

ANNUAL REPORT
OF THE
BOARD OF FOREIGN MISSIONS

OF THE METHODIST EPISCOPAL CHURCH

FOR THE YEAR 1913

BEING THE NINETY-FIFTH RE-
PORT FROM THE FOUNDING OF
THE MISSIONARY SOCIETY OF THE
METHODIST EPISCOPAL CHURCH

BOARD OF FOREIGN MISSIONS OF THE
METHODIST EPISCOPAL CHURCH

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INTRODUCTORY NOTE

BY THE CORRESPONDING SECRETARIES

The Annual Report of the Board of Foreign Missions is laid before the church in the confidence that a perusal of its pages will serve to strengthen and inspire our people in the mighty Foreign Missionary enterprise it has undertaken. Every field, and practically every district, in the lands to which we have gone is represented, and the story told by the men who are at the front, bringing things to pass. All honor is due to that far flung, but very thin, line of 412 heroic men who, with their equally heroic wives, represent the Board on every continent outside of North America. For them we bespeak in enlarged measure the prayers and cooperation of the church. This handful, met at first by misunderstanding and racial prejudice and often by open opposition and stony indifference, has kept patiently, steadily at work. As a body representing the church in the Regions Beyond they have had but about a brief half century. During that time, working thousands of miles from home, contending with strange languages and stranger customs, debilitated by unfavorable climates, harassed by disease, criticized abroad and till lately often sneered at at home, they have overcome initial difficulties, broken through the apathy of great masses of ignorance, have withstood the organized opposition of aroused priesthoods and the militant frenzy of persecuting fanatics. In the face of mobs and riots, of revolutions and wars, and above all, in spite of powerfully entrenched religions and hoary superstitions, they have inaugurated changes, altered civilizations, and have been instrumental in the reformation of peoples, and the rebirth of nations. They have planted schools and school systems; they have built churches and established Christian homes and Christian worship, and have already gathered in a membership of over 375,000, which is more than one tenth of the whole Methodist Episcopal Church. Behold, what hath God wrought! If ever there was written a page that speaks at once the divinity of the Christian faith and the virility of the Christian church, it is the record of foreign missionary achievement.

With our missionaries we would couple, in this twofold need of prayer and cooperation, the native churches rising in all our mission fields and united with them in the bonds of a common belief, polity, and life purpose. The problems of those great new churches beyond the seas, their devotion and fervor in spreading the truth, their increasing growth in self-support and self-extension, their manner of meeting persecution and antagonism, the direct results of the dynamic contact of evangelical Christianity with raw paganism, with Mohammedanism, and with Roman Catholicism, in fact the whole range of life movement along religious lines in nearly every mission land of the world is touched by the chapters which follow. Of the world-wide extension of our work Dr. John R. Mott bore testimony in a recent address before the Board in which he called attention to the fact that in the twenty-one national and regional Conferences conducted by himself in his visit to Mission lands the Methodist Episcopal Church led all evangelical communions being represented in eighteen of them.

The immense trust committed to the Board of Foreign Missions is clearly

shown as the story of the year here presented unfolds itself. From the Treasury of the Board of Foreign Missions go funds which make possible the existence of the church in nearly one fourth of all our Annual Conferences. The representatives of the Board are responsible for the maintenance of educational institutions covering the entire range of study from the kindergarten to the university, and in which there is a student body numbering tens of thousands. The Sunday schools which minister to the childhood of the one hundred and fifty millions of people in our foreign parish have been created and developed under the fostering care of the Board of Foreign Missions, and depend upon our representatives for pastoral superintendence and leadership. Hospitals intimately related to the work of solving the problems of health and of evangelizing the sick dot all our mission fields. Summarizing these manifold duties it will be seen that the Board of Foreign Missions is a great creative force projecting lines of effort for the training of the ministry, the education of the youth, the provision of church publications and Christian literature, the Christian training of childhood, and for the creation of church properties by means of church extension, thus combining all the recognized lines of benevolent effort, and far and above all else bringing to a population one and one half times that of the entire United States the good news of salvation in Jesus Christ.

Our fields as they present themselves both summon and solemnize us. The Mediterranean basin is the theater of a new life and the scene of a most dramatic and fateful contest for empire over the souls of millions of men. Here Islam, jostled out of the complacency and self-sufficiency of thirteen centuries, develops a new spirit of inquiry. North Africa and Southern Europe are both involved. Ours is no part in carnal military or commercial contention, but the call is for the planting of those ideas and the proclamation of that Gospel which assures renewal of life and permanence of progress. How manifestly opportunity beckons to Bishop Hartzell in Africa and to Bishop Nuelsen in southern and southeastern Europe is here convincingly set forth.

Great as is the claim of North Africa, with its numerous Moslem problems and its intimate relation to the destinies of the Mediterranean basin, equally compelling is the situation in pagan Africa. We approach that great area of life from both sides of the continent. On the east coast from Inhambane and Umtali we are following roadways created by white men into a black world. From Angola and the southern Congo we are following the lines first blazed by Livingstone and immortalized in the history of our own church by the apostolic William Taylor. Our relations with the British and Portuguese governments in these two regions are marked by good will and good understanding. The natives are responsive and the pioneer work is being nobly and heroically done. A splendid band of men under the inspiring leadership of Bishop Hartzell is laying the foundations of the spiritual and religious future of millions of black men.

Here are the Latin lands—our neighbors and some our wards. What are we to say to Dr. Butler, our pioneer in Mexico City, where recently after forty years of hard service, though "stormed at with shot and shell, bravely he stood and well," caring for the interests of the mission until the Board, compelled by perilous conditions, was obliged temporarily to recall

him and his brave band of fellow missionaries? And what word have we for the eloquent and forceful leader of South America? What shall we do with the new opportunity that opens on both banks of the Panama Canal and among those potent States that we must link up in closer unison of heart and democratic purpose. Shall not Methodism say to Stuntz in South America and to Eveland in that gloriously successful mission under our own flag in the far Pacific "No more hesitation and parley—Forward! The Church's order is 'Advance'!"

The story from southern Asia reads like chapters from the book of Acts. India and its dependencies are rocked with spiritual stress and agony of soul. That great, passionate, religious heart is strangely stirred by the manifest and felt presence of her Lord—the Light of Asia and of the world. No greater religious call has been put before the church since Methodism was founded. The opportunity in India is actually to gather into Methodist membership a million converts in a few short years if the right word be sincerely spoken there and here. These numberless thousands are now being held back. Let us but say to the gallant leaders, Warne and the Robinsons, "Let the people come in. School, preach, baptize, church—go forward. We will stand by and help. More men, more means, are on the way." What a shout would answer the word! "Jai Prathu Jesu" (Victory to Jesus) would be sung by tens of thousands of new voices in a few brief years. The glories of Pentecost would be revived, but over wider areas and under ampler skies.

And China! Read in these pages the compelling and convincing statement of Bishop Bashford as he summarizes the situation there in one of the most statesmanlike documents ever presented to the Methodist Episcopal Church. Who can gauge the size of opportunity as it is written over the portals of that greatest gate ever opened for the Gospel to the hearts of men. What word shall we send to Bashford and Lewis, those two Greathearts who face a continent, bearing burdens beyond human strength to carry. There they are, with strategic union educational projects, in which Methodism is embarrassed by not being able to do her part and meet her share. Hospitals there are without doctors, and schools without principals, vast stirring areas without missionaries, preachers, and leaders. A great nation comes to a new day. In the midst of it stand these mighty men of God, loved, honored, trusted, implicitly followed, and yet in this hour of tremendous opportunity, in a situation which beggars all description, when all the other churches are devising larger things, Methodism, whose impact has been strongest, whose fruitage is largest, is not sending a single added male missionary on its regular budget.

The fact is we are in the midst of the greatest movements of all time. Christianity began in Palestine, and was in danger of being merely the cult of a small Syrian lake. Its foreign missionary passion burst through these earliest bonds and carried it, a conquering force, to the Mediterranean basin. Thence it sped its forceful missionary way through Europe and gallantly flung itself across the wide ocean till it occupied the north Atlantic shores. Now, in this latest day, comes the last challenge and the greatest. The mightiest ocean, the Pacific, fronts us with the great lands and great races—for Christ. These lands, already moved by the loving efforts of Christendom, are being stirred to the depths. All life wakes to nobler ideals. Home life, intellectual life, life social, industrial, and political, are all in ferment. The crowning day

toward which all days have worked is at hand. Our Christ comes to His final enthronement when He shall be declared Lord of lords and King of kings. What does opportunity like this call for, on our wide-flung mission frontiers, and how do we answer?

In turning from the foreign fields to the home lands we note the shifting of the emphasis in the development of our missionary enterprise from the mission fields to the home churches in America. No greater problem confronts us than that of securing and maintaining an income adequate to the expanding work abroad. The meeting of the General Committee in Decatur, Illinois, was gladdened by an increase in our funds of \$48,465. This was very carefully distributed among twenty-four of our principal missions by a committee on Urgent Needs and Strategic Opportunities. The Board recognizes with a deep sense of gratitude the faithful cooperation of our pastors and laymen throughout the church working in harmony with the plans proposed by the Commission on Finance and with the cooperation of the Laymen's Missionary Movement leading to a more generous and adequate provision for this supreme responsibility that rests upon us. The problems have been met in faith in a great and loving God and in the ability of His church and its willingness to lay its most precious gifts on God's altars; in faith in the men and women who are ready to devote themselves utterly to God in the most difficult places in the world, and in our Lord and Master who is able still to take our gifts and so to multiply them that, by His blessing, they will serve to satisfy the needs of men in ways undreamed.

We would lay upon the heart of the church the burden of responsibility devolving upon us, a responsibility that God means shall be our heaven-given opportunity. It is within our power to make a response to the world call of our risen and glorified Master which shall bring the light of heaven to illumine the darkness of every continent and cause the great deserts in the heart-life of races which need the living waters to blossom as the rose.

We plan to lay before the church the larger needs of our mission fields which our missionary responsibility calls us so urgently to meet. Visits to various mission lands in order to study at first hand the needs prevailing there and to collect the data necessary to intelligently inform the church concerning those needs have been made by Secretary Taylor, Dr. F. H. Sheets, Honorary Assistant Secretary of the Board, and Dr. George Heber Jones, Editorial Secretary. They will be followed by others, which will complete a survey taking in practically the entire extent of our operations.

We desire not only to recognize, but to respond to the providential movements which summon us everywhere to enlarged effort. We pray that that summons may be heard and answered in every one of the more than sixteen thousand churches of the Methodist Episcopal Church.

How can we turn a deaf ear to the cry of a world athirst for God or to the sob of its sorrow and need? The successes which have attended the preaching of the Gospel of our Lord in regions outside the pale of Christendom but serve to give added emphasis to a far-reaching background of religious, social, intellectual, and physical need which beckons to us as earnestly and piteously as ever it did to our fathers. The world's need should not be forgotten when the story of the Kingdom's successes is told. The advance or retreat of our foreign missionary forces is determined not in the offices of the

Board in New York, nor in the meetings of the General Committee, but in the local congregations whose annual offerings as they increase or decrease become the mandate by which we move. With several thousands of churches and Sunday schools contributing less than twenty-five dollars a year to this mighty world cause, and with the per capita gift of our entire church to the regular funds of the Board about thirty-eight cents, and, if we include special gifts, less than fifty cents, making a weekly offering for which there is no American coin small enough to pay, there is still room for an increase in the income of the Board sufficient to meet the need of every mission field we have entered.

In conclusion we would call attention to three special features which appear in this report for the first time. Each great missionary unit is introduced by a luminous and valuable statement prepared by the bishops in charge and giving the outstanding results of the year's work as seen from the high vantage points of their superintendence. There has also been added, wherever it has been possible with the data at hand, a summary of the main lines of mission policy as determined by the Annual Conferences in our foreign fields. The brief topical index will be found helpful in a study of the developments along specific lines in all our fields.

ASIA

The missions of the Methodist Episcopal Church in Asia are divided into two great groups, those in Southern Asia and those in Eastern Asia. The missions in the first group consist of the Conferences in India, Burma, Malaysia, and the Philippine Islands; in the second group those in China, Japan, and Korea.

The work in India was begun by Rev. William Butler, D.D., who arrived in Calcutta September 25, 1856. We now have seven Conferences, the North India, Northwest India, South India, Bombay, Bengal, Central Provinces, and Burma.

The work in Malaysia was begun by Rev. William F. Oldham, D.D., who arrived in Singapore in 1885. It consists of one Annual Conference, including work in the Straits Settlements, Java, Borneo, and Sumatra. The Philippine Islands work was begun by Bishop J. M. Thoburn in 1889. Our first missionary, Rev. T. H. Martin, arrived in Manila in 1900.

The work in China was begun by Rev. Judson Dwight Collins and Rev. Moses C. White, who arrived in China September 4, 1847. The work now consists of six Conferences, the Foochow, Hinghwa, Central, North, and West China, and the Kiangsi Mission Conference.

The work in Japan was begun under the superintendency of Rev. Robert S. Maclay, D.D., who arrived there June 11, 1873. This work was incorporated in organic union in the Japan Methodist Church, organized May, 1907. At the same time the status of the Methodist Episcopal Church as a cooperating agency in the evangelization of Japan was recognized.

The work in Korea was begun in 1885, our first missionaries, Rev. H. G. Appenzeller and Rev. William B. Scranton, M.D., arriving there in April and May respectively of that year.



THE NEW METHODIST HIGH SCHOOL, LUCKNOW, INDIA. COST \$30,000

SOUTHERN ASIA

GENERAL SITUATION¹

By BISHOPS F. W. WARNE, J. E. ROBINSON, AND J. W. ROBINSON

India's Ancient Culture

It is not easy to set forth in a concise form the striking events of a single year, in a land which more than two thousand years before Christ had a people "civilized enough to have iron cities and disciplined troops and women whose ornaments were of gold"; a land which, even at that early time, was able to resist the "white skinned Aryans"; a land so filled with religious ceremony that all things from birth to the funeral pyre must have religious sanction; a land that truly has been called the mother of religions and has given religion to half the human race; a land so conservative that although Greek philosophy, culture, and customs made their home here for centuries, India has gone on her way, almost untouched by outside influences. Ninety per cent of her people live off the soil and are scarcely interested in who are their rulers; this explains her centuries of unchangeableness.

Gradual Penetration by Christianity

Though such conditions have prevailed in India for more than forty centuries, yet, under British rule and missionary influence, India has been born anew and is thrilled with new life and thought. History repeats itself, and now of tens of thousands of India's caste and intellectual leaders, as of old, it may be said: "Among the chief rulers also many believe on Him but because of the Brahmans they do not confess Him lest they should be put out of 'caste.'" This new life reaches not only the higher castes and classes, but contrary to all former movements in India, Christian thought is leavening the hitherto untouched silent millions who live in India's nearly 800,000 villages, and thus all classes in India are sharing in the general awakening of the Orient.

The Mott Conferences

The visit of Dr. Mott has brought into existence one of our most helpful movements. Namely, the organization of seven Provincial Missionary Councils, representing all Protestant missions, with all their work coordinated through the means of a National Missionary Council. India had formerly a Decennial Conference in which all missions were united, but now all missions have not a decennial but a continuous opportunity for united action. Hence, not only overlapping and waste can be avoided, but Christian missions throughout the Empire will be able to speak as with one voice on any important question.

Our Growth

The Indian Year Book, for 1913, gives our mission the following standing, though our Christian community is underestimated: "The Methodist Episcopal Church, with the exception of Assam and the northwest frontier provinces, is now established in all the political divisions of India. Its number of baptized Christians stands at 251,275 under the supervision of 240 ordained and 900 un-

¹ A Summary prepared by the Bishops will be found introducing each of the Conferences of the Southern Asiatic Field. Statistics follow at the end of the Report for all Southern Asia.

ordained ministers. Schools of all grades number 1,569, with 39,087 students; Sunday school scholars stand at 126,000. Thirty Anglo-Indian congregations are found in the larger cities, with one college, six high schools, and numerous middle schools for this class. For Anglo-Vernacular education the mission has three colleges, twelve high schools, and sixty-two schools of lower grade."

70,000 Baptisms in Two Years

After forty years of the work of our mission in India we had 69,800 of a Christian community, but during 1912 and 1913 we baptized 70,000, or more than in the first forty years. Should this advance continue at the present rate, by 1919 we will be baptizing 100,000 a year, but if we could teach and care for the people who are calling for baptism we could do that in 1914. At no time since the ascension of our Lord have there been wider open doors than there are now in India. Open doors await every class of worker, and every class of worker is needed. The evangelist must do the pioneer work and the educationalist follow up, but now for a lack of a sufficient number of educational missionaries, the evangelist has to divide his time between evangelization and education and other forms of work, and none are being done as they should.

Converts in Seventy Castes

We have in our mission, which has had great success in the mass movement among the lower classes, converts from over seventy higher castes. Over sixty workers in our mission are Brahman converts, and there are over six hundred workers not Brahmans, yet from the castes higher than those from whom we have the greatest number of our converts. Note that these figures represent only those who have become workers, which would give us a Christian community of over six thousand from the higher castes, that is, by estimating that but one of ten have become mission workers from among our high caste converts.

Conversions from Islam

There are several million more Mohammedans in India than in any other country. Our mission is having converts from among them in ever-increasing numbers. We have now from Mohammedanism over one thousand converts, and over one hundred workers, and some of them have proved themselves to be our most effective India preachers and have been the means of bringing thousands to Christ. Some of our district superintendents report more Mohammedan inquirers than have ever before been known in our work.

Self-Support

In four of our districts, in which there are about 80,000 Christians, it is estimated that the Christians, out of their poverty, are giving enough to support their own Indian pastors, and the gifts of the Board of Foreign Missions for village work are used to push evangelism among the non-Christians. In our Northwest India Conference, with 113,000 Christians, when the support of the missionaries and educational expenses are deducted, the cost through the Board of Foreign Missions is only four cents per Christian per annum. When India's poverty and the conditions of caste divisions, which up to date make it impossible to have more than one caste in a village become Christian, and not a whole village, as in other countries, are considered, is this not encouraging? Caste division should always be reckoned with when India's self-support problem is under consideration.

NORTH INDIA CONFERENCE

The North India Conference occupies that section of the United Provinces of Agra and Oudh which lies east and north of the River Ganges. The area of this section is about 50,000 square miles, and the population 31,000,000—over one tenth of the population of the Indian empire—of whom the mission work of the Conference nominally touches about 17,000,000, the southeastern part of the territory not being occupied by the Methodist Episcopal Church. On the northeast this Conference borders on the forbidden lands of Nepal and Tibet. The grand-trunk pike, a stone road 1,500 miles long, runs through the Conference territory. There are three railways, namely, the Oudh and Rohilkhand, the Rohilkhand and Kumaun, and the Lucknow-Sitapur.

Methodist Episcopal mission work was begun by the Rev. William Butler, who arrived in India September 25, 1856. December, 1864, the India Mission Conference was organized, and in 1873 the powers of an Annual Conference were conferred upon it. In the greater part of this region the Methodist Episcopal Church is alone in the field. The Church Missionary Society, the London Missionary Society, and the Wesleyan Methodist Mission occupy portions in the southeast, and the London Missionary Society has work in the mountain tracts.

Its Historic Development

This Conference is the mother of all our Indian Conferences and within its bounds are our chief educational institutions, for the North and Northwest India Conferences, and our three colleges, the Lucknow Christian College for Indians, the Isabella Thoburn College, the leading college for women in all India, and the Philander Smith College for the European people of India. This Conference was organized by Bishop Edward Thomson, D.D., in Lucknow, December 8, 1864, and in the closing part of his masterly address, he said:

“And now Methodism is to organize her first Mission Conference on the soil of India, the continent on which paradise bloomed, the ark rested, the law thundered, and the cross warmed with atoning blood; the land of prophets and apostles, of martyrs and mysteries, of the arts of man and the revelations of God. We bring back to her a Bible all of whose pages were written on her soil, and are so illustrated in her living customs that they may be read by the roadside without a commentator. We bring to her a religion whose first and fullest enjoyments were felt in the hearts of her noblest sons.”

The charter members of the “Mother Conference” were William Butler, James Baume, Charles W. Judd, Edwin Wallace Parker, James W. Waugh, James M. Thoburn, Henry Jackson, Isaiah L. Hauser, James H. Messmore, John T. Gracey, David W. Thomas, John D. Brown, Thomas J. Scott, Thomas S. Johnson, Henry Mansell, T. Stanley Stivers, and Samuel Knowles. From among this list of seventeen the only persons now living are James M. Thoburn, Henry Jackson, Thomas J. Scott, and Thomas S. Johnson.

At the time of organization we had a total Christian community of 264, but now after all the other Conferences have been formed, North India has a Christian community of 77,277, and opens doors of boundless opportunity.

There have been 5,413 baptisms, and the net increase for the statistical period under review has been 10,860, which includes 3,722 added by the transfer of the Tirhoot District from the Bengal Conference. For the evangelization of the seventeen millions of people within the territory of the Conference there are fifty-one missionaries of the Board, thirty-six missionaries of the Woman's Foreign Missionary Society, and an Indian staff of 1,876 workers of all classes, of whom 1,415 are paid and 461 are volunteer workers.

Ten Thousand Awaiting Baptism

In the Tirhoot District, recently taken over from the Bengal Conference, there has opened one of India's most hopeful mass movements. In 1908, when our first missionary would go into the villages, the people would flee or close their doors, and not one could be seen. But in this short time, there has been such a change that now we have 4,000 Christians, and ten thousand more clamoring to be baptized and taken into the Christian community, with thousands more of the same caste coming toward Christ.

It has sometimes been thought that these movements will not last. Our first movement of the kind, though on a smaller scale, was in Moradabad twenty-five years ago, but instead of dying out, we had 2,000 baptisms in Moradabad during 1913, and we are expecting a break of a magnitude far beyond any former experience.

Self-Support

The offerings have materially increased the past year following large gains of the two previous years, the total contributions for ministerial support being 13,912 rupees, and for benevolent collections 4,579 rupees, which, with the increase for current expenses, shows a net financial gain of 3,000 rupees. The Conference adopted the following: "The question of self-support is vital in considering the state of the church. No one believes that the Indian Church is giving in proportion to its ability; the church in India fails here as does the church in America. It is greatly desired that the Indian pastors and their congregations get away from the idea that the demand for self-support is simply a formal requirement urged by the missionaries. The Indian Church needs a vision in this matter of itself floundering in a hopeless state, with only one means of escaping from dependency, spiritual, temporal, and administrative, that is, to become self-supporting. Any gain in the matter of self-support indicates greater spiritual power, gives temporal freedom, and enlarges the sphere of self-government. Where we have one self-supporting church we should have many. It cannot be easily done, but it is possible."

Developing Depressed Classes

The Conference finds itself, especially in its city fields, with respect to domestic servants and to new Christians fresh from the depressed classes, in a situation which requires prayerful consideration. The needs of these classes are not met by the regular efforts in behalf of the established Christian community. The Prem Sabha, or daily evening prayer service, is making an effort in some places, particularly in the country villages, to minister to their social and spiritual needs in a way commensurate with their financial and mental condition. The difficulty, however, is to gather together a few men here and there who hitherto have had little in common save sin and weld them into a mutually sympathetic, inspiring, Christian brotherhood. It was felt that the Christian servant in domestic service requires special attention, for he is not free to attend the regular congregational services, and it is a question whether most of them would attract him if he were free to attend, while at the same time it was felt that he needs the inspiration of worship in association with fellow Christians.

Education

There is a total of 8,376 pupils in the schools of the Conference, of whom

6,000, representing 25½ per cent of all the baptized children of the Conference, are Christians. It is an interesting fact that whereas under pagan ideals the girls were utterly denied education, under the conditions prevailing in the Conference to-day there are more girls than boys in the church schools, and it was urged that special provision should be made for developing on a larger scale indigenous educated male leadership. It was also felt that some definite proposition should be made for raising the grade of the teachers in the day schools, either by training them in normal schools under our own control, or for a more systematic utilizing of the government institutions for this purpose.

Lucknow High School

During the year, the Lucknow high school building was opened, and is believed to be unsurpassed among mission buildings in India. Several other stations, with government and other help, are planning for much improvement in their educational plants. This is most encouraging, for the mass movement conditions call for great educational advances. The "Mother Conference" is full of life, activity, and hope.

Approach to Nepal

The North India Conference has over five hundred miles of its territory bordering on the closed land of Nepal. One stands on the borders and wonders what miracle of grace will break down the barriers that shut out Christ from Nepal. Perhaps the key to the situation is in the jungle tribes that inhabit the border, going freely back and forth. The people on our side have relatives by the hundred thousand across the borders. Get these and we have those. Several of our district superintendents have encouraging work among this jungle people.

BAREILLY DISTRICT

The Bareilly District includes an area of 3,800 square miles, with a population of 3,000,000 in about the geographical center of the North India Conference. All three railways in the North India Conference pass through this district. The Bareilly presiding elder's district, one of the original three districts, was constituted in 1864, about the city of Bareilly as a center. No other missions are at work in this region except the Salvation Army. The district has two centers where foreign missionaries are located—Bareilly and Shahjahanpur.

Bareilly

Bareilly (population, 129,462) is the headquarters of both the civil and military administrations of the district of Rohilkhand. It is the junction of the Oudh and Rohilkhand, and Rohilkhand and Kumaun, and the Lucknow-Sitapur Railways. It is 812 miles from Calcutta and 1,031 miles from Bombay, and is said to be one of the most healthful cities in North India. Bareilly is a center for the manufacture of furniture.

Methodist mission work was begun in December, 1856, upon the arrival of the Rev. William Butler. The first public worship was conducted February 25, 1857, but the city was abandoned at the outbreak of the Mutiny in 1857. It was again occupied in 1859. The first Methodist mission press was established here in 1861. The Bareilly Theological Seminary was opened in 1872. No other mission board is at work here.

Missionaries: Mrs. Lydia D. Blackstock, Rev. Oscar M. Buck (on furlough) and Mrs. Buck (on furlough), Rev. Stephen S. Dease, M.D., and Mrs. Dease, M.D., Mrs. Florence P. Mansell, and Rev. Clement D. Rockey, W. F. M. S.: Misses Celesta Easton (on furlough), Esther Gimson, M.D., and Ida G. Loper.

