Julia Green, Ceylon.  
 Rev. Brownell Gage, Yale Mission.

President Capen took the chair, and devotional services were conducted by Rev. Nehemiah Boynton, of Brooklyn, N. Y.

An address of welcome was made by Hon. Marshall Ford, the mayor of North Adams, and a response was made by President Capen.

The material portion of the Minutes of the last meeting was read.



The President appointed the following Committee on Nominations: Rev. Frank T. Bayley, Rev. A. E. Dunning, Rev. Lewellyn Pratt, H. T. Lay, Esq., Rev. H. P. Dewey, Rev. H. M. Tenney, J. M. Gould.

The following committee was nominated by the President and was elected:—

*Business Committee.*—Augustus W. Benedict, Esq., Rev. Edward L. Smith, George E. Keith, Esq., Rev. Frank N. White, Rev. A. W. Vernon.

Prof. Edward C. Moore offered the resolutions which formed the conclusion of a letter addressed in print by the President to the Corporate Members of the Board.

These resolutions were referred to the Business Committee.

Prof. Edward C. Moore presented from the Prudential Committee notice of certain proposed amendments to the By-Laws, which, under the rule, went over for later consideration.

Professor Moore, chairman of the Prudential Committee, presented a statement as to a proposed history of the American Board, requesting that the Board take into consideration the matter of the preparation and publication of such a history. This request was referred to the Business Committee.

Mr. Frank H. Wiggin presented his report as Treasurer and the report of the expert accountant employed by the Auditors, with the Auditors' report.

Sec. Cornelius H. Patton presented the report of the Home Department, announcing at the conclusion that the entire debt of the Board is paid.

A prayer of thanksgiving was offered by Vice-President Hopkins, and the Doxology was sung.

Sec. James L. Barton presented the Annual Survey of the Missions.

Addresses were made by Dr. William S. Dodd, of Turkey, and by Rev. Irving M. Channon, of Micronesia.

Col. Charles A. Hopkins introduced the following resolution, which was referred to the Business Committee:—

*Resolved,* That the Prudential Committee be instructed to take the necessary steps to secure such constitutional changes as will permit the Prudential Committee temporarily to fill any vacancies that may arise in the executive offices or in the Prudential Committee until the following meeting of the Board.

Mr. A. W. Benedict of the Business Committee recommended the adoption of the request of the Prudential Committee for the appointment of a committee of five on the publishing of the history of the Board, and that the resolutions at the close of the President's address be made the order of business in connection with the afternoon session of Thursday; and both recommendations were adopted.

The Nominating Committee reported the following nominations for committees:—

*On the Foreign Department.*—Rev. Raymond Calkins, Rev. A. P. Fitch, Rev. George H. Ewing, E. H. Pitkin, Rev. J. W. Bradshaw, Rev. E. L. Smith, Elliot S. Miller, A. W. Benedict, Dyer B. Holmes.

*On the Home Department.*—Rev. R. W. McLaughlin, Pres. L. C. Seelye, Rev. De Witt Clark, Rev. W. A. Waterman, Rev. Joseph Anderson.

*On Place and Preacher.*—Rev. A. J. Lyman, Rev. John De Peu, Rev. W. E. Strong, Rev. J. E. Snowden, Rev. Sydney Strong.

*On Treasurer's Report (to report next year).*—C. A. Hull, W. W. Mills, W. H. Catlin, Rev. L. H. Hallock, Rev. H. Fairbanks.

*Committee on a History of the Board.*—Rev. H. P. Beach, Pres. J. K. McLean, Rev. E. D. Eaton, Rev. George R. Merrill, W. F. Whittemore.

After the benediction by Rev. John R. Thurston, adjournment was taken to 7.30 o'clock.

## TUESDAY EVENING

The President took the chair at 7.30 o'clock.

Rev. Chauncey J. Hawkins led the devotional exercises.

The annual sermon was delivered by Pres. George A. Gates, of Pomona College, from the text (2 Cor. 5: 14), "For the love of Christ constraineth us."

The Nominating Committee, through Dr. Dunning, reported the following:—

*Committee on Nomination of Officers.*—Rev. Nehemiah Boynton, A. L. Williston, W. R. Burnham, A. W. Benedict, Rev. L. H. Hallock.

The Board united in the communion of the Lord's Supper, administered by Rev. A. W. Farnsworth and Rev. L. H. Hallock.

And adjournment was taken to Wednesday, at 7.30 P. M.

[A note may here properly be inserted concerning the meetings not officially connected with the Annual Meeting of the Board, which were held at Williamstown on Wednesday, October 10.

A morning prayer meeting was to have been held at the Haystack Monument, but on account of the rain was transferred to Jesup Hall. An "Academic Service," under the auspices of Williams College, was held in the Thompson Memorial Chapel, at which President Hopkins gave an address of welcome, to which President Capen of the Board responded. Addresses followed by Pres. W. D. Hyde, of Bowdoin College; Rev. Dr. Edward Judson; and Pres. W. J. Tucker, of Dartmouth College. At the same hour a service, under the auspices of the Connecticut Valley Student Missionary Conference, was held in the Congregational Church, with addresses by Rev. John H. Denison, of Boston; Prof. Edward C. Moore, of Harvard College; Rev. S. M. Zwemer, D.D.; and Dr. Newell Dwight Hillis, of Brooklyn.

In the afternoon in Mission Park, close by the Haystack Monument, and under the open sky, a great assembly convened, President Capen presiding. An address by Sec. Arthur J. Brown, of the Presbyterian Board of Missions, and brief greetings from ten native Christians from foreign mission fields of the Board were followed by a memorial thank-offering service, conducted by Mr. John R. Mott, resulting in the receipt of pledges amounting to \$12,918.45. A prayer meeting followed, led by Mr. Luther D. Wishard.]

## WEDNESDAY EVENING, OCTOBER 10

The President took the chair at 7.30 o'clock.

Devotional exercises were conducted by Rev. Washington Gladden.

Addresses were delivered by Pres. Henry C. King, on "The Changes within the Century in Missionary Theory and Practice," and by Rev. Henry E. Cobb, on "The Appeal of the Haystack Prayer Meeting to the Churches of Today."

An address from the Armenian Evangelical Alliance of America was presented by the Rev. G. M. Manavian, the Moderator of the Alliance.

After the benediction by Dr. Gladden, adjournment was taken to 9.30 A.M. on Thursday.

## THURSDAY MORNING, OCTOBER 11

The President took the chair at 9.30 o'clock.

Devotional services were conducted by Rev. George F. Pentecost.

The Minutes to date were read and approved.

Greetings were brought from the United Brethren in Christ and their Foreign Missionary Society by Bishop William M. Bell, D.D.

Greetings were brought from the Methodist Protestants by Rev. T. J. Ogburn.

Response was made to both greetings by Prof. Edward C. Moore, and prayer was offered by Rev. William H. Ward.

Report of the Committee on the Work of the Foreign Department was presented by Rev. G. H. Ewing, and addresses were made by Rev. Raymond Calkins, of Maine, and Rev. Walter T. Currie, of West Central Africa.

Report of the Committee on the Home Department was presented by Rev. R. W. McLaughlin, who also made an address.

Mr. A. W. Benedict of the Business Committee reported back the motion offered by Colonel Hopkins instructing the Prudential Committee to take such necessary steps as will enable them to secure constitutional changes permitting the Prudential Committee to fill temporarily vacancies that may occur in the executive offices or in the Prudential Committee until the following meeting of the Board; and it was adopted.

Mr. Joshua W. Davis presented the report of the Committee on the Treasurer's Report.

Adjournment was taken to 2.30 P.M.

THURSDAY AFTERNOON

President Capen took the chair at 2.30.

A hymn was sung. Prayer was offered by Rev. W. V. W. Davis, of Massachusetts.

The local committees of arrangements were elected as follows:—

NORTH ADAMS COMMITTEES.—*General chairman*, Theodore E. Busfield, D.D.; *on Finance*, D. J. Barber, chairman, T. W. Sykes, C. H. Cutting; *on Entertainment*, C. Q. Richmond, chairman, George French, Mrs. H. E. Wetherbee, Mrs. George W. Chase; *on Arrangements*, George W. Chase, chairman, W. F. Darby, Mrs. C. H. Cutting; *on Railroads*, F. E. Carlisle, chairman, H. E. Wetherbee; *on Welcome*, Jesse B. Spruill; *on Program*, James E. Hunter, chairman, Mrs. J. C. Goodrich.

WILLIAMSTOWN COMMITTEES—*General Committee*, Leverett Mears, chairman, Miss Grace Perry, secretary; *on Finance*, G. B. Waterman, chairman; *on Entertainment*, E. M. Lewis, chairman; *on Luncheon*, Mrs. Botsford, chairman; *on Souvenir Program*, F. T. Clayton, chairman; *on Reception*, Leverett Mears, chairman; *on Exercise and Meetings*, Henry Hopkins, chairman.

ADAMS COMMITTEE.—F. E. Mole, chairman.

The President nominated the following as members of the Committee on Nomination of New Members, to serve three years: Rev. George C. Adams, Mr. Dyer B. Holmes, and Rev. Ambrose W. Vernon.

Mr. Arthur H. Wellman presented, on behalf of the Prudential Committee, a motion that the following changes be made in the By-Laws, so that they will conform to votes passed at this meeting:—

In Article III, Section 11, page 8, strike out "three" before the words "corresponding secretaries," and substitute "two" therefor. In the same section, after the words "editorial secretary" insert "one or more associate secretaries." After the word "treasurer," in the same line, strike out the words "assistant treasurer." After the word "auditors," same section, top of page 9, add the words "an assistant treasurer may be elected."

In Section 15, page 11, second paragraph, first line, alter the word "secretaries" to "secretary." In the seventh line strike out the word "their" and substitute "his." In the same line strike out the word "respectively." In the eleventh line of the same paragraph strike out "they" and substitute "he." In the third paragraph, same section, first line, strike out "secretaries" and substitute "secretary." In the seventh line of the

same paragraph strike out "they" and substitute "he." In the eleventh and twelfth lines strike out "they have" and substitute "he has." In the fifteenth line strike out "they" and substitute "he."

These changes were adopted.

Pres. W. Douglas Mackenzie reported, in behalf of the committee appointed last year upon the resignation of Vice-President Hopkins, as follows, and the report was adopted:—

It is now two years since Dr. Henry Hopkins, President of Williams College, expressed the desire that he should not be renominated for the office of Vice-President of the American Board.

Happily the Board was able, with Dr. Hopkins's acquiescence, to reappoint him twice since that request was made by him. But he has now repeated it with emphasis, feeling that his personal desire and his deliberate judgment should be respected.

Your committee would put on record its sense of the very high value to the work of the American Board of Dr. Hopkins's personal influence throughout the country, and of his sympathy and wisdom in the councils of the Board. One of the reasons which have impelled Dr. Hopkins to make this repeated request is his conviction that the office of Vice-President should be filled by one whose home and work do not lie in the same general region of the country as those of the other officers of the Board. Your committee would suggest that both courtesy toward Dr. Hopkins and practical wisdom would be observed by following his advice.

Rev. Washington Gladden presented the following resolution, which was referred to the Business Committee and reported back by them for action by the Board:—

Under the good providence of God, and, as we trust, by the guidance of his gracious Spirit, the Christians of this country, bearing the names of United Brethren, Methodist Protestants, and Congregationalists, have been drawing together in the hope of a closer unity, and with the desire for more efficient coöperation in Christian work.

We rejoice in all that this movement signifies and promises, and we believe that the time has come when, without waiting for the adjustment of questions of polity and vested interests, it may be possible for the people of these three denominations to unite their forces in the work of foreign missions.

Be it therefore *resolved*, That a committee of seven persons be appointed by the Board at this meeting to consult with representatives of the missionary interests of the other denominations, with a view to the speedy consolidation of the foreign missionary work of the three Christian bodies.

The resolution was adopted, and the President of the Board appointed as such committee: Rev. W. Gladden, Rev. W. H. Ward, Rev. A. E. Dunning, Rev. J. L. Barton, Pres. Cyrus Northrop, Pres. J. B. Angell, and Edward H. Pitkin.

Rev. Charles H. Daniels, in behalf of the committee to nominate new Corporate Members, reported, recommending the acceptance of the resignations of E. C. Barnard, of Wisconsin, and J. C. Noyes, of Ohio; and their resignations were accepted. The committee also reported for record that the following gentlemen, elected to Corporate Membership last year, have declined the election: Mr. J. A. Smith, Iowa; Mr. C. E. Hodgkin, New Mexico; Mr. F. D. Winslow, Illinois.

The committee was instructed last year in the following terms: "It may also from time to time transfer unallotted present members into the class of members "at large." In accordance with such instructions your committee has decided to place in its membership "at large" class the Corporate Members who come under the following heads:—

1. Officers and Prudential Committee of the Board.
2. Executive officers of other missionary societies.

3. College and university presidents and professors.
4. Professors in theological seminaries.
5. And, in general, those whose official relations are with the denomination at large, rather than with localities, and members from other denominations.

The following Corporate Members, on recommendation of the various associations and conferences, were nominated and duly elected: Henry W. Lane, of Cheshire Conference, New Hampshire; Rev. Harry R. Miles, of Windham Conference, Vermont; Rev. Clifford H. Smith, of Rutland Conference, Vermont; Rev. Charles C. Merrill, of Worcester North Conference, Massachusetts; Rev. Samuel M. Cathcart, of Old Colony Conference, Massachusetts; Frederick A. Russell, of Essex North Conference, Massachusetts; Daniel O. Rogers, of Central Conference, Connecticut; Uriah S. Shelley, of Central North Conference, Ohio; Edward H. Rhoades, of Toledo Conference, Ohio; Rev. Mason Noble, of State Association, Florida; Rev. John C. Myers, of Central Association, Illinois; Rev. Archibald Hadden, of Muskegon Association, Michigan; George N. Stray, of North Central Association, Michigan; C. B. Stowell, of Southern Association, Michigan; C. S. Kitchell, of State Association, Wisconsin; Charles H. Cooper, of Mankato Conference, Minnesota; George E. Perley, of Northern Pacific Conference, Minnesota; Edward E. Holmes, of Kansas City Association, Missouri; Judge Newton C. Young, of Fargo Conference, North Dakota; Rev. George B. Denison, of Grand Forks Conference, North Dakota; Rev. Henry K. Hawley, of Jamestown Conference, North Dakota; Rev. George Edward Green, of Central Association, South Dakota; Charles H. Tully, of Columbus Association, Nebraska; Rev. L. O. Baird, of Omaha Association, Nebraska; Rev. Francis L. Hayes, of Central Association, Kansas; Edward H. Talcott, of State Association, Montana; Rev. Andrew U. Ogilvie, of State Association, Indiana; Rev. Josiah H. Heald, of State Association, New Mexico; Rev. Charles E. Mason, of State Association, Idaho; Peter Cook, of Upper Bay Association, California. At large: Prof. Williston Walker, of Connecticut; Prof. Edward I. Bosworth, of Ohio; Clarence H. Kelsey, of New York; James M. Speers, of New Jersey; Hon. William R. Castle, of Hawaiian Territory; William H. Crosby, of New York; Pres. George A. Gates, of California; John G. Jennings, of Ohio; Harry Wade Hicks, of Massachusetts; Frank Kimball, of Illinois; H. H. Kennedy, of Illinois; Rev. Edwin H. Byington, of Massachusetts; Rev. Albert P. Fitch, of Massachusetts.

Rev. L. H. Hallock reported for the Committee to Nominate Officers of the Board the following nominations, and they were duly elected:—

*President*

SAMUEL B. CAPEN.

*Editorial Secretary*

E. E. STRONG.

*Vice-President*

ALBERT J. LYMAN.

*Associate Secretaries*

HARRY WADE HICKS.

WILLIAM E. STRONG.

*Corresponding Secretaries*

JAMES L. BARTON.

CORNELIUS H. PATTON.

*Treasurer*

FRANK H. WIGGIN.

*Recording Secretary*

HENRY A. STIMSON.

*Auditors*

EDWIN H. BAKER.

HENRY E. COBB.

*Assistant Recording Secretary*

EDWARD N. PACKARD.

WILLIAM B. PLUNKETT.

*Prudential Committee**For three years*

EDWARD WHITIN.

F. O. WINSLOW.

ARTHUR L. GILLETT.

*Also, in place of Rev. F. J. Van Horn, whose term of office expires in 1907*

REV. E. H. BYINGTON.

*In place of Samuel C. Darling, whose term of office expires in 1908*

HENRY H. PROCTOR.

*In place of Rev. F. E. Clark, who declines reelection*

CHARLES A. HOPKINS.

*In place of Frederick Fosdick, whose term of office expires in 1908*

REV. ALBERT P. FITCH.

Rev. Harlan P. Beach reported, in behalf of a committee appointed to consider the "Report of the Prudential Committee in the matter of the History of the American Board," as follows, and their recommendations were adopted:—

Your committee, after having considered the various questions involved in the original report, and after consulting persons having special knowledge of the questions involved, would report their conclusions, with recommendations, as follows:—

1. The members of the committee are unanimous and hearty in recommending the preparation of a history of the American Board. So noteworthy is this history and so varied are the uses of its printed record that they recommend the preparation of two editions, one a single volume popular history, the other a more elaborate work in two volumes.

2. Your committee would recommend that the popular edition be prepared to be published two years hence. Furthermore they would express their conviction that in view of the special expense involved it should not be undertaken until a guarantee fund of \$5,000 is secured outside of the regular sources of the Board's income.

3. As for the two-volume work, your committee would recommend that it be published, if possible, before the centenary of the sending of the Board's first missionaries, which will occur in 1912. Notwithstanding the transcendent importance of this work, the expense involved in the proper preparation of such a history, extending as it must through a number of years, is so great that your committee are strongly of the conviction that it should not be undertaken unless a guarantee fund of \$25,000 can be secured privately and without interfering with regular contributions.

4. Though the expectation of the original committee intrusted with this matter cannot be realized, namely, that Dr. Strong should render assistance such as no other person can possibly give, your committee is confident that the work can be worthily done, either alone by Edward W. Capen, PH.D., with clerical assistance and in consultation with an advisory committee to be appointed by the Prudential Committee, or in collaboration with such other persons as the Prudential Committee may appoint.

The Committee on Place and Preacher reported through Rev. John De Peu, recommending that the next meeting of the Board be held with Pilgrim Church, Cleveland, with the understanding that the Committee of Arrangements provide for full time for the meeting of the Board to secure unity and continuity in its meetings. The recommendation was adopted. The committee recommended that Rev. Charles S. Mills, of St. Louis, be the preacher and Rev. Washington Gladden be the alternate, and it was so voted.

The Business Committee reported back with its approval the following resolutions, which were printed in President Capen's letter to the Corporate Members:—

With profound gratitude to God we wish to acknowledge the results of nearly a hundred years of missionary service to far-off nations. But, great as has been the success, we recognize that it has been far below both our ability and our opportunity. The work has been carried on by only a part of our church membership; the sacrifices of the few ought to be the sacrifices of all.

(1) We believe, *first*, it would be a disgrace to our churches to compel the Prudential Committee *because of the lack of funds* to give up or curtail any of the present work of the Board. Work may be transferred, but only when it can be more economically or efficiently carried on by others.

(2) *Second*. We approve of such larger expenditure in cultivating the home field and in work for young people as in the judgment of the Prudential Committee may be desirable, to the end that the new century, both at home and abroad, may begin with an advance and not a retreat.

Remarks were made upon the second resolution by Rev. Lyman Abbott, Sec. C. C. Creegan, Sec. A. N. Hitchcock, Mr. C. A. Hopkins, Sec. H. Melville Tenney.

Mr. John H. Perry moved that a committee of three be appointed to take into consideration the pending resolutions and report this evening a resolution which shall more fully express our gratitude to God for the success of the missionary work of the past century and shall express our hope that the Prudential Committee will be able to find some wise way to bring about a continually increasing interest in foreign missions among the members of our churches.

The motion was carried, and the President appointed Mr. John H. Perry, Rev. Homer T. Fuller, and W. W. Mills as such committee.

Rev. Homer T. Fuller offered a resolution upon increasing the activity of the Corporate Members of the Board in securing funds for the Board. After remarks by Edwin H. Baker, E. H. Pitkin, Samuel Usher, Rev. W. Hayes Ward, C. A. Hull, Rev. O. S. Dean, Pres. Henry Hopkins, the resolution was referred to the committee of three just appointed.

After the benediction by Rev. Joseph H. Twichell, adjournment was taken to 7:30 P.M.

THURSDAY EVENING

The President took the chair at 7:30.

A hymn was sung. Prayer was offered by Rev. John R. Thurston.

The committee of three to whom was referred the resolutions appended to the President's letter to the Corporate Members reported the following resolutions, which were adopted:—

We give glory to God for the results of missionary service during the past century, and are profoundly grateful for the part which we have been permitted to bear in it, but sincerely regret that this has been so far below both our ability and the opportunity. We hope that the present work of the Board will not be curtailed, and we approve of such larger expenditure in cultivating the home field and in work among young people as in the judgment of the Prudential Committee may be desirable, to the end that the new century, both at home and abroad, may begin with an advance and not a retreat.

*Resolved*, That the Prudential Committee be requested to take into consideration the question of the assignment of the territory in which the Corporate Members reside among them, either by conferences or associations, state or local, requesting these to secure, each in his own area, the utmost possible interest in and personal subscriptions to the work of the Board, it being understood that this duty is to be performed in coöperation with the regular agencies employed by the Board for this purpose.

An address was made by Rev. Samuel M. Zwemer, D.D., of Arabia (Board of Foreign Missions of the Reformed Church), on "The Evangelization of the Mohammedan World in this Generation."

Prayer was offered by Rev. F. P. Haggard, secretary of the American Baptist Missionary Union.

Sec. James L. Barton gave an address upon "The Work of the American Board for Mohammedans."

A telegram was received from the Woman's Missionary Union of the Montgomery Presbyterian Southern Churches in session at Lynchburg, Va., sending greeting on the occasion of the Haystack Centennial.

An address was made by Rev. Henry G. Bissell, of India, upon "India's Millions for Christ."

Prayer was offered and the benediction pronounced by Rev. Edward L. Smith, of Seattle, Wash., and adjournment was taken to 9 o'clock Friday morning.

FRIDAY MORNING, OCTOBER 12

A devotional half hour was led by Rev. Frank N. White, of Chicago.

The President took the chair at 9.30.

A hymn was sung.

Excuses for absence were received from the following Corporate Members: G. C. Adams, J. B. Angell, O. G. Baldwin, Smith Baker, W. E. Barton, C. A. Beckwith, G. N. Boardman, R. B. Borden, A. H. Bradford, W. L. Bray, C. R. Brown, E. R. Brown, J. E. Brown, M. H. Buckham, M. A. Bullock, C. R. Burt, C. H. Case, E. W. Chapin, O. V. Coffin, S. V. Cole, J. M. Comstock, J. M. Craig, S. C. Darling, J. G. Davenport, W. F. Day, N. P. Dodge, T. C. Edwards, Ralph Emerson, Margaret J. Evans, W. H. Fenn, E. P. Flint, Walter Frear, A. L. Frisbie, J. H. George, E. F. Grabill, A. P. Hall, J. M. W. Hall, Mrs. J. F. Hardin, George Harris, Edward Hawes, Caroline Hazard, H. J. Heinz, D. Willis James, L. E. Jepson, D. P. Jones, W. H. Laird, Mary P. H. Leake, F. W. Lyman, F. B. Makepeace, W. W. McLane, T. B. McLeod, L. A. McMurray, G. R. Merrill, J. G. Merrill, I. W. Metcalf, C. S. Mills, S. B. L. Penrose, C. H. Richards, W. A. Robinson, G. H. Rust, Doremus Scudder, W. S. Smart, H. M. Stevens, J. W. Strong, J. M. Sturtevant, Reuen Thomas, W. B. Thorp, E. G. Updike, S. H. Virgin, W. H. Warren, J. M. Whitehead, E. Whittlesey, E. P. Wilcox, E. F. Williams, J. B. Williams.

Mr. A. W. Benedict, for the Business Committee, reported the draft of a letter addressed to the Hon. Elihu Root, Secretary of State, as follows:—

Concerning the barbarities and slavery inflicted upon African natives by the Independent State of the Congo, it is currently reported that the British Foreign Secretary stated in the House of Commons on July 5, last, that if other Powers would join Great Britain in insisting upon reforms in that state, the government would welcome them. In view of this statement, the American Board of Commissioners for Foreign Missions, celebrating its Haystack Centennial at North Adams and Williamstown, Mass., October 9 to 12 inst., expresses its earnest desire that this suggestion from England be met, and that the United States, through its representatives at the next International Peace Convention at The Hague, may, so far as is consistent, exert its moral influence toward the prompt and effective correction of existing abuses and the abolition of these abundant and seemingly well-attested atrocities.

This letter was approved and direction given that it be forwarded to Secretary Root.

The Business Committee also presented the following resolution, which was adopted:—

*Resolved*, That a committee be appointed to consider and report at the next Annual Meeting of the Board upon the wisdom and feasibility of the erection at Williamstown, Mass., of an appropriate memorial commemorative of this centennial meeting, together with approximate expense of such memorial and suggestions as to methods of providing for the same.

The President appointed as committee: Pres. Henry Hopkins, Pres. W. J.



Tucker, A. W. Benedict, Frank A. Day, O. H. Ingram, Rev. E. M. Williams, Rev. S. Parkes Cadman.

The following resolution was presented by the Business Committee:—

The Board would put on record its appreciation of the many years of devoted service rendered by the Rev. Judson Smith, D.D., as Corresponding Foreign Secretary, and its profound sense of loss in his death.

Remarks were made upon the resolution by Pres. Edward D. Eaton, and the resolution was adopted.

Addresses were made by Rev. F. B. Bridgman, of the South African Mission; Dr. H. N. Kinnear, of Foochow; Rev. E. G. Tewksbury, of North China; Rev. Stephen vR. Trowbridge, under appointment for Central Turkey; Mrs. Trowbridge; Rev. John S. Chandler, of Madura; Dr. Edwin St. John Ward, under commission for Eastern Turkey; Miss Charlotte Allen, also under commission to the same mission; Rev. Robert E. Hume and Miss Laura A. Caswell, now under commission for the Marathi Mission; Rev. A. W. Staub, under commission of the Board, not designated; Rev. Mr. Marcusson, of Chicago, formerly commissioned by the Board, now conducting a mission for Jews in Chicago.

Prayer was offered by Rev. William R. Richards, of New York.

The Business Committee reported, through Rev. Edward Lincoln Smith, the following resolutions:—

At the close of its Ninety-seventh Annual Meeting, the most historic meeting in its history, the American Board desires to make grateful acknowledgment of the many favors of which it has been the recipient.

The thanks of the Board are extended to the Christian people of North Adams, who have entertained us generously; to the pastor, committees, and members of the Congregational church; to the Baptist, Protestant Episcopal, and especially to the Methodist Episcopal churches, for the use of their houses of worship; to the faculty, trustees, and students of Williams College; to the pastor and members of the Congregational church of Williamstown; and to all other friends in Adams, North Adams, and Williamstown who have assisted by financial help or signal hospitality to make this one of the great meetings of the Board.

The thanks of the Board are extended to those who have participated in the program, especially to those who have come from other denominations to address us; to those who have assisted in the music, the ushering, the decorations; to the press, for full and sympathetic reports of the sessions; and to the Boston and Albany Railroad, for many courtesies.

The thanks of the Board are extended to Pres. George A. Gates, D.D., for his timely and inspiring sermon, and a copy is asked for publication.

The thanks of the Board are extended to its missionaries and officials, to pastors and laymen, who have given special and tireless effort in the raising of the million dollar fund, and to the great body of givers, small and large, who have made that million dollars possible. To Rev. Arthur H. Smith, D.D., who left his exacting and important labors in China to participate in this campaign, and to Mrs. Smith, the loving sympathy of the Board is extended in the sad loss of their son and only child.

With great satisfaction the Board would call the attention of the churches to the action of the Prudential Committee in arranging for the visitation of the fields during the coming year by its chairman, the Foreign Corresponding Secretary, two of the Field Secretaries, and certain other Corporate Members, to the end that those who carry on the business of the Board at home may have all possible first-hand information regarding the condition, needs, and prospects of its work abroad.

The Board would urge upon the Congregational churches of the country, whose servant it is, that the completion of the million dollar fund be regarded as in no way war-

ranging a relaxing of effort, but rather as removing an obstacle to a far more triumphant advance. Profoundly grateful to God for the answer to the prayers of the Haystack Meeting and the prayers of all good friends of missions, which answer we see in part in the ninety-seven years of life and work of this Board, we appeal to the churches that they will never do less for the cause than they have done during the past year, that they will each one make some offering to the Board's work, and so become co-workers with Jesus Christ in the conquest of the world. May the motto be ours for the coming year in the form suggested by one of our devoted missionaries, "We can — we will."

Remarks were made by Mr. Clinton Q. Richmond, of North Adams, chairman of the Committee of Entertainment, and by Rev. W. E. Thompson, of North Adams, pastor of the Methodist Episcopal Church, in which the Board met.

Rev. Theodore E. Busfield made a response in behalf of the Congregational churches of North Adams and Williamstown to the resolution of thanks.

President Capen made a response in behalf of the Board, expressing the gratitude of the Board to the people of North Adams and Williamstown for their hospitality.

Rev. E. E. Strong led in prayer and pronounced the benediction, and the Board adjourned without day.

EDWARD N. PACKARD, *Assistant Recording Secretary.*



## Committee Reports at the Annual Meeting

### Committee on the Report of the Home Department

Rev. R. W. McLaughlin, Chairman

IN a somewhat decadent fishing village on the Maine coast there is a rather interesting postmaster, by name Captain Jones, who receives the mail once a week during ten months of the year, and during July and August receives it once a day in order to accommodate the few summer visitors. The speaker, while spending his vacation there the last summer, had as the guest of his family a young lady, by name Mabel Jones. She had reason to believe that a letter had been mailed to her from New York on Saturday, and so on Monday evening called at the post office for the same. Much to her surprise there was no letter. However, the next afternoon over came the postmaster to the cottage with a letter addressed to her. Upon inquiring where it had come from — as there had been no mail since she had called — the postmaster confessed that he had received it in the mail of the night before. But upon reading the address upon the envelope he had been so attracted to it that he could not pass it on to its owner. "For," he said, "I had a sister, by name Mabel Jones, and she married seventeen years ago and went West. And I hadn't seen this name for all these years. So when yesterday I saw the name I just put it on the window sill, and from time to time I've looked at it. But a few minutes ago it occurred to me that you might want the letter, so I've brought it over."

And the committee felt somewhat in the mood of this quaint old postmaster after reading the report of the Home Department. It had not seen anything like it for seventeen and more years. It wants to put it on the window sill and look at it from time to time. It recalls so many hopes hitherto unrealized. It awakens so many lines of thought. It raises so many questions that must be answered.

But, after all, the report does not belong to the committee, but to you; and our duty is not to look at it and yield to the sentiment of our hearts, but to pass it on

to you, that at your leisure you may, as it were, tear open the envelope and read its contents.

But in handing to you this report this morning, permit us to summarize the same in about three expressions. And the first is, the report is disturbing because of a revelation it contains. Since reading the report, the committee has taken some pains to inquire of others regarding their understanding of the situation as to volunteers for the foreign field, and without exception have found the impression prevalent that young men and women for this work were abundant, and the only question was one of money with which to send them. Not so, says Secretary Patton in his report. The supply is inadequate. This, the committee believe, is a revelation to most of our churches, and must be passed along the line until our Congregational force understand the situation.

The second expression the committee wishes to use in summarizing the report is that it is quickening in the indications it gives of far-reaching plans of work now being carried out on the home field. Whatever may be the facts regarding the individual members of the home churches and the large number of churches which do not contribute, it is not true that our officials are playing with this great work. When one keeps in mind the distinction between a business organization and a religious society, the distinction being that the one is compulsory and the other is voluntary, it is little short of marvelous the high efficiency of the effort and the variety and number of the agencies now at work to make possible the results.

A third expression which the committee wishes to use in summarizing the report is the ground for encouragement which the report gives, due, not to the results aimed at, but rather to the results achieved. The committee refers, of course, to the financial returns. Let us not forget that apart from the announcement made by Secretary Patton on Tuesday afternoon the report would still be a most encouraging one; for when the books of the Treasurer closed, on September 10, there had then been received \$913,159.64 — the largest amount in the history of the Board. And when this statement is analyzed it is found that the gain over previous years was due entirely to the gifts of the living. We need to return to the good old New England days when no one was supposed to have died properly who did not upon death leave something in his will for the Board. But while we are working our way back to the old legacy idea, it is cause for profound gratitude that this great work is increasing its hold upon the hearts and minds of the living. And so in presenting this report upon the report of the Home Department the committee would note the danger in the present situation, due to a lack of recruits, the weakness caused by the failure of many churches to contribute, the confidence in the officers inspired by the evidence of thorough planning and wise execution, and the fresh courage aroused by the rising tide of contributions as a result of the prayers and efforts of all those identified with the cause.

## **Committee on the Report of the Foreign Department**

**Rev. Raymond Calkins, Chairman**

YOUR committee to whom has been assigned the task of reviewing the printed reports for the year upon the various missions of the Board report on the interest and pleasure with which the task has been performed, and submit certain considerations as a result of this review, as follows:—

We have been impressed with the high level of Christian personality among the missionaries. The unconscious spirit and atmosphere of these reports is that of sober courage, quiet persistency of endeavor, undaunted zeal and godliness among

the missionaries alike of the medical and the evangelistic staffs. The bravery and loyalty of the women, as brought out in the report of the Umzumbe Home, in the Zulu Mission, is reflected everywhere.

We note, also, the *ready adaptability* of the workers to changed conditions, as evidenced in the reports. Everywhere in heathen lands history is making fast, and the new emphasis upon educational work, the improvement of equipment and curriculum to meet an awakening heathendom, show a fine initiative and energy on the part of our undermanned, underpaid missionaries. The splendid native work being encouraged everywhere, except where severe home retrenchments are making it impossible, is another illustration of the progressive attitude of the force.

We note, again, as a most encouraging feature of these reports, the increasing spirit of coöperation and alliance for the protection and furthering of common interests among the variously denominated mission stations on the field. The power of organized effort is being made increasingly apparent in such missions as that of Ceylon, with its great group of native helpers, and that of the Marathi Mission, which, in the face of prohibitive and cruel retrenchments, is conducting a progressive and increasing work.

But it seems to your committee that the reports indicate that the men on the field are doing better than the men and churches at home. Our support is not commensurate with their efficiency and devotion. The need of reënforcements is everywhere seriously apparent. Some of the missionaries are breaking down; all are meeting increased opportunities and demands upon their time and strength.

It seems clear, from the reports, that we are approaching a crisis in European Turkey, Eastern Turkey, the Madura and Marathi Missions in India, and in the Chinese and African Missions. More men and more means are tragically needed. Where, as in the Eastern Turkey Mission, the country is declining and poverty is increasing, the need of better home support is *most imperative*. It is a lamentable fact that in several of the missions the reduction in grants for native work, necessitated by the policy of the Board and the failure of the home churches, has seriously impaired the force and efficiency of the native corps of workers. It seems to your committee a crying shame that for the lack of a few dollars men in large numbers, already trained at the expense of the Board, must needs be sent adrift when their education is finished. It is at once suicidal to real success and demoralizing to the men.

The reports are a revelation of splendid and heroic effort. Let us meet the needs as well *here* as the missionaries meet them *there*.

## **Committee on the Treasurer's Report**

**Joshua W. Davis, Chairman**

WITH customary care the officers of the Board have already distributed copies of the Treasurer's report, inviting perusal. But with the later glorious news of the complete covering of the debt, what more can we gather from perusal, for how can we possibly enter into the details of these necessarily condensed columns of dry figures?

Our Lord, who of old sat over against the treasury and set his measure on the gifts cast in, and by it stimulated soulful gifts for all ages, will surely touch our eyes, so that neither these figures nor anything in the work shall seem commonplace, but the rather be transfigured and reveal the real inwardness of this business document.

The garment our Lord girded about him in his daily ministries was of the common native cloth, but it was really glorified the moment he took it for his use before it shone on the Mount of Transfiguration. And though he still veils his glory under the homespun robe of the little gifts of his people, surely our eyes will not be holden, but we shall see his beauty in every item of his gracious working in his children.

Therefore with a deep stirring of heart in thankfulness to Him we note this year's increase of gifts from living donors, through the devotedly earnest appeals of our secretaries, missionaries, pastors, and other leaders, and in the consecrated response of thousands in the churches. And we would not lessen the emphasis of joy and thanksgiving over this increase when we add that it requires an effort to hold ourselves steady in faith and thankfulness when we see this and other years' gain cut down by the falling off of legacies. A few even drop the unwise word, "Legacies are always a lottery," and their zeal is chilled.

Look at the facts. Legacy receipts this last year are \$10,000 below the previous year, when they were at the average of the last ten years (\$135,000), and that was \$40,000 below the average of the previous *eight* years (\$175,000), and \$82,000 below the average of the three highest of those eight years (\$217,000); and that very much higher range in general legacies twelve to eighteen years ago was in no wise due to the Otis and Swett legacies of over a million and a half, they being wholly additional, and separately credited and separately used, chiefly for enlargements of the work.

Certainly with this weakness at this point of "Legacies as a reliance" there is no question that duty requires a devoted setting ourselves to the creating of an atmosphere of consecration on this line of bequests as well as of generous giving during life.

Our craving to see immediate results will not make us at first enthusiastic in such a slow, though important, work of education; but it will be a test whether we will humbly place ourselves in *still further sympathy* with our Lord's patience in his methods, having already begun on educational lines with the young. Last year's successful effort with a small portion of the churches, intended to be educational and permanent in its results, will continue another year and require our ardent coöperation; and it is intensely important whether these two years of special work among the churches shall be made by them really educational and permanently upbuilding of interest in missions, or be only spasmodic in effect, requiring repetition, which is weakening.

But to return to the specific point of legacies, it is an important question whether we are laying foundations for our prayers and efforts for legacies in *deep, earnest thanksgiving for those already received*. Some have, but *how many* of us have actually presented before God one thankful recognition of legacies received? (It is to be noted that the list of "Legacy Funds" in the Treasurer's report is a reminder of the many more legacies that are not set apart as *separate* funds.)

Have we not known a widow, who has been living somewhat alone, and economically, and who could give only a small sum at the monthly and annual collections, but has comforted herself and thanked the Lord that she could look forward to leaving a part or all her little property by will to the dear cause? And have we carefully planned and labored, individually and collectively, that children, relatives, and others be influenced towards that kind of thank-offering, after having carefully included in our own will what the Lord, in repeated holy conferences with him concerning it, has shown to be his wish from us?

We gratefully rejoice in the increase of Conditional Gifts as stated by the Treasurer, and do not forget that from them, as they gradually mature and become available, we shall derive substantial but variable sums; but this will be indefinite years ahead, when growth in the work will imperatively require increase of means far beyond any amounts that may then become free for use from that source.

And the urgency therefore remains for vigorous and patient cultivation of resources from legacies, as already argued, not abating one whit from our most consecrated effort.

There may be an honest, undefined fear in some mind lest in this sphere of hard business realities we weave into our thought too large a measure of idealism; but we believe our Lord will help us to keep sane and healthy, while we seek the stimulus of spiritual perception and cultivate its constant exercise.

During the summer, while only lightly impressed with the beauty of many large groups of flowers, one day we paused with a microscope over one or two single flowers, and were quickened into reverent wonder and praise at the new revelations of the immeasurable wisdom and beauty of God's workings; and yet our feeble glass showed only a part.

So with our limited knowledge in mission matters as a small magnifying glass, we pause over some one item in the report concerning a mission of which you know the most — one in which, it may be, a son or daughter or friend is a worker; and you have prayed for that field and its workers. Thinking humbly of your small gift included in the sum allotted to that mission, you notice a golden vial marking the prayers for that field — and it gleams like a star and, unperceived before, a wonderful array of such stars, some of the first magnitude, grouping themselves into words, and you see these words are God's promises. And these starry vials, full of odors, presented before the Lord are indeed the prayers of his children, but also their consecrated savings — the self-denying, prayerfully surrendered and prayerfully followed gifts, which he treasures and *never fails to bless, even to the great consummations of eternity.*

What an immeasurable treasury of ultimate assets for the missions!

Of course in the constant cry for brevity the Treasurer could not give even a glimpse of these.

Looking again at his columns, the figures are not so much notations of money values as forms of consecrated personality, not so much numerals as faces — luminous faces — of givers and workers, instinct with the light of love and worship.

One figure bears the face of one who has just entered within the veil, and represents *her last gift*; and another that of a young Christian, joyful over depositing his first earnings. And hidden behind the Treasurer's list of expenditures for the missions, lessening them, are the gifts of native Christians — in one place a penny, the commercial value of a little dish of rice, but really an alabaster box from a Hindu woman. Time would fail to tell the vision that bursts forth from these closely packed columns; and the luster of many of these gifts is as of a stream of jewels pouring into the treasury, covering some rusty coins among them, it is true.

But what a multitude of glowing faces, and what glory in them! You wish you knew more of them, but do recognize some, and among them some missionaries, giving part of their small salaries as well as their whole selves. And inseparably mingling in this stream of giving, praying, and labor, busy conferring and working over questions affecting this report, are the familiar faces of the Treasurer and secretaries — oftentimes tired, but cheerful faces.

Best of all results from this deeper sense of the unseen, you will by this time reverently and in silence have felt constrained to kneel with the Treasurer's and the *Missionary Herald* monthly reports in your hand and consecrate yourself, as never before, to prayer and thanksgiving for the givers, who are the foundation for a Treasurer's report, and for their increasing prayerfulness over their increasing gifts.

And if we continue faithful to this new inspiration, the pleas of our Home Secretary for more soul-absorbing prayer and gifts will begin to be realized, and the million dollars be continuously raised, and soul harvests over the whole field, for which all the rest is the indispensable means, will be gathered in; for soul pouring out by us as well as by our Lord is the price of soul harvesting.

And mark you, dear brethren, any increase of our gifts and of our prayers will be of real, living power only in proportion as we give thanks over the cases of conversion of individuals and of groups through the great field, and in proportion as we grow in the sense of the exceeding grace and patience and tenderness of God's working in these cases, which in reading the *Missionary Herald* we have often passed over too lightly as small items.

Rays of light reach us that seem to be from a tiny star, but that diminutive star is a *world* many times greater than our sun. The awakening of a soul in Asia or Africa is to us like the shining of a little star — but oh! the immeasurable, far-reaching glory of it!

But nothing has yet been suggested of the reason for sympathetic *appreciation* which a scrutiny of the Treasurer's report reveals. Realize the wisdom, patience, and endurance required in the multitudinous duties of that office. One feature out of a great variety will illustrate.

Friends bequeath pieces of real estate in various parts of the country (*and we earnestly pray for more*) and others give or bequeath special stocks and bonds, these various properties to be held until they yield an expected improvement in value, which is the hope of the yearning givers.

But consider the inquiries and watching this involves, sometimes for years, to determine the wise time to realize upon each item in the list. And on another line of the Treasurer's thought and that of his earnest counselors, the Finance Committee, the changing values of investments — *three hundred* separate items of investment to be watched. Of these your committee now reporting has examined the present value, and is pleased to report the total value encouragingly above cost.

Scrutinizing that item in the report to which business attention is always directed, the cost of administration, your committee plainly perceives that the Treasurer and his assistants have borne their share along with the missionaries in the burden of insufficient funds. And we admire their self-sacrificing overwork and strain for the sake of economy, all quietly hidden from general view. But we must not be blind to the inseparable and inexorable fact that overwork and undue strain tend to breakdowns in health and to weakening of vital efficiency, and have so resulted in many instances in the field, where replacing of such disabled working force is wastefully expensive, as the Treasurer's reports show. And such undue pressure is grievously unjust, even when it does not reach such serious result.

Adjustment of sufficient receipts to all the work, alike in the broad field and in the home departments, is the serious problem before this gathering, and claims the consecrated attention of *all* the churches.

# ANNUAL REPORT

1905-1906



*American Board of Commissioners for Foreign Missions*

ANNUAL REPORT  
OF THE  
AMERICAN  
BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS

(HOME DEPARTMENT)

1905 — 1906



BOSTON  
CONGREGATIONAL HOUSE

1906



# Report of the Prudential Committee

## HOME DEPARTMENT

### Death of Secretary Smith

FOR the first time in twenty-two years the Board meets without the presence of Secretary Judson Smith, D.D. Elected at the Columbus meeting of the Board in 1884 to fill the place created by the death of Secretary Means, he was associated with Secretary Clark in the care of the Foreign Department until the latter's retirement in 1894. From that time until his own death, June 29, 1906, he was Senior Secretary. During this long term of service he became so thoroughly identified with the work, and his presence became so much a part of our annual gatherings, that to many this meeting will seem lonely and strange without the sight of his benignant face and the sound of his rarely sympathetic voice. The Prudential Committee passed suitable resolutions at the time of Secretary Smith's death, expressing for the Board appreciation of his high qualities of head and heart, his noble services for the cause of foreign missions, and sorrow over the loss we have sustained in both official and personal ways. The resolutions and personal tributes which have come to us from the leading missionary societies of this country and Great Britain, and from men prominently connected with this work at home and abroad, indicate that Dr. Smith was one of the most conspicuous figures in the missionary world. This widespread recognition of his worth has brought great honor to our Board, and it should be a cause of sincere gratitude on our part that so many organizations share with us in the appreciation of this noble life.

### Necrology of Corporate Members

In addition to the death of Secretary Smith we are called upon to report the passing away during the year of the following Corporate Members: Charles F. Thompson, of Vermont, elected in 1869; Simeon J. Humphrey, D.D., of New York, elected in 1871; L. Henry Cobb, D.D., of Massachusetts, elected in 1872; Burdett Hart, D.D., of Pennsylvania, elected in 1876; Nathaniel Shipman, of Connecticut, elected in 1877; William H. Rice, of Illinois, elected in 1883; Henry M. Moore, of Massachusetts, elected in 1892; Edward F. Morris, of Massachusetts, elected in 1894; Willard G. Sperry, D.D., of Michigan, elected in 1894; George B. Stevens, D.D., of Connecticut, elected in 1896; Charles J. Holmes, of Massachusetts, elected in 1896; C. Delano Wood, of New York, elected in 1896; Elijah Swift, of Massachusetts, elected in 1887.

These were men of exceptionally high quality and standing among us, men whose devotion to the Board was beyond question. The influence and activity of such Corporate Members are among the most valuable assets we

possess. Their passing away should remind us of the importance of securing for the Board's membership men of such intellectual weight and spiritual power as shall enable us to maintain the high standard of former years, and even make the Corporate Membership more effective than in the past.

### **Changes in Corporate Membership**

Under our new system members elected since 1903, to serve five years, have their membership terminate by removal from the confines of the district they were elected to represent. Such removals have been as follows:—

Rev. Albert M. Hyde, representing the Toledo Conference of Ohio, to a pastorate in Massachusetts; Rev. James W. Vallentyne, representing the Western Conference of Minnesota, to the vicinity of Chicago; Rev. James W. Raine, representing the Suffolk Association of New York, to a professorship in Berea College.

### **The Prudential Committee**

At the organization of the Prudential Committee after the last Annual Meeting Prof. Edward C. Moore, D.D., of Harvard University, was elected chairman and Rev. E. E. Strong, D.D., clerk. The Committee have held forty meetings during the year, at no one of which was a quorum lacking. This is the more remarkable in view of the fact that during much of the year Rev. F. E. Clark, D.D., was absent on a foreign tour, that Rev. Francis J. Van Horn removed his residence from Worcester to Seattle, and that Hon. Samuel C. Darling resigned from the Committee. The proceedings of the Committee have not been out of the ordinary, except that much attention has been given to financial economies and business system on the side of administration, and to the readjustments in the Micronesian work incident to the destructive storms of the previous year and commercial changes affecting the employment of missionary vessels. The Home Secretary desires to add, as a personal word, that the Committee as a whole and as individual members have coöperated earnestly in the financial canvass of the year, and in many ways, aside from the regular meetings, have given freely and generously of their time and talents in the conduct of the Board's affairs. These gentlemen have also given liberally of their means for the support of this work.

### **Appointment of Missionaries**

On account of the large debt of the previous year the Prudential Committee determined to make no missionary appointments to take effect during the fiscal year aside from unmarried women supported by the Woman's Boards. This policy was strictly adhered to, notwithstanding the fact that our missionaries as a class are sadly overworked on account of the severe retrenchment of recent years. These men and women we are sending to the front are breaking down to an alarming degree; and the churches should know what it means to them, to their friends, and to the work for the Prudential Committee to adopt the policy of the past year. Only a dire necessity could lead to such a step. It should be borne in mind, also, that

the need increases rapidly with the delay, and that we cannot longer withhold reënforcements in certain fields without imperiling the work of decades. The appointments made have been as follows: —

*Zulu*: Mrs. Katherine S. Maxwell, sailed from Boston, April 18, with her husband, Rev. Charles H. Maxwell, who was appointed June 23, 1905; Miss Alice E. Seibert, sailed from Boston, June 9.

*West Central Africa*: Dr. and Mrs. William Cammack, sailed September 20; Miss Elisabeth R. Logan, who will probably sail in the spring.

*Western Turkey*: Miss Mary Carolyn Fowle, sailed May 10; Mrs. Esther F. Hoover, sailed from Boston, August 2, with her husband, Dr. Alden R. Hoover, who was appointed July 28, 1905.

*Central Turkey*: Rev. and Mrs. Stephen vR. Trowbridge, who will sail in October.

*Eastern Turkey*: Edwin St. John Ward, M.D., and Miss Charlotte E. Allen, who will probably sail in the spring.

*Marathi*: Dr. Mary Eleanor Stephenson, sailed January 6.

*Ceylon*: Miss Julia E. Green.

*Foochow*: Mrs. Mary Reynolds Newell, who was already on the field, being a teacher of the children of missionaries prior to her marriage to Rev. George M. Newell.

*North China*: Dr. Susan B. Tallmon, sailed November 4, 1905; Miss May Nixon Corbett, sailing in October; Miss Willa Carey Noble.

*Japan*: Miss Elizabeth Ward, who was on the field at the time of her appointment.

The custom instituted last year of holding a conference at Boston for newly appointed missionaries was continued, with excellent results. Thirteen were in attendance. These conferences we may now consider a permanent feature of the Home Department work. The giving of documentary commissions to appointees, in connection with a public service, is also proving its value. The churches are peculiarly susceptible to the appeal of these young people as they are about to start for their fields, and it is hoped that it may be possible in the future to take groups of newly appointed missionaries from city to city just before they sail, in order that other Congregational centers than Boston may be inspired by their presence and example.

### Need of Candidates

We wish to lose no opportunity to impress upon the Board that we are greatly in need of recruits. The impression has gone abroad that the supply of missionary candidates is greater than the demand. Exactly the reverse is true. The false impression probably arises from the large number of student volunteers reported by the Student Volunteer Movement. The total number for all institutions, ages, and denominations does appear large. But separate out those who are Congregationalists, and then those who are ready to go in a given year and who prove to be qualified on spiritual, intellectual, and physical grounds, and we find this source of supply quite inadequate.

The three Woman's Boards need during the present year not less than thirty-five unmarried women workers, and they stand ready to send out as large a number as that. This need is a cumulative one, running through several years. We particularly need young women thoroughly trained intellectually by a college course or its equivalent. The Board has not felt that the present stress has warranted any lowering of our standard. On the contrary, we are steadily requiring more of our candidates in the matter of scholarship and practical usefulness. We can say to young people considering this work that never was the opportunity so great as today; never was there better assurance that such means as we are using in our schools and churches are sanctioned by God. We offer to our consecrated and talented young people an opportunity more glorious than ever before in the history of the church. Every young man and young woman who has gone out in recent years is full of enthusiasm for the work. They assert with great positiveness that their lives are counting vastly more than could be the case at home.

As for young men, two well-equipped, ordained men are called for at once, one for Turkey and one for China. We will send them out as soon as the papers can be prepared. Each post is a difficult one, each call bespeaks Christian heroism of the highest order. In addition to these there are at least three other pressing calls and a much larger number of recruits needed in the near future. It has been the hope and prayer of the officers of the Board that at this meeting some talented young ministers might hear the call of God for personal service abroad. On such sacred ground as that of Williamstown, where Samuel J. Mills and his companions by their personal decision to go to the uttermost parts of the earth for Christ made possible this Board, with all its train of noble missionaries, there should be those who hear the call today. May it be that this meeting shall be rounded out, not only by the generous offering of funds for the work, but by the the greatest gift of all—the gift of consecrated lives.

#### **Movement of Missionaries**

The missionaries returning to their respective fields after furlough at home have been as follows:—

*European Turkey*: Miss Esther T. Maltbie.

*Western Turkey*: Dr. and Mrs. Thomas S. Carrington.

*Eastern Turkey*: Rev. John K. Browne, Miss Ruth M. Bushnell.

*Marathi*: Mrs. E. D. Harding, Miss Mary B. Harding, Mrs. Josephine L. Ballantine, Miss Esther B. Fowler.

*Madura*: Rev. and Mrs. David S. Herrick, Miss Bessie B. Noyes.

*Ceylon*: Rev. and Mrs. Thomas B. Scott, Miss Susan R. Howland.

*North China*: Rev. and Mrs. George D. Wilder, Miss Mary H. Porter.

*Japan*: Rev. J. D. Davis, D.D., Rev. and Mrs. Samuel C. Bartlett, Miss Annie L. Howe, Miss Fanny E. Griswold, Mrs. Charles M. Warren, Rev. and Mrs. S. L. Gulick, Rev. C. A. Clark, Miss Cornelia Judson.

*Micronesia*: Rev. Martin L. Stimson.

### Finances

The report of the Treasurer tells the story of the giving, and it only remains for us to point out the significance of the figures and draw such lessons as the year's receipts suggest. Our receipts are the largest in the history of the Board, being \$913,159.64, or \$958,159.64 if we include the balance of the large special gift of \$100,000 reported last year. The gain over the previous year on the former basis is \$161,020, on the latter basis \$206,020. For the first time we pass the \$900,000 mark. The nearest approach to these figures was in 1902, when the Treasurer reported a total of \$845,105.85, which is \$113,053.79 less than the grand total this year. Other high-water-years were 1891, \$824,325.50, and 1892, \$840,804.72.

When we come to analyze the receipts as to their source, we find the gain well divided.

The churches and individuals show a gain of . . . . .	\$137,853.57
Sunday schools and young people's societies . . . . .	10,027.94
Woman's Boards . . . . .	27,891.92

The total gain from these sources, viz., from living donors, is \$175,773.43. Could we separate out individual gifts coming through the work of the Department of Education and Young People, undoubtedly the gain in that direction would be larger than stated above.

The only loss to be recorded is \$748.41 in interest and \$10,785.15 in legacies.

### The Debt Era Past?

The receipts of the year offer abundant ground for thankfulness and encouragement, notwithstanding the fact that we did not succeed in raising the full \$1,000,000 needed for carrying on the work of the year without debt and at the same time paying off the large indebtedness of the previous year. If we may believe that the tide has turned and that we shall see a steady improvement in coming years over the giving of what we have considered normal years, we should take heart and consider that the debt era is soon to be a thing of the past.

### The District Offices

The distribution of our gain among the districts may be seen in the reports of the District Secretaries which are appended. Where all the districts have increased their gifts it may seem invidious to mention one in particular. But we are sure all will concede that the showing of the Pacific district is quite remarkable. Notwithstanding the fearful San Francisco disaster and the unprecedented drain upon their business resources and their benevolent funds, this district has actually increased its gifts by \$10,000, a gain of thirty-seven per cent. In certain sections, and notably in the San Francisco region itself, the average contribution of church members was \$1.40, which has been figured as "the million dollar line" for *per capita* giving.

The increased activity of the Boston office has been reflected in all three of our district offices. The secretaries for the Middle, Interior, and Pacific

districts have had a very busy and fruitful year. In view of the long-continued services of Secretaries C. C. Creegan and A. N. Hitchcock, in the one case nineteen years and the other eighteen years, during which time they have not visited the foreign field, the Prudential Committee have arranged for them to spend eight or nine months on a tour of the principal missions, beginning soon after the Annual Meeting. It is believed that such a trip will be of great benefit to these honored and efficient servants of the Board by way of equipping them for their future work. During their absence their offices will be conducted by missionaries on furlough and by the Secretaries at Boston.

#### **National and Co-operating Committees**

In connection with the financial movement launched at Seattle there was appointed a National Finance Committee to coöperate with the Home Secretary in this particular matter. The following gentlemen consented to serve: Mr. E. H. Pitkin, of Illinois; Mr. W. W. Mills, of Ohio; Mr. Guilford Dudley, of New York; Mr. David Percy Jones, of Minnesota; Mr. J. J. McWilliams, of New York; Mr. Peter C. Jones, of Hawaii; Rev. Sydney Strong, of Illinois; and Rev. George C. Adams, of California. While the committee were too widely scattered to allow of a meeting during the year, by correspondence and consultation by groups plans were arranged and a personal canvass carried on. Mr. E. H. Pitkin, as vice-chairman, sent out a circular letter to Corporate Members which resulted in a considerable increase of donations from that source. One gift of \$5,000 was secured, and many subscriptions for lesser amounts. This committee was also of service in connection with the campaign meeting at several points, especially in the Interior District. The four District Coöperating Committees have been active in many regular and several special ways, and have proved their value as perhaps never before. To all of these gentlemen on the National Finance and the District Coöperating Committees, as well as to those who have served on the various local committees, we wish to express hearty appreciation for their valuable services.

#### **The Canadian Board**

The Board of Missions for the Congregational Churches of Canada, which is auxiliary to our own, reports a year of unusual activity and promise. This Board supports the work of the Chisamba station in our West Central Africa Mission. Under the wise leadership of Dr. T. B. Hyde, the Secretary of the Board, and the other members of the Executive Committee, the work in Africa has been urged upon the churches as never before, assuring such an increased income that the Chisamba station is to be reënforced by Dr. and Mrs. William Cammack, both medical missionaries, who are already on their way. The presence in this country of Rev. and Mrs. Walter T. Currie, of Chisamba, has been a great inspiration and help to the Canadian churches. Mr. Currie has visited many of the leading churches, and will continue this service so long as he remains in this country.



### **The Million Dollar Campaign**

The gain of the past year was not made without special plans and considerable expenditure of energy. The demand for a special campaign for a million dollars arose at the last meeting of the Board. In fact, it antedated the meeting, being born of much prayer and thought on the part of the passengers upon the American Board special train to Seattle. Subscriptions on the train and at the meeting for extra gifts amounted to \$25,000. At a conference of the Secretaries and workers connected with the Home Department in October extensive plans were laid for an educational and financial canvass of the denomination. These plans were later approved by the Prudential Committee and an appropriation of \$5,633 made to carry them out. With slight modifications from time to time, the plans were carried through in the period from January 22 to April 12. Fifty cities were selected for all-day meetings. Emphasis was placed upon reaching the men of our churches, and the meetings ordinarily closed with a supper for men exclusively. Feeling the need of some missionary speaker of more than usual distinction, Dr. Arthur H. Smith, of China, was sent for. All the available missionaries on furlough were utilized. The President and all the officers of the Board, together with prominent pastors and laymen, gladly contributed their services.

As the campaign proceeded additional cities were included, and three companies of speakers worked simultaneously. Considerable use was made of advertising matter in the denominational papers, and this was continued through the year and found to be of great value. Emphasis was placed on the spiritual appeal rather than upon the financial. A Prayer Union was organized among our friends at home and abroad, and the morning session in each city was devoted largely to prayer. A policy of absolute frankness in regard to the affairs of the Board was adopted, and our constituency were made aware of all our problems and needs. Too much cannot be said in recognition of the services of our missionaries in this series of meetings; and as for Dr. Arthur H. Smith, his coming proved clearly providential in many ways. The testimonies of these men, always of value when given separately, were greatly increased in power through the massing of our forces in the larger Congregational centers.

In such ways many new friends were won, old friends confirmed, and a goodly sum of money raised in the meetings. Incidentally the pastors were roused to preach on missions as perhaps never before, and to develop the benevolent resources of their churches by methods old and new. The movement should prove of permanent value; and although some of its features cannot be repeated at once, the impetus gained will go on, and lines of cultivation begun can be continued with good promise in years to come.

During the closing months of the year our appeal was directed more to individuals than to churches. By means of personal letters and interviews thousands of our friends were moved to make special gifts. The response from individuals during the closing days was unprecedented. Remittances came to us at the rate of 250 per day. It required eighteen and one-half

pages of the *Missionary Herald* to acknowledge the receipts for the closing month of the year — an unprecedented showing.

### **Our Correspondence**

It has not been customary to speak of the details of our office work in these reports; but the correspondence of the past year has been in some ways so unusual that we call attention to the fact as a distinctly favorable sign. We refer to the almost uniformly earnest and spiritual tone of the letters accompanying donations. Not only has there been an entire lack of criticism, but our supporters took pains to assure us of their deep interest in our plans and of their prayers for the success of the Board at home and abroad. The clerks who handle this correspondence testify that never, so far as their memory goes, have the letters been so cordial and earnest as during the past year. In view of the fact that we are able to reply personally to only a small fraction of the letters inclosing money, we take the more pleasure in this general word of acknowledgment.

### **Young People's Work**

The report of Mr. Hicks, in charge of the Department of Education of Young People, is appended, and will repay careful reading by all who are interested in the more recent developments of the work. We consider the operations of this department as of vast importance, looking as they do to the securing of the next generation for the support of the Board. Nothing the Board is doing in connection with home cultivation is so far-reaching or gives as great promise of results as this work for young people. The growth of the work is marvelous in the way of increased interest in mission study and endeavor. We trust our constituents will indorse the policy of putting this department on a thoroughly effective basis. In this connection we desire to express our appreciation of the work of the Young People's Missionary Movement. This group of devoted young men serves as a clearing house for all coöperating denominations. In the publishing of literature for joint use, the holding of institutes, and conducting summer assemblies at Silver Bay and other points, they have revolutionized the situation as to the young people of our churches. This movement is the greatest reënforcement the various foreign boards have received in modern times, and should call forth the grateful and hearty coöperation of all our Corporate Members and friends.

### **The Support of Higher Educational Institutions**

As the work of the Board increases in extent and comprehensiveness, in response to the favorable conditions abroad, it becomes evident that we must secure a larger sum of money than can reasonably be expected from the churches contributing through their ordinary channels. We are confident the next few years will bring upon the field what President King calls "capitalistic statesmen" — persons of large means who will take broad views of education as an international force and a means of building up Christian

institutions and Christian civilization in foreign lands. As America has been enjoying an era of large gifts for her colleges and libraries, we believe men and women of wealth can be found who will do a similar work for the schools of higher learning abroad. The opportunity to reproduce for China, Turkey, and India the work of such institutions as Robert College at Constantinople and the Syrian Protestant College at Beirut must appeal strongly to the broad-minded and Christian capitalists we see coming to the front in these days of marvelous prosperity.

To secure the interest and help of such men will be one of our first duties. Activity in this direction should characterize the Home Department in the coming days. By way of preparation Secretary James L. Barton, from his intimate knowledge of our educational work, has prepared a leaflet covering the entire subject, and stating that \$61,000 per year covers the entire cost of the ten colleges and the twelve theological seminaries depending directly upon our treasury. The remarkable cheapness of this work, financially considered, will commend it to those who wish their money to go as far as possible. One dollar in such work counts for ten in ordinary lines of benevolence. It is hoped this sum can be secured by personal contributions in large amounts, so that the churches may be enabled to apply their increasing contributions to the more directly evangelistic work. Eventually we trust it may be possible to secure a generous endowment fund yielding at least \$61,000 per year for the support of this college and seminary work.

### Publications

The object of the *Missionary Herald* is to keep the missions abroad and the churches at home in mutual touch. It does not seek to discuss missionary problems, except incidentally, but rather to bring to view the facts as to what God is doing and what he is calling upon his people to do for the bringing in of his kingdom. The accounts which it has been permitted to give during the past year have been more animating than ever, and there is abundant evidence that the magazine is a potent agency in support of the missionary work as represented by our Board. Its circulation ought to be greatly increased. To accomplish this most desirable result the Board looks for aid to the pastors and missionary committees in all our churches.

*The Envelope Series*, published quarterly, in its new and enlarged form has been warmly commended, furnishing as it does an excellent channel for presenting some special phases of our work and in a more complete form than would be possible in the *Missionary Herald*. The numbers for the year have been devoted to China, the Haystack Centennial, the Need of the World, and the Evangelistic Work, and these issues will be of permanent value.

*Congregational Work*, in the publication of which the Board shares with the other national Congregational benevolent societies, maintains its large circulation and reaches many readers who otherwise would have no missionary periodical. Reports received from churches and individuals in all parts of our land demonstrate clearly the value of this interesting yet inexpensive paper.

During the year a number of new leaflets have been issued and others have been revised and scattered in large numbers, especially in connection with the missionary campaign in the East and the West. Among these publications are "Young Men and Foreign Missions," by President G. A. Gates; "Save the World to Save America," by President S. B. Capen; "Self-Surrender the Secret of Christian Conquest," by Dr. William J. Dawson; "Intellectual Qualifications Desired in Candidates for Missionary Appointment," "The Work of the American Board," "The Field, the Force, and the Work in 1906," and an attractive Bible marker entitled, "We Can if We Will."

Several publications designed for use in connection with Sunday schools and the Young People's Missionary Movement are referred to in the report of the Young People's Department.

### **Woman's Boards**

An important step of the year was the issuing conjointly by the Board and the three Woman's Boards of a basis of agreement covering relations on the foreign field and in home administration. The special point set forth was the matter of solicitation of gifts. Without attempting to dictate to the churches, suggestions were made as to what seems to us a proper division of the field and as to the need of our pastors and others recognizing and protecting the claims of each organization. The following sentence quoted from the statement indicates the purport of the whole: "The diversion directly to the treasury of the American Board of gifts that are relied upon by the Woman's Boards is not only no gain, but it is sure to result in confusion and serious loss. On the other hand, it is clear that churches whose only offering to foreign missions is through the Woman's Boards are failing to support the larger work of the American Board, thus bringing inevitable loss to the whole work."

We take pleasure in testifying that the officers of the three Woman's Boards have lived up to the letter and the spirit of this statement. The Board has no more loyal and enthusiastic supporters than these women. Their contributions during the year, amounting to the magnificent sum of \$246,239.95, cover a very considerable share of the work abroad. The women of the three societies coöperated heartily in the special campaign of the winter and have expressed in many ways their sympathy and interest. On the side of administration these Boards are models of economic and effective management. We doubt if any similar organizations can equal their record in this respect.

### **Co-operating Societies**

The limits of this report forbid the recognition we would gladly give to all organizations whose work has helped our own. But we would be sadly lacking in appreciation did we not call attention to the work of the Congregational Sunday School and Publishing Society in furnishing supplies; to the National Armenian and India Relief Association, whose secretary, Miss Emily C. Wheeler, has been indefatigable, as in previous years, in securing support

for our orphans; to the American Bible Society, which has supplied several of our missions with Bibles; and to the American Tract Society, which has furnished our missionaries and colporters with much valuable literature. These all have been like right hands to us in this increasingly comprehensive work.

#### **In Conclusion**

And thus the record of the year ends, so far as the Home Department is concerned—a year containing some disappointments and failures, but so many evidences of divine favor that the note of thankfulness should dominate all our song. “Jehovah hath done great things for us, whereof we are glad.” As we meet on the historic and sacred ground of Williams-town, where one hundred years ago was the spiritual and hence the real beginning of this Board, may we not feel that the God of our fathers is with us yet, that he claims this organization as his own, and that he will inspire us and use us today as surely as he did Samuel J. Mills and his companions when they prayed this work into existence one hundred years ago. Others will tell of the grand achievements of our missionaries in many lands. But let us who are called to uphold their hands and support the work from afar rejoice that we are permitted to become partners in such an enterprise. Let us here dedicate ourselves anew to the home task, in the assurance that the kingdom is one all over the earth, and that whether far or near we all may be fellow-workers with Christ in the sublime enterprise of winning the world to God.

## NEW ENGLAND DISTRICT.—ANALYSIS OF DONATIONS, 1905-1906

STATES.	Number of churches.	Number of churches contributing from all sources.	Number of churches taking public collection for American Board.	Number of churches contributing only by Sunday schools.	Number of churches contributing only by Y. P. S. C. E.	Number of churches contributing only by W. B. M.	A. B. C. F. M.			W. B. M.			Legacies.	Totals.
							Churches and individuals.	Sunday schools.	Y. P. S. C. E.	Societies and individuals.	Sunday schools.	Y. P. S. C. E.		
MAINE .....	262	138	98	7	1	20	\$6,426	\$542	\$131	\$3,311	\$190	\$110	....	\$13,710
NEW HAMPSHIRE .....	187	148	116	3	2	16	9,535	507	344	4,181	18	76	\$3,310	19,174
VERMONT .....	212	169	143	1	..	10	9,556	344	290	6,621	55	181	2,590	19,865
MASSACHUSETTS .....	612	548	477	7	1	36	150,990	4,432	3,202	51,764	1,329	1,066	76,758	311,801
RHODE ISLAND .....	42	33	26	..	1	2	8,024	271	101	5,031	376	112	500	14,416
TOTAL .....	1,315	1,036	860	18	5	84	\$187,531	\$6,096	\$4,068	\$71,908	\$1,968	\$1,545	\$831,158	\$378,966*

\* Including legacies to W. B. M.

## REPORT FROM THE MIDDLE DISTRICT

Rev. Charles C. Creegan, D.D., District Secretary, makes the following report from the Middle District (including Connecticut and Ohio and the Middle and Southern Atlantic States, with office at the Congregational Rooms, Fourth Avenue and Twenty-second Street, New York):—

The year which has just closed has been the best, so far as financial returns from living contributors are concerned, in the history of this district. It is true that in 1902 and again in 1905 the total receipts were larger, but this was due to the gifts of the dead rather than of the living. For this evidence of God's favor and blessing during the last fiscal year we are truly grateful.

We are under obligations, as in former years, to the brethren of the Coöperating Committee in planning for the advancement of the financial as well as the other interests of the Board. For their unflinching courtesy and hearty coöperation your Secretary is under a debt of gratitude which it will not be possible to repay. In the same spirit, and under the direction of the Coöperating Committee in New York, seventy-five of the Corporate Members and other devoted friends of the Board have as members of local committees in the several states rendered most effective service, for which we make grateful acknowledgment. We note with gratitude the loyal support and growing interest in this great cause on the part of a large number of our pastors, who have counted it a great privilege to serve as unpaid but most efficient agents of the Board.

### Field Work

The field work has been pressed, as in previous years, constantly throughout the entire district during the year. The great event of the year, so far as the field work is concerned, was the strenuous Haystack campaign, which absorbed the thought and activities of all our available field workers, including secretaries, missionaries, Corporate Members, and pastors, for several months. The meetings, which were under the direction of Secretary Patton, were held in nineteen of the leading cities of Connecticut, New York, New Jersey, Pennsylvania, and Ohio. In addition to these there were seventeen supplementary conferences within the bounds of the district, making in all thirty-six meetings with ninety-one sessions, and not fewer than 275 instructive and inspiring addresses. Among the speakers, in addition to the officers of the Board, we may mention Dr. Arthur H. Smith and Rev. Lyman P. Peet, of China; Rev. Henry G. Bissell and Rev. William M. Zumbro, of India; Rev. Irving M. Channon, of Micronesia; Rev. Walter T. Currie, of Africa; and among Corporate Members: Pres. Henry C. King, Pres. W. D. Mackenzie, Drs. Hillis, Cadman, Boynton, Bradshaw, Packard, Bradley, and others. It is believed that these have been the most effective meetings in the interest of foreign missions, excepting only the Annual Meetings of the Board, ever held within the district. Their effect, espe-

cially upon business men, has been far-reaching, and can be estimated only in part by the increase in contributions during the year.

### **Office Work**

It will not surprise any one that with the growth of the work, during the thirteen years since your Secretary began his duties in New York, the correspondence and other demands of the office have more than doubled. It is not the purpose of this report to speak in detail of the duties of the office, since they continue about the same from year to year; but it is fitting to make mention briefly of a few movements which are of great importance, and which have developed here during the year.

1. It has been a pleasant task to assist President Zumbro, of the American College, Madura, to form a board of trustees, composed of fifteen gentlemen of high standing, representing the business and literary world. A charter has been applied for, and it is believed that in due time, through the efforts of this Board, funds which are much needed by that noble college for buildings and endowment will be forthcoming.

2. During a part of the year it has been a privilege to share these rooms with Thomas S. Carrington, M.D., and to assist him in his successful efforts to organize a board in this city, for the purpose of founding a hospital and training school for nurses in Constantinople. The announcement of the raising of more than \$20,000 for this purpose and the opening of the hospital and school was quickly followed by news of the loss of the temporary building, with all the furniture and hospital appliances. I need not add that the loss will be made good in the near future from sources outside of the Board's constituency.

3. Upon the 26th of June, with the approval of the Prudential Committee, the Mindanao Medical Missionary Association was formed in these rooms, composed of prominent business men in this city, and, as its name indicates, having for its object the establishment of a medical work in connection with the American Board's station in the Philippines. It is hoped that a Christian physician, with all necessary hospital appliances, will be sent to Mindanao in the near future.

4. It has been one of the delightful experiences of the year to act as chairman of a Haystack Prayer Meeting Committee, representing not less than a dozen of the great missionary organizations, all of which are proud to trace their formation to the inspiration of Samuel J. Mills and his associates; and after several months of planning, arrangements have been completed for a great interdenominational celebration, to be held in the Fifth Avenue Presbyterian Church, New York, November 13 and 14. It is hoped that the third week in November may be observed by all our Protestant churches as a week of simultaneous meetings throughout the country and in the mission fields, thus giving to the event at Williamstown, which we now celebrate, a fitting recognition as a world-wide movement for the evangelization of the world.



## Analysis of Donations

1. The total receipts from all sources were \$17,493.22 less than the previous year, but the loss from legacies of \$24,658.70 indicates that there has been a gain in the gifts of the living.

2. Connecticut is the banner state, having gained \$21,547.49 over the previous year, of which sum \$14,781.01 was from living donors.

3. The donations from the churches, exclusive of the Christian Endeavor Societies and Sunday schools and Woman's Board, exceed those of the previous year by \$25,660.23.

Rejoicing that this centennial year has been in many respects the best in the history of the Board, shall we not plan for larger gifts — gifts worthy of such a cause — from churches and individuals, until the receipts measure up to the needs of the great historic society with which we are connected, and which, if we in the home land do our full duty, will accomplish a much greater work in the new century than it has in the past?

## MIDDLE DISTRICT.—STATEMENT FOR 1905-1906

(Also previous year in parentheses)

No. of churches.	Contributing.	Noncontributing.	STATES.	Donations.	Y. P. C. E. and Sunday schools.	W. B. M.	For educational purposes.	Legacies.	Totals.
331 resident members, 64,912	297	34	CONNECTICUT.	\$70,173.42 (57,446.75)	\$5,590.29 (5,354.39)	\$25,004.89 (23,186.45)		\$32,350.56 (25,584.08)	\$133,119.16 (111,571.67)
303 resident members, 53,951	232	71	NEW YORK.	42,326.00 (35,179.62)	3,439.81 (3,046.09)	11,402.62 (11,074.83)	\$45,000.00 (61,413.34)	1,966.44 (3,664.29)	104,134.87 (143,378.17)
251 resident members, 42,068	191	60	OHIO.	16,082.86 (11,542.48)	1,609.22 (1,561.75)	6,513.73 (6,603.17)		4,766.04 (3,120.81)	28,971.85 (22,644.74)
116 resident members, 13,677	53	63	PENNSYLVANIA.	5,943.86 (5,784.80)	533.72 (419.89)	196.60 (701.71)		(3,896.49)	6,674.18 (10,802.89)
42 resident members, 7,940	26	16	NEW JERSEY.	6,199.04 (5,607.75)	759.15 (608.43)	2,884.24 (2,733.35)	(5,000.00)	(1,133.62)	9,842.43 (15,083.15)
18 resident members, 4,172	14	4	MARYLAND, DIST. COLUMBIA, VIRGINIA and WEST VIRGINIA.	1,965.52 (1,581.18)	242.15 (246.11)	1,144.15 (811.47)		(25.00)	3,351.82 (2,663.76)
220 resident members, 10,891	40	180	SOUTHERN STATES.	949.85 (837.74)	147.61 (195.67)	250.75 (257.03)			1,348.21 (1,290.44)
1,281 (1,284)	853 (832)	428 (452)		\$143,640.55 (117,980.32)	\$12,321.95 (11,432.33)	\$47,306.98 (45,368.01)	\$45,000.00 (66,413.34)	\$39,083.04 (63,741.74)	\$287,442.52 (304,935.74)

**REPORT FROM THE INTERIOR DISTRICT**

REV. A. N. HITCHCOCK, PH.D., District Secretary

**Office and Field**

The work centering in the Chicago office has in some respects exceeded that of any preceding year. Correspondence involving some thousands of personal letters has related to almost all conceivable aspects of missionary work, such as literature, Sabbath and convention appointments, collections, study classes, campaigns, missionary service, stereopticon slides, bequests, conditional gifts, railroad transportation, purchasing missionary supplies, etc. As heretofore, considerable quantities of literature in the form of leaflets, sketches, pastoral letters, collection envelopes, and general communications have gone out into all parts of the district.

Much attention has been given to field work. Numerous addresses have been made among the churches, and representation of the Board has been secured in a large number of cities and local associations. In this I have had the able cooperation of a number of missionaries. Rev. J. K. Browne, of Turkey, has been employed as special assistant, with headquarters at the Chicago office, and his visits among the churches have been warmly welcomed. Pastors and Corporate Members have also done excellent service in making addresses.

The Coöperating Committee has consisted of Rev. Sydney Strong, D.D., chairman, Rev. W. E. Barton, D.D., Rev. J. F. Loba, D.D., David Fales, Esq., Thomas C. MacMillan, Esq., Hon. David P. Jones, E. H. Pitkin, Esq., and Rev. Willard B. Thorp. They have given substantial help in the way of writing letters, making addresses, and holding personal interviews.

Many of the state committees have also reënforced the work by strong personal appeals, notably those of Central Illinois, H. T. Lay, Esq., chairman; Indiana, Rev. O. L. Kiplinger, chairman; Iowa, Rev. A. L. Frisbie, D.D., chairman; Michigan, Rev. F. H. Foster, D.D., chairman; Minnesota, George H. Rust, Esq., chairman; Missouri, Rev. H. Paul Douglass, chairman; South Dakota, E. P. Wilcox, Esq., chairman; Wisconsin, Sen. John T. Whitehead, chairman.

The notable feature of the year has been the campaign. In December the District Secretary visited a large number of leading cities, meeting groups of business men in every place with a view to arranging the preliminaries of a campaign meeting. The response made was almost everywhere immediate and gratifying. The actual campaign began near the close of December and extended until July 12. Nearly thirty leading centers were visited, including Lincoln, Sioux City, Des Moines, Dubuque, Cedar Rapids, Iowa City, Galesburg, Ottawa, Janesville, Madison, La Crosse, St. Paul, Winona, Topeka, Kansas City, St. Louis, Grand Rapids, Detroit, Rockford, Milwaukee, Eau Claire, Duluth, Minneapolis, Chicago and suburbs, in four divisions, and Peoria. A direct financial appeal was made in nearly every place. Conspicuous in the service rendered were the missionaries, Rev. Dr. Arthur H.

Smith, Rev. J. K. Browne, Rev. F. M. Price, Rev. H. G. Bissell, Rev. I. M. Channon, Rev. E. F. Bell, and Rev. C. H. Maxwell.

The constant coöperation of the Home Secretary, though unable to be present personally by reason of the Eastern campaign, was of great value.

Several able pastors, like Rev. Dr. Frank N. White. Rev. W. B. Thorp, and Rev. Dr. L. H. Hallock, also gave splendid service.

I was especially fortunate in having the untiring help of several laymen, especially Mr. Frank Kimball, Mr. E. H. Pitkin, and Mr. B. W. Firman, of Oak Park; also Hon. T. C. MacMillan, of Chicago.

We were likewise glad to welcome to our band of workers in Grand Rapids and Detroit the Treasurer, Mr. Frank H. Wiggin.

But I should not fail to mention the hearty support of the pastors in the several places visited. Without their timely and intelligent coöperation the entire campaign would have failed.

### Financial Returns

Special attention is called to the general statement and the appended tables. They present a significant view of the breadth of the field and of the sources and amount of income.

#### GENERAL STATEMENT

	1905	1906	
Donations of churches and individuals through A. B. C. F. M. . . . .	\$74,183.40	\$108,984.12	
Donations of Sunday schools through A. B. C. F. M. . . . .	3,588.76	3,377.50	
Donations of Christian Endeavor Societies through A. B. C. F. M. . . . .	2,704.19	2,670.17	
	<u>\$80,476.35</u>	<u>\$115,031.79</u>	
Donations of missionary societies through W. B. M. I. . . . .	\$65,602.52	\$72,333.23	
Donations of Sunday schools through W. B. M. I. . . . .	1,667.89	2,289.11	
Donations of Christian Endeavor Societies through W. B. M. I. . . . .	4,897.39	5,034.96	
	<u>72,167.80</u>	<u>79,657.30</u>	
Legacies . . . . .	19,206.75	12,009.17	
Total . . . . .	<u>\$171,850.90</u>	<u>\$206,698.26</u>	

#### Notes on the Tables

1. It will be seen that there has been a substantial gain in donations. The total from all sources in this district for the past three years has been:—

1904 . . . . .	\$154,131.27
1905 . . . . .	171,850.90
1906 . . . . .	205,512.79

2. Legacies, always fluctuating, have fallen off slightly, but some conditional gifts have been obtained not here reported.

3. Contributions from the Christian Endeavor Societies show larger increase this year through the Woman's Board. The same is also true of the Sunday schools. It appears to be a sort of transition period in this

INTERIOR DISTRICT.—ANALYSIS OF DONATIONS

Donations for the year 1905 in parentheses

STATES.	Number of churches.						A. B. C. F. M.			W. B. M. I.			Legacies.	Totals.
	Number of churches contributing from all sources.	Number of churches taking public collections for American Board.	Number of churches contributing only by Sunday schools.	Number of churches contributing only by Y. P. S. C. E.	Number of churches contributing only by W. B. M. I.	Churches and individuals.	Sunday schools.	Y. P. S. C. E.	Societies and individuals.	Sunday schools.	Y. P. S. C. E.			
Indiana . . . . .	58 (61)	35 (33)	14 (11)	4 (3)	1 (1)	11 (15)	\$399.37 (769.40)	\$62.36 (97.36)	\$48.37 (101.15)	\$74.26 (101.15)	\$64.33 (40.75)	\$127.75 (149.50)	\$402.23 (100.00)	\$1,878.67 (2,027.06)
Michigan . . . . .	335 (341)	196 (202)	112 (111)	12 (27)	19 (11)	40 (27)	8,539.22 (7,330.46)	325.91 (509.17)	349.48 (325.26)	5,861.09 (6,867.54)	99.95 (44.53)	491.57 (393.18)	725.00 (5,650.02)	16,391.92 (21,120.61)
Illinois . . . . .	357 (361)	285 (279)	198 (184)	10 (8)	.. (15)	45 (48)	34,801.42 (21,083.42)	892.08 (753.73)	714.07 (939.75)	30,765.55 (27,002.89)	565.29 (522.82)	1,490.87 (1,544.62)	2,599.63 (8,266.48)	71,736.91 (60,157.71)
Wisconsin . . . . .	276 (277)	184 (179)	136 (128)	4 (6)	4 (3)	25 (21)	11,999.99 (11,436.30)	393.98 (323.00)	156.64 (136.21)	6,427.64 (5,624.31)	162.54 (113.36)	662.23 (540.65)	1,878.20 (1,000.00)	21,647.32 (19,174.73)
Iowa . . . . .	360 (310)	232 (222)	159 (130)	3 (6)	4 (9)	44 (54)	24,342.28 (17,298.62)	373.88 (506.51)	334.58 (506.51)	8,835.29 (8,684.82)	393.04 (260.60)	801.92 (774.32)	2,455.00 (5,522.45)	37,535.99 (31,359.75)
Minnesota . . . . .	218 (220)	153 (134)	87 (83)	5 (11)	2 (2)	46 (21)	9,229.56 (5,171.55)	295.95 (426.28)	155.50 (114.50)	6,073.25 (4,595.47)	329.71 (200.63)	460.87 (358.13)	220.00 (25.00)	16,674.84 (19,981.56)
Missouri . . . . .	74 (73)	68 (55)	36 (33)	2 (3)	2 (1)	11 (15)	3,554.58 (1,680.59)	121.66 (141.07)	60.20 (94.86)	3,028.17 (4,143.32)	119.57 (85.21)	114.75 (178.16)	.. (..)	8,998.93 (5,243.66)
Kansas . . . . .	170 (169)	118 (57)	54 (57)	.. (9)	7 (8)	42 (42)	2,279.31 (1,632.49)	168.57 (86.94)	67.50 (42.10)	2,303.50 (2,128.18)	130.20 (95.44)	455.58 (499.37)	.. (..)	5,494.52 (4,484.52)
Nebraska . . . . .	201 (202)	132 (127)	92 (91)	4 (11)	3 (3)	18 (9)	3,511.21 (2,760.67)	326.00 (231.27)	264.00 (343.31)	2,932.20 (1,577.24)	244.63 (37.95)	119.05 (57.09)	.. (..)	5,055.14 (1,469.95)
North Dakota . . . . .	143 (133)	64 (54)	48 (41)	3 (6)	5 (4)	6 (4)	638.72 (639.47)	28.60 (65.13)	92.67 (103.65)	282.85 (223.53)	36.12 (31.00)	67.99 (..)	.. (..)	1,401.58 (2,354.54)
South Dakota . . . . .	164 (160)	107 (106)	66 (61)	5 (5)	.. (5)	27 (30)	962.32 (838.82)	108.73 (78.93)	32.48 (38.94)	1,149.22 (1,387.98)	40.08 (68.52)	61.71 (101.60)	.. (..)	5,721.77 (2,514.79)
Colorado . . . . .	103 (96)	53 (35)	32 (26)	3 (3)	2 (..)	10 (11)	2,935.46 (2,327.95)	174.20 (124.49)	128.15 (94.40)	2,287.98 (2,115.10)	81.05 (73.28)	114.93 (170.50)	.. (50.00)	4,930.72 (2,993.20)
Wyoming . . . . .	15 (15)	8 (7)	.. (..)	.. (..)	.. (2)	5 (2)	46.45 (67.20)	8.80 (31.45)	.. (..)	230.45 (23.64)	7.50 (6.00)	.. (..)	.. (..)	293.20 (328.20)
Montana . . . . .	16 (16)	8 (7)	4 (5)	.. (..)	.. (..)	.. (1)	135.00 (134.75)	10.85 (13.45)	32.20 (10.00)	44.40 (24.00)	6.00 (..)	.. (..)	.. (..)	228.45 (182.20)

INTERIOR DISTRICT.—ANALYSIS OF DONATIONS, *Continued*  
SOUTHERN MISSISSIPPI STATES

STATES.	Number of churches.	Number of churches contributing from all sources.	Number of churches taking public collections for American Board.	Number of churches contributing only by Sunday schools	Number of churches contributing only by Y. P. S. C. E.	Number of churches contributing only by W. B. M. I.	A. B. C. F. M.			W. B. M. I.			Legacies.	Totals.
							Churches and individuals.	Sunday schools.	Y. P. S. C. E.	Societies and individuals.	Sunday schools.	Y. P. S. C. E.		
Texas . . . . .	26	7	3	1	..	..	\$140.40	\$60.36	....	\$5.00	....	....	....	\$205.76
Indian Territory } . . . . .	(30)	(9)	(3)	(3)	(..)	(..)	(144.46)	(72.95)	(\$10.18)	(5.00)	(..)	(..)	(..)	(232.59)
Oklahoma . . . . .	77	1	1	1	..	..	9.77	3.49	....	....	....	....	....	13.26
Arkansas . . . . .	(78)	(1)	(1)	(..)	(..)	(..)	(5.91)	(2.60)	(..)	(10.00)	(.85)	(..)	(..)	(18.76)
Louisiana . . . . .	21	9	1	1	..	10	4,448.63	6.09	....	130.68	\$9.40	33.49	\$3,819.11	8,447.40
Kentucky . . . . .	(25)	(19)	(4)	(..)	(9)	(9)	(78.57)	(22.39)	(15.00)	(120.60)	(4.70)	(46.11)	(..)	(287.37)
Tennessee . . . . .	4	2	2	(..)	(..)	(..)	216.55	..	25.50	....	....	....	....	242.05
Alabama . . . . .	(4)	(2)	(2)	(..)	(..)	(..)	(45.50)	(3.10)	(..)	(..)	(..)	(..)	(..)	(48.60)
Mississippi . . . . .	28	10	6	..	1	..	388.32	75.96	170.83	7.20	....	....	....	642.31
Texas . . . . .	(29)	(12)	(8)	(2)	(..)	(..)	(109.16)	(21.12)	(25.00)	(35.00)	(..)	(..)	(..)	(190.28)
Indian Territory } . . . . .	18	4	3	..	..	..	36.30	8.20	..	19.00	....	....	....	63.50
Oklahoma . . . . .	(22)	(3)	(2)	(1)	(..)	(..)	(112.88)	(17.12)	(..)	(11.00)	(..)	(..)	(..)	(141.00)
Arkansas . . . . .	46	11	8	1	1	1	135.50	37.44	6.00	52.50	....	....	....	231.44
Louisiana . . . . .	(47)	(10)	(9)	(..)	(..)	(..)	(183.38)	(30.00)	(4.00)	(23.00)	(..)	(..)	(..)	(240.38)
Kentucky . . . . .	101	17	13	1	..	..	210.95	28.30	....	....	....	2.25	....	241.50
Tennessee . . . . .	(117)	(26)	(21)	(5)	(..)	(..)	(249.85)	(20.40)	(18.45)	(..)	(..)	(..)	(..)	(288.70)
Alabama . . . . .	6	5	3	..	..	..	32.71	10.00	32.00	25.00	....	....	....	99.71
Mississippi . . . . .	(6)	(2)	(1)	(..)	(..)	(..)	(82.00)	(10.00)	(..)	(31.00)	(..)	(..)	(598.80)	(721.80)
Totals . . . . .	2,806 (2,767)	1,723 (1,648)	1,093 (1,012)	61 (113)	52 (59)	342 (309)	\$108,984.12 (74,183.40)	\$3,377.50 (3,588.76)	\$2,670.17 (2,704.19)	\$72,333.23 (65,602.52)	\$2,289.11 (1,667.81)	\$5,034.96 (4,897.39)	\$12,009.17 (19,206.75)	\$266,698.26 (171,850.90)

Home Department

department of work. During the past year the District Secretary has practically discontinued the plan followed for several years of assigning particular missionaries to the Endeavor Societies of a single state.

4. The number of churches contributing from all sources, including those of the Southern Mississippi states, has increased from 1,648 to 1,723, and the number taking public collections from 1,012 to 1,093.

5. It is always a pleasure to bear witness to the efficient work of the Woman's Board of the Interior. In Christian devotion, in loyal coöperation, in unswerving faith and hope, the officers and workers of that Board challenge our utmost esteem and confidence.

So we close another year. With so many agencies enlisted in earnest coöperation, with a mission of service so high in quality and so commanding in extent, and with the strong alliance of a divine purpose, ours is a work which cannot fail.

## **REPORT FROM THE PACIFIC COAST DISTRICT**

Rev. H. Melville Tenney, District Secretary, presents the following report from the Pacific coast district (including Northern and Southern California, Oregon, Washington, Idaho, Nevada, Utah, Arizona, New Mexico, and Hawaii):—

The prophecy in my last report as to the effect of the Annual Meeting at Seattle has been abundantly fulfilled. Our churches and pastors in Washington were deeply impressed, and the rallies which followed in San Francisco and Pasadena, in connection with our annual associations, extended the influence of the meeting to these parts of the district. Later in the year the interdenominational missionary institutes, held at different centers on the coast, under the auspices of the Young People's Missionary Movement, contributed to widen the interest among our younger pastors and the leaders of the young people. The Boston representative of the American Board connected with this movement, in his institute work and at various appointments in our churches and denominational gatherings, rendered most effective service to the cause.

Early in the year the Coöperating Committee of the district, Rev. Charles R. Brown, Rev. George C. Adams, and Mr. J. L. Barker, in connection with the District Secretary, formulated a plan for the million dollar campaign to cover the whole district. Its principal feature was a "million dollar line," suggested by Mr. Brown, calling for an average of \$1.40 per resident member from the churches, a definite sum from the Woman's Board and from individuals from each state in the district. This plan was outlined in a folder and widely distributed. Later, the annual statement sent to every church announced the plan again, and the definite amount asked from the church if it would reach the million dollar line. The plan was advocated and pushed by the local committees, except in Washington, where it was

modified to call for a doubling of the gifts of last year, instead of the average of \$1.40 per resident member.

The committee in Western Washington consisted of Rev. E. L. Smith, of Seattle, Rev. E. T. Ford, of Tacoma; Eastern Washington, Pres. S. B. L. Penrose and Prof. L. F. Anderson, of Walla Walla, and Dr. W. L. Hall, of Spokane; Oregon, Rev. E. L. House, of Portland, Rev. E. S. Bollinger, of Oregon City, and Rev. H. W. Boyd, of Forest Grove; Northern California, Rev. S. C. Patterson, of San Francisco, Rev. R. C. Brooks, of Oakland, Rev. L. D. Rathbone, of Berkeley, and Rev. C. G. Baldwin, of Palo Alto; Southern California, Rev. Ralph B. Larkin, of Ontario, Rev. William Horace Day, of Los Angeles, Rev. C. T. Brown and Mr. George W. Marston, of San Diego, and Mr. John P. Fisk, of Redlands. Circulars were sent to the churches and pastors by these committees, group meetings, particularly in Southern California, were held, and personal letters written to pastors and laymen. In Western Washington, Dr. Arthur H. Smith had a busy two weeks of campaigning before he sailed.

The splendid results obtained attest the efficiency of all this work. A gain of thirty-seven per cent over last year in the returns of the district is significant, but when it is known that this gain was added to an increase of ninety-three per cent in the previous three years it is remarkable. Washington increased her offerings from all sources over last year one hundred and thirty-three per cent, reaching an average of \$1.14 per resident member. Southern California made a gain of one hundred and twenty-four per cent, and reached an average of \$1.60 per resident member. Northern California had a \$5,000 bequest of last year to overcome, but she went beyond last year's total, despite this and the earthquake and fire, and reached an average of \$1.28 per resident member.

For the first time in the history of this office no money has been needed from the treasury at Boston to pay all the bills incurred by the requisitions of our missionaries in the Orient for supplies from the Pacific coast, but instead a considerable balance has been forwarded to Boston and enough kept on hand to meet the heavy bills of the autumn.

The returns from the Hawaiian churches make a new feature in the financial report of the district, and signal a new fellowship in the work between us and our brethren in the islands.

The destruction of my office and its contents in the Young Men's Christian Association Building in San Francisco entailed considerable loss financially, but a greater one in the destruction of all letter files, documents, and books. With unusual forethought and bravery, my assistant went to the building early in the morning after the earthquake and secured the cash from the drawer and the cash book, so that I have been able to keep my accounts with the Board intact.

Looking to the future, there ought to be no backward step taken in the coming year. If the returns are not so great, the interest and enthusiasm ought to be greater. The churches about San Francisco Bay no doubt will feel the effects of the catastrophe of April 18 more the coming year than in

the last. Add to the great losses of our people by earthquake and fire the startling increase in living expenses, which have probably not yet reached the maximum, and their ability to give to benevolent causes must be impaired. But the loyalty and willingness of the people to do what they can will not decrease.

The campaign has been a strenuous one for the Secretary, calling for continuous service in the office and in the field throughout the year, without a vacation; but there has been a compensation in the sympathetic and practical coöperation of pastors and churches, and in the success of the attempt to make the Haystack year register the high-water mark in missionary interest on the Pacific coast.

CONTRIBUTIONS TO THE AMERICAN BOARD.—PACIFIC COAST DISTRICT  
COMPARATIVE RECORD, 1905-1906

STATES.	A. B. C. F. M.	W. B. M. P.	Total.	Gain or Loss.
ARIZONA (1906).....	\$362.17	\$20.00	\$382.17	\$92.12
" (1905).....	225.00	45.05	270.05	....
CALIFORNIA, NORTHERN (1906).....	9,996.52	3,923.50	13,920.02	330.54
" " (1905).....	10,955.56	2,633.92	13,589.48	....
CALIFORNIA, SOUTHERN (1906).....	10,629.79	4,095.94	14,725.23	8,144.96
" " (1905).....	3,084.94	3,1495.33	6,580.27	....
IDAHO (1906).....	80.11	2.50	82.61	....
" (1905).....	126.33	....	126.33	46.22
NEVADA (1906).....	24.60	....	24.60	24.60
".....	....	....	....	....
NEW MEXICO (1906).....	25.00	....	25.00	..
" (1905).....	80.00	....	80.00	55.00
OREGON (1906).....	816.87	646.91	1,463.78	241.65
" (1905).....	723.98	498.15	1,222.13	....
UTAH (1906).....	103.85	....	103.85	....
" (1905).....	231.66	24.50	256.16	152.31
WASHINGTON (1906).....	8,319.72	770.55	9,090.27	5,183.24
" (1905).....	3,207.80	699.23	3,907.03	....
TOTALS (1906).....	\$30,298.63	\$9,459.40	\$39,758.03	\$10,726.58
" (1905).....	18,635.27	10,396.18	29,031.45	....
HAWAII (1906).....	\$2,872.25	....	\$2,872.25	....
TOTAL FOR DISTRICT, 1906.....			\$42,690.28	



## REPORT OF H. W. HICKS, THE ASSISTANT SECRETARY

### In Charge of the Department for Young People and Education

The following summary of facts, work, and opinions concerning the Board's relation to the young in the churches reveals at once the immensity of the field, the numerous problems attending its cultivation, its importance to the churches because of its essential contribution to the religious education of a million people in Congregational homes, and the inadequacy of the provision heretofore made for its proper supervision. The Secretary in charge wishes to report a year of remarkable development, notwithstanding a reduction of its estimated financial requirements amounting to nearly fifty per cent, and the absorption of about one-fifth of the year in work of the Million Dollar Campaign. Real advance has been made in every important respect, and the field is rapidly ripening for a large harvest in the form of more candidates, a more intelligent missionary leadership in the churches, more devoted prayer for the Board's work and workers, and a substantial increase in gifts.

Due to the fact that the receipts of the year from Endeavor Societies and Sunday schools have not been finally classified when this report goes to the printer, the financial figures appearing in the tables are not *official*, but they are nearly accurate.

### Field Work

The work of the year has been done in thirty-four states. About two months were given to the Million Dollar Campaign in nineteen cities. Four summer conferences, four metropolitan institutes, six colleges and seminaries, and several local and state associations have been included in the travel of the year. The special feature of the year was two trips of a month each to the Pacific coast.

No report of the field work can be made to represent adequately the difficulty of the undertaking to unite Congregational young people in missionary enterprises. There is no national, state, or district denominational organization of Endeavor Societies or Sunday schools. In the interdenominational conventions and conferences of the Endeavor Societies and Sunday schools little or no attention is given to denominational matters. In the nature of the case these organizations cannot supply the denominational training and inspiration needed. Moreover, comparatively little attention as yet has been given by program committees to the problems of missionary work in Endeavor Societies and Sunday schools, in the meetings of churches, in state and local conferences and associations. It is gratifying to note that since the summer conferences of 1906, when this matter was thoroughly discussed, several state associations and conferences have introduced discussions on themes of interest to young people.

In view of these facts it becomes plain that there is great need for extensive field work on behalf of missions in the Sunday school and the

various grades of Endeavor Societies, having as its chief purpose instruction of officers and teachers on methods of organization, mission study, giving, and the promotion of prayer for missions among all ages of the young. Most of the time of the District Secretaries must and should be given to enlisting the adult members of the churches in support of missions. The problem of reaching and training the young is both financial and educational, and must be considered in the light of the future as well as the present constituency of the Board. It is therefore felt that plans for enlarging the activities of the Home Department should include plans for a more adequate field cultivation of Sunday schools and young people, and particularly the young men.

### **New Publications**

Of the forty or more printed documents issued during the year the most important have been: "Daybreak in the Dark Continent," the mission study text-book; "Men and Women of the American Board Missions in Africa" (illustrated); "A History of the American Board Missions in Africa" "Mission Study for Young People"; "Results of Mission Study"; "Opinions of Pastors Concerning Mission Study"; a catalogue of "Reference Library No. 4, on Africa"; two missionary programs, entitled, "For the Healing of the Nations," and "Congregational Work in the Uttermost Parts of the Earth"; "Missions on the Min"; Shao-wu and Aruppukottai blue print station maps. The Department aims, so far as its appropriations permit, to furnish literature for special and regular missionary occasions in the Sunday school and Christian Endeavor Societies, and sends several printed letters and announcements annually to keep the leaders informed on the developing plans.

### **Sale of Literature**

Ten different text-books were kept in stock, of which 3,487 volumes were sold. For the two years previous, beginning with 1903-04, text-book sales were 1,950 and 2,776, respectively. The text-book "Daybreak in the Dark Continent" alone sold to the number of 2,719. One hundred and twenty-nine sets of books called "Reference Libraries," chiefly on Africa, containing 1,181 volumes, were sold, as well as 101 wall maps of Africa and Japan, and 506 outline and small colored maps of Africa. In addition to the above the Department has sold large numbers of pamphlets, leaflets, and booklets on a wide range of subjects, and has aimed to supply every legitimate demand of the churches for materials with which to work.

### **Mission Study**

Because of the reduced appropriations the campaign for mission study suffered a serious setback. Notwithstanding the sudden termination of effort to stimulate interest in systematic study and the organization of classes, there were 190 groups reported to the office, with 2,325 enrolled. This must be considered only as a partial record of facts, since it is known that many classes were not reported. The following table indicates the record for the three years since this line of cultivation was started: —

## MISSION STUDY CLASSES AND LITERATURE

Year.	Number of classes.	Members enrolled.	Libraries sold.	Volumes in libraries.	Wall maps sold.	Text-books sold.
1903-04 . . .	111	1,319	. .	. .	. .	1,950
1904-05 . . .	172	2,478	70	657	108	2,776
1905-06 . . .	190	2,325	129	1,181	101	3,487

It is doubtful if pastors and superintendents generally understand how stimulating to the spiritual life of young people the associated study of missions has proven. Nor can its value as a basis for praying and giving, both now and in the future, be overestimated. The movement to organize such classes must become a regular feature of the fall and winter campaign of every church before the future of our foreign missions can be called secure. Moreover, literature adapted to the intermediate and junior ages must be furnished to meet an ever increasing demand. This Department wishes to acknowledge its increasing indebtedness to the Young People's Missionary Movement for constant inspiration and practical help through its summer conferences, city institutes, and splendid literature, all of which form the basis for much that this Board does for Congregational young people. If possible, this phase of work should not only be reinstated financially, but its plans extended to include two regular announcements to Endeavor Societies each year, one to pastors, and two to superintendents, advertising plans and literature, connecting study with giving and praying and field work, to train leaders and organize Congregational young people in the large cities to undertake large things for the Board's missions.

**The Station Plan**

Three new stations have been opened for support, these being Pang-Chuang, Harpoot, and Sendai. The following table indicates the present status of this department of the work:—

Name.	Country.	Number of subscribers.	Amount subscribed.	Number of letters.
Shao-wu . . . . .	China	121	\$2,974	4
Sendai . . . . .	Japan	47	1,153	2
Aruppukottai . . . . .	India	55	1,340	3
Pang-Chuang . . . . .	China	28	1,094	1
Harpoot . . . . .	Turkey	7	159	1
Mt. Silinda . . . . .	Africa	40	1,261	3
Totals . . . . .	. . . . .	298	\$7,981	14

The above figures indicate subscriptions only and not actual receipts, in the case of Shao-wu particularly, many subscribers having recently discontinued or transferred their gifts. The amount actually appropriated has therefore been allowed to be oversubscribed.

This plan of giving is appealing more and more to leaders of the young, for it provides specific information, a living link with the field, and affords a basis for united study and prayer. Rarely has any person or organization declined to choose this method when it was understood. The old method of assigning a native worker was unsatisfactory because news of him could not be secured. By the Station Plan a superior educational basis is afforded for instruction in the general work of missions.

If the large number of non-contributing Endeavor Societies and Sunday schools are to be enlisted in giving, the Station Plan department must be greatly strengthened the ensuing year. The amount of correspondence and clerical work entailed is large, but only by personal and discriminating attention to each non-contributing organization can its leaders be induced to consider making an offering. If the appropriations granted this Department are adequate, personal correspondence with every Sunday school and Endeavor Society should be carried on during the year, and such literature as is necessary to win their financial coöperation should be issued. Maps and descriptive circulars for every station opened should be provided, and the necessary clerical staff assigned to the office administration. The experience of the brief period since this plan was adopted in 1903 leads to the conclusion that it is capable of adaptation to all classes of donors and organizations desiring definite knowledge of the work supported. The faithful coöperation of the missionaries who are acting as station correspondents is gratefully acknowledged, for without them every effort to satisfy inquiring and thoughtful leaders at home would fail.

#### Christian Endeavor Societies

Interest in mission study is growing apace. The number of societies, however, as reported in the Year-Book still declines, the loss this last year being eighty-six, the total number being 3,421, as contrasted with 3,507 the year before. Notwithstanding this loss, the number of societies contributing directly to the Board's treasury was 662, and the amount \$10,787, as contrasted with 663, and \$9,620 the year before. The table tells the story:—

Year.	Number of societies.	Number contributing.	Number non-contributing.	Amount contributed.
1900-01 . . . . .	3,716	812	2,904	\$11,869
1901-02 . . . . .	3,723	694	3,029	10,861
1902-03 . . . . .	3,639	664	2,975	9,569
1903-04 . . . . .	3,592	611	2,981	8,672
1904-05 . . . . .	3,507	663	2,844	9,620
1905-06 . . . . .	3,421	605	2,759	11,192

This table does not contain figures for the three Woman's Boards, which during 1905-06 reported gifts of \$8,895 from 848 Endeavor Societies.

It is again asserted that with adequate cultivation the Endeavor Societies will make larger offerings to foreign missions. It must not be forgotten that during the four years since this Department was organized no financial campaign worthy the name has been carried on, and that attention such as has been given the churches has never, in the history of the Board, been given to the cultivation of Endeavor Societies. With the Station Plan as a workable basis, and financial provision for necessary literature, clerical force and field work, far more rapid advance than has been made since 1904 should be recorded annually. Reference to this subject is made elsewhere under "Field Work."

### Sunday Schools

Less has been done by the Board in times past to stimulate giving among the Sunday schools than the magnitude and the readiness of the field have called for. With the exception of special appeals for the *Morning Star* and an annual letter to superintendents about the annual Foreign Mission Day in October, little has been done. No literature has hitherto been prepared by the Board adapted either to leaders or scholars except that required for the single occasion in October. More than this cannot be said concerning plans for organizing the Sunday schools for missionary work, or promoting missionary instruction in the schools, or for systematic presentation of objects to which schools may give. Here again discriminating correspondence will be necessary to win the coöperation of 4,882 schools not reporting gifts to the American Board during 1905-06.

The remarkable development of the year in thought and plans for missionary instruction in Sunday schools makes the ensuing year a favorable time to outline an adequate scheme of cultivation for our own schools. This should include wide advertisement of the literature published by the Young People's Missionary Movement and the preparation of pamphlet literature for officers and teachers, showing the best methods of organizing for missions and providing missionary instruction.

It should also include systematic financial correspondence, both with contributing and non-contributing schools. Special Sunday school institutes for Congregational leaders should be held in the leading Congregational cities, and much attention should be given to the subject in conference and association programs, as well as state meetings. If two or three capable young men and women for field work could be released in as many states for a year of study and experimentation, the foundations for a policy of permanent cultivation might be laid. The appropriations for the present year should be made with the claims of this field in view. The facts concerning the Sunday schools appear below.

Year.	Number of churches.	Number contributing.	Number non-contributing.	Amount contributed.
1900-01 . . . . .	5,604	1,056	4,548	\$13,926
1901-02 . . . . .	5,650	1,105	4,545	12,757
1902-03 . . . . .	5,691	895	4,796	9,295
1903-04 . . . . .	5,750	1,011	4,739	12,783
1904-05 . . . . .	5,826	1,624	4,202	19,962
1905-06 . . . . .	5,931	1,049	4,909	18,701

This table does not contain the figures for the three Woman's Boards, which together in the year ending August 31, 1906, reported receipts of \$6,093. Considering the fact that the receipts of 1904-05 included many special gifts for the *Morning Star*, the record of the year just closed is gratifying.

### Young Men

As a class the young men of the churches are the "neglected continent." Only a small proportion are more than attendants on the morning church service. Comparatively few are in the church harness. Not more than one-fourth of those enrolled in mission study are young men. They are not within the sphere of religious activity of the Christian Endeavor Society or the Sunday school. They are, however, easily and permanently interested in missions when once a point of contact is established. These facts should be carefully weighed, among others, when the policy of the Home Department is outlined, with the purpose of organizing special meetings for young men in many centers this year and entering the field of men's clubs and classes within the churches.

### Student Co-operation

A larger proportion of young men and women in college are Christians than in any other class or group of equal size. It therefore follows that among the Christian young people in college are those who are best qualified to become the missionary leaders of the million young people in the churches. How to utilize the student trained leader after graduation is an important question. Can the present "leakage," whereby strong Christian leaders are lost to Christian work in the churches as they graduate, be stopped? What would be the effect of continuous cultivation of the colleges and seminaries upon the supply of money, volunteers for service, and teachers of missions?

An answer to these and other questions cannot fail to impress friends of the Board with the importance of sending a representative of its work to every college and university in which there are considerable numbers of Congregational students at least once in two years, and to every theological seminary once each year. The state universities and leading medical schools and post-graduate schools should be included. For many reasons such an

effort is necessary. But its bearing upon young people's work is apparent, for the young can lead the young better than can the older members, if they are trained in missionary work. What the Student Volunteer Movement does so effectively cannot take the place of denominational cultivation of college students, and the work of that organization should be brought to a full fruition by completing it through a carefully devised scheme of college visitation, during which Congregational students may learn about Congregational foreign missions, the standards and needs of the Board, the ideals and needs of the churches, and make friends with the secretaries and missionaries of the Board, who are the representatives of the churches. Attendance upon the student summer conferences, both for men and women, now about fifteen in number, should be a prominent feature of this policy. The direct value to the Board of such contact is not the least consideration.





# THE MISSIONS

## WEST CENTRAL AFRICAN MISSION

BAILUNDU. — Wesley M. Stover, William E. Fay, *Ordained*; Mrs. Annie M. Fay, Miss Elizabeth B. Campbell, Miss Emma C. Redick.

KAMUNDONGO. — William H. Sanders, *Ordained*; Mrs. Sarah B. Sanders, Miss Nellie J. Arnott.

CHISAMBA. — Thomas W. Woodside, *Ordained*; Miss Helen J. Melville, Miss Margaret W. Melville, Miss Diadem Bell.

OCHILESO. — Henry A. Neipp, *Ordained*; Mrs. Frederica L. Neipp.

SACHIKELA (Bagster). — Frederick C. Wellman, M.D., Merlin Ennis, *Ordained*; Mrs. Lydia J. Wellman.

*In this country.* — Walter T. Currie, *Ordained*; Mrs. Amy J. Currie, Mrs. Bertha D. Stover, Mrs. Emma D. Woodside, Mrs. Marion M. Webster, Miss Sarah Stimpson.

*On the way.* — William Cammack, M.D., Mrs. Sarah L. Cammack, M.D.

Five stations; 18 outstations; 8 ordained men, one a physician; 7 wives; 8 single women; 18 unordained native preachers; 41 native teachers; 8 other native helpers; 4 churches, two entirely self-supporting; 457 members, 54 added on confession this year; 32 preaching places: average congregations, 3,640; 8 Sunday schools: 1,833 pupils; 20 common schools: 2,249 pupils, of whom 633 are girls; native contributions, \$441.66.

Miss Stimpson and Mrs. Woodside have come to this country for recuperation. Mr. and Mrs. Currie and Mrs. Stover, who were reported as on furlough last year, have not yet returned to the field. Miss Elisabeth R. Logan has been appointed to this mission, but has not as yet joined it. Dr. and Mrs. William Cammack (Mrs. Cammack being also a fully qualified physician) are now on the way, expecting to reach their destination at Chisamba after a short stay in England for purposes of further medical study.

### NEW STATION

The chief event of the year was the establishment of a new station. It is to be known as Bagster station, in honor of the pioneer martyr of the mission, Rev. W. W. Bagster. The natives will know it by Mr. Bagster's Umbundu name, Sachikela. It is located on the northwest aspect of Mt. Elende. More than a year ago the district about Mt. Elende was decided upon as the location of the new station, and in July, 1905, a temporary station was established at the foot of the mountain. The permanent site was selected a little later by a committee of the mission, work was begun in January, 1906, and the station permanently occupied in March by Dr. Wellman, his family, and Mr. Ennis.

The mountain is a prominent landmark for days on every side, its name signifying cloud mountain. It lies roughly 13° south latitude and 15° east longitude. The station is almost exactly 6,000 feet above sea level. It lies

between the great Owambu and Chiyaka tribes and within easy reach of the Ochipeyo, Omande, and Ekekete countries. All these tribes speak the Umbundu language. The immediate population is heavier than that surrounding any other station, thirty-five or forty groups of villages being within sight from the summit of Mt. Elende. The sandy soil, excellent drainage, distance from swamps, open situation, and altitude indicate a healthful location. The soil is rich, the supply of food plentiful, and the water the best yet found in West Africa. A supply ditch brings water to the houses, and water can be brought in with at least 100 feet of head, securing protection from fire and power for electric lighting, grinding, etc. The view from the station is magnificent.

The brush has been partly cleared, a road cut from the missionary quarters to the site for school, church, and hospital, two temporary houses, 45 x 20 feet, are in process of construction, one already occupied, while native huts and tents are used by Mr. Ennis, the servants, and for medical purposes.

The people are friendly. One young man of social position and unusual intelligence has from the first allied himself with the mission, lives at the station, and it is hoped will become assistant in the school.

Services have not been held regularly as yet, and were suspended the latter part of the wet season. With the advent of the dry season Sunday morning services and evening prayers were resumed. A school was held for some time, and medical work was encouraging from the outset. Every native, including the missionaries' servants, is required to pay a moderate fee for treatment. Two important chiefs, who were cured from supposedly incurable diseases, have become friendly, and it is hoped they will be channels through which their people may be reached. The completion of temporary buildings will probably occupy the chief place in the work of the station the first year.

*Bailundu*, 1881.—In this station, with its 5 outstations, there are at work 6 missionaries and 26 native laborers, among whom are 8 unordained preachers, 11 teachers, and 7 Bible-women. There are 17 places of regular meeting, with 1 self-supporting church of 102 communicants, 28 added by confession. The 1 Sunday school has 450 members. There are at least 654 under instruction, among whom are 331 boys and 233 girls. The natives contributed \$28.50.

The attendance at the morning services and Sunday school was smaller than for several years, due largely, if not entirely, to the unusual number of rainy Sundays, which prevented the people from the more distant villages from coming in and the evangelists from going out in the afternoon. Though even the Week of Prayer passed without special interest, twenty-eight united with the church by confession, five of them from the station at Epanda. There has been an encouraging forward movement for evangelizing the villages. A teacher at the station for ten years felt called upon to go to his father's native village to preach the gospel to his relatives. A friend offered to accompany him and was approved by the elders of the church. The church then formed an organization, embracing every member, with the pastor at its head, to assist these and other young men called to preach in

distant villages where they must build and live among the people. After they are once settled the evangelists receive no further support from the church. Already the evangelists report progress; some have given up Sunday work, and others refuse to have anything to do with fetich performances. Another young man has taken up similar work in his native village, though less directly under the auspices of the church. So decidedly Christian is the school that some parents have withdrawn their children.

In the eight months from June 1 to January 31 the men and women evangelists made about ninety-five visits in ten groups of villages one to four hours distant. Some of the evangelists seriously thought of beginning school work among their own people. Three large and populous districts have asked for resident evangelists, but no one is yet ready to answer these calls. "It is a matter of congratulation that the supply of the ever increasing demand for laborers, in Bailundu, at least, does not depend upon the gifts of the churches at home, but only on the faithfulness of the native church in the station in raising up needed workers."

The work at Epana is equal to the best in the mission. There are 12 church members, 5 added this year, and occasional communion services may soon be held there. The schools enroll 325, about two-fifths girls, and 25 catechumens. A new work is about to be started at a little distance from the outstation. This work was begun and has been carried on by two young lads from the mission schools whose family is of no standing, who were for years under the control of their maternal uncles, which is almost equivalent to slavery, and who never received a cent of missionary money and only scant supervision. Between the last two visits by a missionary three years intervened.

In all the villages immediately adjacent to Bailundu daily morning classes have been held for all who can attend the day schools, and also Sunday evening services and midweek prayer meeting. The church has lost many by death and discipline during the last two years. There are about fifty catechumens. The men are now about three-fifths of the church members and a smaller proportion of the catechumens' classes, while in the early days of the church nearly nine-tenths of the members were men.

The educational work, though elementary, is varied. Mr. and Mrs. Neipp's removal to Ochileso in January made it necessary to close the Bible class for the older boys and evangelists, and this affected the schools as a whole. The men's morning class, meeting at 5.30, had an enrollment of 23, average attendance 12, the number of days taught, 126. Mr. Neipp had 2 afternoon Bible classes, with an average attendance of about 14 in the junior class and 12 in the senior. The boys' school had 140 sessions: enrollment, 73; average attendance, 37. Reading in the Bible, arithmetic, and writing were the subjects. A class of 11 old women, the grandmothers' class, met twice a week and were taught the catechism and a few simple hymns. The girls' afternoon school had 90 pupils, and an average attendance of 66 in 6 classes. The morning school, meeting from six to seven, enrolled 32 married women, and had an average attendance of 22, with the

same classes and work as in the afternoon school. The children's school contained 101 children from two to eight years old, and had an average attendance of 72. The kindergarten connected with the children's primary school met 140 days, with enrollment of 63 and average attendance of 43.

*Kamundongo, 1886.*— This field includes 9 outstations. There are 3 missionaries and 15 native laborers, of whom 6 are teachers and 9 are unordained preachers, who are teachers as well. There are 10 places of regular meeting, and 1 church with 158 communicants (16 added by confession), 733 adherents, and an average attendance of 700. Five Sunday schools have 733 members. There are 12 schools, and 733 are under instruction. The natives contributed \$11.60.

The force at this station has entirely changed within the year. There are serious problems due to the shifting of the population and the persecution by incendiarism of the Christian community. The population of the station, and especially of the region, has markedly decreased. To the west for thirty miles the population has left because of the exhaustion of the soil. Perhaps within three or four years most of the population that remains will be gone.

The incendiary began his activities in 1904, continued them through the dry season of 1905, and began again in 1906. No house belonging to the mission, unless occupied by natives, has been fired. The people have stood the persecution well, and have tried to catch the offender, but have failed. The only salvation of the station will be the discovery of a way of making an inexpensive fireproof roof of tiles. The missionary force and a Canadian, Mr. Campbell, a good carpenter, are trying to solve the problem, and the dry season this year was probably to be devoted to this; and unless tiles can be produced cheaply and rapidly the station at the present site must be abandoned.

Sixteen have been received into the church, all but three from the outstations. One of these three was the daughter of one of the first converts, and the first second generation Christian to be received into the church at this station. The small pay given to Christian workers and the trading instinct of the people interfere with persistency in study or work under the mission. In the summer of 1905 the station suffered a serious loss in the death of the teacher in charge of Chisanji, one of the most promising men in the mission and the recognized native leader at the station. The outstations have received less attention than they need. Jengua enrolls sixty-eight scholars, most of them from the interior. When the chief went to the Zambesi to trade he left a Christian in charge of the village. Dumbu, made an outstation in 1905, has been discontinued, owing to the misdeeds of the people. In four places the teachers are not paid and the schools suffer because of the time they must devote to their own affairs.

There are 3 schools at Kamundongo. The children's school, meeting from eight to ten, enrolled 68, with average attendance of 44. The men and boys' school, meeting from 1.30 to 3.30, enrolled 71 in 4 classes. The attendance averaged but 29. The women and girls' school, meeting from

3.30 to 5, had 77 on the rolls in 4 classes. The attendance averaged 36. The old women and those with families, who work in the fields all day and must prepare food for their families on their return, cannot give first place to the school.

The press has been at a standstill for most of the year, due to the delay in receiving parts to repair the machine and the difficulty in getting the native workers into harness again. The work has been resumed. The supply of booklets on hand is very small.

The medical work, confined chiefly to the station and to visitors from outstations, has fallen upon Mrs. Sanders.

*Chisamba, 1888.* — In the field of Chisamba (population 25,000) and its outstation Chiyuka there are 4 missionaries and 24 native helpers, among whom are 1 unordained preacher and 15 teachers. There are 2 chapel buildings and 1 regular church, with 147 communicants, 2,000 adherents, and an average attendance of 990. The Sunday school has 650 members. In 8 schools there are 410 boys and 350 girls, making the number under instruction 760, of whom 25 united with the church during the year. The natives contributed \$389, of which \$350 was for building and repairs, and \$10 each for education and missions.

The attendance on Sunday services surpassed all previous records, going as high as 900, though this figure was not maintained. There were two classes of catechumens of from twenty-five to thirty members each, and also one at Chiyuka. From the classes twenty-five members were received into the church. The church is becoming more self-reliant and self-governing. Six of the older native laborers have gone out two by two to the surrounding villages five days each week to hold services. In several near villages the elders of the church appoint each week persons to hold morning and evening prayers in several villages near by. The outstation at Chiyuka has a new church, built of sun-dried bricks and seating four or five hundred people. Except that the Chisamba people sent several of their best workmen to help and paid them for their labor, the church was built by the outstation itself, and the women and girls helped the men and boys. The church has purchased a large bell and brought it in from the coast. Two young men from Chisamba have been sent out each week to assist in the Sunday services.

The teachers' school, including evangelists and teachers, enrolled 16, and met daily from 6.30 to 8.30. There were 3 teachers from the Chiyuka district preparing to take charge of a portion of the schools there. The boys' school enrolled 91 and the girls' school 96. The morning kindergarten had 66 children. The attendance was very regular in all but the boys' school. In that it was reduced by trips into the interior and to the coast.

To make the outstation schools more effective Miss Bell was relieved from other work to allow her to give her whole time to their care. The new schoolhouse at Chiyuka was occupied for the first time. The assistant teachers at Chiyuka and Matenda attended a morning class for their special benefit, a kindergarten was held, and the boys' and girls' schools at Chiyuka had 106 boys and 79 girls in attendance. At Matenda 65 boys and 48 girls

were at school and overflowed from the small schoolhouse into a neighboring *onjango*. The school at Kolakata, opened a year ago, did not have a good attendance. The Chisamba "Ombala" school had 64 boys and 53 girls. There is great need of more white teachers because many in the outstation schools are as far advanced as the teachers themselves.

*Ochileso*, 1904.— In this field there are 3 outstations and 2 missionaries, 4 places of regular meeting, 1 Sunday school, and 1 self-supporting church, with 50 communicants (10 added by confession), 80 adherents, and an average attendance of 150. The educational work comprises 1 Bible class with 10 members, and 52 boys and 50 girls under instruction. The natives contributed \$12.56.

During the year the building to serve as store and outhouses was completed, and the new missionary residence was built, leaving the former residence to be used for the school and for Sunday services. Material for a ladies' house was gathered, and eighteen houses were to be erected this dry season in the native village. The experiment of making an elderly man with the missionaries the head of the native village, and putting upon him the responsibility and oversight, worked well.

The attendance at the Sunday service from villages increased. An advance was made in church organization by the election of six deacons, to whom more responsibility was intrusted. There has been difficulty in making the people understand the difference between infant and adult baptism, especially as they customarily came upon the same day. Hence the custom of presenting children to the Lord but not baptizing them was introduced. On Saturday afternoon the older members of the church went out to groups of villages to teach the Word, remaining overnight and bringing twenty or twenty-five villagers back on Sunday morning to attend service. A mission band was organized among the Christian women to go out each week on Wednesday to the neighboring villages and return on Thursday. Thus eight villages will be visited. Ten new members were added to the church.

The boys' and girls' schools were united at the beginning of the year. There were 4 native assistants. The total enrollment was 102, with an average attendance of about 70. The 4 young assistants and 6 others formed a class for more advanced teaching.

The outstations need more oversight than can be given them. Several of the older Christians visited the three outstation schools and spent a couple of weeks encouraging the teachers, who receive practically no financial aid. The church has considered supporting, or at least helping, the teachers.

## EAST CENTRAL AFRICAN MISSION

MT. SILINDA.—Thomas King, *Ordained*; William L. Thompson, M.D., *Physician*; C. C. Fuller, *Teacher*; Mrs. Estelle R. King, Mrs. Mary E. Thompson, Mrs. Julia B. Fuller, Miss Julia F. Winter.

CHIKORE.—George A. Wilder, D.D., *Ordained*; Mrs. Alice C. Wilder.

MELSETTER.—

*On leave of absence.*—William T. Lawrence, M.D., Mrs. Florence E. Lawrence.

*On the way out.*—Miss H. Juliette Gilson.

*Associated with the mission, not under appointment.*—Miss Minnie Clarke, Miss Ward.

No statistics have been received.

Miss Gilson, after a brief furlough in this country, is returning to Melsetter. Dr. Lawrence is now in England, with his family, in order to secure the medical certificate required for the practice of his profession in Rhodesia.

With the federation of the two missions of the Board in South Africa, the East Central African Mission has become the Rhodesia branch of the American Board Mission in South Africa, or simply the Rhodesia Mission.

During the past year the work of the mission has been affected by such events as the completion of the great Victoria Bridge, the discovery of gold, copper, and diamonds within the colony, which may bring the railway to within thirty miles of Chikore, the increase of the tax upon males over fourteen from 10s. to £1, and the commercial depression of the colony, due to various causes. The native disturbance in Natal has been watched with uncertainty because of its possible effect upon the native race. The organization of the Rhodesian Missionary Conference marks an advance in the history of the colony. At its third annual meeting at Salisbury last May the mission was represented for the first time. Delegates were present also from the London, Dutch Reformed, Berlin, Wesleyan, American Methodist Episcopal, Adventist, Salvation Army, and South Africa General Missions, all of which have work in Southern Rhodesia, a district nearly as large as all New England, with Pennsylvania and New York added. The conference passed resolutions looking towards diminishing the drink evil, making the selling of children as future wives a penal offense, and securing more generous educational grants from government. At present only \$850 is given for native education out of half a million dollars raised by direct taxation.

There has been much discussion of a plan, which will probably be carried out before long, for the establishment, by all the societies at work in South Africa, of a college for the higher education of the natives.

The second annual meeting of the united mission was held at Chikore and Mt. Silinda in August, 1905. There were present two delegates from the Zulu Mission and one representative of the African Congregational Church, Mr. Daniel Zama. The mission voted to recommend to the Prudential Committee the proposition already approved by both branches, that the funds belonging to the Ireland Home be used for establishing such a home in Rhodesia, to be located at Chikore. Two lady teachers will be needed for the home.

The August meeting of the united mission asked for reënforcements for Rhodesia as follows: one ordained man, one man for the industrial department, and one lady teacher for Chimanimani School, besides the two for the Ireland Home already referred to. The meeting also voted to ask the Board to send out as soon as possible, either independently or in coöperation with the Foreign Missions Industrial Association of New York, an expert to visit the whole field in South Africa to investigate what is practicable and wise along industrial lines.

In connection with the annual meeting there was held, August 21, at Mt. Silinda a conference between the mission, the delegate of the African Congregational Church, the Zulu helpers, and the local churches. It was a helpful and significant meeting of all the forces engaged in the work of the Board in South Africa. Closely following the meeting, a Bible school was held in Chikore. Regular Bible instruction was given daily for ten days to all the Zulu and Ndaus helpers, whose attendance was required. Immediately after this, the native annual meeting, to which all professing Christians were invited, brought out the largest company of native Christians ever assembled within the district.

Because of the small salaries paid to the teachers and the increase in government taxes, the mission voted to authorize the payment by the mission treasurer of all taxes assessed against the teachers. The mission has also voted that English should be made compulsory during school hours for the pupils in the three higher classes in the Mt. Silinda school.

#### EDUCATION

The schools are at Mt. Silinda, Chikore, Matangas, and Sagwenjis. The night school at Melsetter has been closed for lack of workers and money. There has been difficulty in securing and keeping enough suitable teachers and a growing determination by heathen parents to keep their girls out of school and send them to the men who have already paid for them as their future wives. The doubling of the tax has increased the difficulty. The girls who became Christians are widely separated from their old life, and this may influence parents to oppose education. The aggregate enrollment of the schools was 358.

*Mt. Silinda Boarding and Day School* is the only one receiving a government grant, though the schools at Chikore and Matangas have fulfilled the requirements for two or three years. The school was in session 196 days, with an enrollment of 142 pupils, of whom 96 were boarders and 97 were boys, 69 of them in the boarding department, an increase of 26 over the preceding year. The average attendance was about 82. Not only was the poll tax doubled and the age reduced to fourteen, but the provision for refunding the tax of school boys was repealed. In the case of registered taxpayers the mission decided to remit the regulation compelling the farm boys to attend school. The result was that the kraal boys were reduced from 28 to 10. The encouraging feature is that the boarding pupils from a distance have increased, and this is the most hopeful class in the



school. There were 18 girls in the day school, some of them coming from a long distance. One group came from a kraal four or five miles away. Owing to the illness of Miss Winter and the arrival of Mr. and Mrs. King, the girls' boarding department had to be closed. A few girls were sent home, but most were retained and cared for in the homes of the missionaries and Zulu helpers. This accounts in large measure for the small number of girls in the boarding school, 27, as compared with 69 boys. There are no girls in the two upper classes. There was a gratifying improvement in the appearance of the boarding school pupils. The teaching of the school was done by 1 white missionary, 1 Zulu man, 1 Ndau, a graduate of the school, and 9 pupil teachers, including all the members of the two upper classes. There were sessions every day except Sundays and Mondays. The industrial training for the girls was sewing and practical dressmaking. The pupils paid for their own books and slates. Of the pupils 38 were church members. With one exception every member of the church was brought to Christ through the school. From the day school no pupil joined the church, and only 14 (7 of them boys) made any profession of Christian faith. All but 36 attended the class for those who wished to be Christians or to advance in the Christian life. Another class was formed for the remainder, who rarely numbered more than 12 at a time. Attendance at Sunday school and weekly prayer meetings is compulsory for the boarding pupils; few of the day pupils attend. The majority of these live at a long distance from the school. The school is housed in a brick building 18 x 30 feet, which serves also as a church. Another small brick room provides for a second class, while the remaining two classes resort to the shade of a fig tree or a small circular, windowless hut. The year has been signalized by the erection of the boys' dormitory, a building 15 x 40 feet. The needs are a girls' dormitory, an additional woman teacher, regular instruction in hygiene, in which a beginning was made last year, and more frequent visits to the parents in their kraals.

*Matangas School.* — This is an outstation of Mt. Silinda. The school, taught and cared for by natives, was in session 193 days, with an enrollment of 23 boys and 23 girls, the average attendance being 27. Six united with the church during the year. The building was provided by the people, with the help of teacher and school. Regular religious services were conducted here and two or three kraal services carried on from this center.

*Chikore School.* — The main station school and its branch at Sagwenjis prospered more or less. The first class was farther advanced than any since the school was opened. Nine boarding scholars were sent to Mt. Silinda. The attendance was more regular, but never was there such determination on the part of the parents to keep girls out of school. The doubling of the poll tax drove a large number of parents to promise their little daughters in marriage on condition that the future husband pay the present poll tax. By trying to enforce the rule that those who live on the mission farm must have their children in school, 5 kraals containing 35 persons and 11 school children were moved. Only 1 boy and 1 girl of those compelled to attend the school came out as Christians. Since April 1 a girls' boarding school has

practically been in operation in Chikore. The largest number provided for at any one time was 16. There is pressing need for buildings and teachers, as already shown.

*Chimanimani School.*— This school, the only one for white children in the district of Melsester, is the strongest link with the white colonists; it is also rendering valuable service and arousing in the pupils from various parts a sympathy with the work for the natives. The school almost collapsed this year because of lack of funds and workers. Miss Gilson left for her furlough, but secured in England Miss Ward as a teacher. The number of pupils was 26, as many as could be accommodated. The moral tone of the school among boys and girls was decidedly higher than before. The school should have its own place and equipment, and not be housed in uncomfortable and unsuitable quarters. One of the pupils was the first person from the district to pass the elementary examination of the Cape University.

#### INDUSTRIAL DEPARTMENT

This department, located at Mt. Silinda, is a distinctive feature of the work of the mission. During the last two years the department has added to the assets of the mission, at little or no cost to the Board, several substantial buildings, such as a machine and carpenter shop, valued at \$3,000, dormitories for Mt. Silinda school, sawmill building, medical dispensary, frame laundry, a brickyard, seven miles of traction engine road, and thirty-five miles of well-made bicycle paths. Besides, two stone quarries have been opened. Shop work is improving in quality and in economy of production; the brickyard made about 80,000 bricks and 11,000 tiles; farming operations brought larger returns, and promising experiments were made with sorghum.

On the other hand, machinery worth nearly \$5,000 lies idle, constantly deteriorating. There is more machinery than one man can possibly operate. There is need of at least one additional man for the industrial department. With reënforcements the plant can be made remunerative and a great help to the work of the mission.

#### THE STATIONS

*Mt. Silinda, 1893.*— There have been fewer kraal services carried on from here because of the absence of Christian boys, the number of such meetings having been reduced to seven, including those of Matangas outstation. There used to be nearly twice the number. There has been little touring or kraal visitation, and the class for those wishing to hold kraal services has been crowded out by other work. The attendance on religious services by those on the station is good, but few come from the kraals. The church received 23 new members, and the native gifts amounted to about £6. The library increased its sales and added to the list of books sold. The value of the books sold within the year July 1, 1905–06, was £17 8s. 11d. The homes of the Christians are improving. Of the outstations Elandsburg was unoccupied, the usual work was carried on at Matangas, and the two Ndaу helpers remained at Mangundi's, where the unsatisfactory conditions

were not much changed. Ungelazi, who joined the church December 17, is the first and only native to offer himself who had not attended the schools. There have been 82 who have joined. Most of those who have come to the school, except by compulsion because living on the farm, first came to seek work to earn money. It would seem, therefore, that the industrial department is a most effective means of reaching the natives, while it is the only way by which they can be given the practical knowledge of civilized industry which is necessary if they are to stand their ground in contact with the adverse influences of civilization.

At the suggestion of settlers the missionaries conducted a preaching service immediately at the close of the meeting of the Farmers' Association. It was attended by all but one of the members of the association present.

For the medical department there has been inclosed a room for dispensary, and money has been received for a shanty hospital. Still the equipment and supplies are in unsuitable and most inconvenient quarters. There is no proper place for the accommodation of inpatients. The number of cases was 828, the attendances 1,608 (590 of them school children); fees charged, £98 19s. 4d.; fees collected, £73 8s. 6d.

*Chikore*, 1897.—The church received eight members on confession; it helped to meet the expenses of the Zulus in their touring; and in January it assumed, with the assistance of the missionaries, the support of Ndhlonhlo, who devotes his time to the kraals on the farm. The heathen who attend services at the church could be counted on the fingers. The time has come when the mission force must go to the heathen. The time spent by the evangelists in short, weekly trips amounted to half their entire time, but there should be trips throughout the country within a radius of 100 miles, west, south, and east. Special emphasis was placed upon the acquisition of the Ndau, which is used more or less by all the workers. Dr. Wilder spent much time in literary work, translating and composing Ndau hymns and correcting the work of others. Ndau translations of the Zulu catechism, the book of Mark, the Ten Commandments, and other portions of the Bible were among the things accomplished, as were also 100 Zulu hymns, all adapted to fresh tunes. Mr. Hatch, of the South Africa General Mission, has agreed to coöperate in getting out material for a Ndau hymn book.

*Meisetter*, 1902.—There has been no one with time and strength to carry on the small beginning of work among the natives which had been made during the three previous years. The night school was given up after it closed in July, 1905, in spite of repeated requests for its resumption. Meetings were held at the police camp every Sunday afternoon, weather permitting, until the middle of February. Then they were given up because of the removal of the camp to a more distant hill. Since the abandonment of the service at the camp one has been held in the kitchen of the missionary's home.

## ZULU MISSION

ADAMS (Amanzimtoti).— Charles N. Ransom, James D. Taylor, Albert E. LeRoy, George B. Cowles, Jr., Charles H. Maxwell, *Ordained*; Mrs. Susan H. C. Ransom, Mrs. Katherine M. Taylor, Mrs. Rhoda A. LeRoy, Mrs. Amy B. Cowles, Mrs. Katherine S. Maxwell, Mrs. Laura B. Bridgman.

IFAFA.— William C. Wilcox, *Ordained*; Mrs. Ida B. Wilcox.

IMFUME.—

UMZUMBE.— Miss Laura C. Smith, Miss Alice E. Seibert.

DURBAN.— James B. McCord, M.D., *Physician*; Mrs. Margaret M. McCord.

LINDLEY.— Stephen C. Pixley, *Ordained*; Mrs. Mary K. Edwards, Miss Fidelia Phelps, Miss Martha E. Price.

UMSUNDUZE.—

ESIDUMBINI.— Miss Martha H. Pixley.

GROUVILLE (Umvoti).—

MAPUMULO.—

JOHANNESBURG.— Herbert D. Goodenough, *Ordained*; Mrs. Caroline L. Goodenough.

BEIRA.— Fred R. Bunker, *Ordained*; Mrs. Isabel H. Bunker.

*In this country.*— Frederick B. Bridgman, *Ordained*; Mrs. Clara D. Bridgman, Miss Caroline E. Frost.

*Associated with the mission, not under appointment.*— Miss Martha J. Lindley, Miss Mary C. Pixley, Miss Lilla L. Ireland, Miss Alice H. Smith.

No recent statistics covering the year have been received.

Mr. Kilbon has resigned his connection with the mission after more than thirty years of faithful and devoted service. On account of continued ill health Mr. and Mrs. Dorward have come to this country to remain permanently. Mr. and Mrs. Maxwell have joined the mission this year, and have already commended themselves heartily to their associates. Miss Alice E. Seibert has gone out to be associated with Miss Smith in the work at Umzumbe. Mr. and Mrs. Bridgman require a little longer time for rest and recuperation before returning to their work, and Miss Frost is now in this country on furlough.

The last year in the Zulu Mission was a period of unusual stress, largely because of the questions arising from the attitude of the government and because of the native rebellion. The hindrances imposed by government are three: the refusal of the Natal Native Trust to permit new work in the locations, or, in some instances, the continuance of the old, unless a white missionary resides at the place; the refusal to make Congregational native ministers marriage officers; and the £3 rent on the mission reserves. The first policy affects all denominations alike. One native preacher of the mission was removed on twenty-four hours' notice to him and with no notice to the mission, though work had been maintained there for more than twenty-five years. During the year the new tax on the twelve mission reserves of the Zulu Mission brought in nearly £7,000, and about £1,500 was outstanding January 20. The £3 tax was levied upon each hut on the reserves. This was a higher rent than is generally charged upon adjoining farms, and it was collected from men whose fathers had lived upon the land before them, and who had been promised titles. It aroused a bitter feeling against the government and against the missionaries who had yielded the reserves to the care of the Natal Native Trust. There is considerable hope that the

rent or tax will be reduced, the objection of the mission being not to the tax itself, but to its amount. Pending the settlement of the question, the mission is not using the half of the income reserved for education, as thus their position will be strengthened.

The rebellion is the first serious affair since Natal became a British colony in 1843. The Zulu war of 1879 was waged by the imperial government against an independent native power. The colony has always prided itself upon the loyalty of the natives, the ease with which the hut tax was collected, and the good feeling prevailing between whites and blacks. The trouble seems to be due to the conviction that the government is seeking to exploit the natives, and severe taxes have been proposed for the openly expressed purpose of forcing the natives to work a larger portion of the year. The methods used at first to put down the rebellion were severe, but hardly open to criticism. So much cannot be said of the later policy. A recent outbreak has come close home to the mission. In places where the station people were under heathen chiefs who had rebelled, the Christians were in a hard place and some were drawn over to the rebels. Two stations, Esidumbini and Noodsberg, have suffered great loss.

Twenty-five years ago 6 missionaries were in charge of station churches; they were regarded as pastors, and there were but 3 ordained natives, only one of them a pastor. The Board granted £125 for the support of pastors and preachers. The 15 churches had 646 members. Now no missionary is pastor of a church; there are 7 ordained native pastors, supported by their churches; during about ten years the Board has made no grant for the support of native preachers; and the 24 churches have 4,179 members. In 1881 there were 29 schools, with 1,097 pupils; in 1906, 72 schools, with 3,161 pupils. In 1881 there was no complete Zulu Bible printed, and the people were so ignorant that books and leaflets were of little use. Last year almost 6,000 hymn books and over 11,000 Zulu primers were sold at a large profit. Twenty-five years ago the rules against beer drinks, polygamy, and the purchase of wives on the part of church members had just been passed and were opposed by a majority of the members. It was hardly possible even then to send natives to any distance to do evangelistic work, for fear they would yield to temptation. In the churches there were few members before 1881 who were not at some time under church discipline. Now there is no question over the rules, and, while there are violations, the churches are always ready to administer discipline and the example and words of the pastors are right. The number and character of the leaders have greatly advanced. In one respect there has been retrogression. Before the arrival of the white men the Zulus were more honest, truthful, and chaste than today, at least in appearance. The iron discipline of their kings enforced a certain kind of all these virtues. Under a milder rule and with the vices of civilization present, the old restraints have become weak, and until Christian principles, motives, and character become supreme there can be no permanent progress. To establish the Zulus in the things that are good and pure is the aim of the mission.

The work of the mission has grown in extent and variety within the last quarter century. The great lack today is of adequate supervision of the churches. There should be two superintendents, the one north and the other south of Durban, and these should visit each church once a quarter.

The mission is calling for reënforcements, declaring that there is immediate need of one additional ordained missionary and of two ladies for the Umzumbe Home. More workers are needed in order to maintain adequate supervision and to keep up with the demands for the training of native workers. The mission has appointed delegates to confer with delegates from the Congregational Union of Natal with a view to closer coöperation between the two bodies. The principals of the mission schools have been appointed a committee to keep informed regarding the development of the plan for a central college for the natives of South Africa. The opportunity for evangelistic labor in the station schools is great, and the mission was so impressed by the value of the work along this line by the Misses Hitchcock, who have been visiting South Africa, that it was voted to secure their time for a whole school term.

On the evening of June 23, 1906, the session of the annual mission meeting took the form of a memorial service in celebration of the completion of Mr. Pixley's fiftieth year of service in the mission and of his seventy-seventh birthday.

#### EDUCATION

*Mission Day Schools.*—According to government statistics for 1904, 24.7 per cent of the pupils in government aided schools in Natal and Zululand were in the American mission schools, while the mission day schools alone contained 19.7 per cent. There are besides in the mission about twenty schools which do not receive government aid, and are therefore not included in the above figures.

During the last fifteen months there have been in operation for at least part of the time day schools in 56 places, calling for 71 teachers. Of these 38 received government grants, 16 were wholly or partly supported by glebe funds, and 2 were self-supporting, but are now asking for aid. The location of these is, approximately, on crown lands, 3; private farms, 10; native locations, 17; mission reserves, 15; mission glebes, 11; *i. e.*, more than half are outside of glebes and reserves, and no reserve money can be used for them except for the expenses of supervision. All but 4 of these schools were visited by the mission's supervisor of mission schools during the year, and these 4 were not receiving government aid. At Newtonville, on the Cape Natal Railroad, Pastor Jack Cele has done some teaching, and the people are about to erect a stone building for a regular school. The total attendance for the year was approximately 2,814. Of these about 82 per cent were below Standard II, which means that 82 per cent drop out before they leave or at least pass that standard. Hence the emphasis should be placed upon the lower grades. The purpose should be to have the child before he leaves school at least able to read the Bible, and to this end the members of the higher classes are to be used more as pupil teachers. There

is danger of the secularization of these schools. Not more than one-half hour can usually be devoted to religious instruction. The Misses Hitchcock have been asked to help in drawing up a suitable scheme of Bible study for the schools. In addition there is need of special evangelistic services. During the last quarter the Misses Hitchcock visited the central station schools with good results. At Adams a special inquirers' class of about 40 children was formed after their visit. In the year 1904-05 only a few united with the churches from the day schools. The plan for a rousing temperance rally at each school every year has been laid before the native pastors, and one such rally has been held. Magazines and books have been secured for a circulating library to increase the usefulness of the teachers. A regular sewing system has been devised for the schools, with a book of instructions for a graded course. Sewing is required as a condition of government grants to girls' schools, but hitherto it has been carried on rather aimlessly. Of the teachers about one-fifth are young men, and there is a scarcity of certificated teachers, boys or girls. Last year about one hundred gathered at Inanda for a three days' teachers' conference. This year the pastors are also to attend to get into touch with the educational work. The expected income of £4,000 of reserve money for education could not wisely be used this year, but it is hoped eventually to use much of it for new and suitable buildings, and to pay for an assistant superintendent. Without such assistance there can be no thorough and real supervision.

*Umzumbe Home.*—The year in Umzumbe Home has been a time of material improvement and of the rumors and dangers of war. New water works, an attractive new dining room and cozy sitting room for native teachers, and a laundry were secured. The John B. Smith Memorial Fund provided new school furniture for new classrooms and main school building. The fund amounted to about £110, and was raised partly by and partly in memory of Mr. Smith, of Berlin, Conn., the father of the principal of the Home. The Christian Endeavor Society of Mardin, Turkey, and Chinese boys in San Francisco also contributed to the support of the Home. The teaching force consisted of 2 American teachers, 1 colonial teacher, and 5 natives, with an additional colonial teacher substituted for a native during the last term. The health of the girls was, on the whole, excellent. The improvements made it seem a favorable time to put into effect the long contemplated increase in fees, in spite of the pressure of new taxes. The fee was raised from £1 to £1 10s. a term. This in part accounted for the falling off of attendance from the 100 maintained for several years to 70. Another cause for the small attendance was the war scare, which was very real in the vicinity of Umzumbe. There was almost a panic in the school, and but for prompt and decisive measures every girl would have left. The school was surrounded on all sides by rebellious tribes refusing to pay the poll tax. The commander of the troops believed that he had discovered and frustrated a plot to murder every white person in the region. With the exception of three storekeepers, every white family for miles around left, while the ladies remained quietly at work, assured that the loyal Christian community would

give prompt notice of real danger. In April the pastors' conference met in Umzumbe. As the result of the visit of the Misses Hitchcock and Mr. Franson, the Swedish evangelist, all the girls in the school took a stand for Christ.

*Inanda Seminary.*—The last year Inanda Seminary had 6 regular foreign and 4 native teachers, and a native laundry superintendent. Since April Miss Hart, an American teacher who had taught in mission schools in various countries, has had a class in her specialty—training teachers in methods of teaching. It met early in the morning to permit the attendance of station and outstation teachers, five of whom were in the class, together with the sixteen girls from Standards VI and VII. She also carried other work. Mr. Mudie, the superintendent of education in Natal, visited the school and suggested that when possible the government would make an additional grant in consideration of the work done in laundry and garden. The influence of the Misses Hitchcock and of Mr. Franson was helpful, and only three remained seated when Mr. Franson, after a guarded invitation, invited all who knew they were God's children or wished to stand for Christ to rise.

The average attendance was 135, a little less than in some previous years, but the difference between average attendance and total enrollment was much less than usual. There were 31 candidates at the government teachers' examinations in December, in the 3 classes. Of these all but 7 passed. The school had 4 out of the first 12 in the second and third classes.

During the year Stanwood Cottage, the new teachers' house, was built. It contains two stories, eight rooms, with spacious veranda and balcony. The new hospital was ready for occupancy soon after the opening of the school in February. It contains two wards, with room for twelve patients, dispensary, and nurse's room. There were improvements in the laundry, new American desks, and 156 American seats for Lucy Lindley Hall. The health of the pupils was unusually good. The industrial work was carried on along the usual lines, though the standards above the third, and especially above the fourth, devoted more time proportionately to intellectual studies in preparation for government examinations. It is hoped to make some changes in Standard VII, introducing domestic science, perhaps as a substitute for English history, and more thorough and systematic instruction in school methods.

*Amanzimtoti Seminary.*—Mr. LeRoy reports the last year at Amanzimtoti Seminary as the best since he came to the mission. The head native teacher has grown in proficiency, consecration, and enthusiasm. In spite of the trials of the natives the attendance at Jubilee is slightly larger than before, 69 in Standards III to VII. In the Natal examinations, in classes one to three Jubilee got two firsts and a tie for second honor. In all 23 certificates were secured in the Natal teachers' examinations. The result is that complaints regarding the subjects taught are no longer heard. Through the work of the Misses Hitchcock, and especially the three days' evangelistic services of Mr. Franson, almost every pupil confessed Christ. The revival



was not conspicuous for outbreaks of emotion, but the work seemed real and thorough. The industrial department is popular and regarded with favor by the superintendent of education. There were some cases calling for severe discipline. A road to the railway station was constructed and improved and a building erected near the church for the accommodation of travelers. There was closer fellowship between the students of Jubilee and the theological school, and a more cordial spirit between the members of the two faculties.

*Theological Seminary.*— There were 3 men in the upper department, who faithfully attended to their school duties, taught, and preached nearly every Sunday. In addition, 1 of the men visited homes, held cottage prayer meetings, and engaged in extensive evangelistic and pastoral work. All 3 were self-supporting. In the lower department there were 10 men and 1 woman. In June, 5 of these men finished their three years' course and received certificates. The graduation was honored by the presence and address of Mr. John R. Mott, who made a deep impression. During the year the pupils in the lower department did much industrial work, preached nearly every Sunday, attended preachers' meetings and Sunday school gatherings, and left their stamp upon the station and the surrounding district. Preaching before the class for criticism, experiments in church councils, and lectures by two native pastors were new features of the work. Material improvements added to the effectiveness of the school.

#### STATIONS

*Ifafa.*— Mr. Wilcox, of Ifafa, has devoted about half his time to Bible revision work. He is also a prominent member of the Zulu Orthography Committee, which is trying to bring about some uniformity in writing Zulu. Two conferences were held, the second attended by about 50 delegates and opened by the prime minister. A committee of 12 was appointed, with Mr. Wilcox as convener, to carry forward the work for final consideration at another conference. It is expected that the committee will help in choosing the best terms for use in the Bible translation. The remainder of his time Mr. Wilcox devoted to other work. He held over 100 services in 26 different places, including 11 places at Delagoa Bay and not counting kraal meetings, of which he generally had 2 or 3 each Sunday when at home. Of the services 18 were communion services in 10 places. The work was not so encouraging as usual, only 28 additions on confession, 5 by letter, and 9 cases of suspension for immorality or breaking church rules. Of those received by confession 10 were at Umzinto, gathered by Pastor Mnqumba, who has joined the Church of England. At Amahlongwa the school this year contained only about 25 girls and very small boys, scarcely a third of what there has been and ought to be. The reason was that the heathen natives removed their children because of anger at the £3 rent.

*Durban.*— Durban has been left without the supervision of an ordained missionary, but the situation was saved largely through the zeal, faithfulness, and readiness to receive suggestions shown by the pastor of the Durban

church. The new building at Beatrice Street, with the missionary's room, proved a great convenience, and the attendance and offerings kept up in spite of troublous times and heavy taxes. Progress was made in collecting building pledges, and one-half the amount of the defaulting treasurer's debt has been paid. More businesslike methods of handling funds were introduced. Because of the transient character of the membership and the fact that most of the strongest men retain their membership in their home churches, no board of deacons had been elected for some time. Last year four were chosen and set apart for service. A new committee, with each of the principal branches represented, was also chosen. The barrack services are second only to the evening schools as feeders to the church, and the secret of their success is the inspiring Sunday morning prayer meetings for the lay preachers. For more than a month four young men went on Sunday from outstation to outstation, holding evangelistic services. The securing of a building site in the new residential district two years ago has been justified. Already 27 members have been received by the Montpelier Road church, and there is an inquirers' class of about 50. A strong evening school has been the backbone of the work from the start. There is need of a worker who will partly support himself by labor and will use his Sundays and leisure time in pastoral work and in teaching the evening school. A new chapel was formally opened at Umgeni October 22, 1905, upon a site provided by Mr. Buttery, near whose residence the congregation had met for years under a tree. The offerings the opening day met about one-fourth of the entire cost of building, over and above funds already secured, and the regular offerings are to be used to cancel the rest of the debt. A day school has been started for the children. At Congella Miss Lindley presented a lot not far from the railway station and the European residences, where a chapel should be erected before European opposition becomes strong. A good work could be begun at once. All the missionaries doing native work in Durban have formed an association with quarterly meetings, and under its auspices there is a quarterly meeting of preachers, with its own committee of natives and missionaries. The leader has been Dr. Hertsler, of the South Africa General Mission.

*Johannesburg.*—The work of the station includes two centers, Johannesburg and Pretoria. The Doornfontein Church at Johannesburg has 3 branches and 130 members, though probably not one-third are in attendance at any one time. On the other hand, there are many natives in Johannesburg, Christians from other places, who are not willing to transfer their church membership. The pastor is trustworthy, helpful, and loyal, without being servile. The native location was moved about the first of April to a new site about nine or ten miles distant, and laws passed to force natives to reside here. If the laws are strictly enforced it probably will be incumbent upon the mission to have a chapel at the new location. More than a year ago application was made for a stand at Newtown, formerly Brickfields. In January the town council granted one by a perpetual lease on certain specified conditions. The lease has not yet been drawn and signed, as the funds required are not in sight.

Conditions in Pretoria are perhaps as satisfactory as could be expected. The church originated in a split. The church was organized in January, 1904, and has at last called a pastor from Umzumbe. The efforts to secure a site in the railway compound at Pretoria, common to all denominations, were successful. The Anglicans and Wesleyans do not care to do anything as yet; the Swiss missionary can do nothing towards building until a co-laborer arrives, and lack of funds and the fear that the compound may be moved have prevented the station from taking any farther steps. When the church has a pastor, this matter will be pushed.

The additions on confession were slightly less than the year before, 34 in all: 13 at Pretoria and 21 at Johannesburg.

#### PUBLICATIONS

There are now nearly 25 places where the books of the mission are kept on sale. The sales for the year were 25,085 volumes, and the amount received £848 16s. 6d. This is slightly less than the preceding year, but there were sales at one place not reported before the close of the year, which would have more than made up for this. The question of colporteurage should engage the attention of the mission, as the right sort of colporter, by going to outstations and districts far from missionaries and native pastors, might accomplish much. The Plymouth Brethren at Johannesburg have sent out in a wagonette a colporter and native interpreter, who have sold publications in the various native languages. The experiment has succeeded, even from a financial standpoint.

### EUROPEAN TURKEY MISSION

MONASTIR. — William P. Clarke, *Ordained*; Mrs. Martha G. Clarke, Miss Harriet L. Cole, Miss Mary L. Matthews.

PHILIPPOPOLIS. — George D. Marsh, D.D., Henry C. Haskell, D.D., *Ordained*; Mrs. Ursula C. Marsh, Mrs. Margaret B. Haskell.

SAMOKOV. — John W. Baird, Robert Thomson, Leroy F. Ostrander, Theodore T. Holway, *Ordained*; Mrs. Ellen R. Baird, Mrs. Agnes C. Thomson, Mrs. Mary L. Ostrander, Mrs. Elizabeth H. Holway, Miss Esther T. Maltbie, Miss Mary M. Haskell; James F. Clarke, D.D., *Ordained*, and Miss Elizabeth C. Clarke (both residing at Sofia).

SALONICA. — J. Henry House, D.D., Edward B. Haskell, *Ordained*; Mrs. Addie B. House, Mrs. Elisabeth F. Haskell.

*In this country.* — Miss Ellen M. Stone, Miss Agnes M. Baird.

*Associated with the mission, not under appointment.* — Joachim Frohlich, Miss Emma Baird.

Four stations; 54 outstations; 10 ordained missionaries; 9 wives; 7 single women; total missionary force, 26. There are 17 ordained native preachers; 11 unordained preachers; 50 teachers; 5 Bible-women; 12 other native helpers; total native helpers, 95. The mission has 16 churches, with 1,523 communicants; 87 were added on confession during the year, and the average attendance was 3,219. In the 51 Sunday schools 2,482 pupils are studying. There is 1 theological and collegiate school, with 74 pupils in collegiate training, of whom several expect to enter the ministry; 4 boarding and high schools, with 183 female and 17 male students. The 24 other schools have 317 boys and 266 girls in training, making a total number under Christian instruction in the mission of 861. Native contributions for the support of their own work amounted to 114,327 piasters, or \$5,030.

Since the last report was written Miss Maltbie has taken up her work at Samokov and Miss Baird has come home for her regular furlough. Miss Stone is still detained in this country.

As in the other missions, the European Turkey Mission had a hard year because of lack of funds. It had to try to carry on the work with only 63 per cent. of the estimates. The mission voted to unite with the Methodist Episcopal Mission in celebrating, in 1908, the jubilee of the beginning of the work of the mission, and it was urged that the native Protestants take the lead in this matter.

Two serious problems confront the mission. One of these is that of the *Zornitza* and publication work. The press connected with the industrial department of the Collegiate and Theological Institute at Samokov struck off during the year 1,620,890 impressions, more than two-thirds of which were for the publications of the mission. The figure for 1904 was 806,650. There were 29,313 copies of 55 tracts and 1,699 copies of 49 books. The average number of students employed was 29. A tentative revised text of Luke was finished, and it demonstrated the importance of the revision of the whole Bible. The circulation of the *Zornitza*, published by the Philippopolis station, increased about 100, there being in 1906 about 1,100 good and 200 doubtful subscribers. The time has come, however, when, unless there are increased appropriations, either the publication department or the *Zornitza* must be abandoned. Both cannot be supported. Four plans have been considered: to continue the *Zornitza* as at present, to transfer it to Samokov, to coöperate with the Methodist Mission in joint editorship, or to drop it and to let the Methodists have a clear field for a new weekly paper. Any one of the first three plans will call for \$880 additional, and unless these funds can be secured the paper must come to an end.

The other problem concerns relations to the Methodists. The missionaries are entirely willing to coöperate with that mission in the *Zornitza*, in educational work, or in Albania, but the Methodist Mission feels that a necessary condition of coöperation is the opening of a preaching place in Sofia. The time for this, the missionaries feel, may not yet have come, but they appointed a committee to ascertain the opinion of the Bulgarians regarding such a proposition.

The educational work was somewhat interfered with by an order of the Bulgarian government requiring every teacher in private schools, even in primary grades, to have at least the equivalent of graduation from the national gymnasia. All teachers of gymnasium branches or above must be graduates of a recognized university. Hence some of the most capable teachers were this year withdrawn for further study.

#### THE STATIONS

*Samokov*, 1867.—In this field, with a population of 355,000 and 8 outstations, there are at work 13 missionaries and 32 native laborers, among whom are 5 preachers (4 ordained), 17 teachers, and 3 Bible-women. There are 9 places of regular meeting and 2 churches, with 358 communicants

(23 added by confession), 681 adherents, and an average attendance of 764. The 7 Sunday schools have 443 members. The educational work includes 1 college, with 74 students; 1 boarding and high school, enrolling 87 girls; 3 other schools, containing 39 boys and 26 girls; the total under instruction is 226. The native contributions were \$1,327.35.