Institutions: Bareilly Theological Seminary, City High School. W. F. M. S.: Woman's Hospital and Dispensary, Girls' Orphanage.

Shahjahanpur

Shahjahanpur (population, 71,778) is the administrative headquarters of the civil district of the same name. It occupies the high ground on the west bank of Garra River, just above its junction with the Khanauj River. It is on the Oudh and Rohilkhand Railway, 768 miles from Calcutta and 987 miles from Bombay. Shahjahanpur has a large sugar factory, and in the district much sugar cane is raised. There is a military cantonment.

Methodist Episcopal mission work was begun in 1859. No other mission boards are at work here.

Missionaries: Rev. Paul Millholland and Mrs. Millholland, Rev. Harry H. Weak and Mrs. Weak, Rev. John N. West (on furlough), and Mrs. West (on furlough).

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

J. N. WEST, Superintendent

Dr. West notes three lines of advancement:

1. *In Material Equipment.* A number of new buildings have been erected. At Shahjahanpur, a new bungalow and a new church; at Lodipore, an orphanage, a new workshop, and one new barrack; at Powyan, a church and pastor's house on land presented by the Rajah; at Bara, in the Jalalabad Circuit, a small new church; at Tilhar, the placing of an arched roof over a large building of six rooms that ought now to last for a century; at Bareilly, the transformation of our large cemetery from a jungle into a beautiful garden, with new wall and gate and well and caretaker's house; and a beautiful new hostel for the theological school at Bareilly. These improvements were made at a cost of about Rs. 100,000, and there is no indebtedness. How this could be accomplished in the face of the continued stringency of our funds for current work can only be explained in one way. He, whose are the cattle upon a thousand hills, touched individual hearts to give special donations for this much needed material equipment.

2. *In Educational Improvement.* The Theological Seminary, the City School, and the Girls' Orphanage, and the Woman's Hospital with its nurses' training class, and at Shahjahanpur the City High School, the Orphanage School, and the Bidwell Memorial Girls' School are all maintaining their standard of efficiency, and in most of them there has been decided improvement together with plans of expansion and development in the future. In primary education we have twelve schools for boys and fourteen for girls. Our workers are encouraged to be teachers, and very many of them have around them a few children whom they are teaching to read and write.

3. *Spiritual Progress.* There is now a Christian community of 8,448 in this district. This is about 2,500 more than when I took over the district. We have had 4,397 baptisms, but the death rate, especially on account of plague, has been high. There has been no mass movement among our people and the baptisms have represented very definite effort on the part of our workers. When we came upon the district we found a decided lethargy among our village Christians. The reason of this was that there had been for several years a cut in the appropriations from the Board and it had been necessary that most of the small schools be discontinued and in many cases the small worker had to be dismissed. The village Christians did not feel that the mission had kept faith with them. We were enabled to gradually break all this opposition down, and now these same people are giving regularly toward the support of the workers. We have held revival meetings in almost every village in the district where

Christians live, and hundreds have been truly saved in these meetings. We put much emphasis on the people being taught to memorize the Lord's Prayer and the Ten Commandments, and this has been very helpful. Our Quarterly Conferences have been made the basis for special revival services and attendant journeys into adjoining villages. In the seven years I have never had to miss a Quarterly Conference, and on most of these occasions Mrs. West has accompanied me.

BAREILLY THEOLOGICAL SCHOOL

S. S. DEASE, M.D., Principal

Grading Up the Work

Steps have been taken to increase the grade of work done by the students by eliminating at the end of the school year students who may have shown themselves not capable of the sustained effort. The time is come in our Indian Church when we cannot afford to accept every candidate for the ministry who presents himself, as often the general educational qualifications are low and the candidate has an indefinite conception of what is involved in the ministry. Steps were taken to relate the school in closer ties with the other educational institutions of the church. Fifteen men were graduated, constituting one of the strongest and most promising classes that have ever gone from the institution.

Changes in the Staff

The death of Dr. Mansell, the principal, was felt to be a heavy blow. This was accentuated by the necessary return to America of the vice-principal, the Rev. O. M. Buck, owing to illness in his family. Professor Jwala Singh was transferred to the Tirhoot District, where he will have an opportunity of using his unusual gifts as an apologetic lecturer in a wide field and will retain his connection with the seminary as special lecturer on these topics, spending a month in Bareilly in class and lecture work on comparative religion and apologetics. The successor to Professor Singh is Professor James Devadasan, B.A., of Saint John's College, Agra. A former student of our Methodist College in Lucknow, Professor Devadasan is a confirmed Methodist, an enthusiastic believer in the possibility of uplifting the depressed classes, and the voluntary secretary of the Brotherhood Movement in the Methodist Church of India. Professor C. D. Rockey's coming has been a great help. Aside from his eminent fitness for the work as a scholar, the interest he has taken in the sports and the department of music has been a great help to the institution.

Finances

Last year the principal reported that there was a noticeable falling off in the receipts from patrons during the year, and this year has been no better. There is no question but that we ought to have a much larger number of students in attendance, but before we can do so we must have more financial help. The Erie Conference Hostel and Warren Memorial Hall have been occupied and have given us abundant room for the unmarried students. We must take in hand the remodeling and renovating of the married men's quarters as soon as our means will permit.

Training of Women

As more than half of the students in the seminary are unmarried, the number of wives of students at the Woman's School has been only thirty-one. At the

examination of the women held in December, 1912, the first one to be conducted by a joint committee of the North and Northwest India Conferences, the pupils acquitted themselves creditably. A large proportion of the women entering in July were rather better trained than usual. Mrs. Mansell states the new arrangements, which Mrs. Dease has instituted in the school kindergarten, and nursery under her charge, have had a marked effect on the women's work in the school, which will doubtless manifest itself in the next examinations. Their course includes the regular Bible Reader's Course and additional Scripture teaching. The women are doing some practical work outside in carrying on a new Sunday school opened among recently baptized women and girls, and it is hoped ere long to increase the practical work that the women may in every way be fitted to go out with their husbands to active and effective work in the wide field of Hindustani-speaking India. There are about fifty children in the kindergarten and nursery department of the woman's school. While the mothers are in school their infants and young children are being cared for. There has been little sickness among them, and no deaths this year. The nursery has been fitted up with homemade hammocks for the infants, and safety swings for the older babies.

The head mistress for the kindergarten is assisted by three women from the woman's school, who have passed their four years' course of Bible study and they are now learning kindergartening.

SHAJAHANPUR

H. H. WEAK, Preacher in Charge

Relation with the Government

The government gave a grant during the year for the purchase of tools for the Industrial School, and, in addition to this, the salary of a trained man from the government technical school at Lucknow has been promised from the beginning of next April. The workshop was further extended, a well was dug in the compound of the shops, and sanitary provision was made for the workmen. Orders for work were numerous and far in excess of the abilities of the institution as it is. A regular class was organized for the teaching of carpentry and blacksmithing under the supervision of a trained man.

In the Orphanage School, the number of boys was larger than last year, and every boy was either in school or in some useful employment.

A building grant was received for the Mission High School early in the year, and later the possibilities of securing further grants for the building of a hostel for non-Christian boys led to a decision to change the school to a new location. A garden containing nearly four acres of land was obtained from the Municipal Board, and about a furlong distance from this site some fields were secured for a playground. Full plans and estimates have been submitted to the government for the new building, and it is confidently expected that it will be possible to realize the full scheme of reconstruction. The school is entirely self-supporting.

BIJNOR DISTRICT

The Bijnor District is in the northern part of the Conference and lies between the Ganges River and the hills of Kumaun, the foothills of the Himalaya Mountains. The main line of the Oudh and Rohilkhand Railway passes through the district, and a short branch runs from Najibabad, the northernmost center of this district,

eighteen miles to Kotedwar, in the foothills. The chief products of the region are sugar cane, cotton, wheat, barley, rice, and millet. In Nagina, a Methodist center, there is considerable manufacturing of ebony work, such as canes, knives, boxes, etc.

The Methodist Episcopal Church began work in this region in 1859. This district was set apart from the Moradabad District in 1901. It is coextensive with the civil district of the same name and has a population of about one million. With the exception of two small missions in the towns of Tajpur and Najibabad our church is the only Christian force working for this vast multitude. We have the beginnings of work in eight hundred villages and towns.

Bijnor

Bijnor city (population, about 13,000) is situated on undulating ground four miles east of the Ganges and nineteen miles from the Oudh and Rohilkhand Railway. The railway station for Bijnor is Nagina. The city is well paved and drained, and contains the residences of the district officials, magistrates, and clerks of all offices.

Methodist Episcopal mission work was opened here by Dr. and Mrs. E. W. Parker in October, 1859.

Missionaries: Rev. Lewis A. Core and Mrs. Core (on furlough), Rev. Murray T. Titus and Mrs. Titus.

The Rev. L. A. Core, in addition to his duties as superintendent of the Oudh District in and about Lucknow, has oversight of our work in the Bijnor field.

Blocking the Christian Growth in the Census

The growth of the Christian Church in India has excited serious apprehensions among native non-Christian religious leaders, and the measures to which their alarm is driving them is illustrated in an incident on this district. For several years past there has been the promise of a great break among the Chamars (leather workers), who, in the Bijnor, number 118,000 or more, double the number of any two of the largest castes from among the Hindus. Dr. Core states that some three years ago the longed-for day when this great caste would come over into Christianity seemed to have come and 250 of them were baptized. Just at this juncture the government census occurred and Hindus and Mohammedans, jealous of the remarkable increase of Christians throughout India, noted in the previous census, brought all kinds of pressure to bear on these new, timid converts. They were told that they would lose their homes and lands, and that police cases would be brought against them, and that the courts would send them to jail or perhaps deport them. In a land where a lie, especially among the ignorant, finds ready acceptance, this was supposed to be true and final, and most of the converts lost no time in reënrolling themselves among their own castes. The news of this defection spread from village to village and those who were halting between two opinions became disheartened, and the inquirers discouraged, and there have been few converts from this caste since. Dr. Core, however, adds, "We are glad to note that there are indications that better things are to come. This class is already so familiar with the fundamental teachings of Christianity, and so favorably inclined toward it, and in a measure, has adopted and is practicing so many of its principles that the day cannot be long delayed when they will come by the thousands and enroll themselves as followers of Christ."

Contact with the Ariya-Samaj

In the Bijnor regions we are in touch with strong Ariya Samaj influences. In point of influence this cult among the people of the Bijnor District is third in the United Provinces. The Samajists are strong and aggressive and make

themselves felt even in our work; they copy our methods of working among the Chamars. Lately they have begun to manifest a strong interest in the sweeper caste also. This is a significant development and shows the irresistible power of Christianity, for until half a century ago there was no helping hand held out to these castes, who were regarded as the lowest in the social scale. Christianity came, and saw, and helped. The people were quick to appreciate its sympathy and respond. As a result the Ariyas are beginning to discover a hitherto unsuspected concern for those whose very existence has been ignored, and to whom they have constantly denied every religious privilege. Dr. Core adds: "God has in a marvelous manner opened the doors of access to these people to us—and we need to labor for their evangelization with renewed zeal and with greater fidelity lest the heritage given us pass to another."

Summarizing the policy and work of the Bijnor District, Dr. Core, in his report to the Board, writes:

At the District Conference in 1912 we set before ourselves some very definite ends to be achieved. As a result we are on a higher lever than we should have been had we not set for ourselves the tasks we did. Some of the ends proposed were:

1. To win for Christ those yet remaining unbaptized, where part of the village community was Christian. A careful examination revealed many such mixed communities. Such a condition is productive of many evils. It is almost impossible to remove the old shrines from such places. If they remain, there is the constant temptation to the weaker members of the Christian community to revert to the old practices when special stress, such as sickness or marriage, is laid upon them. The presence of unbelievers makes it difficult for the weak and timid village Christian, ignorant to the last degree, to conduct any sort of prayer service, either in the community or in his own home. The presence of any vestige of the old life is always a menace and should be removed completely and this can be done only when the whole community is solid for Christ. Much progress has been made but much yet remains to be done.

2. To win to Christ the remainder of the Sweeper community. The census shows that while there are in the district 8,419 Christians largely from this class, there is almost an equal number who have not yet been reached. This year over 700 were baptized from among the non-Christians of the Sweeper community—the total number of baptisms being 934. This is the largest ingathering for some years, but we earnestly covet for Christ those not yet gathered into the fold.

3. Another task was to try to have at least one model Christian village in each subcircuit. Each man was to select the most promising village in his charge, and to set about trying to make that a model village. It was decided that in such a village there should be none yet unbaptized; no remnant of idolatry should exist; the people should themselves under appointed leaders, in the absence of the worker, conduct religious services on week days and Sundays; there should be at least one person able to read the Bible; all should know the Commandments and the Lord's Prayer, and the story of the life and work of the Christ, so as to be able to tell it intelligently to others; and if the community was sufficiently large it should have an Epworth League, while every family should make some sort of weekly contribution to the Lord's work.

It cannot be said that many of these villages have yet reached a state justifying their claim to be called model communities. Yet there is no question that

as a result of the efforts of the workers and of the people themselves under the inspiration of the catching title, progress has been made toward this end, in more than fifty villages.

4. We have continued our endeavors to discover and set in operation the workable forces lying dormant in each Christian community. India is not to be brought to Christ by the missionary alone nor yet by the mission agents. Their numbers can never be large. But there are forces for evangelization of the land lying dormant which if set to work would soon transform India. Among these are the hereditary village headmen or *chaudhris*. These men have great influence for good or evil and we are trying to turn it toward the good. Each worker has one or more of them under special instruction, and to each is assigned some definite work which he is asked to attend to in the absence of the preacher. Many of these men are ready to help but have not the least notion as to what to do or how to go about it. The workers' task is to tell them what they can do and show them how to do it and on return to hear the report of the special task assigned, and to assign further work. There are now over two hundred of these men under systematic instruction and we hope to greatly increase the number during the coming year.

5. Special attention has been given to the Christian instruction of the people. Each worker prepared a brief catechism on the life of Christ of about fifty questions with question and answer so simple and short as to fasten itself in the mind of the most ignorant. This has been taught from village to village with good results and soon we hope there will be none left who are not familiar with the essential facts of the life of our Lord.

The work of instruction is made immensely more difficult owing to the fact that about two thirds of the men are away in the hill stations during nine months of the year on service.

The converts of the year have been largely from the Sweeper class, though from among the 135,000 Chamars (leather workers) there have been a few accessions. Here again we are working definitely and systematically to the end that there may soon come a break in this community, among whom so much work has been done, and who are so near to being Christians, but who for some reason find it very hard to take the final step that shall commit them to the religion of Jesus Christ. There is a small tribe known as Nats, who belong to the criminal class, from among whom we have had some very promising converts. There are some 600 of them yet unbaptized whom we are hoping to reach soon.

As I have itinerated over the district this impression has been borne in upon me deeply that there is a deep, real hunger for the bread that feeds the soul. Talking with the people of the towns and villages, and with the workers who come into daily touch with the people, the conviction grows that the unvoiced longing of the people is to see Jesus, who alone has the words of eternal life.

Rev. M. T. Titus, missionary resident in Bijnor, has charge of the circuit, and is district evangelist, while Mrs. Titus, since Mrs. Core went to America in May, has been in charge of the women's work of the entire district. He gives the following interesting picture of the work: In the eight months since the writer came to this field he has been passing through the kindergarten stages of district work and has had many new experiences. In spite of the short acquaintance with the work, the inherent difficulties to be overcome, the dis-

couragements to be forgotten, we can thank God for some very real victories and look forward with fervent hope.

Our evangelistic work has taken us to the usual mohullas, villages, and bazaars; out of ninety-seven villages to which our workers make regular visits we have been once or more to all but three. Mrs. Titus has been with me most of the time and her special meetings with the women have borne good fruit. Everywhere we found people ready for baptism. Most of these were either children or women who had married into Christian families, but not a few were whole families who had been taught during the year by the workers. In this way several mohullas became entirely Christian where they were only partly so before.

The efforts of the workers have been consistently directed to the education and preparation—education of Christians in the fundamental doctrines of the faith and of non-Christians for baptism. The importance of personal work has been emphasized. The results of this are evident especially in one community where the worker goes, as one of the people, from house to house teaching them songs and telling them gospel stories, and leading them one by one into practical Christian experience.

In the matter of the preparation of Chamars and others for baptism, our aim has been to reach the whole community by enlisting the services of the headman or chaudhri. In this we have met with some success. The Ariya Somajists are making vigorous efforts to get hold of the Chamars, but save in two or three places they have not succeeded to any extent.

It is encouraging also to note the interest the educated men of the city are showing in Christianity. On one occasion sixty-eight English-speaking officials and others listened attentively and appreciatively to a presentation of the claims of the Christ.

Our educational work has remained much as in former years, though signs of future change are not wanting. The Girls' School has enjoyed a prosperous year under the leadership of Mrs. Worthington, and definite steps are being taken to make better provisions for this important work by erecting a complete, up-to-date plant. There are eighty-seven boarders, in addition to several day pupils. Among the latter are the little boys of the compound. A home for the boys from the district is still a crying need. Although forty-two boys from the district are being educated in government schools, or in various other schools outside the district, there might be double the number receiving instruction had we the accommodations for them in Bijnor. We are glad to say, however, that the prospects for the neglected boys of the district are brighter than they have been at any previous time.

BUDAUN DISTRICT

The Budaun District lies between the Ganges on the west and the Bareilly District on the east, and contains a population of a little over 1,000,000. The greater part of the district is a level plain crossed by several small rivers, which flow into the Ganges. The chief industries of the district are sugar refining and the manufacture of indigo. Cotton, opium, wheat, rice, and millet are raised. A branch of the Oudh and Rohilkhand Railway passes through the northern part of the district.

The Methodist Episcopal Church began mission work in 1859, and is the only mission board represented here.

Budaun

Budaun (population, about 40,000) is the headquarters of the civil district of

the same name in the United Provinces, and is situated on the branch of the Rohilkhand and Kumaun Railway which runs from Bareilly to Muttra.

Missionaries: W. F. M. S.: Misses Alice Means and Frances A. Scott.

Institutions: Christian Boys' Boarding School. W. F. M. S.: Sigler Girls' Boarding School.

WILLIAM PETERS, Superintendent

Facing Famine

Owing to total failure of rain there is famine in our district and the prospect for next year is very meager. Our Christians are feeling this famine keenly but, instead of being despondent, they have put their trust in God, their Father. Their spiritual condition is far better than that of the past year and in the true sense they are going on "from strength to strength." The outlook is encouraging, the number of inquirers who are under instruction being very large. The total number of baptisms this year is 1,117.

Our Lines of Work

Christianity is making its way steadily into the hearts and homes of the high-caste people. The number of workers is small, but in spite of this our workers work with zeal and devotion. We have no satisfactory arrangement for the education of our village Christian boys and girls, although our preachers are expected to devote some time every day to teaching. Unless there are at least fifteen or twenty primary schools established in our district our boys and girls will not be able to make much progress.

There is only one Anglo-Vernacular middle school for boys, with seventy-eight Christian and one hundred and fifty non-Christian boys on the roll. The school is self-supporting. The results of the semi-annual and annual examinations were that over seventy-five per cent passed. From the girls' school five passed the lower middle examinations.

The Epworth League is a potent force in developing the spiritual life of our young people. The young men in the League help in the evangelistic work and take an active part in the extension of Christ's kingdom by preaching the glad tidings of salvation.

We have preached regularly in bazaars, villages, and in non-Christian fairs. In many places idols were given over to our preachers to be destroyed and shrines were demolished. Those who worshiped them before accepting the Lord Jesus Christ said to our preachers, "We now have no faith in these things; we believe in the Lord Jesus Christ." At present there seems to be a keen desire in the hearts of our people to find the true religion which is able to give them salvation from sin and its power. I am glad to say that the Indian Christians are realizing their responsibility in this matter.

GARHWAL DISTRICT

The Garhwal District includes the Garhwal civil district in the western part of the Kumaun civil division, and is the northernmost district of the North India Conference, lying almost entirely in the rugged Himalayas, some of the peaks in this region having an altitude of 24,000 feet and stretching to the sealed land of Tibet. The area of the district is larger than the state of Connecticut comprising 5,500 square miles, and the population numbers 650,000. There are numerous rivers flowing through narrow gorges, and two small lakes in the extreme north. The Ganges rises in this district. A branch of the Oudh and Rohilkhand Railway touches the southern part of this district at Kotedwar and connects with the main line at Najibabad, eighteen miles to the southwest. This district contains a number of Hindu temples, which are visited by pilgrims from all parts of India. The popular language is Garhwali, while Hindi and Urdu are used by the educated classes. Tea is cultivated in this region.

The Methodist Episcopal Church began work in 1859, and no other mission board is represented in the district.

Pauri

Pauri (population, about 500) is the headquarters of the Garhwal civil district, and is situated on the northern slope of the Kandaulia Hill, a range of the Himalayas, at an elevation of 5,390 feet. Pauri is forty-six miles—a four days' march—from the railway terminus at Kotedwar.

Methodist Episcopal mission work was begun in 1865.

Missionaries: Mrs. Mary W. Gill (on furlough), Rev. Preston S. Hyde and Mrs. Hyde. W. F. M. S.: Misses Loal E. Huffman, M.D., Mary Means, E. May Ruddick (on furlough), and Maud Yeager.

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

P. S. HYDE, Superintendent

Pauri a Center of Christian Activity

Pauri is the hub of the district. Here the superintendent lives and here is located a charming little church built by the former superintendent, the Rev. J. H. Messmore, a church that is fragrant with his sacrificial life. Here is our boys' high school, which attracts students from all over the district. In connection with this institution is the hostel for non-Christian boys, built on mission land by the government, giving a home for over one hundred Hindu boys and making it possible for us to maintain Christian influence over their lives even outside of school hours. Here also is our Christian boys' boarding house, which, for want of money, not of boys, has at present only twenty-five in residence. Here also is a little dispensary which ministers both to our Christians and to the people in the surrounding villages. Two miles away, on the same mountainside, are the headquarters of the Woman's Foreign Missionary Society, with the Mary Ensign Gill Girls' School. The district evangelist, Mrs. Gill, lives here and her work and influence permeate the entire district.

The Opportunity of a Wider Ministry

The pilgrim shrines of the Himalayas offer us an opportunity to do an evangelistic work that shall be felt all over India. We have three stations on the pilgrim line, and thousands of people pass these places during the summer, coming from all parts of India to visit the sacred places high up in the mountains. Here Garhwal ministers to all India. The mission station and the workers of the district can never know what permanent results follow this work among the pilgrims. But results there must be, known to the Lord of the Harvest. The work is important and must be maintained.

The Peril and Embarrassment of an Inadequate Force

Our school at Pauri has 303 students, whereas the government institution at Srinigar has 148. The success of the school is due very largely to the fact that Mr. Messmore devoted most of his time and strength to the institution. Both the high school and the district urgently require the missionary's presence but adequate attention cannot be given to both these services by one man. Neglect of either phase is peril to the work. It is common and easy to cry "Crisis!" but the writer is certain that the present situation in Garhwal is a crisis. The time has arrived when more must be done to save what has been done. Of the 600,000 in Garhwal only 887 are on our church rolls, and there are few, if any, native Christians in the district not connected with our church.

A strict enrollment, based upon a higher test of discipleship would reduce deplorably even these low figures. In a Christian land conformity to environment is accounted worldliness; in Garhwal for these poor, ignorant, isolated folk, once baptized, but long neglected, lapses into conformity with environment means something distressingly like that ugly thing—heathenism. I am constrained to make the grievous declaration that of the 887 enrolled on our church records nearly half are living more like their non-Christian neighbors than is consistent with the name they bear. 115

They are hardly themselves to be blamed. Earlier missionaries, with genuine apostolic fervor and power rode over the crests and through the troughs of these mighty mountain billows and directed many souls to the new life. They were baptized, taking on themselves the distinction and the stigma of being Christians. Then came large reductions in appropriations, the missionary staff was reduced, our Christians were left unshepherded, and now, among these isolated village folk, still clinging to the name of Christian, marriages are almost universally Hindu, and not Christian, while worship is mixed with heathen superstition and forms. Their children are actually unbaptized and wear the long tuft of hair, the badge of Hinduism.

. As a rule these oldest Christians are in the employ of Hindu masters. In their extreme poverty they are practically what they once were—the actual slaves of their employers.

A Cry For Help

It is not surprising that our Christian community has become a bit disheartened. Asiatic cholera has been followed by famine conditions for years. The policy of retrenchment on the part of the mission—to these people a heartless policy—has resulted in workers dismissed, schools closed, and boys excluded from the boarding school. They have missed the missionary's personal presence in their own fields of life and labor, for it was a physical impossibility for one man to make the toilsome and difficult journeys to these distant places and at the same time meet the insistent engagements in connection with school work.

But we are not discouraged. We have some excellent Christians, and a splendid body of workers, wide-awake, intelligent, well-informed, keeping themselves in touch with the great world that lies below their glorious heights; men of spiritual view, of insight into the Word, and of power in prayer. Give this district two men, one for general work and one for the school, and see if the prayers and tears and toil of a half century's sowing will not bring forth an abundant harvest.

Concerning the Schools

Two important movements have been started with the sanction of the Finance Committee and the approval of the bishop. Both aim at the establishing of fitting memorials to two missionaries that wrought mightily and well for Garhwal. It is proposed to name the Christian Boys' Boarding School after Joseph H. Gill, and the High School after J. H. Messmore.

Both institutions are of importance to our work. There are thirty-two boys in the boarding school. There is room for only ten or twelve more boys. But there are not fewer than fifty Christian boys in the district that ought to be taken into the boarding school at once. We do not meet with reluctance on the part of Christian parents to send their boys to school, and among non-Christians there is a similar eagerness for opportunity to educate their sons. Everywhere

boys are offered us by non-Christian parents, especially among the carpenter, blacksmith, and weaver castes. "Make Christians of them, if you will," they say, "but give them an education." It is quite common for parents themselves to propose to become Christians provided that we give their boys a good chance in life.