During the year the missionaries spent in touring 46 days and the native helpers and students 40. During January special preaching services and cottage prayer meetings, conducted for about three weeks, brought forth large audiences, consisting in great part of Orthodox residents of the city. Still the spiritual condition of the church in Samokov was not wholly satisfactory. At Kustendil the average attendance was more than twice the number of adherents. One of the preachers was sent to Ludjene, near the Turkish boundary, to a large and growing Protestant community, made up principally of refugees from the Razlog district in Turkey. The leading churches are weakened by quarrels and dissensions. There are but 4 regular preachers in the entire field; 7 places are without regular workers; only \$44 can be spent on native agency during the whole of 1906 to supply these vacancies; the native communities are unable or unwilling to contribute much; there is a general lack of enthusiasm and aggressive activity; and only 23 additions by confession, 11 of them from the schools in Samokov. On the other hand, there are many encouraging signs in the general community. Among these are the weekly meetings of the Orthodox Brotherhood in Sofia, the establishment of new papers with the avowed purpose of arousing the nation to a higher spiritual life—one of them with the support of the most gifted and popular writers in the country—the increasing demand for more preaching and for reforms in the Orthodox Church, and a growing alarm at loose thinking and looser living. Movements started by Protestants, like the Temperance Union and League for Personal Purity, are warmly commended by Orthodox papers and persons of influence. Prejudice and opposition are diminishing and even disappearing, and there is a more sympathetic understanding of Protestants and their positions. In one case the city made a grant to support a student in the mission boys' school. While Protestantism as a distinct organization may not be making much progress, evangelical truth is spreading, and it is due to the influence of Protestantism that there are these quickenings in the national life, which are comparatively unknown in Servia and Roumania, where no evangelical organization is at work.

In Sofia the pastor is the official representative of all the Protestant communities in the Bulgarian part of the mission. The church is maintaining its various departments, putting forth missionary efforts in different parts of the city, and making efforts to secure the repair of the church building. The bad condition of the edifice is all the worse for its contrast with the fine new kindergarten building which was completed during the year. This building, two stories and a half with basement, affords ample accommodations for the kindergarten, the teachers, and the resident missionaries, and the second story apartment brings into the station treasury a regular income. The corner stone of the building was laid at the time of the mission meeting

in 1905. The school was opened in the new quarters January 2, 1906. During the months of waiting the training class received more attention than usual, and it is expected that those trained here will shortly open another kindergarten in a poorer quarter of the city. While the doors of the kindergarten were closed awaiting the completion of the new building, the government reopened its kindergarten in the former location, charging a fee one-fifth that of the mission school. However, the enrollment of the mission school was 47, and it was expected that the limit, 50, would be reached before the close of the school year. The largest single attendance in 1905 was 26; in 1906, 40. The income from fees doubled.

In Samokov a single woman this last year gathered large numbers of women on Sunday to read and explain to them the Bible. Formerly there were in the field 3 Bible-women besides the preachers' wives. Now the number has been reduced by 1 Bible-woman and 2 preachers' wives. Each of the Bible-women is in a town without preachers, and thus has increased responsibility. City visiting in Samokov was carried on to a certain extent by the Christian Endeavor Society of the girls' school. A Junior Christian Endeavor Society was organized to help in the religious training of the Protestant children in the town. The Bible-woman at Ichtiman was unable to maintain the kindergarten, as the lack of a preacher there placed upon her added burdens. In Pirdope, now pastorless, the Bible-woman worked so faithfully that there were more women than men at the services, a very unusual thing. At Kustendil the mothers' meeting, under the wife of the pastor, was so successful as to cause persecution. The 5 missionary ladies compose the Associated Charities, and the income is used to provide work for poor women needing regular assistance. During the fall and winter 57 women were thus aided, and the income from contributions and sales amounted to more than \$64. The women of the church maintain the Women's Benevolent Society, with 16 members and weekly meetings. They have dispensed during the year \$60, and have a fund of nearly \$50 to improve the Protestant cemetery. There was little time for touring this year. In Belovo, where the mission has never had any workers, the gospel light is shining through Mrs. Mildy, a Bohemian, the wife of a government employee, who was converted from Catholicism in Bohemia twelve years ago. He, too, has become a Protestant, and the result has been persecution.

The field is suffering from the lack of visitation and evangelism, due to the burdens carried by the missionaries.

*The Collegiate and Theological Institute* is, with the exception of Robert College, Constantinople, the only Protestant institution for the higher education of men in the Balkan Peninsula. It was founded in 1861, seventeen years before the establishment of Bulgarian independence. Religion is the basis of the education, and with the exception of the Orthodox Theological Seminary and some Catholic institutions there is not another school for boys among the 5,000,000 Bulgarians of which this may be said. Since 1881 it has sent out 19 preachers, and at least 12 others who have made their mark in other good ways. Bulgaria is still in its formative stage, and skepticism

and contempt of religion prevail almost universally among the educated classes. The great need is for Christian leaders to guide the nation. To do justice to its constituents, the Bulgarian Protestants, and to commend itself to the people in general, the Institute should be at least abreast of the best native schools of its class. The national schools, while deplorable in their moral and religious influence, are superior to the mission school in the training given. The consequence is that the Institute has no official standing and its certificates and diplomas are not recognized by the government. To secure this, the curriculum must conform to that of the national gymnasia, which have a seven years' course. In 1905 the mission voted in favor of the gradual introduction of the full curriculum; some changes were introduced this year, and promises of others held out. The result was the increase of the enrollment to 74. The word from America, "No increase in appropriations," means the losing, perhaps forever, of the opportunity before the school, as the new course calls for more money and more teachers. Bulgaria Christianized might exert a powerful influence for the evangelization of Roumania, Servia, and Russia, where Protestant missions have not been allowed.

The present course consists of six years of high school and collegiate study and an extra year of theological training for those preparing for the ministry. A printing office does most of the publication work for the mission, and there is manual training to emphasize the dignity of labor and assist poor boys to secure their education. The teaching force consists of 4 foreign and 9 native teachers. In July, 1905, 5 young men received diplomas and a sixth was given his a little later, upon the completion of his work. Near the close of the year there were 5 day pupils and all the rest were boarders. The number in the wood-working division of the industrial department was 24. The equipment has been increased by a fine new organ and other articles, but there is need of laboratory equipment. The lecture course, begun the previous year, was continued with good results. The last member of the graduating class to become a Christian yielded as the result of special meetings during the winter. Others were converted in the two schools. The Personal Social Purity League has spread far beyond the confines of the school. There are about 50 members in the Institute; pledges have been sent to other towns on request, and the pledge has been printed and commented on favorably by Orthodox religious journals. Because of the increase in the cost of living, the price of board must be raised. No relief has yet been secured from the increase in taxation on school and other mission property. There should be a seventh class next year. There have been but three such classes since 1892. There must be an endowment fund of \$100,000 or the Institute will continually lose ground and finally be crowded out by the government. The mission voted in favor of the extension of the industrial work, and of making such training compulsory. It also thanked the Bulgarian Evangelical Society for the pledge to raise the balance of the Bulgarian share of the endowment fund, and emphasized the importance of liberal donations from Bulgarian sources if the solicitation elsewhere is to succeed.

<sup>3</sup> *The Girls' Boarding School* was opened in September with the new program and new and inexperienced teachers. It will be necessary to modify the program or teaching methods, for the undeveloped girls cannot cover the required ground within the allotted time. The enrollment was 91, of whom 37 boarders and 15 day pupils were from Protestant families, 29 boarders and 8 day pupils were from Orthodox families, and 2 were Hebrews. The new students were 23 boarders and 9 day scholars, most of them from Orthodox families. About 50 of the graduates are engaged in evangelical work. There were 3 graduates in 1905, 6 in 1906. Special meetings were held early in 1906, with the result that every girl expressed a determination to live for God. The tone of the school has changed; there is less worldliness and more Christian love and activity. The government passed in 1905 a regulation requiring each private school to furnish instructors in the religion of the pupils. It was supposed that this meant calling in an Orthodox priest for non-Protestant pupils and their attendance at the Orthodox Church. With two exceptions each parent or guardian signed a statement and all trouble was averted. The teachers of the school wish for closer affiliation with the Collegiate and Theological Institute, and that they be consolidated so far as to have the same head for each department. The school must decide whether to enlarge the building or receive fewer pupils.

*Philippopolis*, 1858.—In the field of this station, with a population of 600,000 and 17 outstations, there are at work 6 missionaries and 18 native laborers, among whom are 10 preachers (9 ordained), 6 teachers, and 2 Bible-women. There are 17 places of regular meeting and 7 organized churches, with 446 communicants (11 added by confession), 1,467 adherents, and an average attendance of 1,150. The 16 Sunday schools have 890 members. There are 7 schools, enrolling 88 boys and 97 girls; the total under instruction is 185. The native contributions amounted to \$1,745.96, exclusive of money for education.

Philippopolis is the oldest station of the Board in the European Turkey Mission. The last year was marked by the seventieth birthday of Dr. Haskell, one of the two veterans of the mission. The work of the station is especially evangelistic, the number of churches and preaching places is increasing, but there is no increase in the number of pastors. There should be more men in training for the work of the pastorate, more means for the support of preachers and the preparation of laymen to lead services, especially in villages, when necessary. The pastor at Kaialudere retired from work after serving the church for 27 years. The station has 15 church buildings and 7 parsonages. All the schools on the station are primary schools, connected with the evangelical churches and supported in all cases in part by the native communities. It was feared that some of the schools would be closed because so many depended upon as teachers decided to continue their studies further and secure a diploma recognized by the government. One of the chief means used by the station is the circulation of Christian literature. This has done more than any other agency, perhaps, to change the views and attitude of the people. The publications of the mission, of the Bulgarian Evangelical



Society, and of the Methodist Mission are all used. There were sold during the year 2,351 copies of the Scriptures, in whole or in part, and 2,951 copies of the Constantinople mission books, while the station remained the best field for the circulation of the *Zornitza*. Most of October was spent by Mr. and Mrs. Marsh in relief work in the Adrianople vilayet. In November the general conference of churches of Samokov and Philippopolis met at Philippopolis. The emphasis was placed upon evangelism. Recently a pastor made a tour in a region never visited by a missionary and rarely by a colporter. Yet he found that some 20 Bibles and 100 New Testaments had been sold in the region, mainly by a young Christian shoemaker in one of the villages. In a city recently visited by a missionary over Sunday, 10 or 12 of the 74 present in the morning and 45 of the 130 present in the evening were young Turks.

The work for women has been somewhat crippled by lack of workers. Four teachers left to complete their education, 1 school was closed, and 1 Bible-woman had to become a teacher. At Abdulan a priest sent to turn the people against Protestantism succeeded in reducing the number of children attending meetings and Sunday school from 50 or 60 to 30. On the other hand, the inspector of schools recently expressed himself much pleased with the educational work in this place. At Ahmatovo the Bible-woman had access to 22 homes and taught the women and 3 Orthodox girls. There are 6 children's temperance societies holding monthly meetings. In 1 outstation 4 members were lost through the objection of the Orthodox priest that temperance was a Protestant idea. The primary school at Philippopolis was crippled by the lack of a second teacher. In Novo Selo, a suburb of Philippopolis, the persecution that attended the opening of the Sunday school almost ceased, and the woman in charge of the work is getting hold of the soldiers, who are eager to receive from her Christian leaflets. The Woman's Benevolent Society completed twenty-five years of service during 1905. It was the first society of the kind in Bulgaria and has disbursed at least \$4,000 to the needy without respect to creed or nationality. In spite of the increasing infirmities of age the Turkish Bible-woman continued her work. The ladies spent forty-five days in all in touring.

*Monastir, 1873.*—In the field of this station, with a population of 1,300,000 and 4 outstations, there are at work 4 missionaries and 14 native helpers, among whom are 3 preachers (1 ordained) and 10 teachers, women. There are 5 places of regular meeting and 1 organized church, with 89 communicants (6 added by confession), 145 adherents, and an average attendance of 167. The 5 Sunday schools have 148 members. The educational work includes 2 boarding and high schools, with 96 girls as scholars, and 2 other schools, enrolling 16 boys and 20 girls, making the total under instruction 132. The native contributions were \$53.90, not counting money for education.

The church in Monastir has called a pastor, and it is hoped he will accept unless the political situation makes it prudent for him to remain in Bulgaria. The average attendance at Sunday morning service was 101 and at Sunday school 106. Six members of the girls' boarding school united

with the church. The Essery Memorial Orphanage has its own home, at a cost of \$2,200, thanks to the Bible Lands Missions' Aid Society of England. There were in the orphanage 40 children, 28 of them girls. Twelve of these were day pupils at the girls' boarding school, while the others had a special teacher. Outstation work is little more than holding its own. But one visit has been paid to each by the missionary. The preacher at Prilep was acquitted and freed from prison after ninety-five days' imprisonment.

The Monastir Girls' Boarding School, the only evangelical school for girls in Macedonia, enrolled 51 pupils, 26 of them boarders. They represented 6 nationalities. The amount received for the support of the boarders was \$378.40, an increase of \$48.40 over last year. There were 2 American teachers and 4 native assistants. There was no graduation in 1906. At its annual meeting the mission rejected a proposition which had come from native sources for the transfer of the school to Salonica and for the use of Bulgarian rather than English as the language of the school.

Kortcha, in Albania, had regular preaching under Mr. Tsilka, returned from America. The average church and Sunday school attendance was 21, though the last of the year it was between 30 and 35. Two missionaries and as many native assistants as possible are needed for this Albanian work. The girls' school was reopened and permission given to use the Albanian language. The number of pupils was about 65 until persecution reduced it to 25. At the graduating exercises, when 2 were presented with diplomas, there were present most of the government officials, all the beys, and all the best families.

*Salonica*, 1894. — In this field, with a population of 2,000,000 and 25 outstations, there are at work 5 foreign workers, 4 under appointment, and 30 native laborers, among whom are 10 preachers (3 ordained) and 17 teachers. There are 26 places of regular meeting and 6 churches, with 630 communicants (47 added by confession), 1,666 adherents, and an average attendance of 1,138. The 23 Sunday schools have 1,001 members. The educational work includes 1 boarding and high school, with 17 boys as pupils, and 12 other schools, enrolling 174 boys and 123 girls; the total under instruction is 318. The native contributions were \$875.86, not including that given for education.

In spite of difficulties and dangers the 2 missionaries at this station spent 125 days in touring and the Bulgarian workers 255 days, making a total of 380. Besides, 51 days were spent by Mr. House in evangelistic work in Samokov, Strumnitza, the Razlog district, and elsewhere. Fifty-five sermons and addresses were delivered. In spite of the low state of piety, due to the preoccupation of the people by politics and revolution, the congregations were almost uniformly large, in some cases extraordinarily so, the attention was solemn, and some 90 persons either rose for prayers or came forward in after meetings to confess their sins and dedicate themselves to God. The 3 colporters sold more books than ever before since the opening of the station. The sales of portions of the Scriptures or whole Bibles in 17 languages were 1,642, of other books and tracts 2,431, and the sum received was \$523.

Mr. House was elected president of the Thessalonica Agricultural and Industrial Institute, which pays part of his salary. There were 16 boys in the school, dividing their time equally between study and work. In addition to the farming there was also wood working, and silk culture is soon to begin. Several additions were made to the plant. The amount already invested is \$6,414.43. The Macedonian communities take deep interest in the work, and have contributed much to its maintenance.

The average congregation grew from 46 to 51, and adherents from 38 to 44. The great pressure of the field prevented much pastoral work by the missionary. A great deal of prejudice has disappeared, and when a distinguished visitor comes the chapel is crowded to the doors. In Mezhydurck, where it was once thought no Protestant could live, there are 9 Protestant families, 11 members, and 29 adherents. With the aid of other Bulgarian evangelical communities the people erected a comfortable place of worship in a central position. In Strumnitza the communicants increased from 25 to 30, and the efforts of eleven and one-half years secured for the school the official recognition of the government. The work in the whole region is hindered by the revolutionary movement, which has occupied the attention of nearly every villager. At Koleshino the people purchased a lot for a chapel.

In the Razlog district the revolutionary movement is corrupting the young men. Many of the prominent members of the Bansko church have fled to Bulgaria, which probably accounts for the falling off in adherents from 391 to 305. In Mehomia the pastor has gained influence with all classes by his efforts to help the sick and suffering. There is marked advance here, the communicants increasing from 36 to 46 and the adherents from 72 to 115. In Banya the seventh day fad has apparently died out, but there has been a rebound from keeping the seventh day to keeping no day. At Djumaa Bala, where there had been work for so long and with so little success that the mission decided to withdraw the preacher, there was much interest, with audiences filling the chapel to overflowing. This may have been due in part to the retention by the Orthodox bishop of an unpopular priest. Serres is an illustration of how Christ can unite estranged nationalities, for here the Greek and Bulgarian brethren alternate in leading the meetings, each using his own language. In Drama, while there was a falling off in adherents, 11 united on confession and the people paid the last piaster of debt upon the parish house, which serves as chapel, parsonage, and schoolhouse. The work at Uskub is hindered by the fact that the young men are inclined to flee from the difficulties besetting them at home and to take refuge in America. There should be a permanent center for work here. Zetovo is a place where the mission had almost despaired of ever getting a real foothold, yet the last year meetings were held in the houses of two of the leading citizens, and the people asked for a married preacher, promising to furnish a building for parsonage and chapel and to contribute to his support. Prishtina in Servia is making progress. There are 10 scholars in the only Servian evangelical school under the Board.

The people expect to build a chapel on land already purchased. Mitrovitza in Bosnia is another encouraging field, where there are 23 adherents and 5 communicants. Throughout the field of the station the adherents increased during the year from 569 to 630, additions by confession from 36 to 47, adherents from 1,572 to 1,666, and pupils from 291 to 318.

## WESTERN TURKEY MISSION

### Literary Department for the Three Missions in Asiatic Turkey

CONSTANTINOPLE. — George F. Herrick, D.D., Henry S. Barnum, D.D., *Ordained*; Mrs Helen M. Herrick, Mrs. Helen P. Barnum.

### General Missionary Work

*Residing at Brousa.* — Theodore A. Baldwin, *Ordained*; Mrs. Matilda J. Baldwin, Miss Harriet G. Powers, Miss Annie T. Allen.

CESAREA. — James L. Fowle, Henry K. Wingate, Herbert M. Irwin, *Ordained*; Wilfred M. Post, M.D., *Physician*; Mrs. Caroline P. Fowle, Mrs. Jane C. Wingate, Mrs. Genevieve D. Irwin, Mrs. Annie S. Post, Miss Fanny E. Burrage, Miss Stella N. Loughridge, Miss Susan W. Orvis, Miss Lillian P. Cole.

CONSTANTINOPLE. — Joseph K. Greene, D.D., Charles T. Riggs, Herbert M. Allen, *Ordained*; Thomas S. Carrington, M.D., *Physician*; William W. Peet, *Treasurer and Business Agent*; Mrs. Mathilde M. Greene, Mrs. Mary R. Riggs, Mrs. Ellen R. Allen, Mrs. Phebe W. Carrington, Mrs. Martha H. Peet, Miss Anna B. Jones, Mrs. Etta D. Marden, Miss Annie M. Barker.

*Residing at Bardezag.* — Robert Chambers, D.D., *Ordained*; Mrs. Elizabeth L. Chambers.

*Residing at Adabazar.* — Miss Laura Farnham, Miss Mary C. Fowle.

*Teachers in the American College for Girls.* — Miss Mary M. Patrick, PH.D., Miss Isabella F. Dodd, Miss Ida W. Prime, Miss Gwen Griffiths.

MARSOVAN. — Charles C. Tracy, D.D., Edward Riggs, D.D., George E. White, Theodore A. Elmer, *Ordained*; Alden R. Hoover, M.D., *Physician*; Dana K. Getchell, *Teacher*; Mrs. Myra P. Tracy, Mrs. Sarah H. Riggs, Mrs. Esther B. White, Mrs. Henrietta M. Elmer, Mrs. Esther F. Hoover, Mrs. Susan R. Getchell, Mrs. Sarah S. Smith, Miss Charlotte R. Willard, Miss Mary I. Ward, Miss Claribel Platt.

SIVAS. — Henry T. Perry, Ernest C. Partridge, *Ordained*; Charles E. Clark, M.D., *Physician*; Mrs. Mary H. Perry, Mrs. Winona G. Partridge, Mrs. Ina V. Clark, Miss Mary L. Graffam, Miss Nina E. Rice.

SMYRNA. — James P. McNaughton, Alexander MacLachlan, Charles K. Tracy, *Ordained*; Samuel L. Caldwell, *Teacher*; Mrs. Rebecca G. McNaughton, Mrs. Rose H. MacLachlan, Mrs. May S. Tracy, Mrs. Carrie B. Caldwell, Miss Emily McCallum, Miss Ilse C. Pohl, Miss Minnie B. Mills, Miss Jeannie L. Jillson.

TREBIZOND. — Lyndon S. Crawford, D.D., *Ordained*; Mrs. Olive T. Crawford, Miss Charlotte P. Halsey.

*In this country.* — William S. Dodd, M.D., *Ordained*; Mrs. Mary L. Dodd, Miss Adelaide S. Dwight, Miss Emma D. Cushman, Miss Mary E. Kinney.

*Associated with the mission, not under appointment.* — Mrs. George Constantine, Mr. Fairchild, Dr. J. K. Marden, Miss Sophia Newnham, Miss Julia B. Paton, Mr. and Mrs. C. W. Lawrence, Miss Clarke, Miss Andrews.

Six central stations; 92 outstations; 21 ordained men, one of them a physician; 4 physicians; 2 teachers; 1 treasurer and business agent; 28 wives; 29 single women; 41 native pastors; 33 other native preachers; 292 native teachers; 17 Bible-women; 17 other native helpers; 125 places for stated preaching: average congregations, 13,251; 44 churches, 13 entirely self-supporting; 4,892 members, 203 received on confession this year; 122 Sunday

schools: 10,643 pupils; 1 theological seminary: 10 students; 2 colleges for young men: 400 students; 1 college for young women: 47 students; 16 boarding and high schools: 1,596 students, 828 of them girls; 136 other schools: 6,387 pupils; total under instruction, 8,143; 4 hospitals: 618 patients; 4 dispensaries: 15,243 treatments; native contributions for Christian work, \$18,815.89; for education, \$52,761.50; total, \$71,577.39.

There are but few changes in the force of this mission to report at this time. Dr. and Mrs. Hoover are on the way to join the Marsovan station, where Dr. Hoover will have charge of the hospital. Miss Mary C. Fowle, daughter of Mr. and Mrs. Fowle, of Cesarea, has been appointed a member of this mission and will be located at Adabazar. Dr. and Mrs. Dodd, together with Miss Dwight, Miss Kinney, Miss Cushman, and Miss Cole, are in this country on furlough. Miss Cull, after thirty-five years of service, has come to this country for a well-earned rest.

The year 1905 in the Western Turkey Mission was marked by steady progress along many lines without any striking events either favorable or unfavorable to distinguish it from others. It has been a time of looking over the field in the light of the history of seventy-five years of work just completed and of planning for the future.

#### ANNUAL MEETING

The year 1906 marks the seventy-fifth anniversary of the beginning of work in Constantinople, and services commemorating the event made the annual meeting one long to be remembered. The meeting also marked the completion of twenty-five years of service by the mission treasurer, Mr. Peet, during which time he has handled about ten millions of dollars. Suitable resolutions were adopted by the mission meeting. The reports from the stations emphasized the problem of self-support, increasingly difficult because of heavier taxation and growing poverty; the strength of the growing educational work, with its crowded colleges and schools; the success and far-reaching influence of the medical work, and the progress in the native churches. No station has seen how to restrain the work within the limits set by the appropriations of the Board, while so earnest is the desire to intrust as much responsibility as possible to the native church that the mission voted not to request an additional missionary family for the present.

#### THE STATIONS

*Cesarea*, 1854.—The field of this station, with a population of nearly 800,000, contains 18 outstations. In addition to 17 foreign workers, there are 85 native laborers, among whom are 17 preachers (10 ordained), 63 teachers, and 2 Bible-women. There are 35 places of regular meeting, 12 organized churches (4 self-supporting), with 1,419 communicants (33 added by confession within the year), 5,673 adherents, and an average attendance of 4,585. In 30 Sunday schools are 3,263 members. The educational work is carried on by 4 boarding and high schools, containing 199 boys and 97 girls, and 38 other schools, enrolling 936 boys and 682 girls, or a total under instruction of 1,930. The 1 hospital had 342 patients, and 2 dispensaries gave

8,186 treatments. The natives contributed \$5,008, of which \$1,966 was for education.

During the last year Mr. Fowle spent nearly one hundred days in tours with missionary companions, besides several tours with valued native helpers. The work of touring might profitably be doubled beyond even that performed this year. There are dissensions in the church at Cesarea, due in part to the presence of "new life" people, who believe that they cannot err in speech or conduct, while any one who opposes them is under the power of Satan. In Nev Schehr, while the Protestant church is so divided that the factions have brought criminal prosecutions against each other, there is a genuine awakening among the Orthodox Greeks. Speaking of such divisions Mr. Fowle writes: "To my mind this wave of lawlessness, combined with an expressed or implied 'I am holier than thou' spirit, that demands as a right the privilege of doing just as the individual or group of individuals may please, is the hardest thing against which we have to contend today."

The Bible-reader continued her helpful visitation, chiefly in Armenian homes. The mothers' meetings were well attended, the ordinary number being from 60 to 100, and Miss Cushman gave special medical talks to the women. Two hundred copies of these were printed. The Bible-woman at Talas studied the Bible and nursing, and also engaged in visiting homes, chiefly Greek and Armenian, and one afternoon a week the patients in the hospital. A circulating library of devotional works in English was started on a modest scale and met a real need, especially among the preachers, while the circulating library for those who do not read English continued its influence. In Talas a boys' club was started for the town boys, in which the 2 missionaries were assisted by the teachers. The meetings were held Sunday evening, with an attendance of from 45 to 55.

The boys' school reports about the same number of pupils as in 1904, 55 boarders and 21 day pupils, several cases of discipline, but a better moral and religious atmosphere than ever before. The long-delayed building is now in process of construction. While the school is a part of the regular work of the mission, the Board has never given it a cent for plant or furnishings. The building has been made a test case, but the school cannot yet be made self-supporting. The charge for boarding pupils must be increased two liras (\$8.80), which will cut off many a poor but worthy boy.

The girls' school had fewer boarding pupils than last year, while the number of day pupils remained the same, amounting to one-half the number of boarders, who come from many outstations. There was an earnest, sincere spirit, though no special religious awakening. The course in psychology and pedagogy given in the last year of the course was made practical by practice in a primary school started a year ago.

The American teachers exercise some supervision over the Greek Protestant school in Talas, whose teacher lives in the boarding school. Plans are forming to visit the 16 girls' schools throughout the field. This year nearly one-half the teachers for the outstations were secured from other fields, which added to the expense. To supply these the school should be

able to accommodate 2 girls from every village with a Protestant congregation, some 70 girls in all, and 20 from the city of Cesarea. With only 65 girls the quarters are so crowded as to be most uncomfortable. Either the numbers must be cut down or the house must be enlarged. Since even now the supply of teachers is inadequate, the station asks a building grant of \$2,200.

Last year 5 girls received at Talas their diplomas as kindergartners. The Cesarea kindergarten had 43 boys and 21 girls, but a new school home is needed. The Talas kindergarten had 16 boys and 13 girls. Some others left to join the Gregorian school, which now has a trained teacher.

During the year ending June 30, 1905, the hospital cared for 342 inpatients, as compared with 285 the previous year. Of these 95 were Mohammedans. The number of treatments outside or at the dispensary was 8,186. The running expenses were \$3,480, of which \$3,190 came from native sources. Much time is spent in instructing the hospital household in the Bible and spiritual things. The nurses teach the patients to read, furnish Christian literature, and act as book agents in the hospital and outside. The women nurses have done some district visiting, especially among former patients. More than half of those in the hospital service are members of the church, three having joined in the winter of 1905. Sickness prevented carrying out all the plans for touring, but December was spent in the southern part of the field.

*Constantinople, 1831.*— This is the business and literary center of the missions in the Turkish empire, and work for a large population is conducted from here.

In Constantinople and vicinity there is a population of nearly a million and a half. For work among these there are, under the American Board, 19 missionaries, 11 foreign teachers connected with the American College for Girls, and 32 native helpers. Among the last are 9 preachers (4 ordained), 21 teachers, and a Bible-woman. There are 14 places of regular meeting, 5 organized churches, 1 of them self-supporting. These contain 385 communicants (8 added by confession last year), 970 adherents, with an average attendance of 874. The 7 Sunday schools have 438 members. In the girls' college are 47 students in the college and 95 in the preparatory department. The 10 other schools contain 154 boys and 101 girls, making a total of 397 under instruction. The natives contributed \$17,856, of which \$14,776 was for education.

The first evangelical Armenian church of Constantinople (and of Turkey) was organized in 1846, with 40 members. It now numbers, in its three branches, 106 communicants. The Pera congregation of this church is about completing a handsome brick and stone structure. The parsonage adjoining the church will be ready about the same time. The Langa church has not yet succeeded in meeting its two greatest needs— finding a new pastor and securing permission to build upon its site bought in 1880. Of the outstations the Protestant church and parsonage at Adrianople were destroyed by a great fire September 2, 1905. There was no insurance, but the church members have begun to raise money for rebuilding. The church at Rodosto,

a city of some 36,000 inhabitants, 13,000 of them Armenians, has lost a large part of its male supporters by emigration. The school has had 40 boys, nearly all from Gregorian families. The leading Armenians wish the Woman's Board to open a school for boys and girls, and are willing to guarantee all the expenses except the salaries of two American teachers. As a result of the work among the Greeks 3 persons were received into the Constantinople church, making the total membership 57. The young men are becoming interested. At Gedik Pasha the average attendance at Sunday school was 208, divided into 14 classes. The Armenian and Greek Christian Endeavor Societies prospered, and sent help to Japan, to West Central Africa, the Van Orphanage, etc. One Bible-woman was at work. There was a woman's prayer meeting in Turkish, and a preaching service and two weekly prayer meetings were held at the Koum Kapou Rest (Young Men's Christian Association). The day school had 188 pupils in all grades, 95 Armenians, 63 Greeks, and 30 Turks. There were 7 departments and 10 native teachers. After six months' effort the kindergarten teacher was permitted to reach her post.

The American College for Girls began the year with a large number of students. On the night of December 15 Barton Hall was destroyed by fire, nothing but the walls being left. In spite of cramped conditions the college work was continued. A few rooms at the end of Barton Hall were rebuilt. With the new year there were so many applicants that some had to be refused. One success of the year was the securing from the Bulgarian government of recognition of the college diploma.

In the *Nicomedia field*, which consists of Adabazar, Bardezag, and Nicomedia, with 8 outstations, there is a population of 150,000. The foreign workers number 9 (5 under appointment) and the native 38, among whom are 6 preachers (3 ordained) and 32 teachers. There are 13 places of regular meeting, 3 organized churches (1 self-supporting), which contain 470 communicants (21 added by confession last year), with 1,713 adherents, and an average attendance of 1,310. In 10 Sunday schools are 935 pupils. In the educational department are 3 boarding or high schools instructing 254 boys and 118 girls, and 12 other schools enrolling 248 boys and 224 girls, making 844 under instruction. The natives contributed \$15,822, of which \$11,932 was for education.

There was activity, good feeling, unity of action, more or less enthusiasm, and a sense of successful grappling with difficulties, resulting in a stronger sense of brotherhood among the churches, a growing feeling of responsibility, and an accession of self-respect. The contributions of the three churches amounted to nearly \$13 per member, though this included the \$3,000 raised by Adabazar for its new building. The Presbytery meets with each of the churches once a year. Each church contributes at least \$22 for the support of an evangelist, who labors for the 10 missions connected with the 3 churches. The people of Adabazar are very happy over the dedication of their new church, though its interior is unfinished and there is still a debt upon it. Bardezag has subscribed \$400 toward the debt of \$800 upon the chapel building. The 56



members at Nicomedia are mostly women, there having been a revival among the men, which resulted in the resignation of the entire male membership. Those who felt impelled to enter anew into covenant with God joined again on confession of faith, and thus the roll was cleansed.

The Bithynia High School, Bardezag, had an enrollment of 157, average attendance 148, of whom 82 were boarders and 62 day pupils. The fees covered the expenses of the year, including the salaries of 8 native teachers and 1 American, and it is hoped that the debt of 300 liras (\$1,320) will be reduced to 200 liras (\$880). Former pupils have undertaken to erect an alumni hall, to contain gymnasium, reading room and audience hall; have raised 300 liras, and are working nobly to secure the remainder.

The girls' high school at Adabazar enrolled 65 boarding pupils (an increase of 18) and 38 day pupils, a total of 103. Four-sevenths of the pupils were Gregorians. This is encouraging, as there has always been a breach between the Protestant and Gregorian communities in Adabazar. The seminary class numbered 10.

The Boys' Home cared for 101 boys, a larger number than since the orphanage was first opened. The new industry of rug making it is hoped will be financially as well as educationally profitable. Sock knitting by machinery was introduced. The teaching force of the Home consisted of 2 masters and an efficient girl teacher. Of the older scholars 23 attended the high school as day scholars under Dr. Chambers, whose authority and care are over the Home and who takes a deep interest in every boy.

*Brousa, 1834.*—The Brousa station and its outstations have a constituency of 1,300,000. For this people there are at work 4 missionaries and 27 native laborers, among whom are 9 preachers (5 ordained) and 16 teachers. There are 13 places of regular meeting, 7 organized churches (3 self-supporting), with 485 communicants (18 added last year by confession), 1,380 adherents, and an average attendance of 787. The 12 Sunday schools have 722 members. There are 2 boarding or high schools containing 33 boys and 60 girls, and 10 other schools enrolling 176 boys and 122 girls, making 298 under instruction. The natives contributed \$3,818, of which \$2,230 was for education.

The church in Brousa itself has been wofully misguided, and in spite of the desire of the better part to get their bearings the drifting continues. They are pastorless, and as the right to rule is so strongly emphasized by a few of the leading men that no voice is given to the rest of the church no pastor could be a leader. People in Balikesir are molding themselves into an evangelical community and desire to get official recognition as Protestants, and so prevent a repetition of the governmental prohibition of public worship, which two years ago interrupted their plans. The experiment of self-support at Jerrakh, which was brought about prematurely, had an unpleasant outcome, with the result that the pulpit is vacant and the school closed. Bilijik and Söloz have new pastors, who take hold well. Banderma is in a fairly prosperous condition, the pastor's wife acting as teacher of the community school. Some of the young men were drawn back to the old communion by a new

ecclesiastic, and the church was grieved at the virtual defalcation of a former pastor, who raised a sum in England for chapel building. The scheme of coöperation adopted about a year and a half ago has not worked well. The native element, all belonging to the Brousa church, misapprehended the nature and object of the mixed committee, and the churches showed their disapproval by declining to join in a general meeting for consultation and the election of a new committee this year. The time of the native members having elapsed and no successors having been chosen, the station was obliged to leave the management of the outstations to the missionary committee. The station stands ready to coöperate at any time. Mr. Baldwin, though devoting much time to the American College for Girls at Constantinople, did more than the usual amount of touring, and tours were made by other members of the mission.

The American School for Girls at Brousa had 33 boarders, 30 day pupils, and 33 children in the kindergarten. A self-government association was organized and proved successful in spite of the youth of the girls. The Greek department was opened. Miss Allen, in addition to her school work, had charge of the church choir, primary Sunday school, and woman's meeting. She visited 3 outstations, and would have visited more had she had time. To make the school as useful as possible there should be a close relation between the towns and villages of the region and the teachers.

*Marsovan, 1852.*—The field of Marsovan, with its 20 outstations, has a population of about 600,000. For this people there are at work 18 foreigners (16 under appointment) and 76 native laborers, among whom are 15 preachers (8 ordained), 52 teachers, and 3 Bible-women. There are 19 places of regular meeting and 7 churches (1 self-supporting), with 906 communicants (33 added last year on confession), 3,048 adherents, and an average attendance of 2,675. The 34 Sunday schools contain 2,150 members. The educational work is varied, consisting of 1 theological seminary with 10 students, 1 college for boys with 250 students, 1 boarding or high school containing 160 girls, and 24 other schools enrolling 568 boys and 628 girls or women, making in all 1,616 under instruction. In 1 hospital there were 221 patients, and 1 dispensary gave 6,100 treatments within six months. The natives contributed \$9,178, of which \$6,849 was for education.

During the year 11 missionaries joined or rejoined the mission, while 5 left. The increase in workers made easier the carrying on of the various lines of work, and made possible the visiting at least once of nearly every outstation. In August, 1905, the church in Marsovan welcomed a new pastor, Rev. Kayme Ablahadian, who had been a most useful evangelist in the Eastern Turkey Mission. His vigorous preaching and intensely devout nature secured him large audiences. Quarrels in the church and community yielded to his counsels, and individuals were brought under the influence of the Spirit. He preached three or four times a week, and much of the time held devotional meetings every morning, and at times every evening also. He also addressed the pupils of the seminary, college, girls' school, and orphanages. The meetings, though controlled and calm, showed the charac

teristics of true revivals. At the last communion 27 persons united with the church. Pastor Kavme came to Marsovan as temporary supply, but has accepted a call as pastor and will soon be installed.

All the outstations are supplied in some way with workers. Of these Chorum reports that recently the Armenian and Greek merchants united in Sunday closing. Until last fall Sunday had been the market day. Kastamoni has had no missionary preaching or evangelical preaching since the massacres, but the Greek representative of the British Bible Society is calling for permanent Christian work in that important provincial capital. Many Greeks are tired of their rites and wish for something better. Kapou Kaya, which shares with Charshamba the labors of a minister, erected a church building and rebuilt the school. The community has been divided by the Campbellites, through whose efforts half the people were immersed and went over to that form of faith. This work is dwindling, but many have grown indifferent to all religion. The people of Heobek Kaya, a sort of substation of Kapou Kaya, recently replaced their old plank church with a new one without even informing the missionary, and in the new building a villager teaches the children during the week and preaches on Sunday. The church at Fatsa, out of their poverty, are increasing their donations and respond cheerfully to proposals for enlarging their share of the expense. They are ready for the supreme effort to erect a church building as soon as permission can be secured. There are three paid Bible-women in the field. In one or two cities women use their leisure acting as Bible-women, but without the supervision of the mission.

The girls' boarding school enrolled 160 pupils, of whom 61 were boarders. Of these, 46 were Greeks, 112 Armenians, 1 Russian, and 1 American. The school met with a serious loss in the departure of Miss Cull, who has been at Marsovan since 1898 and in the mission since 1871. The standard for junior and senior years was raised. There are 9 in the present senior class. Ten girls presented themselves as candidates for church membership. Two tours to outstations were made, one of 17 days by Miss Willard, and one of 4 days by Miss Platt.

In June, 1905, Anatolia College welcomed back President Tracy, after an absence of nearly three years. On June 27, 25 young men received their diplomas, the largest class in the nineteen years' history of the institution. At the same time the Master's degree was conferred upon four professors at the hand of the governor of the city, who attended the exercises with a retinue of officers. This was an unprecedented ceremony for Anatolia College and was on the basis of graduate work. Another member of the faculty holds the degree of Doctor of Philosophy. Rev. G. E. White was appointed dean, and several professors obtained comfortable homes of their own. In September the college opened with more boarders than ever, though the improvement in the city schools led to some falling off in day pupils. The total enrollment was 250, of whom about 200 were boarders. In the college classes there were 101. The students represented 70 different towns in 14 of the 29 provinces of the empire, and consisted of 160 Armenians, 88 Greeks, 1 German,

and 1 Bulgarian. On Thanksgiving Day, 1905, public announcement was made of the gift to the college of \$50,000 by Dr. D. K. Pearsons, more than doubling the endowment. There is still need of larger grounds, permanent buildings, and better laboratory and library facilities. The alumni, who some years ago presented a tower clock with chime of bells, which regulates all the schools in town, are now raising funds to erect a permanent building for library and museum. Already 310 liras (\$1,364) have been subscribed.

The Anatolia College Hospital was opened September 10, 1905. A new regular medical assistant and a new head nurse were secured. More than 1,500 new patients were seen at the clinics besides those seen in the city. In the wards 312 patients were received—201 Armenians, 57 Turks, 47 Greeks, and 7 American, Circassian, or Shirvanli. Dr. Hoover's coming and the repairs and improvements to be made this summer (1906) will increase the usefulness of the hospital and enable it to be kept open all the year.

The orphanages cared for 39 boys and 33 girls, besides which 11 boys and 6 girls were assisted in their courses in boarding school and college. With the close of the school year the orphanages close. Many of the children return to their friends able to earn their living; others will be boarded in homes until they can support themselves, and about a dozen girls will be sent to Sivas Orphanage for a few years. This spring 6 girls and 2 boys united with the Protestant church in the city.

*Sivas, 1851.*—In the Sivas field, with a population of over 700,000 and 12 outstations, there are at work 12 foreigners (8 under appointment) and 62 natives, among whom are 5 preachers (2 ordained), 49 teachers, and 3 Bible-women. There are 12 places of regular meeting, 4 organized churches (2 self-supporting), and 4 branch churches, with 516 communicants (35 added last year by confession), 1,710 adherents, and an average attendance of 1,462. The 13 Sunday schools have 1,559 members. In 3 boarding or high schools are 132 boys and 60 girls, while 27 other schools enroll 669 boys and 830 girls, making 1,761 under instruction. The 1 hospital had 55 inpatients and 814 outpatients, while 1 dispensary gave 957 treatments. The natives contributed \$2,471, of which \$1,289 was for education, not including the amount paid for food in boarding schools.

The licensed preachers are reduced from 4 to 3, who hold strategic points, where they are faithful witness-bearers in the face of serious difficulties. The church at Tocat is without a supply, but a business man has ministered very acceptably and all the departments of work are going on. Three outstations are supplied by young men teachers, while the remaining 5 are vacant. In Sivas City the congregations far exceed the seating capacity of the chapel; a quiet and reverent spirit pervades the audience; 25 have been admitted on confession, and others have applied who will be received soon. The 3 Bible-women in Sivas, Enderes, and Tocat continued their faithful work and are overcoming prejudices. In homes where they were not admitted a few years ago they are now acceptable visitors, the women being willing to lay aside their work to hear the Bible read, and requesting prayers.

The graded schools in Sivas for boys and girls are increasing in

numbers and influence. There are more than 1,000 pupils in the city and about 700 more in the outstations. The normal school had 11 graduates this year. More pupils are completing the previous years of study in the normal course with its 6 classes. The difficulty of providing for 60 boarding boys in rented houses, the unsanitary overcrowding, and the growing number of applicants make it necessary to secure a new and permanent location for the normal school outside the city. In Sivas City there are 500 girls under instruction, of whom 60 are in the high school. This school had the same teachers as last year, with a marked improvement in the work and a new zeal in Christian activities. The Greek school, opened three years ago, enrolled 30. In the Sivas field there are girls' schools in 5 outstations and 3 kindergartens. These last provide better pupils for the higher grades and are more nearly self-supporting than any other schools. Two girls' schools were closed, one by order of government and the other by the marriage of the teacher. There are 3 orphanages, 1 each for boys and girls in Sivas City under the patronage and direction of the Swiss, and 1 for boys in Gurun, supported by the Relief Weaving Industry. There are also about 50 orphans under instruction in the various departments of the Sivas schools. The orphans who maintain a high standard are permitted to complete the high school course of the mission.

In spite of the increasing poverty of the people, the native contributions to Christian work and education, not including sums given for food and expenses in boarding schools, have more than doubled within seven years, \$2,472 in 1905 as compared with \$1,093 in 1899.

The colporters of the American Bible Society continued to aid the station. There are 90 villages on their routes, and in as many other villages they are welcomed by the Greeks, Kurds, and Turks, and are respected in the markets.

The medical work of the station is now being resumed after a lapse of thirty years since the death of Dr. West. In the field of this station, with nearly three-quarters of a million inhabitants, nine-tenths Moslems, one-tenth Armenians, with a few Greeks, there are about 15 graduate physicians. Nearly all of these are in the larger towns and cities, so that the majority of the people need to journey for hours, if not for days, to secure medical treatment. In Sivas, the center of the medical work, there is an Armenian hospital with about 30 beds. About two years ago a Turkish hospital was opened. The patients are mostly Turks. The surgical work is to be in charge of an Armenian, a graduate of an American medical school, who is recognized as a good physician and surgeon. All these changes and the new attitude of the government make the problem of medical work different from what it was in Dr. West's day. The confidence of the Moslem races must be won *de novo*, and Dr. Clark is taking time to acquire the Turkish language. The staff consists of Dr. and Mrs. Clark, the head nurse, Miss Stucky, with nine years' experience in connection with the Swiss orphanages, a native nurse, and three assistants. A large new mission house was assigned to the medical work. It gives a home to all the workers, and furnishes male

and female wards, operating, drug, and clinic rooms. Ten beds, six of them donated by Swiss friends, are ready and the hospital is fairly well equipped. In the summer of 1905 Dr. Shepard of Aintab spent two months at Sivas, and his fame attracted over 1,000 different patients and he performed more than 200 operations. In addition to this work, the record of the year reported patients, 1,108, including 391 in 7 outstations; dispensary dressings and treatments for outpatients, 1,336; prescriptions filled, 800; operations, 49, not including minor surgical work in the dispensary; hospital patients, 29; and days of hospital care, 739. There are devotional exercises in the wards every morning. Dr. Clark had office hours every week day, and instructed the native assistant nurses in physiology. The United States consul, Dr. Jewett, generously assisted in operations and with advice, and his transfer to Trebizond is a real loss to the work. The patients are mostly very poor and there is need of funds for "free beds" and "free treatment."

*Smyrna, 1820.* — This is the oldest station of the mission, the commercial metropolis of the empire, and, with the exception of Constantinople and Jerusalem, the most widely known city in Turkey.

The field contains a population of 3,500,000, with 7 outstations, 3 of which are under the Greek Evangelical Union. There are at work 14 foreigners (13 under appointment) and 54 natives, among whom are 8 preachers (5 ordained), 42 teachers, and 4 Bible-women. There are 10 regular places of meeting, and 3 organized churches, with 291 communicants (21 added by confession last year), 847 adherents, and an average attendance of 643. The 10 Sunday schools have 796 members. The educational work includes 1 college with 150 students, 2 boarding or high schools with 150 boys and 238 girls, and 5 other schools enrolling 108 boys and 86 girls, making the total under instruction 782. The natives contributed \$15,448, of which \$13,174 was for education.

The station welcomed friends in the persons of Consul Norton and his household, though they live at the Point, a mile and a half to the north. During the year the station received help from visitors, missionaries of other stations, the Rev. John McNeill, Dr. Howard A. Johnston, Dr. F. E. Clark, and others, from England and America.

The two Smyrna pastors still have the task of keeping track of a moving community, though there is an evident concentration around the houses of worship. The work of the Armenian Protestant Church is largely the attempt to care for wayfarers who come to the city for work, and to enlist such in the Lord's work. The well-organized, truly independent Greek Evangelical Church of Smyrna is prospering. Among other responsibilities assumed by the congregation is the Chikoudia Sunday school, in a low district of Smyrna, where there is rabid hostility to the evangelistic use of the Scriptures. Three Christian doctors hold clinics for the poor twice a week in this district. At Manisa the Greek Protestant community completed a singularly pretty place of worship, raised out of the foundations of the old building, which was burned. Women's meetings are held in homes, but only the largest can accommodate those who attend. The Greek Protestant school, with senior

and primary departments, is well conducted. The Armenian teacher in Manisa, who has the support of the Greek community, is doing his best to conduct a school for Armenians, almost without funds. The pastor at Ak Hissar was used this year for pioneer work in new places. In Aidin, a city of about 40,000, Sunday is the market day and the business of the week must be done then. The problem is to arouse a Christian sentiment which will secure legislation changing this. A Sabbatarian congregation might be a beginning. Six or seven Protestants keep up a little flame. At Buldur the Gregorians are on good terms with the mission and repeatedly give the Protestant ministers opportunity to preach in the Gregorian church. To a former assistant of Dr. Bowen, now almost blind, must be accredited much of the progress of Buldur. At Sparta the embargo on preaching is still an obstacle; a Bible-woman is at work, and last year Mr. McNaughton secured permission to exhort without stint, but not to preach. People are ready to attend meetings.

The International College reported fully 300 students and an income of \$11,000. The moral status is improving, meetings are better attended and more largely participated in by students, and there is better contentment regarding rules and privileges in the boarding department. One aim is to increase the number of boarders, who are most easily brought under religious and moral influences. The income is not sufficient to meet the needs in equipment and salaries, let alone the call for high-grade teachers.

The American Collegiate Institute for Girls had a happy and prosperous year, with 244 pupils, 43 of them boarders. They were divided among the departments and nationalities as follows: Normal, 6; collegiate, 84; preparatory, 45; primary, 36; kindergarten, 73; Armenian, 140; Greek, 89; Jewish, 7; English, 6; Turkish, 2. The preparatory and primary departments, with the normal training class, were removed to the kindergarten building, and about 20 girls had their dormitories in a house left to the school last year by an Armenian lady. Another building is greatly needed. The King's Daughters, organized eighteen years ago, held interesting meetings in connection with the twentieth anniversary of the order. Their average income is about \$220 a year. The Ready and Willing Club continued to help poor children. The Christian Endeavor Society was a blessing, and a Junior Society was organized. Dr. Clark's visit was greatly blessed.

*Trebizond*, 1835. — Trebizond was reoccupied by a vote of the mission in 1903. It is a strategic point. Its field has a population of more than 925,000 and contains 3 outstations. There are 3 foreign missionaries and 26 native laborers, among whom are 5 preachers (4 ordained), 7 teachers, and 4 Bible-women. There are 9 regular places of worship and 3 organized churches (1 self-supporting), with 420 communicants (34 added by confession last year), 1,300 adherents, and an average attendance of 915. The 6 Sunday schools have 780 members. There is no higher education, but there are 10 schools with 272 boys and 243 girls, 515 in all. The natives contributed \$2,015, of which \$585 was for education.

The station regrets the transfer to Aleppo of His Britannic Majesty's

consul, Mr. Longworth, who for twelve years has protected Protestant interests and has been a friend of justice. To him all the nationalities have brought their troubles. On the other hand, the loss of Sivas is the gain of Trebizond, in the transfer to the latter city of the American consul, Dr. Jewett.

Trebizond is near Russia, and the Armenian neighbors of the mission have near relatives there. In December part of the Black Sea squadron visited the city and several of the officers, who were Molochans (Quakers), attended the mission service. Dr. Crawford visited Batoum, only ninety miles away, and passed on to Tiflis. He suggests making Batoum an outstation, for the sake of the scattered Armenians and Greeks, as well as of the Russians themselves. The mission meeting in May of this year passed a resolution in favor of considering what steps may be taken for the evangelization of that mighty empire.

The sum received from tuition fees increased, but could not make the schools self-supporting. There is a call for a kindergarten training class. Four have already entered Marsovan from the higher girls' school. The Armenians opened a kindergarten. On Sunday the schoolrooms are used by a Greek congregation in the morning and at noon by an Armenian Sunday school of from 50 to 150, more than half of them children from the street. Once a month there is an evening English song service. Church, Sunday school, and day schools in the mountain villages of Bey Alan and Semen, 6,000 feet above the sea, were a blessing to the Protestants and their Orthodox neighbors. August 20, 1905, Mr. Andreas Yphantides, for ten years preacher and teacher at Bey Alan, was ordained as evangelist, and will hereafter add to his former duties the oversight of the surrounding villages.

Lack of support necessitated the closing of "The Rest." Dr. Bowen opened a bookstore in its place, though his booksellers may not sell in the streets or outlying districts. There were financial troubles, which affected some of the best families and the merchants at Trebizond. Increasing drunkenness and gambling among the Armenians, the Greeks, the consular body, and the Europeans connected with them had an evil influence, but the mission circle by "Flinch parties" held some who might otherwise have taken up an unhealthy form of amusement. Is it not time, Dr. Crawford asks, for pure and healthy novels to be translated into the vernacular, to interest those who read nothing or only that which is impure or unhealthy?

#### THEOLOGICAL SEMINARY

The teaching force of this institution, located at Marsovan, was increased at the beginning of the academic year by the return of Dr. Tracy and the arrival of Mr. Elmer. For some years it has been the custom to have only one class in the seminary at a time. The men who have been studying for three years graduated in May of this year, and a new class was to be organized in September. The graduating class consisted of 10 men from the different fields: 3 each from Cesarea and Sivas, 2 from Constantinople, and 1 each from Trebizond and Marsovan. Seven were Armenian and 3 Greek. The spiritual life was stimulated the last year by Pastor Kavme.



The graduating exercises were held on Wednesday, May 2, before an audience of 500 or 600. On this occasion eight received licenses to preach the gospel, issued by the Marsovan standing committee of the Central Evangelical Union. The other two preferred to apply elsewhere for license.

The seminary has been going through a crisis. More than a year ago three pastors, representing the Central Evangelical Union, visited the seminary and offered criticisms and suggestions. This year Mr. Allen inspected the institution as a member of the committee appointed a year ago by the mission, and in March Messrs. Partridge and Irwin, trustees, also made a visit. The mission in May voted in favor of the following: (1) The adoption of the self-help system for maintaining the students, including, in addition to evangelistic work, teaching, and manual labor, the establishment of scholarships for those who maintain a certain high grade, with possibly other prizes; (2) the enlargement of the library by appropriation and gift; (3) Hebrew to be optional, and classes in it formed only when a suitable number of candidates present themselves; (4) college graduation, or its equivalent, as shown by examination, to be required for admission; (5) the seminary to require of each candidate the commendation of the ecclesiastical unions and missionaries of the several fields; (6) the appointment by the church unions within the mission of visiting delegates to attend regular meetings of the board of trustees; (7) the more distinct separation of the seminary from Anatolia College, with separate buildings, library, dormitory, and boarding department. The sum of \$1,760 is asked for the new building.

#### PUBLICATION DEPARTMENT

The year 1905 was a period of transition. The funds of the department were increased by \$28,000, \$15,000 from Mr. Rockefeller, and of the remainder half from various donors and half by the assumption of the debt to that amount by the Prudential Committee. On the other hand, the committee, because of the debt of the American Board, were compelled to cut off the usual appropriation, the Religious Tract Society gave but £50, which will probably hereafter be cut off, and the American Tract Society will do no more than give the \$300 granted last year. The advance work for which the new money was secured was begun. Special assistance in translation and copying was secured, and there are four considerable volumes, two smaller ones, and a large number of tracts awaiting examination by the censor. The subscribers for the *Avedaper* for 1906 were 2,759, about 400 less than in 1905; those for the monthly were 787. Mr. Allen spent much time in touring through the 3 missions in the interests of the periodical publication work which he will soon undertake. The present relation to the censorship is more satisfactory than at any time for the last five or six years. Of periodical books and tracts there were issued:

In Armenian,	1,644 pages,	45,050 copies;	total, 3,355,200 pages.
In Turkish,	1,326 pages,	94,650 copies;	total, 3,432,800 pages.
Angeliophoms	848 pages,	475 copies;	total, 402,800 pages.

Grand total. 7,190,800 pages.

This is less than the average before 1899, and much less than 1906 will show. About 25 other books or tracts are in preparation or in press, some of them new and others reprints.

### CENTRAL TURKEY MISSION

AINTAB.—Charles S. Sanders, *Ordained*; John E. Merrill, PH.D., *Teacher*; Mrs. Isabel T. Merrill, Mrs. Margaret R. Trowbridge, Miss Elizabeth M. Trowbridge, Miss Isabella M. Blake, Miss Harriet C. Norton.

OORFA.—Miss Corinna Shattuck.

MARASH.—Lucius O. Lee, D.D., Frederick W. Macallum, *Ordained*; Mrs. Eula B. Lee, Mrs. Henrietta M. Macallum, Miss Ellen M. Blakely, Miss Annie E. Gordon, Miss Cora M. Welpton.

HADJIN.—Miss Olive M. Vaughan, Miss Virginia A. Billings.

ADANA.—William N. Chambers, *Ordained*; Mrs. Cornelia P. Chambers, Miss Mary G. Webb, Miss Lucy H. Morley.

TARSUS.—Thomas D. Christie, D.D., *Ordained*; Mrs. Carmelite B. Christie.

*Residing at Kessab.*—Miss Effie M. Chambers.

*In this country.*—Miss Lucile Foreman, Miss Elizabeth S. Webb, Miss Meda Hess.

*On the way out.*—Stephen vR. Trowbridge, *Ordained*; Mrs. Blanche H. Trowbridge.

*Associated with the mission, not under appointment.*—Dr. and Mrs. F. D. Shepard, Miss Caroline F. Hamilton, M.D., Miss Elizabeth Brewer, Miss H. E. Wallis, Miss Elizabeth Hawley, M.D., Miss Martha Frearson, Miss Marshall, Miss Salmond.

Six stations; 51 outstations; 6 ordained men; 1 teacher; 6 wives; 16 single women; 24 native pastors; 28 other native preachers; 244 native teachers; 27 Bible-women; 2 other native helpers; 65 places for stated preaching, average congregations, 13,818; 78 Sunday schools: 13,234 pupils; 34 churches, 13 of them entirely self-supporting: 6,697 members, 225 added on confession this year; 1 theological seminary: 12 students; 17 boarding and high schools: 924 pupils, 319 of them girls; 134 common schools, 65 of them entirely self-supporting: 5,936 pupils, 2,927 of them girls; native contributions for Christian work, \$10,169; for education, \$14,338; total, \$24,507.

Greatly to the regret of the mission Mr. and Mrs. Martin have been obliged to withdraw permanently from the field, owing to the state of Mr. Martin's health. Miss Hess has come to this country because she was not able to secure the permit which would enable her to practice medicine as she desired. Miss E. S. Webb is here on furlough. It is with great gratification that we report the appointment to this mission of Mr. and Mrs. Stephen vR. Trowbridge, the former the son of Dr. Trowbridge, the founder of Central Turkey College. Mr. Trowbridge's mother and two of his sisters are members of this mission.

No very striking events marked the history of the Central Turkey Mission in the last year. The annual meeting was held at Adana in April. Action was then taken regarding the rebuilding of the Girls' Seminary at Aintab, destroyed by fire last February. It is imperative that the building be restored at once, unless the school is to be closed. The mission approved the action of the Adana station in inviting the church to appoint a committee of three to advise with the ladies of the school in the conduct of the seminary, in so far as the ladies might desire, and expressed the hope that within a few years the committee might be changed into a body with voting power, as

in Marash and Aintab, on the basis of a pecuniary contribution, the amount to be determined later. On April 22 the mission united with the Adana Christians in celebrating the fiftieth anniversary of the establishment of the church in that city. The pastor of the church read its history to two congregations, one of women and one of men, each filling the building. A communion service was held in the evening. The mission voted in favor of the project for a second church in that city. The annual letter of the mission stated that "the work all over the field was never so full of promise," and that the needs of the field called for a doubling of the appropriations of the Board. "If the churches are tired of giving money, they are now taking the best way of prolonging the period of dependence. Given the money needed, we could probably much sooner develop our work so that it would carry itself." No meeting of the Cilicia Union was held this year. Each station had its own meeting in the hope that the advantages of the meetings might thus be more widely distributed. "The Home Missionary Society continues its course. Of course the test will come when large reductions, the result of years of the work of the society, shall have forced self-support far beyond its present limit. But so far the prospect is very good, though the keeping on of the operations of the society is only possible when the missionaries themselves assume the burden of the reductions in appropriations. Do our churches at home wish this?"

#### THE STATIONS

*Aintab*, 1852. — This station, which includes the work in the Oorfa field, has 19 outstations. There are at work 18 foreigners (12 under appointment) and 144 native laborers, of whom 21 are preachers (15 ordained), 106 are teachers, 8 of them in Central Turkey College, and 17 are Bible-women. There are 28 places of regular meeting and 20 organized churches (7 self-supporting), with 3,578 communicants (74 added by confession last year), 11,161 adherents, and an average attendance of 6,895. The 26 Sunday schools have 5,850 members. The educational work comprises 1 college for men with 146 students, 10 boarding or high schools containing 310 boys and 231 girls, and 58 other schools enrolling 1,305 boys and 1,138 girls, making the total under instruction 2,984. The 1 hospital had 4,266 patients, and 1 dispensary gave 43,579 treatments. The native contributions amounted to \$7,871, of which \$2,729 was for education, not including Central Turkey College.

For the first time for several years every pulpit was filled, though 5 churches and 1 branch congregation were served by men without theological education. The conditions in the outstations of the field vary. The outlook at Behesne is not very encouraging. The church has no firman and is very near a prominent mosque. The firman of the Adiaman church, stolen at the time of the massacre, has been recovered; there is plenty of material for a church, but at present Protestants are not greatly respected. Biridjik continues to be a great joy. A small congregation, they will soon pay one-half the pastor's salary, and have taken measures looking to the erection of a new church. The tax collector has publicly declared this the only

Christian community which gives him no trouble and does not dodge its dues to the government. Aleppo had an exceptionally good year, with congregations fully up to the size of the building. There was talk of a new church, which would be a good investment, as the quarters of our mission and of the Presbyterian Mission are barely respectable. At Alexandretta there has been a congregation for some time, but without ecclesiastical privileges. According to permission granted by the Cicilia Union they have been regularly organized as a branch of the Beilan church. This branch is managed by the people under the supervision of Mr. Kennedy of the Reformed Presbyterian Society of Scotland. Now there are Arabic and Turkish services every Sunday and during the week at Alexandretta. The three outstations in Moosa Dagh, the southern end of the Amanus Mountains, northwest of Antioch, are destroying themselves through the treachery which has become so characteristic of them since they welcomed the revolutionists before the massacres. At Kessab the great event of the year was the granting by the sultan of a firman for the new school buildings, thus closing a contest which began in 1889. The people wish to raise funds, to be supplemented by the mission, for the support of a thoroughly good high school. The churches at Aintab had a good year. The First Church had no revival, but the church advanced, with helpful prayer meetings and no difficulty in collecting church dues. The Second Church reported a year of quiet growth, with much seriousness pervading all classes. Success was achieved in preventing the Gregorians from seizing or misusing the Protestant Episcopal Church. The Third Church, under a new pastor, formerly of Hadjin, reported a quiet year of progress, with new methods, reorganized prayer meetings, etc. The church has not relinquished its building projects. Fifteen were received at the last communion. The pastor's and school budgets were put together, and no tuition is charged the children of the church. The Swedish evangelist, Mr. Franson, visited Aintab twice, and made a very considerable impression upon the humbler element of the church. Perhaps the most interesting event of the year was the fiftieth anniversary of Rev. Kara Krikore, senior pastor of Aintab City, Aintab station, and the field of the mission. He is also the senior church member of the mission. For a half century he has been connected with one church, first as pastor of the Aintab church, and then as pastor of one of the churches into which it was divided when it became too large to exist as one body.

The Aintab Girls' Seminary was opened September 27, with 96 girls. There were 5 native teachers, and 5 American ladies were connected with the school. The new gymnasium was used and enjoyed. The lack of normal training is very strongly felt. For some time the increased number of applicants for the boarding department has called for enlargement, and February 14 the board of managers met to consider plans for a new building. Two days later, February 16, occurred a fire, the second since the school moved to this site. It was beyond control when discovered, and within three or four hours almost the entire building was destroyed, with its contents. The offer of the city orphanage was made before the fire was over, and in

less than a week the boarders were called from the houses where they had been taken in to the new quarters. It will be impossible to carry on the work another year in the same quarters, even if these are available, and the continuance of the seminary seems to depend upon the completion of the new building, for which stone has been purchased. The plans call for a building to accommodate 60 boarders and 150 in the study hall. For several years the school has been unable to accept the number of girls necessary to furnish the required quota of teachers, due to the opening of schools in Oorfa, Kessab, and other places. The necessity of rebuilding now gives the opportunity of erecting a larger building and maintaining a larger school.

This is a jubilee year also for Central Turkey College, for it is fifty years since Prof. H. A. Bezjian returned from Bebek Seminary to begin his work as teacher. This event was to be celebrated in connection with the commencement of the college. There were 146 students, 83 in the college. Of these 48 were Gregorians and 93 Protestants, 24 of them church members. Aintab sent 66 students, while of the 80 boarding students 20 were from outside of the field of the Cilicia Union. The average of the graduating class was 22.4. Four-fifths of the students paid their expenses in full, amounting to £T. 860 (\$3,784). Aid was given to 33 students, the total being £T. 65.50 (\$288.20), in return for which work of various kinds was required. The walls of the dining hall were carried up enough to allow for a second story and the building was roofed in before winter. The amount needed to finish the interior is £T. 250 (\$1,100). Various improvements were made in the campus, but a permanent supply of water is greatly needed. The library, which contains some 3,100 volumes, needs more ample housing and a regular librarian. The religious atmosphere was more free and positive than for two years. The Young Men's Christian Association added 22 members, and now numbers 66. The students expecting to enter the seminary maintained their organization and special meetings. The membership at the close of the year was 10. Late in the year 45 students were formed into 4 voluntary groups for Bible study under the Young Men's Christian Association. The Gregorian Church in Aintab appointed a house-priest for the Gregorian boys who are boarding students at the college, and it was suggested that arrangements be made by which such boys attend meetings in the city. Different preparatory schools are raising their grades and making arrangements by which their pupils can enter certain definite classes in the college without examination. The alumni presented to the college a fund, which is to be made £T. 500 (\$2,200), for the endowment of the department of physics, to be known as the Bezjian Fund. In his report President Merrill suggested that the time had come to enlarge the constituency of the college to embrace every village in the mission; to make preparations to draw upon the Arabic-speaking population of Aleppo and Antioch and the old Syrian community; to train the pupils more thoroughly in experimental research, and permit the teachers to have more time for work with their students as well as with their lessons. The board of managers favored the incorporation of the college in America, and authorized Dr. Mer-

rill: to develop and put into operation his plan for a circle of supporters for the college. This will comprise friends of the missionaries and constituents of the college in Asia Minor, and perhaps elsewhere, who promise to pray regularly for the college and hospital and to give each year a contribution, or else two days' work or the money equivalent.

The Azariah Smith Memorial Hospital, with its corps of 5 physicians, 2 of them American, tried the experiment of keeping open twelve months instead of ten. At the general clinic 3,372 patients were treated, while Dr. Hamilton in her clinic for women treated 966. The patients made 58,563 calls upon the hospital force for treatment, dressing, etc., not counting the prescription work of the dispenser and his assistants. Visits to patients in their homes numbered 4,606, and the physicians performed 486 surgical operations, not counting minor operations. Within ten years there has been a marked change in the character of the surgical work of the hospital. With the coming of better educated physicians to the surrounding cities, the smaller operative work is performed by them, and for the hospital are reserved the more difficult and complicated cases. In the wards were treated 258 patients, of whom 163 were Armenians, 59 Turks, and 22 Kurds. There were 114 Gregorians and 44 Protestant Armenians. Among the patients there were 150 males and 108 females, who spent 5,895 days in the hospital, of which 2,690 were free and 3,205 were paid for at the rate of \$2.20 a week. The women's wards were made entirely separate. To the men's wards 6 new beds were added and other improvements made. The Bible-woman visited in the wards and followed patients to their homes. In one district her calls led to a request for a regular worker. The contributions of the Protestant churches are increasing, and the Gregorian churches are beginning to give regularly. More free beds are needed. Churches and individuals in Turkey contributed £T. 112.62 (\$495.50).

*Oorfa*, 1854. — This is really an outstation of Aintab, with Miss Shattuck as resident missionary. The church here celebrated its jubilee December 10. While organized earlier, it was not until the revival of the early sixties that there began a new era in the church, which was later seriously interrupted by doctrinal controversy. The long pastorate of Rev. Hagope Aboohayatian left the church one of the strongest in the station. The Syrian Protestant church is keeping the promise made at the ordination of the pastor with reference to increasing the proportions they pay of their own expenses. The boys' high school kept up well, thanks to the interest of a brother of the German hospital, whose friends met nearly all the expense.

The girls' high school had 23 pupils. The number of graduates was 7, all of them from the German orphanage. The people, in addition to raising the £T. 50 (\$220) church debt in this jubilee year, built a wall around the enlarged yard of the girls' schools. There is need of £50 to build new schoolrooms. The boys' department in the high school graduated 14. The Syrian girls' department enjoyed new rooms built by the people themselves and friends from abroad. The Syrian Protestants have a home-supplied kindergarten. In the Garmooch school there were from 75 to 80

boys and girls under instruction. In addition to these about 75 girls were taught to read by the Bible-woman. These were in the handkerchief department, and 20 others, in their homes, were also under instruction. There are 6 Bible-women in Oorfa, who add to their own proper duties those of deaconesses, and are held in high repute by the entire community. Under these Bible-women are 244 in Oorfa and 95 in Garmooch.

The unique feature of work at Oorfa is the industrial department under the supervision of Miss Shattuck. In October and November Miss Shattuck made a journey of four or five hundred miles on horseback in behalf of this department, including a visit to Veran Shehr, where for three years the Oorfa needlewomen have supported a school. She also put into effect the opening of work for the needy Severek women and girls.

The industrial department for women and girls has been prospered pecuniarily. The workers number over 1,500 in Oorfa, besides branches in Marash, Biridjik, Garmooch, and Severek. The boys' industries are carried on in four shops in the city — carpentry and cabinetmaking, smithing, tailoring, and boot and shoemaking, in which 55 men and boys work daily, 29 all day. In the home there is carpentry and cabinetwork, smithing, and native red shoemaking. Each boy works in two trades on alternate weeks. The shops do the best ironwork in the city, and they are the acknowledged cabinetmakers of the city, furnishing the hospital built by the present governor. A machinist from Great Britain was secured to work in the city, the surrounding villages, and in connection with the shops. There is need for a young man appointed by the Board to be leader in the educational and industrial work. The committee appointed at the last mission meeting heartily indorsed the proposition to recognize this industrial work, which is apparently growing into a permanent institution, and to appoint a superintendent, a layman of Young Men's Christian Association experience and good business ability, it being understood that for the present, at least, his salary shall be provided outside of the funds of the Board. The committee found that the capital accumulated and invested in this work amounts to about £T. 1,000 (\$4,400), while in addition to the original estate belonging to the Board, valued at £T. 350 (\$1,540), property has been acquired to the amount of £T. 1,400 (\$6,160). The committee were impressed with the manifestly good influence exerted by this department in favor of the general missionary work of the district. There were 12 pupils in the school for the blind. Work in music and instruction in chair seat-caning and mat-weaving were introduced.

*Marash, 1854.* — This field, with 13 outstations, is manned by 8 foreign workers (7 under appointment) and 89 native laborers, of whom 13 are preachers (4 ordained), 72 are teachers, and 4 are Bible-women. There are 16 places of regular meeting and 7 organized churches (3 self-supporting), with 1,700 communicants (76 added by confession last year), 4,440 adherents, and an average attendance of 3,668. The 30 Sunday schools have 3,562 members. The educational work includes 1 theological seminary with 12 students, 1 college for women with 95 students, 2 boarding and high schools containing

163 boys, and 38 other schools enrolling 839 boys and 862 girls, making the total under instruction 1,971. The natives contributed \$4,912, of which \$2,989 was for education.

The noteworthy event of the year was the revival of the churches in Marash, for which preparations had long been making. It began under the preaching of Mr. Franson. The work continued after his departure, and before the close about 500 people, a large majority being men, professed repentance and their faith in Christ. Nearly 300 have already been received into the church. Many converts were men of mature age, for years notorious for drunkenness and all forms of wickedness. The converting of Gregorians and Catholics aroused opposition among those communions. In some of the outstations the Gregorians attempted to close the school or send away the preacher, but in every case were prevented by the local Turkish officials. The German missionaries gave financial aid to three outstations. A helpful conference of five days with all the preachers and workers was held this spring.

There were 12 students in the theological seminary. Two years ago the seminary building was erected, but there were no funds to finish the interior. Through the efforts of the native churches, supported by an American friend and supplemented by other gifts, one of them from the church in Chisamba, West Central Africa, 10 of the 12 students' rooms were finished; but the lecture rooms, assembly hall, kitchen, and dining room still remain to be done.

Central Turkey Girls' College enrolled 95 pupils, representing 10 places outside of Marash. Of the 88 Protestant students 44 were church members at the beginning of the year, and 20 more were added to the church before the close. The receipts of the college, including the music department, were over \$800. The graduating class numbered 14, the largest class yet to receive diplomas at one time. Of the graduates, 6 were from Marash and 5 from Aintab. The average age was 21. All but 2 have taught one or more years each. The college now has 112 living alumnæ. The college shared in the religious awakening of the city, and few were left who did not declare themselves Christians. A summer school in pedagogy was held after commencement. There were present 50 young women, who are, or soon will be, engaged in teaching in the common schools of Marash and vicinity. Another preparatory year was added to the course, which permitted a readjustment of the work and the addition of certain studies long neglected, notably domestic science.

*Hadjin, 1872.*— This inland field, with 9 outstations and 40,000 people, has 5 missionaries and 44 native laborers, among whom are 8 preachers (3 ordained), 32 teachers, and 2 Bible-women. There are 11 places of regular meeting and 4 organized churches (1 self-supporting), with 663 communicants (40 added by confession last year), 2,100 adherents, and an average attendance of 1,360. The 11 Sunday schools have 1,907 members. There are 2 boarding and high schools containing 23 boys and 43 girls, and 19 other schools enrolling 409 boys and 458 girls, making the total



under instruction 933. The natives contributed \$1,572, of which \$739 was for education.

Within a short time there will be no missionary at this station who was there two years ago. In the girls' boarding school and orphanages there was manifested a painful lack of loyalty on the part of some of the more experienced and trusted helpers. Another trial was the unjust treatment of Hadjin by the Turkish postal officials. Only an occasional belated copy of the fifteen or twenty magazines and papers paid for was received, while some registered letters and packages were withheld and forged signatures added to the receipts.

Harmony and peace have been fully restored in the First Church, Hadjin. Steps are taking to strengthen the Second Church by calling for volunteers from the First. There is need of two strong churches in the city, and could the forces be properly divided there would be no difficulty in securing two self-supporting churches. All the outstations were supplied throughout the year, though in some instances by local talent. That there are in the village communities experienced and intelligent Christians, men well-read in the Scriptures, who can be used to fill a gap in a case of emergency, gives hope for the future of the church. The proposed removal of the government from Tekke, when it comes, will affect the population of Tekke, and cut off the western outstations beyond the pass, making it necessary to transfer them to Cesarea.

The academy is under a strong and efficient board, on which there are 3 graduates of Central Turkey College. The graduates this year were 5 orphan boys. Three graduates are teachers in Gregorian schools in Hadjin. The semi-annual service in the interests of education, especially the academy, was held March 25, and the collection for the endowment was larger than ever before. It was hoped that the endowment fund would reach \$1,000 before the close of the school year.

The Hadjin Home enrolled 234, or 17 less than last year, about 35 being refused admittance because they had not finished the work in the city schools. Of the pupils 69 were boarders, 74 were from the Mennonite Orphanage, and the rest from the city; 42 were in the high school department, 107 in the intermediate department, and 85 in the primary. It is planned to give up the primary department as soon as the work in the city and village schools makes this possible. Three girls joined the church at the last communion, and a number of orphan girls have taken a stand for Christ. The Marta Missionary Society sent to China \$25 for the support of a native pastor. The Young Women's Christian Association, most of whose members are graduates of the school, wishes to have a kindergarten, and is raising money to educate one of the girls to become the teacher. The Second Church school is improving. It has 2 teachers and 65 pupils. All the villages were visited during the year.

Considerable improvements were made in the mission premises. The station was fortunate in securing a mission cemetery adjoining the Protestant cemetery on the north side. It is large enough to serve for the American

colony, girls' boarding school, and orphanages for forty or fifty years. Half the expense of beautifying the plot was borne by the Mennonite neighbors.

In spite of hindrances and difficulties, Dr. Hess made a good beginning in medical work. Application for permission to have a hospital was made, and a beginning has already been made in securing funds for it. A man physician with a government permit is a *sine qua non* for a hospital. A trained nurse is also needed. It is hoped that the Mennonite friends will help in this.

*Adana, 1852.* — In this field, with its 10 outstations, there are 14 foreign workers (7 under appointment) and 48 native laborers, among whom are 10 preachers (2 ordained), 34 teachers, and 4 Bible-women. There are 10 places of regular meeting and 3 organized churches (2 self-supporting), with 756 communicants (35 added by confession), 2,224 adherents, and an average attendance of 1,895. The 11 Sunday schools have 1,915 members. The educational work includes 1 college with 66 students, 3 boarding and high schools containing 109 boys and 45 girls, and 19 other schools enrolling 456 boys and 469 girls, making the number under instruction 1,145. The native contributions amounted to \$6,472, of which \$4,202 was for education.

All the ten preaching places were supplied. The finances of the work and the state of boys' education in Adana and the assisted outstations caused great anxiety. The work in the field suffers seriously for lack of a proper common school system.

The purchase of a church home at Mersine was completed, the people promising £T. 100 (\$440), of which £T. 85 has already been paid in. The people at Kars Bazar have a good building site and £T. 30 (\$132) pledged for a building when it is begun. Chokmerzimen lost its pastor for five years, who retired from service and was succeeded by a Marash graduate. Much was done to complete the building, put into shape for occupation three years ago. The work in Enzerli is in as good form as in any place in the field. The people are trying to build a church without money, and have a frame erected and roofed over and a two-room shelter for the preacher. Hamediah, the baby outstation, had been clamoring for occupation for a considerable time and the responsibility could no longer be avoided. A man was sent there last October for eight months. Difficulties with the government were finally adjusted. The people have a good plot of ground, with two small buildings, one used as a place of meeting and the other as preacher's house.

The Gregorian vartabed of Adana is energetically getting his community well in hand, is reorganizing the Gregorian schools, securing fine buildings for them, and instructing his priests in a way new to them. He promises to set the educational pace in Adana in buildings and equipment, and to far outdistance the mission in the matter of accommodation and equipment for boys' schools.

Adana Seminary had 118 students, 42 in the seminary proper and 76 in the preparatory department. Among these were 91 Armenian, 22 Greek, 3 Syrian, and 2 American girls. With the closing of the Tarsus Orphanage

in the fall of 1905, a number of girls were left without home or school privileges. Twelve of the most promising studied in the seminary. In spite of the fact that within ten years the Gregorians, Greeks, and Jesuits have opened schools and sought to hold their own children and take away as many as possible from others, Adana Seminary this last year had 44 pupils from non-Protestant families, which spoke well for its reputation. The pupils were from poorer families than previously, though the scholarship and character of the students are improving. Of the graduating class of 6, 5 were Armenian and 1 Greek. Of the 80 graduates of the school, 40 have taught an aggregate of 110 years. December 30, 39 graduates met for the first alumnæ meeting in the history of the school.

Medical work for the needy has now taken definite form, though the withdrawal of Dr. Marden to Marsovan seemed a fatal blow at the hospital scheme. Those who came for treatment every morning increased from 20 or less in October to 112. The new clinic patients varied from 30 to 50 a day, the largest number receiving tickets in one afternoon being 60. Dr. Salibian, who had medical charge of the work, attended regularly. He also gave much time to free city work, as it has become known that any really sick among the poor who cannot come for treatment will be visited. The doctor is without private means and has a family to support, which causes a drain upon the treasury.

The blind continued to come to class on Sunday, and also attended a prayer meeting Wednesday noon, begun this winter at their request. A change from the Moon to the Braille system of type is under consideration, as both the British and Foreign Bible Society and a friend will then contribute. The blind Bible-woman faithfully visited homes. The last year the door was opened for work among the Greeks, and relations were established with persons of wealth and social position among these people. For the last month a weekly afternoon meeting was held in a large Greek quarter packed with the houses of the poor. The request of a sick woman for a gathering in her room to listen to the Bible opened up the Mahali, and others have since made the same request.

*Tarsus.*—During the year 1904-05 the pulpit of Tarsus church was filled by three teachers of St. Paul's Institute, who gave their services without pay and enabled the church to clear off a perplexing debt. This is not the only service of the Institute. For eighteen years the care of religious services in two of the three parts into which the congregation is divided in the summer, and sometimes in all three, has been assumed by the Institute, without money and without price. In September, 1905, the church welcomed a preacher, a graduate of Marash Academy, St. Paul's Institute, and Marash Seminary. There is great need of a suitable place of worship, but this cannot be secured without outside aid. The Bible-woman taught more than 20 young women to read the Bible, and in visiting was assisted by 3 ladies of the mission force. The schools were in excellent condition, 41 in the boys' school, 39 in the girls', and 57 in the kindergarten. The people contributed during the year £T. 100 (\$440). The most of the people are poor

and the burden falls on 3 or 4 men. There are 140 church members. Rev. R. J. Dodds, a Covenanter missionary, has acquired a house in Tarsus suitable for church and school work among the Arabic-speaking people. This will advance the interests of the gospel among the people connected with the mission. The church in Kozolook is crowded on Sunday, and the schools are flourishing. The boys' school enrolled 40, and the kindergarten, started the previous year by Mrs. Christie, contained 30 children. The people were enthusiastic over it and gladly helped in its support.

St. Paul's Institute, Tarsus, began its year October 1, 1905, with 14 teachers and with every place in its dormitories filled and several students in tents on the campus. The total number of students was 158, the average 149, of whom 70 were in the college, including 22 sub-freshmen and 79 in the academy. The 149 were divided as follows: 115 boarders, 34 day pupils; 126 Armenians, 21 Greeks, 2 Syrians; 74 Protestants, 55 Gregorians, 20 Orthodox. They came from 38 places, from the center of Asia Minor to the Euphrates. Fifty boys were orphans; more than 100 helped themselves by manual labor; two-thirds of the students were the sons of working men. The year was one of quiet work and the standard of scholarship and conduct is steadily rising. There was no marked movement in the spiritual life of the Institute, but quiet growth, earnest Bible study, and a spirit of brotherliness among the students and between them and the faculty. Substantial contributions were sent, not only to Kozolook, but to Courrières, San Francisco, and the proposed Christian Endeavor building. From the academy 22 boys graduated. The commencement of the college was held in connection with the annual meeting of the mission in April. Six students received the college diploma.

The plant of the Institute was increased by a room erected by friends of one of the teachers, which serves Dr. Christie as bedroom, study, business office, and recitation room. There is still need of dormitory, missionary residence, sick room, bath house, and two more acres of land.

### EASTERN TURKEY MISSION

**BITLIS.**—Royal M. Cole, *Ordained*; Mrs. Lizzie Cole, Miss Charlotte E. Ely, Miss Mary A. C. Ely.

**ERZROOM.**—Robert S. Stapleton, *Ordained*; Herbert L. Underwood, M.D., *Physician*; Mrs. Ida S. Stapleton, M.D., Mrs. Dora E. Underwood, Miss Ruth M. Bushnell.

**HARPOOT.**—Herman N. Barnum, D.D., George P. Knapp, Edward F. Carey, Henry H. Riggs, John K. Browne, *Ordained*; Henry H. Atkinson, M.D., *Physician*; Mrs. Mary E. Barnum, Mrs. Anna J. Knapp, Mrs. Tacy A. Atkinson, Miss Caroline E. Bush, Miss Mary L. Daniels, Miss Emma M. Barnum, Miss Bertha Wilson, Miss Miriam V. Platt, Miss Maria B. Poole, Miss Mary W. Riggs.

**MARDIN.**—Alpheus N. Andrus, R. Stanley M. Emrich, *Ordained*; Daniel M. B. Thom, M.D., *Physician*; Mrs. Olive L. Andrus, Mrs. Jeannette W. Emrich, Miss Johanna L. Graf, Miss Agnes Fenenga, Mrs. W. C. Dewey, Miss Diantha L. Dewey.

**VAN.**—George C. Reynolds, M.D., Clarence D. Ussher, M.D., Ernest A. Yarrow, *Ordained*; Mrs. Martha W. Reynolds, Mrs. Elizabeth B. Ussher, Mrs. Martha T. Yarrow, Miss Susan R. Norton.

*In this country.*— Mrs. Leila Browne, Miss Grisell M. McLaren, Miss M. Myrtle Foote, Mrs. Helen L. Thom.

*Associated with the mission, not under appointment.*— Ernest Riggs and Jesse C. French at Harpoot, Sisters Clara and Christina at Van.

Five stations; 31 outstations; 12 ordained missionaries, of whom 2 are physicians; 3 unordained physicians; 14 wives, one a physician; 16 unmarried women; total missionary force, 45. The mission has 2 theological schools. The full mission statistics and many reports are missing.

Since the last report was written, Miss Bush has returned to her work at Harpoot with Miss Poole, newly appointed, as her associate. Miss Riggs will probably remain on at Harpoot. Miss Huntington came home for her regular furlough and has resigned from the work of the mission, to marry on the 18th of October, 1906, Mr. Charles L. Ziegler, of Roxbury. Mr. Browne is on his way back to Harpoot to resume his old work, leaving Mrs. Browne in this country and taking with him Mr. French, who has been engaged for a term of years as teacher for Euphrates College. Dr. and Mrs. Reynolds have returned to their work after a furlough in Europe. Miss Bushnell has returned to her work in Erzzroom after furlough in this country, and Miss Foote has come home on furlough. Miss Lord has withdrawn from the work of the mission. Mrs. Thom has also come home for her regular furlough and Mrs. Dewey has returned to Mardin, her daughter, Miss Diantha Dewey, going out with her under appointment. On December 26, 1905, Mrs. Lora G. Carey was called to the higher service.

During the last year the Eastern Turkey Mission held at Van a mission meeting, the first for seven years.

The outstanding event in the history of the year was the visit of Rev. F. Franson, the Swedish-American evangelist, who visited Van, Bitlis, Mardin, Diarbekir, and Harpoot. In the Mardin field there was no noticeable response except in Mardin itself, partly because of the difficulty of reaching people through interpreters. In the Mardin church, however, there was a revival, which continued for some months after Mr. Franson's departure. It was in Harpoot, where he remained for a month, that the visit had the most marked effect. The field here had been prepared for the evangelist. The new pastor had won the confidence of all Christian workers, and his influence had tended to the unification of the work. Previously the native workers and the German and American missionaries had held entirely different views, and there had been accusations of unfairness, heresy, and worldliness. As soon as the date of the visit was known a conference for prayer and consecration was called for all Christian workers. The ingathering began on New Year's eve at the regular meeting in the girls' college. About 20 responded to the invitation of the missionary. Two days later Mr. Franson arrived, and the girls' school was the scene of the greatest earnestness. There was also a decided movement in the boys' high school and the lower college classes, 30 responding at the first meeting, 45 at the next, and so on. Later volunteers were called for from the boarding pupils, and they were organized for village work and house prayer meetings, under the supervision of a teacher. Some of the boys went on little evangelistic

tours. For the first week Mr. Franson's efforts were directed especially towards the students. For the next ten days he gave his time to the churches in Harpoot and the villages in the vicinity. In one village a quarreling church was reunited. At Garmuri there was a real revival. With the closing of the schools for the winter vacation the students scattered and spread the good news. A three days' conference was held for pastors, preachers, teachers, Christian workers, and those who wished to become Christian workers.

#### THE STATIONS

*Bitlis.*— The only report received from this station is that of the Mount Holyoke Girls' School. The school family consisted of 37 girls, 15 from Protestant and the remainder from Gregorian families. The average age of the girls was lower than ever before. The number of pupils would doubtless have been much larger had circumstances permitted more touring. Another hindrance is the increasing poverty of the people. While at one time more than half the scholars were self-supporting, of late years less than one-fifth have paid all their expenses. Merchants and tradesmen are moving to more favorable places, and, of course, taking their daughters with them. The visit of Mr. Franson did much good. One school in the city and schools in several villages were suppressed by the authorities. Three city schools were discontinued because the teachers left for America, 3 day schools were continued, and a few girls were taught in families where there was no special school organization. Day schools in the remote wards of the city were reduced in numbers and efficiency.

*Erzroom.*— This city has a population of between 40,000 and 50,000, of whom more than two-thirds are Moslems. The vilayet contains over half a million people. The dissatisfaction with the government recently resulted in a general strike, supposed to be the first one ever organized by Moslems. The strikers gained their point and the shops were reopened.

This last year the Erzroom church was without a pastor, the pulpit being supplied by the teacher of the city high school. Bible classes to train Christian workers were conducted, and it is hoped will result in making the members more active. The outstations reported considerable additions almost without exception. The seat of government for the district, known as Khanous Pert, which had had a school, called for a preacher, and arrangements were made for weekly services there. At Kemagh 2 or 3 girls united with the church—an unusual thing, for hitherto girls have not joined until after marriage, and then it often was too late, if the husband was a member of the old church. In several places there was a most promising work for and among young men. In Komatsor, 14 young men of the old church began to attend the Protestant services and 2 united with the church. At Erzingan, a group of young men, all of the old church, though with leaders who worked with a Protestant, began to meet weekly to study the Bible. They did not dare to meet in a private house, the bishop would not give them a room in the old church, and they turned for accommodations to the Protestant church. The preacher and other workers met with them and helped. The entire field is crying for more attention than the missionary can possibly give.

The boys' school contained 70 boys, 16 of them orphans and 10 boarders from villages. The number might be increased greatly if there were funds to help support them, as few can pay the \$24 a year required from boarders. As it is from these boys that the preachers and teachers are secured, the need is serious. For the new year there were 20 applicants who were rejected because they could not pay more than half the needed amount. The number of outstation schools was 11, with an attendance varying from 20 to 45. The villagers furnish the teacher's food and incidentals. There is need of a girls' school in the city of Erzingan. In the Pasin villages two new schools were started, and more were called for. The girls' school rejoices in the removal of its debt, assumed by the Woman's Board of Missions of the Interior, in a new dormitory, and in new heating apparatus. The average attendance was 88, the total enrollment 100, of whom 20 were in the kindergarten, 37 in the primary school, 23 in the middle school, and 20 in the high school. Of the pupils 20 were orphans who came as day scholars, and the boarding department had 14 girls, only 3 of whom paid the whole amount. There were, as last year, 7 native teachers, all but 1 graduates of the school. The kindergarten improved under the new teacher. Among the new features of the year were a plan by which each teacher every week taught a class for criticism before the other teachers, special efforts through an illustrated bulletin board to interest the girls in current events, the introduction of basket ball, and an improvement in chorus singing. There was a marked increase in the religious earnestness and activity of the girls; the attendance at the Christian Endeavor weekly meetings increased from a dozen to an average of 80, the largest number being 140; and during the last half year the girls gave out 3,234 invitations to church or Christian Endeavor meetings, most of them to people who never attended church. The regular visitation of the sick, blind, and poor was kept up and mending done for the inmates of the prison, most of whom are confined unjustly. Several hundred garments were returned to them, with reading matter, books, Bibles, etc. From the Christian Endeavor Society 11 joined the church, 7 of them boarders, and at the close of the year there was a band of 12 pledged to try each month to lead at least one person to Christ. The girls supported their Bible-woman in China and their orphan in Bombay. In the graduating class there were 4 girls, 3 of them members of the Erz-room church. The closing exercises were attended by crowds, which more than filled every inch of space in the church.

Medical work was resumed upon the return of Dr. Underwood to Erz-room in February, 1905. It was deemed unwise, for financial reasons, to hire and fit up a native house for medical work, and it was decided to use 3 rooms of the upper mission house, 1 for operating room and the other 2 for office, waiting, and drug rooms. By September, 1906, it was expected that the boys' school would be rebuilt and the entire upper mission house be devoted to the medical work. There will be room for 2 surgical and 2 medical wards. The 3 beds will be increased to 15, and there may be 24 beds without overcrowding. A trained nurse is greatly needed, as are

operating room equipment and other hospital supplies. During the last year the number of different dispensary patients was 802, of whom 387 were males. The number of outside visits was 811, 432 of them to males. During part of the year a Bible-woman gave her time during clinic hours to the dispensary patients. Dr. Stapleton gave all the time she could to the medical work. Her labors among the Moslem women are of special value, as they bring her into touch with all classes, including the wives of the high military officials and the governor's family.

*Harpoot.*—The spiritual awakening at Harpoot has already been described. The last year was one of great trials in the medical work. The people seemed to hold Dr. Atkinson responsible for the death of Mrs. Riggs, and the attendance at the clinics for a time fell to almost nothing. Smallpox was prevalent through the whole year. After these trials brighter days came. The practice returned, March, 1906, with 873 treatments, being the record month in all Dr. Atkinson's experience in Turkey. The friends of Mrs. Riggs began to raise funds for a memorial hospital bearing her name, and enough was secured to build one of the four sections into which the hospital is to be divided. The location was decided upon, the plan of management and of coöperation with the Germans put into definite written form, and the gift of the land accepted. Sister Laura, an efficient German nurse, with experience in Harpoot and a knowledge of Armenian, expects to return in the spring of 1907 to take charge of the hospital. The services of a talented young Danish nurse, with salary paid, were also secured. The hospital will be begun in rented quarters as soon as the head nurse arrives, if the new building is not then ready. The hospital will cost \$10,000, built and equipped. Of this sum about two-thirds are still to be raised. The attendance at the morning clinics, held daily except Thursdays and Sundays, was 3,162 separate patients and 2,184 revisits; total for office work, 5,346. Bedside visits numbered 1,387, to 502 persons. The total number of times medical advice was given was thus 6,733. Of these 25 per cent were students, orphans, teachers, or employees, 65 per cent outside patients, and 10 per cent were seen in villages or on tour. The distribution by nationality was: Armenians, 75 per cent; Turks, 12 per cent; Kurds, 6 per cent; others, 7 per cent. Because of the lack of hospital facilities, and for other reasons, all major operations but a half dozen were refused. There were 73 operations requiring an anæsthetic. The dispensary was in charge of a native. The profit for the year was \$365.13, the number of prescriptions 3,882, and other sales 2,340, or 6,222 in all, of which 2,664 were sold at a profit, 1,076 at cost of dispensing or less, and 142 without charge. During the last part of the year Dr. Atkinson visited neighboring villages, going out each Saturday and returning Monday. The medical department is in hearty coöperation with the native practitioners, most of whom are members of the mission community and leaders in religious work as well as in their profession. The Asia Minor Medical Missionary Association is fully organized, with each medical missionary working in connection with the American Board a member.



The number of orphans cared for was 485, a reduction of 115 during the year. More than 60 orphans are still without supporters. There was a decided spiritual interest during the year. The experiment in farming proved encouraging. The orphanage withdrew from Huntsor and took a hired place on the outskirts of a town two miles from the city. The place contains four or five acres. Whether there will be only market gardening or a farm colony, with all branches of agriculture, where boys can earn small holdings, depends upon the amount of funds received. Laundry work for outsiders was added to the other industries. More capital is needed for the economical carrying on of the industries.

During the year occurred the quarter centennial of the graduation of the first class from Euphrates College. Addresses were made by various graduates. The 177 graduates are from 38 places: 45 from Harpoot and 61 from 16 of the neighboring villages. The enrollment of the female department of Euphrates College was 514: 73 in the college, 93 in the high school, 92 in the grammar school, 155 in the primary school, 41 in the kindergarten, and 60 in the boys' subprimary school. The teaching force was 17 natives and 4 Americans, with the help of members of the faculty of the boys' college. The boarding department contained 95, from 33 different places. There was a marked advance in the use of English and in music and singing. There was a normal class of 25 girls, most of whom will teach the coming year. The kindergarten training class numbered 8 pupils, who have one more year of preparation. Already there are applications for them. Of the students and graduates 44 taught this year, in 28 places. Many girls professed conversion during Mr. Franson's visit, and 20 united with the church at Easter. The girls at once demanded work. Some were permitted to go to homes in the city to teach or read the Bible, and 40 or more women and ignorant girls came to the school for special lessons twice a week. The graduating exercises were held June 28; the number receiving diplomas was the largest in the history of the school, 14. The waiting list for admission to the kindergarten became so large that another kindergarten is to be opened in the same quarter of the city, in addition to the one now maintained in the other quarter, and the tuition is to be increased. The new college, only five years old, is already too small.

*Mardin.* — The missionary force was increased by the arrival of 4 missionaries; the native force remained as in the previous year, 57. There are 6 churches, but only 2 ordained preachers, and 4 churches have stated supplies. Only 1 church reported additions, chiefly because neither missionary nor pastor could visit them. The 6 churches contributed towards their support \$1,064.80, of which \$220 was for education. They received from the Board \$484, of which \$277 went for education. That is, they contributed more than twice the amount given them from America. Two congregations were taken from the roll, one of which was turned over to the West Persia Mission of the Presbyterian Board. In the remaining 13 outstations the number of adherents decreased by 287, due mainly to the decline of the country and to the removal of the people elsewhere to make a living. In spite of this,

their gifts to the work increased more than 25 per cent, amounting to \$277. Within ten years almost as many persons have left the Mardin congregation as now constitute it. This hinders progress in self-support, and also the development of a strong moral and spiritual force in the evangelical community.

The number of schools was 26, in addition to the 2 high schools and kindergarten, 2 less than the preceding year, while the number of scholars increased from 1,035 to 1,299, of whom 482 were girls and 817 boys. The schools hold the first place among all the schools, Christian and Moslem. In June, 1905, after the close of the high schools, there was held for ten days a summer school for the native helpers. The boys' high school, which opened in October, 1885, has had 438 pupils connected with the primary department and 550 with the high school proper. Of these last, 72 received the diploma of the school. Because of the crowds the last two years, the closing exercises this year were held out of doors, and were attended by nearly 1,000 visitors, including the acting patriarch of the Jacobite Syrian church, representative clergymen of the papal Armenian, Syrian, and Chaldean communities, and delegates of the governor and board of education. The graduates numbered 7, or 4 less than the largest class ever graduated, that of 1902. These young men had followed a more advanced course of study than had ever before been offered. The visit of Mr. Franson had toned up the spiritual atmosphere, and 25 of the boarders and 5 of the day pupils handed in their names as purposing to surrender themselves to the Lord. Two years ago it was proposed to make Syriac an optional study, in order to induce more Jacobite Syrian young men to prepare themselves to teach in their community. A few such students were received, and this year one of them graduated at the head of his class. Meantime the acting patriarch had opened an advanced school about three miles east of Mardin, to train for the priesthood monks who will be superior to the present priests. This complements the purpose of the mission to train teachers for the patriarch's schools. The relations of the school and the patriarch are most cordial, and it is unfortunate that the lack of funds makes impossible full coöperation with him. The quarters of the school were slightly enlarged this year, but there is great need of an increase in scholarship funds, a new recitation room, up-to-date physical and chemical apparatus, and an industrial department for indigent pupils.

In the girls' high school the average number of pupils was 40, a little more than half of them boarders. A fifth class was called for by the little girls from villages where the schools do not prepare for the high school. When Mrs. Thom closed her orphanage 7 of the girls came to live in the school. Early in the year prayer circles were formed, and such was their influence that many were glad to confess Christ at the first opportunity given by Mr. Franson, and only 2 were left to surrender when he held a special meeting for the girls. Ten were received into the church in Mardin, and 7 more are to unite at Arness, where they had gone since their marriage and before there was a chance to unite with the Mardin church. The Chris-

tian Endeavor Society supported a girl in Africa. All the girls in the two higher classes taught in the Sunday school, and 15 of them helped in Sunday school work in the Jacobite sections of the city. The graduates this last year were 5 in number. The need for additional rooms is increasing.

The kindergarten enrolled a larger number than ever before, 70, 41 girls and 29 boys. The tuition received just about covered the rent. At the closing exercises in June, 7 children received diplomas, and also 2 others who had finished the two years' course in the training class. The work of the school is becoming more satisfactory with the increasing understanding by the teachers of the Froebel system.

The medical work was carried on by the physician, assisted by 2 boys and a woman. As the hospital is not open for medical cases and there is less demand than formerly for surgical treatment, the hospital is not always full. There were 120 major operations, and 5,855 prescriptions were filled, 2,820 of them for cash.

*Van.*—In the autumn of 1905 a new orphanage was opened, and the girls brought to it famine typhus, which took off the "little mother," Fraulein Patrunky, and one of the ablest teachers in the boys' school. Both losses are very serious. Miss Norton opened a kindergarten training school. The German force was strengthened, and promised reënforcements will relieve the mission of much of the orphanage work and leave it freer for educational and evangelistic work. The church in Van has a new pastor, a consecrated man who returned from America to take up work for his people. Two village preachers left. The colporter continued his beneficent work, though the poverty of the people prevented the sale of as many Bibles as formerly. In about 20 villages there were teachers, most of them former orphans, whose special duty it was to have services and Bible study with the villagers at least once a week, and as much oftener as possible. The church building in Van was erected about two years ago, and, with its seating capacity of 1,200, was expected to suffice for years. Already the problem of enlarging it is being considered. The need of a Biblical educational campaign is being impressed upon the hearts of the members, and it is planned to open at least 2 mission Sunday schools in the city this coming winter. The number of additions to the church was less than might have been expected, because, as the purpose of the mission is to revive the ancient church, it is very seldom that a man is urged to join the Protestant church, even though he may be in active sympathy with its work. The work of evangelization is carried on by 2 pastors and by 2 other workers. Two of the men are located in Van and 2 in villages. The work outside the city is supported almost wholly by the gifts of two English friends and by others.

The educational work in the city comprised 5 schools, the principal ones being the boys' and girls' schools within the mission premises. The boys' school numbered about 225. Because of lack of proper supervision, due to the small force on the station, and because of other reasons, the boys' school is on a lower plane than some years ago, and its work is less diversified. The girls' school, with about 310 pupils, is in a better condition, because

it has nearly the entire time of one missionary lady. The equipment of both schools is inadequate. The funds of the girls' school for a new building will not meet all its needs, and the boys' school is in still greater straits. Within the last few years the cost of living has increased two or three times, and the ability of the people to pay has decreased in about the same ratio. This lessens the tuition received, and calls for an increase in the salaries of the teachers. Four years ago there were 4 outstations, but now there is work in about 20 villages, and the number could be doubled within a week were there funds. The village work is done almost entirely through schools, and the cost of the work varies from \$8 to \$72 a year. There are hundreds of these villages within striking distance, and there is immediate need of a missionary to devote all his time to touring. Hitherto the village school work has been largely supported by the Germans, but this last year they did less for it.

The American school for girls graduated only 3 girls this year. The experiment of uniting the subprimary classes for the boys' and girls' school, in order to keep the boys who left the kindergarten, was not wholly successful, and the arrangement will not be continued except for those from the kindergarten. While there was no revival among the girls, there was steady growth in Christian character and in a better understanding of the gospel. The demand for teachers for girls' schools is greater than the supply. Hitherto there have been boys in the high school for girls in the city, but this last year a separate boys' school was started and had 41 pupils, while the girls' school contained 58. Every Sunday a class of women, varying from 50 to 150, gathered for a Bible lesson in the kindergarten room. In November, 1905, the kindergarten moved into the room built for it in the yard of the girls' school. At the close of the year there were 53 names on the roll. At the kindergarten in the city there was an enrollment of 26, with irregular attendance. The total number of teachers in the girls' schools was 5 regular and 1 special in the city, and 9 regular and 3 special in the Gardens.

The statistics of the medical work for the year were as follows: 1 hospital, 1 dispensary; 1 physician, 1 European nurse, 7 to 10 native nurses; other native helpers, 6 to 8; new patients for hospital and dispensary, 3,259; hospital inpatients, 527, 282 of them males; surgical outpatients, 450; total, 977; major operations, 110; dispensary consultations, 1,270, 823 of them by males; house visits, 1,012, 212 of them to males; total, 2,282; prescriptions filled, 5,011, 2,480 of them free; cash receipts, \$3,174.60; running expenses, except drugs and surgical supplies, \$2,263.98. Four years ago the medical department was more than self-supporting; this year about \$1,700 was drawn from relief funds. One quarter of the present amount of work four years ago paid twice as much money. This difference was due to the merciless oppression and plunder tolerated or indulged in by the officials. The great majority of the Christian population are now in abject poverty, without proper food or clothing, and formerly wealthy men now apply for menial work on the mission premises. The result of this is the increase of sickness. The year began with cholera,

continued with typhoid, and closed with typhus and famine fever. There is need of a ward for contagious diseases, and of supplies for such a pesthouse. The medical work reached seventeen nationalities in a field extending from Moush to Persia, and from Erzroom to Mosoul. A hospital of double the size would soon be filled. A number of the hospital patients were converted.

### MARATHI MISSION

BOMBAY.—Justin E. Abbott, D.D., Byron K. Hunsberger, *Ordained*; Merrill A. Peacock, *Unordained*; Mrs. Camilla Louise Abbott, Mrs. Elizabeth Hume Hunsberger, Mrs. Nellie L. Peacock, Miss Anna L. Millard.

AHMEDNAGAR.—Robert A. Hume, D.D., James Smith, Henry Fairbank, *Ordained*; Lester H. Beals, M.D., *Unordained*; Mrs. Kate F. Hume, Mrs. Maud Smith, Mrs. Ruby E. Fairbank, Mrs. Rose Fairbank Beals, M.D., Miss Belle Nugent, Miss Emily R. Bissell, Miss Ruth Peabody Hume, M.D., Miss Mary Eleanor Stephenson, M.D., Miss Edith Gates.

RAHURI.—William O. Ballantine, M.D., *Ordained*; Mrs. Josephine L. Ballantine.

SIRUR.—Mrs. Mary C. Winsor.

SATARA.—Henry J. Bruce, *Ordained*; Mrs. Hepzibeth P. Bruce, Miss Louise H. Grieve, M.D.

SHOLAPUR.—Lorin S. Gates, William Hazen, *Ordained*; Mrs. Frances H. Gates, Mrs. Florence E. Hazen, Mrs. Emily D. Harding.

VADALA.—Edward Fairbank, Alden H. Clark, *Ordained*; Mrs. Mary A. Fairbank, Mrs. Mary W. Clark.

WAI.—Theodore Storrs Lee, *Ordained*; Mrs. Hannah Hume Lee, Mrs. Minnie L. Sibley, Miss Jean P. Gordon, Miss Mary E. Moulton.

*On the way out.*—Mrs. Elizabeth D. Harding, Miss Mary B. Harding, Miss Esther B. Fowler.

*In this country.*—Henry G. Bissell, *Ordained*; Mrs. Theo. K. Bissell.

*Associated with the mission, not under appointment.*—Mr. and Mrs. David C. Churchill, Miss Madoline Campbell, David Winsor.

Eight stations; 133 outstations; 14 ordained missionaries, of whom one is a physician; 2 unordained, one of them a physician; 20 wives; 12 single women, of whom three are physicians; total missionary force, 48. The native pastors number 29; ordained preachers not pastors, 6; licensed preachers, 21; Bible-readers, 28; 99 Bible-women; 251 male and 90 female teachers; 10 medical catechists; 2 editors; 6 independent native workers; total force of trained native Christian workers, 542. The 59 churches have 6,687 communicants: 3,325 men and 3,362 women, a net gain of 354 in the year; 479 were received into the churches on profession of faith, and 260 children were baptized. In the 188 Sunday schools 8,141 pupils are receiving Christian instruction. Christians live in 338 villages, and the whole Christian community numbers 13,602. The mission has 1 theological seminary, with 21 students, 32 higher and boarding schools, 154 common schools, a total of 187 schools, including all grades, from the kindergarten up. The whole number of pupils in all the schools was 7,243. The native contributions for the support of Christian work were 76,933 rupees (\$25,644) from the churches; received from fees, 6,761 rupees (\$2,254), and from government grants, 40,070 rupees (\$13,356), an increase of more than \$900 in receipts from the government over the previous year.

Several changes have taken place in the mission during the year. Miss Abbott, on account of ill health, has been compelled to withdraw, and her sister, Mrs. Dean, who has given valuable assistance at Bombay for five years, has also come home. There have been three marriages in the mission this year, that of Mr. Hazen and Miss Hartt, of our own Marathi

Mission; Dr. Beals, of our mission, and Dr. Rose Fairbank, of the Woman's Union Mission, of India; and Mr. Kernan, of the Presbyterian Mission, and Miss Judson, of our mission, necessitating the transfer of Miss Judson to that mission. Miss Edith Gates, daughter of Mr. and Mrs. L. S. Gates, has been appointed a regular missionary of the Board, to be located at Ahmednagar. Dr. Eleanor Stephenson has gone out under appointment to be associated with Dr. Ruth Hume in the Woman's Hospital at Ahmednagar. Mrs. E. D. Harding, Miss Mary Harding, and Miss Fowler are on their way back to the mission. Mr. Smith spent a few months in the United States for health reasons. Mrs. Mary E. Bissell, after nearly fifty-five years of faithful service, was called to her heavenly home on April 21, 1906, having served the longest of any American in India.

The year 1905 was signalized by the fact that the plague did not interfere with schools and other forms of work nearly so much as in former years. In fact, there was no plague to speak of, except in Bombay early in the year. In place of plague, however, famine came. Rain was deficient in all parts of the mission, and in Ahmednagar, Sholapur, Sirur, and the eastern part of Satara there was either no harvest at all or a very scanty harvest. Prices in most districts were twice what they were the previous year. Added to the high price of grain was a scarcity of water. Wells and streams never dry before ran dry, and it was difficult in some places to get water sufficient for drinking purposes. Many people left their homes and went to parts of the country where the harvest was more abundant. The high prices affected the cost of living at the different orphanages and boarding schools, and it was most difficult for those in charge to make ends meet.

The tendency to restrict the aggressive work of the mission did not diminish during the past year. It is well to understand just what this means. It means, first, that teaching children is considered of more importance than preaching to adults; second, that village schools are given up, while station schools are continued; and third, that work for non-Christians, rather than work for the Christian community, is restricted. One is startled to find that the Marathi Mission is doing vastly more for the Christian community than it is for the non-Christian population at its doors, and one instinctively asks if this is the leading of Providence. The first reason for this tendency is doubtless the reductions in the amount of money coming from America, and also the lack of men and women to take advantage of the opportunities that open to us. Another reason reëncoring the first is that missionaries realize that their work is not over when a man or a woman is baptized. The aim is to teach the Christian community to stand on its own feet, to be made ready for missionary work among its own kindred and neighbors. If only this can be accomplished, if only we can get a community strong and stable in its convictions of its own faith, trained and educated so as to feel able to measure its strength with the educated of other faiths, and, above all, filled with the Spirit of God, then surely we cannot say that the mission has done wrong in giving so much time to the Christian community.

There were revivals in various parts of India during the past year, which were criticised by some because of extravagances of various kinds and excessive emotion. The mission had none of these strong emotional moments, but "the attention of all has been called to the need of a higher and better moral and spiritual life."

The year was marked by the organization of the National Missionary Society of India. All Indian Christians who contribute to its funds annually and agree to pray for its work are members. All others who are in sympathy with the object of the society and contribute to its support are to be honorary members. An advisory board of missionaries is part of its organization, but its executive committee are to be Indian Christians exclusively. Another clause says that there shall be no solicitation of funds outside of India. Christianity will become indigenous only when the Christian community of India takes upon itself the burden of the support of its own religious and educational institutions and sends out its own missionaries. It is hoped that the national society will encourage the formation of local societies to undertake definite work within local areas.

#### THE STATIONS

*Bombay.* — Among the 982,000 people of this city the Board has 3 out-stations, 7 missionaries, 14 non-Christian teachers, and 55 native Christian agents, among whom are 1 pastor, 4 preachers, 11 Bible-women, and 39 teachers. The Christian community numbers 718, with 1 church of 334 members (2 added by confession) and 110 catechumens. There are 13 Sunday schools, with 37 teachers and 786 pupils, 384 Christians. The educational work includes the mission high school, consisting of 1 school of secondary grade, with 94 boys and 51 girls, and 1 of primary grade, with 99 boys and 85 girls — 329 in all, of whom 299 are boarders and all but 13 Christians; 1 blind school of 29 boys and 21 girls, all Christians and boarders; and 11 common schools, enrolling 202 boys and 205 girls, of whom 60 are Christians. The total under instruction is 806, of whom 426 are Christians. Dr. Karmarkar cared for 6,894 patients, among them 5,481 Christians and 2,026 new patients. The Christian community contributed \$434.33, besides school fees. The Roha district is superintended from here.

Through the courtesy of the Baptist church, the congregation worshiped in their building during the year. The first service in the new building in Byculla was held December 10, but it will not be dedicated until entirely completed and paid for. The *Dnyanodaya* continued its work of giving Hindu readers an understanding of Christianity. The revision committee of the British and Foreign Bible Society, of which Dr. Abbott is a member, completed the revision of the New Testament.

Of the primary schools, the Seven Roads School for Bene-Israel girls showed most progress, because of better teachers. The 56 pupils are under 2 Christian women, who have Sunday school on Saturday, the Sabbath of the community. Sixteen kindergarten children were advanced to the first standard by government examination. Another teacher will be added next year.

For the McKinley School for Boys, attended chiefly by Hindus in a quarter where plague was prevalent, were secured two good rooms on the second floor of a chawl, an improvement over the previous ground floor quarters. The high school was never in better condition. The Marathi classes were reorganized, so that the teachers have charge of subjects, not classes. The school lost one who had been a faithful worker for twenty-five years. The high school proper, with most of the teachers young and thoroughly trained, did excellent work. The laundry, which furnishes plenty of work for the boys, is already paying its way, is registered for a government grant-in-aid, and is enabling a number of good boys to earn their education. The girls' sewing class is doing excellent work, and is also on a sound financial basis, receives a grant-in-aid from the government, and provides pleasant and profitable work for the girls. The clerical work is now efficiently done by an Indian. The health of the girls in Bowker Hall was uniformly good. The fees are steadily increasing, from \$356 in 1904 to \$870 in 1905. The children received into the school during the famine are among the most promising in the community. The children in the blind school were taken to a mountain region during the hot season. There were 4 deaths, one and probably a second from the plague. The number was kept close to 50, the limit of comfortable accommodations. One boy passed second out of 600 in the annual Sunday school examination in the Bombay Presidency. Four children are learning to play the piano, and 2 native musical instruments; the cane, bamboo, and bead work in the industrial department more than pays for itself, and some of the older children have become expert with the Braille writer. The Parel and Burnell girls' schools and poorhouse school improved and secured larger municipal grants.

Rev. S. V. Karmarkar carried on evangelistic work among college students and educated people in a *mandap* erected at Chowpati, near the seashore. There were daily meetings in March and April, and the young men attended regularly without much impression being made. Dr. Gurubai Karmarkar had to close the Khoja Moholla dispensary to collect funds for the new dispensary building.

*The Roha district*, in charge of Dr. Abbott, has a population of 46,000 in 131 villages. There are 4 outstations, 4 non-Christian teachers, and 18 native Christian agents, among whom are 1 ordained and 2 licensed preachers, 4 Bible-women living in 2 villages, 9 teachers, and 2 medical catechists. The Christian community numbers 302, with 3 churches and 221 communicants, 20 added by confession. There are 4 Sunday schools, with 8 teachers and 220 pupils, 190 Christians. The educational work comprises 1 boys' secondary school, with 20 pupils; 2 schools of primary grade, containing 40 boys and 32 girls; and 1 common school for 20 boys and 10 girls. The total under instruction is 122, of whom 90 are Christians and 90 are boarders. The contributions were \$39.

Financial and other reasons led to considerable reduction in work in this district. Village schools were closed and many agents asked to leave. There were special reductions connected with the famine orphanage. Two



leper asylums, supported by the Mission to Lepers in India and the East, are managed by the mission. At Poladpur there are 113 lepers, and at Pui 70. The larger number are Christians, and there is a church at each place. At Poladpur they worship in a comfortable thatch shed erected by themselves, and at Pui a permanent building erected by a lady in Scotland will soon be dedicated. In December 21 adults and 1 child were baptized at Poladpur, making 110 Christian lepers there. At Dhankanhe, perched on a hillside and inhabited by the wild Katkaris, a Christian school is beginning to exert its influence. Dr. Abbott has studied their peculiar dialect, and the results were published in the Centenary Volume of the Bombay branch of the Royal Asiatic Society.

*Ahmednagar.* — The city has a population of 38,000. The regular missionaries of the station are 14 (12 under appointment), and 3 others were stationed there temporarily. There is 1 outstation in the city and 39 in the three outlying districts. There are 27 non-Christian teachers and 86 native Christian agents, among whom are 2 pastors, 3 preachers, 16 Bible-women, 61 teachers, and 4 medical catechists. The Christian community numbers 1,328, with 2 churches, 947 communicants (132 added by confession), and 53 catechumens. There are 14 Sunday schools, with 89 teachers and 1,299 pupils, 722 Christians. The educational work includes the theological seminary, suspended last year; the mission high school, consisting of 2 secondary schools, enrolling 313 boys and 5 girls, and 1 primary school of 180 boys — 498 in all, of whom 290 are boarders and 239 Christians (30 received to communion during the year); the girls' boarding school, with 220 girls in the secondary grade and 1 boy and 247 girls in the primary grade — total 516, of whom 280 were boarders, all but 15 Christians, and 44 received to communion during the year; pupils in normal school, 38 boys (36 Christians, 13 received to communion); 6 common schools, with 106 boys and 225 girls and 130 others under instruction — 461 in all, of whom 115 were boarders, 187 Christians, and 25 received to communion during the year; the total under instruction was 1,513, of whom 963 were Christians. The number of patients was 16,382. The contributions were \$411. The Kolgaon, Parner, and Jeur districts are superintended from this station.

Owing to the absence of Dr. Hume and Mr. Bissell the theological seminary was not in session, but will be called together again in 1906. The mission high school and the Sir D. M. Petit School of Industrial Arts are really parts of one great school. Ordinarily, only those attending some one portion of the high school have the privilege of learning in the industrial classes. The majority of the students are at present Christians, but a great many Hindus and Mohammedans also attend; and this school, situated in the heart of the city, is thus a most efficient means of touching the non-Christian population of Ahmednagar. The weaving department of the school is under the charge of Mr. Churchill. The so-called *Swadeshi*, or "For one's own country," movement, *i. e.*, the agitation in favor of buying in India goods now made and bought abroad, has drawn special attention to this department and to the whole of the industrial school. Letters are received

from all parts of India asking the price of the hand loom invented by Mr. Churchill, and wanting to know about the working of the school in general. Indian gentlemen from all over the country come to see what is being done. The girls' boarding school, begun in 1838 with 20 pupils, in 1905 reached the unprecedented number of more than 500. The dormitories are now so extended that the rather superficial daily inspection by the principal takes half an hour. The primary purpose is to educate the children of the Christian community and bring Hindu girls under the influence of Christianity. The famine girls of Barton Hall were amalgamated with the girls' school, and the Anglo-vernacular boarding department, 150 in all, sent to Barton Hall. The lace department made 3,793 yards, most of which found a ready sale. Ten girls attended the sixth and seventh Anglo-vernacular standards at the boys' mission high school, and 1 tried the matriculation examination in November. Of the girls, 42 united with the church, while 23 left for homes of their own, 5 became teachers, and 32 left for other reasons. The moral tone of the school has been raised through the influence of the Christian Endeavor Societies, which gave 10 rupees (\$3.34) to the salary of the general secretary and nearly 30 rupees (\$10) for orphans in Pao-ting-fu boarding school. In October a teachers' convention was held here, largely through the efforts of one of the masters, with the deputy inspector as president. A permanent teachers' association for the Nagar district was organized. In November the 13 women in the Bible-Woman's Training Class began the second year of the three years of study. Of the 177 boys and girls in Barton Hall, the boys were sent to the dormitory and the girls put into the girls' school. Negotiations are proceeding with the Christian Literature Society to acquire possession of the property of the normal school, and keep this useful and necessary school in existence. The honored principal of this school died in Switzerland in April. Of the 3 girls' schools, 2 for high caste and 1 for low caste girls, 2 schools were stopped for a time by the plague. The Sunday school is held Saturday, as some of the parents do not wish their daughters to attend school on Sunday.

Because of the illness of Mrs. Bissell, which resulted in her death, the Bible-women were for several months without superintendence, and the teaching of the 2 classes, meeting three times a week, was carried on by 2 Indian women with good results. There is encouraging work among the Mangs (outcasts) and the Salis (weavers), an industrious middle caste. Some of the Bible-women have gained access to the Marwadis (merchants and money lenders), who care little for religion.

The present year saw, for the first time, the complete separation of the medical work for men from that for women. The old dispensary in the city, near the theater, had been the center of all the work for both men and women from the time when Dr. Julia Bissell first began the medical work here. But in February of this year the entire building was turned over to Dr. Hume for the women and children, and a new building was secured for the men in another part of the city. The change was made primarily for the sake of the women, in order that the Mohammedan and high caste Hindu women

might feel free to attend the dispensary without the fear of meeting men. But it proved to be for the benefit of the men's work as well, as larger numbers of men, especially Brahmans, attended the dispensary than at any time since Dr. Beals took up the work. Preaching services were continued daily in connection with the work. "The Ward," the little building for men in-patients, continued to be crowded; it accommodates twelve but takes in fifteen. The number of male patients treated was 8,360. The lady physicians cared for 8,022, and there were over 30 patients at a time in the hospital. The nurses whose training was begun by Dr. George Harding returned and completed their three years' course. They displaced the man compounder for filling prescriptions, and now there is no need to have men, except such servants as the guards, around hospital and dispensary. It is hoped more purdah-women will attend.

The number of famine children is about the same, and they were cared for in Barton Hall until that was broken up, in the Alice House, the high school hostel, and a boarding establishment for rug-weaving girls. During five years and a half the Alice House has cared for 201 girls, of whom 12 have died, 26 have been claimed by relatives, 5 are with relatives but are to return, 19 have been married, 135 are in the Alice House (not one has turned out badly), 85 have been received into the church, and 103 made catechumens. Of the 135 girls in Alice House, 28 are already nearly or wholly self-supporting. Nine women lived in Chapin Home, which is a temporary home for women who wish to become Christians but maintain themselves by labor.

The beautiful new building for the First Church was nearly completed at the end of 1905. The membership is 841, with 102 added by confession during the year. The Second Church does much aggressive work without a particle of pecuniary or other help from missionaries.

*The Kolgaon district*, in charge of Dr. Hume, has a population of 53,000. There are 9 outstations and 28 native Christian agents, among whom are 1 pastor, 3 preachers, 9 Bible-women in 7 villages, and 15 teachers. The Christian community numbers 676, with 5 churches, 273 communicants (4 added by confession), and 162 catechumens. There are 10 Sunday schools, with 14 teachers and 601 pupils, 296 Christians. The educational work comprises 2 primary schools, with 45 boys and 15 girls, and 7 common schools, enrolling 197 boys and 78 girls. The total under instruction is 345, of whom 60 are boarders and 138 Christians, 4 received to communion during the year. The contributions were \$74.

This work suffered serious loss in the death of the pastor of the Kolgaon church, Rev. Shankarrao Uzagare, who, though graduating from the theological seminary only three years previously, had won the respect of all classes, settled differences brought to him by people from the surrounding country, and was constantly doing evangelistic work all through the district. The most successful village school Rev. Edward Fairbank ever found was at Mirajgaon, with 85 pupils in 6 classes. At Valunj the headman of the village has presented a site for a school building on his land, that the school may be in a favorable position to receive pupils of the higher castes as well

as of the lower. The native superintendent of the district is efficient and faithful.

*The Parner district*, under Dr. Hume, has a population of 71,000 in 125 villages. There are 22 outstations and 32 native Christian agents, among whom are 6 pastors, 3 preachers, 4 Bible-women in 4 villages, and 19 teachers. The Christian community numbers 976, with 6 churches, 428 communicants (9 added on confession), and 243 catechumens. There are 21 Sunday schools, with 21 teachers and 624 pupils, 220 Christians. There are 20 common schools, with 201 boys and 64 girls, of whom 73 are Christians, 8 received to communion during the year. The total under instruction is 265, of whom 73 are Christians. The contributions were \$122.67.

In this compact district churches have been organized in the larger towns not more than eight miles apart, so that no Christian can ever be more than four miles from church services. For 1906 the State Street Church, Portland, Me., adopted this district. In one church, at the beginning of the new year, the church members agreed to give more than before to the church and encourage others to give, to pray for the church regularly, and to try to bring at least one person to Christ. Many women promised to lay aside for the church one handful of grain a day. The school children promised to attend Sunday school and services regularly and pray for church and pastor. The pastor promised to pray for the help of the Spirit for himself and his church and to assist all to fulfill their promises.

*The Jeur district*, under Miss Moulton, has a population of 17,500 in 30 villages. There are 8 outstations and 17 native agents, among whom are 2 pastors, 3 preachers, 2 Bible-women in 2 places, and 10 teachers. The Christian community numbers 860, with 6 churches, 468 communicants (none added by confession), and 28 catechumens. There are 9 Sunday schools, with 17 teachers and 321 pupils, 170 Christians. There are 9 common schools, with 180 boys and 70 girls, of whom 189 are Christians, and these 250 are all who are under instruction. The contributions were \$35.33. The school at Adhavwadi was discontinued some years ago for lack of funds. In October the people insisted that it be reopened, promised to send 24 children, give places for the school and the master's house, and pay half the cost of slates and books. The agents of the district offered 2 rupees a month towards the teacher's salary. The school was opened December 1. In 1901, as a memorial of Mrs. L. Bissell's fifty years of service in India, a fund was raised to build a church in Jeur, to which every church in the mission sent something. Mrs. Bissell broke ground for the building August 26, 1901, on a site between the Mahar and Mang Wadas, on the bank of the Sina River. This year the stone building was erected, and it was nearly completed at the close.

*Vadala*. — The population is 60,000 in 150 villages. There are 26 outstations, 4 missionaries, and 73 native Christian agents, among whom are 7 pastors, 11 preachers, 6 Bible-readers in 3 villages, 48 teachers, and 1 medical catechist. The Christian community numbers 4,182, with 12 churches, 1,733 communicants (107 added by confession), and 1,338 catechumens. There are 28 Sunday schools, with 50 teachers and 899 scholars, 435 Chris-

tians. The educational work comprises 1 secondary school, with 42 boys, 2 primary schools, with 106 boys and 115 girls, and 273 under instruction, of whom 235 are boarders and 173 Christians (24 received to communion during the year); 26 common schools, with 389 boys and 137 girls; the total under instruction is 799, of whom 405 are Christians. The contributions were \$225.

It has been the custom of the churches to make no changes in their pastors. This year changes were made in 2 churches. The old pastor of the Panchegaon church during his pastorate, beginning in 1867, had received into the church 336 and baptized 603, while the pastor at Shingave Tukai had received 79 and baptized 150 since 1898. The mission agents assumed the support of the church at Avhana, giving one-tenth of their pay and employing a preacher of their own.

The boys' station school contained more than 100, in five grades, most of them in the boarding department, in which they are expected to do at least one hour of work daily outside of school hours. The middle or Anglo-vernacular school fits for the mission high schools at Ahmednagar or Bombay. The enrollment was 43, including 10 preparing for the normal school at Ahmednagar. The girls' station school was enlarged last year, but is still inadequate; 23 girls were sent to the girls' school at Ahmednagar. The lace class proved helpful. The girls received three hours of schooling daily in addition to the lace work. Of the 26 village schools, with an average membership of over 15, there was not one but was closed by plague at some time during the last two years. In spite of famine conditions, all were running at the close of the year. These are powerful evangelistic agencies. In 1904 a school was opened at Dahigaon through a gift from Vermont. In February, 1905, 28 persons were baptized, almost all adults. The district schools are examined monthly by an inspector.

Because of pressure of work but seventeen days were spent in tent work. During those days camp was made in 13 places, 20 schools were examined, 37 preaching services were held, the magic lantern service each night attracted audiences averaging 300, and 59 were baptized. A two-story stone bungalow was erected for Mr. and Mrs. Clark.

*Rahuri.*— The population is 95,000 in 170 villages. There are 2 missionaries, 22 outstations, and 45 native Christian agents, among whom are 6 pastors, 4 preachers, 3 Bible-women in 2 villages, 31 teachers, and 1 medical catechist. The Christian community numbers 2,120, with 10 churches, 982 communicants (75 added by confession), and 248 catechumens. There are 25 Sunday schools, with 32 teachers and 482 pupils, 300 Christians. The educational work comprises 1 secondary school, with 58 boys and 1 girl; 2 primary schools, with 115 boys and 140 girls—314 in all, of whom 200 are boarders and 314 Christians (22 received to communion during the year); 23 other schools, with 375 boys and 149 girls—524 in all, of whom 260 are Christians; the total under instruction is 838, 574 Christians. Dr. Ballantine treated 7,029 patients, among them 1,676 Christians and 2,676 new patients. The contributions were \$229.

Lack of rain seriously affected village work, as families migrated where food and fodder could be more easily obtained. The increase in station work makes village visiting more difficult. There is increasing demand for the education of girls. Money is needed for 3 new schools where the attendance would be largely girls.

The great effort which has been made in this district in past years to establish schools within the towns rather than in the Maharwadas is having its reward. In many towns children of good caste attend, and little by little their parents are being drawn within the circle of Christian influence.

The station school numbers were somewhat reduced, as funds did not permit filling vacancies caused by the graduation or leaving of pupils. The Anglo-vernacular school of 3 classes was registered and inspected by government. In the examination of the Sunday School Union 141 children in the Rahuri school received certificates.

The stone for the new church building had been collected, and building was to commence at the end of the rains. The Christ Home, under Rev. N. V. Tilak, which welcomes inquirers from remote parts of India, had visits from 5 persons, whose stay averaged four weeks. Letters written to answer the doubts and questions of inquirers numbered 111. Mr. Tilak continued his duties as editor of the Bombay Tract and Book Society. The kindergarten class had an average attendance of 35.

*Sirur.* — The population is 90,000 in 100 villages. There are 2 foreign workers (1 under appointment), 11 outstations, 4 non-Christian teachers, and 36 native Christian agents, among whom are 4 preachers, 10 Bible-women in 4 villages, 21 teachers, and 1 medical catechist. The Christian community numbers 669, with 2 churches, 255 communicants (15 added by confession), and 93 catechumens. The educational work includes the Beverly Girls' School, comprising 1 secondary school, with 18 girls, and 1 primary school, with 148 girls — total 166, among them 116 boarders and 116 Christians (15 received to communion during the year); the industrial and station school, comprising 1 secondary school of 37 boys and 1 primary of 143 boys — total 180, of whom 104 were boarders and 89 Christians; 6 common schools, with 123 boys, 29 girls, and 45 others under instruction — total 197, 30 Christians; the total under instruction, 543, of whom 235 are Christians. The contributions were \$106.33.

The Beverly School lost the services of Chimnabai, whose influence for twenty-five years had had much to do with the development into good women of the schoolgirls. The Gardner Hospital for the girls is a help; there should be a similar one for the boys. Since the advent of famine and plague the Bible-women are invited to heathen homes. The mothers' meeting was well sustained, and was carried on by the mothers themselves. All the blind widows in Dexter Home can read. Some are nearly self-supporting. If there were means, 40 could be cared for. The blind boys made progress in study and trades. They develop the most talent in music. Other missions wish to send their blind boys to the class. After the death of Mr. Winsor, in March, his son David cared for the Sir D. M. Petit Industrial School. It

was recently visited by government officials, most of whom had no idea it was so extensive. With the expected increase in the output of matting and ropes from sisal fiber, the school should become self-supporting.

The western local union appointed a committee to visit the churches and encourage them, with the purpose of making them all self-supporting. The work in Sirur church began December 21. Hindus and Mohammedans promised donations, and Christians made pledges of monthly subscriptions.

*Sholapur.*—The population of the city is 74,500 and of the district 700,000, with 740 villages. There are 6 missionaries and 1 independent Indian worker, 23 outstations, 5 non-Christian teachers, and 85 native Christian agents, among whom are 2 pastors, 6 preachers, 17 Bible-women in 8 places, 59 teachers, and 1 medical catechist. The Christian community numbers 1,421, with 8 churches, 851 communicants (111 added by confession), and no catechumens. There are 31 Sunday schools, with 81 teachers and 1,573 pupils, 723 Christians. The educational work includes 1 boarding school of primary grade, with 112 girls, all but one Christians (32 received to communion during the year); 1 school of secondary grade, with 45 boys; and 4 primary schools, with 196 boys, 66 girls, 10 others under instruction—total 317, of whom 299 are boarders and 311 Christians (6 received to communion during the year); 30 common schools, with 493 boys, 232 girls, and 26 others under instruction—total 751, of whom 36 are boarders and 146 Christians. The total under instruction is 1,180, 568 Christians. Dr. Keskar treated 8,059 patients, among them 1,524 Christians, 3,534 new patients. The contributions were \$328.67.

The Sholapur church, under its new pastor, took on new life. There were additions at each communion during the year, 22 on the last occasion. The most of the additions in the city were from the schools, but there was a good number from the day laborers at the mills and elsewhere. There are 6 churches in the district, the farthest of which is about eighty miles from Sholapur. Another is sixty miles away. The others are from thirty to fifty miles off. If the Barsi Light Railway, which is now being extended, is finished, the farthest churches will be more easily accessible. These district churches do not increase much from year to year, and one reason is that the children are not content to do as their parents have done. They get a little education, come into the Sholapur schools, generally join the church there, but seldom return to their villages to live. Partly for this reason the city churches show large additions, while those who come into them are almost entirely from the country villages. The cities do not furnish many converts for the Christian communities. There are only 2 ordained men for the 6 village churches. Some months ago ambitious young men attempted to improve upon mission methods of work in some of the outstations, and for a time there was quite a stir in favor of independence. But the selfish elements in the movement stuck out so prominently that they spoiled the beauty of it. There are Sunday schools connected with each day school in city and district, the members in the villages being chiefly the pupils of the day schools.

There are 18 village day schools. The work is often discouraging; but faithful work is always rewarded, and some of the best men have come from the most unpromising places. Where schools are opened for low castes the high castes are greatly stirred up, either to secure a school for themselves or to close the low caste school. In 9 villages the people furnish houses for teacher and school, and in 3 they also pay part of the teacher's salary. Sholapur district is backward in education; the government schools are not well sustained, but the attendance at mission schools is improving.

In the city the number of Bible-women has varied from 4 to 6. Kind receptions were met almost everywhere. Nine women were engaged in village work, chiefly among women who must support themselves and have little time for stated teaching. A few high caste women received the Bible-women. One of these Bible-women is supported by a company of women in Armenia. In March a company of Brahman ladies spent an afternoon at a mission bungalow.

One of the girls' schools has a fine, substantial building. The work of the schools was not interrupted as last year by the plague, smallpox, and weddings. In the Anglo-vernacular school four standards were taught this year, and the industrial work compelled such a distribution of classes that the school was in session nearly all day. There were 45 in this school, while in the primary or station school the enrollment was 129. A fifth Marathi standard was added to the course. The effort to bring in non-Christian boys met with little success. One hundred and nineteen of the boys enrolled in the schools were boarding pupils. The great majority of these were orphans of 1900, but many were children of mission helpers in the district, and of other families outside of Sholapur City. Aside from orphans, it is not the practice to allow a boy from a village where there is a school to enter the boarding school until he has passed at least three standards, which are about all that can be taught satisfactorily in the villages. Orphans and other boarders all live together. The management and discipline are made to rest upon the boys themselves. Most offenses that occur among the boys are tried by a jury of their own appointment, and the only ones who object are usually those who are awarded punishment. The boys have their own Senior and Junior Endeavor Societies, and some of them assist in the work of preaching carried on voluntarily by the older Endeavor Society. The buildings of the boarding and industrial departments are contiguous, and all the boarding pupils do daily work. The industrial school is open to all the boys in the school and to outsiders. The carpet weaving was given up after three years' trial and attention concentrated on carpentry and weaving. The common methods of hand weaving were taught, and also improved methods. Within six months 127 rupees' worth of cloth was made for the use of the boarding boys, besides what was sold. The kindergarten had an attendance of about 50 in the kindergarten proper, and 20 in the primary department. The orphans are growing beyond the kindergarten age, and the school is filled with the children of teachers, native Christians, Dr. Keskar's orphans, and others.



Dr. Keskar, who still carries on independently a most helpful work for lepers and orphans, met a great loss in the death of his wife, Mrs. Malatibai Keskar, whose place, it seems, can never be filled in Christian work in Sholapur. She was a pillar of strength when advice and counsel were needed. An eager reader, she had stored up a mine of knowledge and become well versed in English simply by constant reading. Her knowledge of the Bible made her a valuable teacher to the young. Her fondness for music made her an excellent leader in that branch. All her powers were consecrated to the service of the Master, and were made use of in his service. She lived a life of faith, and was ready to second her husband in all his plans for self-support. She had taken a special course in medicine, which made her an invaluable assistant in the dispensary work of Dr. Keskar, and also opened to her houses throughout the city. She was at times also called to visit far distant places to give medical aid. She felt she had not long to live, and yet not in any way did she reduce her work, but was eager to work till the end.

*Satara.* — The population of the city is 22,000, and of the district 500,000 in 700 villages. There are normally 5 missionaries, 1 outstation, 28 native Christian agents, among whom are 1 pastor, 6 preachers, 10 Bible-women in 3 places, and 11 teachers. The Christian community numbers 203, with 2 churches, 120 communicants (none added by confession), and 15 catechumens. There are 9 Sunday schools, with 21 teachers, 220 pupils, 85 Christians. The educational work includes 1 school of primary grade, with 44 boys and 38 girls — total 82, among them 35 boarders, 72 Christians; 6 other schools, with 120 boys, 17 girls, 1 other under instruction — total 138, 4 Christians. The total under instruction is 219, of whom 76 are Christians. Dr. Grieve reports 4,478 patients, among them 1,012 Christians, 2,032 new patients. The contributions were \$177.33.

This station and district met a serious loss in the death, in August, 1905, of Rev. Kassimbhai Dhalvani, after a long illness. He had given fifty years of faithful service to the kingdom, and for over forty-two years had been intimately associated with Mr. Bruce as evangelist, native pastor, and especially as literary assistant. For thirty years Mr. Bruce has maintained the Columbian Press independently of the mission, but with its cordial approval. Since 1890 nearly three and a half million copies and nearly six and a half million pages of leaflets and Scripture verse cards have been printed and distributed. During the last year three verse cards, 19,000 copies, were printed, the surplus paper turned over to the Bombay Tract Society, and the work of the press closed, because Mr. Bruce was no longer able to carry it on.

The station school at the opening of the year was reorganized, dropping out the sixth standard, and the older pupils were sent to other schools. Two of the teachers died. Work was closed at Karad, and the Kolhapur Presbyterian Mission, it is hoped, will occupy this distant outstation of Satara. There were 3 preachers, 1 in Satara and 2 outside, and 5 schools, 2 in the suburbs and 3 in villages at some distance. The school at Kumtha was in charge of a teacher whose conversion in that village when a lad

led to such a stir that the school was broken up for many years. Now he has both day and night schools, and commands the affection and respect of the people who wished years ago to cut him off utterly for becoming a Christian.

For eight months Miss Abbott's widows were in Satara. The home was broken up in November and the widows cared for in other ways. It is hoped that the home may be continued at Wai.

Dr. Grieve's medical work went on without being interrupted by plague, as for several years past. The patients numbered 4,478.

*Wai.* — The population of the city is 14,000, of the district 98,000, with 120 villages. There are normally 4 missionaries, 2 outstations, and 24 native Christian agents, among whom are 1 pastor, 5 preachers, 7 Bible-women in 2 places, and 16 teachers. The Christian community numbers 97, with 1 church, 44 communicants (2 added by confession), and 1 catechumen. There are 11 Sunday schools, with 28 teachers and 448 pupils, 102 Christians. The educational work includes 1 primary school, with 60 boys, 29 girls, and 12 others under instruction — total 101, among them 50 boarders and 71 Christians (2 received to communion during the year); 9 common schools, with 130 boys and 126 girls — total 256, of whom 4 are Christians; the total under instruction is 358, 75 Christians. The contributions were \$125.33.

After several months' vacation, due to plague, the school at Shendurzane was reopened in March. This is regarded as one of the wickedest villages in the district, but the people regard the teacher as their friend; and when he was called away for fifteen days by the death of his little son and his own illness, the young headman taught the school. The station school was opened in 1886, in a little veranda 6 x 10 feet. Now there are 4 teachers, who teach classes in 4 different buildings. The school should be brought together into one place near the bungalow and outside the town. The school at Pande is having a small attendance because 4 or 5 boys were urged to come to Wai to study further. They refused, but the fear that later the mission would wish to take all the children from home almost broke up the school. The 3 girls' schools in the town, which had been closed by plague, were reopened in February. This year the town began to recover from this scourge, which had taken away from 1,200 to 1,600 people. There was no plague this last winter, the first time for four years. Among the village schools the transfer of 2 teachers nearly broke up one, a factional quarrel held another stationary, and fear and caste suspicion reduced a third two-thirds.

The Bible-women visited two of the outside villages each week and worked in the town on the remaining days. Nearly all the larger villages within five miles were visited on foot during the year and furnished a preaching audience of from 15 to 50. Lantern talks on Christ in the town and one of the villages proved helpful, and the work will be extended further this coming year. There is a growing appreciation of the opportunity the hot season furnishes for evangelistic work at Mahableshwar among natives from all over India.

While the temporary transfer of Miss Gordon to Ahmednagar checked the carrying out of some plans, there was intensive growth. Three excellent

men were engaged and will be retained permanently, if possible. The wives of two helped in the Bible-women's work. The Bible Society granted a colporter for six months, who should be made a fixture in some way. Most significant of all was the quickening of the prayer spirit among all. Daily there was united prayer. Our faith and hopes were quickened. Zeal, earnestness, self-forgetfulness, are the spiritual forces that this little band of native Christians need to make them penetrate the darkness that surrounds them. More than money and men, India's missionaries and natives need spiritual gifts. The Giver is willing.

### MADURA MISSION

MADURA. — William W. Wallace, David S. Herrick, Frank Van Allen, M.D., *Ordained*; Mrs. Genevieve T. Wallace, Mrs. Dency T. M. Herrick, Miss Eva M. Swift, Miss Bessie B. Noyes, Miss Mary T. Noyes, Miss Harriet E. Parker, M.D. Population, 260,000; Christians, 1,559; churches, 4; Indian pastors, 4; evangelists, 14; schoolmasters, 47; mistresses, 16; Bible-women, 39; medical agents, 24; total Indian agency, 144.

DINDIGUL. — Franklin E. Jeffery, *Ordained*; Mrs. Capitola M. Jeffery. Population, 320,000; Christians, 2,690; churches, 4; Indian pastors, 3; evangelists, 24; schoolmasters, 29; mistresses, 9; Bible-women, 5; total Indian agency, 70.

TIRUMANGALAM. — Hervey C. Hazen, *Ordained*. Population, 285,000; Christians, 2,195; churches, 4; Indian pastors, 3; evangelists, 22; schoolmasters, 12; mistresses, 11; Bible-women, 4; total Indian agency, 52.

PASUMALAI. — John P. Jones, D.D., John X. Miller, *Ordained*; Mrs. Sarah A. Jones, Mrs. Margaret Y. Miller. Population, 28,000; Christians, 607; church, 1; Indian pastor, 1; evangelists, 4; schoolmasters, 25; mistress, 1; Bible-women, 2; medical agent, 1; total Indian agency, 34.

PERIAKULAM. — James E. Tracy, D.D., *Ordained*; Mrs. Fannie S. Tracy. Population, 320,000; Christians, 3,715; churches, 7; Indian pastors, 5; evangelists, 16; schoolmasters, 16; mistresses, 11; Bible-women, 6; total Indian agency, 54.

ARUPPUKOTTAL. — James C. Perkins, *Ordained*; Mrs. Lucy C. Perkins. Population, 240,000; Christians, 4,692; churches, 7; Indian pastors, 4; evangelists, 39; schoolmasters, 24; mistresses, 22; Bible-women, 14; total Indian agency, 103.

BATTALAGUNDU. — (No missionary.) Population, 146,000; Christians, 898; churches, 5; Indian pastors, 2; evangelists, 9; schoolmasters, 12; mistresses, 10; Bible-women, 3; total Indian agency, 36.

MELUR. — John J. Banninga, *Ordained*; Mrs. Mary D. Banninga. Population, 340,000; Christians, 298; church, 1; Indian pastor, 1; evangelists, 5; schoolmasters, 15; mistresses, 11; Bible-women, 2; total Indian agency, 34.

PALANI. — Willis P. Elwood, *Ordained*; Mrs. Agnes A. Elwood. Population, 215,000; Christians, 701; church, 1; Indian evangelists, 11; schoolmasters, 12; mistresses, 7; Bible-women, 3; total Indian agency, 33.

MANAMADURA. — Edward P. Holton, Charles S. Vaughan, *Ordained*; Mrs. Gertrude M. Holton, Mrs. M. Ella Vaughan. Population, 380,000; Christians, 1,815; churches, 2; Indian pastors, 2; evangelists, 12; schoolmasters, 21; mistresses, 14; Bible-women, 2; medical agent, 1; total Indian agency, 52.

*In this country.* — William M. Zumbro, John S. Chandler, *Ordained*; Mrs. Henrietta S. Chandler, Mrs. Harriet D. Van Allen, Miss Mary M. Root, Miss Helen E. Chandler, Mrs. Hattie C. Hazen.

*Associated with the mission, not under appointment.* — Mlle. Cronier.

Ten stations; 15 ordained missionaries, one a physician; 14 wives; 6 single women, one a physician; total American missionaries, 35; 25 Indian pastors; 156 catechists and evangelists; 80 Bible-women, seven less than last year; 213 schoolmasters and 112 mistresses,

51 less than last year; 26 medical agents; total number of trained native agents, 612, 53 less than last year. Of the pastors, 3 have been ordained during the past year. The churches number 36, of which 19 are self-supporting. The membership numbers 5,812, an increase of 277; 398 new members were received on profession of faith, of whom 124 were from Hinduism. The Christians number 19,170, an increase of 606 for the year. There are 4,843 men, 5,181 women, and 9,146 children. They are to be found in 530 villages, and are organized into 358 congregations. The average Sabbath attendance was 10,989. Sabbath schools number 294, with an attendance of 8,440. The membership of the Y. P. S. C. E. is 4,010. Itineracies conducted by the missionaries and pastors were 42 in number, covering 281 days of encampment in 2,207 separate villages, a decrease of 178 in the number of villages visited. The number of hearers was 170,760, an increase of 8,446. The Bible-women had 3,839 women under instruction and proclaimed the message of the gospel to 142,209 hearers, a decrease of 27,520 over 1904. There are 2 hospitals and 2 branch dispensaries, which in 1905 treated 48,367 patients. Of the Bible, 3,111 copies, in whole or in part, were either given away or sold. Tracts and leaflets to the number of 74,761 and books to the number of 15,018 were also distributed, the sales amounting to 2,920 rupees (\$973). The mission had in 1905 1 theological school, with 40 students; 1 Bible school for women, with 8 students; 1 normal school for training masters, with 30 students; 1 normal school for training mistresses, with 35 students; 1 college for young men, with 41 students; 2 high schools for boys, with 413 students; 1 high school for girls, with 22 students; 4 lower secondary schools, with 559 pupils; 1 industrial school, with 57 pupils; 4 primary schools attached to the higher schools, with 663 pupils; 7 boarding schools, with 571 pupils; 15 schools for Hindu girls, with 939 pupils; and 185 primary day schools, with 5,576 pupils; total number under Christian instruction, 8,954. Fifty-one pupils united with the church during the year. Native contributions for the year amounted to 11,952 rupees, or \$3,984, and the fees collected in schools to \$6,711.

#### STATIONS

The mission force continues the same as last year. Mr. and Mrs. Herrick and Miss Bessie Noyes have returned to the field, and Mr. and Mrs. Chandler, Mrs. Van Allen, and Miss Chandler have come to this country on furlough. Mr. Wallace has been appointed mission treasurer, while keeping his position as principal of the college; Mr. Herrick has been put in charge of the Madura station and appointed to assist in the college; Mrs. Herrick has been placed in charge of the Hindu girls' schools; Miss Noyes has returned to work in the girls' high school; and Mr. Miller has been appointed principal of the Pasumalai high and normal schools.

The mission has advanced in the number of its adherents and strengthened its work in many directions, but has also suffered from high prices and scarcity on the field and reduction of its appropriations by the Prudential Committee. Either of these difficulties by itself would have made the work hard, but together they have doubled the burdens imposed on the workers.

Of its 10 station districts 9 are manned by missionaries. But one, Battalagundu, is vacant, and another will have to be provided for next year, making the appointment of new men a matter of urgency.

*Madura City* is the second largest in the Madras Presidency, having 106,000 people. It is only 330 feet above sea level. Its great Saivite temple and large Vaishnavite temple, with innumerable smaller temples and shrines, make it the center of worship for a vast multitude. Its Hindu college, with 2 high schools, its Tamil Sangam, or college of learned Tamil and Sanskrit

scholars, and a host of lower schools carried on by Hindus make it a powerful educational center. Forty per cent of its people are Saurashtras, or silk weavers, a most progressive and industrious colony of people formerly natives of Gujarat, and still speaking a language of their own as well as Tamil, the vernacular of the district. They have among themselves a strong guild that promotes their industry, the education of their children, and the worship of Krishna. The impetus they have felt in recent years has been strengthened by the enlightened leadership of one of their number who received all his early school education in our mission institutions. These people, and others equally enterprising, make Madura City an important industrial center. It is also the capital of one of the largest political districts of the presidency, so large that the Madras government is considering the question of dividing it. Nearly all of this large district is left to our mission for its evangelization. It is also the center of a considerable Mussulman population. It is one of the four places in the Madras Presidency that have the highest average temperature through the year, viz., 87° F.

To meet these great responsibilities the mission has established in the city 4 churches, each with its native pastor and varied ministrations; its college and high school for young men; Capron Hall, the capacious school for 300 young women; Indiana Hall, the institution that trains Bible-women; 4 Hindu girls' schools, many day schools, and 2 large hospitals, all working to their highest capacity. At *Pasumalai*, only three miles away, are the theological and normal and other schools, with 720 students, of whom 363 are Christian youth from all parts of the district; also a press that last year printed a million pages in Tamil and half a million in English, and issued a semimonthly newspaper and a monthly paper for Christian work. Industrial work is also carried on in connection with the schools.

*Dindigul*, thirty-eight miles northeast of Madura, is a large town of 25,182 inhabitants, of whom 3,175 are Mussulmans and 3,947 Christians, Roman Catholic and Protestant. It is the center of a thriving trade in tea, coffee, and cinchona from mountains far and near, the headquarters of a large tobacco industry, and stands 924 feet above the sea. For many years the late Dr. Chester carried on here an extensive medical work for the government, as well as the people, training medical assistants and conducting branch dispensaries. This work has now been taken up by the government, and their new hospital is named the "Chester Memorial Hospital."

*Tirumangalam*, thirteen miles southwest of Madura, contains 8,894 people. It is the seat of a large cotton district. It is the most backward in education of all the stations. The work is a constant reminder of its former missionary, Rev. James Herrick, who was the means of gathering many of its congregations. An early convert, led to Christ by the missionary when on a tour, became the leader in the church organized in his own village, and his descendants are still prominent in that church. It was here that the first pastor of the mission was ordained and installed in 1855. There are on the station a number of large and flourishing congregations and many Christian Endeavor Societies.

*Pasumalai* consists mostly of the Christian community of 607 souls connected with the educational institution of the mission and the mission press. It is situated at the foot of a quartz rock, two miles southwest of Madura. There is a small hamlet of Hindus, and on an adjacent hill a shrine where bloody sacrifices are annually offered. The villages in the vicinity contain 8 Christian congregations, and are the field of evangelistic effort for the theological students.

*Periakulam*, forty-nine miles west of Madura, is a municipality of 17,960 inhabitants. The trade of the mountains passes through it on its way to the railroad. It has larger villages than any other station; its Christians find lucrative employment on the mountains. One of its churches has had but one pastor, and he has ministered to it for thirty-four years.

*Aruppukottai*, thirty miles south of Madura, is a large municipal town like Dindigul and Periakulam. Its people are prosperous and proud. From among them many faithful and brave Christians have been added to the church, and by them many of these same Christians have been beaten and burned out and otherwise persecuted. This station is a part of the ancient Marava kingdom, and the caste of Maravas, the most independent and turbulent of all the castes, is still the most prominent in this region. There are more Christians, more villages with Christians in them, and more congregations in this than in any of the other stations of the mission. The 14 Bible-women are doing a great work in its villages.

*Battalagundu*, thirty-three miles west of Madura, is a village of 10,665 people, famous for the fine quality of rice raised in its surrounding fields. Some of its Christian congregations were originally gathered by an English mission society and then passed over to our mission. The station is comparatively small in population, but it is compact, and has good congregations and schools. It has, however, gone backward while without a resident missionary.

*Melur*, eighteen miles northeast of Madura, is a village of 10,100 people. It is situated on the crossing of several important high roads, and is a center of the great Kallar, or robber caste. This caste is third in numbers, but first in prominence of all the castes. They are only less bold than the Maravas, and cattle thieving is their most popular calling. From the mission point of view this station is the weakest of the stations, though containing an immense population.

*Palani*, seventy-five miles northwest of Madura, is a municipality of 17,168 inhabitants, situated near a famous temple, which stands on the top of a bare, conical rock 450 feet high. The elevation of the town is 1,068 feet above the sea. The majority of the population of the town are in some way connected with the temple, and a stream of devotees is constantly passing through the town and up and down the temple rock. The station extends along the base of the Palani Mountains for a distance of thirty or forty miles. Away from the town the people are courteous and attentive in listening to the preaching of the gospel.

*Manamadura*, thirty miles southeast of Madura, is another large village

like Battalagundu and Melur. It is situated on both banks of the Veigei River, and its site is connected with the traditions of Rama's expedition to Ceylon with an army of monkeys. The Roman Catholics are strong in parts of the station, and the whole population exceeds that of any other station of the mission. This region is the seat of the money kings of the district, the Chetties, as well as of the warlike Maravas. As in the Melur station, there is great need of incessant, energetic evangelistic work, and that kind of work has been pushed the past year.

These, then, are the residences of the missionary families of the 10 stations into which the whole mission district has been divided. All are important centers that keep the missionaries in touch with all parts of the field.

#### CHURCHES

Of the 36 churches, 26 increased their membership in 1905, Tirumangalam station church having the largest gain, viz., 73. Nine other churches gained more than 20 each. Three new pastors were ordained, 1 in each of the stations of Tirumangalam, Aruppukottai, and Dindigul; they are men of high standard and great promise, each representing a different element in the population.

In the Mandapasalai pastorate one hamlet of 50 persons came over in a body, and one small congregation of 30 members contributed 400 rupees (\$134) for the construction of a brick church. Many of the churches keep their church buildings in repair themselves, but expect the mission to keep in repair the pastors' houses. The North Union Church in Madura, however, has borne the expenses of repairing their pastor's house. The pastor of this church conducted services in the district jail, and was asked to be present with one condemned prisoner when he went to his execution. In the Kambam church people who had to support themselves by gathering nuts, berries, leaves, and roots in the jungles, yet contributed out of their poverty for the support of their pastor. The Manamadura pastorate covers an area of 1,000 square miles, and some of the Christians have to conduct their own services. Two new congregations were added to the Tirupuvanam pastorate, one as the result of tent preaching. Pasumalai church experienced much blessing during the year 1905. Revival interest continued until April last, when 42 students were received into the church. This interest has spread to other places, and many have been spiritually quickened. This movement followed the quiet, prayerful efforts of some of the teachers, and continued for several months.

Sunday schools and young people's societies are vigorously conducted among all the churches. In Madura City alone there are 25 Sunday schools in operation every Sunday. The great majority of the societies belong to the Young People's Society of Christian Endeavor; but there are also societies of the Young Men's Christian Association and King's Daughters, and other independent societies. One of these last is the Gospel Band, consisting of young men in Madura City who are banded together to preach the gospel among both Christians and non-Christians.

The Native Evangelical Society has vigorously pushed the work of its mission in the northern part of Dindigul station, and is now supporting a staff of 4 workers, viz., 1 ordained pastor, 2 evangelists, and 1 teacher. The new interest excited by this work was shown at the anniversary of the society in September, when the meeting was crowded and enthusiastic. The head of this mission was an orphan rescued from the great famine of 1877, who left a pastorate for this work.

The work of the Bible-women is second to none in its influence for Christ. Their very success in teaching Hindu and Mohammedan women the way of salvation has brought difficulties. Women who have accepted Christ and ceased to worship their household gods have been beaten and abused in their own homes, and when they have sought refuge in the missionary lady's house have been followed up with all sorts of violent demonstrations, even to the extent of entering charges in the courts. The usual result is that the women yield and return to their people, and sometimes fall away from the faith they had previously shown. There have been some beautiful exceptions, and these women have come through great tribulation to the position of Christian workers. Miss Swift in Madura, in addition to the superintendence of the Lucy Perry Noble Bible School, has the superintendence of 21 Bible-women and 1,200 zenana pupils in the city, and 17 more Bible-women and 900 more women in the adjacent villages.

Many evidences have been given of a quickened spiritual life among the Christians. A young woman, a teacher, who had some years before borrowed money and not returned it, and had kept sums that she held in trust, passed a night of struggle with her conscience, then returned it all with interest, a sum amounting to more than half a month's salary.

#### EDUCATION

The gift of \$32,000 for new buildings for the mission college enabled the mission to secure valuable sites for the college in Madura, and it will finally be built on a plot of fifteen acres next to a large park.

The mission has always exerted itself to train up qualified workers from among the Indian Christians. In 1842 it opened a school in Tirumangalam with two departments, theological and high school. This institution was removed to Pasumalai in 1845, and from that time to the present it has been the mission's highest training school for both teachers and preachers. In 1864 an Anglo-vernacular primary school was opened in Madura. In 1881 the high school at Pasumalai was raised to the rank of a second grade college affiliated with the Madras University, and the Madura school was made a high school. In 1886 a normal school was opened at Pasumalai. In 1892 the theological seminary was organized as a separate school. In 1902 industrial work was introduced in Pasumalai, and in 1904 the college department was moved to Madura. Thus the work of education in Pasumalai and that in Madura has moved on parallel lines, and now all departments—the Pasumalai theological seminary, normal and high schools and the other connected schools, as well as the Madura College and high school



and three lower schools, numbering together more than a thousand students — are being brought together under the management of a council composed of the heads of departments, both Indian and American, together with two members elected by the mission from their own number.

With the exception of the theological department, all departments of the institution come into direct relation with the Indian government through the educational department. All schools in India are required to be recognized by the educational department, and all colleges must be affiliated with some one of the Indian universities. All schools and colleges must follow the course of study prescribed, and must submit to annual inspection by some government officer in the educational department. All promotion examinations from one department to another, as well as all final and degree examinations, are conducted either by the educational department or by the university.

The policy of the Madras government is to discourage second grade colleges, even to the extent in some cases of reducing them to mere high schools, and to encourage first grade institutions. The time has come, therefore, when we must move forward if we are not to go backward.

What the college stands for: —

*From an educational standpoint.* — The best pedagogical method and highest scholarship possible. Such education as may make the student an intelligent, sympathetic, efficient man. The scientific and industrial regeneration of Southern India, through such professional and technical training as will lead to the revival of waning industries and the creating of new industries, thus fitting the people successfully again to meet the stress of modern life.

*From a religious standpoint.* — For the growing Christian community it provides for trained, efficient leadership. This community though small (less than four per cent) is important. To the Hindu and Mohammedan communities it stands for reconstruction along Christian lines in these days, when there are so many forces working towards disintegration of the old faiths. All government colleges are under the pledge of religious neutrality. Hindu colleges have no living, compelling message to give, and make little or no attempt to lead religious thought or inspire to righteous living. This college is the only college of the American Board in the Indian empire.

We propose to go forward and not backward. An effort is to be made to secure an endowment that will justify the enlargement of our work to the degree necessary for establishing our college in Madura as a first grade college. A board of trustees has been organized in this country, consisting mostly of gentlemen in or near New York who are interested in the movement, and we have strong hopes of finding generous, philanthropic persons of means ready to make this effort a success.

The good already done by the several schools now to be united is indicated by the following figures: 32 are pastors of churches in South India more than 200 are catechists and evangelists; about 600 are school-teachers in mission, government, and other schools; about 20 are serving as hospita

assistants in the Indian medical service; a number have become lawyers and pleaders; 2 are editors of newspapers; 30 or more are employed under government in the civil service department as magistrates, clerks, etc.; many have gone into agriculture and other industries.

While a large number of these old students are employed in the Madura district, they are also widely scattered throughout the Southern Presidency and in Ceylon, Burma, Central and Northern India. They are taking a large part in shaping the future destiny of that great empire, and are altogether a noble band, of which the institution and all friends in America may well be proud.