Our high school has an enrollment of 298. As regards worth of character and spiritual influence, our staff is an exceptionally strong one. Ten of the teachers are Christians. Our headmaster, D. A. Chowfin, has had the satisfaction, in association with Mr. Messmore of raising the school from the middle to the high standard, and against great disadvantages has kept the school at high efficiency. He is a tower of moral and spiritual strength in the community and is greatly respected throughout Garhwal.

But, measured by government standards and by the present urgent requirements of the community we serve, our staff is under grade. We have no graduates at all and only one trained teacher. The government calls attention to the inadequacy of the staff educationally in terms that demand the immediate attention of the mission.

Our boarding and high school properties are in bad repair and are quite insufficient for present needs and hinder further progress as well. Our dormitories are not conducive to health or discipline. An open shed serves as kitchen and dining-room, whence boys are driven in cold or stormy weather to the dormitories. A roof fell in this summer. Several of the walls threaten to follow. An entirely new plant is required.

Something must be done, and that at once, if we are to retain the leadership in education successfully maintained by us in this district for half a century. Our good bishop, on visiting our school, wept as he saw the buildings in which Mr. Messmore had given the best of his last years, struggling to the utmost of his strength against difficult conditions.

The plan to make the school a memorial to Mr. Messmore has aroused no little enthusiasm, especially among the educated classes, who greatly revered Mr. Messmore. Efforts are being made by a committee of prominent Hindus to raise money in Garhwal for the school. The deputy commissioner, the highest resident official in the district, is chairman and is taking an active part in pushing the claims of the school upon the benevolence of the people. He proposes to ask subscriptions of the chief priests of the famous shrines of Kedarnath and Badrinath, two holy places of Hinduism, whither pilgrims come from all parts of India.

Our village schools show some improvement. Six new schools have been opened during the year. A new building for one school has been erected, the gift of Mr. Rufus Glick, of Indiana.

GONDA DISTRICT

The Gonda District includes the Gonda Basti and Bahraich civil districts, with an area of 8,232 square miles. It has a population of 3,554,803 Hindus, 733,043 Moslems, and 1,532 Christians, a total of 4,289,378. It is the easternmost of the districts of the North India Conference. It is bounded on the north by the independent state of Nepal. It is separated from the rest of the Conference by the treacherous Gogra River, which at times spreads over large areas and hinders the communication of the people on one side with those on the other. The region includes a level, well-watered plain, studded with small, shallow lakes, the water of which is used for irrigation. There is an expanse of about 1,000 square miles of aboriginal forest jungle, full of wild life, including Bengal tigers. It is preëminently an agricultural and lumbering territory, suited to the production of rice. This region

was the original home of Buddhism, its founder, Sakya Muni, having been born within its bounds. It was here the Sepoy mutineers made their last stand and on being defeated escaped into the jungles and mountain fastnesses of Nepal. There are only three cities of about 20,000 population or more—Gonda, Bahraich, and Balrampur. The language of the people is a peculiar conglomerate, fast becoming Urdu-Hindi.

Methodist Episcopal mission work was started in 1865. For ten years, from 1893 to 1903, the district was without an American missionary. No other mission boards are at work here.

Gonda

Gonda (population, about 18,000) is the headquarters of the civil district of the same name, and is situated at the junction of the four branches of the Bengal and Northwestern Railway, seventy-eight miles east of Lucknow. There is considerable trade in agricultural products, but no manufacturing.

The Methodist Episcopal Mission opened work in Gonda in 1865.

Missionaries: Rev. Noble L. Rockey and Mrs. Rockey, Rev. Charles E. Simpson and Mrs. Simpson. W. F. M. S.: Miss Elizabeth Rexroth.

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

N. L. ROCKEY, Superintendent

The District and Its Staff

The Rev. N. L. Rockey, superintendent, writes that, for a territory the size of the entire State of Massachusetts, his force consists of himself and Mrs. Rockey, with Miss Rexroth, of the Woman's Foreign Missionary Society, and a native staff of three Conference members, twenty-five local preachers and eleven exhorters. One fourth of this staff is beyond the superannuate line.

During the year the bubonic plague was epidemic for five months. The significance of his work can be understood in the light of that fact. He writes:

I have spent one hundred and twenty-eight days out of the station and each one of them has had its problem. The remaining days in the station have been freighted with work that has taxed all my strength. My native brethren have been frequently visited and encouraged in the battle along their border, and I have found them faithful. Our statistics do not show an increase, for we have cut off a lot of names of people whom we cannot trace. Our territory is one that suffers a big drain from emigration to the tea gardens of Assam, the mines of South Africa, the sugar plantations of America, and other lands hungry for cheap coolie labor. We have suffered from such causes, and from the periods of hunger under which the people get restless and nomadic. Numerous cases occur where after a few years people return and show that in their wanderings they have not forgotten their vows.

Our greatest encouragement has been in the condition of our schools. All are overflowing and they cost us almost nothing. People who fear our religion still prefer to send their children to us and pay tuition fees, for they know that they will be receiving mental and moral instruction. Our Christian boys are doing well and bid fair in several more years to give us a supply of better workers than we have as yet known. In this is our hope.

We report now on our books a membership of 1,253, and a list of 95 baptisms this past year.

A Severe Testing of Converts

Our converts for the most part are timid. Nowhere do they live in communities large enough to hold services and be mutually helpful one to another. It takes in this matter of members and opportunity every mutual cooperation to make the work grow apace. The Zemindars will cruelly persecute their people who number but one or two families, but they hesitate to disturb groups

of many families who can unite to boycott and cripple the enterprise of such intolerant petty lords. Our people fear to make themselves targets for persecution by declaring themselves openly. As yet in this great territory they are scattered like drops of leaven here and there, many miles apart, and the power of fear, intolerance, and dormant spirituality keeps the leaven from manifesting itself and spreading. But as sure as right is might the manifestation will come and the hidden leaven will get in its work.

Relations with Nepal

About two hundred miles of the northern boundary of the Gonda District coincides with Nepal and thus we have access to the peoples of that closed land, who freely come and go, but do not permit us to cross their border. I have reason to believe that Nepal is not averse to the entrance of Christianity as a religion, but to what it fears and considers to be a foreign entry with which political complications may arise. As a government it is rabidly Hindu, but Moslems abound and have their Masjids and perform their worship unhindered. I believe that country to be ripe for the benign influence of the gospel and that teachers of the Christian faith would be welcome to the people, and not obnoxious to the government if they would eschew western ideas and fashions. Here is a chance for earnest Indians to do foreign missionary service at their own door.

HARDOI DISTRICT

The Hardoi District is coextensive with the Hardoi and Unao civil districts with a population of about 1,000,000. It occupies a triangle between the Bareilly District on the northwest and the Oudh District on the east and the Ganges River on the southwest. Much of its area consists of jungle and uncultivable land. The land along the Ganges is damp alluvial soil, while the remainder of the territory consists of uplands. The Oudh and Rohilkhand Railway passes through the district.

Methodist Episcopal mission work was begun in 1871. No other mission boards are at work in this region.

Hardoi

Hardoi (population, 12,000) is the headquarters of the civil district of the same name, situated on the Oudh and Rohilkhand Railway. It is a center for an export trade in grain and is celebrated for its woodwork.

The Methodist Episcopal Mission was opened in 1871. Mrs. Lois L. Parker who took up her residence here in 1907, is the first foreign missionary who has resided in the district.

Missionary: Mrs. Lois L. Parker.

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

S. B. FINCH, Superintendent

The Christian Community

On the nine circuits of the district there are twenty-nine preaching places with a total Christian community of 2,601 ministered to by 144 workers of all grades. In general our Christians are free from idolatry, heathen customs, and intemperance.

The spiritual condition of the Christian villagers as against their former life is very encouraging, especially in its relation to the children where the right living of their parents and our teaching have been as lights and guides to their paths. Not only is this true in relation to the children, but also to the new converts.

Education

I have inspected the various day schools and examined the students. In

some places village boys and girls showed a great readiness and eagerness to learn and, with a view to encouraging them, I distributed prizes. Often a shallow view leads some to conclude that only those boys and girls who are in boarding schools receive satisfactory education, but this notion is wrong. In every circuit in this district there are schools for those children who do not get the privilege of entering our boarding schools.

Mrs. Parker's vast experience and her timely and valuable counsel contribute largely to our success and are a means of great inspiration to us all. She has greatly assisted me in the district work and especially in the summer school. The success of our girls in educational and spiritual lines is the outcome of her incessant labors. The spiritual condition of the boys is also very encouraging.

We held our summer school during the months of May and June, as we have been doing for some years. Great emphasis was laid on straight and holy living both in the services and in personal consultation. The evenings were devoted to Christian problems in village life. They were taught that marriages and burials should be solemnized according to Christian rites, that converts should be received on probation before being taken into full membership of the church, and that they should be taught to read the Bible.

The Approach to the Castes

There have been 214 baptisms this year in this district from various castes. The majority of these baptisms have been from among the Chamars and Sweepers. We earnestly work and pray for a mass movement in our district, but we have had no encouraging signs yet. There are about 8,000 Chamars in Sandila and Benigunj, and quite a number of them have received educational training through our efforts, but it is sad that they are backward yet in accepting Jesus Christ. We are likewise trying to start work in Mallawan among the Chamars. There seems to be a good opening among the Sweepers at Hardoi, but for many reasons our start among this particular class does not seem advisable. This year a number of high caste people came to us for baptism but our lack of some adequate means for instructing them stopped us from baptizing them.

Self-support

We are putting forth our best efforts to introduce "Self-support" among all our Christians. This year we raised about Rs. 160 from non-employees of the mission. Our village Christians have very scanty means of livelihood, which makes us not only sad for them, but pour out our incessant prayers in the presence of God to help them in their times of trouble and trial.

There are only about fifteen Chaudhris, or village headmen, who serve as unpaid workers in this district. There are in addition to these Chaudhris twelve able laymen who not only render financial aid to the church, but greatly assist in all the services.

KUMAUN DISTRICT

The Kumaun District includes the Naini Tal and Almora civil districts, with an area of 8,074 square miles and a population of 800,000, living in 6,450 villages. The district is situated almost entirely in the Himalaya Mountains. Its connection with the plains is by way of the Rohilkhand and Kumaun Railway, which terminates at Katgodam, and by a branch of the Oudh and Rohilkhand Railway from Moradabad to the town of Ramnagar. There are many tea plantations within the bounds of the district. Kumaun is the Holy Land of the Hindu. Some of the sacred rivers of India have their headwaters within the district. The people live in small, isolated villages, having little to do with their neighbors. There are cantonments for British troops in Almora, Naini Tal, and Ranikhet.

Besides the work of the Methodist Episcopal Church, the London Missionary Society has a flourishing station with a college at Almora, and two undenominational leper asylums are cared for by missionaries.

Naini Tal

Naini Tal, the headquarters of the civil district of the same name, is situated around a beautiful lake of the same name on the outer ranges of the Himalayas, at an average elevation of 6,300 feet above sea level. It is twelve miles from the railway terminus at Katgodam. Naini Tal is the summer capital of the United Provinces, with a military cantonment and the administrative center of the Kumaun civil division. The trade of the town consists chiefly in supplying the needs of the summer visitors.

The first annual meeting of the Methodist Episcopal Mission was held here on August 20, 1858. Mission Hall in Naini Tal was the first Methodist Episcopal church in Southern Asia. The first worship was conducted in an old sheep house.

Missionaries: Rev. Richard C. Busher and Mrs. Busher. W. F. M. S.: Misses Agnes Ashwill, Sarah A. Easton, Eva Hardie, Rue E. Sellers, and Nora S. Waugh.

Institutions: Philander Smith College (English), Anglo-Vernacular High School. W. F. M. S.: Wellesley Girls' High School (English), Hindustani Girls' School.

R. I. FAUCETT, Superintendent

Division of the District

The great extent of the Kumaun District, with the increased difficulty growing out of its mountainous character, led the North India Conference at its session in 1912 to divide the territory creating the new East Kumaun District. Most of the population are Pahari, one of the high castes of India, but as yet they have paid little heed to Christianity. They are a people of sturdy character.

Naini Tal

Naini Tal station and circuit represent the most important work of the district. Here we have the Philander Smith College and the Wellesley Girls' School, both of them maintaining a very high standard of teaching and on a more satisfactory basis than at any previous time. The new building for class rooms in the college is up to date in all respects, and the first of the planned-for group of buildings which, when complete, will make this institution second to none in India as regards its equipment. The hope for the future of both these institutions is bright, though the consummation of the thing in view is difficult.

Our English work this year has done well. The desire of the church is to have its own pastor and, if a single man, it will be abundantly able to support him.

Character of the Country

The mountain country of Kumaun with its many lakes and swift flowing rivers, its terraced farms on the mountainsides, its villages nestling in the hollows of the hills, and its wooded deeps with the mysteries of the forest, grips the soul of the traveler with abiding interest. This interest extends to the people who have all the characteristic qualities of a mountain people. The plains have been swept with revolutions and kingdoms have risen and fallen, but here unmoved the dwellers in the fastnesses of the mountains have been untouched for centuries. They are the aborigines. The change of government has brought little outward change to them. The yearly migration to the Bhabar and Tarai for the sake of a crop on the rich plains at the foot of the mountains and to get grazing for their cattle goes on as from the beginning. The same modes of transportation that were in the beginning still serve the simple needs of the district, the backs and heads of people or the small horse laden to the last pound. The soldiers

come and go, high government officials arrive and depart, but leave the people almost the same as the mountains are left by their advent or departure.

It is not a wonder then that these people are not changed rapidly as our few men go in and out among them preaching the gospel. But it is evident that there is nothing else among all the modern influences that beat against the citadel of their ancient and time-honored customs and religion that is moving them so much as this. They are coming to know that there is a way of salvation that is not through the gods of the hills and lakes.

Education a Necessity

The great call of these people is for education. Our teachers are wanted on all sides and we are able to give to but few of the places that ask. If funds would permit I could open a score of schools to-morrow and these people would give a house for the teacher as well as for the school. I have never seen such interest in school matters as in Dwarahat where we have a school teaching up to the ninth grade. Government gave us a grant last year which was conditioned on getting a similar amount from some other source in order that the school might have a much needed building. The people collected all the money that was wanted and gladly gave it to this cause. One man gave two months' salary, which, in his case, amounted to Rs. 100 and others did as well. The building is now up and others are being planned for. It is a great delight to see the boys giving to our annual collections with as much interest as any Christian community.

EASTERN KUMAUN DISTRICT

Eastern Kumaun is the youngest district in the North India Conference, having been created in 1912. It consists of the sweep of territory of uncertain breadth lying along the eastern bank of the Kali Ganga River and extending from Tibet for one hundred and seventy-five miles to the plains. It has been well called the "double-doored district" for it has one door open into Tibet and another into Nepal, the two chief "forbidden" lands of to-day. The great Tibetan Road runs the full length of the district, while the Almora and Nepal Road intersects it at Pithoragarh, but fourteen miles from the Nepal Boundary.

At Pithoragarh, which is the seat of the district, the occupied territory is about fourteen miles wide. Eastern Kumaun bears a strong resemblance to the Holy Land. In the north are snow-covered mountains, greater than Hermon; on the east is a larger river than the Jordan, occupying a hot valley; Jhulaghat may stand for Jericho, though a narrower valley. On the south lie hot sandy plains. With the Dead Sea and Great Sea the resemblance ceases, but the Sarju River Valley is a plain as warm as Joppa, and producing excellent fruits. Sheep and goats are numerous in Bhot. Both "milk and honey" are found in this region. The mountains are round about Pithoragarh as they are about Jerusalem. But sad to say, like Canaan, the land is filled with idolatry. We believe that idolatry has begun to lose its power over the people, and the time may not be distant when multitudes will cast their idols to the bats.

Pithoragarh

Pithoragarh (population about 1,000) is the central town in the Himalayan region called Shor. Shor has a population of about 34,000 and contains some of the finest mountain scenery in eastern Kumaun. It is sixteen miles west from the bridge across the Kali River on the road leading into Nepal and is six days' march north from the proposed railway terminus at Tanakpur at the foot of the mountains. Thus, Pithoragarh is at the crossroads of the two trade routes leading into Nepal and Tibet from India, and is a place of strategic importance.

The Methodist Episcopal Mission was opened in 1874.

Missionaries: Rev. George C. Hewes and Mrs. Hewes. W. F. M. S.: Misses Annie E. Budden and Lucy W. Sullivan.

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

Chandag

Chandag is a mountain station two and one half miles west from Pithoragarh, on the direct road between Pithoragarh and Almora. The view of the Himalayas—valleys and heights—is one of the finest in the range. At this place is a leper asylum directed by the Leper Association, but by the request of that association it is under the supervision of the Methodist Episcopal district superintendent of the Kumaun District.

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

G. C. HEWES, Superintendent

Development of the Work

Three years ago Eastern Kumaun was one great circuit. In 1912 it was set off as a district with four centers as circuits, which, after a year, became seven. An appropriate name would be "The Seven Churches of Eastern Kumaun." In time, as preachers are trained, there should be one or two other new circuits formed, and still there would be much territory to possess.

For manning the district there are, besides the superintendent, an Indian staff of thirty-one preachers and supplies. One of the best of these is totally blind and reads by touch. He has a keen mind and by having persons read to him he prepares excellent sermons which edify his hearers. Another of the preachers is not only totally blind, but is a cripple unable to walk or stand. He is a good speaker and makes a fine impression. This band of workers have opened up a band of workers from which radiate penetrating Christian influences.

Apostolic Conditions

The incidents connected with the work carry us back to apostolic times. At Askote there was a little child sick in the family of the rajbar, who is the landlord both of Askote and Bhot. They prayed much to their Hindu god for the recovery of the child, but all in vain, and the child died. They then turned to our Christian pastor, Ranjut Singh, and desiring to break with heathenism, they asked him if he would help them tear down the idol, and he answered that in the name of Christ he would do so. The idol was then removed and the shrine demolished, after which the young man of the family showed his contempt for the idol by firing his gun at it several times, after which it was thrown into the gutter in order that it might be defiled. The rajbar sent out an order that the worship of this god was to cease and all his shrines in that region to be destroyed. As this god was one of whom the Hindus stand in great awe, a severe blow was given to all idolatry. The former rajbar once attended a mission school in Almora, and one or two of his grandsons having become Christians, it is easy to understand this notable development.

At Pithoragarh another primitive church question has arisen concerning the right of Christian women converted from Hinduism, who have been abandoned by their husbands, to marry again while their Hindu husbands are living without first obtaining a decree of divorce from the civil courts. This question, which would never arise in a Christian land, becomes an acute one under conditions in a non-Christian people. Superintendent Hewes urges that at the Annual and Central Conferences a clean and unmistakable decision on this subject, in harmony with the Discipline and the civil law, be given so that the people may have something to guide them, and unprofitable discussion end.

Good Schools

The boys' schools on the district have attracted the attention of the govern-

ment inspector, a man of twenty years' experience in school work. He has expressed himself as highly pleased with the mission schools, and especially with that at Pithoragarh, which he considers one of the best in his inspectorate. It is evident that the school has reached a point in its development when the study of English should be introduced. One of our difficulties is that English has never been established in this school and, as a result, our best boys are compelled to go to Almora, Dwarahat, or other distant places to finish their education, and thus we lose many of them. Eastern Kumaun is suffering for a lack of English educational facilities for its boys. The girls are well provided for; the boys need a chance. If we educate our young boys we will have in time as many workers as we need.

Early in the year the majority of the workers of the Lohaghat Circuit undertook to "tithe" their incomes. This was brought up at a night meeting, and thirteen workers from other circuits joined the band of tithers.

Miss Reed at Chandag, besides the work of managing the asylum and winning the hearts of the inmates for Christ, also maintains an excellent boys' school for village boys. She has also given much help and inspiration during the past year in the Sunday school work of the district. We highly appreciate her efforts to systematize and organize the work of the Sunday schools.

Gains and Losses

Our statistics show both losses and gains, so that taken all together we seem to have just about maintained last year's position. We have gained thirty probationers and our Christian community has gained twenty-five, and now numbers 687.

There is little ease or comfort in traveling over this district. During the year nine hundred miles have been traveled either in the saddle or on foot. Sometimes the heat is oppressive, at others the cold is bitter. Sudden storms of rain, hail, or snow at times keep one shut up in a dak bungalow regardless of the engagements that have been made. Once during the last rainy season the rise of a river made it necessary to sleep on its banks under a tree without a tent. The eastern half of this district is so infested with tigers that it is not safe to be out at night. Perils of every sort beset those who try to do the work of God. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

LUCKNOW DISTRICT¹

The Lucknow District occupies the territory which was formerly the kingdom of Oudh, the annexation of which caused the Mutiny of 1867. It embraces the Civil Districts Kheri, Sitapur, Rae Bareilly, Partabgarh, Barabanki, and that portion of the Lucknow District not occupied by the Wesleyan and Church of England missions. The total area is over eleven thousand square miles. In shape the district is like the state of New Jersey, though greatly exceeding it in area, while the population is over six millions. It lies west of the Godhra River. The general aspect of the region, except during the hot season, is that of a rich expanse of various crops interspersed with numerous ponds and shallow lakes, mango groves and damp clumps. It is said to have the densest rural population of any area in the world, averaging 537 to the square mile. The Oudh and Rohilkhand, and the Lucknow and Sitapur Railways pass through the district. The majority of the Methodists are villagers who depend for a living on the grain given them in the tilling of their fields.

¹ Name changed from Oudh to Lucknow District in 1913.

Lucknow

Lucknow (population, 259,398), the former capital of the kingdom of Oudh, is situated on the banks of the River Gumti, 666 miles by rail from Calcutta and 885 miles from Bombay. It is the largest city in the United Provinces and the sixth in size in British India. Lucknow is called a "city of parks." From a distance the city presents a picture of unusual magnificence and architectural splendor, which fades on nearer view into the ordinary aspect of a crowded Oriental town. The civil station, adjoining the eastern side of the city, has a fine thoroughfare lined with European shops. There is a large military cantonment of all arms and a fort. The city is noted for its manufactures. It is a center of literary activity and of education, and is the headquarters of the principal court in Oudh. This is said to be the purest center of the Hindustani language.

Methodist Episcopal mission work was begun in 1858. Other boards at work in Lucknow are, the Church Missionary Society, the Board of Foreign Missions of the Reformed Episcopal Church, the Seventh-Day Adventists Mission Board, the Wesleyan Methodist Missionary Society, and the Zenana, Bible and Medical Mission.

Missionaries: Rev. Brenton T. Badley and Mrs. Badley, Rev. Theodore C. Badley and Mrs. Badley, Rev. Charles L. Bare¹ and Mrs. Bare, Rev. John W. Bare and Mrs. Bare, Mr. Oswald H. Blackwood, Arthur C. Boggess and Mrs. Boggess, Mr. M. Wells Branch and Mrs. Branch, Rev. Joseph Culshaw and Mrs. Culshaw, Mr. George F. Henry (on furlough), Mr. John N. Hollister, Mr. Ernest H. Langdon and Mrs. Langdon, Mr. William S. Meek and Mrs. Meek, Rev. J. Waskom Pickett, W. F. M. S.: Misses Nettie A. Bacon, Emma Barber, Sara E. Crouse, Grace Davis, Harriet Finch, G. Evelyn Hadden, Katherine L. Hill (on furlough), Elizabeth Hoge, Roxanna H. Oldroyd, Flora L. Robinson and Ruth E. Robinson.

Institutions: Reid Christian College and High School, C. L. Bare, principal. Trustees, Bishop F. W. Warne, president, J. R. Chitamber, L. A. Core, Rockwell Clancy, William Peters, W. E. Tomlinson, W. A. Mansell², N. L. Rockey, J. N. West, M. L. Ghuse. Methodist Publishing House, W. S. Meek, Manager. English Church, J. Waskom Pickett, pastor. W. F. M. S.: Isabella Thoburn College, Miss R. E. Robinson, principal; Normal School; High School. Board of Governors, L. A. Core, W. E. Tomlinson, M. B. Cameron, Esq., Syed Husam Belgrami, Miss Margaret Landrum, J. N. West, Mrs. Lois S. Parker, Mrs. E. S. Jones, W. A. Mansell², Miss L. S. Wright, C. L. Bare, Miss Lawson, C. G. Neylrea, Rockwell Clancy, Rajah Sir Harnain Singh, J. C. Butcher, John Fornam. Deaconess Home, Miss E. Hoge, Superintendent.

Sitapur

Sitapur (population, about 25,000) is the headquarters of the civil district of the same name. It is on the Lucknow-Bareilly State Railway with Lucknow and Shahjahanpur. The town is beautifully situated and is well laid out. It is the chief commercial center in the district, having a large export trade in grain. There is a cantonment for British troops in Sitapur.

Methodist Episcopal mission work was begun in 1861. No other mission boards are at work here.

Missionaries: Rev. E. Stanley Jones and Mrs. Jones. W. F. M. S.: Misses Mary E. Ekey and Laura S. Wright.

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

L. A. CORE, Superintendent

Extent of Occupation

The working force of the district which is free to do evangelistic work numbers eighty-three, together with seventy-one female workers. In addition there are a large number of workers teaching in the two colleges and village schools and engaged in the work of the publishing house. The total Christian community numbers 3,311. Deducting those parts of the field occupied by other missions we find that we have one worker with an average parish of 35,000 people. The Mohammedans are to the Hindus in the proportion of one to five, while the Christians are one to every seven hundred. If we deduct the European population in the cities of Lucknow and Sitapur the native Christian population would be to the total as one to one thousand.

¹ Transferred to Tirhoot as superintendent.

² Deceased.

There have been 227 baptisms during 1913, and the amount contributed by the native church for the support of pastors has been slightly increased. The Hindustani Church at Lucknow has doubled its contribution for these purposes. The statistics indicate a reduction in the number of the Christian community. This is accounted for in several ways. In one of the circuits there is a large number of Christians from among the gypsy class. Last year we withdrew our work from this field as the Salvation Army had opened a settlement for them, with the sanction and assistance of the government, so we transferred to the Army a large number of promising converts and a yet larger number of inquirers whom we had hoped to baptize shortly. Revision of registers and omitting to report a number of those who have been absent for years and whose whereabouts cannot be found will account for most of the remainder of the decrease. In some parts of the district the Christians have no fixed place of residence, but wander from place to place as suits their pleasure, or as may be necessary in their hand-to-mouth plan of living. A few have lapsed, or gone over to the Ariyas or Mohammedans, but the number of these is comparatively small.

Reid Christian College

DR. C. L. BARE, Principal

The year 1913 has surpassed all previous records in erection of buildings, grants from government, growth in attendance, and general interest in the college. The new collegiate school building has been completed and is one of the largest and best appointed in the province. The government most generously made a grant in aid toward the building, grading, and equipment of Rs. 65,900. We have also secured land for an athletic field in which will be located a splendid cricket and hockey field and the extension of the Hindu and Moslem hostel. This extension has been made necessary because of the application of a large number of students for quarters, who had to be turned away for lack of room.

The attendance in college classes has gone beyond expectations this year, there being 278 enrolled, against 178 last year. Every room is crowded, the attendance at chapel exercises and Bible classes has never been better, while the moral and religious interests of the students have received continual attention. The income from fees has more than doubled, enabling us to strengthen the staff without additional expense to the mission. The more than one hundred students enrolled in the first year class come from thirty-five different high schools in the provinces. The first and second year classes grew so large that they had to be divided into sections, necessitating additional professors in English. Mr. John Winchell Bare has been added to the staff, and the Rev. O. D. Wood, B.A., has taken the place of Mr. Titus, transferred to the evangelistic work. Mr. E. H. Langdon, B.A., is the new headmaster of the Collegiate School, succeeding Mr. Chitambar, who filled the place so long and so well. Mr. Chitambar has been retained on the college staff in addition to his heavy duties as pastor of the Hindustani Church.

Commercial Education

In the department of commercial education and normal training we have over one hundred students. The demand for trained stenographers, typists, and bookkeepers is constantly increasing. The Rev. T. C. Badley is the head of this department. Our Christian young men find lucrative employment immediately

on graduation from it. Systematic study has been maintained throughout the school by Christian teachers and professors and there are many evidences that the Word is touching the heart and life of the students.

Methodist Publishing House

The business for the year amounts to Rs. 70,000. The balance sheets show a substantial profit. The usual number of Sunday school papers, lesson leaves, church periodicals, books, and tracts were printed. Sales in the bookroom department amounted to over Rs. 50,000.

English Church

J. Waskom Pickett, pastor.

There have been conversions every month. Several hard drinking men who have been the objects of special prayer and effort have turned to Christ and give evidence of a new life in Him. The finances are in a satisfactory condition. Claims for ministerial support have been met with greater ease than heretofore, although they have been somewhat increased by the introduction of the Episcopal Fund claims and additions to the contributions for Conference Claimants. The benevolences have been increased, and in six years they have about trebled. This church has adopted a representative in the Tirhoot District and assumed responsibility for his support. Perhaps the most significant development has been the establishment of Sabbath morning services at Char Bagh. The rapid growth of membership among the Europeans here led to the placing of the chapel for our services by the agent of the Oudh and Rohilkhand Railway. The Railroad Board has authorized the erection of a large church and the work of building has already begun. This church will be under the joint control of ourselves and the Church of England.

Hindustani Church

J. R. Chitambar, pastor.

The finances of the Hindustani Church at Lucknow show a notable advance. Besides liberally contributing toward benevolent collections the members have assumed the entire support of their pastor and the current expenses of the church, which is becoming completely self-supporting. A number of class meetings have been started in central places of the city and have been well attended and helpful. The pastor has endeavored to place entire responsibility for these services upon the church and its members, and their ready response and cooperation have been very encouraging.

Sitapur

E. Stanley Jones, missionary in charge.

The evangelistic work has opened up most wonderfully. About the beginning of the year we began to work with the Chaudhris or head men of a certain caste and in a very short time we had a movement that spread with surprising rapidity. It alarmed an old fakir who is the guru of this caste. Like the silversmiths at Ephesus he saw that if this Name spread, his "trade" was in danger, so a false case was hatched and brought against the leading Chaudhris who were about to become Christians. Although three lawyers were employed by the persecutors of these inquirers nevertheless they were freed by the court. Then more of the castes put themselves down as ready for baptism. Now another court case is on and the whole movement is held up on this account till

this is over. We have been waiting till the key men have become extricated from these law suits before beginning to baptize. We scarcely know how many are ready for baptism for everywhere comes the same cry that they are all ready, but are waiting till these head men get freed from these court cases. To face a court case on the threshold of becoming Christian has been a severe test for these new disciples, but not a man has drawn back. Their numbers have increased.

As never before, I have come to see what being a Christian means. We are the Bible to the non-Christian world. The other day in the market place we were preaching and a base fellow tried in every way and by every device to worry and vex us. We kept sweet and went on preaching. Afterward an educated man came and said, "We brought this man to the meeting to test you people. We hear the missionaries say that Christ taught his people to love their enemies and we wanted to see if it was true. You have stood the test and now we know it is true."

Boys' School

In the Boys' Boarding School at Sitapur there is an enrollment of seventy-two and the students are making real progress. During the year we have put up buildings valued at Rs. 12,000, including a new dormitory, a new cook house, grain godowns, bath room, a cistern for water supply to all parts of the compound, three houses for dwelling purposes for teachers and preachers, and a brick wall inclosing the entire compound. We have also begun on a school house, the estimated cost of which is Rs. 14,000.

English Work at Sitapur and Elsewhere

In addition to duties at Sitapur, some time was spent in evangelistic work in the English Churches of India. It has been a fruitful work. God has given us gracious revivals in a number of places. Hundreds have found the way of life and believers have been confirmed in the sure inheritance in the life more abundant. One seems pulled between two great needs—the hungry English-speaking people of India who, being brought up to believe in a sacramental salvation, know very little of the power of Christ in their lives. That is one crying need, and then there is the other—the unnumbered multitudes turning from heathenism to the Son of God for salvation. If the need is the call then we can scarcely know where the call is, except it be everywhere.

MORADABAD DISTRICT

Moradabad District, one of the original three districts of the Conference, includes the Moradabad civil district and the Gunnaur tahsil of the Budaun civil district, besides a portion of the Rampur State on the east, and a large circuit in the Naini Tal civil district on the north. The population in this territory is about 1,500,000. The main line of the Oudh and Rohilkhand Railway passes through the district; also a branch line of the same railway goes out from Moradabad city to the westward through the district to Delhi. A branch line of the Rohilkhand and Kumaun Railway has been opened through the district to the northward via Kashipur. The district is thus well provided with railways, making almost all the out-stations easily accessible by rail. Wheat is the chief product and sugar refining the chief industry. The languages spoken are the Urdu and the Nagri or Hindi.

Moradabad

Moradabad (population, 81,168) is the headquarters of the civil district of the same name. It is on the main line of the Oudh and Rohilkhand Railway, and is the terminus of the branch going to Delhi. It is 868 miles by rail from Calcutta and 1,087 miles from Bombay. One third of the population is Mohammedan and

about 2,500 are Christians. There is a military cantonment. The exports are sugar, wheat, rice, and other smaller grains. Extensive manufactures of ornamental brass inlaid with shellac, known as "Moradabad ware," are found in the city.

Methodist Episcopal mission work was begun in 1859. The Society for the Propagation of the Gospel has work in the city.

Missionaries: Rev. Robert I. Faucett and Mrs. Faucett, Mr. Wendell F. L. Kumlien and Mrs. Kumlien. W. F. M. S.: Misses Mabel Charter, Margaret Landrum, Clara M. Organ (on furlough), and Jessie I. Peters.

Institutions: Parker Memorial High School, Principal, W. F. L. Kumlein; Trustees, L. A. Cove, H. A. Cutting, J. N. West, Wm. Peters, the District Superintendent and the Principal. W. F. M. S.: Normal Training School, Miss Margaret Landrum, principal. Girls' High School, Miss N. B. Waugh. One English Church with a Sunday school of forty children.

R. I. FAUCETT, Superintendent

Increase of the Christians

It is sometimes claimed that old work will gradually lose its enthusiasm and progress, but such has not been our experience in this place, one of the oldest districts in India. Our Christian community has reached the total of 21,246 and has been growing with every passing year. This total is almost double the number of the entire Christian population of our church in Africa, and it is quite double the number in South America.

We have had fine service from the Indian workers and have baptized 1,950 converts during the year, and have prepared more than 400 for full membership. This is a result of forming classes and giving the best instruction to probationers. This plan will move the great mass of these people that have been for years on our lists waiting special attention of this character.

Our inquirers increase from year to year in a most remarkable way. The numbers that are now near the kingdom run into the thousands and are from several castes. The Chamars and Sweepers as well as the Jats show signs of vast numbers soon coming to us for baptism. Scattering numbers from many other castes show that the leaven is working among all grades of the people.

The Overthrow of Idolatry

We are slow to give baptism and insist that full preparation be made for this step. In one place the people were being put off and were so anxious for immediate baptism that they held on to the hand of the minister saying that they were ready at once for the step to be taken. There are pathetic stories from all sides as to the manner that the old places of worship are being destroyed though there is always joy when it is done. When men, women, and children do what they have been taught will be death to them and theirs in order that they may accept Christ as their Master it is a great revolution in their minds and hearts. Fear is the dominant factor of the worship of the land, and to have a love that conquers fear is a testimony that we need not be ashamed to own. A change of mind and heart toward idols and spirit worship is noticed through the whole land, and while we are not able to measure its advance from year to year yet it is evident that we are nearing a new era in the religious history of India. That we should be present with the living Christ to supply that confidence that is being lost in the dead idols of the land is evident to all. The vast opportunities which we as a church face in India should bring us to our knees in prayer that we be led to fully meet the duty of revealing Christ.

During the year in several places priests have been converted and have given to us the flags and drums that they have to perform their rites of heathen

worship. This is a great thing for the priests to do and also for the community which is thus saved from having these priests come to oppose Christianity among them.

Revivals and the Indian Religious Sense

The people of India are a religious people and our revival month is finding a large place among them. It has the effect of showing the zeal of the Christian people and its effect is splendid. The net results of these meetings can never be told but some of the results are evident in the awakened interest of the non-Christians.

Several incidents illustrating the confidence that the non-Christians have in the power of Christian prayer came up during the year. In one circuit a man who was a priest had his child fall sick. He tried the ordinary methods that they believe in and found that the child was no better. Finally he came to the minister in that place and asked him to pray for the child that it might live. A prayer meeting was held and the child was spared, much to the joy of the parents and the glory of God. In another instance our worker was called into the exclusive home of a Mohammedan to pray for the wife that was almost gone. During the prayer the non-Christian people responded to the prayer with "Amen," and the sick one was spared for several days much to the astonishment of the people. I think that one of the things that moved me most was the reception into full standing of a large lot of boys and girls from our schools here in Moradabad. They had been in classes and well taught and took the step with devotion and hearty enthusiasm.

Problems of Higher Caste Work

We have a large number of seekers, and while we are getting new converts constantly from the lower castes yet, at the same time, we have practically all the castes as an open field for evangelistic effort. The higher castes have peculiar problems, and the social and family conditions make progress for them very slow. To lose property and family is the general condition attending an acceptance of the faith of Jesus. Convictions must be most profound if one is prepared to make all of these sacrifices to follow the One that we know is able to do for us much more than all the wealth and ties of family can give. Mass movements in some measure are the saving method, they create social conditions which, in a part at least, make easy these hard conditions. We are getting more and more strict in the requirements of the one that we take into the fold of the church. This has a salutary effect on those that we have, as well as the seekers.

Inspection of Schools

We have an interesting work among the small village schools where we are now teaching eighteen hundred children to learn to read and write, as well as to get a foundation in the teachings of the Bible. Our numbers have increased two hundred during the year. The appointment of a government inspector over small schools in the district has resulted in a better grade of work. Many of these boys will not have an opportunity of entering higher grade schools so we hope to be able to give them the elements of an education in their own village homes. A few of the brightest will have a chance to go forward in their education in our Moradabad Boarding School, but we are only in the beginning of

our plans for these young people who are to constitute our Indian Church in the near future.

District Conference

The District Conference was one of the best in our history. The people passed a resolution to establish a prayer cycle to impress the urgent needs of the work. This means much to the workers, as well as to the work. They also assumed the entire expense of the Sunday schools on the circuits, meaning that in the future all these shall be self-supporting. Each step that puts the responsibility for the maintenance of the church on the membership is a step in the direction of a self-sustaining Indian Church. The question of self-support is not one of finance alone, but one that affects the manhood and womanhood of the Christian community and even the spiritual life of the church is bound up in the proper solution of this difficult problem.

PILIBHIT DISTRICT

The Pilibhit District lies in the northeastern part of the Bareilly civil division of the United Provinces, and includes the important Mohammedan territory of the Nawab of Rampur, besides the Pilibhit civil district and part of the Bareilly civil district. It consists of a level plain. Rice is the most important crop and sugar refining the chief industry, and a large trade in lumber is carried on. The Lucknow and Sitapur and the Bareilly and Kumaun railways cross the district. The population of the district is between 65,000 and 70,000.

Methodist Episcopal mission work was begun in 1861. There are no other missions at work here except a small independent mission conducted by Mr. and Mrs. J. C. Lawson, who withdrew from the work of the Northwest India Conference in January, 1903.

G. H. FREY, Superintendent

Physical Problems

This year we had little rain so the rainy season crop was very scanty. Most of our Christians are dependent upon the income of their people. If their masters are prosperous and have plenty to eat our Christians enjoy the benefits of their abundance and are well fed, but if the employers have bad crops or are poverty stricken the Christians in their employ share with them in the hardship. More than half of our Christians are in this situation.

Results

Our Christians are distributed in 1,112 different villages. During the year we have baptized 1,265 persons and obtained entrance into fifty new fields. New work has also been opened in Bisalpur among the Chamars. One family of five was baptized, in addition to three individuals from the same caste. A Mohammedan, with his family, yielded to the call of the Spirit, was baptized, and has invited a Christian teacher to come and live with him in his house. This teacher itinerates in a number of different villages and is often accompanied by his newly converted host. We have ten circuits with a total membership of 10,804. On the circuits we possess only four chapels so that the village Christians hold their meetings out in the fields or under the trees. Such is the case also with the Sunday schools. Of these latter we have one hundred and twenty-one on the district, with 4,300 people attending. Besides the Christians there are Hindus and Mohammedans in attendance upon these Sunday schools. Collections are taken in almost all the Sunday schools, and each school collects from one quarter to one pice per week. (A pice is one

quarter cent.) Twenty-one marriages and one hundred and forty-three funerals have taken place according to Christian rites on the district. Fifty people who were secret Christians have now made open confession of faith and joined the church at Richa. Every year a Christian mela is held in Pilibhit for two days, the people raise money by collections to defray the expenses. Last year Rs. 35 were collected and many Christian people gathered at the mela and held special prayer meetings. A similar Christian mela was held at Nawabganj, attended by 250 people.

Work Among the Young

There are thirty-eight Epworth Leagues on the district with a total membership of 902 and a growing improvement in attendance upon the meetings. Our native villagers are interested in the Epworth League, which helps young men and young women in making progress both in religious and secular knowledge. In our village schools, which are very primitive in their character, we have an average total attendance of 1,029 children.

The Evangelistic Month

During the revival month we were able to reach our regular preachers, teachers, and volunteer workers, and to hold prayer meetings in all of our 1,112 villages. Many testified that they had been blessed by the Holy Spirit. Two hundred persons were received into full membership and the work of fifteen volunteer Christians resulted in the selling or distributing of eight hundred portions of the Bible, besides more than ten thousand tracts. We managed to reach every village bazaar and mela held during the month. At Richa, one of our converts who was baptized during these evangelistic services gave his house, valued at Rs. 125, as a residence for a Christian preacher. In another place our people have been encouraged to build a chapel and to purchase a small plot of ground to be used as a Christian cemetery.

As a result of the meetings held among the Bahari people, who formerly hated our preachers and workers, the Hindus refusing to sell to the Christians, the barbers to shave them, and even the washermen thinking it a sacrilege to do laundry work for the Christians, all has now changed, the people giving up their former hatred and prejudices and feeling kindly toward the Christians. As a mark of progress among these simple village people who have joined our church we note that whereas they were unwilling to worship in the same room with the women members of their family now they are different and without any objection gladly welcome them to the common worship of our common Lord.

Ariya Samaj

Since the taking of the census the high caste people throughout the district have been watching our growth with great care and making endeavors to persuade our Christians to return to the old state of sin and darkness. The Ariya Samaj people invite our Christians to accept their religion with a promise to let those who do so sit in their company, and have written stating that for "all those who can read and write in your midst we will not treat them so badly as they are treated by their fellow-Christians." Superintendent Frey writes that the reply sent by our Christians to this invitation was as follows: "We know you well; we shall never change our religion. Pray do not come to us again for we know your promises are false and infernal."

TIRHOOT DISTRICT

The Tirhoot District includes most of the province of Behar and a small portion of the southeast corner of the United Provinces. It consists of a huge territory on both sides of the Ganges River, the land on the north being low, level and very fertile. That on the south is not so fertile. The district contains twenty-five millions of people, having many large towns of from 45,000 to 135,000 inhabitants. The language is Hindi. Tirhoot means "the place of the three rivers." As it is not a political division it has indefinite outlines, though our District has well marked boundaries. Other missions at work are: the English Baptists; the Evangelical Lutherans; the Church Missionary Society; and the Regions Beyond Mission. There are large sections containing one to two million population without a Christian preacher of any kind.

Methodist Episcopal mission work was begun in June, 1888. There are three main centers.

1. Muzaffarpur

Muzaffarpur (population 46,000) is the headquarters of the civil district of the same name, situated on the right bank of the Little Gandak River, in the northwestern part of Bengal. It is the center of the indigo plantations and many English planters reside in the vicinity.

Methodist Episcopal mission work was begun in 1888. "Gossner's Mission" is also at work here.

Missionaries: Rev. Charles L. Bare and Mrs. Bare; Rev. John O. Denning (on furlough) and Mrs. Denning (on furlough).

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

2. Ballia

Ballia (population 15,300) is the headquarters of the civil district of the same name in the United Provinces. It is situated on the north bank of the Ganges, near its confluence with the Gogra. Ballia is on the Bengal and Northwestern Railway. It is noted for the great Dadri Fair, which brings from 500,000 to 600,000 visitors every year.

Methodist Episcopal mission work was begun in 1906. No other Mission Board is at work here.

Missionaries: Rev. Herman J. Schutz and Mrs. Schutz.

3. Arrah

Arrah (population 46,000) is the headquarters of the Shahabad civil district, which contains a population of 2,000,000. It is situated south of the Ganges on the East Indian Railway.

Work was begun by the Methodist Episcopal Church in 1907.

Missionaries: Rev. Fred M. Perrill and Mrs. Perrill.

J. O. DENNING, Superintendent

Results

During the year there have been 1,292 baptisms, practically all new converts, from among the heathen. These have come almost wholly from the Chamar caste, whose profession is shoemaking, but a large portion of whom are farmers. There is a mass movement among these people and as this caste is segregated in a separate ward in the villages in which they live they come to us by wards, so that there will be baptized at one time 25, 50, 100, or even more. There are nine hundred thousand of this one caste in the territory of this district and I see no reason why they all should not be brought to Christ speedily, if we were able to provide the necessary pastoral and teaching force.

On account of the limited number of workers we are up against the tragedy of refusing many of these urgent Macedonian calls. If our working staff had been sufficient ten times the number would have been brought into the fold, so urgent are these people to know the Saviour. We have a training class of fifteen young men preparing to teach and preach in their own villages, but what are these among so many?

Attitude Toward Education

Our converts are slow to send their children to school. They are poor and need them to assist in the support of the family. They have a superstition that if a Chamar learns to read he will die. The landlords exploit this belief to the fullest measure possible in order to keep the poor people in bondage. We are slowly overcoming this difficulty.

The Work at Muzaffarpur

We were sent to Muzaffarpur in 1903. One of our first cares was to get property, for without a proper plant work cannot be carried on successfully. We now have four excellent bungalows, two boarding and orphan schools with first class dormitories, five parsonages for Indian workers, and two small churches.

Rev. Jwala Singh has had a good degree of acceptance in his work among the higher caste as preacher in charge at Muzaffarpur. Here we have the Columbia Boys' School and the Indiana Girls' School, both of the middle grade with industrial departments. The boys learn tailoring, carpentering, and cabinet making and turn out a high grade of furniture. The girls do their own sewing and also produce an excellent quality of pillow lace and other fancy work.

The Work at Arrah

Arrah Circuit has a population of two millions, of whom 121,000 are Chamars. The Rev. Fred M. Perrill is the missionary in charge. In addition to these two great circuits of the district, namely, Ballia and Arrah, there is the Chapra Circuit where the only hindrance is lack of men to distribute the Bread of Life to the hungry, the Sitamarhi Circuit, with a small Christian community of 150 Kallars. There is also an English congregation at Samastipur where Brother Denning preaches every fortnight.

NORTHWEST INDIA CONFERENCE

The Northwest India Conference consists of that portion of the United Provinces which lies south and west of the Ganges, together with the Punjab and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel of latitude. The Conference was part of the North India Conference until it was organized as a separate Conference January 18, 1893.

The last session of the Northwest India Conference reports a total Christian community of 115,743 members, making it the largest single Annual Conference in that greater Methodism which lies outside Christendom. The field is a particularly fruitful one, it being one of the focal points in the India mass movement. In the presence of the marvelous opportunities of the day the mission finds itself with responsibilities and opportunities far beyond the strength of the present staff to handle. The magnificent record of 14,264 baptisms, an increase of over 2,000 over the previous year, with a net gain in the membership of 9,186, after covering all losses, including 3,000 deaths, is an occasion for profound gratitude on the part of the home church. The value of mission property has been increased by Rs. 77,862. Self-support shows a gain of Rs. 4,451, and the benevolences Rs. 1,136. While acknowledging the encouraging character of these statistics, the Conference laid the chief emphasis upon its gratitude for the changed lives, higher ideals, greater visions, and consecration of the multitudes who have been touched by the power of the Holy Spirit through the efforts of the evangelistic campaigns and larger Christian labors of the year.

Work in the English Language

The Conference Committee on the state of the church voices the sentiment of the Conference in the following significant manner: "Since the English language, education, and influence are in the ascendency throughout India, and there is greater need than ever for Protestant English-speaking work both in behalf of the Anglo-Indian community itself and the influence of that community on the other peoples of this land, we reaffirm the emphasis laid by the Episcopal Address, the Central Conference, and the Executive Board respectively, upon the importance of conserving and promoting our English schools and churches by mutual cooperation, the raising up of an indigenous ministry both of men and women, and the enlistment of all our people in definite work for Christ. But we are of opinion that present conditions do not admit of the formation of an English Mission Conference."

Self-support

The Conference is encouraged over the enthusiasm of many of the laborers and the church communities in seeking an increase in self-support in the benevolences. The spirit of giving has so taken possession of the multitudes that they are not merely giving from the poverty of their income but from the wealth of their loving service. A great many caste leaders have voluntarily enlisted in unpaid evangelistic work. This has brought about a condition in which there are thousands who have received with eagerness the message of salvation and now plead for instruction and baptism. The Conference adopted the following report of its Committee on Self-Support: "In response to the united effort of the Home Church to meet her share of obligation in evangelizing

this and other non-Christian lands, is the marked interest and awakening of our Indian Church in promoting self-support. The Northwest India Conference is more than ever alive in this regard as shown by the returns for the past year as follows: Amount raised for ministerial support, Rs. 19,428, an increase of Rs. 1,929, or about 10 per cent; and the benevolences amounted to Rs. 2,712, an increase of Rs. 1,136, or 42 per cent; while the Christian community of 115,743 is an increase of 9,286, or over 8 per cent, or an average of three and one fifth annas apiece by men, women, and children, apart from the sums contributed toward current expenses. Of course some districts and charges exceeded others, owing to better instruction and methods; but all are manifesting unusual interest. We should note, however, that the portion credited to paid workers on the circuits far exceeds the portion from the people among whom they labor.

"Self-support should be undertaken at least on the scale of living of those who furnish it. If above this scale, it separates the pastor from his people and discourages them; if below this scale, it lessens their responsibility and his usefulness among them. But so long as the mission meets the deficits so long will the Indian Church remain weak and dependent. Even presents to the workers postpones the day of the church's ability to stand alone. Wanted—a change of policy by which the Indian Church can come the sooner to her own and help to win this empire for Christ.

"We urge the principle of stewardship, the privilege of making offerings in money or kind on all proper occasions, and that all sums received be faithfully reported. Much as we need larger appropriations, better five cowries, pies, annas, or rupees given cheerfully by the people themselves for the Kingdom of God than ten times as much conferred upon them!

"We rejoice in the increasing number of voluntary tithers, the use of *Barakat ke bariān*,¹ the enlistment of chaudhris, the many instances of heroic giving, the available literature and the proposed manual of suggestions for promoting this most wholesome exercise in Christian service."

Concerted Evangelistic Movement

The Conferences in India have adopted the plan of a field-wide simultaneous evangelistic movement. The principles are practically the same in all the Conferences, and the following report from Northwest India's Committee for the work for 1914 is of interest: "The evangelistic campaigns of the past year resulted in a large number of baptisms and a wonderful spiritual uplift to the church in many sections. A greater number of conversions were reported than during any previous year. Recognizing the great part these campaigns have had in the marvelous progress of Christian work during the past few years, and believing that they will continue as important factors in the future, the committee makes the following recommendations:

"1. That the month of February 15th-March 15th, be set apart for special evangelistic meetings in the villages.

"2. In preparation for the campaign the district superintendents call their preachers-in-charge together for a day or two of counsel and prayer.

"3. Following this meeting of the District Cabinet, the preachers in charge call together the workers of their circuits for similar meetings.

¹Literally "vessels of blessing" to contain gifts of grain. A kind of Indian Christian "mite box."