From the Christian standpoint the college has an important position, both with reference to the Christian community and the Hindu and Mohammedan communities as well. The Christian community in the Madura district numbers over 19,000. If this growing and important community is to have wise, efficient, trained leaders, they must be trained in our college.

On the other hand, if the high caste Hindu of the Madura district is ever to be reached with the gospel of Christ, it must be through these mission schools and college. The Brahman will not go into our Christian churches lest he be defiled, but he will come to our college. As Sir William Mackworth Young, late lieutenant governor of the Punjab, said a little time ago, "The Christian college, being free from the government pledge of religious neutrality, is the only means of leavening the youth of India with a knowledge of the Bible."

*The High School for Girls, Madura City.*—This is a very important institution, with 316 pupils in attendance, 216 of whom are boarders. There is all the technical detail of administration, organization, superintendence, etc., that is required in the similar school for boys in Pasumalai, with a considerable addition in the way of personal dealing with the girls in the matter of household work, clothing, sewing, music, care of the grounds, etc., which a man seldom feels he can be expected to do. This is also a training or normal school, and its pupils matriculate for college. Of the 316 girls under training 2 were Mohammedans, 16 Hindus, and the rest Christians. These girls have not forgotten the late Miss Child's visit to Madura, and have sent fifteen rupees (\$5) to China towards the school built as a memorial to Miss Child.

In one of the schools for Hindu girls in Madura City a Hindu girl has become a teacher in the school where she was taught and learned to love the Bible. This is very unusual, as very few Hindu girls are allowed to become teachers, and even the anti-Christian girls' schools have to employ as teachers the Christian girls and women of our mission.

The influence of the village and other schools is continually being felt in all parts of the district. Many a village officer, who is now glad to help the missionary whenever the latter comes to the village, is an old pupil of the mission school. When a band of workers entered a distant village to preach an educated Hindu greatly helped them, saying that he was an old student of the Madura High School, and that the life of his wife had been saved by

the lady doctor in the woman's hospital. The woman's hospital has received from the Sunday schools of the Madura Hindu girls' schools contributions for several sick girls.

#### MEDICAL WORK

*Madura General Hospital.* — This hospital treats annually about 20,000 new patients. Last year the number was 24,789. About 35,000 prescriptions are written annually. The surgical operations number about 1,200 annually, of which a fair proportion are major operations.

An instance of a successful operation was that for cancer of the tongue and swellings of the throat. The patient, a Christian woman, had been to an English surgeon of another district, and he, for want of instruments, had sent her to the General Hospital in Madras. There the doctors declined to operate. On her way home, by request of English missionary friends of the woman, she was taken to Dr. Van Allen. An American Presbyterian missionary doctor was visiting Madura at the time, and he and Dr. Van Allen removed the tongue through an opening in the throat, together with the other swellings, and the patient made a good recovery. Shortly after, the same English surgeon had a second case of a similar character, and this time, instead of sending his patient away to be finally treated at a mission hospital, he borrowed instruments from another district hospital and successfully performed the operation himself.

The government hospital in Madura is larger than the mission hospital, having been recently greatly extended. But it is on the other side of the city, a mile and a half away. And two general hospitals for a city of more than 106,000 people are not in excess of the present demands.

Many of the Indian people still believe in their own system of medical treatment as more effective than that of Europeans; but they all concede the superiority of Western surgery, and an increasing number are turning to Western medical treatment rather than native.

Both Indians and British have united in honoring the memory of our late missionary physician, Edward Chester, who was a pioneer in spreading far and wide among the common people an appreciation of Western medicine, and in impressing upon them the fact that it was a fruit of the religion of Jesus Christ. A new government hospital is to be built in Dindigul; and named the Chester Memorial Hospital.

*The Woman's Hospital.* — Here a great work is going on, and an apparently frail little woman is working at a stupendous rate. Mlle. Cronier gives to Dr. Parker just the personal assistance she needs, and of a kind that no ordinary paid helper could give. A clinic of more than 100 patients a day, hospital inpatients, patients frequently in the bungalow as well, a considerable outside practice, constant calls to the outstations, seldom a night of unbroken rest, and all this in a climate where the wear and tear of every effort seem to be double what it would be in more favorable circumstances — all this makes one ask how long Dr. Parker and Mlle. Cronier can be expected to continue at the above rate. An increase of funds here, enabling the doctor to have even more assistance, would be a "reasonable service" in

In January Dr. Parker went with one of the lady missionaries on a ten-days' tour. They had five camps, half a day to a day's journey apart. Reaching the first camp at noon, they had their breakfast and then set to work treating patients, while their native helpers kept up the work of preaching and singing until dark. The next morning greater crowds came to be treated, and kept coming until two P.M. Then it was necessary to move to the next camp, leaving more than 100 patients unattended to; and on the road they met two carts full of people coming to the doctor. The next day 284 patients were attended to, and the next 194, and the next 136, each band in a different village. Sunday gave them comparative quiet, and on Monday they journeyed eighteen miles in an ox cart. This brought them to a village where no white doctor had ever been before. The next day, from early morning until evening, when the tent was struck to move on, 280 patients were treated; and even then, as the ladies sat under a big banyan tree waiting for the medicine cases to be packed, they were hemmed in by a new crowd clamoring for medicine; so the roll of patients for that one day mounted up to 335. The last day, in a grove of big trees, they treated 252 more patients, and then walked across the fields to a new church, where the missionary of the station, with his Indian fellow-workers, brought the tour to a close by conducting a communion service. Such work produces a deep impression, and we wish our doctors, male and female, were at liberty to do more of it. But a hospital cannot be left indefinitely, and so the doctors are much restricted.

#### UNION WITH OTHER MISSIONS

The mission has always coöperated with other missions, and this feature has been greatly emphasized of late.

With the Arcot Mission of the Reformed Church, it has maintained a school for missionaries' children at the Kodikanal sanitarium. Mrs. M. L. Eddy's resignation from ill health, after her generous and efficient service in starting the school and conducting it for several years, makes a vacancy that will be hard to fill.

Four members of the mission have been members of the Tamil Literature Committee that represents all the missions working in the area of the Tamil language. This committee is seeking the appointment of a missionary for exclusive work in Tamil literature.

The mission has an important share in the work of the South Indian Missionary Association, in which are associated more than 400 missionaries, representing all the missions of South India. Connected with this association is a board of management for the examination of new missionaries, that in 1905 examined 53 candidates in one or other of the four languages—Tamil, Telugu, Kanarese, and Hindustani.

A larger union is that of the Board of Arbitration for all India, in which more than 30 missionary societies have banded together to help missions avoid friction and waste of labor by unnecessary duplication of efforts, to publish papers on unoccupied fields, and in general to promote united efforts among all missions.

But the most important step toward union was taken in July, 1905, when, in a series of meetings in Madura of 56 accredited delegates from the two large missions of the London Missionary Society working in South India and the Ceylon and Madura missions of the Board, a common confession of faith was adopted, and ecclesiastical union was effected between the churches of the several missions and a permanent organization secured. A second general assembly is to be held not later than 1907. But this movement means more than a union between four missions working on Congregational lines. A standing committee on union with other churches was appointed, and that committee is in active consultation with a similar standing committee of the Synod of the United Church of South India, the Presbyterian body of South India. Proposals for uniting with that body are now before all the missions represented in both standing committees, and all are aiming to have the Indian churches of South India pursue their work for their own countrymen on converging lines, until there shall be a complete union of power and efficiency.

At present, among 9 large societies working in South India, 2 German, 3 American, and 4 British, our Board holds seventh place in the number of foreign workers, sixth in the number of ordained Indian pastors, third in the proportion of pastors to people, sixth in the number of evangelists, fourth in that of theological students, ninth in communicants, eighth in number of Christians, eighth in pupils in schools, seventh in amount of offerings, and fifth in the average amount of offerings contributed by each Christian. Its work, therefore, on the whole holds seventh place in rank among the missionary societies; and it is noticeable that there is a correspondence between this rank and the number of workers and schools supported by the Board as compared with other societies. It emphasizes the urgency of doing all we can to keep up the number of missionaries and Indian workers and enlarge the work of Christian education.

### CEYLON MISSION

VADDUKKODDAI. — (Batticotta.)

MANEPAY. — Thomas B. Scott, M.D., *Ordained*; Mrs. Mary E. Scott, M.D., Miss Helen I. Root, and Miss Susan R. Howland living at Uduvil.

TELLIPPALLAI. — James H. Dickson, *Ordained*; Mrs. Frances A. Dickson.

UDUPPIDDI. — Giles G. Brown, *Ordained*; Mrs. Clara L. Brown.

*On furlough.* — Miss Isabella H. Curr, M.D.

*Appointed to the mission.* — Miss Julia E. Green.

*Associated with the mission, not under appointment.* — W. E. Hitchcock and Mrs. Hattie Houston Hitchcock, and Mr. and Mrs. Louis B. Fritts.

Six stations; 33 outstations; 3 ordained missionaries, of whom one is a physician; 3 wives, one of whom is a physician; 4 single women, of whom one is a physician; total number of American missionaries, 10. There are 11 ordained native pastors; 20 unordained preachers; 310 teachers; 21 Bible-women; 16 other native laborers; total native helpers, 378. The 18 organized churches have a membership of 1,855; 53 were received on profession of faith during the year. There are 43 places of regular meeting, and the congregations average 2,112. The 60 Sunday schools have 3,273 pupils enrolled. The

mission has 1 theological school, with 2 studying for the ministry; 1 college, with 106 students; 2 boarding and high schools, with 105 boys and 209 girls; 121 other schools, with 6,879 boys and 2,725 girls enrolled, making a grand total of 10,024 under Christian instruction. The mission has 2 hospitals and 3 dispensaries, where 900 patients were cared for and 5,310 treatments given; 3,025,092 pages of literature were printed on the mission press. Total contributions from native sources for the support of the Christian work amounted to 24,955.25 rupees, or \$8,318.41.

During the past year there have been some changes in the mission. Mr. Hastings, on account of the continued ill health of Mrs. Hastings, has resigned from the presidency of Jaffna College and from the mission. Dr. and Mrs. Scott and Miss Howland, after a furlough in this country, have returned to their fields. Dr. Curr is taking her much needed furlough at her home in England, and hopes soon to be upon her way back to the mission. Miss Green has received appointment to the mission and is planning to go out this fall. Mr. Ward, having completed his term of service, has returned to this country, and Mr. Fritts has gone out and taken up work in Jaffna College. Mr. and Mrs. Bicknell are still detained here.

The Ceylon Mission is the most compact one under the Board. It is located in the district of Jaffna, covering an area of 1,265 square miles, containing 1 town, 262 villages, and 300,851 inhabitants, living in 67,284 families. Among these people are 265,896 Hindus, or Sivites, 3,188 Mohammedans, 27,161 Roman Catholics, and 4,499 Protestant Christians. Of these last one-half belong to the American mission community. Two other boards are at work, the English Church and the Wesleyan, with carefully defined territory. All three bodies work together harmoniously. In most respects the work of our mission is nearly if not quite as large as that of the other two combined. The Catholics have a college, training school, boys' industrial school, 3 convents for girls, 1 other English school, and 48 vernacular village schools, while under Sivite management there are 2 colleges, 8 English schools, and 38 village vernacular schools. Out of a total school population of 45,186 there are 26,941 in school, of whom more than 10,000 are under instruction by our mission. Nearly nine-tenths of the boys of school age are on the lists, but not quite one-third of the girls are enrolled.

In that portion of the district which constitutes the field of our mission there is a population of 177,971. There are 6 stations and 33 outstations. The mission is unique in the large proportion of native workers to the mission force. Including those absent on furlough, the missionary force last year numbered 19, while there had been in connection with the mission 455 Tamils. The result is that the real work is carried on by the native laborers under the supervision of the missionaries. The missionaries can do very little direct preaching to the heathen. The supervision is both pastoral and educational. The monthly meetings with the pastors and catechists of each station, and occasional conferences with all together, are formal occasions, but there are daily and almost hourly informal private consultations with them on the interests of church work. This is as it should be, but another aspect of the situation demands a remedy. The very small num-

ber of ordained men to take charge of the churches leaves a heavy burden resting on the missionary. On the east side of the peninsula there are 6 churches and only one ordained pastor. Hence the missionary must attend the communion services and all other ordinances and ceremonies in 5 churches, 3 of which are fourteen to sixteen miles from his home. The educational supervision takes much of the time and energy of the mission force. The large primary educational work depends for support almost entirely upon the grant-in-aid received from the government, and hence everything must conform to the rules and regulations of the department, subject to the director of public instruction at Colombo. The missionary is the go-between for director and teachers. One missionary has 70, another 90 teachers; add 30 or 40 more for schools of the missionary at home on furlough. It would not seem much if there were no money problem in it; but the salaries of teachers are so pitifully small, averaging \$3 or \$4 a month, and the cost of living is increasing all the time.

#### THE CHURCHES

There are 18 churches and 4 branch churches. Seventeen of the churches are self-supporting. All but 5 of the churches received new members by confession, and all but 2 by confession or letter. The largest number received by any church on confession was 22, by the church at Uduvil, of whom 20 were girls in the boarding school. The total admissions were 196, of which 53 were on confession. The number lost by death, dropping, excommunication, or by letter of dismission was 227, making the membership at the close of December, 1905, 1,855. Two of the churches are without pastor or preacher. Of the 16 men in charge of churches, 8 are ordained pastors. Atchuvely has a new stone pastor's house, the gift of a lady in New Haven, Conn. The same donor erected a new stone school-house at Madduvil, two and a half miles from Nunavil, which will accommodate not only the school, but also the Sunday school, the Sunday afternoon service, and prayer meetings. About 15 church members live here. The head teacher is an active Christian and his wife a Bible-woman. The church at Chavakachcheri entertained the annual meeting of the Congregational churches September 15, 1905, the first time they had entertained a "big meeting" for twenty-five years, and in May two evangelists from Madura held a three days' convention there. The pastor at Manepay resigned after twenty-five years of service and accepted a call to Alaveddi. The Naval church holds a daily meeting at 6.30 P.M. in Christian families by turns. Many Sivites are invited to attend. A Christian Tamil gentleman built a bungalow for Sunday school and religious services in a neighboring village. The pastor of the Vaddukkodai church, Rev. B. H. Rice, resigned and retired upon a pension in October after thirty-eight years of service with that people. A Tamil Christian school inspector is building a new church for the branch church at Araly, and the Christians there wish a separate organization. The work on the islands suffered from lack of workers, but with the beginning of 1906 the native evangelical society sent a licensed

preacher, and it is hoped the work will take on new life. On the 4th of March, 1905, Rev. David Stickney was summoned home to his reward after more than fifty years of labor as catechist and pastor. Although eighty-one years of age, he had kept his faculties in a remarkable degree, and was still serving the Alaveddi church as pastor at the time of his death. His longest pastorate was at Uduppiddi, where he preached over thirty years and was much beloved by the people. He was the oldest of the preachers and one of the best. The churches are served by 11 pastors, 6 licensed preachers, 8 catechists with churches, and 8 other catechists. There are also 3 colporters.

#### THE COUNCIL

This council of the Congregational Church of Ceylon is now taking its place as a very important institution for promoting the solidarity of the churches and increasing their vigorous activity. This year the council took a long step forward, in raising a fund for helping weak churches. The mission promised that if the council would raise 200 rupees (\$66.67) for this object the sum should be made up to 500 rupees (\$166.67); 166 rupees (\$55.34) was paid in before December 30. The council also made preparation for a definite evangelistic campaign for 1906, choosing a pastor to be set aside for the work. From foreign sources 200 rupees was pledged on condition 400 rupees (\$133.34) should be raised by the Tamil Christians for this evangelist. The choice of the executive committee fell upon Rev. S. Eliatamby, and for the year 1906 he is to leave his regular pastorate and conduct a campaign in all of the churches by turns, being supported wholly by the council.

#### SOCIETIES

The Young Men's Christian Association of Jaffna College is a vigorous organization, reporting 121 members, of whom 49 are active and 72 are associate members. They have 5 Bible classes, meeting every Sunday morning and enrolling 61 names. Besides devotional meetings for Christians, they hold weekly gospel meetings for non-Christians. The outdoor committee hold meetings in the villages. The Sunday school committee have 11 Sunday schools under their management, in which 25 college students teach regularly. The missionary committee collect money for maintaining evangelistic work on the island of Eluvaitive and for the support of a teacher in Tondi Mission, South India.

The Christian Endeavor movement is growing in Jaffna. The 10 societies at the beginning of the year had increased to 16 at its close. This was largely due to the visit of the traveling secretary, Mr. Halliwell, in September, and the general interest aroused by his talks. The Jaffna local union was organized, and from September on 1 society supposed to be dead came to life and 3 new ones were organized, 1 in the American Mission and 2 in the church mission. The society in the Uduvil school was formed in October, 1885, and is probably the oldest in the East.

The native evangelical society was organized nearly sixty years ago for home missionary work on the islands just west of Jaffna. This work is now an integral part of the whole field.



The Woman's Foreign Missionary Society was organized in 1899. The place selected for work was Tondi, South India, across Palk Strait, southwest of Jaffna, and the aim was to send a Bible-woman there to work in connection with the missionaries of the Students' Foreign Missionary Society. For a year and a half no woman could be found willing to go. As no Bible-woman offered herself, Mr. John Murugasu was sent as teacher, supported by this society, and assisted the evangelistic work of Mr. and Mrs. J. K. Chinnatamby, who were employed there by the Students' Mission. In July, 1902, a new force was sent over, Rev. Isaac Paul and family, and Mrs. Susan Parinпам Muttu, one of the oldest and best of the Bible-women. Both Mrs. Susan and Mrs. Paul were paid by the society, and Mr. Paul by the Students' Mission. After six months Mrs. Susan returned quite ill. Mr. and Mrs. Robert, of Madura Mission, were sent to take up the school work, and they also worked in the villages.

The work of the Students' Mission, supported by the Students' Foreign Missionary Society, is carried on by Rev. Isaac Paul and helpers at Tondi and surrounding villages. It is a very difficult field to work in, as it contains many Mohammedans and Catholics. The people generally are ignorant, uncivilized, and immoral. With the exception of the Christians, the people have many wives and the government sanctions it. Little by little the workers are getting a foothold and a hearing. Mr. Paul made several attempts to purchase land in the town of Tondi for mission buildings, but so far has been unsuccessful. They are still hoping to secure a donation of land through the help of Rev. E. P. Holton, of the Madura Mission, and the collector.

#### BIBLE-WOMEN

In the Jaffna district there are at work 67 Bible-women. Thirty-nine are connected with the American mission, 14 of whom are entirely supported by the British and Foreign Bible Society. The supervision of these women might well engage the whole time of a missionary lady. The church mission employs 2 single ladies to give their entire time to 13 Bible-women and village work. The Wesleyans report 15 Bible-women and have 3 single ladies to superintend village work. For our 39 Bible-women, widely scattered, what supervisors have we? The ladies in charge of them all have either boarding schools to superintend or else home cares, which prevent them from going any distance into the remoter villages, so that their work is confined to the villages near the stations. We hope the time will soon come when reënforcements may be sent by the Woman's Board for the boarding school work, so that one of the ladies thoroughly familiar with the language and people may be set free for personal oversight of this large work. To supplement the scanty supervision, a few of the oldest and best Bible-women were sent to visit the less experienced and remote workers, to encourage them and give them examples of tactful teaching. A tour was also made to one of the islands.

One Bible-woman stationed at Uduvil reported as follows: Number of houses visited during the year, 485; number of women conversed with, 988;

number of children taught, 472; number learning Bible verses, 43. Another wrote that the temperance meetings were going on well at Madduvil, conducted by her husband. Nearly 70 men had signed the pledge not to drink toddy nor give their trees for toddy making. Sivites also worked for temperance.

#### EDUCATIONAL WORK

The theological class started at Jaffna College in November, 1902, completed its studies at Chavakachcherri with Rev. G. G. Brown. In December, 1905, a committee of the council examined them and they were licensed to preach.

Jaffna College had 115 names on the roll, but 9 left for various reasons. There were 4 different foreign and 6 Tamil teachers. The uncertainty as to the future course continued, inasmuch as the new regulations of the Madras University are not yet known, and so the college is still affiliated only provisionally. The great event of the year was the visit of the governor, Sir Henry Blake, who kindly consented to preside at the prize giving in August. Lady Blake was also present and gave away the prizes. This was the first time a governor had been present at a prize giving, and his visit was a source of satisfaction to the students and teachers alike.

The religious work of the college was carried on as usual. Four students united with the church. The interest in the Bible classes increased among the Christians. They carried on the prayer meetings and the Sunday school work very regularly.

The normal school at Tellippallai, under Mr. Dickson, with 5 Tamil masters, had an eventful year. In 1901, 2 boys of low caste were with great difficulty introduced into the school. Until February, 1905, they were seated separately; but then, from the conviction that caste distinctions should not prevail in a Christian school, and after explaining the nature and reasons of the change, the two boys were seated with the others, and began to eat at the same time and in the same place as the rest. There was bitter resentment, and two days later every high caste boy decamped, leaving the two boys alone. Gradually, within six months 45 of the 65 returned. Persecution began, the buildings were stoned, the boys who ventured outside the compound were roughly handled, and finally a teacher's house, just completed, was burned, undoubtedly because of the caste trouble. The government then interfered, and threatened to quarter upon the village a body of police if there was further trouble. Everything then became peaceful, and the 2 low caste boys increased to 10. The government grant for the year was the highest in the history of the school and the religious interest deeper than usual.

At Uduvil the boarding school, normal training school, and English school were all under the charge of Miss Root, and owing to the absence of Mr. and Mrs. Brown, from sickness, the Uduppiddi school was moved to Uduvil for the year. In May the girls returned to school, 58 old students of the Uduvil Boarding School, 44 of the Uduppiddi school, 28 new girls, 20 in the normal department, and 52 in the English school. There were 15 resident teachers and helpers. The new girls had to meet for the first time

the question of caste in the presence of four bright and interesting low caste girls, all loyal Christians. In March came the government grant-in-aid examination, the results of which were not so satisfactory as usual. From the English school 2 candidates were sent to the Calcutta University entrance examination, where 1 of them, Miss Emily Hitchcock, was awarded the Keshab Chundra Sen prize, as having the highest standing of all the girl candidates in India, Burma, and Ceylon. The teachers have been most persistent in their efforts to bring every girl to a saving knowledge of Jesus. Special meetings were held on the Day of Prayer for India, and many came that night into the light and joy of a sure faith. Beginning in the last term of the year there was a daily meeting of prayer for a revival, attended sometimes by a few and sometimes by many. There were marked results, but not yet the full answer to the prayer.

From year to year the Jaffna young men in increasing numbers are finding employment in other parts of the island, in India and the Straits Settlements, and in government service or the legal profession. For all such positions a knowledge of English is a necessary qualification. Hence there is a great demand for English teaching, and there are 25 English schools registered and aided by the government within the peninsula, 10 of which are under the American Mission. The schools enroll 1,064 boys and 93 girls, have an average attendance of 827, and are taught by 41 teachers, 8 of whom are not Christians. The missionaries have always held it a disgrace for Tamils not to know their own tongue, and hence have encouraged the study of Tamil in primary and middle schools. Vernacular schools are free, but the people must pay for English. Yet even the poor willingly pay the necessary fees, and in some localities there is no vernacular school for boys, but two English schools within a short distance of each other, while the boys of the primary grades may learn Tamil in the girls' schools. Several village English schools do not carry the boys beyond the fifth standard, as there are not enough pupils to pay for the necessary extra teacher. Boys from these schools must leave home to take the sixth and seventh standards before they can be admitted to the preëntrance class at Jaffna College. There is no boarding establishment for them except in the town of Jaffna, where the American Mission has no schools. A middle English school with boarding department, in a centrally located village, would supply the missing link in the educational chain of the mission. It should be under immediate missionary supervision to make the Christian influence as strong as possible.

Among the native laborers the village teachers, 246 in number, all but 51 Christians, are in some respects the most important factors in the whole problem; indeed, they may be called the working units at the foundation of the whole system. They it is who come into daily touch with the largest number of Sivite minds, give them their first instruction in the truths of the Christian religion, and have hold of them, too, at the most impressionable age. It is from the best of their pupils that the boarding schools draw fresh recruits each year, for no child, Christian or Sivite, can enter the boarding schools except by way of the village primary schools. It is with the mothers

of their school children that the Bible-woman works with the most hope of success. They are usually the heads of families and form the rank and file of the church laymen. It is upon the tithe given from their small salaries that the pastors depend mainly for support. It is they who chiefly teach the Sunday school classes, and they form the band of workers which the pastors lead in village evangelistic work. A most effective way of strengthening the whole mission would be to give large time and attention to the intellectual and spiritual upbuilding of this class of workers. In the primary vernacular schools, 118 in number, is the mission's strength and its weakness, its greatest opportunity and its greatest neglect, its hope and its despair. They consume a great part of the missionary's time, yet he seems to give no appreciable amount of time to any one. They are the soil from which the boarding school converts spring, but for every good plant there are a hundred weeds. Jaffna is dotted thick with village schools, and almost all of them are under missionary management. When it is remembered that in some parts these schools have been going on for three generations and in other places for two generations, the wonder is why Jaffna is not all Christianized as well as educated. Here is truly a wonderful opportunity, for 88 per cent of all the boys of school-going age are on the rolls of the Jaffna schools. Now where is the failure and how can it be mended? Though these teachers are Christians, many of them are not imbued with a strong evangelizing spirit. They teach for pay, and the pay comes from the government grant, and that is in direct proportion to the number of "passes" in the studies required by the code. Hence there is great incentive to diligence and painstaking in teaching the secular subjects, but little for the religious teaching. Other missions secure far better results in their schools by a system of regular Bible examinations and prize givings, coördinating the Sunday school lessons with the week day teachings. The American Mission sees no means of offering prizes to the 9,000 children nor of paying a special examiner.

A reserve fund of about \$5 each a year is needed to insure the maintenance of the schools in accordance with the government requirements. There is no school fund, and without it occasionally a school falls behind the requirements and some must be dropped. Within five years 12 schools have been lost. Among the schools supervised by Mr. Dickson the last year, 3 became so decrepit from lack of funds that they fell an easy prey to neighboring Hindu schools that sprang up in opposition. This is the second danger.

It is a fair question whether it is wise and worth while for the American missionaries to spend so much time and take so much trouble keeping up these 120 or more primary schools. The justification for it is the opportunity thus afforded for teaching the Bible and the foothold furnished for direct evangelistic work in the villages. If the schools were dropped, others would displace them, managed and taught by the Sivites.

#### MEDICAL WORK

For seven months Dr. Curr had charge of the medical work at both hospitals, Inuvil and Manepay. When she left in August on her furlough

the former hospital was closed, while Dr. T. T. Thomson, kindly lent to the mission by the London Missionary Society, took charge of the Manepay hospital. He was an accepted candidate awaiting appointment, came from Australia at the call of the mission, and by his skill, personality, and devotion won the respect and affection of all.

The McLeod Hospital at Inuvil before the departure of Dr. Curr had 440 inpatients at the hospital and gave 2,011 dispensary treatments. The Samuel F. Green dispensary at Vaddukkoddai reported new dispensary cases 337, and hospital inpatients 56. The figures for the general medical mission at Manepay were: new cases in dispensary, 1,858; old cases, 2,906; hospital inpatients, 460; visits in villages, 427; maternity cases, 44; operations, 115. The hospital force consists, in addition to the missionary physicians, of an assistant physician and 17 other individuals.

In July, 1905, during the vacation of the assistant physician, the Manepay hospital was closed for the first time since it was opened. The dispensary was kept open at all hours during the day, a great convenience to the outpatients and an added burden to the hospital staff. There is need of always having at the station 1 or even 2 medical missionaries, if the work is to be conducted satisfactorily. The government agent of the northern province and Dr. Chalmers, of the Ceylon Medical College, testify to the fact that the hospital meets a great need. The evangelistic work of the hospital is maintained faithfully.

#### MISSION PRESS

The rejuvenated mission press, now two and a half years old, had the most prosperous year in its history. The building was remodeled, giving three times as much floor space. The number of pages printed was 3,025,092. The circulation of the weekly paper, the *Morning Star*, increased from 750 to 975. Sunday school lesson notes, text-books, mission reports, and commercial work for outsiders kept busy twenty native employees.

A street car fare a day contributed for work in Ceylon will pay for any of these:—

A Bible-woman's salary.

Salary of a girl teacher in the boarding school.

Salary of nurse in hospital.

Scholarship for 2 girls in boarding school.

Scholarship for 2 boys in Tellippallai training school.

Scholarship for boy in Jaffna College.

#### FOOCHOW MISSION

FOOCHOW. — Lyman P. Peet, Lewis Hodous, George W. Hinman, *Ordained*; George M. Newell, *Teacher*; Mrs. Caroline K. Peet, Mrs. Anna J. Hodous, Mrs. Kate F. Hinman, Mrs. Mary R. Newell, Miss Kate C. Woodhull, M.D., Miss Minnie Stryker, M.D., Miss Hannah C. Woodhull, Miss Emily S. Hartwell, Miss Martha S. Wiley, Miss Jean H. Brown.

FOOCHOW SUBURBS. — G. Milton Gardner, *Ordained*; Hardman N. Kinnear, M.D.,

*Physician*; Mrs. Mary J. Gardner, Mrs. Ellen J. Kinnear, Miss Ella J. Newton, Miss Alice U. Hall.

PAGODA ANCHORAGE. — George H. Hubbard, *Ordained*; Henry T. Whitney, M.D., *Physician*; Mrs. Nellie L. Hubbard, Mrs. Lurie A. Whitney, Mrs. Hannah L. Hartwell, Miss Harriet L. Osborne, Miss Evelyn M. Worthley.

ING-HOK. — Edward H. Smith, *Ordained*; Mrs. Grace W. Smith, Miss Caroline E. Chittenden, Miss Emily D. Smith, M.D.

SHAO-WU. — Joseph E. Walker, D.D., Charles L. Storrs, Jr., *Ordained*; Edward L. Bliss, M.D., *Physician*; Mrs. Minnie B. Bliss, Miss Josephine C. Walker, Miss Lucy P. Bement, M.D., Miss Frances K. Bement.

*In this country.* — Miss Elsie M. Garretson.

Five stations; 105 outstations; 8 ordained missionaries; 3 physicians; 1 teacher 10 wives; 17 single women, four of them physicians; 11 native pastors; 80 other native preachers; 117 native teachers; 61 Bible-women; 49 other native workers; 157 places of regular meeting: average congregations, 3,875; 88 churches, 10 entirely self-supporting: 3,001 members, 261 received on confession this year; 73 Sunday schools: 2,018 pupils: 2 theological schools: 11 students; 2 colleges: 67 students; 8 boarding and high schools; 444 pupils, 202 of them girls; 120 common schools: 1,902 pupils, 338 of them girls, 248 women; 4 hospitals: 223 patients; 5 dispensaries: 39,258 treatments; native contributions for Christian work, \$5,924; for education, \$6,791; total, \$12,715.

Mr. and Mrs. Peet, Dr. and Mrs. Kinnear, and the Misses Bement have returned to the mission after furlough in this country. Miss Garretson is still on furlough. The mission rejoices in the increase of its force by the coming of Miss Mary Reynolds, who became the wife of Mr. George M. Newell in June last.

The last year in the Foochow Mission was marked by the educational awakening of China, calling for readjustment of the mission schools and affording greater opportunities than ever, and by a reviving of the Christians under the lead of the first efficient native evangelist, Mr. Diong, of the Anglican Mission. It was also a period of difficulty, because of the lack of workers and the inability of the mission to enter the open doors.

#### EDUCATIONAL CHANGES

The year 1905 will be memorable in the history of education in China, for during it was issued an imperial decree abolishing the system of government examinations, which have been the gate to official promotion in China for 1,300 years. There has been a phenomenal growth of primary, intermediate, normal, and high schools to teach Western education, all conforming externally to the requirements of the government standard course prepared by Viceroy Chang Chi Tung. Many Japanese teachers have been employed, and a great volume of really excellent schoolbook literature has been issued under government patronage. Officials and gentry have established four colleges, while the schools of lower grade are mostly the result of private initiative. Most of these schools have an instructor in military drill, and in a few industrial training has been introduced. The old literary chancellors have been transformed into superintendents of education to establish a system of schools of which they know little. The old classical training is still necessary for writing formal letters or books or transacting public business, but the teachers of this classical culture are thrown out of work in the old schools and are untrained for work in the new.

Foochow City has now two national normal schools, while a third is being established for teachers of the first four years of a child's training. In Foochow the government has established a depot for the distribution of the new educational books, and the mission has gladly availed itself of the opportunity to purchase excellent books at low rates. The Commercial Press at Shanghai spent the last year 15,000 taels for its translation department alone. It presented the mission college at Foochow with a collection of 39 of its new publications, standard text-books in all schools, while the subprefect of Foochow presented an unusually fine wall map of China and its dependencies.

What effect has this upon the mission educational work? It does not diminish its importance. There is need of schools with a Christian atmosphere, which will furnish teachers and preachers and serve as evangelistic agencies. The government schools have not diminished the attendance upon the mission schools. Adjustments are being made with a view to having the schools conform, as far as possible, to the best native schools. At the mission meeting in May, 1906, a committee was appointed to revise the curriculum of the schools and consider all questions relating to the educational system and institutions. The college is serving to some extent as a model for the government schools, and has been inspected by officials of Foochow. Its influence is not confined to the students in attendance.

What relation shall mission schools bear to the government, which will now confer degrees for work in the studies pursued under the auspices of the mission? Time alone will tell. The American minister is now negotiating with the government to secure proper recognition of this work.

#### REVIVAL

The whole native church was affected during the latter half of the year 1905 by a great revival movement. One contributing cause was the impetus given to prayer by the Fukien Prayer Union, through which for two years the duty of definite prayer was brought home to the Christians of the province. The Christians of Foochow had all become acquainted with the salient facts of the great revivals in Wales and Amoy. At last year's annual meeting the leading speaker was Mr. Diong, a native evangelist under the Church Missionary Society. At the annual meeting his searching addresses, and especially the intensity of his prayer life, made a deep impression upon the native Christians present.

During the summer the Christian Revival Society was formed by members of the three missions in Foochow. The leader was Pastor Guoh of the Peace Street Church. Any church feeling the need of reviving could call upon this society, whose members would come out in force. After the annual meeting evangelistic services were conducted in Foochow by Mr. Beard, of the Young Men's Christian Association. Weekly meetings of prayer were held by the missionaries and members of the three missions. Finally, at a great meeting held upon the college campus, volunteers were called for who would go out every Sunday afternoon to preach to the people in the streets. Over 20

responded at once, though this is work most distasteful to the proud Chinese. Many of these were preachers, but since then the laymen have come to the front and the ministers are in the minority. The first meeting was held in front of the viceroy's yamen and was attended by over 100 people, who listened attentively for an hour and a half. The result was the deepening and vitalizing of the life of the Christians in Foochow and other stations.

#### OPEN DOORS

At the meeting of the mission in May a committee was appointed to bring before the churches the needs of the field. Unlike many of the provinces of China, the doors of Fukien are flung wide open. In Foochow City hundreds of homes are visited annually by the medical workers. The women appreciate the service and would welcome the teacher of the gospel, but there is no one to send. The students of the college are, many of them, from leading families, and they are most urgent that the lady instructors visit their mothers and sisters. They are willing even to pay the chair hire for the teacher. The teacher of a son is considered by the Chinese a member of the family, and the interest of the others centers in the student, who is their pride; but the already overworked teachers can rarely accept the invitation. In more than a score of chapels in Foochow City and Ponasang children from heathen families gather daily to learn to read. In China the child is the center of the home, and there is unlimited opportunity for the evangelist for children, but these schools are only a side issue with missionaries engaged in other work. The Girls' College at Ponasang is in the midst of a hotbed of heathenism at its lowest level, and around it thousands of little bent women day after day and late into the night beat out pewter idol paper. But the teachers, though they have listened for twenty years to the clang of hammers, have no time to enter these homes. For this work for the women of this field there is a call today for 2 physicians, 1 nurse evangelist, 3 teachers, 10 evangelists, and 4 others, 20 women in all. The mission also reiterates its call for 5 families to reënforce the depleted missionary forces.

#### THE STATIONS

*Ponasang, 1847.*—For the first time in twenty years or more there has been but one man at this station. There are 600,000 people and nine out-stations in the territory of this station. The workers number 5 missionaries, 10 native preachers, 28 teachers, 8 Bible-women, 6 other natives, or 52 in all. These have the oversight of 10 churches, 7 Sunday schools, 1 girls' college, 1 high school, 3 other schools, 4 station classes, with 168 women and girls under instruction, and 1 hospital. The people have contributed for Christian work \$1,634 and for education \$192. There are 10 churches, with a membership of 686, an average attendance of 766, and 1,123 adherents; also 7 Sunday schools, with 303 pupils. Of the 10 preachers, 3 are ordained, and 4 of the churches are self-supporting. The additions to the church during the year were but 35, but there was a deepening of spiritual life and a raising of the standards of Christian character. During the autumn evan-



gelistic services were held for two weeks, with good results. The Christians of the church at the Upper Bridge raised about \$400 towards a building, and a large number of people in the village presented to the Christians an empty lot, formerly occupied by a temple, on which to build a chapel and school. The annual meeting of the mission with the native Christians was held in the Dudley Memorial Church, and the attendance ranged from several hundred to over a thousand.

Eight Bible-women were at work, who met monthly to give their reports. The 4 station classes had 30 members, 3 of the teachers being the wives of the resident pastors or preachers. The women are more carefully selected than formerly and give better attention to study.

The Girls' Preparatory School was so well organized that its work went on notwithstanding the return to America of Miss Garretson. The school was put under the management of the college. The self-government society, the evangelistic band, and two Christian Endeavor Societies were active and helpful. The attendance was 85.

The Girls' College enrolled 21 students. The model school under the special care of one of the assistant teachers was continued through the year and proved helpful to the girls of the neighborhood, at the same time giving the needed practice to the older pupils. During the fall term the college and preparatory school girls united in a series of meetings led by Mr. Diong, and their religious life was deepened.

There was an advance in the *morale* of the day schools. Meetings were held with the teachers for the purpose of moral instruction and a better grade of teachers is being slowly developed. Because of lack of funds, due to cutting off, some time ago, the appropriation of the Woman's Board for mixed day schools, these schools cannot be developed, though they must be kept abreast of the new government schools if the children are to be held.

During the absence of Dr. Kinnear the native assistants held daily clinics at the hospital and received a few inpatients, who came from a distance and needed a daily change in dressings. Mr. Gardner had charge of the hospital, and 14,113 treatments were reported for the year.

*Hoochow, 1862.*—The force at this station consists of 10 missionaries (2 of them ordained) and 2 physicians. For work among a population of 600,000 the native laborers number 67, among whom are 10 preachers (1 ordained), 42 teachers, and 12 Bible-women. There are 11 outstations, 10 churches (3 of them self-supporting), and 5 additional places of meeting. Thirteen Sunday schools have 510 members. The adherents are 463, communicants 596, with an average attendance at church services of 642. The educational work is varied, consisting of 1 theological seminary, with 5 students; 1 college for boys, with 46 in the college department and 190 in the preparatory department; 1 woman's school, with 21; 1 kindergarten, with 80 children and 3 students; and 25 other schools, containing 514 boys, 50 girls, and 89 women; the total under instruction being 900. The natives have contributed for Christian work \$833.84, and for education \$5,752.26.

The churches were quickened by the revival already referred to. Every

Sunday since the formation of the Evangelistic Band from 15 to 20 have gone out in two or three bands to do street preaching. Church members, becoming anxious for their relatives and friends, prayed and labored for them. During the year a church located at Kai-nguong-lau, in the heart of the city, celebrated its tenth anniversary. Fifty have been added to the 10 original members, and the church has become self-supporting. The members wished to mark the anniversary by erecting a church building, and to call it the Hartwell Memorial Church in honor of its founder. Out of their poverty the sum of \$500 was raised by the people, and other Christians and foreigners contributed.

Miss Hartwell reported 8 Bible-women working under her, with 4 other Bible-women and 2 women's classes in charge of other ladies. For six months 4 of Miss Hartwell's women taught 45 women in 4 classes connected with 4 churches. The remaining six months they visited homes, while the other women, working two by two, spent all their time visiting homes connected with the 4 churches. It is hoped ultimately to have women working in connection with each church. From one class, which had an average attendance of 8, 3 were received into the church. In 6 station classes about 55 women were enrolled.

The Bible-Woman's Training School refused to receive new students for this year because the plague had visited the school the preceding year. There were 21 students. The graduating class numbered three. The women showed a spirit of unusual forbearance and helpfulness and also great tact in entering heathen homes to preach Christ. The attendance of women at church services was encouraging; many were persuaded to unbind their feet, and idols and ancestral tablets were given up.

Homes were opened to the lady missionaries and Bible-women as never before. The acting prefect asked if a lady could not teach his children English. None of the missionaries could undertake the task, but Miss Grace Ling, the first Chinese woman to take a degree from a man's college (Foochow College), was accepted as instructor. Mr. Tiang and his wife are people of advanced views and natural leaders, and have introduced Miss Hartwell and Miss Wiley into several official families.

Foochow College had a successful year under three presidents, Mr. Peet until his departure for America, and then Mr. Hodous until the return in September of Mr. Hinman from his service as secretary of the Christian Endeavor Union of China. Seven members of the mission gave part of their time to instruction, Dr. Stryker acted as college physician, while 12 Chinese teachers gave full time and 2 part time to the school. There was much less teaching by the older students than in former years. Owing to the opening of the new recitation hall, which released for dormitory purposes rooms hitherto used by classes, more new students could be accepted than for many years—63 in the English course and 20 in the Chinese. The total enrollment was 236, all but 60 in the English course. The receipts from students for tuition and board amounted to \$5,269.06 (Mexican), which, added to the Board's appropriation of \$260 (gold) and \$60 for a science teacher, enabled

the school to pay all expenses and to aid the children of Christians in the Chinese course to the extent of \$437.58. The tuition fee is to be increased this year. A Christian soldier was secured to give daily half an hour to an hour of energetic exercise to each student. A new type of Chinese student is being created. Miss Hartwell's return made possible weekly instruction in drawing for each pupil, thus training them in powers of observation, in which they had been lacking. Three teachers taught the Bible to the large entering class, some of them from heathen homes, and thus gained access to their mothers and sisters. There is a constant raising of the Christian tone of the college, and last year was no exception. The Young Men's Christian Association, with 40 active and 44 associate members, maintained a street chapel, with regular evangelistic services. Ten of the 14 Chinese teachers are avowed Christians, and a teachers' prayer meeting was held morning and night. The students became deeply concerned for the unconverted in their homes, but lack of workers prevented the proper following up of this work. Before the close of the year some 70 students had asked for church membership or had promised to consider the claims of Christianity, classes for inquirers had been begun, 17 had united with the Peace Street Church, while others had united with the churches in their villages or were awaiting the next communion. The Peace Street Church, which is chiefly a college church, has been a power for good. Pastor Guoh has been prominent in the organization of the Foochow Pastors' Union. Twenty-nine were received into this church. The senior college class which graduated January 10 was the largest on record, and as most of the 6 in the English and the 3 in the Chinese course were sons of pastors or Christians of long standing, the character and scholarship were unusually high. For the first time those who wrote in Chinese for the commencement exercises forsook the traditional book style and presented orations in plain, direct language. There is great need of a press and a science building, while the funds for library and gymnasium are nearly complete. The anti-American boycott threatened the college, but the movement was nipped in the bud and work was not interrupted. If the force were larger it would be possible to multiply greatly the influence of the school by such extension work as the lecture given by Dr. Arthur H. Smith, which, partly through the interest of two Americans, the consul and the commissioner of Chinese customs, was attended by nearly all the prominent officials in the city, over 30 in number.

The theological school, under Mr. Hodous and 4 native teachers, had 4 regular students and 1 special. Four students graduated, all of them graduates of the college, who thus had completed ten years of study and were probably better prepared for work than any previous class. The students and teachers coöperated with the college Young Men's Christian Association in evangelistic meetings. During the second term a tour of two weeks was made among the churches north of Foochow. Outdoor meetings were held in 40 villages, where several thousand people heard their first gospel sermon. The removal of the seminary to the city two years ago has been fully justified, but the buildings of the college are so crowded

that it should have its own quarters and equipment, to secure which only \$2,500 are required. Thus only can it best train a strong native ministry. For twelve years the college has been able to send into the government offices better equipped men than the seminary has been able to furnish the native church, and this will continue until more time, thought, and work can be devoted to the seminary. At present negotiations are going on looking to a consolidation of the seminary with that of the Methodist Mission. It is possible that after the arrival of their new bishop the Anglican Mission will become a third party. If this plan should succeed it would give a larger faculty and make possible better standards of work, but it would call for an initial expenditure by the Board of perhaps \$5,000.

The 3 graduates and another kindergartner with two years' training carried on the kindergarten creditably. There were 80 names on the roll, with an average of about 70. Two kindergartners went regularly to the Sunday school started last year near the South Gate, where the attendance varied from 30 to 70. In the same building with the kindergarten was held the girls' school, which had an attendance of 16 girls and 8 boys. The quality of the work was good, and the number of characters mastered by the pupils since the abandonment of the old Chinese method of teaching the character without telling its name was surprising. There was an enrollment of 454 in the 15 other day schools of the station. The pupils made a good record at the three examinations. The teachers met weekly for normal instruction.

The medical work, under the charge of the 2 lady physicians, included daily clinics from ten to twelve at the dispensary, with an average attendance of 30 to 40; clinics at 3 other points in the city, visits to 4 places outside, the instruction of 6 medical students, 609 outside visits, and over 700 visits to the college and schools. There were 140 hospital patients and 9,767 dispensary cases, with a total of visits and cases of 11,386. As there is no hospital for men in this part of the city, men come to the mission dispensary. The quarters are so cramped that no special service can be held for the dispensary patients, though the hospital evangelist does what she can. The medical work in heathen homes of the higher classes should be followed up to secure the best results, but there is no foreign lady to do this. This year a change was made by which the hospital boarded the patients. It cost the patients a trifle more, but in spite of their objections it was a step in advance, as it caused less confusion and made possible greater cleanliness.

The press was in charge of Mr. Peet and then of Mr. Newell, until relieved by Mr. Hinman. In all 4,118,781 pages were printed, 10 men were employed, and in addition to the regular publications several important books were issued. Among them were an English Church Prayer Book, a union hymn book prepared by a committee of the Native Bible Society, a new edition of the Bible Picture Book in Romanized for the Tract Society, and a translation of Torrey's "How to Bring Men to Christ." The most important work was the Bible in Romanized, more than 500 pages of which

had been set up and stereotyped by the end of the year. The press can never do its best work so long as it is divided and placed in cramped quarters in different rooms and buildings.

*Shao-wu, 1876.*—In the Shao-wu field, with 1,000,000 people, there are at work 3 ordained and 27 unordained preachers, 22 teachers, 11 Bible-women, and 23 other native laborers, 87 in all. These labor in connection with 23 outstations, 79 places of regular meeting, including 25 churches (3 of them self-supporting), and 15 Sunday schools. The adherents number 2,996, communicants 808 (86 added by confession), with an average attendance of 1,223; while in the Sunday school there are 504. The educational work is reaching at least 324: 6 in the theological school, 30 boys and 30 girls in 1 or 2 boarding and high schools, and 111 boys and 127 girls in 29 other schools. The natives contributed \$1,704.13, all but \$221.30 for Christian work. One hospital had 69 patients, and 2 dispensaries gave 8,221 treatments.

In this great inland station there were special obstacles and yet substantial gains. Attempts to prevent the sale of Christian books and to compel Christians to contribute to idolatrous worship were made, while the low price of rice and paper diminished the financial ability of the native church. In many stations there were revivals, with the conversion of confirmed opium smokers and notoriously bad characters. The reports of the interest at Foochow and a powerful address of Pastor Kau sent the preachers back from the station meeting with new determination. During the fall Miss Walker had a women's convention four days, with delegates present from nearly every station and an average attendance of 150. The women themselves conducted nearly all the meetings.

The addition to the churches of 86 indicates a healthy growth, while the Christian Endeavor Societies made a striking advance step in supporting Pastor Chang as a general evangelist. He was active in stirring up the churches to give more generously, and in the absence of a missionary able to do steady touring he was intrusted with the oversight of the more distant points in the southern parts of the field.

There were interruptions to the educational work. During the second half-year the girls' boarding school was closed because there was no one to take charge of it. The boys' school was closed at the same time because the new building was not completed and the old one had been appropriated for other purposes. With the beginning of the new year the school was opened, under charge of Mr. Storrs, with a new English-speaking teacher, a graduate of Foochow College, and with 50 students. The day schools were maintained.

Miss Walker had charge of the work for women. She made two long trips, in which 10 chapels were visited, and three short trips to places which could be reached in a day. In these last four chapels were visited, and in twelve other villages meetings were held. Miss Walker had under her care 8 of the more distant day schools and classes for women. The 3 classes in the city of Shao-wu were visited weekly, and the classes went out into the villages to hold meetings. There were some remarkable conversions.

During the summer at the mountains nearly 1,000 patients were treated. Medical students were trained and 6 rooms with 2 beds each for the better class of patients added to the hospital, which cared for 69 inpatients. House visits numbered 250. In all 8,221 cases were treated at an average cost of six cents. Medical instruction was continued, but there is need of a union medical college for the province. The dispensary at the North Gate was closed in the fall.

*Pagoda Anchorage, 1891.*—The field of this station contains 500,000 people, and there are 46 outstations. For purposes of supervision these are divided between Mr. Hubbard and Dr. Whitney, the latter having charge of the Diong-loh field. There are 83 native workers, of whom 3 are ordained and 26 are unordained preachers, 18 are teachers, and 24 are Bible-women. There are 38 regular meeting places, with 32 churches, containing 686 members (49 added last year), with 1,811 adherents. The average attendance is 900, and there are 35 Sunday schools, with a membership of 601. The educational work includes 2 boarding or high schools and 12 station classes, with an enrollment of 446 boys, 119 girls, and 115 women, making the number under instruction 727. The 3 dispensaries gave 4,218 treatments. The natives contributed to Christian work \$1,751.01, and to education \$456.20.

While Foochow is the publishing station, Pagoda Anchorage is the literary, as the three periodical publications are edited here. The great achievement of the year in this line was the completion by Dr. Whitney of his translation of "Gray's Anatomy." The other most important event was the opening of the Abbie B. Child Memorial School in Diong-loh. This was dedicated in February, 1905, and a week later opened its doors, the only school for girls in a district twenty miles wide, twenty-five miles long, with a population of half a million. The maximum enrollment was 29, and the new year opened with more than 40 pupils.

Evangelistic work was carried on at 50 different points. The work at one point was given up because of Catholic disturbances the preceding year, while that in another was intrusted to the Chinese Home Missionary Society. Work in Wong Daing was closed because of lack of funds, and there is call for more extensive and expensive work in this region to gather the harvest from years of seed sowing. In another village our worker, who refused to act as lawyer for the Christians, was withdrawn in favor of the Church Missionary Society helper, from whom the people expected greater help. At Gang-dong a building, with an audience room seating 150, the "prophets' chamber" and preacher's quarters, was finished, and there was land enough left for a large church when needed. Li-lang, near Diong-loh, was opened in the autumn, the people beginning as a self-supporting society. In spite of the faithful work of the helpers but 49 were received into the church, and this because of litigation troubles and feuds. The Sunday school attendance lessened and 2 or 3 Christian Endeavor Societies were given up. On the other hand, the year was one of sifting and of testing; the pastors now know better who are true Christians, and they themselves show an encouraging growth in earnestness. The contributions to home missions increased, while

those for preaching and church expenses decreased. The revival services in November and December helped the native ministry and many of the churches.

In the woman's training school there were 17. More advanced work was possible than before, and a translation of Drummond's "The Greatest Thing in the World" was used with great effect. The experiment of the preceding year was repeated, and several of the older women were sent out to work during the summer vacation, with good results. The women went to Foochow for the annual meeting and received the inspiration of Mr. Diong's preaching. In the station classes more than 100 women were taught. Work was opened in one place largely occupied by Tartars, who hate the foreign religion and are not on good terms with the other villagers. They attacked the schoolroom, broke tables and chairs, and in various ways frightened the women so that their eagerness to study cooled off. Of the boys 446 were under instruction the last year. The number of schools was much less than before, because of lack of funds and the difficulty of securing proper teachers.

The medical work was not large. Under the supervision of Mr. Hubbard and native assistants 2 clinics were held, with 305 treatments, while Dr. Whitney gave 3,915 treatments.

*Ing-hok, 1898.* — The Ing-hok field contains 600,000 people, for whom there are at work 31 native laborers, 1 ordained and 11 unordained preachers, 7 teachers, 6 Bible-women, and 6 others. There are 16 outstations, 11 organized churches, and 5 additional places of regular meeting, with an average attendance of 344, 225 communicants (35 added last year by confession), and 665 adherents. In 2 boarding schools there are 22 boys and 40 girls, in 1 day school 10 boys, and in 2 women's classes 14 women, making 86 under instruction. The natives contributed last year \$232.55 for Christian work and \$169.60 for education. There were 14 patients in the hospital, and 1,305 treatments at the dispensary.

The year has been the best in the history of work at Ing-hok. Preachers, Bible-women, colporters, Christians, learners, teachers, students, all have done their part in the midst of hardships and stern trials. They compose the Ing-hok skirmish line and number all told over 500. Day and night they have toiled, preaching, teaching, healing, selling books, but most of all being living witnesses of the power of the gospel to transform men and women. They are full of joy and hope in their service as they feel the pulse of the new life about them. Missionaries, schools, newspapers, books, and all the new inventions have brought about a new state of mind among the people. A feeling of expectancy is abroad, a desire to see and to hear some new thing, and indeed there are many new things to hear. The political, social, and literary renaissance of this mighty empire has begun. If the story of the year were fully told it would tell of the old heathenism giving way everywhere, of new Christian centers springing up. It would devote much space to the work being done by isolated Christians, lonely witnesses far from any chapel or Christian center.

The year was a time of revival. At Diong Keng chapel the young men

gathered every evening to sing gospel hymns, listen to the Bible and unite in prayer; and this was typical. Thirty-five united with the church. One chapel, where there had been for three years a continuous revival, constantly growing in power, secured a permanent building through the gift by friends of \$80. The heathen wickedness of this place is indescribable. To this church Christians from a village of 10,000 people eight miles away have been coming down the mountains and begging for a Christian preacher, and at the same time promising to furnish a chapel.

In the work for women were employed 2 Bible-women and 5 pastors' wives, who have done the work of Bible-women. The station class in the city was maintained during the spring and then given up for various reasons, one of which was that it is still considered immodest for a woman to be seen often upon the streets; and only very courageous women can be induced to attend station classes or church. The station class at Gah-tau, a small village on the mountain side, made splendid progress, 4 of the women having been received into the church during the year. Four women were admitted to the Ing-hok church in the spring, all former students in the station class. Two of them were the dispensary helpers. Sunday afternoons Dr. Smith held in the home of the Bible-woman a meeting for from 15 to 35 children and another for women, the attendance varying from 7 to 25. A weekly meeting for Christian women was begun at Dr. Smith's home. It met Wednesday afternoon, and was devoted to Bible study and prayer for the salvation of relatives and friends. No touring to distant places was done this year because of lack of helpers.

Important advances were made in educational work. A boys' boarding school was opened this year, 22 applicants being admitted. Three of the boys united with the church and formed a Christian Endeavor Society, which met every evening for prayer. This school must supply the Christian leaders for a district as large as Connecticut. The friends of the Ing-hok Girls' Preparatory School are rejoicing in the purchase of a new site on a hillside with a commanding view, and work has begun on a building to accommodate 100 girls. For this year the school was removed fifteen miles away to Gak-liang. In spite of rumors that the intention was to sell the girls into slavery at Foochow, the school opened with 39, a larger number than before. For the first time students were refused admission. Two of the girls united with the church. The school in its new location was isolated from all Chinese Christian workers except the preacher and his wife. Gak-liang is a busy and hard river town, and offered a chance for settlement work. Hundreds came from distant villages to see girls studying under women teachers.

The medical work developed with the other departments, and that in spite of having only 3 small rooms for a dispensary, and for a hospital a kitchen and a small bedroom. There were 13 inpatients, 1,140 dispensary treatments, and 1,320 cases in all. The number of women more than doubled. In October a part of the site desired for medical work was purchased, this part containing a Chinese house 400 years old, with 22 rooms,



which will be renovated and used as a hospital. Two other adjoining lots are needed to complete the compound.

### SOUTH CHINA MISSION

HONG KONG. — Charles R. Hager, M.D., *Ordained*; Mrs. Marie v. R. Hager.

CANTON. — Charles A. Nelson, *Ordained*; Mrs. Jennie M. Nelson.

(The statistics for the year have not been received.)

The force in this mission remains the same as last year. There is a loud call for single women to take up the school work, but as yet the right persons to meet this call have not been found.

The South China Mission is in line with other missions in the attempt to secure greater efficiency and economy through coöperation. The United Brethren Mission voted heartily last January in favor of negotiations for coöperation in training school work, and asked for a conference. The American Mission favors inviting the London Mission to join in this undertaking. The mission, however, with its limited means, is unable to do much to help in this needed work. During most of 1905 there was but one ordained missionary in the mission, who did his best to care for his own field and for that of his absent colleague. It is feared that the San Francisco earthquake will affect unfavorably the work in China of the California Missionary Society.

#### THE STATIONS

*Hong Kong, 1883.* — For nine months of the year 1905 the field of this station was superintended by Mr. Nelson, of Canton, with the aid of the 3 native pastors. This included, in addition to the station proper, some 37 stations. The number of native laborers was 55. The gospel was preached or taught in 38 places. There were 14 schools, 4 of them for girls, with a total enrollment of more than 400. Only 1 school was taught in English. All 14 were practically self-supporting; at least they had nothing from the treasury of the Board. The number who received baptism was 370, a goodly number, but less than for several years. Various factors probably contributed to this result: the unrest in the empire, the adoption of foreign ideas shown in cutting off the queue and adopting foreign dress, the American boycott, the growing manifestation of a spirit of independence, the change in the superintendence of the work, and the want of persistent supervision by a foreign missionary. The Chinese preacher cannot yet take the place of the missionary, and the latter's visits should be at regular intervals. The amount raised upon the field was at least from \$4,000 to \$5,000 (gold), equivalent to twice that amount in local currency. Compared with this, the Board's appropriation of \$700 is hardly more than a drop in the bucket.

The Hong Kong self-supporting church met all its own expenses, furnished preachers for regular Sunday services at Yanmati, where Boston Chinese started a knitting factory, and helped materially Fat Shan with 22 members, who should soon become self-supporting. Neither of these churches has ever drawn upon the funds of the Board. The California Missionary

Except that there is no payment of money, 3 of these places receive as much attention from the missionary as the 31 other preaching places directly under the mission. From 8 of these outstations there were received into church membership more than 20 each. The contributions for general work were about \$270, nearly double those in 1904, but not equal to those of 1903. Three new churches were dedicated. Two of these were mentioned in the last report. The services at San Ning were held February 1, 1906. The completion of these buildings gave to the mission property valued at about \$12,000 (gold), for which it did not subscribe a cent. The mission now owns 12 buildings. Of the expenses of the mission during 1905, the natives contributed about three-fourths.

During the first half of the year 1906 there were 40 places with chapels or preaching places, and 6 or 7 others with schools and occasional services. In the quarterly tours 48 places were visited and some 200 received into membership. There were 21 schools, with 23 teachers. Of these, 8 were for girls in the country. In only a few instances did the mission contribute anything for these schools with more than 500 pupils. Three or 4 new chapels were opened without any great expense to the mission except for the salary of preachers and chapel keepers. Of the 40 outstations 4 are self-supporting, 4 are maintained by the California Missionary Society, and for the 32 remaining there should be a minimum amount spent of \$100 each. Within the six months the natives contributed \$400 (gold). For a time Mrs. Hager conducted a kindergarten, which was closed on account of the plague. At the close of the year 1905 the boycott threatened the continuance of the work and the lives of the missionaries; but that all passed away. Dr. Hager lost at the hands of robbers property worth some \$250 in silver, but saved his life. Only a few Christians were stricken by the plague, which raged severely in certain quarters of the country and in Hong Kong.

*Canton, 1890.*—During 1905 the work here was below the normal; the church attendance fell off, and the amount contributed for church expenses was smaller. This was undoubtedly due in part to the unrest in China, which affects Christians, and in part to the fact that during Dr. Hager's absence Mr. Nelson had no time for the proper care of the work in Canton. The additions to the church were 12 adults and 7 children. The church roll was revised and printed. It contains 201 names. The chapel was open 5 days a week for street preaching; the Bible depot was open daily to sell Christian literature and for Christian Endeavor meetings. At the Eighteenth Street reading room there was a smaller meeting and the weekly prayer meeting, both under Rev. Joe Jet. A Bible-woman taught women in their homes.

The work in Heung Shan district, with its 2 chapels at Heung Shan City and Lam Pin, has now been in existence about three years. The total membership is 36—23 men, 5 women, and 8 children. The new chapel in the city is well located; seats 100 in the main room and 50 in the middle room. While there are 3 other chapels in this city of 200,000, none of them is open for street preaching. The chapel is located on a thoroughfare, and

there is preaching every evening. On Sunday the service is in the afternoon. It is encouraging that after so short a time there are already two families of believers. Usually women are not reached so soon. A new house of worship is planned for Lam Pin, for which the chief reliance is placed upon the Chinese Christians in the States. The membership is 23. At a recent visit 20 women and children were present at meeting — a remarkable advance.

The chief event during the first half of 1906 was the securing of new church property in Canton. The landlord of the property which had been rented for fourteen years wanted the buildings for his family. A large place owned by one of the members of the church was purchased and the necessary repairs begun. For several months the church was without a building. Since January 1, 2 Bible-women and 2 colporters have been at work, one each in the city and one each in the country. Mr. Nelson taught theology to a student who is a good Chinese scholar, and who it is hoped may be used in the work.

Canton was the scene of the labors and death of Robert Morrison, the pioneer Protestant missionary to China, the centennial of whose arrival in that empire will be celebrated in 1907. It is also the largest non-Christian city in the world. It is proposed to secure at least \$100,000 for the erection of a Young Men's Christian Association building in the city, to be known as the Robert Morrison Memorial. Mr. Nelson is a member of the Canton Missionary Conference Committee, which has the matter in charge, in coöperation with the Young Men's Christian Association.

The Ruth Norton Girls' School opened February 14 for a semester of five months. Long before this every place was spoken for and many applicants turned away. The boarders numbered 30 and the day scholars 13. For five months, while there was no church building, services were held in the schoolroom. There is need of a young lady to superintend and another to assist in the school. For three years Mrs. Nelson has had to give up her work for women in order to care for the school. More land, another building, and money to print the necessary text-books are among the needs of the school.

#### NORTH CHINA MISSION

TIENTSIN. — Charles A. Stanley, D.D., Charles E. Ewing, *Ordained*; James H. McCann, *Treasurer and Business Agent*; Mrs. Ursula J. Stanley, Mrs. Bessie G. Ewing, Mrs. Netta K. McCann, Miss W. Carey Noble.

PEKING. — Chauncey Goodrich, D.D., William S. Ament, D.D., William B. Stelle, *Ordained*; Charles W. Young, M.D., *Physician*; Mrs. Sarah B. Goodrich, Mrs. M. Elizabeth Stelle, Mrs. Olivia D. Young, Miss Mary H. Porter, Miss Luella Miner, Miss Nellie N. Russell, Miss Bertha P. Reed, Miss Jessie E. Payne, Miss Alice S. Browne.

KALGAN. — William P. Sprague, *Ordained*; Mrs. Viette I. Sprague.

TUNG-CHOU. — D. Z. Sheffield, D.D., Mark Williams, D.D., George D. Wilder, Howard S. Galt, *Ordained*; J. H. Ingram, M.D., *Physician*; Mrs. Eleanor W. Sheffield, Mrs. Gertrude W. Wilder, Mrs. Louise A. Galt, Mrs. Myrtle B. Ingram, Miss Mary E. Andrews, Miss Abbie G. Chapin.

PAO-TING-FU. — Henry P. Perkins, Edwin E. Aiken, *Ordained*; Mrs. Estella L. Perkins, Mrs. Rose M. Aiken, Miss Laura N. Jones.

PANG-CHUANG. — Arthur H. Smith, D.D., Emery W. Ellis, Charles A. Stanley, Jr., *Ordained*; Francis F. Tucker, M.D., *Physician*; Mrs. Emma D. Smith, Mrs. Minnie C. Ellis, Mrs. Louise H. Stanley, Mrs. Emma B. Tucker, M.D., Miss H. Grace Wyckoff, Miss E. Gertrude Wyckoff.

LIN CHING. — Franklin M. Chapin, *Ordained*; Mrs. Flora M. Chapin, Miss Lucia E. Lyons, Miss Susan B. Tallmon, M.D.

*In this country.* — Henry D. Porter, M.D., D.D., E. G. Tewksbury, James H. Roberts, *Ordained*; Mrs. Elizabeth C. Porter, Mrs. Grace H. Tewksbury, Mrs. Grace L. Roberts, Mrs. Mary A. Ament.

*Associated with the mission, not under appointment.* — Mrs. Frances D. Wilder, Miss May Chapin.

Seven stations; 67 outstations; 19 ordained missionaries, one a physician; 3 physicians; 1 treasurer and business agent; 22 wives, two of them physicians; 14 single women; 8 native pastors; 55 other native preachers; 51 native teachers; 26 Bible-women; 37 other native laborers; 10 churches: 3,508 members, 720 received on confession this year; 102 places of stated preaching; 14 Sunday schools: 1,048 members; 1 theological seminary: 10 students; 1 college: 45 students; 16 boarding and high schools: 523 students, 238 of them girls; 32 common schools: 442 pupils, 152 of them girls; 2 hospitals; 3 dispensaries: 23,393 treatments; native contributions for Christian work, \$2,696; for education, \$669; total, \$3,365.

The force in this mission has been enlarged by the coming of Miss Dr. Tallmon in the course of the past year. Miss Noble, daughter of Dr. and Mrs. W. C. Noble, formerly members of the mission, is to join the force at Tientsin. Peking station rejoices in the return of Miss Mary H. Porter. Mr. and Mrs. Roberts and Mr. and Mrs. Tewksbury have come to this country, the former not expecting to return to the field. Mrs. Ament has been obliged to come to this country for a time.

The last year in this mission was marked by the development of the union movements, the inauguration of a remarkable educational work for women, and the reaching out of the mission to satisfy the intellectual desires of the people.

The mission committee revised the curriculum of the elementary boys' schools, and together with representatives of the Presbyterian and London Missions revised the course of study for the girls' schools. The latter differs little from that for boys' schools, and practically unifies the work in the girls' schools of the three missions, so that within a few years the transfer of pupils from school to school will be easy. The mission is trying to keep the schools up with the times.

A year ago there was not one school for girls outside of mission circles, though in official and literary families girls were studying privately. Now there are at least 10 such schools in Peking. The leaders in this movement are the sisters of princes, the wives and daughters of dukes, the families of some of the highest officials. These women are not merely the patronesses of the schools, but some of them go daily and spend several hours teaching schools composed of rich and poor. Some of the leaders have visited the Union Woman's College and Bridgman Academy, and were it not for the odium still attaching to Christianity would seek more help from the mission. Prince Su's sister, Mrs. Pao, speaking of her school of 90 pupils, said,

"Had it not been for the example of you foreign ladies this school would not have been."

There was a great popular demand for information, and the mission took steps to satisfy it and thus to get into helpful relations with new classes of the population. Last summer Pastor Jen began a weekly evening meeting for the free discussion of current and interesting themes, with competent and prepared leaders. Since the fall a sort of university extension gathering has been held Thursday evenings in the beautiful large church. Newcomers flocked to the compound. Students from the new government schools, officials from the palace, progressive men and women from the mercantile establishments, mingled with the ordinary congregation. Duke Te, nephew of the Empress Dowager, was a constant attendant, and upon his own suggestion delivered one lecture. Representatives of the newspapers attended and took a leading part. Perhaps the best lecture was by the editor of the daily Mandarin paper, who spoke more frankly and directly of the relation of the church to the new aims of China than the Christian speakers had allowed themselves to do, and who, though he showed ignorance of some conditions and facts, uttered sincere words of appreciation and commendation, which were surprising from one who in print had often called the missionaries hard names. Duke Te and his accompanying teacher, under the subject of "Filial Piety," spoke straight truths with the fearlessness and directness of a Christian preacher, and thus the gospel was preached by a member of one of the highest families in the realm. This system of lectures has been extended to the country stations where possible. The people's interest in a new system of shorthand was taken advantage of by the mission, and classes held in both the city churches for men and women. This was extended also to the country stations.

The women were not forgotten, and similar courses for them were given at both the South and North Churches. It was bewildering to see princesses coming to the compound to lecture to women of all classes, after which the company separated and were entertained socially at the different houses by the missionary ladies. The lady editor of the woman's paper was a lecturer, while two daughters of one of the highest officers of the realm frequently attended and one gave an address.

In addition to the more formal lectures, beginning in November, North Street Chapel, on the six special temple days a month, was opened as a lecture room for women. The subjects treated in the daily woman's paper furnished the themes. The work of the chapels and schools was explained and special services were held where the gospel was preached. The slides illustrating the life of Christ were also used. Sixteen women, who first met at the street chapel, attended a service at the South Church, where the gospel was preached. Mrs. Jen was the mainstay in this work. She was anxious to open a regular street chapel for women. Two or three outside women this last winter asked why this was not done. The Presbyterian Mission had similar lectures, and if the London and Methodist Missions will develop this kind of work all the women in the eastern part of the city should come into close touch with the work of the churches.

The mission at its last meeting considered the needs of the field. Simply to hold the mission as it is and provide for the future needs as missionaries are withdrawn by death or age, there is immediate call for 4 missionary families, 1 physician, and 8 unmarried ladies. The history of the year is not complete, for no reports have been received regarding Lin Ching station, North China College, the theological seminary, and publications.

*Tientsin, 1860.*—In the field of this mission, with a population of 2,000,000 and 3 outstations, there are at work 7 foreigners (6 under appointment) and 15 native laborers, among whom are 5 unordained preachers, 6 teachers, and 1 Bible-woman. There are 7 places of regular meeting and 1 church, with 263 members (56 added by confession), 200 adherents, and an average attendance of 150. Two Sunday schools have 60 members. The educational work includes 2 boarding and high schools, containing 22 boys and 8 girls, and the total under instruction is 71. The natives contributed for Christian work \$25 (gold).

The history of this station was marked by plans for the removal of the mission compound and by the delimitation of the field of the station. The old compound was in the midst of a busy and growing European community. The present site is to be sold and the work removed to a new compound at Hsiku, where the workers will escape from the distractions of the foreign settlement and come into new and closer touch with the Chinese people who live in the village at the doors of the compound, in the busy region between Hsiku and the city, and in many easily accessible villages.

In October, 1905, the different boards working in Tientsin made arrangements for delimiting the field worked from there. This means to us only a closer defining of our limits. Previous to this action, the London Missionary Society and our station had agreed to a division of the field to prevent an overlapping, which had caused some confusion and duplication of plants. This involved an exchange of chapels, the withdrawal from villages where there were about 20 church members, and the acquisition of territory containing about 12 of their members. The mission exchanged one market town, Lofa, for another, Huang Hou Tien, a strategic center for evangelistic work, and the natural trading place for most of our members.

A perplexing business problem of the year was the disposition of the real estate given to the mission as indemnity for the Boxer losses in the Wu Ch'ing and Tung An districts. The income from the rent of indemnity lands gives some financial leeway in the north villages; but it is a potent enemy of self-support, it is a prolific source of disagreements as to the administration of the property, and it demands so much thought from the church members as to cause the church to lose ground spiritually.

The evangelistic work of the station is hampered by the numerous other duties of the mission force and the lack of well-qualified Chinese preachers. Dr. Stanley made one tour to the most distant section of the field, while Mr. Ewing made about fifteen brief trips, the longest for only a week. In March a helper was sent to Mei Ch'ang, a market town some twenty miles north of Tientsin, where there are no Christians, and he found it a good place for sowing the seed.

The churches are most of them not in an ideal condition. In Tientsin there were special meetings last October, led by the deputation appointed by the summer conference for Christian workers at Peitaiho in 1905 to visit various places and arouse the Chinese church to a sense of its unity, fellowship, and opportunity. These followed a popular conference under the Young Men's Christian Association and produced a noticeable effect. A forward step was taken in the mission church by the election of 2 deacons and 2 other members of a church committee to advise with helper and missionaries. In connection with church work in the outstations not much progress can be recorded. This is partly because the missionaries have been unable to devote themselves to touring, partly because of a lack of efficient helpers. Two chapels were recently dedicated. The services at Ching Hai City were held December 29, and the district official and many prominent citizens gave valuable tokens of their good wishes. Six miles west is the large market town of Tu Liu, where the London Missionary Society had work prior to 1900. This place now falls within the field of the station, and a theological student was sent there this summer to try to rebuild the work. On May 6, 1906, at Chien Ying, one of the north villages, a remodeled chapel, which was originally a temple, was dedicated.

The work of the Bible-woman was somewhat interrupted, as she and one other woman were sent to the new Bible-Woman's Training School at Peking for several months. The attendance at the women's meeting after the Sunday morning service increased. One outcome of the special meetings in October was the beginning of a union mothers' meeting. These met once a month at the different city chapels in rotation, and the children were invited to attend a separate meeting for them at the same time. The largest attendance was 50 women and 20 children. In all the missions in Tientsin there are but 4 women capable of leading such meetings and all belong to our church.

In spite of the rapid increase in the number of schools founded by Chinese officials and others to give modern instruction, there is a growing demand for Christian education. Tientsin abounds in schools of all grades, some requiring fees, some free, and some paying a bonus, yet Christian schools are overcrowded and are refusing applicants. Tientsin station has 3 students in the theological class at Peking and 13 at Tung-chou (2 in the college and 11 in the academy). The opening of the boys' boarding school was delayed for lack of money, but Dr. Stanley raised a special fund and the school was able to continue. The school is equipped for 16 pupils, but there were that many boarders, and the day pupils carried the number to 24. The girls' boarding school had a total enrollment of 31, with average attendance of 25, and applicants were refused for lack of accommodations. A kindergarten was begun by Mrs. McCann for four children living in the compound, who met for an hour a day for several months. The girls' day school in the native city had during the year 19 individuals, 7 of whom were boys. Five of these were transferred to the London Mission boys' school. Two village day schools for boys were held this year. That at

Chien Ying averaged about 10, and has been in existence so long as to be regarded as permanent. That at Hu Chia Ying, only four li distant from Chien Ying, has existed for a little more than a year. The scholars increased from 3 or 4 to 11, and the teacher, an old man who came more than one hundred miles to teach, became a hopeful Christian.

*Peking, 1864.*— The field of this station, with a population of 3,000,000, has 16 outstations, 10 missionaries, and 51 native laborers, among whom are 17 preachers (3 ordained), 10 teachers, and 7 Bible-women. There are 17 places of regular meeting and 3 churches (self-supporting), with 1,001 communicants, 234 added by confession. In the 3 Sunday schools are 350 members. It has 2 theological students. The 6 boarding and high schools enroll 85 boys and 120 girls, and 9 other schools 72 boys and 65 girls, and the total under instruction is 384. The number of medical treatments reported is 1,219. The natives contributed \$1,130, of which \$300 was for education.

The year was marked by the accession of 156 new members, a goodly number of probationers and the branching out of the work to satisfy the striving of the people for information and instruction. The annual meeting for helpers was attended by about 100, 43 from the country stations. The previous year the Chinese Missionary Society was organized, and it at once assumed the support of Pastor Wang at a newly opened station. This year the society voted to increase the budget from \$65 to \$130 (gold), to send a second man to a needy field, and to establish a girls' school at Pastor Wang's station. There is slow progress towards self-support. Cho Chou is entirely self-supporting, one-half coming from property income. The Shun I Hsien church made repairs costing \$90, of which they themselves raised over \$70, and they propose to pay the preacher's salary, which will come mainly from income of lands. Liang Hsiang, the banner station for giving, contributed over \$4 (gold) per member, about one-ninth of a laboring man's yearly wage, though this came largely from one person. The contributions of the whole membership, excluding foreign help and income from lands formerly given by Chinese Christians, amount to more than a week's wage of a day laborer, and that, too, though the Christian membership includes the Christian scholars in the schools and other young people who are not as yet producers. This is a promising beginning towards self-support, but it must be confessed that in China, especially in North China, the time has not yet come when the work can be assumed by the native church. The great need is of a spiritual awakening, reaching the native church and the foreign contingent. Latent powers are to be developed and brought into regulated activity. The country field was covered fairly well, the 2 preaching missionaries having a total of nine months in the country. The mission bookstore, located next to the street chapel, is agent of the Christian Literature Society and does a business of \$2,000 (gold) a year. All the tracts of the North China Tract Society are distributed from this store. Sixteen colporters of the Bible Society are directed by the station.

The chief event in woman's work was the beginning of a woman's Bible



school for the training of Bible-women and the wives of helpers. There were 16 in attendance. The London Mission was enthusiastic over the results of the course for one of its Bible-women, and proposes to have two in attendance next year. The 8 Bible-women continued their work, with some changes in location. Pastor Jen started a well-attended monthly mothers' meeting for the women of both churches.

At last the kindergarten became a living fact, the new building and equipment being the making of the school. The children were from the neighborhood, not largely from Christian homes. The enrollment was 50, the average attendance 30. It has been pronounced the best equipped kindergarten in the East. There should soon be a class of normal students to further the chief design of the school — to help make the kindergarten an integral part of the Chinese educational system. This is not visionary, for already the Viceroy Yuan Shih Kai favors it and plans to open kindergarten government schools. If a kindergartner is not sent soon the opportunity of being leaders in this form of education will be lost. A new school for girls was started at Shun I Hsien with 3 pupils. The city schools now have competitors, and the well-lighted rooms and foreign desks of the mission schools are an advantage. The memorial school had 35 pupils, with 6 or 7 boarders, all of whom paid in part at least for their board. The co-educational school in the second story of the kindergarten building enrolled 33, with an average attendance of 23. This fits for the Bridgman School and the boys' school. The North Chapel schools had an average attendance in the boys' of 25, in the girls' of 32, 6 of these boarders.

In the country districts, especially in the smaller towns and villages, the people generally regard the government schools with suspicion, though where the mission churches have existed for some time the government schools are more prosperous. In one village, by common consent, the mission school became the government school and was supported by the village. In another the government teacher, though not a Christian, attended worship and favored the work of the church as far as he dared. Here the Christians sent their sons to his school. In 6 other country schools the combined attendance was 72. Three village girls' schools were recently started by the station.

The Union Theological Seminary was opened later than was anticipated because the buildings erected by the Presbyterian Mission were not ready for the students. It was deemed advisable that those students who were graduates of the college at Tung-chou should wait over and join the entering class another year, as this year's class was made up of men who had not enjoyed the privileges of a college course and hence were not prepared for the work expected of the men from Tung-chou. Some of the men did excellently well, and will be able to keep up with the men who join the seminary in the fall of 1906; but several were dropped and will not be allowed to return, owing to lack of preparation. Four professors from three different denominations gave instruction during the year, Dr. Goodrich, who had removed from Tung-chou, being dean of the faculty.

The Peking Boys' School had an average attendance of 60 and an

enrollment of 71, with 30 boarders and a third Chinese teacher. Military drill improved the bearing and health of the pupils. The North China Union Woman's College and Bridgman Academy is an outgrowth of the Bridgman School. The faculty now consists of 3 full and 2 advisory members, and there are some 6 native teachers. Until a class completes the full course the college work must be taught by the foreign ladies, except Chinese history and classics, and there should be chosen an additional teacher by each of the 3 boards represented. The enrollment last year was 84, of whom 14 were in the college, 23 in the academy, and 47 in the lower grades. With the development of the preparatory schools elsewhere, the two years of preparatory study will be given up. While most of the students were from the American Board Mission, there were representatives from the Presbyterian, English Baptist, China Inland, Swedish Alliance, and Anglican Missions. Eight graduated from the academy in June, of whom 6 remained for further study. The curriculum and by-laws recommended by the faculty provide for an academy and a college course of four years each. In addition there are proposed for those who cannot take the full work 3 two-year courses, entitled normal, kindergarten training, and scientific, the latter preparatory for a medical course, though as many as possible should have the four years' preparation for this. Students are expected to pay at least from one-sixth to one-fourth of the expense of room and board, and while no tuition will be charged for the present there will be fees for English and instrumental music. The faculty will require from each student receiving help from a mission or individual missionary, and from her guardian, a written pledge that, if desired, five years of service at the mission rate of salary shall be given to the mission or missionary contributing to her support. During the last year the first college building was erected. This accommodates also the Bible-woman's training school and came from the same source as the new kindergarten building. The woman's medical college requires for admission some knowledge of English. Hence eight students and teachers were taught English. The development of this medical school at the Methodist Episcopal Mission, with the Presbyterian, London, and American Board Missions represented on its faculty, is bringing the large Methodist girls' school into closer relations with our mission, and it is hoped that soon that mission will enter fully into the union college work, with representatives on faculty and board and pupils in the college department. Twelve of the older pupils were given the advantages of a cooking school.