"4. That special emphasis be placed on the fact that the great purpose of the campaign is not the baptism of large numbers of inquirers, but rather the spiritual upbuilding of those already Christians, and the leading of inquirers into the spiritual life. That, while not neglecting those who are prepared for baptism the greater stress be placed upon the ingathering of the people into the church invisible.

"5. The prayerful observance of Passion Week and Easter in our schools and churches by a special effort to win the unsaved to Christ.

"6. Care must be exercised to guard against a feeling that evangelistic efforts must be limited to the special times fixed by the Conference for united effort; the Passion Week services and the month of campaign to be remembered in daily prayer and public worship throughout our Conference in the expectation that these special seasons of evangelistic effort may be the continuation rather than the beginning, of a great revival which shall sweep the Conference.

Comity with the Presbyterians

During the year the Kashganj District, with 10,000 Christians, for the purpose of avoiding overlapping and securing economy in expense, and to preserve harmony between the two missions, was given over to the Presbyterian Mission. Although during the year there were 15,000 baptisms, yet because of this transfer the Conference does not show a very large increase. Nevertheless a satisfactory adjustment of territory between the missions has been reached, and looking out into the future this seemed a wise action.

The Chaudhri Movement

This is the Conference in which we are having our great mass movements and although the Conference is under twenty years of age, it has by many thousands the largest Christian community of any Conference in the foreign mission fields of our church. The Chaudhri work or leadership through the headman of the village community, has in this Conference, during the year come into a usefulness greatly in advance of any former experience, and gives the most hopeful outlook of any indigenous movement up to this time. In fact it promises influential, unpaid leadership in every village community, and our missionaries and Indian ministers are devoting much time to the training of these Chaudhris. While we rejoice over all this, yet we have had what has been called the embarrassment of success. That our home people may understand what this means:

The Problems

Let the home reader imagine himself a missionary bishop and responsible for guidance in the administration of this Conference. Let him on the one hand keep steadily in mind that there is in this Conference an infant Christian community, just out of heathen illiteracy, composed of over one hundred and thirteen thousand souls, and that our Woman's Foreign Missionary Society was able to set apart twelve missionaries, with equipment for the education of the girls in this community. Then put against that the fact that, while we have some schools and Indians educating the boys, at the last Conference session there was not one missionary of the Board of Foreign Missions available to be set aside to give his whole time to educational work. Then add to this the other fact that there are tens of thousands of uneducated non-Christians crying out for baptism and to be taken into our church. Within the past three weeks

there met in one circuit an assembly of three thousand, representing ten thousand souls, who all decided to ask for immediate baptism. Consider further, that reformers belonging to Hinduism are both persecuting these people if they become Christians and promising them social distinction if they will remain in Hinduism, and that Mohammedanism is bidding for them, and that now is the time for tens of thousands to become Christians, back of whom are the oncoming millions. Would you say to these tens of thousands: "You must wait until we have enough preachers and teachers to train you"? And then run the risk of having them absorbed into Hinduism or Mohammedanism and lost to Christianity? Or would you baptize them and do the best you could for them? Or would you come home and cry aloud for help? I do not know what the home reader would do, but I do know that the problem nearly breaks the hearts of the missionaries and writer.

Memoir of Dr. William A. Mansell

The Conference greatly mourns the death of Dr. William A. Mansell, principal of the Bareilly Theological Seminary. At the Northwest India Conference the following memoir, proposed by J. C. Butcher, was unanimously adopted: "Last year we had to record the death of Henry Mansell, D.D., one of the charter members of this Conference. To-day we pay a tribute of love and respect to the memory of his son, William A. Mansell, D.D., who, though not a member of the Northwest India Conference, yet as principal of the Bareilly Theological Seminary belonged to us. We have heard of his death with profound sorrow and a sense of very keen personal loss.

"W. A. Mansell was born in India and spent his earliest years in this land. So when he returned to India at the close of 1889 it did not take him long to acquire an exceptionally good command of the language of his childhood. He had made an extensive preparation for his life work at the Ohio Wesleyan University and the Boston School of Theology. From the first his self-poise gave one the impression of self-discipline and maturity of character. He never seemed to push himself forward, yet when an opening occurred his brethren naturally turned to him as one capable of filling the difficult post. Thus he began as professor in the Reid Christian College, and on the death of Dr. B. H. Badley, the first principal of that institution, was at once chosen as his successor. Later on he served as superintendent of the Oudh and subsequently of the Bijnor District, and has ended his days on earth as principal of our theological seminary, which is probably the most important position in our wide mission field. Wherever he was placed his brethren had no concern as to his ability to care for the work. He was ever in demand as a preacher in English and in Hindustani and in the discussions of the Conference was a sane and wise counselor. Such was his modest demeanor, his pleasant conversation, his readiness to express approval of others, his transparent goodness, and his evident spirituality that it is not possible to think of his having enemies. But all these qualities and a genuine thoughtfulness for others made all of his associates his warm friends. Most of us had reached the seat of our Conference before we learned that at the early age of forty-nine he had passed to his reward from Bareilly, on March 4, 1913. We are sorry to lose him, but we seem to hear his glad welcome into the heavenly mansions as the Saviour says, 'Well done, Will Mansell, enter thou into the joy of the Lord!' Let us follow on."

ALLAHABAD DISTRICT

Allahabad District includes the mission work in four large civil districts of the United Provinces—Allahabad, Mirzapur, Benares, and Banda—in each of which are large and important cities, towns, and villages. In addition the district includes the mission work in two important native states—Rewa and Panna. The population of the district is about 6,000,000, the majority of whom are engaged in agriculture. The main line of the East Indian Railway passes through the district close to the southern bank of the Ganges.

Allahabad

Allahabad (population, 180,000) is the headquarters of the civil district of the same name, also the seat of government for the United Provinces. By rail it is 564 miles from Calcutta and 884 miles from Bombay. Allahabad is the fifth largest city in the United Provinces. It was the scene of one of the most serious outbreaks of the Mutiny in 1857 in the United Provinces. It is one of the sacred cities of the Hindus because it is at the junction of the rivers Jumna and Ganges. The great Magh Mela is held here every January, at which between two and three million people are in attendance. Allahabad is the seat of a great university with which all the important schools and colleges of North India are affiliated.

Besides the Methodist Episcopal Mission, which was opened in 1873, the American Presbyterian Board, the Society for the Propagation of the Gospel in Foreign Parts, the Industrial and Evangelistic Mission of India, the Zenana, Bible, and Medical Mission, and the Woman's Union Missionary Society of America are at work in Allahabad.

Missionaries: Rev. Frederick B. Price and Mrs. Price.

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

F. B. PRICE, Superintendent

A Parish of Four Millions

The four million people of the Allahabad District are distributed among eleven thousand towns and villages. About ninety per cent are Hindus and the rest are chiefly Moslems, with some Jains and Buddhists. The Christians number 4,100, or about one to each thousand non-Christians. There are seventy-eight foreign and 328 native workers, or one foreign worker to about 50,000, and one native worker to 12,000 people. Evidently there is ample room for an increased missionary force.

Our mission is represented in the four civil districts of Allahabad, Banda, Mirzapur, and Benares by two missionaries of the Board and ninety-six Indian workers, of whom forty-two are self-supporting. We have six schools for boys, seven for girls, sixty-nine Sunday schools with 2,200 pupils, two Junior and six Senior Epworth Leagues, and a Christian community of 1,100. Property valuation is Rs. 78,280; raised during the year for current expenses, Rs. 1,226; for benevolences, Rs. 150; and for ministerial support, Rs. 2,546; or a total on the field of Rs. 3,922, not including the income from the Boys' School.

English Work

The fortieth anniversary of our English Church was celebrated in October last. The society was organized in 1873, and under the pastorate of Dennis Osborne, was self-supporting. This church ministers to civilians, soldiers, students, railway families, and many who are not members but attend our services. It has a thriving Sunday school and an Epworth League of wholesome influence. The district superintendent is pastor, and is also chaplain of the Wesleyan troops. The sum of Rs. 2,909 was raised during the year for current expenses, pastoral support, and benevolences, which include the support of a worker on the Ballia Circuit of another Conference.

Hindustani Work

On the seven circuits of our district, plague, cholera, smallpox, famine, and fevers have made inroads and the present distress is becoming severe. Early in the year the preachers were called to Allahabad for united counsel, when stress was placed on prayer, soul-winning, and self-support, and during the year these have been steadily emphasized. At this session three candidates were recommended to the Bareilly Theological Seminary. Much care has been given to the religious training of children. Of the sixty-nine Sunday schools, some are well organized and others are beginnings, but in all of them regular effort is made to win the children to the Saviour. In our work among the villages, as many boys and girls as possible are taught to read. The Christian parents are often too poor to send their children even to the day schools. Nearly all our workers are tithers, and the sum of Rs. 1,013 was raised by the Hindustani people toward self-support, current expenses, and benevolences.

The Boys' School and Orphanage in Allahabad was started in 1896 and received many famine children in 1900, some of whom are still with us. Last year the school was "recognized" by the government and now receives grants in aid. Non-Christians are admitted to the day school and the Bible is taught in all the standards. The industrial department teaches knitting, carpentry, and shoemaking. The separate hostel for small boys is in charge of a competent matron whose husband teaches in the school. Some of the Hindu and Mohammedan boys attend the Sunday school and have even helped in tract distribution at the melas. Character building is held to be of prime importance, and a class of Christian boys is being specially trained for village work. Most of our district workers were brought up or spent some time in this school. On August 7 a great sorrow came to us in the accidental drowning in the Ganges of two of our most promising boys, the sons of Christian workers. Their parents and families showed great patience and fortitude in this bereavement, and deep impression was made upon the school.

About the time that the boys' school was opened, a school for girls was also started in Allahabad and kept pace in number of boarders with that for the boys. But the Woman's Foreign Missionary Society, not being ready to purchase property, the girls, in 1911, were sent to other schools of our Conference where they are being trained at less expense. When ready for marriage and as opportunity offers, they return to us, and we are able to send enough new girls to the schools to keep the numbers about the same. When we get a school here, the enrollment will increase.

General

There has been no organized opposition, except by the Ariya Somaj, which is more than ever active. But the advance of education and the more liberal attitude of the government toward the people of this land, while improving the social conditions, have caused the several great communities to be more self-assertive and less responsive to evangelistic effort, except among the lower classes. *Now is the supreme time to conserve the future by winning "Young India" for Christ.*

BULANDBHAHR DISTRICT¹

J. T. ROBERTSON, Superintendent

The Year's Results

Twenty years ago the mass movement crossed the Ganges and started a steadily flowing stream Christward until now we have a Methodist community of over 12,500, of whom 1,158 came to us last year. Besides these there are fully half as many more on the inquirers' list. There are 114 Sunday schools, with 5,300 children in attendance. The work is necessarily very primitive in organization, and neither teaching nor attendance is ideal, but results warrant our keeping on, for the children do get a knowledge of our Lord. Our people have given, during the short eight months of our district life, Rs. 1,104, or \$368. This is entirely from native sources, not one pice coming from Europeans. Besides this they have built a small school chapel valued at Rs. 400; they built one last year worth Rs. 2,000. It is a hopeful sign when our people thus begin to supply their own needs.

During the summer a severe epidemic of cholera passed over our territory and 500 of our Christians, or one in every 25 of our people, died.

Touching the Untouchables

Our converts have come from the Bhangis and allied tribes, who, by hereditary occupation, constitute the conservancy corps of India. Now there is the appearance of a movement among the Chamars, the tanners and shoemakers of these provinces. These latter form the upper strata of the "depressed classes" as the Bhangis do the lower. We have now 650 converts from this class, of whom 250 were baptized during the year.

The great mass of our people being from the "untouchables" it is necessary for us to provide any education that they may need. The government is ready to help in liberal grants in aid where results are produced, but does not undertake the burden of the initial expense. We have 45 schools for 650 children in actual attendance. Some of these are *Intermittent*, that is, they meet when the children have leisure from the work in the fields; others are *Part Timers*, that is, they meet for three or four days a week only when the teacher, who is pastor of a half-dozen other villages, can come; and others are *Half Timers*, meeting either during the forenoon or the afternoon, but not both. This enables one teacher to conduct two classes. The conditions are not ideal, but we get better results in many cases than would seem warranted, due to the fact that our people are immensely keen on learning to read.

The work has been full of encouragements. A Hindu woman in the home of a Christian officer in the English army was taught to read the Bible and became a Christian. The officer and his family returned to England, and the Hindu woman to her native village. A few years passed, and now it has been my privilege to baptize eighteen converts as the result of the Christian life and testimony of this converted Hindu woman servant, and to appoint her as the class leader of this new group of Christians. The leaven of Christianity is working out, producing far-reaching results. On the Khurja Circuit a wealthy Hindu has built a school and hostel to accommodate three hundred girls. This will be under the educational department of the government and is to be managed

¹For gazetteer statement see report for Meerut District.

by two Anglo-Indian ladies, one of whom was an assistant missionary in our Girls' School at Cawnpore.

At Shikarpur a landowner undertook to build a small chapel for the Christians, but died before it was completed. The district magistrate, to carry out the landowner's wishes, ordered the work to proceed and it has been dedicated. This, as well as a new chapel at Khurja, has been built on the initiative of the people themselves.

The Testing of Chuttan

About two years ago an outcaste boy began to attend our school for the sons of converts from the "Depressed Classes." He's not a handsome boy physically, but has a bright mind and a clean heart. He not only readily learned to read but also to sing Christian hymns and repeat Scripture texts. No one realized just what was taking place in the heart of the outcaste scavenger, the son of a thousand generations of depressed sires, until one evening he startled his parents with, "You may do as you will, but I will become a Christian." Fully believing that an evil spirit had entered him they tried to beat it out of him, and when an Indian parent begins to thrash his child he is merciless. The severest thrashings having no effect, they tried starvation. Like a hero, Chuttan bore it all. This proving ineffectual, in the end they drove him from their home with many cursings—and he was not yet "in his teens." He continued his former work, attended school from one to three daily as heretofore, slept where he could, and thus eked out an existence. Eventually Pastor Brave seeing that he was firm in his determination to become a Christian, and that his parents seemed relentless in their opposition, baptized him—Charlie Chuttan—and made him in a degree a ward of the Christians. Soon Charlie Chuttan, the Christian, was fed and cared for as Chuttan the heathen had not been for many a long day. The sun seemed to shine with a more genial warmth upon him. After a time, as is the wont of mothers' hearts, his mother began to relent toward her son when she saw that whatever the Spirit was that possessed him it made him good, and she too began to have him in for meals. Yet so low did they—themselves the lowest of the low—deem him to have fallen because of Christianity that he was served apart. Gradually he won his way back to his old place in heart and home, *but apart*. Slowly the influence of his life told, until one day, to the surprise of all, the family appeared at Christian worship and proclaimed themselves ready to become Christians. They were baptized about six months ago. "A little child shall lead them."

A Method of Persecution

It is difficult to appreciate how widespread is the spirit of persecution. The following incident shows how wholesale may be the attack, and the method by which it operates. We have about 600 Chamar Christians against whom a deliberate act to dispossess them of their holdings is being made. Many of these men cultivate land by tenant's rights, which are hereditary and inalienable so long as the small fixed rental is paid annually, but if a man gets in arrears for three years he may be dispossessed of his holding by his landlord. To show how some landlords scheme to oust Christians: One Pagni, a Christian, holds two plots of land. In 1911 when he paid his rent he received a receipt for but one. Last year, at our advice, he sent his rent by money orders, which were returned. Now a suit is pending to dispossess him of the holding for which he

holds no receipt of rent paid since 1910. We hope to circumvent this. Another case: Three years ago the tanners at Cholera were ordered to move their tanyard farther from the village, which they did. The new site was approved of by the then deputy magistrate and the zamindars concerned. At some expense the change was made and for well-nigh two years they have carried on their work on the new site. In the meantime they have become Christians. Recently when they had over \$100 worth of hides in the pits, a complaint was made that a dog carried a piece of meat from the tanyard into a nearby temple. The Naib Tehsilder—a Hindu—undertook the inquiry. At the outset he is credited with the statement, "Being a Hindu I must favor the Hindus." Where is the hope for a just self-government? Again a personal appeal to the deputy magistrate won for the Christians permission to go on with hides in tan, and the promise of a personal inquiry on the spot.

Contact with Roman Catholics

The Roman Catholics have come in and because their methods differ from ours they are making our work harder. The Chamars are litigious. We have it as a fixed principle to baptize no inquirers until all their law suits are settled and, except in cases of manifest injustice, we discourage litigation. The Roman Catholics take them, law suits and all, and are credited not only with advising them, but of supplying funds for lawyers. They have taken one village of inquirers from us, and there are two or three more that may go.

CAWNPORE DISTRICT

The boundaries of the Cawnpore District include the two entire civil districts of Cawnpore and Jalaun, with parts of Etawah on the northwest and Jhansi in the south. The total population of this field is 1,800,000, of whom only about 5,600 are Christians. In the civil district of Cawnpore alone we have six towns and 1,962 villages. The district itself is part of the great alluvial plain lying between the Ganges and the Jumna. Outside the city of Cawnpore evangelization is chiefly among the lower castes. The Chamars, or leather-workers, number 240,000.

Cawnpore

Cawnpore (population 200,000) is situated upon the west bank of the Ganges, 120 miles above its junction with the Jumna at Allahabad. By rail it is 684 miles from Calcutta and 839 miles from Bombay. Cawnpore is the third largest city in the United Provinces. The city is called "the Manchester of India" because of its many factories. Cotton and woolen mills abound. The largest tanneries and shoe factories in India are in Cawnpore. Cawnpore has a large cantonment for British troops. In 1857 it was the scene of several of the most terrible episodes of the Mutiny. The Memorial Well, into which more than two hundred and fifty murdered English women and children were thrown, stands in the center of a beautiful garden.

Besides the Methodist Episcopal Mission, which was opened in 1871, the other mission boards at work here are the Society for the Propagation of the Gospel, the American Presbyterian Mission, and the women's Union Missionary Society of America.

Missionaries: Rev. William W. Ashe, M.D., and Mrs. Ashe; Rev. Harvey R. Calkins (on furlough) and Mrs. Calkins (on furlough); Rev. W. Edwin Tomlinson (on furlough) and Mrs. Tomlinson (on furlough). W. F. M. S.: Misses Hilma A. Aaronson (on furlough); Ruth Cochran; Anne E. Lawson, Clara G. Porter; Mary Richmond; Marguerite Schroepel and Ethel L. Whiting.

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

W. E. TOMLINSON, Superintendent

Cooperation and Evangelization

Comity on the mission field made a long step forward in North India in 1913. In April a commission representing the American Presbyterian and the

Methodist Episcopal Missions met in Cawnpore to agree upon a division of territory in the United Provinces. The immediate result fell heavily upon Cawnpore. About five hundred Christians were made over to the Presbyterians by our withdrawal from the government district of Farrukhabad, and the territory and property of Fattehgarh and Tirawanj, two of our most fruitful circuits. Only our workers were retained, and the transfer of these to territory within the new boundaries called for a readjustment affecting all seven circuits. This was a problem requiring time, expense, considerable inconvenience to the workers, and a serious interruption to the work of the year. It took weeks to secure houses for some of the workers in their new appointments, and just here a glimpse of the difficulties experienced may be of interest.

The workers of one entire circuit, numbering seven families, moved to a new center understanding that temporary quarters were available until they could disperse to their appointed villages. But arriving there they found that the landlord had rented the house. They lived out in the open field until the house was finally secured at increased rental. A preacher, with his young wife and baby, was then sent to a village where no one wanted to rent a house to the Christians. He finally got a miserable little hut and is bravely holding the place for God until the people come to understand the true character of his work. In another village there were many houses to rent until it became known that one was wanted for the Christian; then there were none. But, undaunted, the preacher took an old house until I can find money enough to purchase a better one for him there. Yet another instance is that of a village where the people had never heard of the Christians excepting as those who spread the plague. A house was found only after repeated efforts, and we now are preaching the gospel to them. In spite of such difficulties as these new work has been opened in eight towns mostly in territory hitherto unevangelized, and we are now there to stay. Better occupation of the field is one of the good results of the new division.

Evangelistic Results

During the month of our special evangelistic campaign, April 10 to May 10, four hundred meetings were held, reaching over five thousand people with the message. Seven hundred Scripture portions were sold, and nine thousand gospel tracts distributed. *Eighteen idol shrines were demolished and abandoned!* The village Christians were revived, and there were some interesting baptisms of inquirers, among them Balla. Balla was headman, or Chaudhri, among hundreds of his caste people. For years he had been more or less interested in Christianity and prayers have been offered for him not only in Cawnpore, but at Annual Conference. Last winter Mrs. Tomlinson and I rode fourteen miles and back on an *ekka* over rough roads to see this man, but he slipped out of the village as we came in. The answer to our prayers came later when Balla was besieged in his village by the evangelistic band and yielded, openly professing Christ and receiving baptism. From that day he has been an earnest worker and is winning his people to Christianity. The rum seller of the village complained to the preacher in charge that his monthly receipts had greatly fallen off since Balla became a Christian. His conversion, with its promise of unusual fruitfulness, has changed the outlook in what has been one of the most difficult parts of the district. Such a case is to the missionary a fresh lesson in faith and perseverance!

Self-support and Tithing

The district has maintained its record in self-support and has set the standard a little higher. This has been done by voluntary tithing and by collections in cash and in kind. Since 1909 all the workers on the district have paid one tenth of their salaries into the district funds for the support of the work. This is done regularly each month in accordance with a covenant voluntarily signed by the workers. In 1913 this tithe from the workers only, including the boys of the Industrial School, yielded Rs. 977—\$328.

In the Cawnpore city church our laymen have a Tithers' League of their own as separate from that of the mission workers, and this little band of a dozen men and women paid into the church treasury this year Rs. 540—\$180.

In addition to the tithe the collections of the entire district amounted to Rs. 1,182—\$394. The district total, raised for all purposes, is Rs. 2,700—\$900. This does not include the English Church or the funds now in hand for the new Hindustani Church building, to be reported next year when spent.

The Cawnpore Church

The Cawnpore Church has one of the most enterprising congregations in Indian Methodism. It is our center of evangelization in this great city of 200,000 souls, and it maintains work in all quarters of it. The strength of the church is its laymen. They are active in all departments of the work. It is chiefly by them that twenty-four branches of our Central Sunday school are conducted each Sunday morning with a total enrollment of a thousand children, most of them non-Christians. The societies within the church include two Epworth Leagues, one Junior League, a Prem Sabha, a Pentecostal League Center, Young Men's Athletic Club, Laymen's Movement Auxiliary, a branch of the National Missionary Society, and a Tithers' League.

The Lizzie Johnson Memorial Church

It is a pleasure to state that a new and commodious house of worship is now assured to us. The funds for this have come to Cawnpore, through the kindness of Bishop Warne, as a memorial to the late Miss Lizzie Johnson of Casey, Illinois. This Christian heroine's life of suffering, in spite of which she accomplished so much for others, is so well known that I hardly need do more than record the gratitude of our Cawnpore people for receiving this sacred trust.

And it should be understood that our people are not passively receiving this gift. Every effort is being made by them to raise the fund to the full amount necessary to complete the plan. An Every-Member Canvass is being made, and although most of our members are very poor and the church cannot be expected to do a great deal in addition to the regular expenses maintained by them, the subscription list now in circulation promises Rs. 1,061, \$354, from the native members, with the canvass only partially made. Kind friends in America responded to my appeal early in the year for small gifts to this end, and the whole fund is going to give us a church adequate to our needs at Cawnpore for many years to come.

Our aim is that the new church shall be not only a fitting memorial to Miss Johnson, but also a witness to the efforts of a self-helping congregation.

English Work

Our work in Cawnpore for the domiciled community, that is, for that

section of the population which consists of persons of pure European descent, or of mixed European and Asiatic origin, comprises an English Church with a missionary as pastor and chaplain to the Wesleyan troops, and a high school for girls maintained by the Woman's Foreign Missionary Society.

Hindustani Boys' School

Central School has had a year of growth and improvement. The seventy Christian boys of our hostel study here, together with sixty-seven Hindu and sixty-six Mohammedan lads. The Bible is taught to all, and on last closing day it was interesting to see several non-Christian boys receive prizes for success in the Scripture examination.

A property improvement of great value to the school is now virtually assured by the generous gift of a friend in America and the help of the government. It will give six new classrooms with a large school assembly room upstairs which will also be available for all mission work in the center of the native city. The plan is now awaiting only the formal sanction of the government.

What Becomes of the Boys?

We have seventy Christian boys wholly under our care for the making of the church of to-morrow. They are orphans, children of poor widows, and sons of low-paid workers who could not educate them without our help. They will grow up to be—men! I cannot prophesy more certainly than this for any of them. To speculate on how a boy will turn out is as risky in India as in America. Some of them will be preachers. I am sure of this, for many of our district workers are from this school. During the past year alone five of our older lads have voluntarily taken up this work, three of them with wives from our Girls' School. Some will be carpenters, our training in the Industrial School is fitting them for that. A few will become teachers, following the bent for this received in our Central School. Others will find good openings in the Cawnpore mills where they can earn good pay and support the church as laymen. Some will take their places among the increasing number of Indian Christian young men, the value of whose English education and high moral standards the government is recognizing. And, to be strictly honest, a few may disappoint us utterly—a *very* few. I can assuredly say that the majority, whether as laymen or as preachers, will respond to the influences now being brought to bear upon them to make them men of Christian character in the various walks of life. And in this our aim for them will be fulfilled.

New Hostel Dormitory

I am glad to record that the third building project for which I have been working is now awaiting only the final approval of government. Plans for a new dormitory to house fifty-six boys are all ready to be carried out, with funds in sight for it. This, with the new church and the addition to the Central School will make three property improvements in Cawnpore secured within the year under review, although their actual completion and the funds raised for them will come into the statistics of next year.

The Industrial School

The manager of this institution, Mr. W. G. Murphy, has made his third year in India a great year in the history of the Shops. Sixty boys have been

kept to their task three hours a day, and most of them have learned to do it cheerfully. In this work they learn a useful trade, earn a little something to be applied to their own support—of value mostly as teaching them the principle of self-support—and have a trifle left for pocket money as an incentive. The Industrial Anniversary, with essays on industrial training, exhibition of original work, and prizes for good workmanship and faithfulness, is a means of promoting interest and workmanship and helping the boys to understand that manual labor is honorable.