Dr. Young saw 1,134 cases, all but about 100 among the pupils of the schools. The number was 1,755, including the cases treated when he took charge of the clinic of Dr. Griggs, who was called away twice to assist elsewhere. Dr. Young went to Pao-ting-fu in February to assist Dr. Lewis, whose Presbyterian hospital was full of patients requiring surgical operations. This was but paying a small part of the debt the mission owes to this hospital, as about two-thirds of the cases in the clinics are from American Board territory. The great work opening up at the Union Medical College makes it wise for Dr. Young to spend much time on the language, fitting himself for

that large and important sphere of teaching ; but occasional visits to the most needy outstations would greatly further work there and increase the power of the small, struggling churches.

*Kalgan, 1865.*—In the field of this station, with a population of 2,000,000 and 4 outstations, there have been at work 6 foreigners (5 under appointment) and 14 native laborers, among whom are 6 unordained preachers, 3 teachers, and 1 Bible-woman. There are 5 places of regular meeting, 2 organized churches, with 232 communicants (11 added by confession), 1,000 adherents, and an average attendance of 90. The 2 Sunday schools have 82 members. The field has 4 collegiate students, while the educational work on the ground includes 2 boarding and high schools, with 16 boys and 7 girls ; 2 other schools, enrolling 24 boys ; and the number under instruction is 57. The natives contributed \$24.62, of which \$7.38 was for education.

The year here was marked at its close by the withdrawal from the station and mission of Mr. and Mrs. Roberts. This left Mr. and Mrs. Sprague the only regular missionaries, though the past year Tung-chou lent Kalgan Miss Chapin, and Miss May Chapin arrived there in October to take up work for women independent of the Board. Mrs. Larson, of the British and Foreign Bible Society, also coöperated with the ladies of the station.

In 1900 there were 8 preachers and 1 teacher located in 6 cities and villages ; in 1906, 6 preachers and 2 teachers in 3 cities and 1 village. Work at Hsuon-Hua-Fu has been given up, the 2 church members and several inquirers turned over to Mr. Soderboim of another mission located there, and the worker transferred to Yü Chou, the oldest outstation, where the needs seemed greater. The 2 booksellers, assisted during the summer by 2 Tung-chou students home on vacation, walked hundreds of miles, attended many fairs, and sold a good number of books. Six tours were made during the year by the missionaries. During the last year several homes, including Mohammedan families, were opened to the missionary and invitations extended to the Christian worker to come and explain the gospel. At the woman's meeting in the chapel the average attendance was 18. Two week-day reading classes for women were held. Three women were received into the church.

The boys' boarding school had 15 pupils during the year, nearly one-half the sons of or closely related to church members. Most of them were on the probationers' list, and 1 was received into the church. The girls' school, reorganized in November, 1904, closed for its first vacation one week before Mrs. Roberts started for America. There were 8 pupils during the year. The day school at Hsi-Hê-Ying ended with the Chinese year. The heathen parents thought the pupils were spending too much time in prayer and Bible study, and removed their boys and hired a heathen teacher. There were not enough Christian boys to continue the school. A new day school was then opened at Chin-Ke-Ta. It met in the new chapel and had 15 pupils.

There is no resident physician, and the dispensary stands closed and locked. The station is losing its hold upon a large class of invalids and their many friends because there is no resident physician

*Tung-chou*, 1867. — In this field, with a population of 1,000,000 and 5 outstations, there are at work 15 foreign laborers (14 under appointment) and 28 natives, among whom are 8 preachers (2 ordained), 14 teachers, and 1 Bible-woman. There are 7 places of regular meeting and 1 self-supporting church, with 243 communicants (50 added by confession), 600 adherents, and an average attendance of 540. The 5 Sunday schools have 330 members. The theological seminary has 10 students, the college 45, the 3 boarding and high schools 100 boys and 25 girls, 6 other schools 46 boys and 59 girls, and the total under instruction is 285. The hospital had 120 patients, and the dispensary gave 15,942 treatments. From the mission press issued 1,500 pages, and from other presses 1,315,000 pages. The natives contributed \$232.10, of which \$30.45 was for education.

The deadlock in the *Tung-chou* church over the choice of one pastor was broken by the ordination of two. The street chapel, with the addition of a court in the rear and a fine inquiry room, and with Mr. Kung in constant attendance, was filled daily with audiences, and the inquiry room never lacked visitors. The mission now owns the property, and when the remodeled front was finished the gentry, tradesmen, and officials insisted on coming to congratulate the owners with hangings and tablets. The five or six popular lectures each month were well attended by the best class of Chinese. For six years there were no students to do evangelistic work in the summer, and the larger boys, though professing to be Christians, refused to join the church. These have all now joined, and 8 or 10 were available for work in the summer of 1906.

The newer outstations were more fruitful than the older ones. Each of the 5 outstations was visited at least once a month. The more distant parts of the field were explored in the direction of Tientsin, partly to look for church members who might be driven in from other districts by the war. Thirteen market towns were visited, and it was found that there are at least 25 market towns and 2,000 villages in the distinct field of the station. The three Bible colporters make the rounds of these as often as possible, and there is a helper sixty miles distant, the first one to occupy it since it was transferred by the Presbyterians. Villages to the southwest were turned over to the London Mission, where Mr. and Mrs. Biggin, of that mission, carried on medical and evangelistic work in addition to full work in the Union College at *Tung-chou*.

During the last year there was more of the old aloofness and fear on the part of the women than for the two or three preceding years, while in the country the work was never more promising. The two Bible-women made 1,408 visits in 126 homes, giving 1,298 lessons to 125 women and girls in the city and suburbs. In some 50 homes frequent visits were made, and about 45 women and girls were under regular instruction. The Bible-women also visited 20 villages, made 113 visits to village homes, and gave 43 lessons to 21 people. Four station classes were held, in which 47 women and girls had a month of constant study. Miss Chapin planned to make 2 country trips a week, visit each country station once a month, and other villages

as often as possible. During the fall and winter, before she was called to Kalgan, she made 24 trips to 9 villages, occupying 39 days in all. Miss Andrews made 13 trips of a day each to 8 nearer villages. The village work and the visitation of homes opened by the Bible-women was not properly followed up. There were 5 primary day schools. Of these one near the old city place on Pei Hou Chieh had an enrollment of over 30, an average attendance of 20, and all but 2 of the scholars were from wholly heathen or Mohammedan families. More than 100 were in these schools, with an average attendance of 87. Twelve girls were sent to the boarding school. This school met a long-felt need. It was first opened by Mrs. Goodrich in temporary quarters. Her removal to Peking left it without a head, but it was reopened December 1. There were 27 scholars. The course covers six years, preparing for entrance to Bridgman Academy. Sunday schools were held in two places, one for men, women, and children at the church, and another for women and girls, with an attendance of about 20 women and the girls from the boarding school. The Women's Christian Association reorganized as a Christian Endeavor Society, with 50 names enrolled and an attendance of 20 at ordinary meetings. Several women unbound their feet, including one old lady. Ten women were taken into the church on probation and 14 admitted to full membership. The boys' boarding school had 30 scholars.

The North China Union College enjoyed a year of quiet and effective growth. The students applied themselves to their duties with commendable industry, and there were no serious cases requiring discipline. The students also showed themselves most ready to adopt the athletic games of the West, lay aside the dignity required of the ancient Confucian teacher, and enjoy most thoroughly the active life on the campus. Contests between the students of this institution and those from a similar one in Peking led to greater interest in the outdoor life which they call for and helped maintain the young men in good health.

Dr. Sheffield gave as much of his time to teaching as he could spare from his literary work. Mr. Galt, after the return of Mr. Wilder, gave his entire time to the college, and Mr. Tewksbury continued in his department of chemistry until his return to the United States early in the spring. Besides these teachers Mrs. Sheffield and Miss Andrews continued their work for the students as regular teachers. In the absence of Mr. Biggin, of the London Mission, more work fell upon the teachers of our mission. The number of students was about 100.

The present great impulse towards education in China, and the fact that these college men are to be the leaders in the great future before the Chinese, call loudly for the building up of a strong Christian college at this place. Thirteen thousand Chinese students are now studying in Japan. But it is possible for the Christian forces in that empire to influence for good only a small fraction of these. At this great educational center—Tung-chou—there is the opportunity of the age to reach and influence millions of Chinese through those educated within its walls. What the

Doshisha has done for Japan, this, but multiplied tenfold, ought the college at Tung-chou to do for China.

There is need that the place left vacant by Mr. Tewksbury be filled at once; and the feeble health of the president, Dr. Sheffield, calls for some one to go to China to be trained as his successor.

The North China Union College Press, constituted by the Prudential Committee in accordance with a request of the mission in 1903, has been located in the first story of the octagonal tower of the college. The outfit arrived in September, 1905. There are 3 employees, who are assisted by college boys, and the manager is a foreign member of the college faculty. From December to the end of April, 1906, 25 pieces of work, aggregating 587,438 pages, were completed, the most important being an edition of 3,500 copies of the new union hymn book for the North China Tract Society.

The medical work reported a dispensary open every day except Sunday and the Chinese New Year's holidays. There is no medical officer for the troops, who regard the mission hospital as a part of the new army régime. There were 120 inpatients, all but 17 males, and 15,764 dispensary treatments. There were 2,248 new patients; 200 were seen at Pei-tai-ho, and 602 were female patients seen on tours. The amount raised on the field was \$572.51 (gold), about \$150 of which came from foreigners. The Union Medical College opened after the New Year's holidays with 40 students, two of them from Tung-chou. There are 9 instructors, and the college is better equipped than any other in China. The development of the plant is due to Dr. Cochrane, of the London Missionary Society.

*Pao-ting-fu*, 1873.—The field contains 1,500,000 people and 28 outstations, and for these the mission has at work 5 missionaries and 18 native laborers, among whom are 10 preachers (1 ordained), 3 teachers, and 2 Bible-women. There are 28 places of regular meeting and 8 churches (4 self-supporting), with 510 communicants (103 added last year). The one Sunday school has 75 members. The station furnishes 3 theological and 5 college students. In one boarding and high school there are 32 boys, in a union girls' school 24 girls, in an English school 35 pupils, in 5 other schools 53 boys and 12 girls, and the total under instruction in the field is 121. The natives contributed \$1,433.14, of which \$209 was for education.

The year was marked by the dedication, October 28 and 29, of a new building for the South Suburb Christ Church. A tablet was presented by local friends, representing 30 families, quite outside the membership of the church. There is also a memorial stone bearing the names of 48 persons, American, English, and Chinese, who were slain in 1900, together with a vivid account of the uprising. The local church is completing an American-Chinese building for the parsonage, containing 5 main rooms. The membership of the local church is 100. The city chapel, with audience and reading rooms, open practically all the time, was entirely supported and managed by the native church. Seventeen or 18 were received into church membership and a like number took the covenant, the step preliminary to

full membership. A men's station class, enrolling 40 or more, from literary graduates to boys who could hardly read, was held for one month, beginning the 20th of the Chinese first month. Its success showed the wisdom of making such a class permanent.

In the country churches there was a decided growth in the spirit of self-help. The De Ch'uan church maintained a school for 12 to 14 boys. The Nan I people plan to build a more suitable chapel this year. Some of the leading members in these 2 churches, with the help of a grant of \$5, opened on the main street in Hsiao Ch'en a street chapel, where there was preaching and bookselling every fifth day for the fair. In the district to the west there was a better state of feeling, following the action of the magistrate in settling a case of persecution. The church members at Ma-huang-t'on, the principal center of work in that district, reestablished their Sunday meeting. A church member at Ting-chou invited a theological graduate to establish church services there, on the basis of self-support. It is hoped to have this work maintained. In the Hsin-lé district, next beyond Ting-chou, a building in a village just east of the city was fitted up for a meeting place and teacher's room. Two other new centers of work were opened, Ts'ai-chia-kang and Chu'ho-ts'un, where the people put up a building for school and chapel. On the other hand, the work in Chao-chou and Kao-i fields, the extreme limit of the work along the railroad to the southwest, was so much nearer the London Missionary Society missionaries in that neighborhood that it was transferred to that society by the delimitation meeting and in spite of the protests of the Christians themselves.

A station class was held in December, attended by country women and a number from the suburb. The country class work was more extensive than in the past. Six classes were held, giving from 8 to 10 days to each. The number of days spent in touring and country class work was 74. Nearly one-half the field was covered. The boys' school had in attendance from 35 to 40. The completion of the parsonage for Pastor Mêng made available for school purposes another building. The additional land desired to complete the boys' campus was purchased, though it still remains to wall it in and put it in order for the boys' use. In the autumn 5 boys from the school entered the academy from Tung-chou. Mr. Perkins devoted the larger part of his time to teaching English to boys and young men. There were in all 115 of these students, with an average attendance of about 30. In the day or primary school the number enrolled at the close of the year was 33. A small boarding department was added for a few little girls from the country, without much increase in expense. In the Girls Union Memorial the station had 24 pupils. Six united with the church.

*Pang-Chuang*, 1880. — In this field, with 4,000,000 people and 20 out-stations, there are at work 10 missionaries and 36 native laborers, among whom are 7 preachers (2 ordained), 13 teachers, and 12 Bible-women. There are 18 places of regular meeting and 1 church, with 783 communicants (78 added by confession), 1,500 adherents, and an average attendance of 350. In one Sunday school are 150 members. The station furnishes

1 theological student and 20 college students. In 2 boarding and high schools are enrolled 30 boys and 41 girls, in 7 other schools 70 boys, and the total under instruction in the field is 162. The hospital had 603 patients, and 2 dispensaries gave 5,832 treatments. The natives contributed \$318.83, of which \$137.82 was for education.

In the summer of 1905 agreement was made with the English Methodists for delimiting the eastern boundary of the field. Boundary lines had already been drawn with missions on the other three sides. The field as now defined includes six entire counties, the larger part of another, and portions of four others. During the year two new buildings were erected — a ladies' house and the Porter Academy Building. At En Hsien and Hsia Chin new chapel compounds were repaired, to the great benefit of church work. This spring at P'ing Yuan City, where the station had long sought to rent property, a place was offered, but lack of means prevented trying to complete the purchase.

The serious results of cutting down appropriations and the native arm of the force are very apparent in the outstations. At Shih Chia T'ang, where thirty years ago the village presented to the Board a temple with its grounds, there are only two or three men left, and temples and gods have been set up just as before the famine year, when relief was given to the village. One chapel is rarely opened, and the Christians go to other villages for worship. Three churches once prosperous are now nearly dead, and need regular pastoral visitation. The schoolboys in Pang-Chuang made themselves responsible for meetings in one village, where several inquirers were reported, but the dozen outstations within thirty li showed little or no growth. There is need at once of fifteen additional helpers in stations already opened and others which ought to be and can be opened.

On the other hand, at Cheng Chia K'ou several united with the church from the better portion of the community, and a banker rented the mission, for a nominal sum, several rooms upon the main street, admirably adapted for an outside chapel. At Te Chou, opened but three years ago, the station class was attended by 23 men, twice as many as last year, the regular Sunday attendance was from 30 to 40, and the helpers held meetings at other outstations, 2 of them new places. There were over 50 inquirers in the Te Chou district. At Hsia Chin a fair is held every other day and the new outside chapel is open from nine to five. The baptisms numbered 15, those received on probation 25, and in 7 new villages are more than 30 inquirers. The Hsia Chin church contributed \$60 (gold), and besides this 7 probationers and one who was not even an inquirer gave \$100 (gold) to be set aside as a building fund. There is need of \$800 to secure a new chapel in Ch'ih P'ing, the center of a country of 1,000 villages, in which the chapel is the only place from which the gospel sounds forth.

Nineteen classes for women were conducted, 6 independent of missionary supervision, attended by 280 pupils from 80 villages, who studied on an average 18 days. The winter class in Pang-Chuang was larger than usual. Three villages were visited monthly by 3 schoolgirls. Since the new year



Miss Grace Wyckoff has visited a few villages, spending Saturday nights and returning Sunday in time for afternoon Sunday school. Miss Gertrude Wyckoff has also visited new and old villages, but the lack of the old regularity in village work was seriously felt. Nine native women assistants were regularly employed. Six were employed for a part of the time, and 6 others and a few schoolgirls gave voluntary service for short periods. Twenty-three women unbound their feet.

From the station 4 men entered the theological seminary at Peking, and another graduate of college and seminary announced his purpose of being a self-supporting preacher. The academy had 30 pupils. The girls' boarding school, with 5 teachers, had 42 pupils, 39 of them boarders. A tuition fee amounting to about 30 cents (gold) was newly required. One of the primary schools was closed and another opened. One of the chief obstacles is the lack of good teachers. Even the best village teachers ordinarily know nothing of arithmetic and geography, and the mission cannot afford to employ college graduates in such positions. The helpers and teachers asked for the opening of a normal school nearer than that at Tung-chou, which they cannot leave home to attend, even could they afford the expense of travel.

With the arrival of Dr. Tallmon, in December, the two Doctors Tucker went to Lin Ching. The report of the Williams Hospital for the year showed good health among the 125 regular inhabitants of the mission compound. The branch dispensary at Te Chou more than proved its right to exist. The immense arsenal there increases the importance of the place, which perhaps should be visited oftener than twice a month. A few recent accidents broke down the barriers hitherto existing between the arsenal and the foreign hospital. There are often 100 in the hospital and there is need of more assistance in reaching them. In 1905 there were 603 inpatients, and 496 surgical operations. This was an increase, while in dispensary attendance there was a falling off to 6,174, but it is wise to reduce this if by so doing the number of inpatients may be increased. The income of the hospital is about one-fourth of that of the average mission hospital in China of the same size. The receipts on the field amounted to \$208.50 (Mexican).

The needs of the field include 3 preaching missionaries residing at the central station, 15 native helpers, and a fine scholar and teacher to assist in a normal school, money for renting and equipping five new chapels for street preaching, two compounds at two county seats, P'ing Yuan and Ch'ih P'ing, and a foreign lady to care for the hospital and local women's work.

*Lin Ching, 1886.*— In the field of this station, with a population of 3,500,000 and 19 outstations, there are at work 4 missionaries and 15 native laborers, among whom there are 10 unordained preachers, 2 teachers, and 2 Bible-women. There are 20 places of regular meeting, with 1 church of 476 members (188 added by confession) and 2,000 adherents. The number under instruction is less than 50. The natives contributed \$215, of which \$15 was for education.

During the year there was no foreign missionary who could give his whole time or even half his time to this station. Mr. Chapin continued to

live at Pang-Chuang, and visited but one of the outstations and the station itself but twice. His oversight of the station was mainly by letter, except for the occasional visits of helpers, who came long distances to consult with him.

A street chapel, which was opened by Dr. Tucker on one of the main streets at Lin Ching, was cared for by volunteers. Meetings were held every evening, the attendance was large, and much interest was shown. In several villages, as at Yueh Ho and Sung An Ts'un, the attendance on the Sabbath increased considerably. The same was true of other places; but at a few, as at Fang Chia Ying, it fell off. Pastor Chia gave considerable oversight to this great field, visiting all the outstations. On his last tour he found large numbers of men and women who showed great interest, but whose lack of knowledge prevented his receiving them into communion. At one place over forty were rejected. New street chapels were opened at one town, and there was a constant growth there both in numbers and interest. One serious instance of persecution was carried up to the prefect of the district. Justice was secured and bonds were given as security against a repetition of the offense.

Next year Mr. and Mrs. Ellis will be the only family on the station. They have already moved to Lin Ching, and with Dr. Susan B. Tallmon are endeavoring to carry on the work. The return of Mr. Chapin to this country calls for another man to take his place, while the mission, before it was known that he would leave, urged that another family be sent there to meet the ever growing needs and opportunities.

The woman's work was in charge of Mrs. Arthur H. Smith, who from November to June gave her entire time and strength to the station. In the autumn she aroused great interest among the helpers, and revival meetings were held with great profit to both men and women. Accompanied by several Bible-women she made tours throughout the entire field, and every outstation was visited. She urged the duty of Christians giving definite portions of their incomes, and many made increased pledges. Station classes for women were held in the larger outstations, while the Bible-woman taught several companies of women. For many weeks the women who could come to the central station, Lin Ching, were taught there. A primary school for girls was taught throughout the year. The most noticeable event was the addition of two new workers to the force, Miss Susan B. Tallmon, M.D., and Miss Lucia E. Lyons; yet the need for women at this station remains nearly as great as ever. Only one-sixth of the church members are women, and ladies are greatly needed to enter the open doors and teach the mothers, wives, and daughters of the Christian community. Thanks to the efforts of earlier days, quite a number of women are both zealous for the truth and able to teach inquirers.

## SHANSI MISSION

TAI-KU. — Paul L. Corbin, *Ordained*; Willoughby A. Hemingway, M.D., *Physician*; Mrs. Miriam L. Corbin, Mrs. Mary E. Hemingway, Miss Flora K. Heebner.

FEN-CHO-FU. — I. J. Atwood, M.D., *Ordained*; Mrs. Annette W. Atwood.

Two stations; 6 outstations; 2 ordained men, one a physician; 1 physician; 3 wives; 1 single woman; 2 churches: 265 members, 28 added by confession this year; 7 places of regular meeting: average attendance, 430; 7 unordained preachers; 4 teachers; 7 other native laborers; 3 students for the ministry; 2 boarding and high schools: 64 pupils, 20 of them girls; 4 other schools: 53 pupils; 1 hospital: 242 patients; 1 dispensary: 1,521 treatments; native contributions, \$71.34.

There have been no additions to the force in this mission during the year. The call for reënforcements, both men and women, is imperative, as the harvest is white and the laborers few.

It is cheering to note that in spite of the tragedy of 1900 and the necessarily belated manning and financing of the field, the Church of Christ has not only lived, but grown. We take courage from its courage and faith.

## FEN-CHO-FU

There have been many evidences of the old-time confidence in the missionaries on the part of the common people during the year. In February the dispensary was opened with a small stock of medicines, and within two months from that time the number of daily clinic cases had increased from 12 or 15 to over 50, and the room for inpatients had become about full.

Two government schools have been established in the city; but it has not yet been possible to reopen the mission school. Forty boys could be accommodated.

Dr. Atwood says: "At this station there are some noteworthy signs of promise in the work. The 'uprising' of the women, stirred up by the letters of our two Chia girls to their mother here, who has been industriously visiting the homes, has produced a phenomenal interest in our preaching, and our little hospital chapel is filled almost wholly with women. Would that there were lady members of our mission to give them the instruction that they are asking for! Such an opportunity is unique. How long will it last?"

## TAI-KU

Mr. Corbin in writing his first annual report speaks of the deep sense of gratitude to God that the privilege of working in the blood-bought field of Shansi has been given him, and that this first year has been so abundantly blessed.

*Building.* — This year of building activity in the station has resulted in the erection of Dr. Hemingway's cottage and a building for the use of station classes, Chinese guests, and sick students; the enlargement and practical rebuilding of the Tai-ku chapel; another small building in the city compound restored for use as a prayer meeting room, book room, and dwelling for the keeper of the compound; the opium refuge building at Tun Fang repaired; and a beginning made upon the new chapel at Nan Ching Twei.

*The Boys' Boarding School.* — While the missionaries have had general

supervision of the boys' boarding school this year, they have not attempted any teaching. Early in the year the furnishing of the school was attended to. The fact that the school had little or no furniture when the school opened in the fall made the expense unusually heavy. The teaching has been in the hands of the Chinese, Mr. Su Wen Jui, of Pao-ting-fu, a graduate of the college at Tung-chou, and his assistant, Mr. Cheng, of Fen-cho-fu. The aggregate attendance for the year has been 44.

*Day Schools.*—Christian day schools have been opened in Nan Ching Twei (7 pupils), Ching Yuan (18), and Chang Chang Tou (12). It is hoped this fall to introduce a uniform course of study in these day schools, and further to have a day school in Tun Fang and also one in the new chapel in Nan Ching Twei. These schools will little by little be modernized, it is hoped, and be made feeders to the boarding school in Tai-ku.

*Station Class.*—Following the great meeting of last November a station class of 10 picked men was held for four weeks. The class included 2 classical degree men and 1 military degree man. Mr. Chuan led the class in the study of Dr. Martin's "Christian Evidences," and Mr. Yang led in a careful study of the Gospels. The class has amply justified its existence in the character of the work which has since been done by the men in it.

*Opium Refuges.*—These refuges as conducted by Christian men and supervised by the missionaries form, perhaps, the best feeder to the church in the province. Morning and evening prayers are held with the patients. They are taught Christian hymns, the Ten Commandments, and the Lord's Prayer. The period of enforced seclusion and idleness gives great opportunity for sowing the seed, and good soil is often found in the hearts of men who are fighting victoriously with their greatest enemy. No fewer than 275 have broken off opium in the Christian refuges in the last year and a third. There is a refuge at Nan Ching Twei of 56 patients, one at Ching Yuan with a total of 92 patients for the year, and one at Tun Fang with a total of 85, 15 of whom were women. New refuges have been opened during the year in Chang Tsun, a large village twenty li north of Ching Yuan. Twenty-five men have broken the chains of the opium habit there. Another refuge was opened in the court of the shop of a tailor in the city of Tai-ku. The tailor has helped 19 persons to forsake their opium. Another refuge was opened in the large village of Pei Tso; but this Christian refuge is finding it difficult to make a beginning, owing to the fact that one of the Chinese vegetarian societies had an opium refuge there last year with a very bad reputation.

In this connection reference should be made to one of the problems of this field. It is that of opium refuges employing the name of the church without the sanction of the missionary. Besides crippling the work of the authorized refuges by lower charges, lax supervision, treating patients in their homes, etc., these irresponsible institutions contain numerous possibilities of evil. Three such exist at present in the Tai-ku field. What makes this problem the more difficult is that all these places have a semi-Christian character; hymns are sung, the Scriptures read, prayers offered, and preaching done—after a fashion. There is reason to think that one refuge also sends out independent colporters to sell copies of the Scriptures.

*The Tai-ku Church.*—The church in Tai-ku has grown during the year but slowly. The effects of the awful massacres of 1900, sweeping away the most faithful and aggressive of the Tai-ku Christians, are still felt. The memorable events of the year have been the memorial service at the martyrs' graves on the first Sabbath in August, 1905 (the Chinese anniversary of the massacre), and the dedication of the enlarged chapel on November 26, 1905. A beginning of book room work has been made in the city, books and tracts to the value of 3,000 cash having been sold when the helper last reckoned accounts. A new plan has been inaugurated of having Christian men at the close of the morning service scatter in groups to the villages and to the fairs, etc., to preach by the roadside and to scatter the Scriptures. Each group is led by an experienced worker.

Since the last annual meeting 18 persons have been baptized in this station (Tai-ku) and outstations (Tun Fang, Nan Ching Twei, Ching Yuan, Chang Tou), and 56 received as catechumens. In addition 5 young children have been presented for baptism. The total number of children under the mission's care who have been receiving instruction in the several day schools, in the boarding schools in Tai-ku, and in the schools of the North China Mission at Pao-ting-fu, Peking, and Tung-chou is no less than 117.

EXTRACTS FROM THE REPORT OF MESSRS. MCCANN AND WILDER, UPON  
CONDITIONS IN SHANSI, MAY TO JUNE, 1906

Financial conditions, constituting a grave crisis in the work of the Shansi Mission, led the members of that body to extend an invitation to Messrs. Wilder and McCann, of the North China Mission, to visit Shansi, view the fields, and consider with them the special problems with which they are confronted. . . . The newness of the mission had led us to expect much less than we found. We found in Shansi 2 stations and 7 outstations, 7 missionaries and 17 native workers, 2 boarding schools, bidding fair to develop into academies, and a number of day schools, street preaching chapels and domestic churches, 2 hospitals and dispensaries, and building sites for further enlargement of the central stations.

We were surprised to find that in this young mission all the recognized forms of mission enterprise are employed: day and boarding schools for boys and girls; 14 young men supported in the higher schools of the North China Mission, preparing to fill the great need of trained helpers; an unusually well-organized evangelistic work in connection with the medical work, which is carried on by tours into the country, as well as in the central stations; outstations manned by earnest, self-made men; opium refuges conducted as evangelistic and educational agencies in every center; native Christians employed in evangelism and well advanced in ideas of self-support; woman's work carried on in school and home, so far as language study and home cares permit. Station classes, book and Bible selling, are adjuncts of the work. Social intercourse with the business men and officials of the cities is entered into with singular caution and freedom from the natural errors of inexperienced missionaries. All this is done while gaining the language, and there

is grave danger that it will cripple them in future by preventing mastery of the language.

The results of this work are evident in a friendly attitude of many throughout the field. The missionaries are held in esteem and confidence by people of all classes. This confidence is seen in the large number of opium takers and sick people who resort to them for cure, in the openness of homes to the ladies and the doctors, the readiness of women to come to meetings, and the ease with which day schools are gathered. This friendliness prevails or could be secured throughout a large area where the work has not been renewed for lack of men. There are large untouched fields between the two stations, and also for hundreds of li to the southeast of Tai-ku in the mountains and to the southwest of Fen-cho-fu. The desire for schools and the scholars are there; if we can supply the teachers, the new education of China may be directed by the Church of Christ. The outstations manned by untrained helpers call for more foreign oversight, and the opium refuge keepers, with their peculiar temptation to sacrifice the Christian phase of their work to the desire for money, demand constant supervision, and offer fine opportunities for Christian work. Dr. Atwood's justice and sympathy in arranging the indemnity, his efforts to vindicate an official unjustly suspected by the foreign ministers of complicity in the Boxer murders, and his administration of famine relief two years ago among those who plundered the church have created a favorable sentiment toward all our missionaries and toward Christianity. Thus need and opportunity are emphasized. Shansi is being depopulated by the ravages of opium and famine. We saw a village whose people were all dead, and another reduced in three years from 2,000 to 800 families. There is an appalling scarcity of women and children apparent to one who travels through, and multitudes of unmarried men. It is said that in ten years the population of the whole province has diminished one-half. The people seem to be sobered in some degree, and to feel that the curse of God and man is upon them. All these things tend to give an open door to the gospel. In terrible contrast to the needs and the opportunities is the smallness of the force working for righteousness.

This is a report, not an appeal. But if it can make you see with us a vision of this mountain-girded plain of Central Shansi, no other appeal is needed. Though stricken by famine, foot-binding customs, and opium, it still is rich in men and money. The buried coal and iron in Shansi hills are already giving hope to the people of this plain for the material prosperity of the future; for here must spring up the great manufacturing cities. So, too, the plain contains the germ of a greater hope in the missionaries of Christ buried among its myriads of people. This germ of hope lies in a spiritual soil enriched by martyrs' blood for rich harvest. That soil is the hearts of men touched by sin and sorrow and suffering until tender towards Christian sympathy and the love of Christ. A report of it is an appeal. It appeals to the Board and churches for an increase in appropriations. It appeals to the workers in the field to thank God and take courage. It appeals to the students and alumni of Oberlin to support their representatives

here and their work, and to send out more men and women to enter into it. It appeals to all who have the love of Christ and men within them to help Shansi, and to help her munificently, now, in her soul hunger, as America did a few years ago, magnificently, in her famine hunger.

### JAPAN MISSION

KOBE. — John L. Atkinson, D.D., *Ordained*; Miss Susan A. Searle, Miss Martha J. Barrows, Miss Elizabeth Torrey, Miss Eliza Talcott, Miss Charlotte B. DeForest, Miss Olive S. Hoyt, Miss Gertrude Cozad, Miss Annie L. Howe.

KYOTO. — Jerome D. Davis, D.D., Dwight W. Learned, D.D., Otis Cary, D.D., Morton D. Dunning, Frank A. Lombard, *Ordained*; Mrs. Florence H. Learned, Mrs. Ellen M. Cary, Mrs. Mary W. Dunning, Miss Mary F. Denton, Mrs. Agnes H. Gordon.

MAEBASHI. — Hilton Pedley, *Ordained*; Mrs. Martha J. Pedley, Miss Fanny E. Griswold.

MATSUYAMA. — Horatio B. Newell, Charles M. Warren, *Ordained*; Mrs. Cora Keith Warren, Miss H. Frances Parmelee, Miss Cornelia Judson.

MIYAZAKI. — C. Burnell Olds, Cyrus A. Clark, *Ordained*; Mrs. Genevieve Davis Olds, Miss Julia A. E. Gulick.

NIIGATA. — William L. Curtis, Edward S. Cobb, *Ordained*; Mrs. Gertrude A. Curtis, Mrs. Florence B. Cobb.

OKAYAMA. — James H. Pettee, D.D., Schuyler S. White, *Ordained*; Mrs. Isabella W. Pettee, Mrs. Ida M. White, Miss Alice P. Adams.

TOTTORI. — Henry J. Bennett, *Ordained*; Mrs. Anna Woodruff Bennett, Mrs. Amanda A. Walker.

OSAKA. — George Allchin, *Ordained*; Mrs. Nellie M. Allchin, Miss Lucy E. Case, Miss Abbie M. Colby, Miss Elizabeth Ward.

SAPPORO. — George M. Rowland, D.D., Samuel C. Bartlett, *Ordained*; Mrs. Helen A. Rowland, Mrs. Fanny G. Bartlett, Miss Adelaide Daughaday.

SENDAI. — John H. DeForest, D.D., *Ordained*; Mrs. Sarah E. DeForest, Miss Annie H. Bradshaw.

TOKYO. — D. Crosby Greene, D.D., *Ordained*; Mrs. Mary J. Greene.

*On the way out.* — Sidney L. Gulick, D.D., *Ordained*; Mrs. Cara M. Gulick.

*In this country.* — Wallace Taylor, M.D., Enoch F. Bell, *Ordained*; Mrs. Mary S. Taylor, Mrs. Anna E. Bell, Mrs. Frances H. Davis, Mrs. Harriet Gulick Clark, Mrs. Jane C. Newell, Miss Mary A. Holbrook, M.D., Miss Mary B. Daniels, Miss Mary E. Wainwright.

*Associated with the mission, not under appointment.* — Dana I. Grover, Miss Grace W. Learned, Miss Ada B. Chandler, Miss Florence Holbrook, Miss Florence M. Gordon, Miss Anna W. Pettee.

Twelve stations; 23 ordained missionaries, of whom one is a physician; 21 wives; 24 single women, one a physician; total American force, 68. There are 102 organized Kumi-ai churches (Congregational), which form an ecclesiastically independent body with which the American Board coöperates; 11 preaching places; 57 pastors; 39 evangelists; 10,989 communicants. There were in the last year 927 baptisms; 11 Bible-women. The 75 Sunday schools have 6,221 scholars. Total contributions by the native Japanese for the support of Christian work were 59,450 yen (\$29,725). There are in the mission 1 theological school, with 24 students enrolled; 1 institution for boys with collegiate and academic departments, with 48 and 426 students enrolled, respectively; 1 institution for girls and women with collegiate and academic departments, with 230 students enrolled; 4 other girls' schools, with 602 enrolled; 4 kindergartens, with 192 children enrolled; 1 kindergarten training school, with 7 enrolled; 1 woman's evangelistic school, with 23 enrolled; 1 night and industrial school, with 21 enrolled.

Since the last report was prepared Dr. Davis and Mr. Clark have taken up their old work, leaving Mrs. Davis and Mrs. Clark in this country. Miss Judson has resumed her work in the field, and Miss Howe, after a prolonged stay in this country, has also returned to work in Kobe. Dr. and Mrs. Sidney L. Gulick and Miss Griswold are on their way back to the mission. Dr. Holbrook has come home on account of her health. Dr. Taylor, Mrs. Newell, Miss Daniels and Miss Wainwright have entered upon their regular furloughs. Owing to continued ill health Mr. and Mrs. Bell are unable to return. Mr. and Mrs. White have resided at Tsuyama, but it has been decided by the mission that they shall now reside at Okayama. Mr. and Mrs. Bartlett have been transferred to Sapporo, and Mr. and Mrs. Bennett are to reopen work in Tottori, where Mrs. Walker has been requested to join them for a year. Miss Ward, who has been in Japan for several years as a private teacher, has been appointed a regular missionary of the Board to be located at Osaka. Miss Florence M. Gordon and Miss Anna W. Pettee have gone out this year for temporary service in Kobe College. On April 18, 1906, Mrs. Carrie E. Atkinson was called to the higher service, after nearly thirty-three years of faithful work in Kobe.

#### FOREWORD

At the outset it is necessary to emphasize strongly the fact that no matter what form the work in Japan may assume the spirit is preëminently evangelistic. The one theme is Jesus Christ, and to make him known to as many as possible the only purpose.

#### NOTABLE EVENTS OF A MEMORABLE YEAR

1. Complete independence of the Congregational Church of Japan expressed in the transference of aided churches (organized) from the mission to the Japan Missionary Society.
2. Reconciliation of Doshisha factions, resulting in a large and more fully representative board of trustees and finance committee.
3. The first case of a Japanese being called to deliver lectures in India, these lectures being given most acceptably by Moderator Harada, of the Kumi-ai church, along with Dr. Motoda, of the Episcopal church.
4. Vote to confer about transferring the publication work of the mission, in whole or in part, to a Japanese firm.
5. Visit of the Woman's Board of Missions of the Interior Deputation.
6. Steps taken to appoint Japanese upon the proposed new board of managers for Kobe College.
7. The taking over by the mission of the Matsuyama Girls' School.
8. New life for the Glory Kindergarten in Kobe.
9. Reopening of Tottori station.
10. Significant revivals conducted wholly by Japanese.
11. Enlarged opportunities for missionary work.



## PUBLICATION

The *Morning Light*, edited by Dr. Atkinson, has had a circulation of 51,650. Reports coming from all parts of Manchuria and Japan testify to the good influence of this paper during the past year.

Dr. Learned's Commentary on the Gospels and Acts has been completed, and is having a steady sale.

Dr. Greene states that the sales of publications for the year 1905 in Tokyo amounted to 14,295 books and tracts, or 1,521,359 pages, of which 9,062 books (579,968 pages) represent a single tract, "The Three Essential Principles of Christianity." The amount received for books and tracts sold was 629.37 yen (\$314.68). The ordinary receipts very nearly cover expenditures.

An offer has been made by the publishing agent (Japanese) to take over these commentaries and certain other publications, returning to the mission a suitable royalty on sales. It has been deemed wise by the mission to consider this offer, but the negotiations have not yet been carried far enough to make definite statement possible.

## SOCIOLOGICAL

Sendai, the missionary center of an area of 1,500 square miles, being stricken by a famine almost unprecedented, the members of that station have given much time and energy to relief work. Thousands of dollars have been solicited and distributed by them during the year, and many more thousands by the foreign committee of relief, upon which they had their representative. That committee reports 230,000 yen (\$115,000) received in direct contributions and distributed in the form of rice, wheat, salt, medicine, clothing, etc. An orphanage had to be opened in Sendai for the care of the famine children.

Regular sociological work is chiefly carried on in the two stations of Matsuyama and Okayama. In the former station there has been conducted for many years a night and industrial school in one of the poorer quarters of the city, giving to the children who work all day an opportunity of getting a little education. This past year it has been repaired and enlarged. The Factory Girls' (Christian) Home also has become permanently established in the last few years. Its work has received wide official recognition; the factory authorities are contributing to its support and its influence is extending throughout that section of Japan, bringing the people to a willing recognition of the power of Christianity in every-day life. Some of the parents have consented to let their daughters work in the factory only on condition that they be received in the Home. The Home is exerting an influence that mere preaching cannot exert, as well as accomplishing a great work for the improvement of the conditions of the factory girl. It reports special donations of money and house furniture from the Russian officers imprisoned in Matsuyama.

The work in Hanabatake ("Flower Garden"), the "East Side" of Okayama, is continuing to expand far beyond the means at hand for meeting the needs. With its day and night school, dispensary, industrial work, Bible class, preaching, and house to house visiting, it continues to change

the character of the entire district; so much so that the work has received the commendation of the police officials. Prominent physicians of the city continue to give their services free. A kindergarten has recently been opened.

The Okayama Orphanage (closely allied in a personal way with the mission) has had a remarkable year. It has opened its doors to receive nearly 1,000 of the orphans left by the famine in the north, swelling its numbers to about 1,400. The Famine Relief Fund has helped to meet some of the extraordinary expense, but there is still much that must be met by friends of the institution.

#### EDUCATIONAL

A great event of the past year along educational lines has been the long prayed for reconciliation of the two factions in the Doshisha alumni, and the uniting of all the friends of the institution in the work originally planned by the first president, Mr. Neesima. An investigation by a committee from the two groups resulted in making the board of trustees more representative by adding five new members and in enlarging the finance committee by the addition of two of the new trustees. Dr. Greene writes: "The issue would seem to be all that the promoters of the plan dared to hope; and while there are still many perplexing problems confronting the trustees, it seems clear that they will be met in a spirit of harmony and mutual good will. The movement has served to awaken a new interest in the Doshisha among the alumni, which it may be believed will lead to important financial support in the near future."

The work is already feeling the result of the reconciliation. All departments seem to be in a very prosperous condition. The total enrollment of last year was 662, 28 of whom were theological students. The number of graduates was 54, four of whom graduated from the seminary. The present enrollment is about 700.

This spring the Doshisha celebrated its thirtieth anniversary. There it was announced that the graduates, undergraduates, and friends of the institution had "united in creating a 1,000 yen fund as a tribute of respect to Dr. Learned," who had just completed thirty years of service in the Doshisha. The interest of the Learned Fund will be used for needy students. Meanwhile in America the movement toward creating an Amherst College Alumni Fund for the sustaining of Amherst teachers in the Doshisha is slowly but surely growing.

Of equal importance with the events in the Doshisha have been the far-reaching developments that have taken place in connection with the Kobe (girls') College. Unlike the Doshisha, which in all its departments, with the possible exception of the theological department, is entirely in Japanese hands and controlled by them, Kobe College has been entirely under the control of the American Board, supported by the Woman's Board of the Interior. The problems connected with the growth of the college have been so many and perplexing that the mission placed the whole matter in the hands of a carefully chosen committee, and asked the Woman's Board to

send out a deputation to assist in the settlement. This the Board did. A committee of three ladies visited Japan, carefully investigated mission conditions, especially on the educational side, and assisted in determining the future policy of the work and position of Kobe College. Questions connected with the possible moving of the college were settled by leasing a piece of land almost adjoining the present property, where needed buildings will be erected during the coming year. Steps have also been taken toward the forming of a more permanent committee for more complete directive control of the school. And, what is very significant, upon this new board of managers the Japanese are to have their own representatives. This is especially gratifying to the alumnæ and to the Japanese donors. Two hundred and twelve students were registered last year, of whom 24 graduated.

Like the Doshisha, this college has also celebrated its thirtieth anniversary (November 29, 1905). The spirit of the anniversary can be understood from the following extract taken from the *Kobe College News*, the students' own paper: "We cannot help expressing pleasure that all the graduates, ignorant of the fact that the wrinkles of their faces increase in number, are always bright, active, and full of sisterly love for one another. Leaders in society as they were from the first, may they not be behind as the leaders of civilization, *i. e.*, 'harmonious development in body, mind, and soul,' until they reach the gate of the kingdom of heaven. Oh, graduates and students, let us remember that in us ever lodges the spirit of the school, the Almighty Father's will for eternity; and let us walk hand in hand, in true peace, along the public road of righteousness. Let us be loyal soldiers, guarding our Alma Mater as our main castle. Let us not be shamed by the soldiers on the Manchurian plains."

During the last few weeks some have felt an unusual burden of longing for a special outpouring of the Holy Spirit upon the school, a longing that cannot be denied. May not this be a real "sign of the times," as worthy to be mentioned among the prophecies of good things to come as the clearing of ground for new buildings or the increasing of the number of students?

The Woman's Evangelistic School (23 students) reports the removal of the first building erected by the mission, which was first used as a printing office and later turned into an ill-adapted dormitory for the school. In its place there has been erected a neat, convenient, and hygienic building, to be used as a refectory and dormitory. It is hoped that in another year the school may have a main building, such as will show to the public that the American Board esteems the work of the women evangelists of our own church highly enough to have their school so well housed as to command the respect of the community.

Another matter of importance has been the taking over by the mission of the Matsuyama Girls' School. For several years it has been a question whether the mission should assume the control and financial support of this school. Since the Deputation from the Woman's Board visited Japan the school has been practically united with the higher department of the more flourishing Night an Industrial School, and the two schools thus

brought into close relations with each other form, as never before, a strong moral and evangelistic force in that part of Shikoku. All the Christian teachers are enthusiastic in their desire to lift higher the standard of the school, even though the school must begin on the new basis with a small number of students. The present spirit is a strong determination to use the opportunity which the school gives for the purpose of bringing souls to Christ and of training up Christian leaders. The work of the school now consists of a four years' course instead of a three years' course, as formerly. Among the new regulations is one requiring Bible study three times a week. Sixty-four students registered last year, and there were three graduates. The present enrollment is 55.

Mention must also be made of the new life brought to the Glory Kindergarten Training School in Kobe — one of the most important schools of its kind in all Japan — through the return of its former energetic and most efficient principal. It is impossible to meet fully the demand for its graduates. Its model kindergarten, like the other successful kindergartens in Kyoto, Maebashi, *et al.*, has all the pupils it can accommodate and a long list of children awaiting their turn to enter. But the school, though once more upon a sure footing, must have a larger and better equipment in buildings, books and kindergarten materials, if it is to continue to hold the commanding position of the past and adequately meet the present opportunities.

As for the schools independent of all financial aid from the mission, but yet desiring the coöperation of resident missionaries:—

The Doshisha Girls' School is in the throes of a readjustment under the new *régime*.

The Baikwa ("Plum Blossom") Girls' School of Osaka has met with an irreparable loss in the death of its head Japanese teacher, Miss Yegashira, but it expects much from the new missionary teachers who are now taking up their work there. The school has been obliged to lower its course in English practically a year, because it has not had enough missionary and Japanese teachers to do the necessary translation work. It reports 32 graduates from its various departments. Fifty-seven new girls entered this spring, the majority from educated families, making a total of 230.

The Maebashi Girls' School has just closed what seems to have been one of the best years in the history of the school. The class just graduated (30 members) outranks any of its predecessors in point of numbers, in moral character, and in intellectual ability. Two new classes have entered. There are more than 130 students, all of whom come under the influence of the Bible. The school is asking the mission for an English teacher who can give more time to that form of work.

The Matsuda Japanese Language School has been established in Tokyo under the direction of an expert teacher, Mr. Matsuda. Several of the Board's new missionaries, with many from other mission boards, have been studying there this past year. With some practical work in the interior put in between the two years of study in the school, it bids fair to solve the

problem of acquiring the language, an acquisition absolutely indispensable for the primarily important evangelistic work of the mission.

## EDUCATIONAL STATISTICS

## KINDERGARTENS

		Enrolled last year.	Graduated last year.	Present enrollment.
Glory (Kobe) . . . . .	} All under mission control and support	64	26	64
Airin (Kyoto) . . . . .		49	26	33
Imadegawa (Kyoto) . . . . .		50	16	55
Maebashi (Maebashi) . . . . .		45	33	40
Kindergarten Training School, Kobe	Under mission control and support	9	5	7
Woman's Evangelistic School, Kobe	Under mission control and support	23	0	23

## GIRLS' SCHOOLS

		Enrolled last year.	Graduated last year.	Present enrollment.
Matsuyama (Matsuyama) . . . . .	Under mission control	64	3	55
Baikwa (Osaka) . . . . .	} Under Japanese control; mission assists	247	32	230
Maebashi (Maebashi) . . . . .		114	30	130
Doshisha (Kyoto) . . . . .		190	25	187
Kobe College (Kobe) . . . . .	Under mission control	212	24	230
Doshisha Theological School, Kyoto	Largely under control and support of the mission	28	4	24
Doshisha (Kyoto) College . . . . .	} Under Japanese control; mission assists	50	4	48
Academy . . . . .		385	21	426
Night and Industrial School, Matsuyama . . . . .	Under mission control through Miss Judson	. .	13	21

## EVANGELISTIC

*The Opportunity.*—The opportunities for evangelistic work are greater than the means of meeting them. Dr. Davis can say, out of his thirty years of experience in Japan, that the opportunity today of reaching the Japanese people is greater than it ever has been before: "The nation as a whole has been sobered by the war. Young men are more ready to listen to the gospel. Its soldiers, a million of them, come home more or less favorably impressed with Christianity. The bereaved hearts and homes of many thousands are open to the messenger of truth and to his message. The sympathy of America with Japan and the alliance with Great Britain have made the people more ready to welcome the missionary and to listen to Christianity than ever before. The gifts of the emperor to distinctively Christian institutions have had a powerful effect upon the people."

And now that the war has ended and the Japanese have had new respon-

sibilities placed upon them; now that many of the leaders feel in a marked degree the inadequacy of the old religions, and also, through the fine work done by the Christians for the soldiers in hospital and camp, have begun to realize the power of Christianity in transforming lives and in giving just the moral force needed for the expanding life of the new nation — the Japanese are asking in a way they have never asked before for a knowledge of Christian truth. As the *Japan Times* has put it, "Among the thinking classes the need of a religion is beginning to be felt." And some prominent men have even gone so far as to say that that religion must have the vital qualities of Christianity.

In the large imperial, religious, and educational centers of Tokyo and Kyoto, and in the industrial and commercial centers of Osaka and Kobe, the opportunity is always impressive; never more so than now. Matsuyama finds its opportunity peculiarly qualified by conservative ideas and customs, but with Christianity more welcome, because now better understood. Miyazaki reports that the prospect for another year of even larger things is very good. The special visits from Mr. Ebina and Mr. Pedley have emphasized the fact of a ready and earnest hearing everywhere. Okayama, Tsuyama, and all the mission are rejoicing that the growing opportunity in the Tottori field can now be met by missionaries actually living in Tottori. This is a field of a million people, where no other missionary societies are represented. It is a field where much labor and prayer have been invested. It had to be closed two years ago for lack of men and money, just when the fruits of years' work were beginning to appear. The station is now to be reopened.

Maebashi reports that the transferring of practically all of the station's evangelistic work to the Japan Missionary Society has made it possible for the station to advance into other fields opening up under the Spirit's influence. Sendai believes "that there never was such an opportunity to scatter seeds of Christian truth among the young men of Japan as there has been during the last year or two." Sapporo reports the immigration of hundreds of families from the famine district. In one small district alone there has been an increase of 300 families. The Otaru Christians are asking the missionaries' help in an aggressive evangelistic work in parts of the city not now touched. This need appeals very strongly to the station, for Otaru is a great and stirring city, where comparatively little is being done for the unconverted. Niigata has found itself pressed by need and opportunity. It reports that in scores of towns and villages of the province, that have as yet been unentered by the missionary or evangelist, there are hundreds of people — perhaps thousands — who are ready and waiting to hear the gospel. All over the province are soldiers returned from the war who, through Young Men's Christian Association work in Manchuria or through the missionaries who visited the hospitals, have received their first taste of the Bread of Life and are hungry for more. In one of the daily papers of Niigata there recently appeared as an advertisement the following plea for Christian preaching in a certain town: "That there is but one Christian in this town seems to me to be a great pity. If any Christian evangelist will come and hold meetings in this town. I. for one. will be present to hear."

*The Work.* — In the face of this great opportunity the Japanese Christians have risen in the real power of Christ. The Kumi-ai leaders have united in a great evangelistic effort, which God has wonderfully blessed. There have been marked revivals in Maebashi and Sendai conducted and financed wholly by Japanese. That the laymen also are at work is emphasized in the organization this spring of the Okayama Missionary Society, officered entirely by laymen, and with a purpose of pushing the work of evangelization throughout that prefecture.

The missionaries, too, even though handicapped by the migratory habits of the people and by the lack of funds, have been able to do much in meeting the demands of the day, especially in the matter of Bible instruction in all departments of the work — a “means of grace” long used by the mission, and especially effective in the hands of the lady missionaries.

*Bible Instruction.* — We fear that the friends of the Board do not realize sufficiently the importance of this arm of the service. But in a part of the world where parchment and books are revered, and in a land where the people “study” Christianity, the regular, systematic study of the Bible is perhaps the most potent means of evangelization in use by the missionaries today. And when it is reported, not only that the Sunday schools have increased in size, but also that the regular Bible class work in the study, the school, and the homes of the “students” of Christianity has advanced, we can praise God for these enlarged opportunities of making Christianity known to Japan. There is not space enough to speak of all the Bible work. Only a suggestion of new work can be given.

Tokyo station reports one new class in Bible instruction. In Matsuyama the most “conspicuous result of the year’s work” has been the growth of the Sunday schools. In this the Bible-women have been especially instrumental. Also great quantities of Gospels have been distributed in the great military hospital in Zentsuji. These have been eventually carried away by the convalescents to their homes. Miyazaki station reports Bible classes started in several places, and speaks especially of a class of 15 normal school students. A special feature of the work in Tsuno is the sustained interest of a large number of children who gather for Sunday school work. That Sunday school has grown. Okayama reports a successful year for the Bible Evangelizing Society, an organization peculiar to that field, laying stress on continuous Bible instruction, one worker for one hearer. One hundred and forty persons were under instruction during 1905, of whom 10 received baptism and 58 were brought over into 1906 as hopeful candidates. The society now employs 4 special workers, 2 men and 2 women, besides paying fares for 2 others. Niigata reports some helpful Bible lectures by two well-fitted Japanese teachers, one of whom was Mr. Tsunajima, pastor of the large Bancho Church in Tokyo. The sale of Bibles and hymn books has been remarkably large. During the winter months there have been held large and exceedingly interesting Bible classes — one for teachers in the higher schools of Niigata, one for primary school teachers, one for commercial school students, and another for employees in the post and telegraph offices; also a class of boys from the

middle school and classes in connection with the Sunshine Society for the younger girls and with the King's Daughters. Eight of the members of these Bible classes have been baptized. A still larger number may be counted as earnest inquirers. In the Sapporo field there has been noted in almost every part an increased interest in the Bible. Bible study has been especially emphasized. It is in the air; the Kumi-ai body push it, and the missionaries have systematically kept it to the front. Bible lectures have been given in Sapporo and in all of the outstations, together with some house to house instruction among the non-Christians. The value of this last named method can be somewhat appreciated by these words of an official's wife: "Everything about Christianity is so new and strange that on the two occasions when I have gone to church I could not understand, but in my own home it seems very plain. Besides, I can ask questions here in my home."

Thus the people are coming to know the Christ of the Book; and the promise of this past year is that the day is also coming when they shall actually know the real Christ himself.

#### KUMI-AI INDEPENDENCE

One of the most important moves in the direction of self-control and self-support that has ever taken place in the history of the work of the Board has been that which was taken this past year in Japan, with almost the unanimous approval of the Japanese leaders and of the mission. In the words of the late Secretary Smith, "Foreign missions are issuing in home missions, the goal toward which all missions march."

The name "Kumi-ai" was adopted as the name of the independent Japanese churches which grew up in connection with the American Board Mission. From the organization of the first church, in 1874, the Japanese, true to the spirit of the nation, have been desirous of having a voice in the control of the churches; and especially following the rise of nationalistic consciousness consequent to the two victorious wars have they wished that the Kumi-ai Kyokwai (the Congregational Church of Japan) should be independent of all foreign control and financial aid. Their churches have multiplied and increased in strength until their annual convention, made up of pastors and delegates from the churches, has become a Christian assembly under able Japanese leaders, men of unusual power and influence. They have their own missionary society, which is their agent in caring for the weaker churches and in opening new places.

And the Japan Mission has encouraged the Japanese in this, in so far as the purpose could be worked out in a healthy way. In line with the time-honored policy of the American Board the mission has worked and prayed to establish in reality, as well as in name, a self-directing, self-supporting, and self-propagating native church. It has rejoiced in the fact that during its thirty-five years of work more than 55 churches have been established through its aid, and that educational plants have been established and given over entirely to the control of the Japanese, the missionaries continuing their



relations to the schools only as members of the faculty on equal footing with the Japanese teachers. The missionaries have proved that they would not have dominion over the faith, churches, creeds, or forms of worship of the Japanese, but rather would simply be "helpers to their joy."

So much for the mutual recognition of the principle of independence. The Japanese have never been satisfied with the way this principle has been emphasized, and, what is more, they have been themselves obliged to face for years the fact that scores of congregations having the name "Kumi-ai" were financially dependent upon the American Board. It is hardly necessary to say that this has touched the sensitive Japanese to the quick, and also, as they claim, has affected their standing among their fellow-Japanese and their influence as a Christian force in Japan.

So hitherto the Japanese church (Kumi-ai), while being self-directing, could not be self-supporting. The spirit has far outrun the material resources. But now this reproach is removed. The desires of both parties concerned seemed to be fulfilled, for this past year has witnessed the mission and the Kumi-ai Church (as a body) in mutual respect and brotherly love settling the matter of independence once for all and readjusting themselves to a new relationship. Hereafter the mission in Japan will have no responsibility for the superintendence of Kumi-ai churches, in whole or in part. In fact, no churches or group of Christians supported in any way by the mission is to be called Kumi-ai. When the operations of the missionaries eventuate in the organization of a church, the new church, if it still requires financial aid, passes over to the Japan Missionary Society for support. Even the money to be paid the Japanese evangelists of the mission will be paid, so far as possible, through the hands of the Japanese treasurers of the Kogisho (chapels).

And we might note here that whenever the words "Kumi-ai church" occur in the reports of the American Board or the *Missionary Herald* they will refer not to mission churches, but to the self-directing and self-sustaining Japanese churches.

And as if to emphasize this principle of Kumi-ai independence, and to follow out the new rule, the mission this past year has transferred 30 churches (organized) to the Japan Missionary Society, granting to that society the sum of 9,000 yen, the same to be distributed over a period of three years. The churches transferred are as follows: *Sapporo station*: Iwamizawa, Kuriyama; *Sendai station*: Wakamatsu, Mizusawa, Wakuya, Sanuma; *Niigata station*: Nakajo; *Maebashi station*: Agatsuma, Shittaka, Numata, Sikawa, Fujioka; *Kyoto station*: Tango, Hokutau, Tamba Second, Otsu, Hachiman; *Osaka station*: Kishiwada, Koriyama, Nara; *Kobe station*: Nishinomiya, Ikuta, Himeji, Takasgo; *Okayama station*: Amaki, Tsuyama Kyokuto, Onomichi; *Miyazaki station*: Hososhima, Obi. Five churches have actually assumed full self-support. Just how many congregations are left in the care of the mission is not yet quite clear. Nor have we in hand statistics of evangelistic work of the past year.

Thus our Japanese brethren, with marvelous courage and faith, assume this heavy burden of responsibility with not a little of the spirit of the Hay-

stack students at Williamstown one hundred years ago. In the words of Dr. DeForest: "They have the right and privilege and duty of evolving under the leading and inspiration of the Holy Spirit of God their own Christian church or churches in such ways as shall best take hold of the social and national life of their beloved Japan." We wish them Godspeed.

But what shall be the mission's relation to the Kumi-ai churches? Shall the mission be withdrawn? No. The field is too wide and the need too urgent to justify a withdrawal. Mission work in Japan is by no means ended yet. As a prominent Japanese worker has said: "Missionaries will long be needed; if not in the evangelistic work of the large cities, certainly to help evangelize the millions in the interior. They will also be needed in our educational institutions."

The Kumi-ai leaders have earnestly requested the missionaries to remain and work as associate evangelists; and from now on the missionaries will have all they can do in helping the Japanese churches meet the spiritual needs of that strategic field. In the words of Dr. Davis: "Let us gladly continue to be helpers, responding so far as we are able to every call for work and help, and meet with them in their district and general associations; and so far as our strength and the means at our disposal will allow, and in consultation with them, let us open work in new places and lay foundations on which, later, self-supporting churches will be built. Let us for ourselves pray that all may be so filled with the spirit and love of Christ that we shall forget the *nai gai* (foreign and Japanese) in our interest and absorption in the great work of saving men."

So far as the spirit of these "associate evangelists" is concerned, it is like that of the Baptist who "decreased" that his cousin might "increase"; but none the less will the mission push with renewed vigor the work already in hand (so far as funds allow), and if possible press forward into new fields so full of promise. In a way it is being set free to a new life of evangelistic endeavor, and that, too, at a time when the whiteness of the harvest is peculiarly noticeable.

The need of meeting this crisis is apparent. "More money" rather than "more missionaries" is the cry. But deeper still is the need felt by all the Board's missionaries—the need of more spiritual power. "We are charged," says Dr. Davis, "with only ten volts or one hundred volts of spiritual power, when it is our privilege to have, and we need to have, ten thousand volts if we are to save Japan, and through her save the Far East." Shall not the prayer of the coming year be that both a spiritual and material advance may be made in that strategic field of Japan?

## MICRONESIAN MISSION

## WORK IN THE GILBERT ISLANDS

*Residing at Honolulu.*—Hiram Bingham, D.D., *Ordained.*

*Residing in the Group.*—Alfred C. Walkup, *Ordained*; Miss Louise E. Wilson.

## WORK IN THE MARSHALL ISLANDS

*Residing in the Group.*—Clinton F. Rife, M.D., *Ordained*; Miss Jennie Olin.

*At Nauru.*—Rev. P. H. Delaporte; Mrs. Delaporte.

## WORK IN THE CAROLINE ISLANDS

PONAPE.—Thomas Gray, *Ordained*; Mrs. Leta D. Gray.

RUK.—Martin L. Stimson, Albert A. Jagnow, *Ordained*; Mrs. Emily B. Stimson, Mrs. Maria G. Jagnow, Miss Elizabeth Baldwin, Miss Jane D. Baldwin.

## WORK IN THE MARIANAS

GUAM.—Francis M. Price, Herbert E. B. Case, *Ordained*; Mrs. Sarah J. Price, Mrs. Ada R. Case.

*In this country.*—Irving M. Channon, *Ordained*; Mrs. Mary L. Channon, Mrs. Isadora Rife, Miss Jessie R. Hoppin, Miss Ida C. Foss.

*Associated with the mission, not under appointment.*—Rev. S. Hugenschmidt, Mr. Ernst Weise, Mr. Seibold.

Owing to the interruption of communication as well as the interruption of work in Micronesia during the year, no statistical tables have been received. In the tabular view found on another page the statistics of last year are repeated, except in the items of additions to the churches, in which the number of new members at a few points are summarized.

During the year now reported Mr. Stimson has returned to Ruk, and Mrs. Stimson is now on the way to join him. On February 7 Miss Annette A. Palmer was called from earth at her station on Ponape, where she had labored most devotedly for twenty-two years. Miss Foss, of Ponape, after a protracted illness, and Miss Hoppin, of Kusaie, have been compelled to return to the United States. Mr. and Mrs. Channon are still detained in the home land on account of the state of Mrs. Channon's health, and Mrs. Rife, with her children, has come to the United States. Mr. and Mrs. Price, after a protracted stay in the United States, have returned to Guam.

One of the special features of the year has been the arrival in Micronesia of three German assistant missionaries, sent out and supported by the Christian Endeavor Union of Germany, Mr. Hugenschmidt being located at Ponape and Mr. Ernst Weise being designated to work in connection with Dr. Rife for the Marshall Islands. The third German missionary, Mr. Seibold, is now also on the way to join this mission.

A notable event has been the abolition of the monopoly heretofore held by the Jaluit Gesellschaft, thus removing the restrictions which have been in operation by which trade has been greatly limited. The removal of these restrictions will open the way for the employment of other vessels than those of that company and will aid in procuring supplies on all the principal islands of the Caroline group. It is expected also that vessels of other companies will frequent those waters and that small vessels may now be

chartered at the islands for missionary purposes, for such temporary service in the mission as may be needed, and at reasonable prices.

When the *Morning Star* came to Honolulu, after her battle with the elements at Kusaie at the time of the great cyclone, it became apparent that the cost of maintaining her was much greater than had been anticipated. The service which she rendered while she was in commission in Micronesia was invaluable. She could move swiftly; her accommodations were ample. She was a joy to the missionaries and a wonder to the natives. Were it not for the cost of her maintenance, chiefly on account of the great difficulty in securing coal at the islands, there would be little question as to the propriety of continuing her in service. But the heavy cost involved seems out of proportion to the work which she can do and to the population she could serve. In view of the fact that of late unexpected lines of communication have been opened, indicating the possibility of securing transportation between the groups and the several islands within the groups at a reduced cost, it seems imperative that all these new possibilities should be thoroughly examined before definite decisions are made as to the future. These examinations are now being prosecuted. The missionaries have been consulted and light is sought from all quarters. It is too early to make any definite statements, but one thing may be stated emphatically—that it is not the purpose of the Board to desert this Micronesian work. Some means will be found to supply its needs, and it is confidently believed that this can be done in as efficient and in a much more economical way than by the use of the vessel that has recently been in service.

*Ponape and Adjacent Islands, 1852.*—The work on Ponape has been greatly deranged on account of the destruction wrought by the fierce cyclone of April, 1905. Further details of the hurricane and the havoc wrought by the storm have increased our amazement that the religious work could have survived such a catastrophe. While much has been lost, much remains for which to be thankful. At the latest dates Mr. Gray can report that the work has been carried on diligently, that his new dwelling at Oua has been completed, built largely out of the old material saved from the wreck, and that the work of restoring the schoolhouse was in progress. A house had been completed at the colony and services had been held there. It is surprising that with the use so largely of shattered timbers of the old structures so many buildings have been made habitable, and in so short a time.

Mr. Gray can report the church work as very encouraging, and that on the Sabbath before Christmas 35 were received to the church. The natives seemed to be in good spirits and worked efficiently, although they have suffered from the destruction of their houses and the loss of crops. In January last they were beginning to have fresh food, and at the last accounts the danger of want seemed to have passed.

The station school closed its first term in November last, and since the death of Miss Palmer, on February 7, and the departure of Miss Foss for America, Mr. Gray has united the schools, under the conviction that to dismiss the girls to return to their native environments would be their moral

ruin. This is done only until help can come. Mr. Gray carries on his Bible class as usual on each Sunday.

Mr. Gray is greatly pleased with the addition to the force in the person of Mr. Hugenschmidt from the Christian Endeavor Union of Germany, who arrived in March last. The natives seem greatly drawn to him, and he proves to be of an earnest spirit and an efficient worker.

As to the adjacent islands no very definite report had been received. From October to December there was a severe famine on Pingelap and ninety-three of its inhabitants died. A government man-of-war stopped at Pingelap in December and took over 250 Pingelapers to Ponape, and the same vessel took back supplies to the famished people. Mr. Gray joined with the government in sending supplies, sending also a teacher. There are at last accounts 300 Pingelapers on Ponape. In regard to the outstations of Ponape, as they may be called, Mr. Gray writes:—

“The work on these low islands encourages the missionary. Some of the best people of all the Carolines are at Mokil. Pingelap has by far the most people. They are very responsive to Christian influence, but, having received but little direct help, they are as yet very uncouth. The unfortunate experiences of the Ngatik Islanders have rendered them very dependent in every way; still, they conduct their own church and school, and the island has improved very much. Nukuor was the last of these islands to receive help. Nearly every grown person on the island is a professed Christian, and they form a very earnest and faithful group. Their king is both teacher and minister. He was for several years in the Gilbert Island school at Kusaie. Nukuor has proved a very bright spot in our mission work.”

*The Gilbert Islands.*—A year ago the hope was entertained that a plan could now be consummated which had been favored by the missionaries to the Gilbertese, that the work within the group, both in the northern and southern portions, should be united and all be brought under the care of the London Missionary Society. The work of that society on Beru in the southern Gilberts is precisely similar to that which is carried on by our own Board in the northern portion of the group. The language throughout is the same; the people are of the same stock, with similar social customs and tastes, and it was felt that it would be greatly in the interests of efficiency and economy if the two missions could be combined, so that there need not be two training schools for the preparation of preachers and teachers. One vessel could easily do all the touring that was needed within both sections of the group. Since the American Board commenced the evangelization of the Gilbert Islands, in 1857, the British government has extended its authority over the whole group, having a commissioner or resident on one of the islands. It seemed eminently fitting, therefore, that the missionary work should be under the care of some British society. Communications were sent to the London Missionary Society proposing to turn over the American Board's work within the Gilbert group to that organization, the Board to aid in maintaining it for a few years by an annual subsidy. The proposal was declined, not from failure to appreciate the desirability of the plan, but because of the financial

condition of the London Society, which in its judgment would not permit it to undertake any further responsibilities at this time.

The absence of Mr. Channon, on his furlough in America, and his detention here on account of the state of Mrs. Channon's health, necessitated the closing of the Gilbert Island Training School on Kusaie, and consequently there has been a check in the work throughout the group.

Mr. Walkup has continued heroically his touring in his small launch, the *Hiram Bingham*. In many of the islands there has been a wave of religious quickening, especially in Butaritari, Kuma, and Apaiang, and many persons have professed repentance. At Marakei 75 were enrolled, and Mr. Walkup thinks that in another portion of the group there were as many as 200 new seekers after Christ. But at a later date the report is not so encouraging, though he expresses the hope that when the statistics are made up they will show a goodly number of additions and that the book sales for the year will prove unusually large. Owing to the interruptions of communication with the islands these statistics have not come to hand, and the report of the year is very incomplete.

The *Hiram Bingham* has been in commission for sixteen years, and will not be able to continue many more years without extensive repairs. Eventually a new vessel for the work of the Gilbert Islands will be needed.

*The Marshall Islands.*—During the year the Marshall Island school was maintained on Kusaie, 27 pupils from the group having been under Dr. Rife's care. The accommodations in the buildings, all of which were injured in the cyclone, and many of which were destroyed, were not favorable for carrying on the work. The food supply was scanty. The "pasrok," an article of food which has greatly helped the natives during this year, was getting scarce, and there had been no coconuts for some time, and no breadfruits. The bananas in February last were beginning to be of some service.

The school for the Marshall Islands had been in session 117 days. In May, Dr. Rife, who has very definitely come to the conclusion that it is expedient to carry forward the work of the Marshall Islanders within the group itself, started with his boys for Jaluit, intending to make a tour through the Marshall group, spending the year there and keeping with him about half of his boys. He does not propose to erect any buildings except such as the natives themselves can provide. Thus having his pupils with him all the time, and living among the people, he hopes for better results in the training of Christian helpers as well as in the care of the churches. This is an experiment which is now going on. Dr. Rife enters upon it most hopefully and with great devotion.

In regard to the island of Kusaie Dr. Rife reports that the population is now 516, and that the religious work is in fair condition, the people themselves maintaining 4 schools, with a total of 225 under instruction.

*Nauru* (Pleasant Island), 1899.—Though this island had been visited previous to 1899 the work was so intermittent that the real commencement of work there should be dated from the arrival of Mr. and Mrs. Delaporte in 1899. Nauru is a separate island. Though considered as belonging to the Marshall

group, it is 400 miles from that group and thirty-five miles south of the equator and 165 miles west of Ocean Island, the nearest of the Gilbert group. It has a language of its own. The land in the center of the island rises 250 feet above sea level. Its population is about 1,550.

On account of the immense deposits of phosphate on the island a British company, called "The Pacific Phosphate Company, Ltd.," has been organized, and is conducting a large commercial enterprise, requiring a number of steamers to convey the products to Australia and other parts of the world. The members of this company are Christian gentlemen, the president being Mr. J. D. Arundel, an Englishman, who has very kindly aided in all possible ways the prosecution of missionary work, and is deeply interested in the welfare of the natives. The vessels of the company have already given much aid in the way of transporting the missionaries and their supplies free of charge. Connected with this company there are said to be 50 white people on Nauru, chiefly Germans, and also 1,000 Chinese laborers.

Mr. Delaporte speaks of the year 1905 as one long to be remembered for the prosperity which God has given the mission work. Nauru was not in the path of the great cyclone of 1905. A rainfall of 156 inches has amply supplied the needs of the island for water. The crops have been good, and a specially fine cocoanut harvest is promised for this year. The spiritual results have been most marked. In the month of July, 1905, the Spirit of God descended upon the people, and there was a great turning unto the Lord, marked by deep sobriety and apparent true conviction of sin. The Sunday services were crowded, and at some of them no less than 1,100 natives were present. Of the Sabbath when over 100 of the older boys and girls appeared for baptism, Mr. Delaporte says: "I think it was the grandest and most impressive sight we have ever witnessed. It was worth these years of care, toil, loneliness, and severe disappointment, at times, to be there that morning."

In October last it was found necessary to enlarge the church, which was done by the people themselves. There are 5 outstations at which services are held each Sabbath. Mr. Delaporte has completed the work of translation of the whole New Testament, and he had proposed to come to the United States to have the printing done in connection with the American Bible Society, but, owing to the need of his personal presence at the island and the difficulties of having the work done at such a distance, he has concluded to use the small press they have on Nauru, the five students connected with his training school being able to assist materially in the printing. There is already in print a volume containing Bible stories from the Old Testament, so that the people are not altogether lacking in Christian literature.

This hopeful work on Nauru is supported financially by the Central Union Church of Honolulu, Rev. O. H. Gulick being a special correspondent in connection with it, but it is the desire of the Central Union Church that the work should be under the direction of the American Board.

*Ruk and the Mortlocks, 1890.* — At the beginning of the year only one ordained missionary was on the ground in care of the Ruk Lagoon, including

also the Mortlocks. The work was exceedingly heavy for Mr. Jagnow, and it was with great joy that in January he welcomed back Mr. Stimson, who returned, leaving his wife in the United States. The work has been greatly hampered, not merely from lack of laborers, but from inability to move about among the islands, the mission boat being in such a condition as not to warrant a trip to the Mortlocks. Nevertheless, Mr. Jagnow has made two tours within the Ruk Lagoon, in which there are now five organized churches. On these tours the people would come to church, but their interest is not deep enough to lead them into active Christian service. There are seventeen places in the lagoon where work is carried on.

Mr. Jagnow reports that the new house on Kinamue is completed; that the boys' school, in which all work is conducted in the German language, has had 32 pupils, though near the close of the year ten of the pupils left of their own accord, much to the sorrow of the missionaries.

It will be remembered that Rev. Alfred Snelling, who was formerly connected with the American Board, withdrew from it and held independently the station of Anapauo, where Mr. and Mrs. Logan had labored. During the past year Mr. Snelling was lost at sea in a boat in which, with many natives, he was moving through the lagoon. Mrs. Snelling has now returned to the United States. The Mortlock group has not been visited and no definite reports have been received, save that it is known that there has been a great declension in the life of the churches. The German governor has not only authorized, but encouraged the natives in the heathen dances, which are most demoralizing, and many have been led astray. Notwithstanding all these discouraging facts, Mr. Jagnow, who sends the report from this district, writes in good cheer, believing there is a blessed future before them in their work. Many heathen chiefs are calling for teachers. The life and happy death of Noha, a faithful Christian chief, who was always in his place of honor in the church, and who while on his deathbed exhorted his people and his household to stand by the Christian faith, was a cheering incident in the year's story.

*Guam*, 1900. — Mr. and Mrs. Case have been the only missionaries on this island during the year, having arrived in January, 1905. They have enjoyed good health, although they find that the tropical climate tells somewhat on their physical vigor. They find a good home and a work so varied and arduous as to require the presence of at least two ordained missionaries. They have greatly missed the presence of Mr. Price, who has now returned to the island for the special object of carrying on his work of the translation of the New Testament into Chamorro. Mr. Case finds that the study of the language should for the present take most of his time, although the various calls for service prevent his giving to the study as much attention as it properly demands. He has maintained a midweek meeting and also a Sunday evening service in English, preaching thirty-five sermons in English during the year. The Chamorro language is spoken of as a dialect, with almost no grammar.

During the year an American, Mr. Gay, has coöperated earnestly in



Christian effort, giving some oversight to the work and being a teacher in the Sunday school. Most of the Americans are coming and going, and are not a prominent element in the community. Those connected with the navy are constantly shifting, and are not generally interested in Christian things. Mr. Case finds the English language a poor medium for communication with the natives, and he cannot report much spiritual progress. A larger force is needed, and he specially calls for two single women who shall act as teachers in the schools. The Roman Catholics have sent five Sisters of Mercy, who are teaching in their schools, but whose main object seems to be to keep the people loyal to the Catholic Church. The work of the Roman Catholic Church seems most superficial, and its forms, in the eyes of the people, are only a little, if at all, removed from pure idolatry.

The coming of Mr. and Mrs. Price will afford cheer to the lone missionary and his wife, as well as to the native people.

Notwithstanding the slowness of the people to respond to efforts made in their behalf, Mr. Case writes cheerfully, and affirms that some of the Protestant body are as true Christians as any that can be found in America. The one church has a roll of 31 communicants, and the total number under instruction is 24.

### MISSION TO THE PHILIPPINES

DAVAO. — Robert F. Black, *Ordained*; Mrs. Gertrude G. Black.

One station; 7 outstations; 1 ordained man; 1 wife; 7 places of regular preaching; 90 adherents; 1 Sabbath school: 14 pupils; 1 common school: 14 pupils, 7 of them girls.

Mr. Black has for some time been calling for a physician to aid him in his work and to make that work more effective. Plans are now being made with a view to meeting this call before a great while.

Davao is the station of this mission, with Santa Cruz the principal outstation, having in all seven places for meeting, with 90 adherents but no church members. During the year 1905 meetings for Americans were held on twenty-four Sundays, with an average attendance of 5, including the missionaries. Worship for natives was conducted on the same number of Sundays. The largest attendance at the regular service was 12, the average 4; but 40 came to the Christmas tree. There were a few meetings for Bible study, but it is hard to arouse interest in this branch. As often as she could get the children Mrs. Black had Sunday school and a week day religious and kindergarten class. Regularity of attendance could not be secured. An estimate of the school work would be 25 Sundays, 25 to 30 week days, with an average attendance of 6 or 7 children. In Santa Cruz there were held 20 meetings, the largest attendance being 35 and the average 15. For children there were 28 meetings, with an attendance almost identical with that of the adults. While some of the friends of the work are living lives above that of the average Romanist in cleanness, they are not yet fitted for membership in an evangelical church. At two places on the east coast three meetings were held, the largest attendance being 30. At another point there are said

to be a number of earnest seekers after truth. Lack of transportation prevented a series of meetings at all of these. Considerable audiences were gathered at two other places near Davao. The native dialect is used some of the time, but it is so deficient that Spanish is so far more useful.

Mr. Black attended the last annual meeting of the Presbyterian Mission at Iloilo, where he was warmly welcomed, but was embarrassed by questions as to when he was to receive colaborers. The Presbyterian Mission is receiving additional workers each year, while he has been left to struggle alone. Unless the field allotted to the mission can be speedily occupied, workers of other Boards will probably come in and make forever impossible the expansion of the mission, which might have been expected in the beginning. Mr. Black needs a native evangelist to assist in the work and hopes to secure a suitable one soon. In nearly every home there are cases of sickness, to which a physician might minister. Plans have been drawn and part of the material secured for a chapel at Santa Cruz, upon a lot given to the mission by the *presidente* of the town. This spring Mr. Black was at Santa Cruz during the annual visit of the priest, who had an English catechism and, like Mr. Black, started a class for the children. The first day the priest had nearly all the children, while after that he could get hardly one so long as Mr. Black was in town.

In Davao the work was for a time almost at a standstill. The influence of two Catholic sisters was against the public school and the mission, and the people were afraid of public opinion. After the arrival of the baby, a few women had courage to come to see Mrs. Black in the mission house. Several meetings were held in a town of Kalagans, a native tribe. The situation is a trifle delicate, as the town is on an American plantation. The manager is friendly to the missionary, but was unwilling to approve of the proposal of his senior partner to send some of the boys to Davao to attend school and be under Mr. Black's care after school hours. The reason was the fear that it would spoil them as workers. Mr. Black hopes the plan will be carried out after all, and is to erect a needed building, which can be used as a dormitory for the boys if they come. For the normal development of the work there is need of additional workers and of at least one other station to serve as a second center of Christian influence.