During the year Rs. 5,000 worth of work has been done, the cash receipts covering the cost of production. This is gratifying progress. Some friends in America and England are deeply interested in this work and we need more of them to improve our plant. A knitting department has been opened with a machine purchased, and this provides a good opening for our boys in the mills. We would also open a printing department if we had the means to begin. The Pentecostal League of London has continued to support Mr. Murphy, and the Young People's Christian Union there again helped bear the expense of the Anniversary. Mr. Murphy's labors were rewarded in October by the arrival from England of the young lady who is now his wife. Mrs. Murphy is a real help-mate to him, and is heartily welcomed in the work of the English Church.

Date Summer School and District Conference

From October 16 to November 2 our district workers were assembled in Cawnpore for the annual session of the Date Summer School and District Conference. The eighteen days were filled with earnest devotional and evangelistic work, with special meetings to promote intelligence and interest in the Epworth League, National Missionary Society, Self-support, Laymen's Association, Industrial classes, the district Prem Sabha, Pentecostal League, etc., etc. Two days were given to the United Provinces Sunday School Convention which met in Cawnpore this year. Bishop Warne was with us three days with the usual helpful result, and Brother Badley gave us a good lift in the Epworth League work. Mr. Henry Date of Chicago sends a gift to pay the expenses of this gathering. This is one of the tokens of the thoughtfulness of our faithful supporters in the homeland through whose cooperation God has done so much for us.

DELHI DISTRICT

Delhi District has existed as a district since the Conference session of 1911, having previously been a part of the Punjab District. It includes five government districts with a population of about three million, and is not occupied by any other mission except the Society for the Propagation of the Gospel and the English Baptist Mission. These are working in a few centers only and among but one or two castes. The Methodist Episcopal is the only mission doing work among the Sweepers, while it also has a share in the work among the other castes.

Delhi

Delhi (population, 208,000), the capital of the old Mogul empire, became, by royal proclamation at the time of the coronation durbar for King George, held there in December, 1911, the capital of the present empire. Delhi was one of the three cities which figured conspicuously in the Sepoy mutiny. It is full of historic memorials of this and other chapters of India's history. It is a Moslem center, Mohammedans being in the majority among its inhabitants; it holds within its walls the greatest Mohammedan mosque in India. Delhi ranks as the ninth city of India in size. It is a great railroad center, being intersected by the Great India Peninsula, East Indian, Northwestern, and Bombay and Baroda Railways.

Methodist Episcopal work was opened in Delhi in 1892. It became a mission station in 1911, when the Rev. F. M. Wilson was stationed there. The Society for



BOOKBINDING IN INDIA

the Propagation of the Gospel and the English Baptist Mission have work there, each of these having churches, a college, and a hospital in Delhi.

Missionaries: Rev. W. Rockwell Clancy and Mrs. Clancy, Rev. Franklin M. Wilson (on furlough) and Mrs. Wilson (on furlough).

F. M. WILSON, Superintendent

During the year there have been added through baptism 3,129 persons, making a present total Christian community for the district of 11,664.

The Mass Movement

There is much misunderstanding, both in India and abroad, with reference to this movement. The name which has been applied to it suggests an inert mass, no part of which can be moved independently of the other. But this is not in accord with the facts, and until the thought is divested of this picture, and there comes the vision of the teeming multitudes the individuals of which while acting in sympathy with each other are using their individual judgments and wills in accepting or rejecting Christ, there is no foundation for a true understanding of the movement. Before I came into personal touch I was prejudiced against it, feeling that it must of necessity be superficial, and a menace to the church of the future. Experience has converted me to the belief that it is the channel through which God's saving grace will ultimately reach, not only the lowly but the higher castes as well.

The conditions of baptism are the same as last year. The people are baptized when an entire mohalla is ready, and where but part of the people are ready, those who desire baptism are encouraged and helped to win the rest of the people of their village. No baptisms are given until the public and private shrines are destroyed, the chutiyas cut, the tabizes, and beads surrendered or destroyed, and there is evidence that the applicants are not merely giving up the old religion, but are as well accepting Christ as the Son of God, and the Saviour of the world. While there were more baptisms this year than last, several times as many as the number baptized have been kept back through lack of men and money to care for them. It is heart-breaking to hear the cries of the perishing, and be unable to minister to them.

The Village Caste Leaders' Movement

This movement, in its present form, is less than three years old. Formerly there were a few among the chauthris (village caste leaders or headmen) of the district who had been baptized and who called the people of the mohalla together for meetings when the teacher or preacher came, and in a few similar ways helped in the work of their own mohallas. Their work was the equivalent of that of the janitor of an American church, and none of them had thought of the possibility of being a spiritual and financial factor. But a change has occurred and now there are more than two hundred men, and several women who, feeling the responsibility for helping to evangelize their own people are giving of their time for this purpose, and are carrying the gospel message from village to village.

One instance will suffice to show the workings of this movement, and what may be expected from it for the future. About four months ago, a chauthri who had been helping in his own and other nearby villages, and had been greatly used in winning people, was so bitterly persecuted that he feared for his life and for the safety of his family, and leaving the house he had built with the

accumulations of years, he took his family and removed to a distant village. A few weeks later word reached me that there were a multitude in the village to which he had gone and a few surrounding villages who were asking for teaching and baptism. I sent a worker to inquire, and he returned with a petition from more than six hundred people requesting me to give them a teacher, and see that they received the instruction necessary to their salvation. Up to the present I have been unable to grant this petition, and they are among the multitude who are waiting for more money and more workers before they can have the opportunity of identifying themselves with the church visible.

The Village Caste Leaders' Summer School

The preparation of these chaudhris for the work they are attempting to do is by no means proportional to their zeal, and there are many problems confronting the village people which no community could settle for itself without the cooperation of other communities. It has been a supreme desire to be able to hold a combined conference and Normal School for as many of the chaudhris of the different parts of the district as could attend. Thanks to the generous gift of an American friend who had seen something of the chaudhri work in this district, the conference was finally made possible, and was held in August. We expected from fifty to sixty chaudhris to be in attendance, but, when the gathering was an assured fact, applications came from many who it had been supposed would find it impossible to be present, and the attendance totaled more than two hundred of these village headmen, besides women and children who came to get the inspiration of the meetings.

The time of the Normal School hours was almost wholly taken up in studying the life and teachings of Christ, and never before hearing these unlearned men who can neither read nor write tell the story in their village dialects, had I so vividly seen the Child-Christ Jesus in the Oriental manger, the sinless God-man undergoing the mock trial in the Oriental court, and the Saviour of the world pouring forth his life for me on the cross; and each time since then that I have heard these chaudhris tell the story in their own villages it has increased in vividness. So powerfully was the audience moved one day at the story of the cross that many were upon their faces, crying out, "Hae! Hae!" (Alas! Alas!) and it was with difficulty I restrained myself from joining in this Oriental manifestation of grief.

The other sessions were devoted to the village problems, chief of which was that of entirely doing away with the idolatrous and superstitious customs that have prevailed, and of substituting purely Christian customs for them. The great temptation to the Christians has been to participate in heathen birth rites, heathen wedding ceremonies, and in feasts for the dead. After days of prayerful consideration, it was decided by the assembled chaudhris that as these are opposed to the teachings of Him whose name they bear, they must be abolished from the community life at any cost, and they pledged themselves to use their best efforts to bring this to pass. The rapidly increasing number who are requesting Christian marriage, the number of Christian burials, and the fact that in many villages the people are interpreting the command to "Come out from among them and be separate from them" to mean that they must not eat and drink with those who are still conforming to heathen customs, lest they be tempted through their meat and drink, is a proof that they are making progress in this attempt.

Self-support

The money received from the people is used for work within the bounds of the district, but not for work in the village from which it is received. These offerings are Home Missionary offerings rather than gifts toward self-support. The appeal on which the money is given is, "Others gave the money to furnish a teacher to come to us and teach us how to become Christians; there are many all around us who have not yet had a chance to learn. Let us help send a teacher to these." The offerings from the village and mohalla Christians this year are more than three times as much as last year. There has also been a gratifying increase in the contributions of the church in Delhi.

Help from the Indian Church

The interest in the mass movement in this district inspired by reports given by those who have seen something of the work here, has been practically shown by the receipt of collections from several Indian congregations in central and northern India, the last gift being from a leper asylum. This wave of interest in missions sweeping over the membership of our organized churches at a time when multitudes of their countrymen are turning to Christ is an indication of the confidence of those who know the common people in them and in the movement.

These contributions are making it possible to place two new workers in the field for a year. We know they all meant sacrifice. One gift was received, marked "From an Indian Sister," and an unsigned letter which accompanied it stated that the only reason more was not sent was that it was "all that she had." Such giving as this cannot fail of meaning much to the work.

Volunteers

In a meeting in Jubbulpore, while Rev. B. T. Badley, the secretary of the Epworth League for Southern Asia, was describing the Chaudhri Summer School, and the work of this district as he saw it, and heard of it in this gathering, two workers who were sitting in the audience were so stirred by the message that at the close of the address they came forward and volunteered to come to the Delhi District, and do unpaid voluntary service in some center of the mass movement. The man is a tailor who was in charge of a shop, and making a good income. His wife is a "matriculation pass" (the equivalent of a high school graduate in America), has had a normal course and training in a hospital as nurse. This couple arrived about two months ago, and asked me to send them to the place where the work was the hardest, and where the persecutions were most bitter. In coming they had literally forsaken everything. While they have their headquarters in a small city of the district they spend only as much of their time there as is necessary to keep them supplied with the barest necessities of life, and the rest of the time they are spending among the Christians and inquirers in the villages. They go about on foot, and sometimes travel fifteen miles in a day. Their plan is to spend a few days in each village exhorting the wayward, encouraging the faithful, and teaching all, as much as the time will permit.

Property

While we as yet have no property in Delhi, and none in the district aside from two small chapels, we now have foundation for the hope that our mission will soon be in possession of a property adequate to the needs of the work of the

city and district. An application has been made to the government for a grant of the needed land, and there is hope that it will be granted and the Board of Foreign Missions has sanctioned the purchase of the land, and the erection of the needed buildings. Friends of Mrs. William Butler, the wife of the founder of our mission in India, have felt that it is fitting that some worthy monument be erected in commemoration of the heroic services of Dr. and Mrs. Butler. Believing that the new capital of the Indian Empire, the city where after passing through the horrors of the mutiny, Dr. Butler attended the trial of the last king of Delhi, and while sitting in the Diwani Khas (the beautiful marble pillared "Hall of Justice") he alternately listened to the proceedings of this trial, and penned the memorable letter, appealing to the home church for money to build and conduct orphanages to care for the orphans of the mutineers, would be a fitting place for this memorial, a "Butler Memorial Fund" has been started with the purpose of providing the necessary buildings as a memorial. It is noteworthy that the first appeal made by our mission for orphanages, was made by its founder for the children of those who had fallen in the attempt to annihilate his fellow countrymen.

Persecution

With each advance step the people make in Christian life, and with each change of the old, for Christian customs, the bitterness of the persecutions has increased. Some of our people have been driven from their homes and have fled for their lives, others have been beaten, and still others have been prevented from getting water at the wells they had formerly used, and compelled to drink out of filthy ponds, and attempts have been made to terrify practically all who are seeking to live the Christian life.

In one village one Christian man had both arms broken, another, one arm broken, two or three had serious wounds on their heads, and others were less seriously beaten. In all there were thirteen Christians taken to the hospital for medical attention. Shortly after this case of persecution, while the Christians of a near-by village were holding a meeting, people of a higher caste came to them and commanded them to quit singing, and left them saying that if there were any more singing of Christian songs in that village more Christians would have to go to the hospital than had gone from the other village where the persecution had taken place.

It is marvelous how these people remain firm in the midst of the persecutions. I know of only one case of recanting through persecutions, and the young man who had recanted afterward confessed his faith in Christ before his persecutors, and told them that they might hurt his body, but that thereafter they should have no more power to hurt his soul. My heart bleeds for these poor oppressed people, and I sometimes wonder if the Christians of our homeland had to endure such persecutions whether as large a percentage would remain faithful.

Spiritual Status

In the three years since the Delhi District was formed there have been 6,890 baptisms, and in spite of an enormous death and removal rate, the present Christian community is more than double what it was then. During this period the Chaudhri movement has risen and assumed its present proportions, and the people of the villages are becoming interested in the financial support of the work. There is cause for thanksgiving in these indications of the growth of the church visible, but even greater cause in the advancement of the church at

large throughout the district in its ideals of righteousness, and in the rapid advancement in spiritual life of large numbers of the common people. Some of those who had heard of the work, questioned whether it could be as rapid, and at the same time not be wholly superficial. To all such my answer has been, "Come and see." Some have come, and the unanimous opinion of these and all others who have seen the work is, that God is working in a marvelous way here, and that in spite of, or perhaps, because of, the large number accepting Christ at the same time, those who are being thus won are on the average more satisfactory Christians than those who have come a few at a time. One reason for this is undoubtedly the fact that as all the people of the mohalla come at the same time, it is possible to insist that all the shrines be torn down before baptism is given to any one, and this removes the great temptation through which so many of our Christians have, in the past, fallen. This year there have been 159 shrines destroyed.

A Great Challenge

In the closing session of the Conference held in connection with the Chaudhri Summer School, after days of thought and prayer over the question as to how to get rid of the temptations to idolatry, we were stunned by the fuller realization of the greatness and difficulty of the task as revealed by the discussions, and depressed by the feeling that we had arrived at no real solution of this problem. Simultaneously from opposite sides of the audience two chaudhris arose and with beaming faces began to address the gathering. Each brought the same message, "Sahib, there will always be these temptations, and some of the weak ones are sure to fall as long as there are idolaters living in our houses and mohallas, and even in the neighboring villages who are our relatives. But we can get rid of this temptation by winning the other people who live in our houses and mohallas, and our relatives in the neighboring villages to Christ, and we will go home and begin a campaign to win all those in our own and neighboring villages who are of the caste from which we were converted, if you will give us preachers and teachers to care for them." I believe this to be one of the greatest challenges the church in India has received.

KASGANJ DISTRICT

Kasganj District is in the United Provinces of Agra and Oudh, and is bounded on the north by the River Ganges, on the east by the District of Farrukhabad, on the south by the Jumna, and on the west by Aligarh. Its length is nearly eighty miles and its breadth sixty miles. It includes three government districts—Etah, Farrukhabad, Aligarh, and part of Mainpuri Districts. The population of this territory consists, for the most part, of Hindus. The next great community is the Mohammedan. This district contains 971,960 people, speaking Urdu and Hindi, and following every kind of profession, but generally the people are cultivators. There are three railway lines—the East Indian Railway, running on the borders of south and west; the Rajputana-Malwa Railway, passing through many of our circuits; and the Rohilkhand-Kumaun Railway, running from Kasganj toward the Ganges in the north.

Methodist Episcopal mission work was begun in 1884, when the Rev. Hasan Raza Khan was appointed as preacher at Kasganj. The American Presbyterian Church is also at work in the district.

This district has been transferred by comity agreement to the mission of the Presbyterian Church.

MEERUT DISTRICT

At the last session of the Northwest India Conference in March, 1913, the Bulandshahr Civil District was cut off from the Meerut District in connection with our work. A new District was formed and was placed under Rev. J. T. Robertson

as Superintendent. The Meerut District after the change is about 60 by 80 miles in dimensions. It lies between the Rivers Ganges and Jumna. It is composed of the Civil District of Meerut and the major part of the Muzaffarnagar District. The territory of this District is one of the richest in India and is watered by the Ganges and Jumna Canals. Its comparative altitude makes Meerut one of the healthiest districts in the plains of India. The population of the field covered by this district is about 2,000,000. Nearly a million and a half of the population are Hindus. The body of the remainder are Moslems. The masses of the people live in towns and villages. About one half the people depend entirely on agriculture for a living.

Besides the Methodist Episcopal Missionary Society the Church Missionary Society and the English Baptist Missionary Society carry on work in this field. The Reformed Presbyterian Missionary Society of America have had a little work in the Muzaffarnagar Civil District, but this is now being made over to the Methodist Episcopal Church in exchange for work in the Punjab.

Meerut

Meerut (population 120,000) is the administrative headquarters of the Meerut Civil District and of the Meerut Commissioner's District, which includes all the following other Civil Districts, viz., Dehra Doon, Saharanpore, Muzaffarnagar, Bulandshahr and Aligarh. Meerut is one of the chief military cantonments in North India. By rail it is 970 miles from Calcutta, and 931 miles from Bombay. It is noted as being the scene of the outbreak of the Mutiny of 1857. Of the population fifty percent are Hindus and about forty percent Mohammedans.

The Methodist Episcopal Church opened work in the station in 1875. The first work was confined mostly to Europeans. Mission work was opened regularly among the Indians in 1887. The Church Missionary Society carries on work in Meerut.

Missionaries: Rev. Thomas S. Donohugh (on furlough) and Mrs. Donohugh (on furlough), Rev. J. Benson Baker and Mrs. Baker, Mr. Raymond W. Noon. W. F. M. S.: Misses Lydia D. Christensen, Winnie M. Gabrielson, Melva A. Livermore (on furlough) and Caroline C. Nelson.

P. M. BUCK, Superintendent

The year has brought us both great trials and sorrows, and much of bright sunshine. We approach the end of the year with a large measure of gratitude and hope.

The Season

Our rains began a month too early, and ended a month too soon. This has brought withered autumn crops, and the earth is destitute of the moisture needful that the seed may germinate for the spring crop, the one chiefly depended upon for the support of the people. The regular time for the autumn rains has passed without them. The outlook is gloomy and threatening. We pray God may yet have a blessing for northern India in the supply of needed rain.

Our field has been comparatively free from pestilence. Bubonic plague comes and goes with such regularity that it seems a great mercy when we skip a year. Asiatic cholera has brought great ravages in places, but we have escaped this evil as well. Our work goes on unhindered. For all this we are very grateful.

Revenge for the Balkan War

Persecution has been almost unprecedentedly rife during the year. Mohammedans have been much agitated over the Balkan war. They would have had Great Britain manifest special sympathy with and afford aid to the Turkish Empire. They could but know that the sympathies of Englishmen have been predominantly with the Christian States. The strict neutrality of the government has been a trial to them. The bitterness of Moslems has affected their feelings toward, and treatment of, their own countrymen who have embraced Christianity.

Enmity of the Ariya Samaj

The Ariya Samaj has exceeded the Moslems in enmity toward Christ and his followers. This reform movement opens its doors to most classes of Indians and professes to discard idolatry and caste. Its creed has much that is akin to Christian teaching. But, at present at least, it is our deadliest foe. Its adherents could scarcely be farther from the spirit and life of our religion. They have grown in numbers very rapidly of late. There is much of sedition among them and they are under the surveillance of the government. A government educational officer, charged with the responsibility of examining a copy of each new publication in the provinces, informed me that they publish quantities of obscene literature. This movement is not on ethical lines. The success of Christianity in any place is a sore trial to them. In their dealings with the life and character of Christ they frequently become scurrilous. Mohammedans do respect him as a prophet. Some time ago in our field an Ariya was heaping abuse upon our Lord when a Moslem rushed upon him and administered a blow that laid him level with the ground. He was told he could not in his presence thus deal with a prophet of God. The Ariya was violating the law of the land and could not seek redress in a court of justice.

Testing Our Christians

Enemies of our people often incite the police against them. At times landlords treat them with great cruelty. Not unfrequently their sufferings are very great. It is common to compel them to work without compensation. In places they are prohibited from gathering fuel to cook their food and are denied water from the village wells. They are in some instances forbidden the use of the grazing ground for their animals. The immediate payment of debt is at times demanded when had they remained in the faith of their fathers years would have been given them. A not uncommon indignity is that of getting their names placed upon the government list of evil characters. Then they must remain for years under the surveillance of the police, and must continually in secret pay to be left unmolested. If a robbery occurs innocent men, if their names are upon this black list, are often seized and very shamefully treated. From the lower classes generally much unrequited service is wrung by force, and a common fear is that if Christianity triumph such oppression must come to an end. This fear has much to do with persecution which has as its end the checkmating of the movement toward Christ.

Fruitage

During the year nearly 3,100 have been added to our numbers by baptism. Our increase will be lessened by the fact that in the interest of intermission harmony about 600 of our people were made over to the Baptists in the early part of the year. Our baptisms have exceeded by nearly 1,200 those of any other year in our history. Since 1887 some 45,000 have been baptized in this field as it was before the division that deprived us of something over one third of our numbers at our last Conference. At our present rate of increase we would have had well-nigh three times as many converts. The largest numbers the past year have come from the two classes of leather workers, the shoemakers and tanners. The field where these ingatherings are taking place is constantly widening. Recently a council of the shoemakers was called to decide whether they would maintain social relations with converts to Christianity from among

themselves. They voted in favor of such relations. Then a larger council was called to consider the same question. The drift was in the same direction, when some consequential Ariyas got a hearing in the assembly and by their smooth words turned them away, and the second vote was adverse to Christianity. But the outcome has not hindered the spread of the work, and the masses of the caste seem to pay no heed to the action of the council last mentioned. Numerous deputations from larger communities have continued to come and they beg that their people may be taught and baptized. They declare themselves ready to receive all the teachings of Christianity. In the circuit where the councils were held some 900 have been baptized during the year. Had we the facilities for teaching and shepherding the multitudes we could indefinitely extend our work. The churches generally seem to be awakening to the importance and needs of this mass movement work.

Boarding Schools

Our Boarding Schools for boys and girls have been crowded as never before. The latter is having to reject many applicants. The Girls' School has been advanced to a High School and is doing an excellent work. Government has recently given a building grant and accommodations are being extended. The Boys' School, now larger than ever, has had a good year under Rev. J. Benson Baker. The Training School has just turned out a class of five workers for the district. Its numbers need to be greatly increased.

Summer Bible School

Our Annual Summer Bible School is thought to have been the most helpful yet held in the district. The spiritual interest was on a high plane. The addresses of an Indian member of the Annual Conference in the district were among the most helpful we have ever had. He came to the people from the mount of vision. We look for better work for the year to come.

English Work

The English Church in Mussoorie, under the pastoral care of the district superintendent during the hot weather, has had its best year. One of the specially appreciated privileges in this work is that of helpfulness to numerous young missionaries from various churches who come for their vacations and seeking respite from the great heat. Not a few live far from favorable spiritual environments. Often testimonies are given to larger fitness for missionary services as a result of attendance upon these services. The meetings are deeply spiritual, the church has had unprecedented financial prosperity. In a revival under the leadership of Rev. J. Stanley Jones a goodly number professed conversion. The meetings were a great refreshing to God's people.

Needs

The needs and openings for evangelistic and educational work have never been so pressing and great in this field. There is great need of reinforcement foreign and Indian. To double our Indian forces would easily double the rate of our growth. How long unentered doors will remain open is not manifest. Influences are at work that may turn the waiting and disappointed multitudes to other systems, systems that cannot save and satisfy. Could the Christian Church but know this day of visitation prayer and giving and the sending of messengers would be on a far higher and broader plane. The many who are

praying and helping are greatly appreciated. May their number be greatly increased.

MUTTRA DISTRICT

The Muttra District extends for about one hundred miles along both sides of the River Jumna and takes in the civil districts of Muttra, Agra, Mainpuri, Etah, and Aligarh. The population of this area is about 4,000,000. In this district are eight or ten important cities, with populations ranging from 20,000 to 200,000, and besides these there are many large towns and villages. The government has built good roads throughout the length and breadth of this territory, so that practically every part of the field is easily accessible. This is one of the most productive parts of the country, and is so well watered by two or three systems of canals that there is little danger of famine, even when the rains completely fail. Three or four large railway systems link the country up with the great cities of India, so that there is always a good market for everything that the people can produce.

Aligarh

Aligarh (population, 70,000) is the headquarters of the civil district of the same name in the United Provinces. It is situated on the Grand Trunk Road, at the junction of a branch of the Oudh and Rohilkhand Railway with the East Indian Railway, 876 miles from Calcutta and 904 miles from Bombay. The city makes a handsome appearance, its center being occupied by the lofty site of an old fortress, now crowned by a mosque. Aligarh contains the Anglo-Mohammedan College, the largest east of Cairo. It has a considerable export trade in grain, indigo, and cotton.

Besides the Methodist Episcopal Mission, the Church Missionary Society is at work in Aligarh.

Missionaries: Rev. Lucien B. Jones and Mrs. Jones. W. F. M. S.: Misses Carlotta E. Hoffman, Charlotte T. Holman (on furlough), and Julia I. Kipp (on furlough).

Institutions: Boys' Industrial School. W. F. M. S.: Louisa Soule Girls' Orphanage, Women's Industrial Home.

Agra

Agra (population, 200,000) is the headquarters of the Agra civil district of the United Provinces. It is situated on the Jumna River, 843 miles from Calcutta and 839 miles from Bombay by rail. It is the fourth city in size in the United Provinces. Of the population about sixty per cent are Hindus. The famous Taj Mahal is on the right bank of the river. The city contains, in addition to the district offices, some fine public buildings. It is a great railway center at which several important lines meet. The city is famous for its native arts. It is one of the chief educational centers in the United Provinces. It was the earliest center of the missionary enterprise in North India. Agra is the seat of a Roman Catholic bishopric, dating back to the time of the Mogul Emperor Akhbar. There are three colleges—Saint John's College of the Church Missionary Society, the Roman Catholic College, and Agra College.

Besides the Methodist Episcopal Mission, which was opened in 1874, the Church Missionary Society, the Edinburgh Medical Missionary Society, the English Baptist Mission, and the Baptist Zenana Mission are represented.

Missionaries: Rev. Claudius H. Plomer and Mrs. Plomer.

Brindaban

Brindaban (population, 50,000) is a town in the civil district of Muttra, situated six miles up the Jumna River from Muttra. The town is wholly given up to the vile worship of Krishna and has five thousand temples, some of which cost several millions and are richly endowed. Its annual car festival draws a hundred thousand pilgrims from all parts of India.

Besides the Methodist Episcopal Mission, the Church Missionary Society is at work in Brindaban. The Woman's Foreign Missionary Society has a hospital in the city.

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

Institution: W. F. M. S.: Hospital.

Muttra

Muttra (population, 60,000) is situated in the Agra division of the United Provinces on the right bank of the Jumna River and on three important lines of railway. The city is famous as the birthplace of Krishna, and is visited by thousands of Hindu pilgrims annually. It was the center of the Buddhist faith long before the Christian

era, and is mentioned by Pliny and Ptolemy. The finest collection of Buddhist relics in India is found in the museum at Muttra. Muttra for one hundred years has been a cantonment for British cavalry.

The Methodist Episcopal Mission has been at work in Muttra since 1887. The Church Missionary Society and the English Baptist Mission are at work in Muttra.

Missionaries: Rev. Mott Keislar and Mrs. Keislar, M.D. W. F. M. S.: Misses Adelaide Clancy and Isabel McKnight.

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

W. ROCKWELL CLANCY, Superintendent

We now have a Christian community of 22,528, there having been 2,231 baptisms during the year. The missionary staff consists of three missionaries with their wives; eight representatives of the Woman's Foreign Missionary Society, and seven assistants; 177 Hindustani men, and 139 Hindustani women. Our Sunday school scholars number 8,637, and in our schools throughout the district there are 1,244 boys and 902 girls.

Transfer of Work to Presbyterians

Two whole circuits, with 1,542 Christians, were transferred to the American Presbyterian Mission at the time that the Kasganj District and a part of the work in the Cawnpore District was handed to them. With this reduction, however, the district superintendent still has enough to keep him busy, for if he should travel day and night taking in four villages a day in which there are Christians it would take him more than a year to visit each village once. If he should meet with the Christians under his care at the rate of sixty a day it would take a year to meet them all. And twenty-five years ago there was not one village Christian in all this territory! These encouraging results have been brought about by the faithful labors of consecrated Indian men and women in cooperation with missionaries.

Village Schools

India is densely ignorant; but it is difficult for one who does not work among the people to understand the degrading effects of centuries of heathenism. The masses are little better than slaves of the better castes. The poverty is appalling. The failure of a single harvest means famine, as ninety-five people out of every hundred live in mud villages, and are cultivators, most of whom are servants of the native landlords. Very few can read. The people are so poor that even the little boys and girls have to help earn the living for the family, and there is little time or inclination for education. The government is spending Rs. 1,800,000 (\$600,000) a year in these provinces for primary education, and is planning to spend Rs. 5,300,000 (\$1,766,000) a year within the next five years, so as to put primary education within the reach of every village boy, but the masses are too poor to take advantage of it. Our Christians belong, for the most part, to the depressed classes, the "untouchables" as they are called, and government schools are practically closed to them because of caste. How to help them is a difficult problem.

Each one of our Indian workers has pastoral charge of the Christians living in from ten to twenty villages. Whenever he visits a village he calls together the children who are not at work and teaches them. In time the brightest of them learn to read the Bible, and it is one of our rules that those who are taught shall teach others. There are now in the Muttra District more than eleven hundred who can read the Bible; the number grows year by year. The

higher castes are very jealous of our poor people who can read. One day a little boy was reading his first book. Another boy of a high caste caught it from his hand and tore it up, with the remark that a low caste boy had no right to learn to read. In some places we have half-time schools.

How the Church Finds and Trains the Workers

There are no ready-made Indian workers available; they must be trained, and the demand far exceeds the supply, as the work goes forward so rapidly that it is impossible to keep pace with it. In this district we have 220 chaudhris (village headmen) who know something of the life of Christ and who help the village workers without pay. Many of them are spiritual men. Few can read, but they have influence with their people. They help collect money and grain for the work. Some can read the Bible, others are learning as they have time. Then, there are many boys who can read the Bible, and they help the chaudhris hold meetings. These boys are enrolled as "madadgars" (helpers). Every worker is training a number of these men and boys. Some are taught at night after the day's work is done. Rev. Agru Singh, several years ago, had a young Chamar and his wife, who had to work hard all day, come to his house at night. He and his wife taught them to read. To-day, Mani Ram is a preacher and his wife, Gyano, is a Bible reader. Paulus was our bullock-driver. Although he has only one eye, he used to read while his oxen fed and, at night, by the light of the fire. To-day, he and his wife, Ganeshiya, are working in nineteen villages. Phailbus was the camp-cook. Paulus and others taught him. To-day he and his wife, Banni, are village workers. The wives of Paulus and Phailbus were famine girls in Mrs. Matthews's Home at Aligarh. Chhitar Mal and another Paulus were Chamar shoemakers in the village of Tappal. They learned to read in a night school taught by one of our workers. To-day, Chhitar Mal is an ordained local preacher and Paulus a local preacher, both in charge of a large number of villages. To give the names of all our workers who have thus been trained would fill this report. The only way to evangelize India is to raise up men and women from among the people, teach them, train them, lead them to be filled with the Spirit of Christ, and continually direct their work. This is the greatest work any missionary can do.

Why Men Become Christians

At Muttra we have a training school for village pastors. The most promising young men and their wives are given a two years' training in the Bible. A part of each day is spent in teaching them to read and write, to repeat the parables, miracles, and the life of Christ, the Ten Commandments, Apostles' Creed, the Lord's Prayer, and Catechism; a part of each day is spent in the mohallas and villages teaching to others what they have learned. The wives are taught in separate classes under the supervision of Miss McKnight. We have some very interesting young men at present in our school. A year ago a young Brahmin, by name of Kamanl, made a pilgrimage to Brindaban. For six years he had gone from shrine to shrine seeking rest for his soul. At Brindaban he was disgusted with what he saw in the temples of Krishna. One day he met Miss Bonarjee in the city. She is a Bengali lady who was working among her people at Brindaban. She gave him a gospel, which he read. Then he went to see her; she prayed with him and he found peace in Christ. That was during the very week when the bomb was thrown at the viceroy in Delhi. Kamanl's relatives reported to the police that he was implicated in the outrage on the viceroy

and he was arrested. He taught the very policeman who guarded him about Christ. When he was released he was baptized and came into the Muttra Training School. Another Brahmin young man, Jaiwant, was for five years a priest in the largest temple in Brindaban. During the Brindaban mela in March, he heard the priests in the temple planning to drive the Christian preachers out of the mela and to throw dust over the district superintendent. He saw the dust thrown, but also saw that the Christians could not be driven out; so Jaiwant remained to hear the singing and Christ's Spirit entered his heart. He spent the whole night reading John's Gospel and next morning left the temple and the worship of Krishna to follow Christ. He found Miss Bonarjee, who prayed with him and taught him more about Christ. Four days after, we were holding a Quarterly Conference in Brindaban. Jaiwant came and took off his sacred thread and asked to have his sacred lock cut off. Miss Bonarjee cut it very slowly to give him time to change his mind, but he sat still till the last hair had been cut; then he was free. He came into the Muttra Training School and it seemed as though he had entered into a Christian experience at once such as many others take years to get. His testimony is clear and definite before Hindus and Mohammedans. Another young Brahmin, Jagdis, became dissatisfied with Hinduism and became an Ariya Samajist. That did not satisfy him. Then he came to Christ. He has been in the Training School for several months and will make a worker.

Summer School

What is a summer school? It is a "School of the Prophets," a Bible school and Northfield Conference combined for every man and woman in Muttra District, with a kindergarten for the children of the workers, a dispensary for the sick, and a course of lectures on the Bible by the best talent we are able to get in this part of India. It is a school of work-methods, Epworth League methods and Sunday school methods. It has graded courses of study for men and women, with written and oral examinations at the end, and carefully recorded results which are kept from year to year. It is a time of deep spiritual revival and heart searching before God. It lasts six weeks, from the middle of July to the end of August, and it costs, yes, it costs about \$300, and God sends the money from He knows where.

Industrial Work

The Boys' Industrial Orphanage, Aligarh

What is the relation between character-building and the making of a good pair of shoes? or between moral straightness and a straight line made by a string and charcoal along a board, to be followed by a handsaw? That a relation does exist one cannot doubt when he looks into the face of Brother L. B. Jones who spent five years in a wagon factory in America, until he became a first-class mechanic, and afterward worked his way through college and theological seminary. The fine young men who work in the shops at Aligarh, under the supervision and direction of Mr. Jones, also prove that a relation exists. If you want a first-class pair of shoes, a typewriter table, a comfortable chair, or anything else in their line, send to our Industrial School and you will get good and honest work. There are more than fifty boys in the institution and room for fifty more. Again it is the question of dollars, but it takes only \$20 a year to give a boy a liberal education in Vernacular, for each boy spends half-time in

school, and a training which develops manhood and Christian character. The government so highly appreciates this school that it gives \$240 a year as a grant. Many boys have gone out to earn their own living; six young men are workers in our district; two are in the Theological Seminary, Bareilly; two are in our Muttra Training School, and one in the Anglo-Vernacular School, Muttra. The little boys are mothered by Mrs. Jones.

Boys' Boarding School, Muttra

This, too, is a government aided school. The hostel has about sixty Christians under the care of Rev. M. S. Budden. The school is held in Flora Hall, in the heart of Muttra city. This building was erected by Mr. William Blackstone of America as a memorial to his daughter Flora. The enrollment is 180, of whom 100 are Hindus, 20 Moslems, and 60 Christians, and the standard is Anglo-Vernacular Middle. The Rev. A. Luke is in charge.

Medical Work, Brindaban

Brindaban, the city of 5,000 temples devoted to the worship of Krishna, has been well named "Satan's Seat." For the 8,000 widows devoted to the temples and for the multitude of women who come to Brindaban to worship, a dispensary and hospital are necessary. Miss Kipp, M.D., and Miss Terrell, a trained nurse, are giving their lives to these poor people. They, with their assistants, also visit the women in their homes and are often called to the temple courts to give help to the dying. They carry the message of Christ to these poor souls. One day Mrs. Clancy and I were going out by train to Brindaban. Many pilgrims were on the train. Arrived at Brindaban, we saw a miserable woman dragged out of a compartment and put down on the ground. She was filthy; her face was covered with flies, and she was unconscious. In her company were ten women, but not one of them would touch her. We sent for a cot and had her carried to the hospital. Miss Kipp and Miss Terrell ministered to that dying woman all through the night till she died in the early morning. Then the people from a temple came and carried out her body to burn.

During six weeks of our Summer School Miss Kipp had a dispensary in our compound, while Miss Terrell and Miss Cousins (Indian medical assistant) cared for the work at Brindaban.

English Work

The district superintendent is nonconformist chaplain to the Inniskilling Dragoons, Muttra. Rev. C. H. Plomer and Mrs. Plomer have English work at Agra, in addition to their Vernacular work.

PUNJAB DISTRICT

Punjab District includes the Punjab civil province with its three cities, 53 towns, and 43,660 villages, and a population of about 27,000,000. It is the seat of the earliest Aryan settlements in India. About fifty-six per cent of the population is sustained by agriculture. The main source of wealth lies in the exportation of wheat. The greater portion of the work of the Methodist Episcopal Mission is in the Patiala state, especially in Patiala city, among about 6,000,000 people, of whom about one tenth are of the depressed classes.

Besides the Methodist Episcopal Mission, the other boards at work in the Punjab are the English Baptist Mission, the Reformed Presbyterian Mission, the Church Missionary Society, the Church of England Zenana Mission, the Society for the Propagation of the Gospel, the Church of Scotland, the Moravian Mission, the United Presbyterian Mission, and the Zenana Bible and Medical Mission, and the Salvation Army.

Lahore

Lahore (population, 210,000) is the political capital of the Punjab. It is situated on the Ravi River, and at the junction of the railway lines from Karachi, Peshawar, and Calcutta, 1,250 miles from the last and 1,280 miles from Bombay. Of the population about sixty per cent are Mohammedans. The native city covers an area of about one square mile. The European quarters cover a large area and contain the secretariate buildings, the district courthouse, the government college, and Punjab University, the Senate Hall, the American Presbyterian College, and other important buildings. Lahore is one of the most important educational centers in North India. Rudyard Kipling was educated here.

Methodist Episcopal mission work was begun in 1881. Other mission boards at work here are the Church Missionary Society, the American Presbyterians (North), the Society for the Propagation of the Gospel in Foreign Parts, and the Zenana Bible and Medical Mission.

Missionaries: Rev. John C. Butcher, M.D., and Mrs. Butcher. W. F. M. S.: Miss Lily D. Greene.

Institution: Johnson Memorial Training School.

J. C. BUTCHER, Superintendent

Multiplication by Subtraction

The workers in the Punjab District would like to take some credit for what has been accomplished, but considering the smallness and the weakness of our force on the field it is manifest that the work has not been theirs. We have had back of us a magnificent band of intercessors in America, and the Lord of the Harvest has assuredly heard their pleadings. We report this year 3,333 baptisms and a Christian community of 18,099, an increase over last year of 3,064. There have been cut off from the Punjab District during the last eight years the Roorkee and Delhi Districts, and the Mussoorie Circuit, while over 3,000 baptized Christians have been given over to the care of other missions. If all the Christians at present connected with these various divisions were now in one district, that district would report over 50,000 Christians. But it would be an unworkable district. Indeed, even now the Punjab District is altogether too vast to be properly worked by one administration. The District Superintendent hoped for relief to himself from each successive division, but no relief has been apparent, because the pruned tree has given forth fresh branches so rapidly.

The Forces

The year has not been without its trials and disappointments. A few of the workers have seemed to be unworthy; there has been sickness, and anti-Christian forces have tried to injure the work. Worldly officials and selfish masters have tried to intimidate and turn back our young disciples. We have ninety male workers, including one American missionary, seven Indian Annual Conference members, five ordained local preachers, nine unordained local preachers, twenty-three exhorters and forty-five pastor teachers. Of these pastor teachers sixteen were licensed as exhorters and three as local preachers at the recent District Conference. It will be seen from this that not only was our staff of workers small, but half of them were of the lowest grade and three fourths of them were men who themselves required a good deal of help from the other workers. For the bringing in of converts we depend upon the people themselves, and we have 466 of these enrolled as leaders or voluntary helpers. Not one of these leaders receives a cent of money from our mission

funds; on the contrary, one of the conditions upon which he is recognized as a leader is that he himself shall be a liberal contributor to the self-support fund. The circuits number sixteen.

Some Problems

We have been doing systematic work in 880 villages, in 447 of which Christians are to be found, while in the other 433 there are 9,500 inquirers being taught, nearly all of whom will probably be baptized within the next three years. The most difficult part of the work is the teaching. Those already in the fold want to bring in their fellows, so that propagation is largely done by the unpaid and often unrecognized workers. Thus the people join us; then we have to teach them what we believe and how we conduct ourselves. Moreover, as neither they nor their ancestors have been able to read, we try to get them to at least learn to read their Bibles. This is no easy task for our small band of inefficient workers, especially as the people are scattered and engaged in toil from childhood. Most difficult it is to get Christ formed within them. Probably we err in this matter by imagining that it is our work, and dependent upon our methods and zeal, forgetful that God often works in ways that we do not understand.

The Work at Lahore

Lahore is the center of the district as well as the capital of the province. Now that Delhi has been separated from the Punjab, Lahore is the largest city in the province, the census of 1911 giving us a population of 228,687. Eight years ago the Lahore Circuit reported 1,553 Christians. Since then the circuit has been divided and subdivided until the same territory now contains six circuits. The present Lahore Circuit has pastoral work in forty-four villages and mohallas, in twenty-six of which Christians are found. There are 1,200 Christians, of whom 215 were baptized this year. We have nineteen voluntary workers, of whom three are local preachers. Our work in Lahore itself is mostly among domestic servants, but quite a number of our educated young men from Hindustan are employed in secular work in Lahore. These give dignity and support to our work. The Johnson Memorial Training School has given instruction to thirty-two men and seventeen women. Most of these were villagers under instruction for a short time, who, having learned to read, went back to their villages. The Charlotte Bridge Memorial Hall has given shelter to fifty-one boys, most of whom have been in attendance all the year. Seventeen of them have been attending the Government School in Muzang as day-pupils, while three have been attending the Presbyterian High School in the city.

Fellowship in Service

I ought to state that my wife has twice been over the entire district with me, and has cheerfully borne all the attendant discomforts of these sometimes rough trips, glad to be of help to the village women and their teachers. I cannot close without again thanking the National Bible Society of Scotland and the British and Foreign Bible Society for their substantial help, by means of which we are able to report the sale of 19,974 Scriptures and portions. Our work is mostly among the illiterate, but these Scriptures reach a higher stratum of society, and there is abundant evidence that higher society is being

profoundly stirred, and is feeling the challenge of the successful efforts by Christian missions to lift the lowly.

SOUTHERN PUNJAB DISTRICT

Hissar

Missionaries: Rev. James Lyon and Mrs. Lyon.

[New District, No Report]

RAJPUTANA DISTRICT

Rajputana District, formerly named Ajmer District, includes the whole province of Rajputana, a group of twenty native states, and the small British division of Ajmer, the combined areas of which aggregate 130,000 square miles of territory, or more than the combined areas of the New England States and New York. To reach the extreme outposts of the district the superintendent has to make a round trip of 700 miles. A large part of the territory is desert.

The latest census, taken in 1901, shows a population of 10,125,000. The great mass of the people are Hindus, who number 8,000,000. There are 757,000 Mohammedans and 25,000 Christians. The remainder belong to the aboriginal or non-Hindu tribes, such as the Minas, Bhils, and Mhairs. The Rajputs are the ruling tribe, but they nowhere form a majority of the population. While there has been considerable political ferment among the educated classes of British India, the rulers and people of Rajputana have been loyal to the British crown. With the exception of a few high-caste leaders the people are friendly toward missionaries, and gladly listen to their preaching. The entire province is subject to periodical famines at intervals of about seven years. Consequently, the great mass of the people, who are farmers, are very poor.

Ajmer

Ajmer (population, about 74,000) is a large and important city in Rajputana, being the administrative headquarters of the civil district of Ajmer-Merwara. It is 677 miles northeast of Bombay, and is an important railway center, lying in the middle of the Rajputana-Malwa Railway system. The city lies at the foot of a high hill. It is rich in buildings of antiquarian interest, and contains the tomb of a Mohammedan saint, which is visited by about 25,000 pilgrims annually. Of its population about sixty per cent are Hindus and thirty per cent Mohammedans. Ajmer is a city of considerable manufacturing activity.

Methodist Episcopal mission work was begun in 1883. The other boards at work are the United Free Church of Scotland and the Society for the Propagation of the Gospel.

Missionaries: Rev. Floyd C. Aldrich and Mrs. Aldrich. W. F. M. S.: Misses Laura G. Bobenhouse and Harriet N. Mills.

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

Phalera

Phalera (population, about 1,000), one of the most important centers of Christian work in Rajputana, is situated on the Rajputana-Malwa Railway, about fifty miles northeast of Ajmer. The great salt lakes are near Phalera.

Methodist Episcopal mission work was begun about 1900, during the great famine. No other mission boards are at work here.

Missionaries: Rev. Arthur L. Grey and Mrs. Grey. W. F. M. S.: Misses Estella Forsyth, E. Lavinia Nelson, and S. Edith Randall.

Institutions: Boys' Orphanage and Industrial School. W. F. M. S.: Girls' Orphanage, Medical Dispensary.

MOTT KEISLAR, Superintendent

Rearrangement of Boundaries

Last year the large territory of Pikanir was set aside as a part of the North Rajputana District, taking eighteen workers and 1,480 village Chris-

tians from this report. This relieved us of the supervision of that distant field, and allowed us new workers to be placed in the ripening harvest. The eight circuits remaining have at present 172 workers and 8,198 Christians. The progress during the year is not in the baptisms, which were only 312, but in a gratifying advancement in the spiritual life, evidenced by higher ideals, a keener conscience, and more faithful work. Our greatest task for the present is the training of young workers. Of the 172 helpers, 123, or nearly seventy-three per cent, are the product of our schools. These are young and the majority are inexperienced, and must be developed as evangelists.

The District has also made a contribution of ten young people, some of whom were among our best workers, for the Mass Movement in Delhi District.

Villagers Changed Attitude

This year we had thirty-one workers, including the missionaries, at the mela, and found conditions such as we have never before seen. We were all greatly impressed with two things: the villagers' knowledge of Jesus Christ, and their desire to learn more about Christianity. A few years ago, the worshipers from the villages knew nothing of Him, and were afraid of us. This year we found it very different. Very many of them know something of the Gospel, and were anxious to learn more. We were often called aside by anxious seekers, who desired to know the story of Christ. Repeatedly they silenced opponents who came to interfere. They were not afraid to oppose the Pandits when they came to tell them not to listen to those things. The seed has very evidently been sown in the villages whence the pilgrims came. Although the opportunity was not so good as at other religious festivals, good work was done at Parbatsar among the villagers who came with their animals to the fair. About 60,000 oxen were brought for sale.

Famine conditions are very serious over much of the District. Thousands of people have left with their cattle hoping to find pasture and work elsewhere. Many of our Christians have gone. In spite of these conditions the self-support on the District has increased. We are hoping for the time when we shall have self-supporting churches in every circuit as we now have in Ajmer.

The Workers' Institute, held from October 1st to the 27th, was very satisfactory. All were greatly helped by the visit of Bishop and Mrs. Eveland, and the Bishop's inspiring messages. After the District Conference there were four days of meetings for the deepening of the spiritual life. Bishop Warne was with us, and brought much inspiration to all.

The Institutions

Mr. Aldrich, the missionary-in-charge of the Boys' School in Ajmer, writes: "Aside from a short period without a head-master in the school that branch of the work has continued to prosper during the year. We have at present a good staff of teachers, and there are many signs of earnestness on the part of the boys." The Tilaunia Sanitorium for tubercular girls and women, under Dr. Baksh as resident physician, has had an increased number of patients.

The Dispensary has continued to be a boon to the poor people about Phalera. Mazhar Russain has rendered valuable service not only here but in

the District. His work at the Pushkar mela was a valuable aid to the evangelistic preaching. Many times he has visited the workers in distant villages where no medical aid could be obtained. His care and conscientious work have been greatly appreciated.

English Work

There is a great field here to work, and much time has been given to these interests. The people are appreciative, and love the "Truth as it is in Jesus." The Sunday School superintended by Mr. James Inglis is in an encouraging condition, and the people of the station are receiving much help through this medium. There have been opportunities to hold meetings with the railway people at various places.

NORTH RAJPUTANA DISTRICT

W. W. ASHE, M.D., Superintendent

Transfer of Kasganj to Presbyterians

For a brief period after returning from a rest in America we sojourned at Ajmer. When the appointments were read at Conference in March we were delighted to hear that Kasganj District, situated in the center of our great Methodist work in Northern India, was to be our field of labor. The work here was begun about thirty years ago, and has been carried on almost entirely by native brethren. Their labors were blest during these years, and a Christian community of eleven thousand souls had been added to the church. But one month after we moved to Kasganj it was decided to transfer this field to the American Presbyterian Mission which had a large staff of foreign missionaries on the ground, and move our workers to a more needy parish. Three months were spent in writing up records and transferring our people to the sister church. This task being completed, a reconnoitering tour was made to explore our future field of operations and decide upon the strategic centers to be occupied.

A New District

At a meeting of the Cabinet of Northwest India Conference, in Lucknow, April 29th, it was decided to form a new district in Northern Rajputana and Southeastern Punjab with headquarters at Hissar. This district lies mostly in the Great Indian and Shaikhawati deserts, and has eighty Christians. With the exception of one circuit from the old Rajputana District, this is entirely new work, and the people have been "sitting in darkness" from time immemorial. As far as we know there is no other Christian mission operating in this vast territory. The neglect has been largely due to the inaccessibility of much of the country. It was here that Alexander the Great met his first and only defeat. The arid desert, the scorching sand dunes, and the sturdy inhabitants were too much for the great conqueror who was compelled to retrace his steps before reaching the Ganges, his coveted goal. This was 327 B. C., and many of the same conditions still prevail.

The People

The inhabitants of the extreme eastern section of the district are descendants of the famous Bhattis who successfully opposed the Greek invaders. While

under the influence of native rule the Bhattis were lawless free-booters. They have been described as of a cruel, savage, and ferocious disposition, entertaining an abhorrence for the usages of civilized life. Many of them still maintain their nomadic customs, and a century of British rule has not eradicated their predatory instincts. Many are now farmers and shepherds who earn their living by honest toil. There is a large Mohammedan population, but their customs are in some respects at variance with those observed by other followers of the prophet, particularly in the women appearing, without reserve, unveiled in public, and in their associating openly with men. This makes them more accessible, and consequently more easily reached with the Gospel. The central and western parts of the district are inhabited by the descendants of the ancient race of Rajputs. Under British protectorate these valiant warriors have settled down to peaceful pursuits, and their battle-fields have been turned into productive farms and pastures upon which thousands of sheep, cattle, and camels subsist. They are mostly Hindus, but a small percentage of Mohammedans are found in almost every town. In the southwestern part of the district there are many Bhils and other aboriginal tribes who can scarcely be called civilized. With such diversified population and so many different religions, this field affords abundant opportunities for missionary effort.

A Beginning

On June 28th a little band of thirty-five men and women, and as many children, boarded the train at Kasganj bound for the wilderness of western India. They were leaving the land of their birth and the home of their childhood for regions unknown to carry the good tidings of salvation to a strange people. With suppressed sorrow and tear-dimmed eyes they bade farewell to relatives and friends who had gathered on the station platform to see them off. As the train steamed out of the station a tremendous shout "Yishu Masih ki jai" (Victory to Jesus Christ) burst from every tongue, then each lusty voice took up the chorus "Jai Prabhu Yishu jai adhiraja" (Victory to the Lord Jesus, Victory to the great King). Two days later the writer was standing on the station platform at Hissar when the north-bound train pulled in, and from a crowded third-class carriage came the same chorus to the astonishment of a great throng of other passengers. After a week of waiting upon God and much planning the workers were sent forth to occupy the places which were decided upon as being most suitable.