### MEXICAN MISSION

GUADALAJARA. — John Howland, Alfred C. Wright, *Ordained*; Mrs. Sarah B. Howland, Mrs. Annie C. Wright, Miss Alice Gleason, Miss Octavia W. Mathews.

CHIHUAHUA. — James D. Eaton, D.D., *Ordained*; Mrs. Gertrude C. Eaton, Miss Mary F. Long.

HERMOSILLO. — Horace T. Wagner, *Ordained*; Mrs. Della McC. Wagner.

PARRAL. — Miss Ellen O. Prescott, Miss Mary Dunning.

EL FUERTE. — Theodore F. Hahn, *Ordained*; Mrs. Anna S. Hahn.

*In this country.* — Miss M. Lizzie Hammond.

*Associated with the mission, not under appointment.* — A. B. Case, *Ordained*.

Five stations; 53 outstations; 5 ordained missionaries; 5 wives; 6 single women;

total American missionaries, 16; 7 ordained native pastors; 5 unordained preachers; 15 teachers; 1 other native worker; total native workers, 28. The 24 organized churches have 1,110 communicants, 97 being added by confession of faith during the year; the adherents number 2,936, average attendance, 1,350; 1 church entirely self-supporting; 54 places of regular meetings. In the 32 Sunday schools 1,333 pupils are enrolled. The mission has 1 theological school, with 8 students studying for the ministry; 3 boarding and high schools, with 94 boys and 177 girls enrolled. The 7 other schools have 151 male and 198 female pupils; total number under Christian instruction, 620. The people gave for the support of their own work during the year \$16,191, an increase of more than \$5,000 over the previous year.

Mr. and Mrs. L. H. Jamison have retired from the mission. Miss Hammond, on account of continued ill health, is unable to return at present. Mr. Case is again rendering an excellent service to the mission this year at Guerrero, as the need seemed greater there than in the Fuerte field. His daughter, Miss Juanita Case, has accepted a call to teach at Parral in the mission school. Miss MacDougal, one of the assistants at Chihuahua, died during the summer after a short illness.

The chief features of the year's work in Mexico were the changes forced by the lack of financial support. In November a meeting of the Executive Committee was held to cut down the work \$4,500 (Mexican), to bring expenditures within the total appropriation for general work, \$4,800 (gold). This was done by retiring from work 6 men out of a total of 13 employed by the mission—5 preachers (2 ordained) and the assistant in the Colegio Internacional. These included the first convert in the mission in North Mexico, the first man ordained by the mission churches, and one of the three ordained six months before, directly after the annual meeting of 1905. One of the men was dropped at the time when his wife was dying, after a long sickness, and when he was in special need of pecuniary aid, and he was left with a large debt, the first one during his twenty years of work for the mission. At the same time the appropriation for the college was cut down to one-third the amount heretofore granted. No annual meeting was held this year, the mission being authorized to devote to the regular work the amount thus saved. Mr. Wright left Guadalajara August 31, 1905, to take up the much needed touring and evangelistic work, but had to stop within less than three months for lack of funds.

The schools directly under the mission in Mexico number 11, among which are 8 mixed day schools, 1 boarding school for boys, and 2 for girls. There are 11 graduates of the schools teaching in distinctly evangelistic schools and 5 in public schools.

The vote of the mission meeting of 1905 has not been complied with which directed steps to be taken to organize a Congregational Home Missionary Society in Mexico.

#### THE STATIONS

*Chihuahua*, 1882.—In this field, with a population of 133,650 and 14 outstations, there are at work 4 missionaries and 11 native helpers, among whom are 5 preachers (4 ordained) and 5 teachers, all women. There

are 16 places of regular meeting, with 9 organized churches, 442 communicants (23 added by confession), 896 adherents, and an average attendance of 503. The 10 Sunday schools have 446 members. The educational work is 1 boarding or high school, with 16 boys and 105 girls on the roll, 2 of whom united with the church during the year. There are 5 church and chapel buildings. The contributions were \$4,527, of which \$1,990 was for education.

The year 1906 marked the centenary of the birth of Benito Juarez, the great liberator and president of Mexico. On March 21 the patriotic people of Chihuahua placed a tablet on the front of the building which sheltered him and his pilgrim government during part of the time when Maximilian's throne was supported by French troops, and a new statue to the hero was dedicated at "Glorieta Juarez." While the Catholic bishop forbade the members of the Catholic Society of Artisans to join in the festivities, the mission entered fully into the celebration. On the preceding evening a "*velada civica*" was held in the church before an intensely patriotic audience, many of whom had never before crossed the mission threshold. Exercises held in the schoolroom, with the unveiling of a handsome picture of Benito Juarez and participation by about 50 pupils and teachers in the civic procession to the dedication of the new statue, were other features.

In July, 1905, a council met in Chihuahua for the ordination of three young men who had been classmates in the training school and had been preachers under the mission for several years. While a missionary was chosen as moderator, all possible prominence was given to the native pastors, and there were explanations regarding the ecclesiastical methods of Congregationalism. The national Sunday school worker, Mrs. Bryner, held union meetings in September. In Chihuahua the additions to the church, 15, were somewhat larger than before, but the contributions towards self-support and the attendance at Sunday school were less. These were due to the removal or prolonged absence of several members and to the stirring up of some anti-foreign sentiment among certain persons. While there was no secession of members this year to the so-called Independent Mexican Church, owing to the pastor's patience and kindness, some individuals showed a jealousy of foreigners, which is likely to increase and which is evidenced by such an outbreak as the recent one in La Cananea, Sonora. Of religious books and periodicals there were sold about \$1,000 worth, including 755 copies of the Scriptures, in whole or in part. A year ago Mr. Hahn conducted a service in German, which brought out seventy members of the German colony, including a few Jews and Roman Catholics.

The American church held its first annual meeting and roll call in April, in Social Hall, when plans for a forward movement were discussed. The Christian Endeavor Society was active and raised during the year the money needed for the purchase of a large reed organ. Dr. Howard D. Eaton coöperated most earnestly in American and Mexican work, but declined the proffered honor of being enrolled as an uncommissioned worker.

The work in the important mining camp, Batopilas, was abandoned by

the mission for financial reasons, but the pastor was employed by the principal mining company on increased salary as teacher and continued his church work. He has since been called to the Presbyterian church at Saltillo. There was a reviving of interest at C. Juarez, and the members of the El Paso church crossed the line to help. The pastor at El Paso held special meetings in Los Angeles, Cal., and in Chihuahua. In the spring he held a class three afternoons a week in the church to teach Spanish to Protestant children, who use only English in the public schools, with the result that they cannot understand the religious instruction given in the Sunday school. Members of other denominations availed themselves of this free instruction. People residing in Santa Eulalia offered to meet the traveling expenses of the Chihuahua native pastor that he might hold services there more frequently. The population there has markedly increased, and more vigorous attempts to evangelize the people should be made.

The state is very prosperous materially. Expensive municipal and federal buildings are building or contracted for. Three railroads are rapidly pushing their new lines, and regions of the state hitherto kept back because of the lack of transportation facilities will early develop. The interest taken in the Juarez celebration, when addresses were given explaining the meaning of the reform laws and the significance of liberty of worship, encourages redoubled efforts to save the awakening people from infidelity.

The Colegio Chihuahuense enrolled 19 boys and 109 girls, 26 of them boarders, with an average attendance of 73. The vacation school in the summer of 1905 had seven boarders. Miss Cabaniss, a former missionary to Mexico under the Baptist Board, taught at a greatly reduced salary, and helped with a true missionary offering of herself. A class of 4 girls was graduated in December. The greatest advance was in the primary department. Except for two daily classes in each grade the instruction was entirely in English. The enrollment was 64. The normal class had observation and practice under Miss MacDougal, an experienced primary teacher and kindergarten. During special meetings in March, 1 graduate and teacher and 5 boarders confessed publicly their faith in Christ. Every boarder is now a Christian.

By invitation of the mission, in February Mr. Case took up the work in Guerrero and outstations. This Sierra region is rich in metals, the valleys are one of the finest fruit and agricultural sections of the country, and capital and population are pouring in. Mr. Case planned to be in Guerrero for every Sunday and for midweek services, and to spend the most of his time touring. He held meetings in 10 places, regularly in 3. He visited 7 other pueblos to distribute leaflets and to sell religious and educational books. With two exceptions at least one family of believers was found in each place. In Guerrero, as the chapel is far to one side, the church rented a centrally located hall. The distribution of samples of seeds increased the spiritual influence of the missionary. Public schools were visited in several places, the sales of books averaged \$25 a month, 1,200 miles were traveled in touring, and the Chihuahua al Pacifico Railway granted a pass "on account of general development." Thirty-three sermons were preached.

*Parral*, 1884. — This field has a population of 27,100, with 5 outstations. During the year 1905 there were 4 missionaries and 6 native helpers, viz., 3 preachers (1 ordained) and 3 teachers, women. There are 6 places of regular meeting, with 4 churches, 308 communicants (14 added by confession), 820 adherents, and an average attendance of 200. The 6 Sunday schools contain 249 members. There is 1 school, enrolling 72 boys and 120 girls. The contributions were \$1,950.67, of which \$953.45 was for education.

By the withdrawal of Mr. Jamison, January 1, the station was left without a male missionary. Hence the outstations could not receive proper attention. The church lost 12 members by death and removal, and 1 member joined the Baptist church, this denomination having begun work here in October. Fourteen new members were added, and there were other candidates for membership. On the night of September 16 hoodlums destroyed windows in the city, including a number in the church, but the *Jefe* cordially ordered them restored.

The school *El Progreso* had 170 in the Mexican and 24 in the English department, under 8 teachers. The English department is to be closed. The mission building is too small to accommodate the school and teacher, and rents outside are too high to make it pay. The kindergarten was resumed after a two years' vacation. The school did not pay expenses, but the tuition is to be raised and fewer teachers employed, in order to get the school on its feet again. It can easily be done, because the school is crowded to its full extent. Each year there is a greater willingness to conform to the religious teachings of the school. This year the *Fiesta escolar* was held in the church. The children were notified in advance that no one should take part if the parents objected, but the parents urged that the children be given a part, and promised to bring the children and attend themselves. The mission in 1905 authorized the sale of the school property and the erection of more suitable buildings elsewhere, provided the cost should not exceed the proceeds from the sale. The change should come before long.

*Hermosillo*, 1886. — The field contains a population of 50,000, with 22 outstations. There are at work 2 missionaries and 3 native laborers, viz., 1 ordained preacher and 2 unordained preachers, who are also teachers. There are 23 places of regular meeting, with 6 organized churches (1 self-supporting), 237 communicants (28 added by confession), 770 adherents, and an average attendance of 402. The 11 Sunday schools have 320 members. In two places there are 65 under instruction, 35 boys and 30 girls. The contributions were \$2,324, \$459 for education.

During the year 29 new members were received on confession, another worker added to the self-supporting list, 2 new churches dedicated, work formally opened in two strategic centers, and the church members raised nearly \$10 apiece. The sales of evangelical literature amounted to nearly \$700. The people are moving about and gathering new congregations, which call for pastors. There should be 10 native workers.

The Yaqui trouble still makes visitation in some places difficult. Increased railroad facilities make it easier to keep in touch with the people. The six weeks' tour of Mr. Wright was helpful, especially as two-thirds of

the church members had never seen any missionary except Mr. Wagner. Self-support continued at Hermosillo, 10 members were received on confession, and there was no more intolerance, but greater indifference. At La Colorada and Minas Prietas, where there were several conversions, the services were conducted on the Christian Endeavor plan. During Mr. Wright's trip the preacher at Cumpas was ordained. He had served for eight years, been imprisoned three times, and built up one of the largest congregations in the country, with 107 members, 250 adherents, and an average attendance of 70. The people have a new church, 60 x 20 feet, which is the only Protestant church building in a territory larger than New England. The property is worth \$3,000, and not a cent came from the Board. In the Sahnaripa valley, where there is but one worker, services are maintained in six towns, others are visited, and the work is nearly self-supporting. The work in the Yaqui valley and Cananea mining town is new. The mission has an easy entrance, as it simply follows the church members who move there. Several of the notorious Yaqui tribe show interest in the gospel. La Cananea, six years ago almost uninhabited, now a town of 22,000, needs another meeting place, and there are offers of help. At Minas Prietas there is a new self-supporting school and a new church building centrally located, worth \$600 and built by the natives without a cent from the Board.

The 3 day schools enrolled during the year about 100 pupils. The success and increase of the schools make it necessary to have a boarding school nearer than Chihuahua and Guadalajara. There are already children who ought to be in a school of more grades than can be taught by a single teacher, and it is impracticable to send them to boarding schools distant 800 and 1,800 miles.

*El Fuerte*, 1892.—The field contains a population of 40,000 and 8 outstations. Mr. and Mrs. Hahn are the only laborers. There are 6 places of regular meeting, with 2 churches, 60 members (22 added by confession), 200 adherents, and an average attendance of 30. The one Sunday school has 38 members. For a few months during the year there were 2 schools, containing 10 boys and 11 girls. The contributions were \$118.36, of which \$34.50 was for education.

The field is too large for one man to cover, and the questions arising are too intricate for solution without conference or advice. Mr. Hahn spent every second or every third week in the field. Four outstations were visited and given more or less regular preaching. In Alamos there is a Methodist family ready to join the mission if work is opened, and the Methodist Mission, which has done nothing there for fourteen or fifteen years, offers to retire definitely if work is begun. It is expected to open here a school to serve as center for the two fields on the Pacific coast, Hermosillo and El Fuerte. Other towns were visited at least once, while still other places should have work and workers. The difficulty with most places seems to be, not fanaticism, but stifling, suffocating indifference, the people even ridiculing the priest and mocking the most sacred ceremonies. Mr. Hahn has not yet had a chance to enter into close relations with his own country-

men. He visited the remnants of the socialistic colony of the Topolobampo, and arrangements were made to have services with them every two months or so. An invitation to visit the German colony was received and will be accepted.

The people in El Fuerte are raising money for a church building. Another member offered to visit periodically an outlying congregation to help them in their services.

For five months there was a school in Aguacaliente and for four months one in Fuerte under the same teacher; but because of the financial burden and other reasons they were not continued. The young woman is now to become teacher of the public school in Aguacaliente, with privilege of teaching religion outside of school hours.

*Guadalajara, 1882.*—This field contains a population of 160,500 and has 4 outstations. There are 6 missionaries and 8 native laborers, viz., 1 ordained preacher and 7 teachers. There are 3 places of regular meeting, with 4 churches, 263 communicants (10 added by confession), 350 adherents, and an average attendance of 215. The 4 Sunday schools have 280 members. The educational work includes 1 theological seminary, with 8 students; 2 boarding and high schools, with 78 boys and 72 girls; 2 other schools, with 34 boys and 37 girls; total under instruction is 229. The mission press published 500,000 pages. The contributions were \$4,753, of which \$3,519 was for education.

Mr. Wright continued to act as pastor of the church, with Mr. Howland as superintendent of the Sunday school. In the year preceding April 1, 3 united by confession and 3 by letter. Since then an interesting class of 14 young people, nearly all in Colegio and Instituto, has been received. The presence of these young people has one disadvantage, as the older members, who feel the lack of educational advantages, are loath to take active part in the services and hence lose interest. The attendance at Sunday school, 111, is slightly smaller than last year. The Christian Endeavor Society kept up its meetings, few attending outside of the two schools. The Dorcas Society occasionally attracted one who did not care to attend church, but who found it easier to come to a private house as a visitor.

The services at Tlajomulco were maintained, though without a settled pastor. The school of 26 pupils was mainly supported by Miss Mathews and her friends.

The Union Church for Americans, of which Mr. Howland is pastor, is intimately connected with the work of the mission. The Methodist and Baptist missionaries preach at least once a month, and an excellent spirit of harmony prevails.

The closing of the Colegio Internacional was proposed as the only way of meeting the financial crisis, but it was felt that at least the paying students should be kept together, and finally it was arranged to give the college one-third of the usual appropriation. The enrollment was 42, only 14 less than last year. No charity pupils were received, but work was given to those who needed it. The crowning event of the year was the erection of



as many buildings as could be put up with the amount on hand as building fund. Two schoolrooms and 2 dormitories, each of the four about 20 x 40 feet; 2 large recitation rooms, one with laboratory and dark room; bathroom, closets, storeroom, dining room, kitchen, and pantry were erected, the last three on the other side of the block. No wood was used, but steel beams and flat arches of brick for the roof. The plumbing and electric light wiring were done by the students. The purpose was to erect enough to hold the school together and avoid paying rent. The removal of the school to the outskirts of the city will probably diminish the number of day pupils and special students, but work with them is less satisfactory than with boarding scholars. The new site is quiet and airy, conducive to good health and work.

The Instituto Corona also moved, because the new owner of the house would not permit Protestants on her property. The new quarters are the first story of a former convent. The attendance, especially of the smaller children, was irregular, owing largely to an unusually severe winter and consequent illness. The year was rather discouraging, but the new year opened with favorable prospects. The school greatly needs a building of its own. The present quarters cannot be made comfortable and homelike. Frequent moving is bad for the school and also expensive.

*El Testigo* continues to demand time and money from the mission. Its present edition is 500, and the number of paying subscribers is 360, not enough to pay more than about one-fourth of the expense. Evangelical papers have exerted and still exert considerable influence, and are an important factor in evangelizing Mexico. *El Testigo* has made a place for itself and is respected by other denominations, but there is a growing desire among the Mexicans to direct and control in every department, especially in that of the press. The churches and pastors of the mission have not yet openly exhibited much of this spirit, but it will probably spread to them. The number of independent evangelical papers edited by Mexicans is increasing; they show ability, free and often harsh criticism of missionaries, but at the same time much evangelical Christian spirit and principle. As the object of the mission is to train the Mexicans to do the work themselves, the time will be welcomed when the paper can be turned over to them. Plans for this should be formed, and some one should be in preparation to take up the paper later and meanwhile assist in conducting it. A mission paper is needed, but it costs time and nervous energy from those who have little to spare, and it takes money from other departments. The only question is, is it worth as much as it costs?

## SPANISH MISSION

MADRID. — William H. Gulick, *Ordained*; Miss Anna F. Webb, Miss Alice H. Bushee, Miss May Morrison, Miss Helen Winger.

*Associated with the mission, not under appointment.* — Miss Elizabeth M. Gulick, Miss Victoria Dodd, Miss Isabel Cooper.

*In this country.* — Miss Mary L. Page.

One station; 16 outstations; 1 ordained missionary; 5 single women; total American missionaries, 6; 4 ordained native preachers and 3 unordained; 23 teachers and 2 other native laborers; total native helpers, 32. There are 8 organized churches, with 326 communicants, of whom 28 were added by confession of faith during the year. There are 16 places of regular meeting: average attendance, 443; adherents, 1,455. The 23 Sunday schools have a membership of 824. The boarding school for girls has 58 boarding students and 5 day students. There is 1 kindergarten, with 7 children; 14 day schools, with 512 boys and 278 girls; 7 night schools, with 174 pupils; total number under Christian instruction in the mission, 1,034. Native contributions for the support of the work, \$561; for education, including income of the boarding school, \$5,821.

The missionary staff has remained about the same as last year. Miss Page, on account of continued ill health, has come home on furlough, and Miss Bushee has been called home on account of illness in the family.

The working force of the mission has been the same this year as during the previous twelve months. Besides the regular staff the mission has enjoyed for another year the gratuitous services of Miss Isabel Cooper, of Lima, Ind., who had charge of the kindergarten attached to the International Institute.

The mission did not celebrate during this year any formal annual meeting of its missionaries and pastors; it had the pleasure, however, of entertaining one afternoon in May the bishop and delegates to the National Synod of the Spanish Reformed Church (Episcopal), that met that month in Madrid. Some 22 in number, they all accepted the invitation to a social cup of tea and a musical entertainment in the large rooms of the International Institute. It was an especially pleasant occasion, and served to show to all the absolutely cordial relations existing between the two most important organized bodies of evangelical Christian workers in Spain — the Reformed Spanish Church (Episcopal) and the Spanish Evangelical Church — the union of Presbyterians and Congregationalists. The fraternal spirit was all the more manifest from the fact that more than one of the invited guests had previously formed a part of the working forces of the mission, having received in it their education and early pastoral experience.

## EVANGELICAL WORK

As respects broadly the evangelical cause, it may be said that the various questions which are continually arising in connection with the 50 or more organized congregations in Spain, and which give occasion for interviews with the authorities in Madrid and for interpellations on the part of liberal members of Congress in the parliamentary halls, keep before the public mind the fact of a growing element of Protestantism, which has secured an unquestionable status in the body politic.

The event during the year which has most markedly given impulse to the religious question was the marriage of the young king in the month of May to the English princess, Victoria Eugenia. Unquestionably the general feeling in Spain on the part of Catholics, as well as Protestants, is that, whatever the formulas of renunciation on the part of the queen may have been, or whatever her personal acts may be — unless they should be those of cruel fanaticism, which is not at all to be expected — the effect of the king's alliance with that historical Protestant family, court, and people will be to liberalize Spanish sentiment and life.

And in this connection an episode connected with the work in Bilbao can be cited which illustrates the increasing boldness in the expression of sentiments favorable to evangelical thought and teaching. In the month of January of the present year (1906), the city government of Bilbao inaugurated a statue to the memory of one of her eminent citizens who during the last century acquired wide fame as a writer and poet. The mayor of the city sent out invitations to the directors of all the schools, inviting them to select some of their pupils to form part of the grand chorus of children who would sing certain songs on the occasion, and each director was invited to accompany the scholars of his selection. In the course of carrying out this plan the pastor of Bilbao received several courteous communications from the mayor, always addressed to him as the "Director of the Evangelical School of Bilbao."

But thinking to win credit by a sectarian campaign; a deputy, representing Bilbao in the National Congress, interpellated the lower house of parliament respecting the indignity that the mayor of Bilbao had perpetrated on the religion of the state. The prime minister immediately replied to the question, and stated in the clearest terms that the central government would unhesitatingly and completely sustain the mayor of Bilbao in the faithful and patriotic fulfillment of his duties on that occasion and in his refusal to make any distinctions of religion or of faith in the useful work being done by all the teachers of the city, and that while he remained the head of the government the country could be assured that in no place and on no occasion should such distinctions be made.

While of course it cannot be expected that on every occasion this broad-minded and patriotic stand will be maintained by all in authority, these incidents and these words unquestionably represent a growing spirit of wise and healthful liberality on the part of many influential men in Spain. And what are the influences that are bringing about this liberalization of Spanish public sentiment? Certainly no careful observer of the course of events during the last thirty years will deny that the presence in the country of the Protestant element, with its churches, schools, colporters, evangelists, and other organized activities, is to be credited in large part with keeping before the country and the government the question of freedom of conscience and the liberty of worship. It is precisely this subject, with its various relations to marriage, baptisms, burials, the Vatican, the Concordat, and so forth, that is most occupying public sentiment this very day. And it is a satisfaction to feel that the

mission of the American Board, the only occupant in the evangelical sense of a large part of the north of Spain, holds a conspicuous place in this great question of the last and the present generations.

#### OUTSTATIONS

In Santander a year has been completed in the occupancy of the new premises for the mission work. The well-lighted and cheerful rooms for chapel and schools have produced their natural effect in the community, and have added to the already considerable popularity of the work. It seems that the only limit to the number of pupils that would come to the schools is the provision of adequate space in which to receive them and of teachers to instruct them. This is certainly no unimportant consideration when it is remembered that the great majority of these pupils are from Roman Catholic families.

It is a remarkable providence respecting the work of the American Board in Spain for thirty-five years, that it is only during the present year that it has suffered the loss by death of either pastor or evangelist connected with the evangelistic work. In the death of Rev. Enrique de Tienda, of Santander, on May 23, the mission loses a most valuable co-worker—one who since 1878 has had a remarkable career as pastor, preacher, and educator.

Bilbao presents a record varying but little during the last twelve months from that of the previous year. The episode most attracting public attention during the year was that mentioned above, connected with the invitation extended by the city government to the pastor and his school to attend the celebration at the inauguration of a statue to the memory of a notable writer of the last century. Though the pastor has suffered considerably from ill health, which has to some extent hindered his preaching, it has not prevented his faithful supervision of the work. Bilbao illustrates conspicuously the favor in which the schools connected with the mission centers are looked upon by the general public. Though the rooms that the missionaries are able to devote to this purpose are most inadequate, they never fail to have more pupils than can properly be accommodated. One of the attractive features of this station is the use made in the church and Christian Endeavor work of the musical talent of the young people. The committee of music in the Christian Endeavor Society has developed a choir that by its music on all public occasions attracts to the meetings not a few who without this would be beyond reach.

The evangelistic work in the mines not far from the city, which has always been a special feature of the activities of this church, has been affected by the ill health of the pastor, though not essentially retarded. The representatives of the gospel whose homes are in the various stations among the mines keep up among themselves their Bible reading and study, and are always ready to form a nucleus for a congregation whenever the pastor or other evangelist or colporter passes through their districts, and from these mountain centers have gone into Spain and South America several useful workers as colporters, evangelists, and pastors.

Though there has lately set in a period of reaction in this small city, the number of children that have sought admittance to mission schools remains about the same from year to year.

*Logroño.* — The evangelist teacher of this station is one of the good fruits of the work in Bilbao. His father is in charge of the railway movement of one of the mining districts of that province and is a member of the church in that city. His only son, when yet a child, was one of the first pupils in the day school, and his entire education has been received in Spain. Though he preaches three times a week and conducts the Bible classes and Christian Endeavor Society of the congregation, he devotes his six hours a day to the duties of the school. And this center of evangelical work is one of the interesting illustrations of how the schools become an integral part of the evangelistic work; and the same may be said of the station of

*Pradejón.* — At this station the young evangelist teacher is a fruit of the work in Logroño. He studied several years for the Catholic ministry, but coming into the knowledge of the gospel frankly accepted its teachings, and was admitted to communion in the church of Logroño. His wife is another of the good fruits of the work of Bilbao. As a graduate of the school in San Sebastian and Biarritz, for four years she was the director of the schools and work of Pradejón before she married. This village work is one of the few in Spain that fairly dominates in moral influence a large part of the community. The fact that the mission premises are owned by the congregation, and that for many years the teachers of the schools have been decidedly superior to those of the public schools of the city, and the excellent character of the leading members of the congregation have given it a permanent position of influence that we trust may never be less than it is now. Between Pradejón and Zaragoza we find the important village of

*Tauste.* — The founder of this station, and for a considerable number of years the local evangelist teacher here, was a member of the church of Pradejón, where he first heard the gospel. The present teacher evangelist is also, as his colleague in Pradejón, an ex-seminary student. One accomplishment that these two young men bring with them from the Catholic seminary is a knowledge of the French language, which is of decided advantage to them in their present work, as it gives them easy access to a helpful and useful evangelical literature which otherwise they would lack.

*Zaragoza* heads the line of stations on the east, as Santander does on the west. The local work at this station during the year has been unusually free from any special novelty, while at the same time attendance on the regular preaching services has been larger than during any other year for some time past. Among these the frequent presence of strangers is a proof of the growing interest in evangelical preaching that is manifest in different parts of the bishopric of the able and active pastor of the Zaragoza church. It is also a pleasant thing to say, respecting this pastor, that besides his gifts as a preacher he is recognized as the one amongst the pastors in Spain most conspicuously gifted as a writer of sacred poetry. Hardly a week passes in which some of his productions do not appear in one or another of the evangelical papers.

During this year, also, a very interesting evangelical work has been developing in a village far up in the Aragonese Pyrenees, near the French frontier, and which is within the Zaragoza district. It so happens that from this village and from others in the vicinity, in late years, many people have crossed over into France, seeking employment in various agricultural and manufacturing centers. A considerable community of these Spanish mountaineers has been formed in the parish of the French Protestant pastor at Osse, in the valley d'Aspe, not far from the historic Protestant center of Orthez. The son of this minister, the Rev. Mr. Cadier — who three years ago received his degree as pastor from the theological faculty of Montauban — has taken great interest in the preaching of the gospel to these Spaniards, and has followed up the work in the Aragonese villages mentioned, where now a group of Protestant Christians has been organized into a church, in connection with which are some of the most influential families of the neighborhood. An efficient Spanish evangelist would now find a large field for gospel work in those mountain villages, which have for years been more or less in contact with the gospel in France and been receiving occasional visits from the pastor of Zaragoza as well as from Mr. Cadier.

#### CHRISTIAN ENDEAVOR

Another year of work has only added proof to the usefulness of this organization, which not only has now become an essential part of the church life at the various stations of the mission of the American Board, but which has also been adopted by other missions, with the result that today there are in Spain 49 societies, with 1,311 members. The unanimous testimony of those who have adopted this method is that no other system of work that they have hitherto tried has been so successful in developing the activities of all classes of the church. It is worthy to be repeated that it is evident to all that this result would never have been attained without the help of the monthly illustrated paper, *Esfuerzo Cristiano*, which is the property of the mission and is admirably edited by the eldest son of the pastor at Zaragoza, who is also the secretary of the Spanish Union.

#### THE INTERNATIONAL INSTITUTE

It is pleasant to record the good work of another year. The high standing that the Institute has secured in years past in the governmental schools, with which 22 Institute pupils were affiliated for the purposes of examination, was fully maintained by the examinations in June of the present year. There were 106 separate examinations. Of these, in 55 the highest mark, *sobresaliente*, was given, and 29 *notable*. There were 16 *aprobado* and no *suspense*, and 6 extrance examinations. Besides these they received 3 *Matriculas de Honor*, which entitles them to the same number of free examinations the next year, and which is considered no small honor.

It hardly needs to be said that there was no slight care and responsibility in the housing and maintenance of this family of some 80 persons, including the 58 in the boarding school. The inconvenience and fatigue during the

year was considerably increased by the separation of the school in three different buildings, one of which was on the farther side of a wide and much traveled street. There is, however, great cause for thankfulness that no serious accident or illness has disturbed the life of the large household during these twelve months. And of still greater consequence is the fact that there has been no case of serious misconduct or need of discipline during the year. Considering the great variety of characters and conditions represented in the household, it is really a matter of wonder that the domestic life should have been maintained with so little friction and discomfort. It is plain that no little credit for this happy result belongs to the patience and tactfulness of the teachers, as also to the loyal and sincere intentions of the various girls who did so well their own part in the school. Sufficient proof of the fact that the good work of the school is becoming more and more widely known, and is appreciated in the community, is that already there are applications for more than 20 newcomers for the next year whom it will not be possible to accept for lack of room.

During the year 8 of the pupils united with the churches in Madrid on confession of faith.

#### THE NEW BUILDING

Various minor causes have interposed to prevent as rapid progress toward the completion of the new building as would have been desired. The considerable work attached to the raising of the Mansard roof and the detail necessary in the proper placing of the zinc covering consumed an unexpected amount of time. The building, however, now stands with the entire exterior so far finished that the heavy scaffold is all removed, the window sashes and blinds are placed, and the general aspect of the building is one of a completed and handsome edifice. The main entrance and the principal floor are nearly completed, and a careful study is now being made how to utilize the balance of unexpended funds so that certain parts of the building may as soon as possible be put to advantageous use, and no expense be incurred beyond the exact amount of money in hand. This problem is at this moment being carefully studied, and progress is being steadily made toward the solution of these practical questions.

#### AUSTRIAN MISSION

PRAGUE.—Albert W. Clark, D.D., John S. Porter, *Ordained*; Mrs. Ruth E. Clark, Mrs. Lizzie L. Porter.

One station; 2 ordained missionaries, and Mrs. Clark and Mrs. Porter; 75 places for regular preaching; 24 churches: 1,734 full members, 197 added by confession of faith since last report; adherents, 6,965; 591 Sunday school pupils, children; Bible classes for adults on Tuesdays; 13 ordained preachers, 4 unordained; other native helpers, as elders, evangelists, and colporters, 20; 2 Bible-women; 16 Y. M. C. A.'s; 1 Y. W. C. A.; 1 Rescue and Reform Home. Contributions of the people: crowns, 31,239, equal to \$6,400, a gain of \$1,370 over last year; average gift of each member, \$3.69; literature circulated: Scriptures

(Bibles, texts, and portions), 22,400; other books and booklets, 8,240; tracts, papers, and leaflets, 152,000.

There have been no changes in the *personnel* of the mission during the year, Dr. Clark and Mr. Porter holding the field as heretofore.

In reporting the year from May 1, 1905, to May 1, 1906, it may be said briefly that the year has been one of much good cheer. There have been no difficulties with the government. Hindrances have come more from within than from without. In maintaining proper church discipline several have been excommunicated. There has been progress in membership, also in Sunday school work and in benevolence.

The Standing Conference Committee of the churches, referred to in the Board's last Annual Report, a committee consisting of 3 pastors chosen annually to cooperate with the 2 missionaries, has already proved its value. It has been meeting nearly every month, and in not a few cases has rendered timely service to the churches.

It is cheering to note the growing influence of the mission. The Bohemians seek work everywhere, and the mission follows them to South Hungary, North Germany, Russia, Canada, and America. Large numbers have emigrated the past year from Pilsen, Smichov, Strmechy, Vienna, Koniggratz, and Moravsky-sbor, where mission work is carried on. From Vienna alone nearly 100 Bohemians have left for America. The mission has given to the work for the Bohemians in America more preachers than are left. While this means an irreparable loss to the work on the European field, it means a gain to the kingdom's work at large.

The work in Russia is progressing slowly. The important work at Lodz, in Russian Poland (supported in part by friends in St. Petersburg), has now been reënforced by a colporter who is supported by the National Bible Society of Scotland. This worker speaks Russian, Polish, German, and Bohemian. In Zyrardov, Russia, the little church of 34 members has received 9 additions. The pastor has to rely for much of his salary upon gifts received through Dr. Clark. In regard to this work in Russia the mission expresses itself in no uncertain terms: "Here again we see how little interest America takes in our Russian church. Not a penny, either from the Board or from any American church, has been received for this work."

The mission has made some material progress. In Budweis, for example, a better place of worship has been secured. A new house has been erected in that newest and finest of Prague's suburbs, Weinberge. But the greatest cause for the mission's rejoicing is the gift of \$20,000 from a Scotch friend for building purposes in Prague. That place, however, still needs a hall for gospel meetings and for suitable Young Men's Christian Association quarters as well.

Some suggestions of church progress are to be found in the following: Bystrey and Prague report new outstations established. As for the additions to membership, Bystrey reports that the growth the past year has been mainly from the children of the church. For centuries no student of the famous



town of Husinetz has entered the evangelical ministry, but now there seems to be one who gives promise of some day being a strong worker. A large number of tracts have been taken by pilgrims as keepsakes of Huss. In Kladno, where socialism, atheism, materialism, and frightful immorality on every hand work against the influence of the church, the struggle has been fierce, but today the work there is on a better footing than it was one year ago. Internal troubles have been healed, and the little church has received 9 new members. This church will need the help of the mission for some time to come. In the old historic stronghold of Romanism, Koniggratz, larger liberty has been granted to the hospital work. A few new members have been received. Klattau reports that a church conference committee has investigated with good results the church trouble of somewhat long standing; and now that the church has a good name the work is growing. In spite of the revolution in Russia, Lodz, the first church to be established there, has had a good year. Of its 66 members 11 were added during the year. The church in Moravia reports that the greatest progress the past year has been in Trubeau, where 9 members have been received. In Letovitz a wide-awake society has been formed. It is a kind of cross between the Young Men's Christian Association and Christian Endeavor. The government long hesitated about giving its sanction to the statute, but at last did so. The most cheering work in Eastern Bohemia is in Nachod, where there have been 13 additions, one of whom is a lieutenant of the Austrian army. Quite a number of Jews have bought Bibles, and one Jewess attends the services in the church. When Mr. Porter delivered a lecture on Helen Keller many officials, including the mayor, were present. In Pilsen things are now getting into better shape. As in all the churches, there is here much earnest prayer for the outpouring of the Holy Spirit.

In the mother church at Prague 46 members have been received, several of whom are children of the church. The twenty-fifth jubilee was celebrated in June, 1905, by a quiet silver wedding. There have been 5 additions to the church in Skalitz. Two cases of conversion have served to awaken gratitude in the church at Strmechy, and create no small stir in the community. One was that of an official, and the other that of a promising college student. Smichov received in the year ending May 1 20 new members. In the German church of Trautenau, Bohemia, where the people are very inaccessible, only 1 addition is reported. The congregations have much increased in Weinberge. Men and women of greater intelligence have been reached. In Zizkov 17 members have been added, among whom is a Jewess. There have been 9 additions to the Russian church in Zyrardov. Two young priests, recently converted, are now studying evangelical theology.

The other churches, Delmenhorst in Germany, St. Helena in Hungary, Hruha Lhota in Eastern Moravia, and Vienna have made little progress.

The mission continues to be a powerful influence in Europe and America through its publication department. The revision of the Slovenian Bible has been progressing, and the number of Sunday school helps, the annual almanac, books out of print reprinted, and new ones written, tracts pub-

lished, all these show that publication work has not lagged. Bible work has been extended as never before in Bohemia, Moravia, and Russia. Twenty-four men, whose monthly accounts and reports all pass through the hands of Dr. Clark, are supported by the National Bible Society of Scotland. Mr. Porter has one or two colporters who are supported by the American Bible Society.

There is little new to be said in the line of education. Krabschitz and Feldkirchen move forward as usual. Some of the young men are preparing for the ministry and for other professions.

Miss Most has been very useful in copying and translating short articles for the papers. She has visited hospitals and held regular meetings at the Young Women's Christian Association. Miss Jedlicka has done good work through her choice tracts for women and her meetings in different places.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1905-1906.

Missions.	When established.	Stations.	Outstations.	MISSIONARIES.				NATIVE LABORERS.				CHURCH STATISTICS.						EDUCATIONAL STATISTICS.							Native contributions.								
				Ordnained.	Physicians and men not ordnained.	Single women.	Wives.	Total missionaries.	Ordnained preachers.	Unordnained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession, 1905.	Adherents.	Sabbath schools.	Sabbath school membership.	Theological schools.	Students for the ministry.	Colleges.	Students.		Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.			
W. Cent. Africa	1880	4	18	8	1	7	9	25		18	32	15	65	31	4	457	54	2,813	8	1,833										20	1,426	2,169	\$44
E. Cent. Africa	1893	3	6	2	3	3	5	13		6	14	20	23	2	83	21	1,300	3	90									2	363	438	18		
Zulu	1835	12	20	11	1	9	11	32	7	12	101	345	465	200	24	4,179	363	15,780	31	1,922	1	14						3	289	3,175	8,444		
Europ'n Turkey	1859	4	54	11	7	7	10	28	17	11	50	17	95	58	16	1,523	87	3,959	51	2,482								4	200	24	583	861	
Western Turkey	1819	8	92	21	7	31	26	35	41	33	292	34	400	125	44	4,892	203	16,639	122	10,643	1	10	3	447	16	1,506	136	6,387	8,143	71,37			
Central Turkey	1847	4	51	5	1	16	5	27	24	28	244	29	325	65	34	6,637	243	19,925	78	13,234	1	12	3	307	17	924	134	6,936	7,179	24,60			
Eastern Turkey	1836	5	87	12	3	16	13	44	20	35	184	23	262	36	45	2,987	222	13,048	79	7,197	2	11	1	319	15	557	123	6,045	6,932	15,46			
Marathi	1813	8	133	14	2	15	16	47	35	21	341	139	536	338	59	6,687	479	13,002	188	8,141	1	21					32	154	3,936	7,243	4,56		
Madura	1834	10	358	15	6	14	35	25	156	61	325	106	612	358	36	5,813	398	19,170	294	8,440	1	40	1	41	12	1,071	210	7,802	8,702	10,69			
Ceylon	1816	6	33	3	2	5	10	11	20	310	37	378	43	18	1,855	53	3,368	60	3,273	1	2	1	108	2	314	121	9,604	10,024	8,32				
Foochow	1847	5	105	8	4	15	9	36	11	80	117	110	318	157	88	3,001	261	7,058	73	2,018	2	11	2	67	8	444	120	1,667	2,205	12,71			
South China	1883	2	34	2	2	2	4	3	37	13	14	67	44	3	3,435	387	3,925	3	250								1	42	12	386	430	2,62	
North China	1864	7	67	17	4	13	20	54	8	55	51	63	177	102	10	3,508	720	5,300	14	1,048	1	10	1	45	16	523	32	442	1,131	3,36			
Shansi	1882	2	6	2	1	1	3	7		7	4	8			2	265	28	1,010									3	75	4	39	137	7	
Japan	1869	12	102	23	24	21	68	57	39		11	107	113	102	10,989	927		75	6,221	1		2	417	3	415	11	845	1,701		29,72			
Philippines	1903	1	7	1		1	2				5				7	90	1	14									1	14		14			
Micronesia	1852	4	75	9	6	7	22	16	69	29	5	119	166	45	7,184	363	12,000	37	733								5	117	1,889	1,889			
Mexico	1872	5	53	6	6	6	18	7	5	15	1	28	54	25	1,110	97	2,936	32	1,333	1	8						3	271	7	349	620	8,09	
Spain	1872	1	16	1	5		6	4	3	23	2	32	16	8	326	28	1,455	23	824								1	63	97	790	1,034	6,38	
Austria	1872	1	76	2	2	4	13	4			22	39		24	1,734	197	6,965	19	581													6,40	
Totals		104	1,393	173 <sup>2</sup>	27	182 <sup>3</sup>	185 <sup>4</sup>	567	299	633	2,137	995	4,064	1,943	689	66,724	5,134	150,343	1,191	70,277	13	168	15	823	143	6,859	1,400	51,610	64,087	\$213,38			

<sup>1</sup> The church statistics are those of the Kumi-ai churches, which form an ecclesiastical independent body with which the American Board cooperates.

<sup>2</sup> Of whom 12 are also physicians.

<sup>3</sup> Of whom 10 are physicians.

<sup>4</sup> Of whom 7 are physicians.



## Treasurer's Report for the Year Ending August 31, 1906

### DISBURSEMENTS

The debt of \$176,527.91 with which the year began, September 1, 1905, was the largest in the Board's history, and it made the financial problem of the year extremely difficult. It was clearly evident that the Board's basis of expenditure called for more money than the average receipts in recent years. Much time and study were given by the Prudential Committee, the Finance Committee, and the officers to the cost of every department of the work, and each item of expense was closely scrutinized. At the beginning of the year careful estimates were made of what each department would cost, and certain new economies were adopted in the conduct of the work at home, where it was felt that the Board's efficiency would not be imperiled.

The appropriations for work on the field were not reduced, but were made on the same basis of expenditure as in recent years. The *Morning Star*, however, was retained at Honolulu, and, save in the case of missionaries supported by the Woman's Boards, no new missionary appointments were made involving immediate expenditure. This resulted in a material reduction in the cost of outfits and traveling expenses of outward bound new missionaries. As a smaller number of missionaries were on furlough in this country, there was a reduction also in the expenses of missionaries at home. The increase in the cost of agencies was due entirely to the expenses of the special campaign. The other expenses of this department, as well as those of Publications, the Young People's Department, and the Shipping Department, were reduced. The cost of each of the missions appears in the printed tabulated statement. The regular disbursements of the Board for the year were \$853,680.88.

In addition, a further sum of \$45,000 was disbursed this year for building and equipment in connection with the Board's educational work, this being the balance of Mr. Rockefeller's gift previously reported.

### COÖPERATING SOCIETIES

While the Board's fiscal year ends August 31, that of the three coöperating Woman's Boards ends October 31. Hitherto in our Annual Report in stating the debt of our own Board it has been the custom to include as a part of our own Board's debt what might be due, August 31, from any of the Woman's Boards and from the Canada Congregational Foreign Missionary Society. These balances are really an asset of unquestioned value, and payment is assured. This year the balance due from the Woman's Board of the Interior, August 31, was \$28,469.51, and from the Canada Congregational Foreign Missionary Society, \$3,162.25—in all, \$31,631.76. Had these amounts been included, our debt would have been \$117,049.15. Beginning with this year these balances have been treated as an asset in our accounts,

and after having deducted them the debt of our own Board when our books closed was \$85,417.39.

#### CONDITIONAL GIFTS

The plan of Conditional Gifts continues to gain in favor with the friends of the Board. It should be again stated that by this plan donors of such gifts receive during their lives an annual income, the amount depending upon the age of the donor when the gift is made. Thirty-three such gifts were received during the year, amounting in all to \$53,110. The amount deducted from the fund, because of lapsed or waived conditions, was \$7,770.16, and the Conditional Gifts Fund now amounts to \$537,053.41, a net increase during the year of \$45,339.84. Another fund of \$30,000, kept separately but with conditions practically the same, makes the whole amount of such gifts now held as \$567,053.41. One of the best indications as to the satisfaction with which the plan is regarded by those who have tried it is that a large increase to the fund has come from previous donors. Our records show that one donor has made twelve such gifts, two others eight gifts each, and four others six gifts each.

#### OTHER FUNDS

The increase in the Twentieth Century Fund during the year was \$6,821.46, and the fund is now \$142,999.76. While this fund is much less than originally contemplated, and while it is hoped that it may be added to from time to time by special gifts, yet it is believed that it is possible to make the fund effective even with the present amount, thereby accomplishing to a large extent the purpose for which it was originally designed. It is expected that it will be used as the basis for the equalization of legacies the coming year.

The Mrs. D. K. Pearsons Memorial Fund of \$50,000 was received from Dr. D. K. Pearsons, Hinsdale, Ill., the income to be used for Anatolia College.

The Orilla C. Kellogg Fund of \$10,906 was received from the estate of Orilla C. Kellogg, Elkhart, Ind., the income to be used in supporting and educating native children in foreign lands.

The Clark Fund of \$1,000 was received from a friend in Massachusetts, the income to be used for the support of a native preacher in India.

The Amherst College Neesima Fund amounts now to \$1,501.08.

The Porter Scholarship Fund of \$3,000 has been received from the estate of Mrs. C. L. A. Tank, Fort Howard, Wis., the income of \$1,000 to be used for pupil in Porter Academy, the income of \$1,000 for the medical department of Union College, Peking, and the income of \$1,000 for the Woman's Union College, Peking.

#### RECEIPTS

The current receipts of the Board have far exceeded those of any previous twelve months, and the sources from which they have come are as follows:—

Churches and individuals . . . . .	\$450,856.29
The Woman's Boards . . . . .	246,239.95
Sunday schools and Y. P. S. C. E. . . . .	19,217.66
Receipts for special objects . . . . .	51,519.81
Legacies . . . . .	124,145.17
Interest . . . . .	21,180.76

The legacies were eight per cent less, compared with the preceding year. Still they constitute thirteen per cent of the total receipts of the Board. The notable fact is the gain in gifts from living donors. This gain, including receipts from the Woman's Boards, was \$172,542.45.

While the total receipts for 1905 were an increase over the previous year, the total current receipts for 1906 showed an increase of \$161,008.89 over the receipts of 1905, and they reached altogether the sum of \$913,159.64, an amount sufficient to meet the total disbursements of the year and to enable the Board to close its books with a debt, as previously stated, of only \$85,417.39.

## PECUNIARY ACCOUNTS

### EXPENDITURES OF THE BOARD DURING THE YEAR ENDING AUGUST 31, 1906

#### COST OF THE MISSIONS

##### *Mission to West Central Africa*

Remittances, drafts, and purchases . . . . .	\$17,450.41	
Expenses of missionaries and their families in this country . . . . .	1,693.46	
Outfit, refit, and traveling expenses of missionary to Africa . . . . .	703.19	
Grants for missionaries' children in this country . . . . .	1,673.75	
Procuring and forwarding supplies . . . . .	275.00	\$21,795.81

##### *Mission to East Central Africa*

Remittances, drafts, and purchases . . . . .	\$7,981.24	
Expenses of missionaries and their families in this country . . . . .	1,042.46	
Outfit, refit, and traveling expenses of missionary to Africa . . . . .	1,122.38	
Grant for missionaries' children in this country . . . . .	75.00	
Procuring and forwarding supplies . . . . .	210.00	\$10,431.08

##### *Zulu Mission*

Remittances, drafts, and purchases . . . . .	\$28,233.87	
Expenses of missionaries and their families in this country . . . . .	3,194.13	
Outfits, refits, and traveling expenses of missionaries to Africa . . . . .	1,536.68	
Grants for missionaries' children in this country . . . . .	325.40	
Procuring and forwarding supplies . . . . .	320.00	\$33,610.08

##### *European Turkey Mission*

Remittances, drafts, and purchases . . . . .	\$36,182.82	
Expenses of missionaries and their families in this country . . . . .	946.36	
Outfit, refit, and traveling expenses of missionary to Turkey . . . . .	575.35	
Grants for missionaries' children in this country . . . . .	802.40	
Procuring and forwarding supplies . . . . .	364.00	\$38,870.93

##### *Western Turkey Mission*

Remittances, drafts, and purchases . . . . .	\$92,361.39	
Expenses of missionaries and their families in this country . . . . .	5,197.02	
Outfits, refits, and traveling expenses of missionaries to Turkey . . . . .	2,619.00	
Grants for missionaries' children in this country . . . . .	1,586.31	
Procuring and forwarding supplies . . . . .	1,340.00	\$103,103.72

##### *Central Turkey Mission*

Remittances, drafts, and purchases . . . . .	\$40,447.57	
Expenses of missionaries and their families in this country . . . . .	1,827.43	
Outfits and traveling expenses of missionaries to Turkey . . . . .	1,205.29	
Grants for missionaries' children in this country . . . . .	750.00	
Procuring and forwarding supplies . . . . .	425.00	\$44,655.29

##### *Eastern Turkey Mission*

Remittances, drafts, and purchases . . . . .	\$35,279.32	
Expenses of missionaries and their families in this country . . . . .	4,907.54	
Outfits, refits, and traveling expenses of missionaries to Turkey . . . . .	2,240.81	
Grants for missionaries' children in this country . . . . .	476.50	
Procuring and forwarding supplies . . . . .	670.00	\$43,574.17

##### *Marathi Mission*

Remittances, drafts, and purchases . . . . .	\$80,198.85	
Expenses of missionaries and their families in this country . . . . .	3,980.84	
Outfits, refits, and traveling expenses of missionaries to India . . . . .	1,969.40	
Grants for missionaries' children in this country . . . . .	3,326.90	
Procuring and forwarding supplies . . . . .	1,265.00	\$90,740.99

##### *Madura Mission*

Remittances, drafts, and purchases . . . . .	\$54,359.38	
Expenses of missionaries and their families in this country . . . . .	3,475.79	
Outfits, refits, and traveling expenses of missionaries to India . . . . .	1,644.06	
Grants for missionaries' children in this country . . . . .	2,483.39	
Procuring and forwarding supplies . . . . .	675.00	\$62,637.62



*Ceylon Mission*

Remittances, drafts, and purchases . . . . .	\$8,322.54	
Expenses of missionaries and their families in this country . . . . .	1,706.98	
Refit and traveling expenses of missionary to Ceylon . . . . .	1,324.62	
Procuring and forwarding supplies . . . . .	350.00	\$11,704.14

*South China Mission*

Remittances, drafts, and purchases . . . . .	\$7,486.84	
Procuring and forwarding supplies . . . . .	135.00	\$7,621.84

*Foochow Mission*

Remittances, drafts, and purchases . . . . .	\$45,520.58	
Expenses of missionaries and their families in this country . . . . .	4,400.37	
Refits and traveling expenses of missionaries to China . . . . .	640.48	
Grants for missionaries' children in this country . . . . .	400.00	
Procuring and forwarding supplies . . . . .	650.00	\$51,611.43

*North China Mission*

Remittances, drafts, and purchases . . . . .	\$58,763.87	
Expenses of missionaries and their families in this country . . . . .	2,070.42	
Outfits, refits, and traveling expenses of missionaries to China . . . . .	3,357.64	
Grants for missionaries' children in this country . . . . .	2,191.19	
Procuring and forwarding supplies . . . . .	1,360.00	\$67,743.12

*Shansi Mission*

Remittances, drafts, and purchases . . . . .	\$2,181.48	
Expenses of missionary's family in this country . . . . .	716.67	
Grants for missionaries' children in this country . . . . .	250.00	
Procuring and forwarding supplies . . . . .	205.00	\$9,353.15

*Japan Mission*

Remittances, drafts, and purchases . . . . .	\$73,119.04	
Expenses of missionaries and their families in this country . . . . .	8,755.21	
Outfits, refits, and traveling expenses of missionaries to Japan . . . . .	5,182.12	
Grants for missionaries' children in this country . . . . .	1,152.50	
Procuring and forwarding supplies . . . . .	1,440.00	\$89,648.87

*Mission to Mexico*

Remittances, drafts, and purchases . . . . .	\$23,694.74	
Expenses of missionary and family in this country . . . . .	451.37	
Grants for missionaries' children in this country . . . . .	773.00	
Procuring and forwarding supplies . . . . .	230.00	\$25,149.11

*Grant-in-aid for Hawaiian Islands*

Remittances, drafts, and purchases . . . . .		\$350.00
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*Micronesian Mission*

Drafts and purchases . . . . .	\$8,558.62	
Expenses of schooner <i>Hiram Bingham</i> . . . . .	449.80	
Insurance of schooner <i>Hiram Bingham</i> . . . . .	300.00	
Repairs, insurance, and other expenses of steamship <i>Morning Star</i> . . . . .	9,829.02	
Traveling expenses of missionaries . . . . .	321.06	
Expenses of missionaries and their families in this country . . . . .	3,282.63	
Grants for missionaries' children in this country . . . . .	1,611.19	
Procuring and forwarding supplies . . . . .	520.00	\$24,872.32

*Mission to Spain*

Remittances, purchases, and forwarding supplies . . . . .	\$18,724.09	
Traveling expenses of missionaries . . . . .	332.82	\$19,056.91

*Mission to Austria*

Remittances and forwarding supplies . . . . .		\$10,196.71
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*Work in the Philippines*

Remittances and forwarding supplies . . . . .		\$1,803.69
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## COST OF COMMUNICATING INFORMATION

## 1. Agencies

Salary of Rev. C. C. Creegan . . . . .		\$3,500.00	
Traveling expenses of Rev. C. C. Creegan . . . . .		390.32	
Salary of Rev. A. N. Hitchcock . . . . .		3,500.00	
Traveling expenses of Rev. A. N. Hitchcock . . . . .		495.34	
Salary of Rev. H. Melville Tenney . . . . .		1,800.00	
Traveling expenses of Rev. H. M. Tenney . . . . .		190.80	
Circulars, tracts, postage, clerk hire, rent, and stationery . . . . .		15,965.54	
Traveling expenses of returned missionaries and others in this department . . . . .		5,243.04	
Services of Dr. Strong in this department . . . . .		750.00	\$31,835.04

## 2. Young People's Department

Salary of Mr. Harry Wade Hicks . . . . .		\$2,500.00	
Traveling expenses of Mr. Hicks . . . . .		1,172.15	
Clerk hire . . . . .		1,249.85	
Circulars, tracts, stationery, and postage, less receipts from sales . . . . .		1,018.54	\$5,940.54

## 3. Publications

Cost of <i>Missionary Herald</i> , including salaries of editor and general agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, and donors . . . . .		\$9,808.93	
Deduct amount received from subscriptions . . . . .	\$2,808.77		
for advertising in <i>Missionary Herald</i> . . . . .	1,725.20		
income from <i>Missionary Herald</i> Fund . . . . .	103.60	4,637.57	\$5,171.36
Annual Report . . . . .			679.53
Rev. Joseph H. Twichell's sermon, 2,000 copies . . . . .			50.00
Almanacs, \$423.92, less \$297.25 received from sales . . . . .			126.67
<i>Mission Dayspring</i> . . . . .			313.79
<i>Congregational Work</i> . . . . .			585.90
Clerk hire . . . . .			350.00
Expense of distribution of miscellaneous publications . . . . .			50.00
Pamphlets, tracts, and miscellaneous printing . . . . .		1,639.12	
Less amount received from sale of literature . . . . .		114.32	1,524.80
Expenses of preparation of History of American Board . . . . .			2,054.25
			\$10,906.30

## COST OF ADMINISTRATION

## 1. Department of Correspondence

Salary of Dr. Smith, \$3,750, less \$609.06 received from Fund for Officers . . . . .		\$3,140.94	
Salary of Dr. Barton, \$3,750, less \$609.06 received from Fund for Officers . . . . .		3,140.94	
Salary of Dr. Patton, \$3,750, less \$609.06 received from Fund for Officers . . . . .		3,140.94	
Clerk hire . . . . .		4,611.75	\$14,034.57

## 2. Treasurer's Department

Salary of Treasurer, \$3,750, less \$609.05 received from Fund for Officers . . . . .		\$3,140.95	
Clerk hire . . . . .		6,815.98	\$9,956.93

## 3. New York City

Office rent . . . . .		\$416.00	
Clerk hire . . . . .		1,426.04	
Stationery, postage, furniture, and incidental expenses . . . . .		702.90	\$3,544.94

## 4. Miscellaneous Charges

Rent of Missionary Rooms . . . . .		\$3,800.88	
Electric lights . . . . .		111.94	
Furniture and repairs . . . . .		203.29	
Copying letters, documents, etc. . . . .		966.54	
Expenses of Annual Meeting . . . . .		1,734.44	
Postage stamps . . . . .		1,090.70	
Stationery, printing, and binding . . . . .		1,051.48	
Certificates of honorary membership . . . . .		55.10	
Books and periodicals for library . . . . .		115.07	
Rent of boxes in safe deposit vaults . . . . .		75.00	
Bill of examiner of accounts . . . . .		150.00	
Care of rooms and incidentals . . . . .		577.14	\$9,931.58

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\$853,680.88

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176,527.91

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\$1,030,208.79

Debt of the Board, September 1, 1905 . . . . .

RECEIPTS OF THE BOARD DURING THE YEAR ENDING AUGUST 31, 1906

Donations as acknowledged in the <i>Missionary Herald</i> . . . . .	\$767,833.71
Legacies as acknowledged in the <i>Missionary Herald</i> . . . . .	124,145.17
Interest on General Permanent Fund . . . . .	21,180.76
	\$913,159.64
Balance due August 31, 1906, from Woman's Board of Missions of the Interior . . . . .	\$28,469.51
Balance due August 31, 1906, from Canada Congregational Foreign Missionary Society . . . . .	3,162.25
Balance at debit of the American Board of Commissioners for Foreign Missions August 31, 1906 . . . . .	85,417.39
	\$1,030,208.79

FUNDS OF THE BOARD

GENERAL PERMANENT FUND

Income for general work

This Fund amounts as last year to . . . . .	\$429,023.22
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PERMANENT FUND FOR OFFICERS

This Fund amounts as last year to . . . . .	\$46,028.00
The income of this Fund, applied to salaries, was . . . . .	2,436.23

TWENTIETH CENTURY FUND

This Fund amounts to . . . . .	\$142,999.76
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CONDITIONAL GIFTS FUND

This Fund amounts to . . . . .	\$537,053.41
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ASA W. KENNEY FUND

This Fund amounts to . . . . .	\$30,000.00
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BANGOR CHURCHES FUND

Income for salary of missionary

This Fund amounts to . . . . .	\$12,000.00
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WILLIAM WHITE SMITH FUND

Income for education of native preachers and teachers in Africa

This Fund amounts as last year to . . . . .	\$30,859.38
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HARRIS SCHOOL OF SCIENCE FUND

Income for current expenses of school

This Fund amounts as last year to . . . . .	\$25,000.00
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ANATOLIA COLLEGE ENDOWMENT FUND

Income for current expenses of college

This Fund amounts as last year to . . . . .	\$37,824.91
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HOLLIS MOORE MEMORIAL TRUST

Income used for Pasumalai Seminary

This Fund amounts as last year to . . . . .	\$5,000.00
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MISSION SCHOLARSHIPS

This Fund September 1, 1905, was . . . . .	\$13,397.96
Added during the year . . . . .	3,094.29
	\$16,492.25

C. MERRIAM FEMALE SCHOLARSHIP

This Fund amounts as last year to . . . . .	\$3,000.00
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BENJAMIN SCHNEIDER MEMORIAL FUND

This Fund amounts as last year to . . . . .	\$2,000.00
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MARASH THEOLOGICAL SEMINARY FUND

This Fund amounts as last year to . . . . .	\$1,800.00
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ANNIE A. GOULD FUND

Income for education of Chinese girls . . . . .	\$1,550.00
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GORDON THEOLOGICAL SEMINARY, TUNG-CHOU, CHINA

This Fund amounts as last year to . . . . .	\$10,000.00
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<b>FOOCHOW COLLEGE PROFESSORSHIP ENDOWMENT</b>		
This Fund amounts as last year to . . . . .		\$10,000.00
<b>ST. PAUL'S INSTITUTE FUND</b>		
Income for St. Paul's Institute . . . . .		\$78,600.00
<b>MRS. D. K. PEARSONS MEMORIAL ENDOWMENT</b>		
Income for Anatolia College . . . . .		\$50,000.00
<b>JAFFNA MEDICAL MISSION ENDOWMENT</b>		
This Fund amounts to . . . . .		\$7,777.69
<b>WOMAN'S MEDICAL MISSION ENDOWMENT, JAFFNA</b>		
This Fund amounts to . . . . .		\$1,075.00
<b>BLANK MEMORIAL FUND</b>		
Income for scholarships, Anatolia College		
This Fund amounts as last year to . . . . .		\$2,000.00
<b>ATTERBURY FUND</b>		
Income for work in China		
This Fund amounts as last year to . . . . .		\$4,750.00
<b>NORTH CHINA COLLEGE ENDOWMENT</b>		
Income for current expenses of college		
This Fund amounts as last year to . . . . .		\$10,000.00
<b>WILLIAMS HOSPITAL ENDOWMENT</b>		
This Fund amounts as last year to . . . . .		\$3,000.00
<b>C. F. GATES MARDIN HIGH SCHOOL SCHOLARSHIP</b>		
This Fund amounts as last year to . . . . .		\$1,740.10
<b>HERBERT R. COFFIN FUND</b>		
Income for native agency		
This Fund amounts to . . . . .		\$4,850.00
<b>SECOND CHURCH, AINTAB</b>		
This Fund September 1, 1905, was . . . . .	\$3,029.92	
Added during the year . . . . .	36.51	\$3,066.43
<b>VLANGA CHURCH FUND</b>		
This Fund September 1, 1905, was . . . . .	\$9,386.67	
Added during the year . . . . .	700.54	\$9,487.21
<b>MARSOVAN CHURCH FUND</b>		
This Fund amounts as last year to . . . . .		\$8,552.01
<b>ALLEN MEMORIAL FUND</b>		
Income for regular work of the Board		
This Fund September 1, 1905, was . . . . .	\$3,793.75	
Added during the year . . . . .	206.25	\$4,000.00
<b>AMELIA A. LEONARD FUND</b>		
Income for educational work in Marsovan		
This Fund amounts as last year to . . . . .		\$2,002.36
<b>"MISSIONARY HERALD" FUND</b>		
Income for expenses of publishing <i>Missionary Herald</i>		
This Fund September 1, 1905, was . . . . .	\$2,430.00	
Added during the year . . . . .	25.00	\$2,455.00
<b>ROGENE T. FULTON FUND</b>		
This Fund amounts to . . . . .		\$1,000.00
<b>ALBERT WENTWORTH FUND</b>		
This Fund amounts as last year to . . . . .		<u>\$1,000.00</u>

FRANK H. WIGGIN, *Treasurer.*

BOSTON, September 28, 1906.

We have employed Robert J. Dysart, expert accountant, who has examined the books and accounts of FRANK H. WIGGIN, Treasurer of the American Board of Commissioners for Foreign Missions for the year ending August 31, 1906, who reports them correct. His statement we herewith submit as a part of this report.

We have examined the certificates of Stocks, Bonds, and other Securities held by the Treasurer, representing the Investments of the several Funds of the Board, and find them to correspond with the Balance Sheet of August 31, 1906, and with the detailed statements of the books of the Board in which these Funds are entered.

The Treasurer's Bond, duly approved, was exhibited by the chairman of the Prudential Committee.

EDWIN H. BAKER,  
HENRY E. COBB,  
WILLIAM B. PLUNKETT,  
*Auditors.*

OFFICE OF  
ROBERT J. DYSART,  
*Public Accountant and Auditor.*

MERCHANTS BANK BUILDING,  
28 STATE STREET, BOSTON,  
September 21, 1906.

*To the Auditing Committee of the  
American Board of Commissioners for  
Foreign Missions, Boston.*

GENTLEMEN: I beg to advise that I have made my annual audit of the books of the Board for the year ending with the 31st of August, 1906, and have the honor to certify herewith to the accuracy of the accounts as disclosed in the balance sheet under date of August 31, with a balance of \$85,417.39 standing to the debit of the Board.

In the course of my examination I have covered thoroughly all points dealing directly with the receipt and disbursement of money, and have verified in detail the postings, footings, balancings, cross entries, etc., of the general ledger, as well as of all of the books of original entry.

I have proved and counted the cash balance in safe and on deposit at the various banks, and have also made an extended and careful inspection of the vouchers covering the entire disbursements of the year.

Your Committee as usual having examined the certificates of stock, bonds, and other securities held by the Treasurer representing the investments standing on the debit side of the balance sheet renders, as in previous years, an examination of those securities by me unnecessary.

It gives me pleasure to state that the work in connection with the books and documents of the Board has been faithfully performed.

Respectfully submitted,

ROBERT J. DYSART, *Special Examiner.*

## SUMMARY OF DONATIONS RECEIVED DURING THE YEAR

<p style="text-align: center;"><b>Maine</b></p> <p>Donations . . . . . \$9,601.50            Donations for School Fund . . . . . 496.84            Donations for Mission Work for Women,<sup>1</sup>            . . . . . 3,611.24</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$13,709.58</p> <p style="text-align: center;"><b>New Hampshire</b></p> <p>Donations . . . . . \$9,840.89            Legacies . . . . . 3,309.51            Donations for School Fund . . . . . 545.40            Donations for Mission Work for Women            (of which \$1,403.55 are legacies) . . . . . 5,678.43</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$19,374.23</p> <p style="text-align: center;"><b>Vermont</b></p> <p>Donations . . . . . \$9,645.25            Legacies . . . . . 2,590.01            Donations for School Fund . . . . . 472.86            Donations for Mission Work for Women            (of which \$300 are legacies) . . . . . 7,156.61</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$19,864.73</p> <p style="text-align: center;"><b>Massachusetts</b></p> <p>Donations . . . . . \$153,183.12            Legacies . . . . . 76,757.94            Donations for School Fund . . . . . 5,441.30            Donations for Mission Work for Women            (of which \$20,632.75 are legacies) . . . . . 76,418.74</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$311,801.10</p> <p style="text-align: center;"><b>Rhode Island</b></p> <p>Donations . . . . . \$8,132.20            Legacies . . . . . 500.00            Donations for School Fund . . . . . 264.12            Donations for Mission Work for Women,            . . . . . 5,519.44</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$14,415.76</p> <p style="text-align: center;"><b>Connecticut</b></p> <p>Donations . . . . . \$67,088.04            Legacies . . . . . 19,291.06            Donations for School Fund . . . . . 2,897.26            Donations for Mission Work for Women            (of which \$13,102.50 are legacies) . . . . . 44,366.31</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$133,642.67</p> <p style="text-align: center;"><b>New York</b></p> <p>Donations . . . . . \$41,624.19            Legacies . . . . . 6,900.98            Donations for School Fund . . . . . 1,342.14            Donations for Mission Work for Women,            . . . . . 14,654.78</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$64,522.09</p> <p style="text-align: center;">* <b>New Jersey</b></p> <p>Donations . . . . . \$6,320.89            Donations for School Fund . . . . . 244.67            Donations for Mission Work for Women,            . . . . . 3,296.76</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$9,862.32</p> <p style="text-align: center;"><b>Pennsylvania</b></p> <p>Donations . . . . . \$6,122.79            Donations for School Fund . . . . . 285.43            Donations for Mission Work for Women,            . . . . . 244.40</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$6,652.62</p>	<p style="text-align: center;"><b>Maryland</b></p> <p>Donations . . . . . \$461.25            Donations for School Fund . . . . . 19.00            Donations for Mission Work for Women,            . . . . . 132.50</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$612.75</p> <p style="text-align: center;"><b>Delaware</b></p> <p>Donations . . . . . \$23.00</p> <p style="text-align: center;"><b>Virginia</b></p> <p>Donations . . . . . \$217.23            Donations for School Fund . . . . . 8.00            Donations for Mission Work for Women,            . . . . . 52.90</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$278.13</p> <p style="text-align: center;"><b>West Virginia</b></p> <p>Donations . . . . . \$16.16            Donations for School Fund . . . . . 6.65</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$22.81</p> <p style="text-align: center;"><b>District of Columbia</b></p> <p>Donations . . . . . \$1,162.88            Donations for School Fund . . . . . 81.00            Donations for Mission Work for Women,            . . . . . 980.25</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$2,224.13</p> <p style="text-align: center;"><b>North Carolina</b></p> <p>Donations . . . . . \$361.62            Donations for School Fund . . . . . 27.79            Donations for Mission Work for Women,            . . . . . 61.22</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$450.63</p> <p style="text-align: center;"><b>South Carolina</b></p> <p>Donations . . . . . \$60.00            Donations for School Fund . . . . . 14.74</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$74.74</p> <p style="text-align: center;"><b>Georgia</b></p> <p>Donations . . . . . \$108.08            Donations for School Fund . . . . . 47.21            Donations for Mission Work for Women,            . . . . . 65.00</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$220.29</p> <p style="text-align: center;"><b>Florida</b></p> <p>Donations . . . . . \$366.41            Donations for School Fund . . . . . 42.60            Donations for Mission Work for Women,            . . . . . 222.88</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$631.89</p> <p style="text-align: center;"><b>Alabama</b></p> <p>Donations . . . . . \$170.95            Donations for School Fund . . . . . 18.30            Donations for Mission Work for Women,            . . . . . 2.25</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$191.50</p> <p style="text-align: center;"><b>Mississippi</b></p> <p>Donations . . . . . \$37.71            Donations for School Fund . . . . . 62.00            Donations for Mission Work for Women,            . . . . . 25.00</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">\$124.71</p>
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<sup>1</sup> The donations for Mission Work for Women (excepting those from the Woman's Board for the Pacific) are taken from *Life and Light*, and differ somewhat from amounts in the *Herald*.

<b>Louisiana</b>	
Donations . . . . .	\$389.15
Donations for School Fund . . . . .	166.96
Donations for Mission Work for Women,	7.20
	<u>\$563.31</u>
<b>Tennessee</b>	
Donations . . . . .	\$141.50
Donations for School Fund . . . . .	32.44
Donations for Mission Work for Women,	52.50
	<u>\$226.44</u>
<b>Arkansas</b>	
Donations . . . . .	\$221.55
Donations for School Fund . . . . .	25.50
	<u>\$247.05</u>
<b>Texas</b>	
Donations . . . . .	\$155.40
Donations for School Fund . . . . .	60.36
Donations for Mission Work for Women,	17.00
	<u>\$232.76</u>
<b>Indiana</b>	
Donations . . . . .	\$446.98
Legacies . . . . .	402.23
Donations for School Fund . . . . .	60.73
Donations for Mission Work for Women,	972.29
	<u>\$1,882.23</u>
<b>Kentucky</b>	
Donations . . . . .	\$27.30
Donations for School Fund . . . . .	8.20
Donations for Mission Work for Women,	19.00
	<u>\$54.50</u>
<b>Missouri</b>	
Donations . . . . .	\$3,477.98
Donations for School Fund . . . . .	159.30
Donations for Mission Work for Women,	5,168.84
	<u>\$8,806.12</u>
<b>Ohio</b>	
Donations . . . . .	\$15,821.23
Legacies . . . . .	4,774.27
Donations for School Fund . . . . .	631.11
Donations for Mission Work for Women,	7,952.62
	<u>\$29,179.23</u>
<b>Illinois</b>	
Donations . . . . .	\$35,152.79
Legacies . . . . .	2,509.63
Donations for School Fund . . . . .	1,018.27
Donations for Mission Work for Women,	33,026.38
	<u>\$71,707.07</u>
<b>Michigan</b>	
Donations . . . . .	\$8,626.87
Legacies . . . . .	725.00
Donations for School Fund . . . . .	410.44
Donations for Mission Work for Women	5,811.65
	<u>\$15,573.96</u>
<b>Wisconsin</b>	
Donations . . . . .	\$12,092.18
Legacies . . . . .	692.43
Donations for School Fund . . . . .	388.03
Donations for Mission Work for Women,	7,238.91
	<u>\$20,411.55</u>
<b>Iowa</b>	
Donations . . . . .	\$23,414.62
Legacies . . . . .	1,273.00
Donations for School Fund . . . . .	559.05
Donations for Mission Work for Women,	10,184.50
	<u>\$35,431.17</u>

<b>Minnesota</b>	
Donations . . . . .	\$9,305.99
Donations for School Fund . . . . .	225.02
Donations for Mission Work for Women	(of which \$1,978.23 are legacies) . . . .
	<u>8,285.48</u>
	<u>\$17,816.49</u>
<b>Kansas</b>	
Donations . . . . .	\$2,291.46
Donations for School Fund . . . . .	216.48
Donations for Mission Work for Women,	2,859.25
	<u>\$5,367.19</u>
<b>Nebraska</b>	
Donations . . . . .	\$3,500.01
Donations for School Fund . . . . .	529.72
Donations for Mission Work for Women,	2,295.26
	<u>\$6,324.99</u>
<b>California</b>	
Donations . . . . .	\$18,395.63
Legacies . . . . .	600.00
Donations for School Fund . . . . .	909.01
Donations for Mission Work for Women,	11,354.94
	<u>\$31,259.58</u>
<b>Oregon</b>	
Donations . . . . .	\$816.72
Donations for School Fund . . . . .	67.28
Donations for Mission Work for Women,	60.00
	<u>\$944.00</u>
<b>Colorado</b>	
Donations . . . . .	\$3,010.57
Donations for School Fund . . . . .	201.05
Donations for Mission Work for Women,	2,376.75
	<u>\$5,588.37</u>
<b>Washington</b>	
Donations . . . . .	\$8,295.09
Donations for School Fund . . . . .	260.20
	<u>\$8,555.29</u>
<b>North Dakota</b>	
Donations . . . . .	\$643.72
Donations for School Fund . . . . .	121.27
Donations for Mission Work for Women,	495.16
	<u>\$1,260.15</u>
<b>South Dakota</b>	
Donations . . . . .	\$1,147.48
Donations for School Fund . . . . .	135.11
Donations for Mission Work for Women,	1,258.60
	<u>\$2,541.19</u>
<b>Montana</b>	
Donations . . . . .	\$187.00
Donations for School Fund . . . . .	43.05
Donations for Mission Work for Women,	50.40
	<u>\$280.45</u>
<b>Idaho</b>	
Donations . . . . .	\$95.50
Donations for School Fund . . . . .	14.61
Donations for Mission Work for Women,	72.00
	<u>\$182.11</u>
<b>Nevada</b>	
Donations . . . . .	\$19.60
Donations for School Fund . . . . .	5.00
	<u>\$24.60</u>

<b>Wyoming</b>			
Donations . . . . .	\$46.45		
Donations for School Fund . . . . .	8.80		
Donations for Mission Work for Women,	243.95		
	<u>\$299.20</u>		
<b>Utah</b>			
Donations . . . . .	\$97.30		
Donations for School Fund . . . . .	11.45		
	<u>\$108.75</u>		
<b>Arizona Territory</b>			
Donations . . . . .	\$339.50		
Donations for School Fund . . . . .	23.67		
	<u>\$363.17</u>		
<b>Indian Territory</b>			
Donations . . . . .	\$13.26		
<b>Oklahoma Territory</b>			
Donations . . . . .	\$4,448.63		
Legacies . . . . .	3,819.11		
Donations for School Fund . . . . .	6.09		
Donations for Mission Work for Women,	173.57		
	<u>\$8,447.40</u>		
<b>Territory of New Mexico</b>			
Donations . . . . .	\$34.68		
Donations for Mission Work for Women,	21.00		
	<u>\$55.68</u>		
<b>Canada</b>			
Province of Quebec Donations . . . . .	\$1,007.81		
Province of Ontario Donations . . . . .	2,978.31		
Donations for Mission Work for Women,	1,952.70		
	<u>\$5,938.82</u>		
<b>Hawaiian Islands</b>			
Donations . . . . .	\$4,647.58		
Donations for School Fund . . . . .	585.95		
	<u>\$5,233.53</u>		
<b>Foreign Lands and Missionary Stations</b>			
Donations . . . . .	\$3,724.88		
Donations for School Fund . . . . .	18.20		
Donations for Mission Work for Women (of which \$9.25 are legacies) . . . . .	302.03		
	<u>\$4,045.11</u>		
<b>Foochow College Professorship Endowment</b>			
For professorship in China . . . . .	\$540.00		
<b>William White Smith Fund</b>			
Income for education of native preachers and teachers in Africa . . . . .	\$1,394.00		
<b>Asa W. Kenney Fund</b>			
For missionaries or pastors in the field . .	\$745.43		
<b>Work in the Philippines</b>			
For salaries of Rev. and Mrs. R. F. Black, in part for 1906 . . . . .	\$1,235.00		
<b>From Income Mission Scholarships</b>			
As acknowledged in <i>Missionary Herald</i> ,	\$712.00		
<b>Henry R. Adkins Fund</b>			
Income to August 31, 1906 . . . . .	\$10.01		
<b>Atterbury Fund</b>			
Income for education of students in Theo- logical Seminary, Tung-chou . . . . .	\$206.84		
<b>Clark Fund</b>			
For native preacher in India . . . . .	\$40.05		
<b>H. B. Coffin Fund</b>			
For native helpers in India . . . . .	\$166.44		
<b>Charles E. Fowler Memorial Fund</b>			
Income to August 31, 1906 . . . . .	\$16.02		
<b>Rogene T. Fulton Fund</b>			
For Bible-reader in India . . . . .	\$35.37		
<b>Orilla C. Kellogg Fund</b>			
For support and education of native chil- dren . . . . .	\$129.41		
<b>W. W. Penfield Fund</b>			
Income to August 31, 1906 . . . . .	\$4.00		
<b>Albert Wentworth Fund</b>			
Income to August 31, 1906 . . . . .	\$35.38		
<b>From Jaffna General Medical Mission</b>			
For salary T. B. Scott and family and Dr. T. T. Thompson to June 30, 1906 . .	\$917.65		
<b>From Woman's Medical Mission, Jaffna</b>			
For expenses Woman's Medical Mission, allowances paid to Dr. Curr and Dr. Young to June 30, 1906 . . . . .	\$353.60		
<b>C. F. Gates Mardin High School Scholarship</b>			
For scholarship in Mardin High School .	\$69.96		
<b>Dewey Scholarship</b>			
For support of pupil, care of Mrs. S. S. Dewey . . . . .	\$12.01		
<b>Amelia A. Leonard Fund</b>			
Income sent to Turkey . . . . .	\$83.93		
<b>Marash Theological Seminary Endowment</b>			
Income for seminary, care Rev. L. O. Lee,	\$21.66		
<b>S. B. Poor Memorial Fund</b>			
For Uduvil School for Girls . . . . .	\$58.25		
<b>Alice Julia Rice Memorial Fund</b>			
For study in Doshisha . . . . .	\$16.02		
<b>Satara Orphanage Fund</b>			
For support of child . . . . .	\$15.85		
<b>North China College Endowment</b>			
Income . . . . .	\$413.22		



<b>Williams Hospital Endowment</b>	
Income . . . . .	\$124.26
<b>Gordon Theological Seminary, Tung-chou</b>	
Income . . . . .	\$305.00
<b>Benjamin Schneider Memorial Fund</b>	
For training preachers in Central Turkey,	\$40.00
<b>Medical Work in Anatolia College</b>	
For medical work, care Rev. George E. White . . . . .	\$278.98
<b>Mrs. D. K. Pearsons Memorial Fund</b>	
Income for Anatolia College . . . . .	\$769.80
<b>Income Endowment Anatolia College</b>	
For scholarship from Blank Memorial Fund . . . . .	\$78.00

<b>St. Paul's Institute</b>	
Donations . . . . .	\$2,500.00
Income on Investments . . . . .	1,855.14
<b>From Jaffna Medical Mission Funds</b>	
For current expenses of medical work in Jaffna . . . . .	\$2,248.46
<b>Constantinople Fund</b>	
Contributions received for debt of Publi- cation Department at Constantinople .	\$150.00
<b>Total</b>	
Donations . . . . .	\$479,558.88
Legacies . . . . .	124,145.17
Donations for School Fund . . . . .	19,219.66
Donations for Mission Work for Women, as above, \$264,740.69 (of which \$37,- 426.28 are from legacies), the difference being explained on page 206 . . . . .	253,473.43
Income of funds as above (33) . . . . .	15,581.74
	<u>\$891,978.88</u>

RECEIPTS OF THE BOARD

The following table exhibits the income of the Board from all sources since its organization:—

For the year ending			For the year ending		
September, 1811		\$999.52	July 31, 1859		\$350,915.45
August 31, 1812		13,011.50	1860		429,799.08
" 1813		11,361.18	August 31, 1861		340,522.56
" 1814		12,265.56	" 1862		339,080.56
" 1815		9,493.89	" 1863		397,079.71
" 1816		12,501.03	" 1864		531,985.67
" 1817		29,948.03	" 1865		534,763.33
" 1818		34,727.72	" 1866		440,942.44
" 1819		37,520.03	" 1867		437,884.77
" 1820		39,949.45	" 1868		535,838.04
" 1821		46,354.95	" 1869		525,214.95
" 1822		60,087.87	" 1870		461,058.42
" 1823		55,758.94	" 1871		429,160.60
" 1824		47,483.58	" 1872		445,824.23
" 1825		55,716.18	" 1873		431,844.81
" 1826		61,816.25	" 1874		478,256.51
" 1827		88,341.89	" 1875		476,028.19
" 1828		102,009.64	" 1876		465,442.40
" 1829		106,928.26	" 1877		441,391.45
" 1830		83,019.37	" 1878		482,204.73
" 1831		100,934.09	" 1879		518,386.06
" 1832		130,374.12	" 1880		613,539.51
" 1833		145,377.77	" 1881		601,245.16
" 1834		152,386.10	" 1882		651,076.84
July 31, 1835		163,340.19	" 1883		590,095.67
" 1836		176,232.15	" 1884		588,355.51
" 1837		252,076.55	" 1885		625,832.54
" 1838		236,170.98	" 1886		658,754.42
" 1839		244,169.82	" 1887		679,573.79
" 1840		241,691.04	" 1888		665,712.21
" 1841		235,189.30	" 1889		685,111.33
" 1842		318,306.53	" 1890		762,585.03
" 1843		244,254.43	" 1891		824,325.50
" 1844		236,304.37	" 1892		840,804.72
" 1845		255,112.96	" 1893		679,285.94
" 1846		262,073.55	" 1894		705,132.70
" 1847		211,402.76	" 1895		716,837.17
" 1848		254,056.46	" 1896		743,104.59
" 1849		201,705.27	" 1897		642,781.07
" 1850		251,862.21	" 1898		687,208.08
" 1851		274,902.28	" 1899		644,200.89
" 1852		301,732.20	" 1900		737,957.30
" 1853		314,922.88	" 1901		667,370.00
" 1854		305,778.84	" 1902		845,105.85
" 1855		310,427.77	" 1903		740,777.17
" 1856		307,318.69	" 1904		725,315.00
" 1857		388,932.69	" 1905		752,149.75
" 1858		334,018.48	" 1906		913,159.64

PLACES OF MEETING AND PREACHERS

Year	Place of Meeting	Preacher	Text
1810.	Farmington	No Sermon.	
1811.	Worcester	No Sermon.	
1812.	Hartford	No Sermon.	
1813.	Boston	* Timothy Dwight, D.D.	John x, 16.
1814.	New Haven	* James Richards, D.D.	Ephesians iii, 8.
1815.	Salem	* Calvin Chapin, D.D.	Psalm xcvi, 10.
1816.	Hartford	* Henry Davis, D.D.	Psalm cxix, 96.
1817.	Northampton	* Jesse Appleton, D.D.	1 Corinthians i, 21.
1818.	New Haven	* Samuel Spring, D.D.	Acts viii, 30, 31.
1819.	Boston	* Joseph Lyman, D.D.	Isaiah lvlii, 12.
1820.	Hartford	* Eliphalet Nott, D.D.	Mark xvi, 15.
1821.	Springfield	* Jedidiah Morse, D.D.	Psalm ii, 8.
1822.	New Haven	* Alexander Proudfit, D.D.	Malachi i, 11.
1823.	Boston	* Jeremiah Day, D.D.	Nehemiah vi, 3.
1824.	Hartford	* Samuel Austin, D.D.	Galatians i, 15, 16.

\* Deceased.

Year	Place of Meeting	Preacher	Text
1825.	Northampton	* Joshua Bates, D.D.	John viii, 32.
1826.	Middletown	* Edward D. Griffiu, D.D.	Matthew xxviii, 18, 20.
1827.	New York	* Lyman Beecher, D.D.	Luke xi, 21; Rev., etc.
1828.	Philadelphia	* John H. Rice, D.D.	2 Corinthians x, 4.
1829.	Albany	* Archibald Alexander, D.D.	Acts xi, 18.
1830.	Boston	* Thomas De Witt, D.D.	Matthew ix, 37, 38.
1831.	New Haven	* Leonard Woods, D.D.	Isaiah lxii, 1, 2.
1832.	New York	* William Allen, D.D.	John xvii, 36.
1833.	Philadelphia	* William Murray, D.D.	2 Corinthians x, 4.
1834.	Utica	* Gardner Spring, D.D.	Matthew x, 6.
1835.	Baltimore	* Samuel Miller, D.D.	Numbers xiv, 21.
1836.	Hartford	* John Codman, D.D.	Matthew x, 8.
1837.	Newark	* John McDowell, D.D.	Acts iv, 12.
1838.	Portland	* Heman Humphrey, D.D.	Psalms cii, 13-16.
1839.	Troy	* Thomas McAuley, D.D.	Isaiah xi, 9.
1840.	Providence	* Nathan S. S. Beman, D.D.	Psalms lxxii, 17.
1841.	Philadelphia	* Justiu Edwards, D.D.	Zechariah iv, 9.
1842.	Norwich	* William R. De Witt, D.D.	2 Corinthians v, 14.
1843.	Rochester	* Thomas H. Skinner, D.D.	Philippians iii, 13.
1844.	Worcester	* Rev. Albert Barnes	Luke xiv, 28-32.
1845.	Brooklyn	* Mark Hopkins, D.D.	Psalms lv, 22.
1846.	New Haven	* Joel Hawes, D.D.	1 Samuel vii, 12.
1847.	Buffalo	* David Magie, D.D.	Isaiah xxxii, 15.
1848.	Boston	* Isaac Ferris, D.D.	Matthew vi, 10.
1849.	Pittsfield	* Samuel H. Cox, D.D.	Daniel vii, 27.
1850.	Oswego	* Richard S. Storrs, D.D.	1 Corinthians xv, 58.
1851.	Portland	* David H. Riddle, D.D.	Isaiah xli, 14, 15.
1852.	Troy	* Leonard Bacon, D.D.	2 Corinthians v, 7.
1853.	Cincinnati	* William Adams, D.D.	Matthew xiii, 38.
1854.	Hartford	* Charles White, D.D.	Matthew vi, 10.
1855.	Utica	* Nehemiah Adams, D.D.	Galatians ii, 20.
1856.	Newark	* George W. Bethune, D.D.	1 Timothy i, 15.
1857.	Providence	* M. La Rue P. Thompson, D.D.	Matthew xxviii, 20.
1858.	Detroit	* George Shepard, D.D.	Luke xi, 41.
1859.	Philadelphia	* Robert W. Patterson, D.D.	Matthew xiii, 33.
1860.	Boston	* Samuel W. Fisher, D.D.	Isaiah xlv, 1-6; xliiii, 21.
1861.	Cleveland	* Richard S. Storrs, D.D.	1 Corinthians i, 28.
1862.	Springfield	* Henry Smith, D.D.	John xvii, 20, 21.
1863.	Rochester	* Elisha L. Cleveland, D.D.	Luke xxiv, 45-47.
1864.	Worcester	* Jonathan B. Condit, D.D.	Philippians ii, 15, 16.
1865.	Chicago	* Edward N. Kirk, D.D.	2 Corinthians v, 7.
1866.	Pittsfield	* Laurens P. Hickok, D.D.	Philippians ii, 10, 11.
1867.	Buffalo	* Joseph P. Thompson, D.D.	John i, 4.
1868.	Norwich	* Henry A. Nelson, D.D.	John xii, 32.
1869.	Pittsburg	* John Todd, D.D.	Malachi i, 11.
1870.	Brooklyn	* Jonathan F. Stearns, D.D.	Matthew xxviii, 18-20.
1871.	Salem	* Truman M. Post, D.D.	Mark x, 45.
1872.	New Haven	* Samuel C. Bartlett, D.D.	1 Corinthians ii, 1-5.
1873.	Minneapolis	* Julius H. Seelye, D.D.	Romans iv, 25.
1874.	Rutland	* Henry M. Scudder, D.D.	Romans x, 14, 15.
1875.	Chicago	* Israel W. Andrews, D.D.	Romans i, 14.
1876.	Hartford	* William M. Taylor, D.D.	Ezekiel xvii, 9.
1877.	Providence	* James H. Fairchild, D.D.	1 John iv, 20.
1878.	Milwaukee	* Henry H. Jessup, D.D.	Address
1879.	Syracuse	* George F. Magoun, D.D.	Matthew xxviii, 18, 19.
1880.	Lowell	* Jacob M. Manning, D.D.	Revelation xxi, 1.
1881.	St. Louis	* A. J. F. Behrends, D.D.	Luke xiv, 28, 30.
1882.	Portland	* Edward P. Goodwin, D.D.	Acts xiii, 2.
1883.	Detroit	* William M. Barbour, D.D.	Mark xii, 31.
1884.	Columbus	* Aaron L. Chapin, D.D.	Acts xx, 24.
1885.	Boston	* George Leon Walker, D.D.	Hebrews xi, 13, 39, 40.
1886.	Des Moines	* John L. Withrow, D.D.	Acts xxvi, 17, 18.
1887.	Springfield	* Frederick A. Noble, D.D.	Luke xi, 2.
1888.	Cleveland	* Henry Hopkins, D.D.	John xiv, 6; Eph. i, 23.
1889.	New York	* Lewellyn Pratt, D.D.	John xx, 21-23.
1890.	Minneapolis	* Arthur Little, D.D.	John xii, 24.
1891.	Pittsfield	* Edwin B. Webb, D.D.	1 Corinthians iii, 9.
1892.	Chicago	* Daniel March, D.D.	Matthew xxi, 5.
1893.	Worcester	* Albert J. Lyman, D.D.	1 Corinthians ix, 19-23.
1894.	Madison	* T. Eaton Clapp, D.D.	Acts xi, 18.
1895.	Brooklyn	* George A. Gordon, D.D.	1 Corinthians ii, 2.
1896.	Toledo	* Edward N. Packard, D.D.	Acts ii, 14-18.
1897.	New Haven	* Nehemiah Boynton, D.D.	John xxi, 17.
1898.	Grand Rapids	* R. R. Meredith, D.D.	Luke iv, 18.
1899.	Providence	* George C. Adams, D.D.	John x, 10.
1900.	St. Louis	* Edward C. Moore, D.D.	1 Kings xix, 7.
1901.	Hartford	* Edward D. Eaton, D.D.	Matt. xi, 4, 5.
1902.	Oberlin	* Newell D. Hillis, D.D.	Matt. xiii, 33; Mark vii, 24.
1903.	Manchester	* Willard G. Sperry, D.D.	Rev. xiv, 7.
1904.	Grinnell	* Reuben Thomas, D.D.	2 Corinthians vi, 11-13.
1905.	Seattle	* Rev. Joseph H. Twichell	Romans i, 14.
1906.	Williamstown and North Adams,	* George A. Gates, D.D.	2 Corinthians v, 14.

\* Deceased.

## MISSIONARIES OF THE BOARD

THE following list presents the names of Missionaries now in connection with the Board in the field, or expecting to return, giving the year in which they went out, the missions and stations with which they are connected, but not in all cases their Postoffice Addresses. These Postoffice Addresses are given in the American Board Almanac.

### South African Mission

#### ZULU BRANCH

MISSIONARIES	WENT OUT
Rev. Stephen C. Pixley, Inanda,	1855
Mrs. Laura B. Bridgman, Amanzimtoti,	1860
Mrs. Mary K. Edwards, Inanda,	1868
Miss Martha E. Price, Amanzimtoti,	1877
Rev. Herbert D. Goodenough, Johannesburg,	1881
Mrs. Caroline L. Goodenough,	1881
Rev. William C. Wilcox, Ifafa,	1881
Mrs. Ida B. Wilcox,	1881
Miss Fidelia Phelps, Inanda,	1884
Miss Martha H. Pixley, Esidumbini,	1889
Rev. Charles N. Ransom, Amanzimtoti,	1890
Mrs. Susan H. C. Ransom,	1890
Rev. Fred R. Bunker, Beira, East Africa,	1891
Mrs. Isabel H. Bunker,	1891
Rev. George B. Cowles, Jr., Amanzimtoti,	1893
Mrs. Amy Bridgman Cowles,	1893
Miss Laura C. Smith, Umzumbe,	1893
Rev. Frederick B. Bridgman, Durban,	1897
Mrs. Clara Davis Bridgman,	1897
James B. McCord, m.d., Durban,	1899
Mrs. Margaret M. McCord,	1899
Rev. James D. Taylor, Amanzimtoti,	1899
Mrs. Katherine M. Taylor,	1899
Rev. Albert E. Le Roy, Amanzimtoti,	1901
Mrs. Rhoda A. Le Roy,	1901
Miss Caroline E. Frost, Umzumbe,	1901
Rev. Charles H. Maxwell, Amanzimtoti,	1906
Mrs. Katherine S. Maxwell,	1906
Miss Alice E. Seibert, Umzumbe,	1906

#### RHODESIAN BRANCH

Rev. George A. Wilder, Chikore,	1880
Mrs. Alice C. Wilder,	1880
William L. Thompson, m.d., Mt. Silinda,	1891
Mrs. Mary E. Thompson,	1888
Miss H. Juliette Gilson, Melsetter,	1896
William T. Lawrence, m.d., Chikore,	1900
Mrs. Florence E. Lawrence,	1900
Columbus C. Fuller, Mt. Silinda,	1902
Mrs. Julia B. Fuller,	1902
Miss Julia F. Winter, Mt. Silinda,	1904
Rev. Thomas King, Mt. Silinda,	1905
Mrs. Estelle R. King,	1905

#### West Central African Mission

Rev. William H. Sanders, Kamundongo,	1880
Mrs. Sarah Bell Sanders,	1888
Rev. William E. Fay, Bailundu,	1882
Mrs. Annie M. Fay,	1886
Rev. Wesley M. Stover, Bailundu,	1882

Mrs. Bertha D. Stover,	1882
Rev. Walter T. Currie, Chisamba,	1886
Mrs. Amy J. Currie,	1893
Mrs. Marion M. Webster, Bailundu,	1887
Rev. Thomas W. Woodside, Chisamba,	1888
Mrs. Emma D. Woodside,	1888
Miss Helen J. Melville, Chisamba,	1893
Miss Margaret W. Melville, Chisamba,	1895
Rev. Frederick C. Wellman, m.d., Sachikela,	1896
Mrs. Lydia J. Wellman,	1896
Miss Sarah Stimpson, Kamundongo,	1898
Miss Emma C. Redick, Ochileso,	1900
Miss Diadem Bell, Chisamba,	1902
Miss Elizabeth B. Campbell, Bailundu,	1902
Rev. Merlin Ennis, Sachikela,	1903
Rev. Henry A. Neipp, Bailundu,	1904
Mrs. Frederica L. Neipp,	1904
Miss Nellie J. Arnott, Kamundongo,	1905
William Cammack, m.d., Chisamba,	1906
Mrs. Libbie Seymour Cammack, m.d.,	1906

#### European Turkey Mission

Rev. James F. Clarke, Sofia,	1859
Rev. Henry C. Haskell, Philippopolis,	1862
Mrs. Margaret B. Haskell,	1862
Miss Esther T. Maltbie, Samokov,	1870
Rev. George D. Marsh, Philippopolis,	1872
Mrs. Ursula C. Marsh,	1875
Rev. John W. Baird, Samokov,	1872
Mrs. Ellen R. Baird,	1870
Rev. J. Henry House, Salonica,	1872
Mrs. Addie B. House,	1872
Miss Ellen M. Stone, Salonica,	1878
Rev. Robert Thomson, Samokov,	1881
Mrs. Agnes C. Thomson,	1881
Miss Harriet L. Cole, Monastir,	1883
Miss Mary L. Matthews, Monastir,	1885
Miss Mary M. Haskell, Samokov,	1890
Rev. William P. Clarke, Monastir,	1891
Mrs. Martha G. Clarke,	1900
Rev. Edward B. Haskell, Salonica,	1891
Mrs. Elisabeth F. Haskell,	1904
Miss Agnes M. Baird, Samokov,	1898
Miss Elizabeth C. Clarke, Sofia,	1899
Rev. Theodore T. Holway, Samokov,	1901
Mrs. Elizabeth H. Holway,	1901
Rev. Leroy F. Ostrander, Samokov,	1902
Mrs. Mary L. Ostrander,	1902

#### Western Turkey Mission

Rev. Joseph K. Greene, Constantinople,	1859
Mrs. Mathilde H. Greene,	1895
Rev. George F. Herrick, Constantinople,	1859
Mrs. Helen M. Herrick,	1861

Rev. Theodore A. Baldwin, Brousa,	1867
Mrs. Matilda J. Baldwin,	1867
Rev. Henry S. Barnum, Constantinople,	1867
Mrs. Helen P. Barnum,	1869
Rev. Charles C. Tracy, Marsovan,	1867
Mrs. Myra P. Tracy,	1867
Miss Harriet G. Powers, Brousa,	1868
Rev. Henry T. Perry, Sivas,	1866
Mrs. Mary H. Perry,	1892
Rev. Edward Riggs, Marsovan,	1869
Mrs. Sarah H. Riggs,	1869
Miss Laura Farnham, Adabazar,	1871
Miss Mary M. Patrick, Constantinople,	1871
Mrs. Sarah S. Smith, Marsovan,	1874
Rev. James L. Fowle, Cesarea,	1878
Mrs. Caroline P. Fowle,	1878
Rev. Robert Chambers, Bardezag,	1879
Mrs. Elizabeth L. Chambers,	1879
Miss Fannie E. Burrage, Cesarea,	1880
Miss Clarissa D. Lawrence, Smyrna,	1880
Mr. William W. Pest, Constantinople,	1881
Mrs. Martha H. Peet,	1881
Mrs. Etta D. Marden, Constantinople,	1881
Miss Isabella F. Dodd, Constantinople,	1882
Miss Emily McCallum, Smyrna,	1883
Miss Ida W. Prime, Constantinople,	1884
Rev. William S. Dodd, m. d., Cesarea,	1886
Mrs. Mary L. Dodd,	1886
Rev. James P. McNaughton, Smyrna,	1887
Mrs. Rebecca G. McNaughton,	1885
Rev. George E. White, Marsovan,	1890
Mrs. Esther B. White,	1890
Miss Anna B. Jones, Constantinople,	1890
Rev. Alexander MacLachlan, Smyrna,	1890
Mrs. Rose H. MacLachlan,	1891
Rev. Herbert M. Allen, Constantinople,	1893
Mrs. Ellen R. Allen,	1889
Rev. Henry K. Wingate, Cesarea,	1893
Mrs. Jane C. Wingate,	1887
Miss Annie M. Barker, Constantinople,	1894
Miss Ilse C. Pohl, Smyrna,	1894
Miss Charlotte R. Willard, Marsovan,	1897
Thomas S. Carrington, m. d., Constantinople,	1897
Mrs. Phebe W. Carrington,	1897
Miss Minnie B. Mills, Smyrna,	1897
Miss Claribel Platt, Marsovan,	1899
Miss Mary E. Kinney, Adabazar,	1899
Rev. Ernest C. Partridge, Sivas,	1900
Mrs. Winona G. Partridge,	1900
Rev. Charles T. Riggs, Constantinople,	1900
Mrs. Mary R. Riggs,	1900
Miss Emma D. Cushman, Cesarea,	1900
Miss Mary I. Ward, Marsovan,	1900
Miss Mary L. Graham, Sivas,	1901
Miss Stella N. Loughbridge, Cesarea,	1901
Miss Charlotte P. Halsey, Smyrna,	1901
Miss Adelaide S. Dwight, Cesarea,	1902
Miss Susan W. Orvis, Cesarea,	1902
Miss Mary W. Riggs, temporarily at Harpoot,	1902
Charles Ernest Clark, m. d., Sivas,	1903
Mrs. Ina V. Clark,	1903
Mr. Dana K. Getchell, Marsovan,	1903
Mrs. Susan Riggs Getchell,	1892
Mr. Samuel L. Caldwell, Smyrna,	1903
Mrs. Carrie B. Caldwell,	1903
Rev. Herbert M. Irwin, Cesarea,	1903
Mrs. Genevieve D. Irwin,	1903

Miss Nina E. Rice, Sivas,	1903
Miss Lillian F. Cole, Cesarea,	1904
Miss Gwen Griffiths, Constantinople,	1904
Miss Jeannie L. Jilson, Smyrna,	1904
Wilfred M. Post, m. d., Cesarea,	1904
Mrs. Annie S. Post,	1904
Rev. Charles K. Tracy, Smyrna,	1904
Mrs. May S. Tracy,	1904
Rev. Theodore A. Elmer, Marsovan,	1905
Mrs. Henrietta M. Elmer,	1905
Miss Mary C. Fowle, Adabazar,	1906
Alden R. Hoover, m. d., Marsovan,	1906
Mrs. Esther F. Hoover,	1906

## Central Turkey Mission

Mrs. Margaret R. Trowbridge, Aintab,	1861
Miss Corinna Shattuck, Oorfa,	1873
Rev. Thomas D. Christie, Tarsus,	1877
Mrs. Carmelite B. Christie,	1877
Rev. William N. Chambers, Adana,	1879
Mrs. Cornelia P. Chambers,	1879
Rev. Lucius O. Lee, Marash,	1880
Mrs. Eula Bates Lee,	1889
Miss Ellen M. Blakely, Marash,	1885
Miss Elizabeth S. Webb, Adana,	1886
Rev. Frederick W. Macallum, Marash,	1890
Mrs. Henrietta M. Macallum,	1890
Miss Mary G. Webb, Adana,	1890
Miss Elizabeth M. Trowbridge, Aintab,	1891
Miss Effie M. Chambers, Kessab,	1893
Miss Meda Hess, m. d., Hadjin,	1893
Miss Lucile Foreman, Aintab,	1894
Mr. John E. Merrill, Aintab,	1898
Mrs. Isabel Trowbridge Merrill,	1900
Miss Annie E. Gordon, Marash,	1901
Miss Cora May Welpton, Marash,	1901
Miss Virginia A. Billings, Hadjin,	1904
Miss Lucy H. Morley, Adana,	1904
Miss Olive M. Vaughan, Hadjin,	1904
Miss Isabella M. Blake, Aintab,	1905
Miss Harriet C. Norton, Aintab,	1905
Rev. Stephen vR. Trowbridge, Aintab,	1906
Mrs. Blanche H. Trowbridge,	1906

## Eastern Turkey Mission

Rev. Herman N. Barnum, Harpoot,	1858
Mrs. Mary E. Barnum,	1859
Rev. Alpheus N. Andrus, Mardin,	1868
Mrs. Olive L. Andrus,	1868
Miss Charlotte E. Ely, Bitlis,	1868
Miss Mary A. C. Ely, Bitlis,	1868
Rev. Royal M. Cole, Bitlis,	1868
Mrs. Lizzie Cole,	1868
Rev. George C. Reynolds, m. d., Van,	1869
Mrs. Martha W. Reynolds,	1869
Miss Caroline E. Bush, Harpoot,	1870
Daniel M. B. Thom, m. d., Mardin,	1874
Mrs. Helen L. Thom,	1886
Rev. John K. Browne, Harpoot,	1875
Mrs. Leila Browne,	1877
Mrs. Seraphina S. Dewey, Mardin,	1876
Miss Agnes M. Lord, Erzroom,	1881
Miss Mary L. Daniels, Harpoot,	1885
Miss Emma M. Barnum, Harpoot,	1889
Rev. George P. Knapp, Harpoot,	1890
Mrs. Anna J. Knapp,	1890
Miss Johanna L. Graf, Mardin,	1894

Rev. Robert S. Stapleton, Erzroom,	1897
Mrs. Ida S. Stapleton, M. D.,	1898
Rev. Clarence D. Ussher, M. D., Van,	1898
Mrs. Elizabeth B. Ussher,	1899
Miss Ruth M. Bushnell, Erzroom,	1898
Miss Mary Myrtle Foote, Erzroom,	1899
Miss Grisell M. McLaren, Van,	1900
Miss Miriam V. Platt, Harpoot,	1900
Henry H. Atkinson, M. D., Harpoot,	1901
Mrs. Tacy A. Atkinson,	1901
Herbert L. Underwood, M. D., Billis,	1901
Mrs. Dora E. Underwood,	1901
Rev. Edward F. Carey, Harpoot,	1901
Miss Agnes Fenenga, Mardin,	1901
Rev. Henry H. Riggs, Harpoot,	1902
Miss Susan R. Norton, Van,	1903
Miss Bertha Wilson, Harpoot,	1903
Rev. Ernest A. Yarrow, Van,	1904
Mrs. Jane T. Yarrow,	1904
Miss Diantha L. Dewey, Mardin,	1905
Miss Maria B. Poole, Harpoot,	1905
Rev. Richard S. M. Emrich, Mardin,	1905
Mrs. Jeannette W. Emrich,	1905

**Marathi Mission**

Rev. Henry J. Bruce, Satara,	1862
Mrs. Hepzibeth P. Bruce,	1862
Mrs. Elizabeth D. Harding, Ahmednagar,	1869
Mrs. Mary C. Winsor, Sirur,	1870
Rev. Robert A. Hume, Ahmednagar,	1874
Mrs. Kate F. Hume,	1882
Rev. William O. Ballantine, M. D., Rahuri,	1875
Mrs. Josephine L. Ballantine,	1885
Rev. Edward S. Hume, Bombay,	1875
Mrs. Charlotte E. Hume,	1875
Rev. Lorin S. Gates, Sholapur,	1875
Mrs. Frances H. Gates,	1875
Rev. James Smith, Ahmednagar,	1879
Mrs. Maud Smith,	1879
Rev. Justin E. Abbott, Bombay,	1881
Mrs. Camilla L. Abbott,	1902
Rev. Henry Fairbank, Ahmednagar,	1886
Mrs. Ruby E. Fairbank,	1882
Mrs. Minnie L. Sibley, Wai,	1886
Miss Emily R. Bissell, Ahmednagar,	1886
Miss Anna L. Millard, Bombay,	1887
Miss Anstice Abbott, Bombay,	1888
Miss Jean P. Gordon, Wai,	1890
Miss Belle Nugent, Ahmednagar,	1890
Rev. Henry G. Bissell, Ahmednagar,	1892
Mrs. Theo. K. Bissell,	1892
Rev. Edward Fairbank, Vadala,	1893
Mrs. Mary A. Fairbank,	1893
Miss Esther B. Fowler, Sholapur,	1893
Miss Mary Etta Moulton, Wai,	1894
Miss Mary B. Harding, Sholapur,	1897
Miss Louise H. Grieve, M. D., Satara,	1900
Mrs. Emily D. Harding, Sholapur,	1900
Rev. William Hazen, Sholapur,	1900
Mrs. Florence Haritt Hazen,	1900
Lester H. Beals, M. D., Ahmednagar,	1902
Mrs. Rose Fairbank Beals, M. D.,	1905
Mr. Merrill A. Peacock, Bombay,	1902
Mrs. Nellie L. Peacock,	1902
Rev. Byron K. Hunsberger, Bombay,	1903
Mrs. Elizabeth Hume Hunsberger,	1903
Rev. Theodore S. Lee, Wai,	1903

Mrs. Hannah Hume Lee,	1903
Miss Ruth P. Hume, M. D., Ahmednagar,	1903
Rev. Alden H. Clark, Vadala,	1904
Mrs. Mary W. Clark,	1904
Miss Edith Gates, Ahmednagar,	1905
Mary E. Stephenson, M. D., Ahmednagar,	1906

**Madura Mission**

Rev. Hervey C. Hazen, Aruppukottai,	1867
Mrs. Hattie C. Hazen,	1884
Rev. John S. Chandler, Madura,	1873
Mrs. Henrietta S. Chandler,	1877
Rev. James E. Tracy, Periakulam,	1877
Mrs. Fannie S. Tracy,	1877
Rev. John P. Jones, Pasumalai,	1878
Mrs. Sarah A. Jones,	1878
Miss Eva M. Swift, Madura,	1884
Rev. James C. Perkins, Aruppukottai,	1885
Mrs. Lucy C. Perkins,	1904
Miss Mary M. Root, Madura,	1887
Rev. Frank Van Allen, M. D., Madura,	1888
Mrs. Harriet D. Van Allen,	1888
Miss Bessie B. Noyes, Madura,	1890
Rev. Franklin E. Jeffery, Dindigul,	1890
Mrs. Capitola M. Jeffery,	1890
Rev. Edward P. Holton, Melur,	1891
Mrs. Gertrude M. Holton,	1894
Rev. Willis P. Elwood, Palani,	1891
Mrs. Agnes A. Elwood,	1891
Miss Mary T. Noyes, Madura,	1892
Rev. Charles S. Vaughan, Manamadura,	1893
Mrs. M. Ella Vaughan,	1893
Rev. William M. Zumbro, Pasumalai,	1894
Rev. David S. Herrick, Madura,	1894
Mrs. Dency T. M. Herrick,	1887
Miss Harriet E. Parker, M. D., Madura,	1895
Rev. William W. Wallace, Madura,	1897
Mrs. Genevieve T. Wallace,	1897
Miss Helen E. Chandler, Madura,	1899
Rev. John J. Banninga, Melur,	1901
Mrs. Mary B. Banninga,	1901
Rev. John X. Miller, Pasumalai,	1903
Mrs. Margaret Y. Miller,	1903
Miss Catherine S. Quickenden, Aruppukottai,	1906

**Ceylon Mission**

Miss Susan R. Howland, Uduvil,	1873
Rev. Thomas B. Scott, M. D., Manepay,	1893
Mrs. Mary E. Scott, M. D.,	1893
Miss Isabella H. Curr, M. D., Inuvil,	1896
Rev. Giles G. Brown, Udupiddi,	1899
Mrs. Clara L. Brown,	1899
Miss Helen I. Root, Uduvil,	1899
Rev. James H. Dickson, Tellippallai,	1900
Mrs. Frances A. Dickson,	1900
Miss Julia E. Green, Uduvil,	1906

**Poochow Mission**

Mrs. Hannah L. Hartwell, Pagoda Anchorage,	1858
Rev. Joseph E. Walker, Shao-wu,	1872
Henry T. Whitney, M. D., Pagoda Anchorage,	1877
Mrs. Lurie Ann Whitney,	1877
Miss Ella J. Newton, Ponasang,	1878
Miss Elsie M. Garretson, Ponasang,	1880
Rev. George H. Hubbard, Pagoda Anchorage,	1884
Mrs. Nellie L. Hubbard,	1884

Miss Kate C. Woodhull, M.D., Foochow,	1884
Miss Hannah C. Woodhull, Foochow,	1884
Rev. Lyman P. Peet, Foochow,	1888
Mrs. Caroline K. Peet,	1887
Rev. G. Milton Gardner, Foochow,	1889
Mrs. Mary J. Gardner,	1889
Hardman N. Kinnear, M.D., Ponasang,	1889
Mrs. Ellen J. Kinnear,	1893
Edward L. Bliss, M.D., Shao-wu,	1892
Mrs. Minnie B. Bliss,	1898
Miss Caroline E. Chittenden, Ing-hok,	1892
Miss Emily S. Hartwell, Foochow,	1896
Rev. George W. Hinman, Foochow,	1898
Mrs. Kate F. Hinman,	1898
Miss Lucy P. Bement, M.D., Shao-wu,	1898
Miss Frances K. Bement, Shao-wu,	1898
Miss Jean H. Brown, Foochow,	1899
Miss Minnie Stryker, M.D., Foochow,	1900
Miss Josephine C. Walker, Shao-wu,	1900
Miss Martha S. Wiley, Foochow,	1900
Miss Harriet L. Osborne, Pagoda Anchorage,	1901
Miss Evelyn M. Worthley, Pagoda Anchorage,	1901
Rev. Edward H. Smith, Ing-hok,	1901
Mrs. Grace W. Smith,	1901
Rev. Lewis Hodous, Ponasang,	1901
Mrs. Anna J. Hodous,	1901
Miss Emily D. Smith, M.D., Ing-hok,	1901
Miss Alice U. Hall, Ponasang,	1904
Mr. George M. Newell, Foochow,	1904
Mrs. Mary R. Newell,	1906
Rev. Charles L. Storrs, Jr., Shao-wu,	1904
Miss Grace A. Funk, Ing-hok,	1906

#### South China Mission

Rev. Charles R. Hager, M.D., Hong Kong,	1883
Mrs. Marie von Rausch Hager,	1897
Rev. Charles A. Nelson, Canton,	1892
Mrs. Jennie M. Nelson,	1892

#### North China Mission

Rev. Charles A. Stanley, Tientsin,	1862
Mrs. Ursula Stanley,	1862
Rev. Chauncey Goodrich, Peking,	1865
Mrs. Sarah B. Goodrich,	1879
Rev. Mark Williams, Tung-chou,	1866
Miss Mary E. Andrews, Tung-chou,	1868
Miss Mary H. Porter, Peking,	1868
Rev. Devello Z. Sheffield, Tung-chou,	1869
Mrs. Eleanor W. Sheffield,	1869
Rev. Arthur H. Smith, Pang-Chuang,	1872
Mrs. Emma D. Smith,	1872
Rev. William P. Sprague, Kalgan,	1874
Mrs. Viette I. Sprague,	1893
Rev. William S. Ament, Peking,	1877
Mrs. Mary A. Ament,	1877
Rev. Henry P. Perkins, Pao-ting-fu,	1882
Mrs. Estella L. Perkins, M.D.,	1886
Rev. Edwin E. Aiken, Pao-ting-fu,	1885
Mrs. Rose M. Aiken,	1902
James H. Ingram, M.D., Tung-chou,	1887
Mrs. Myrtle B. Ingram,	1895
Miss Luella Miner, Peking,	1887
Miss H. Grace Wyckoff, Pang-Chuang,	1887
Miss E. Gertrude Wyckoff, Pang-Chuang,	1887
Rev. Elwood G. Tewksbury, Tung-chou,	1890
Mrs. Grace H. Tewksbury,	1890
Miss Nellie N. Russell, Peking,	1890

Miss Abbie G. Chapin, Tung-chou,	1893
Rev. George D. Wilder, Tung-chou,	1894
Mrs. Gertrude Stanley Wilder,	1893
Rev. Charles E. Ewing, Tientsin,	1894
Mrs. Bessie G. Ewing,	1894
Rev. Howard S. Galt, Tung-chou,	1899
Mrs. Louise A. Galt,	1899
Rev. William B. Stelle, Peking,	1901
Mrs. M. Elizabeth Stelle,	1899
James H. McCann, Tientsin,	1901
Mrs. Netta K. McCann,	1901
Miss Bertha P. Reed, Peking,	1902
Francis F. Tucker, M.D., Pang-Chuang,	1902
Mrs. Emma B. Tucker,	1902
Miss Laura N. Jones, Pao-ting-fu,	1903
Rev. Emery W. Ellis, Lin Ching,	1904
Mrs. Minnie C. Ellis,	1904
Miss Jessie E. Payne, Peking,	1904
Rev. Charles A. Stanley, Jr., Pang-Chuang,	1904
Mrs. Louise H. Stanley,	1904
Charles W. Young, M.D., Peking,	1904
Mrs. Olivia D. Young,	1904
Miss Alice S. Browne, Tung-chou,	1905
Miss Lucia E. Lyons, Pang-Chuang,	1905
Miss Susan B. Tallmon, M.D., Lin Ching,	1905
Miss May N. Corbett, Peking,	1906

#### Shansi Mission

Rev. Ireneus J. Atwood, M.D., Fen-cho-fu,	1882
Mrs. Annette W. Atwood,	1882
Mrs. Alice M. Williams, Tai-ku,	1891
Willoughby A. Hemingway, M.D., Tai-ku,	1903
Mrs. Mary E. Hemingway,	1903
Rev. Paul L. Corbin, Tai-ku,	1904
Mrs. Miriam L. Corbin,	1904
Miss Flora K. Heebner, Tai-ku,	1904

#### Japan Mission

Rev. Daniel C. Greene, Tōkyō,	1869
Mrs. Mary J. Greene,	1869
Rev. Jerome D. Davis, Kyōtō,	1871
Mrs. Frances H. Davis,	1883
Mrs. Agnes H. Gordon, Kyōtō,	1872
Rev. John L. Atkinson, Kōbe,	1873
Miss Eliza Talcott, Kōbe,	1873
Rev. Wallace Taylor, M.D., Osaka,	1873
Mrs. Mary S. Taylor,	1873
Miss Julia A. E. Gulick, Miyazaki,	1874
Rev. John H. DeForest, Sendai,	1874
Mrs. Elizabeth S. DeForest,	1874
Rev. Dwight W. Learned, Kyōtō,	1875
Mrs. Florence H. Learned,	1875
Miss Martha J. Barrows, Kōbe,	1876
Miss H. Frances Parmelee, Matsuyama,	1877
Rev. Otis Cary, Kyōtō,	1878
Mrs. Ellen M. Cary,	1878
Rev. James H. Pettee, Okayama,	1878
Mrs. Belle W. Pettee,	1878
Miss Abbie M. Colby, Osaka,	1879
Rev. George Allchin, Osaka,	1882
Mrs. Nellie M. Allchin,	1882
Miss Adelaide Daughaday, Sapporo,	1883
Miss Susan A. Searle, Kōbe,	1883
Rev. George M. Rowland, Sapporo,	1886
Mrs. Helen A. Rowland,	1886
Miss Cornelia Judson, Matsuyama,	1886
Rev. Samuel C. Bartlett, Sapporo,	1887

Mrs. Fanny G. Bartlett,	1894
Rev. Cyrus A. Clark, Miyazaki,	1887
Mrs. Harriet M. Clark,	1887
Rev. Sidney L. Gulick, Kyoto,	1887
Mrs. Cara M. Gulick,	1887
Miss Annie L. Howe, Kōbe,	1887
Miss Mary E. Wainwright, Okayama,	1887
Rev. Horatio B. Newell, Matsuyama,	1888
Mrs. Jane C. Newell,	1888
Miss Mary F. Denton, Kyōtō,	1888
Miss Gertrude Cozad, Kōbe,	1888
Miss Annie H. Bradshaw, Sendai,	1889
Rev. Hilton Pedley, Maebashi,	1889
Mrs. Martha J. Pedley,	1889
Miss Mary B. Daniels, Osaka,	1889
Miss Fannie E. Griswold, Maebashi,	1889
Rev. Schuyler S. White, Okayama,	1890
Mrs. Ida McL. White,	1888
Rev. William L. Curtis, Niigata,	1890
Mrs. Gertrude A. Curtis,	1890
Miss Elizabeth Torrey, Kōbe,	1890
Miss Alice P. Adams, Okayama,	1891
Miss Lucy E. Case, Osaka,	1892
Rev. Henry J. Bennett, Tottori,	1901
Mrs. Anna J. Bennett,	1905
Miss Mary A. Holbrook, M.D., Kōbe,	1901
Rev. Morton D. Dunning, Kyōtō,	1902
Mrs. Mary W. Dunning,	1902
Rev. Charles M. Warren, Matsuyama,	1902
Mrs. Cora Keith Warren,	1899
Rev. C. Burnell Olds, Miyazaki,	1903
Mrs. Genevieve W. Olds,	1903
Miss Olive S. Hoyt, Kōbe,	1903
Miss Charlotte B. DeForest, Tottori,	1903
Rev. Frank A. Lombard, Kyōtō,	1904
Rev. Edward S. Cobb, Niigata,	1904
Mrs. Florence B. Cobb,	1904
Mrs. Amanda A. Walker, Tottori,	1905
Miss Elizabeth Ward, Osaka,	1906

**Austrian Mission**

Rev. Albert W. Clark, Prague,	1872
Mrs. Ruth E. Clark,	1884
Rev. John S. Porter, Prague,	1891
Mrs. Lizzie L. Porter,	1893

**Mexican Mission**

Rev. John Howland, Guadalajara,	1882
Mrs. Sara B. Howland,	1882
Rev. James D. Eaton, Chihuahua,	1882
Mrs. Gertrude C. Eaton,	1882
Rev. Alfred C. Wright, Guadalajara,	1886
Mrs. Annie C. Wright,	1886
Miss Ellen O. Prescott, Parral,	1888
Miss Mary Dunning, Parral,	1889
Rev. Horace T. Wagner, Hermosillo,	1894
Mrs. Della McC. Wagner,	1895
Miss M. Lizzie Hammond, Chihuahua,	1894
Miss Mary F. Long, Chihuahua,	1897
Miss Alice Gleason, Guadalajara,	1901
Miss Octavia W. Mathews, Guadalajara,	1904
Rev. Theodore F. Hahn, El Fuerte,	1904
Mrs. Anna S. Hahn,	1904

**Micronesian Mission**

Rev. Hiram Bingham, residing at Honolulu,	1856
Rev. Alfred C. Walkup, Kusaie,	1880
Rev. Irving M. Channon, Kusaie,	1890
Mrs. Mary L. Channon,	1890
Miss Ida C. Foss, Ponape,	1890
Miss Jessie R. Hoppin, Kusaie,	1890
Miss Louise E. Wilson, Kusaie,	1893
Rev. Clinton F. Rife, M.D., Kusaie,	1894
Mrs. Isadora Rife,	1894
Rev. Francis M. Price, Guam,	1894
Mrs. Sarah J. Price,	1894
Miss Jennie Olin, Kusaie,	1897
Miss Elizabeth Baldwin, Ruk,	1898
Miss Jane D. Baldwin, Ruk,	1898
Rev. Martin L. Stimson, Ruk,	1898
Mrs. Emily B. Stimson,	1898
Rev. Thomas Gray, Ponape,	1900
Mrs. Leta D. Gray,	1900
Rev. Albert A. Jagnow, Ruk,	1903
Mrs. Maria G. Jagnow,	1904
Rev. Herbert E. B. Case, Guam,	1904
Mrs. Ada R. Case,	1904

**Mission to the Philippines**

Rev. Robert F. Black, Davao, Mindanao,	1902
Mrs. Gertrude G. Black,	1903



## CORPORATE MEMBERS OF THE BOARD

All male missionaries of the Board who have been seven years in service and still holding its commission are Corporate Members. Their names will be found in the preceding list of missionaries.

[The names under each state are arranged according to date of election]

### Maine

1876. Rev. Frederick A. Noble, Phillips.  
 1883. Rev. William H. Fenn, Portland.  
 1884. Rev. William P. Fisher, Brunswick.  
 1889. Pres. David N. Beach, Bangor.  
 1890. Galen C. Moses, Bath.  
 1891. Rev. Smith Baker, Portland.  
 1892. George H. Eaton, Calais.  
 1901. John M. Gould, Portland.  
 1905. Rev. Percival F. Mar-ton, Lewiston.  
 1905. S. M. Came, Alfred.

### New Hampshire

1881. Rev. Franklin D. Ayer, Concord.  
 1890. Edward P. Kimball, Portsmouth.  
 1893. Pres. William J. Tucker, Hanover.  
 1894. Elisha R. Brown, Dover.  
 1895. Rev. William H. Woodwell, Seabrook.  
 1895. Rev. Fritz W. Baldwin, Acworth.  
 1896. Rev. Cyrus Richardson, Nashua.  
 1896. Rev. Edward C. Ewing, Newcastle.  
 1897. Rev. George E. Hall, Dover.  
 1905. Rev. Ambrose W. Vernon, Hanover.  
 1905. Henry C. Holbrook, M.D., Penacook.  
 1906. Henry W. Lane, Keene.

### Vermont

1871. Oliver O. Howard, Burlington.  
 1877. Pres. Matthew H. Buckham, Burlington.  
 1877. Rev. Henry Fairbank, St. Johnsbury.  
 1880. Rev. William S. Smart, Brandon.  
 1889. Rev. Edward D. Eaton, St. Johnsbury.  
 1890. Charles W. Osgood, Bellows Falls.  
 1894. Gilbert M. Sykes, Dorset.  
 1899. Rev. J. H. George, Burlington.  
 1905. Rev. Benjamin Swift, Orwell.  
 1905. John M. Comstock, Chelsea.  
 1905. David M. Camp, Newport.  
 1905. Rev. Lucius F. Reed, Montpelier.  
 1905. H. Chester Jackson, M.D., Woodstock.  
 1905. H. M. Stevens, St. Albans.  
 1906. Rev. Harry K. Miles, Brattleboro.  
 1906. Rev. Clifford H. Smith, Pittsford.

### Massachusetts

1867. Rev. Joshua W. Wellman, Malden.  
 1874. Richard H. Stearns, Boston.  
 1875. A. Lyman Williston, Northampton.  
 1876. Elbridge Torrey, Boston.  
 1879. Rev. Elnathan E. Strong, Auburndale.  
 1881. Rev. Albert H. Plumb, Roxbury.  
 1883. Samuel B. Capen, Boston.  
 1886. G. Henry Whitcomb, Worcester.  
 1886. Rev. George W. Phillips, Shrewsbury.  
 1887. Rev. Arthur Little, Dorchester.  
 1887. Rev. George A. Tewksbury, Concord.

1887. Rev. Alexander McKenzie, Cambridge.  
 1887. Rev. George F. Pentecost, Northfield.  
 1888. Rev. Francis E. Clark, Auburndale.  
 1888. Pres. Henry Hopkins, Williamstown.  
 1888. Rev. Payson W. Lyman, Fall River.  
 1889. Rev. Albert E. Dunning, Brookline.  
 1889. A. G. Cumnock, Lowell.  
 1889. James M. W. Hall, Newton Center.  
 1890. Rev. John R. Thurston, Whitinsville.  
 1890. Thomas Weston, Newton.  
 1890. Rev. William W. Jordan, Clinton.  
 1891. Rev. Charles H. Daniels, South Framingham.  
 1891. Rev. William G. Ballantine, Springfield.  
 1894. Rev. James L. Barton, Newton Center.  
 1894. John E. Bradley, Randolph.  
 1894. Rev. DeWitt S. Clark, Salem.  
 1894. Charles A. Hopkin, Brookline.  
 1894. Rev. John H. Lockwood, Springfield.  
 1894. Rev. George E. Lovejoy, Lawrence.  
 1895. Edward W. Chapin, Holyoke.  
 1895. W. Murray Crane, Dalton.  
 1895. William F. Whittemore, Boston.  
 1895. Frank H. Wiggin, Boston.  
 1895. Rev. Charles M. Southgate, Newtonville.  
 1895. Henry E. Cobb, Newton.  
 1895. Rev. Asher Anderson, Boston.  
 1895. Rev. Frank L. Goodspeed, Springfield.  
 1895. Thomas Todd, Concord.  
 1895. Rev. George A. Gordon, Boston.  
 1895. Frederick Fosdick, Fitchburg.  
 1895. Rev. Willard Scott, Worcester.  
 1896. Rev. Arcturus Z. Conrad, Boston.  
 1896. Rev. Edward A. Reed, Holyoke.  
 1896. Samuel Usher, Cambridge.  
 1896. William B. Plunkett, Adams.  
 1896. Rev. William E. Wolcott, Lawrence.  
 1896. Charles N. Prouty, Spencer.  
 1896. Rev. Samuel V. Cole, Norton.  
 1896. George E. Tucker, Ware.  
 1896. Charles E. Swett, Winchester.  
 1897. Rev. Reuben Thomas, Brookline.  
 1897. Samuel C. Darling, Somerville.  
 1897. Rev. W. V. W. Davis, Pittsfield.  
 1897. Edward Whitin, Whitinsville.  
 1897. Rev. Franklin S. Hatch, Newton.  
 1897. John C. Berry, M.D., Worcester.  
 1897. Rev. Albert F. Pierce, Campello.  
 1897. Arthur H. Wellman, Malden.  
 1898. Henry H. Proctor, Boston.  
 1899. Pres. George Harris, Amherst.  
 1899. Mortimer B. Mason, Boston.  
 1899. Rev. Edward C. Moore, Cambridge.  
 1899. Miss Caroline Hazard, Wellesley.  
 1900. Rev. William R. Campbell, Roxbury.  
 1900. Rev. Franke A. Warfield, Milford.  
 1900. Rev. Robert M. Woods, Hatfield.  
 1900. Rev. Edward S. Tead, Somerville.

1900. George E. Keith, Campello.  
 1900. Rev. Cornelius H. Patton, Newton.  
 1901. Rev. Edward Y. Hincks, Andover.  
 1901. Rev. Philip S. Moxom, Springfield.  
 1901. Rev. Edward M. Noyes, Newton Center.  
 1901. Frank Wood, Boston.  
 1902. Herbert A. Wilder, Newton.  
 1902. Pres. L. Clark Seelye, Northampton.  
 1902. Rev. Frank K. Sanders, Boston.  
 1902. Rev. Samuel L. Loomis, Boston.  
 1903. Frank A. Day, Newton.  
 1903. Miss Mary E. Woolley, South Hadley.  
 1903. A. H. Lowe, Fitchburg.  
 1903. Luke W. Fowle, Woburn.  
 1903. Lewis A. Crossett, North Abington.  
 1903. Francis O. Winslow, Norwood.  
 1904. Rev. John H. Denison, Boston.  
 1905. Edward S. Rogers, Lee.  
 1905. Rev. William E. Strong, Auburndale.  
 1905. Rev. William W. Dornan, Plymouth.  
 1905. Francis A. Rugg, Greenfield.  
 1906. Rev. Charles C. Merrill, Winchendon.  
 1906. Rev. Samuel M. Cathcart, Middleboro.  
 1906. Frederick A. Russell, Methuen.  
 1906. Harry Wade Hicks, Melrose Highlands.  
 1906. Rev. Edwin H. Byington, Beverly.  
 1906. Rev. Albert P. Fitch, Boston.

#### Rhode Island

1877. Rev. James G. Vose, Providence.  
 1894. Rev. James H. Lyon, Central Falls.  
 1896. Rev. John A. MacColl, Providence.  
 1897. Herbert J. Wells, Kingston.  
 1898. Rowland G. Hazard, Peacedale.  
 1898. Rev. Wallace Nutting, Providence.

#### Connecticut

1876. Rev. Edward N. Packard, Stratford.  
 1881. Lewis A. Hyde, Norwich.  
 1882. Rev. Azel W. Hazen, Middletown.  
 1882. Franklin Carter, New Haven.  
 1885. Rev. George P. Fisher, New Haven.  
 1889. Rev. Lewcllyn Pratt, Norwich.  
 1889. Edwin H. Baker, Greenwich.  
 1889. Rev. Chester D. Hartranft, Hartford.  
 1890. N. D. Sperry, New Haven.  
 1890. Rev. Samuel H. Howe, Norwich.  
 1891. Rev. Joseph H. Twichell, Hartford.  
 1892. Waterman R. Burnham, Norwich.  
 1893. John H. Perry, Southport.  
 1894. O. V. Coffin, Middletown.  
 1894. Rev. John G. Davenport, Waterbury.  
 1894. Rev. William W. McLane, New Haven.  
 1895. Rev. Watson L. Phillips, New Haven.  
 1895. Rev. Joseph H. Selden, Greenwich.  
 1896. Rev. Joseph Anderson, Woodmont.  
 1896. James B. Williams, Glastonbury.  
 1896. George M. Woodruff, Litchfield.  
 1896. Rev. John DePeu, Bridgeport.  
 1897. Rev. Newman Smyth, New Haven.  
 1897. Rev. Arthur L. Gillett, Hartford.  
 1897. Rev. James W. Bixler, New London.  
 1897. Rev. Harlan P. Beach, New Haven.  
 1897. Rev. F. B. Makepeace, Granby.  
 1898. Rev. Calvin B. Moody, Bristol.  
 1899. Rev. Everett E. Lewis, Haddam.  
 1899. George B. Burrall, Lakeville.

1900. Rev. Arthur W. Ackerman, Torrington.  
 1900. Rev. Frank S. Child, Fairfield.  
 1901. David N. Camp, New Britain.  
 1901. Rev. Edwin P. Parker, Hartford.  
 1902. Charles R. Burt, Hartford.  
 1902. Rev. Frank D. Sargent, Putnam.  
 1902. Rev. William H. Holman, Southport.  
 1903. Henry H. Bridgman, Norfolk.  
 1903. William H. Catlin, Meriden.  
 1904. Rev. Rockwell H. Potter, Hartford.  
 1904. Rev. Henry C. Woodruff, Bridgeport.  
 1905. Charles A. Thompson, Ellington.  
 1906. Daniel O. Rogers, New Britain.  
 1906. Rev. Williston Walker, New Haven.

#### New York

1869. Rev. George N. Boardman, New York City.  
 1871. D. Willis James, New York City.  
 1876. Rev. Henry A. Stimson, New York City.  
 1883. Rev. Henry L. Hubbell, New York City.  
 1884. Rev. James W. Cooper, New York City.  
 1888. Chester Holcombe, Rochester.  
 1889. John D. Cutter, Brooklyn.  
 1889. Rev. Charles C. Creggan, New York City.  
 1890. Rev. William A. Robinson, Syracuse.  
 1890. Rev. Samuel H. Virgin, New York City.  
 1891. Joseph E. Brown, Brooklyn.  
 1894. Rev. Franklin S. Fitch, Buffalo.  
 1894. Charles A. Hull, Brooklyn.  
 1894. Rev. Albert J. Lyman, Brooklyn.  
 1894. Rev. Edward P. Ingersoll, New York City.  
 1894. Rev. Charles H. Richards, New York City.  
 1894. Rev. Nehemiah Boynton, Brooklyn.  
 1895. Lucien C. Warner, New York City.  
 1895. David A. Thompson, Albany.  
 1895. J. J. McWilliams, Buffalo.  
 1896. Rev. William E. Griffis, Ithaca.  
 1896. Rev. Lyman Abbott, New York City.  
 1896. Thomas Y. Crowell, New York City.  
 1896. Rev. Charles E. Jefferson, New York City.  
 1896. Guilford Dudley, Poughkeepsie.  
 1896. Rev. Homer T. Fuller, Fredonia.  
 1897. Rev. Robert J. Kent, Brooklyn.  
 1897. Albro J. Newton, Brooklyn.  
 1897. W. H. Nichols, Brooklyn.  
 1897. Charles P. Peirce, New York City.  
 1898. Dyer B. Holmes, New York City.  
 1899. Rev. Elliott C. Hall, Jamestown.  
 1899. Grace N. Kimball, M.D., Poughkeepsie.  
 1900. Rev. Newell D. Hillis, Brooklyn.  
 1900. Mrs. Joseph Cook, Ticonderoga.  
 1901. Frank S. Jones, Brooklyn.  
 1902. Rev. Harry P. Dewey, Brooklyn.  
 1902. Rev. N. McGee Waters, Brooklyn.  
 1903. Rev. S. Parkes Cadman, Brooklyn.  
 1904. Harry A. Flint, Syracuse.  
 1905. Rev. Harry A. Lawrence, Carthage.  
 1905. Charles Lee, Binghamton.  
 1905. H. B. Olmstead, Walton.  
 1906. Clarence H. Kelsey, New York City.  
 1906. William H. Crosby, Buffalo.

#### New Jersey

1891. Rev. Amory H. Bradford, Montclair.  
 1894. Rev. William Hayes Ward, Newark.  
 1906. James M. Speers, Montclair

**Pennsylvania**

1898. William H. Lambert, Philadelphia.  
 1899. Rev. Thomas C. Edwards, Kingston.  
 1903. H. J. Heinz, Pittsburg.

**Ohio**

1884. Pres. Charles F. Thwing, Cleveland.  
 1887. Rev. William E. Park, Oberlin.  
 1888. Rev. Washington Gladden, Columbus.  
 1890. Walter A. Mahony, Columbus.  
 1895. Rev. Caspar W. Hiatt, Cleveland.  
 1895. Rev. Dan F. Bradley, Cleveland.  
 1896. Rev. Henry M. Tenney, Oberlin.  
 1896. Rev. Charles H. Dickinson, Oberlin.  
 1897. Lucius F. Mellen, Cleveland.  
 1897. Rev. Arthur H. Pearson, Oberlin.  
 1898. William W. Mills, Marietta.  
 1902. Pres. Henry C. King, Oberlin.  
 1902. Rev. John R. Nichols, Marietta.  
 1904. Rev. John W. Bradshaw, Oberlin.  
 1904. Rev. Irving W. Metcalf, Oberlin.  
 1905. Rev. Thomas D. Phillips, Chardon.  
 1905. W. I. Chamberlain, Hudson.  
 1905. S. S. Searles, Geneva.  
 1906. Rev. Edward I. Bosworth, Oberlin.  
 1905. John G. Jennings, Cleveland.  
 1906. Edward H. Rhoades, Toledo.  
 1906. Uriah S. Shelley, Ashland.

**Maryland**

1904. Rev. Oliver Huckel, Baltimore.

**District of Columbia**

1870. Rev. Edward Hawes, Washington.  
 1877. Rev. Eliphalet Whittlesey, Washington.  
 1888. Rev. Frank P. Woodbury, Washington.  
 1891. Merrill E. Gates, Washington.  
 1896. David J. Brewer, Washington.

**Florida**

1906. Rev. Mason Noble, Lake Helen.

**Tennessee**

1897. Rev. James G. Merrill, Nashville.

**Louisiana**

1905. Rev. Richard V. Sims, New Iberia.

**Indiana**

1906. Rev. Andrew U. Ogilvie, Elkhart.

**Illinois**

1871. Eliphalet W. Blatchford, Chicago.  
 1871. Ralph Emerson, Rockford.  
 1875. Charles H. Bull, Quincy.  
 1877. Charles H. Case, Chicago.  
 1878. Joel K. Scarborough, Payson.  
 1886. Rev. Edward M. Williams, Chicago.  
 1888. Rev. G. S. F. Savage, Chicago.  
 1889. Rev. E. F. Williams, Chicago.  
 1889. Rev. William A. Waterman, Elgin.  
 1891. Rev. Julian M. Sturtevant, Chicago.  
 1891. Edward H. Pitkin, Oak Park.  
 1892. Rev. A. N. Hitchcock, Chicago.  
 1893. Rev. Frederick S. Hayden, Jacksonville.

1893. Charles H. Hulburd, Chicago.  
 1894. H. T. Lay, Kewanee.  
 1894. Rev. Clarence A. Beckwith, Chicago.  
 1895. Rev. Jean F. Loba, Evanston.  
 1895. Charles A. Webster, Galesburg.  
 1895. David Fales, Lake Forest.  
 1897. Rev. Willard B. Thorp, Chicago.  
 1897. Rev. Frank N. White, Chicago.  
 1897. Pres. Thomas McClelland, Galesburg.  
 1897. Rev. William H. Pound, Chicago.  
 1899. Mrs. Mary P. H. Leake, Chicago.  
 1899. Rev. Frederick E. Hopkins, Chicago.  
 1901. Rev. William E. Barton, Oak Park.  
 1901. Thomas C. MacMillan, Chicago.  
 1905. Thomas D. Catlin, Ottawa.  
 1905. James Craig, Champaign.  
 1905. Rev. Charles L. Morgan, Elgin.  
 1906. H. H. Kennedy, Chicago.  
 1906. Frank Kimball, Oak Park.  
 1906. Rev. John C. Myers, Gridley.

**Michigan**

1882. Pres. James B. Angell, Ann Arbor.  
 1889. Rev. William H. Warren, Lansing.  
 1892. George Parsons, Watervliet.  
 1893. Frank D. Taylor, Detroit.  
 1894. C. A. Gower, Lansing.  
 1895. E. F. Grabill, Greenville.  
 1904. Rev. R. W. McLaughlin, Grand Rapids.  
 1904. H. J. Hollister, Grand Rapids.  
 1906. Rev. Archibald Hadden, Muskegon.  
 1906. George N. Stray, Ludington.  
 1906. C. B. Stowell, Hudson.

**Wisconsin**

1876. Rev. Edward H. Merrell, Ripon.  
 1887. Rev. George R. Leavitt, Beloit.  
 1889. Rev. Alexander R. Thain, Wauwatosa.  
 1894. John M. Whitehead, Janesville.  
 1896. Rev. Eugene G. Updike, Madison.  
 1899. Orrin H. Ingram, Eau Claire.  
 1906. C. S. Kitchell, Milwaukee.

**Minnesota**

1871. Rev. James W. Strong, Northfield.  
 1890. George H. Rust, Minneapolis.  
 1894. Rev. Leavitt H. Hallock, Minneapolis.  
 1895. Rev. George R. Merrill, Minneapolis.  
 1896. William H. Laird, Winona.  
 1898. Miss Margaret J. Evans, Northfield.  
 1900. Pres. Cyrus Northrop, Minneapolis.  
 1901. Lowell E. Jepsen, Minneapolis.  
 1903. David Percy Jones, Minneapolis.  
 1905. Frederick W. Lyman, Minneapolis.  
 1906. Charles H. Cooper, Mankato.  
 1906. George E. Perley, Moorhead.

**Iowa**

1891. Nathan P. Dodge, Council Bluffs.  
 1895. Rev. Alvah L. Frisbie, Des Moines.  
 1896. Rev. William W. Gist, Cedar Falls.  
 1897. Rev. Edmund M. Vittum, Grinnell.  
 1897. Elliot S. Miller, Des Moines.  
 1898. Rev. J. E. Snowden, Cedar Falls.  
 1901. Mrs. J. F. Hardin, Eldora.  
 1904. F. A. McCornack, Sioux City.

1904. L. A. McMurray, Webster City.  
 1905. W. B. Whiting, Whiting.  
 1905. Rev. Wesley E. Bovey, Traer.  
 1905. Rev. William L. Bray, Sheldon.

#### Missouri

1887. Rev. Thomas B. McLeod, St. Louis.  
 1892. Augustus W. Benedict, St. Louis.  
 1897. Rev. Charles S. Mills, St. Louis.  
 1905. A. P. Hall, Springfield.  
 1906. Edward E. Holmes, Kansas City.

#### North Dakota

1890. Rev. George B. Barnes, Fargo.  
 1906. Rev. George B. Denison, Cando.  
 1906. Rev. Henry K. Hawley, Cooperstown.  
 1906. Newton C. Young, Fargo.

#### South Dakota

1892. E. P. Wilcox, Yankton.  
 1905. A. Loomis, Redfield.  
 1906. Rev. George E. Green, Fort Pierre.

#### Nebraska

1892. Rev. John E. Tuttle, Lincoln.  
 1894. Rev. Motier A. Bullock, Lincoln.  
 1894. S. Storrs Cotton, Norfolk.  
 1895. Rev. Lewis Gregory, Lincoln.  
 1905. Pres. D. Brainerd Perry, Crete.  
 1906. Charles H. Tully, Grand Island.  
 1906. Rev. Lucius O. Baird, Omaha.

#### Kansas

1900. M. V. B. Parker, Olathe.  
 1904. W. M. Crosby, Topeka.  
 1906. Rev. Francis L. Hayes, Topeka.

#### Montana

1906. Edward H. Talcott, Livingston.

#### Colorado

1894. Rev. James B. Gregg, Colorado Springs.  
 1895. Rev. Frank T. Bayley, Denver.

#### New Mexico

1906. Rev. Josiah H. Heald, Albuquerque.

#### Utah

1890. Rev. John D. Kingsbury, Salt Lake City.

#### Idaho

1906. Rev. Charles E. Mason, Mountain Home.

#### Washington

1896. Pres. Stephen B. L. Penrose, Walla Walla.  
 1902. Rev. Edward L. Smith, Seattle.  
 1902. Rev. Sydney Strong, Seattle.  
 1905. Edwin Eells, Tacoma.  
 1905. Rev. Francis J. Van Horn, Seattle.

#### California

1871. Pres. John K. McLean, Berkeley.  
 1876. Edward P. Flint, Oakland.  
 1890. Rev. Hiram D. Wiard, Auburn.  
 1890. Rev. Herbert W. Lathé, San Diego.  
 1895. Rev. Warren F. Day, Los Angeles.  
 1895. Rev. Walter Frear, Oakland.  
 1895. Rev. Robert R. Meredith, Pasadena.  
 1896. Rev. Charles R. Brown, Oakland.  
 1897. Rev. George C. Adams, San Francisco.  
 1903. J. Ross Clark, Los Angeles.  
 1904. Rev. H. Melville Tenney, East Oakland.  
 1905. George W. Marston, San Diego.  
 1905. Rev. Ralph B. Larkin, Ontario.  
 1905. Rev. Cyrus G. Baldwin, Palo Alto.  
 1906. Peter Cook, Rio Vista.  
 1906. Pres. George A. Gates, Claremont.

#### Hawaiian Islands

1899. Peter C. Jones, Honolulu.  
 1899. Rev. Doremus Scudder, Honolulu.  
 1906. William R. Castle, Honolulu.

#### Syria

1897. Pres. Howard S. Bliss, Beirut.

## CORPORATE MEMBERS DECEASED OR RESIGNED

SINCE JANUARY 1, 1905

[The names of Corporate Members deceased or resigned prior to January 1, 1905, will be found in Annual Reports for 1895 and 1905.]

<i>Election</i>	<i>Death or Resignation</i>	<i>Election</i>	<i>Death or Resignation</i>
<b>Vermont</b>			
1869. Charles F. Thompson,	1906	1871. Rev. Simon J. Humphrey,	1906
<b>Massachusetts</b>			
1892. Rev. William H. Davis,	1905	1896. C. Delano Wood,	1906
1897. James G. Buttrick,	1905	<b>Pennsylvania</b>	
1896. Samuel B. Shap'leigh, r.,	1905	1882. Rev. Frank Russell,	1905
1872. Rev. L. Henry Cobb,	1906	1876. Rev. Burdett Hart,	1906
1884. Rev. Judson Smith,	1906	<b>Ohio</b>	
1887. Elijah Swift,	1906	1896. Joseph C. Noyes, r.,	1906
1892. Henry M. Moore,	1906	<b>Illinois</b>	
1894. Edward F. Morris,	1906	1883. William H. Rice,	1905
1896. Charles J. Holmes,	1906	<b>Michigan</b>	
<b>Connecticut</b>			
1877. Rev. James G. Johnson,	1905	1894. Rev. Willard G. Sperry,	1906
1895. Rev. Russell T. Hall,	1905	<b>Wisconsin</b>	
1896. Lucian D. Warner,	1905	1895. Rev. Elihu C. Barnard, r.,	1906
1877. Nathaniel Shipman,	1906	<b>Missouri</b>	
1896. Rev. George B. Stevens,	1906	1885. Rev. Michael Burnham,	1905
<b>New York</b>			
1887. John F. Anderson, Jr.,	1905		

## OFFICERS OF THE BOARD

Presidents		Elected		Service ended	
<i>Elected</i>					
1810.	John Treadwell,	1820	1863.	Rev. Albert Barnes,	1870
1823.	Rev. Joseph Lyman,	1826	1863.	Rev. Robert R. Booth,	1870
1826.	John Cotton Smith,	1841	1865.	Abner Kingman,	1877
1841.	Theo. Frelinghuysen,	1857	1865.	Rev. Andrew L. Stone,	1866
1857.	Rev. Mark Hopkins,	1887	1865.	James M. Gordon,	1876
1887.	Rev. Richard S. Storrs,	1897	1866.	Rev. Rufus Anderson,	1875
1897.	Rev. Charles M. Lamson,	1899	1868.	Ezra Farnsworth,	1889
1899.	<sup>1</sup> Samuel B. Capen,		1869.	Rev. Edmund K. Alden,	1876
			1870.	J. Russell Bradford,	1883
			1870.	Joseph S. Ropes,	1894
			1875.	Rev. Egbert C. Smyth,	1886
			1876.	Rev. Edwin B. Webb,	1900
			1876.	Charles C. Burr,	1900
			1876.	Elbridge Torrey,	1893
			1878.	Rev. Isaac R. Worcester,	1882
			1882.	Rev. Albert H. Plumb,	1903
			1883.	William P. Ellison,	1903
			1884.	Rev. Charles F. Thwing,	1886
			1886.	Rev. Edward S. Atwood,	1888
			1886.	Rev. Charles A. Dickinson,	1892
			1888.	Rev. Francis E. Clark,	1892
			1889.	G. Henry Whitcomb,	1905
			1893.	A. Lyman Williston,	1894
			1893.	Rev. James G. Vose,	1899
			1893.	Henry D. Hyde,	1897
			1893.	James M. W. Hall,	1905
			1893.	Rev. John E. Tuttle,	1894
			1893.	Rev. William W. Jordan,	1904
			1893.	Rev. Elijah Horr,	1904
			1894.	Charles A. Hopkins,	1904
			1894.	Rev. Nehemiah Boynton,	1899
			1896.	Rev. William H. Davis,	1905
			1897.	Samuel C. Darling,	1906
			1899.	Rev. Edward C. Moore.	
			1900.	Rev. Francis E. Clark,	1906
			1900.	Edward Whitin.	
			1903.	Rev. Arthur L. Gillett.	
			1903.	Francis O. Winslow.	
			1904.	Herbert A. Wilder.	
			1904.	Edward M. Noyes.	
			1904.	John Hopkins Denison.	
			1905.	Frederick Fosdick,	1906
			1905.	Arthur H. Wellman.	
			1905.	Rev. Francis J. Van Horn,	1906
			1906.	Charles A. Hopkins.	
			1906.	Albert P. Fitch.	
			1906.	Henry H. Proctor.	
			1906.	Edwin H. Byington.	
Vice-Presidents		Elected		Service ended	
<i>Elected</i>					
1810.	Rev. Samuel Spring,	1819			
1819.	Rev. Joseph Lyman,	1823			
1823.	John Cotton Smith,	1826			
1826.	Stephen Van Rensselaer,	1839			
1839.	Theo. Frelinghuysen,	1841			
1841.	Thomas S. Williams,	1857			
1857.	William Jessup,	1864			
1864.	William E. Dodge,	1883			
1883.	Eliphalet W. Blatchford,	1897			
1897.	D. Willis James,	1900			
1900.	Rev. Henry Hopkins,	1906			
1906.	<sup>1</sup> Rev. Albert J. Lyman,				
Prudential Committee		Elected		Service ended	
<i>Elected</i>					
1810.	William Bartlett,	1814			
1810.	Rev. Samuel Spring,	1819			
1810.	Rev. Samuel Worcester,	1821			
1812.	Jeremiah Evarts,	1830			
1815.	Rev. Jedediah Morse,	1821			
1818.	William Reed,	1834			
1819.	Rev. Leonard Woods,	1844			
1821.	Samuel Hubbard,	1843			
1821.	Rev. Warren Fay,	1839			
1828.	Rev. Benjamin B. Wisner,	1835			
1831.	Rev. Elias Cornelius,	1832			
1832.	Samuel T. Armstrong,	1850			
1832.	Charles Stoddard,	1873			
1834.	John Tappan,	1864			
1835.	Daniel Noyes,	1846			
1837.	Rev. Nehemiah Adams,	1869			
1839.	Rev. Silas Aiken,	1849			
1843.	William W. Stone,	1850			
1845.	William J. Hubbard,	1859			
1849.	Rev. Augustus C. Thompson,	1893			
1850.	William T. Eustis,	1868			
1850.	John Aiken,	1865			
1851.	Daniel Safford,	1856			
1854.	Henry Hill,	1865			
1856.	Rev. Isaac Ferris,	1857			
1856.	Walter S. Griffith,	1870			
1856.	Rev. Asa D. Smith,	1863			
1857.	Alpheus Hardy,	1886			
1859.	Linus Child,	1870			
1860.	William S. Southworth,	1865			
Corresponding Secretaries		Elected		Service ended	
<i>Elected</i>					
1810.	Rev. Samuel Worcester,	1821			
1821.	Jeremiah Evarts,	1831			
1831.	Rev. Elias Cornelius,	1832			
1832.	Rev. Benjamin B. Wisner,	1835			

<sup>1</sup> Member of the Prudential Committee, *ex officio*

<i>Elected</i>	<i>Service ended</i>	<i>Elected</i>	<i>Service ended</i>
1832. Rev. Rufus Anderson,	1866		
1832. Rev. David Greene,	1848		
1835. Rev. William J. Armstrong,	1847		
1847. Rev. Selah B. Treat,	1877		
1848. Rev. Swan L. Pomroy,	1859		
1852. Rev. George W. Wood,	1871		
1865. Rev. Nathaniel G. Clark,	1894		
1876. Rev. Edmund K. Alden,	1893		
1880. Rev. John O. Means,	1833		
1884. Rev. Judson Smith,	1906		
1893. Rev. Charles H. Daniels,	1903		
1894. Rev. James L. Barton.			
1904. Rev. Cornelius H. Patton.			
<b>Assistant Corresponding Secretaries</b>			
1824. Rev. Rufus Anderson,	1832		
1828. Rev. David Greene,	1832		
<b>Editorial Secretary</b>			
1894. Rev. Elnathan E. Strong.			
<b>Associate Secretaries</b>			
1906. Harry Wade Hicks.			
1906. Rev. William E. Strong.			
<b>Recording Secretaries</b>			
1810. Rev. Calvin Chapin,	1843		
1843. Rev. Selah B. Treat,	1847		
1847. Rev. Samuel M. Worcester,	1866		
1866. Rev. John O. Means,	1881		
1881. Rev. Henry A. Stimson.			
<b>Assistant Recording Secretaries</b>			
1836. Charles Stoddard,	1839		
1839. Rev. Bela B. Edwards,	1842		
1842. Rev. Daniel Crosby,	1843		
1888. Rev. Edward N. Packard.			
<b>Treasurers</b>			
1810. Samuel H. Walley,	1811		
1811. Jeremiah Everts,	1822		
1822. Henry Hill,	1854		
1854. James M. Gordon,	1865		
1865. Langdon S. Ward,	1895		
1896. Frank H. Wiggin.			
<b>Assistant Treasurer</b>			
1895. Frank H. Wiggin,	1896		
<b>Auditors</b>			
1810. Joshua Goodale,	1812		
1812. Samuel H. Walley,	1813		
1813. Charles Walley,	1814		
1814. Chester Adams,	1817		
1817. Ashur Adams,	1822		
1822. Chester Adams,	1827		
1827. William Ropes,	1829		
1829. John Tappan,	1834		
1829. Charles Stoddard,	1839		
1832. William J. Hubbard,	1842		
1834. Daniel Noyes,	1835		
1835. Charles Scudder,	1847		
1842. Moses L. Hale,	1868		
1847. Samuel H. Walley,	1876		
1867. Joseph S. Ropes,	1870		
1868. Thomas H. Russell,	1876		
1870. Avery Plumer,	1887		
1874. Richard H. Stearns,	1875		
1875. Elbridge Torrey,	1876		
1876. James M. Gordon,	1892		
1876. Arthur W. Tufts,	1892		
1887. Joseph C. Tyler,	1889		
1889. Samuel Johnson,	1897		
1892. Richard H. Stearns,	1896		
1892. Edwin H. Baker.			
1896. Elisha R. Brown.	1901		
1897. Henry E. Cobb.			
1901. William B. Plunkett.			

## HONORARY MEMBERS

FROM SEPTEMBER 1, 1905, TO SEPTEMBER 1, 1906<sup>1</sup>**Maine**

Rich, Mary Blanche

**New Hampshire**Chase, Miss Harriett Louise  
Langdale, Rev. Thomas G.  
Whitley, Rev. John E.**Vermont**

James, Curtis H.

**Massachusetts**Allen, Mary E. P.  
Allen, Mrs. Minnie E.  
Anderson, Miss Mary  
Ashley, Mrs. Jennie L.  
Babcock, James  
Ball, Lucian E.  
Bardin, James E.  
Bardwell, Mrs. Sarah Gleason  
Barton, Claire C.  
Beisiegel, Mrs. J. Jacob  
Bradley, Susan C.  
Chadwick, Luna  
Chamberlain, Susan A.  
Church, Elfa M.  
Clapp, Hattie F.  
Coolidge, Andrew  
Cram, Frank W.  
Cutter, Frederick S.  
Emrich, Rev. R. Stanley Merrill  
Haworth, Agnes R.  
Hyde, Rev. Albert M., D.D.  
Jones, Judith L.  
Keig, J. Otto  
Little, Horner P.  
Littlejohn, Rev. D. C.  
Lothrop, Sarah L.  
Meriam, Marshall  
Meyer, Herman W.  
Muzzy, Lewis C.  
Palmer, Dea. Frank R.  
Pomeroy, Alice M. L.  
Rice, Dea. W. B.  
Russell, Herbert O.  
Shute, Charles H.  
Shute, Mrs. Mary M.  
Stevens, Ezra H.  
Stevens, Mary Channell  
Swallow, Mrs. Lizzie A.Thompson, Benjamin T.  
Travis, Warren C.  
Ware, Mrs. Jennie I.  
Webb, Rev. William H., D.D.  
Weeden, Rev. Charles F.  
White, Dennis L.**Rhode Island**

Lathrop, Helen Saunders

**Connecticut**Baxter, William G.  
Beers, Mrs. Emily Jennings  
Cooper, George H.  
Fairchild, Eugene  
Gardner, Rev. Harold I.  
Goodwin, Henry H.  
Hall, William H.  
Kingsbury, Mrs. J. P.  
Osgood, Mrs. Mary R.  
Pratt, Dea. H. M.  
Relyea, James A.  
Schultz, Edwin W.  
Searle, Mrs. Lula M.  
Sheldon, Marian A.  
Sherwood, Miss Sarah Wakeman  
Smith, Carrie I.  
Stoughton, George H.  
Wheeler, Jennie R.  
Wilcox, Albert H.  
Wilcox, Dea. Henry B.  
Yahnig, William T.**New York**Clark, Mrs. John B.  
Everett, Willard  
French, Warren C.  
Hager, Rev. Charles S.  
Laing, John C.  
Leverich, Mrs. Lemona A.  
Otis, T. P.**New Jersey**Eddy, Rev. David Brewer  
Eddy, Josephine Russell**Pennsylvania**

Drisko, Rev. Raymond C.

**Ohio**Berry, George R.  
Evans, Richard N.  
Thatcher, Winthrop F., M.D.**Illinois**Johnston, J. W.  
Shaw, Hosea B.**Kansas**Crosby, Warren M.  
Hayes, Rev. Francis L.  
Thayer, Rev. Henry E.**Iowa**Carey, E. M.  
Gurley, R. H.  
Gurley, Mrs. R. H.  
Noble, Miss Mary  
Shatto, Charles R.  
Shatto, Mrs. Charles R.**Minnesota**Carroll, Walter N.  
Dean, Rev. Edwin B.  
Dean, Mrs. Georgia De Con  
George, Mrs. Alice  
Gregg, Miss Nellie**North Dakota**Bliss, Rev. Francis C.  
Conkle, Rev. N. W.**South Dakota**

Mattson, Rev. Bernard G.

**Colorado**Hatch, L. G.  
Loud, Harriet**Washington**

Eells, Edwin, Jr.

**California**

Smith, L. N.

<sup>1</sup> The names of all Honorary Members constituted such from the beginning up to 1870 may be found in the Annual Report for that year; those constituted from 1870 to 1875, in the Report for 1875; those from 1875 to 1880, in the Report for 1880; those from 1880 to 1885, in the Report for 1885; those from 1885 to 1890, in the Report for 1890; those from 1890 to 1895, in the Report for 1895; those from 1895 to 1900, in the Report for 1900; and those from 1900 to 1905, in the Report for 1905. The full list is omitted here to save expense.