District Needs

The Lord has sent a few laborers into this great destitute field. Most of them left much easier places, home, kindred, and friends, to obey the call of the Master. The pittance they receive is barely enough to keep soul and body together, so there is nothing left to provide warm clothing to protect them from the bleak desert wind during the winter. Throughout the greater part of the district living expenses are one third more than they are in other districts, so in justice to these faithful servants of God their salaries should be increased to meet the extra demands. To successfully do the work planned we must have ten more men, with their wives, immediately. The men are available, but their salaries are still hidden somewhere in God's great treasury. A lady doctor could do more just now to advance the work than any other

agency that could be employed. To facilitate the transportation of our workers, a yoke of oxen and two camels are badly needed. If the district superintendent does the work required of him and the work he should do, fifteen dollars per month will be required for itinerating. We are endeavoring to train a few of our most promising young men and their wives for Christian work among the depressed classes. For each of these families four dollars per month are required to feed and clothe them while in training. There are many other needs, but these are the most pressing at present.

Prospects

Of the five millions of people about one third are "hungering and thirsting after righteousness," one third are indifferent, and the other third are antagonistic to the Gospel. While there are many difficulties to be overcome, there is every prospect of an abundant harvest in the near future.

ROORKEE DISTRICT

Roorkee District is situated in the United Provinces, between the Ganges and the Jumna Rivers, having the Himalayas on the north and the civil district of Meerut on the south. It comprises two civil districts, Dehra Dun and Saharanpur, and also parts of Muzaffarnagar. It is approximately 100 miles from north to south and 40 miles from east to west and contains a population of 2,500,000, 800,000 of whom are of the depressed classes. The majority belong to the Chamar (leather-workers) caste. Hardwar, situated where the Ganges River emerges from the Himalayas, one of the sacred cities of the Hindus, is in this district. Thousands of Hindus visit Hardwar to wash away their sins. Two thirds of the population are Hindus and one third Mohammedans. The language spoken is Hindustani.

Roorkee

Roorkee (population, 20,000) is the headquarters of the tahsil of the same name in Saharanpur District of the United Provinces, and a cantonment for British troops. It is on the main line of the Oudh and Rohilkhand Railway. The upper Ganges Canal passes through the native town and the cantonment. The most important institution in Roorkee is the Thomason Engineering College, said to be the best of the kind in India.

Methodist Episcopal mission work was begun in 1875. Other mission boards at work here are the Society for the Propagation of the Gospel, the Reformed Presbyterians, and the Mission to Lepers in India and the East.

Missionaries: Rev. Philo M. Buck and Mrs. Buck, Rev. Dennis Clancy and Mrs. Clancy.

Institutions: Bible Training School, Boys' Boarding School, Roorkee Leper Asylum.

DENNIS CLANCY, Superintendent

Staff

The staff of the District consists of two American missionaries, three Conference Members, thirteen Ordained Local Preachers, twelve Local Preachers, twenty Exhorters, thirteen Pastor Teachers, thirty Bible Readers, eighteen Evangelist Teachers, and ten Voluntary Workers—a total of one hundred and twenty-one.

The Field

Of the population, which is between two and a half and three millions of people, a little less than a million belong to the depressed classes, which in these days are very accessible. The Chamars are numerous, and seem to be a prosperous people. Already we have baptized a good many both from the Jattiyas and the Chamars, and the way seems to be open for a good work among them. Three other Missions are operating in this field. The Society for the Propagation of the Gospel Mission has some work at Roorkee, and around Hardwar. The American Presbyterian Mission has educational

work at Saharanpur, for boys and for men preparing for mission work, and at Dehra Dun they have a high-grade educational institution for Hindustani girls. The National Missionary Society has a little work in the Nukkar Tahsil, near Saharanpur.

Christian Community

This year we report 18,968 Christians, there have been 982 baptisms. I have generally found that the numbers of those who profess themselves to be Christians are really more than what we have on our books. Our Christians live in 486 villages and mohallas, so each Christian community will average about forty in number. It is not at all an unusual thing to find all, or nearly all, of the people of a mohalla Christians. As the Christian community is already very large, and the number of our workers very small, I have urged our workers this year to look after the people that we have already baptized rather than try to extend the work to places where we have no baptized Christians. This is the one reason for the number of baptisms being less this year than in some of the previous years. I have also requested our workers to baptize none of the family unless the whole family is ready for baptism. In some cases it may be wise to wait until the whole mohalla is ready, but in my opinion, in this work, we should baptize nothing less than a whole family.

Self-support

Our total raised for self-support this year is Rs. 1,963 from all sources. In this is included a Capitation Grant for ministering to British Troops. The actual amount received from our Hindustani people is Rs. 737. This is not at all satisfactory, but I do not think that it is altogether due to the unwillingness of the people to give, but rather the fault of having a bad system for collecting from the people. As fast as I can I am going through the district myself, and taking an accurate census of our people by families. These families we shall distribute among our workers, and urge them to collect from the families regularly every month, and require the workers to keep an accurate account of how much each gives. If we can get each one of our Christians, big and little, to give on an average of not less than one anna each per year, we shall be making some progress.

This is a fertile and rich country. It is well watered by the two great rivers—Ganges and Jumna. Although prices of good supplies sometimes go high, famine is practically unknown. Generally the people are well to do, as things go in this country, and the time should come when all of this work should be self-supporting, at least so far as the Hindustani forces are concerned.

Training School

We have had four families in our training school. One of these has been sent into the work, but we hope to have three or four more families in shortly, bringing up the number to seven families. It is almost impossible to estimate the influence of an institution like this on the lives of these who have never before had a chance to make anything out of themselves.

Summer School

This year our Summer School began on October 30, and closed after two days of District Conference on November 28. We had hoped great

things from it, but it was better than our expectations. The following were with us from one to three days: Bishop Warne, Dr. Buck, Mr. Velte, and Mr. Borup, both of the American Presbyterian Mission of Saharanpur; J. T. Robertson, J. Benson Baker, R. M. Wilson, Miss Greene, B. T. Badley, and Rockwell Clancy. Mr. Frank, of the Society for the Propagation of the Gospel Mission of Roorkee, spoke once. Mrs. Clancy was very fortunate in having the assistance of Miss McLeavy for most of the Summer School. Her services were greatly appreciated by all of our people.

Boarding School

During the year we have had about thirty boys in our hostel, but have room for about double this number. At present our boys are being taught in the Society for the Propagation of the Gospel Mission School and in the Government Schools. This is not entirely satisfactory, as we are not able to have the careful supervision over the boys that we would like. Some of the boys who have been in the college workshops have also been living in our hostel. Government offers great opportunities to bright young men who wish to thoroughly equip themselves for some good trade.

English Work

We still maintain our English work, holding a Parade Service every Sunday morning, and a Voluntary Service Sunday evenings. These services have been well attended by soldiers, college students, and some civilians. We have had a number of conversions during the year.

Colportage

This district is especially adapted to this kind of work, as there are two large railway junctions, and several places where melas are held, notably Hardwar, to which multitudes of people are going throughout the year. Our sales of Scripture portions during the year have run well up to 9,000. All of our workers are expected to be engaged in this work along with their other work, and are urged never to give away Scriptures, as the people are more likely to prize them if they pay something for them.

Leper Asylum

In addition to our other work we have the superintendency of the Leper Asylum at Roorkee, which has had during the year between sixty and seventy inmates. Almost all of these are Christians. Christianity being the only religion that makes any provision for these unfortunate creatures, it is not at all strange that they should adopt the Christian religion as theirs almost as soon as they are admitted. Among them there are some real bright Christians. One of our workers, in addition to his other duties, does the work of pastor for them.

SOUTH INDIA CONFERENCE

The South India Conference includes all that part of India lying south of the Bombay and Bengal Conferences and the Central Provinces Conference. It comprises the great Madras Presidency, a small part of the Bombay Presidency, nearly all of the state of Hyderabad, and the state of Mysore. The general shape of the Conference is that of a triangle, with its apex pointing southward. Within its boundaries are spoken the great Dravidian languages—Tamil, Telugu, Kanarese, Malayalam; also toward the north, Marathi. The soil of South India is proverbial for its fertility, producing sugar cane, cotton, rice, and other products, with an abundance surpassed by no other region.

The South India Conference was originally the Bombay, Bengal, and Madras Mission of the India Conference. It was organized as an Annual Conference November 9, 1876.

The South India Conference met in annual session at Hyderabad, Deccan, December 11 to 17, 1913, Bishop J. E. Robinson presiding. In the extent of its territory it is first among the India Conferences, second in the number of missionary workers, and third in size of the Christian community. The total number of baptisms for the year was 8,880, and the increase in the church membership was 8,925, giving a total of 37,518 under our care. The Bangalore District showed an increase of fifty-three per cent in members, and the Hyderabad and Vikarabad Districts, collectively, the greatest numerical increase, being 5,497. But large as are these multitudes who have been baptized during the past year, they do not fully indicate the wonderful opportunity for evangelism which many parts of the Conference present. In three of the six districts the movement toward Christianity is so large it could not be handled. In the Raichur District 2,600 registered inquirers had to be left unbaptized for want of pastors to shepherd them afterward. In the Belgaum District only about one tenth of the available number were baptized, while in the Vikarabad District, where our membership in six years has grown from 600 to 13,000, the work may be said to have only begun.

In addition to the above statistics the Conference reported day and primary school pupils, 6,433, an increase of 1,369; high school pupils, 285, increase, 78; 44 students in college, being an increase of 15. In the Sunday schools there are 12,868 pupils, being an increase of 314.

English Work

Probably the most significant feature of the session was the organization by Bishop Robinson of the English work into the English District to include all the English churches and schools in the entire Conference. Rev. C. W. Ross de Souza was appointed superintendent, with residence at Madras, and pastoral charge of the English circuit in that city. The plans contemplate aggressive work in various directions among English-speaking people, developing the splendid beginnings which we already possess. It is expected to be productive of large results. The Indian Witness, commenting on this plan, says: "The experiment, for thus we must regard it, will be regarded with much interest. Should it prove successful other sections of India will doubtless follow and the way for the desired English Conference be opened. We sincerely trust that this new departure in South India will prepare the way for a widespread revival in the Anglo-Indian community."

Self-support

The Conference raised during 1913 \$11,995, being an increase of \$8,029. Self-support is become one of the most important items in the Conference-wide policy and, as above indicated, most encouraging developments have occurred. On the Vikarabad District Rs. 4,000 was raised by the Christian community for this purpose. Outside friends have become interested, a Hindu gentleman made a donation of Rs. 200, specifying that Rs. 150 should be put into direct evangelistic work and Rs. 50 for school purposes. On the Vikarabad District a Lingaite (an influential Hindu caste) opened his house for the entertainment of one of the Mission Conferences, fed and feted the Indian members, and himself attended the sessions. On the Raichur District the people, from their poverty, raised nearly Rs. 1,400. One needs to see the conditions in which our Christian people are compelled to live before the full significance of these contributions can be realized. One native member of the Conference decided to go wholly on the self-supporting basis in his circuit. This is but indicative of a new spirit of independence and self-confidence which will more and more make itself apparent among the Indian brethren. As he has a Christian community of 1,800 back of him in this step it ought to be successful.

Madras Publishing House

The Madras Publishing House has had the best year in all its history. It has turned out a vast amount of literature and done extensive printing in several languages. Its indebtedness is steadily diminishing and its prospects, apart from its debt, were never brighter.

Work in Three Languages

The territory embraced by the South India Conference is spread out so widely as to make unified, economical, homogeneous administration more difficult than anywhere else in this great empire. The work has to be carried on in three of the great Dravidian languages of the South—Telugu, Tamil, and Kanarese, languages which have no affinity with the closely allied Sanskritian languages of the north. Hence this Conference is embarrassed as is no other in the matter of training workers, maintaining schools and equipping the work.

But notwithstanding these very real and practical difficulties, the South India Conference, proud mother of a half a dozen prosperous Conferences, moves forward in its great work with manifest tokens of the presence and power of God. It was never more alive to its opportunities, never more eagerly aggressive in its efforts, the arms of its hands being made strong by the hands of the Mighty One of Jacob.

A map of India will indicate the divisions of the Conference. The *Telugu* field, in which God is so signally blessing our evangelistic labors, at this time, is embraced within the dominions of His Highness the Nizam and constitutes the Hyderabad and Vikarabad Districts. Our *Kanarese* field is divided between the Nizam's dominions, the Mysore Province (another feudatory state) and the southern portion of the Bombay presidency. Our *Tamil* work is carried on in the Madras presidency, including the Tinnevely District.

BANGALORE DISTRICT

Bangalore District lies in the southeastern part of the Mysore state. The civil district of the same name has an area of 3,092 square miles and a population of about 900,000. Of this number over 25,000 are Christians, there being in this district more than half of the Christians in the state of Mysore. The majority of native Christians are Roman Catholics.

Besides the Methodist Episcopal Mission, the other boards represented in Bangalore District are the Society for the Propagation of the Gospel, the Church of England Missionary Society, the London Missionary Society, and the English Wesleyan Mission.

Bangalore

Bangalore (population, about 160,000) is the seat of government for the Mysore state and a British military cantonment. It is situated 3,000 feet above the sea and enjoys a pleasant and temperate climate, which has attracted a considerable European and Eurasian population. It is the meeting place of four lines of railway, being 219 miles by rail from Madras and 692 miles from Bombay. Bangalore, next to Madras, is the largest city in South India. It is an important Roman Catholic center; of the 13,700 native Christians about 11,700 are Catholics.

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

Missionaries: Rev. Alvin B. Coates and Mrs. Coates, Rev. John W. Simmons and Mrs. Simmons, Mr. Jacob E. Trieschmann. W. F. M. S.: Misses Fannie F. Fisher, Ida G. Isham, Julia E. Morrow.

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

Bowringpet

Bowringpet (population, 3,000) is situated in the eastern part of the Mysore state, on the Madras Railway, about 40 miles from Bangalore, and is the railway station for the Kolar mission station, and also for the Kolar gold fields.

The Methodist Episcopal Mission is the only Protestant mission here.

Missionaries: Rev. John B. Buttrick and Mrs. Buttrick.

Kolar

Kolar (population, about 10,000) is the headquarters of the civil district of the same name in the state of Mysore, 42 miles east of Bangalore. It is a place of great antiquity, though little of what is ancient remains.

Methodist Episcopal mission work was begun in 1874. It is the most important point of the vernacular work of the Methodist Episcopal Mission in the district, chiefly noted for its successful Industrial Institute.

Missionaries: Rev. Karl E. Anderson and Mrs. Anderson, Mr. Clayton E. Gabel and Mrs. Gabel. W. F. M. S.: Misses Martha A. Griffin, Margaret D. Lewis, M.D., Florence W. Maskell (on furlough), and Urdell Montgomery.

Institutions: Biblical Training School, Kanarese Boys' Boarding School, Industrial Training Institute. W. F. M. S.: Kanarese Girls' Orphanage and Boarding School, Deaconess Home, Widows' Home, Ellen Thoburn Cowen Hospital.

J. B. BUTTRICK, Superintendent

The Workers

The personnel of the effective workers has remained unchanged during the year, a new and unique experience for this district. No one has died, none have withdrawn, and no missionary has been transferred to another district. On the other hand, our force has had no increase to its numbers, and the appointments left last Conference "to be supplied" are still waiting "to be supplied." I am extremely thankful, however, that the timely and generous gift of an elect lady has made it possible for the missionary for evangelistic work on the Kolar and neighboring circuits to be appointed.

Evangelism

Our main work is evangelistic. This is ever kept in view by missionary and Indian worker, and is constantly emphasized as of first importance. The

outstanding period of reaping was last February, which was observed as our month for the Evangelistic Campaign. During that month 435 baptisms were reported on the district, more than 400 of that number being in villages on the Kolar Circuit. The total baptisms for the year on the entire district are 653, betokening the fact that only 218 baptisms occurred during the other months of the year. Whilst no other month was so visibly fruitful as February, yet each was abundantly fruitful in other respects. S. Noah, as pastor of the Kolar Kanarese Church, and head of the Biblical School, has been in labors abundant. There have been seven students in the school this year, two of whom have been licensed as exhorters. I shall be glad when this institution is merged in the proposed United Kanarese Training Institution for vernacular preachers and teachers.

Education

In coordination with evangelistic work, considerable educational work is being undertaken on the district. Schools exist in English and in the vernacular for boys and for girls, for Anglo-Indian and for Indian. There are very few schools for non-Christians, and what there are of such are only of primary grade.

In Bangalore the Baldwin High Schools for boys and girls respectively are classed as European schools under the government code. Special mention must be made of the Anglo-Vernacular Primary School for boys in Blackpully, Bangalore. This school is recognized as part of the government's scheme of bringing to Panchama communities of India the uplift and enlightenment of education. The school has recently moved from rented quarters into a new building erected on land granted to us by the municipality, and which is the best site for the purpose in that part of Bangalore. The new school is an ornament to the locality, has cost Rs. 6,000, and is entering on its path of usefulness unencumbered by debt. This has been brought about by the liberality of government in its grants, and by the generous contributions of friends in America, gathered largely by Rev. Karl Anderson, who first launched the project of building some years ago. The progress and enlarged usefulness of the school is now assured. It is supported by government grant-in-aid, and by the local English circuit.

At Kolar we have educational institutions for orphans, for boarders, for day-pupils, and for industrial students. All have had a prosperous year.

The Kanarese Boys' Orphanage and Boarding School has increased in numbers, and we look for a wider sphere of usefulness for this institution as our Christian community enlarges, and as the people come to realize the value of Christian education for their children. But this realization will come to the majority but slowly, so dense is the ignorance in which the Gospel finds them.

The industrial school has become a hive of industry. The Mysore government has shown its appreciation of the work done by increasing the grant-in-aid. The government has a scheme of education for the boys of the Mysore State in which the two departments of education and agriculture combine, and which is designed to bring industrial, and especially agricultural, instruction to every central village school in the State. Through our industrial school we not only give practical training to our Christian youths, but we reach with Christian

influence non-Christians also, and in cooperation with the government this is likely to become increasingly our privilege and our opportunity.

BELGAUM DISTRICT

The Belgaum District includes about 4,000 square miles of territory, with a population of 1,500,000, in the southern part of the Bombay Presidency. There are about 1,000 villages and towns in the district.

The missionary work in this region was taken over from the London Missionary Society in 1904, the work having been organized by that society in 1820.

Belgaum

Belgaum (population, 37,000) is situated at an elevation of nearly 2,500 feet and enjoys an exceptionally mild climate. It is on the Southern Mahratta Railway. The great vernaculars, Marathi and Kanarese, meet here. Limitless scope for village evangelism offers in this promising field.

Missionaries: Rev. William D. Beal (on furlough) and Mrs. Beal (on furlough), Rev. David O. Ernsberger and Mrs. Ernsberger, Rev. Earl L. King and Mrs. King, Rev. Charles F. Lipp and Mrs. Lipp, Rev. Charles W. Scharer and Mrs. Scharer. W. F. M. S.: Miss Judith Ericson (on furlough).

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

D. O. ERNSBERGER, Superintendent

Evangelistic Work

There have been 430 baptisms, and in this work we have confined ourselves to the villages in which we already have Christians, and to villages near to such, in order to give the new converts pastoral care. If we were to disregard this provision, we could go on baptizing many hundreds, but we do not feel that this would be wise. Our Christians now number almost 6,000, living in about one hundred villages and towns. We have forty schools among the Christians who have been baptized from among the "depressed classes," and efforts are being made to increase the number, efficiency and the attendance on them. They constitute an evangelizing agency that cannot well be provided in any other way. Though each of these evangelizing and educational centers can be maintained for about \$40 a year on the average, yet such sums are not plentiful enough to extend this efficient agency half as fast as it should be done. The possibilities along this line with a little financial help are almost without limit.

The number of Sunday school scholars is exactly the same for the District as last year. There is no doubt, however, that the number in attendance was greater than the reports sent in indicate. A different system of recording the enrollment and attendance will be adopted hereafter which will more nearly represent the facts and will no doubt increase the number. Nearly all our Sunday school scholars in connection with our boarding schools passed the All-India Sunday School Examination with credit and some with honors.

The Evangelistic Campaign, February 15 to March 15, was carried on throughout the district. Though the main object was to reach our village Christians and inspire and revive them, yet the non-Christians were not neglected. Many of our Christians were reached and helped to a larger faith and a better life. There are in the district thirty-three Bible women under the supervision of Mrs. Ernsberger and Mrs. Lipp. The quiet work done by these women is much appreciated by the people whom they visit.

Education

I have reported the village schools under evangelistic work, not because

they are not in the proper sense educational, but because they are to such a great extent evangelistic in their aims and methods. Besides these village schools we have nine other schools, five of which are for girls and four for boys. Two of the boys' schools are Anglo-Vernacular, one of which is the Beynon-Smith High School. This school reached an enrollment of 417 within the year. It is in a flourishing condition and doing excellent work. Rev. E. L. King is the principal; religious instruction is compulsory. Aside from the principal's salary this school is entirely self-supporting. The other Anglo-Vernacular school is carried on in a town twenty miles from Belgaum. It is under the supervision of the principal of the high school and is taught by a Christian teacher. The entire expense of the school is provided by the people of the town. The Scriptures are regularly taught. The other two boys' schools are of the primary grade and are financially insufficiently provided for. One of them with about two hundred boys will soon have to be closed for lack of funds. Of the girls' schools one is a Christian Boarding School with fifty-two boarders. This school is well equipped and well taught. The four remaining schools are of the primary grade and are well provided for and are doing good work. Thirty-five per cent of all the pupils in the schools of the district are Christians.

The English Church

A parade for the nonconformist British soldiers of the station is held every Sunday morning and a voluntary service in the evening. The attendance upon the latter is about fifty. A class meeting and a prayer meeting are held during the week with good attendance. The Sunday school in connection with this church has an enrollment of eighty and an average attendance of about forty.

HYDERABAD DISTRICT

Hyderabad District includes a number of centers in the civil state of the same name. The territory covered includes 7,000 villages, and has a population of about 2,000,000. Much of the land is level and a large portion is under cultivation. Of the entire population of the state of Hyderabad, which is about 12,000,000, forty-six per cent speak Telugu and 26 per cent Marathi. The ruler of the state, the Nizam, is a Mohammedan. While only ten per cent of the population are Mohammedan, the large majority of the students in the college, and about half of those in the lower schools, are of that faith.

Methodist Episcopal mission work was begun in 1873.

Hyderabad

Hyderabad (population, over 400,000) is the fourth city in India in size and one of the oldest. It is the capital of the Hyderabad state, and the seat of the Nizam, who is the most powerful Mohammedan ruler excepting the Sultan of Turkey. Hyderabad is situated on the Musi River, a tributary of the Kistna. It is a city of many races, including Indians, Persians, Arabs, Africans, and several others. The great mass of the people are Hindus of several nationalities and speaking many languages, chiefly Telugu, Hindustani, Kanarese, and Marathi. The city is an educational center, having three colleges and numerous schools. It has several public buildings and a number of prominent mosques.

The Church Missionary Society, the English Wesleyans, and the Mennonites have missions here, as well as the Methodist Episcopal Church.

Missionaries: Rev. Henry F. Hilmer and Mrs. Hilmer, Rev. William H. Hollister and Mrs. Hollister, Rev. Marcellus D. Ross and Mrs. Ross. W. F. M. S.: Misses Alice A. Evans, Nellie Low, Margaret Morgan, and Catherine A. Wood.

Institutions: William Taylor Bible Institute. W. F. M. S.: Elizabeth K. Stanley Girls' Boarding School.

Bidar

Bidar (population, 12,000) is the headquarters of the Bidar civil district of

the state of Hyderabad. It is situated on an elevated and healthy plateau, 2,330 feet above the sea level, and is surrounded by thousands of villages. Bidar was a place of considerable importance in its prosperous days, as is evidenced by its palaces, mosques, and other buildings. It is the chief trade center of the district and has given its name to a class of metal work.

Methodist Episcopal mission work was begun in 1893. No other mission save the Methodist Episcopal is at work here.

Missionaries: Rev. Hugh H. Linn, M.D., and Mrs. Linn. W. F. M. S.: Misses Elizabeth M. Biehl and Norma H. Fenderich (on furlough).

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

Secunderabad

Secunderabad (population, 84,000) is a British cantonment in the state of Hyderabad and a suburb of Hyderabad city. It is one of the largest military stations in India.

Methodist Episcopal mission work was begun in 1873. The American Baptist Foreign Mission Society, the English Wesleyan Missionary Society, and the Society for the Propagation of the Gospel are represented here.

Missionaries: Rev. Matthew Tindale (retired) and Mrs. Tindale (retired).

W. L. KING, Superintendent

New Alignment

At the last Annual Conference the Hyderabad District was divided—the Vikarabad District being cut off from its western side. This was the third time that such a division has taken place since I took charge of the district in 1896. It might be supposed that very little was left but when we took account of what we had after the latest loss of territory and people we found that we had no lack of the former while the number of Christians was only 700 less than the entire Christian community of our Church in India at the close of the first quarter century of our work. During the year we have added by baptism from Hinduism over 1,600 and close the year with upward of 6,300 Christians in a field where in 1896 there were 217.

The calls have been numerous and we might have gone far afield baptizing the people of many new villages, but we have been forced to resist the temptation to do this and have confined our efforts almost wholly to the villages where we have had Christians and to those lying close to them. Thus only could we hope to provide for the training of the people in the Christian life.

Widening Caste Response

A special feature of the year's work is found in the fact that the people of no less than ten castes have responded to the Gospel invitation. Hitherto our Christians have come almost entirely from the two lowest castes of the Hindu community. On one occasion I had the joy of receiving people from five different castes in a single service and on another from four castes. In each of these castes the service was held at the door of the house of the worker in the community and the worker himself had come from the lowest caste. More than this, the workers who have brought these people of ten castes have all of them been of the lowest strata of Hindu society and they are now the teachers and the only teachers of the higher castes in the things relating to Christian truth and life.

There has been real growth among our people during the year. Our people, until recently in the bondage of superstition, idolatry and sin, are able to give very definite and clear testimonies to the consciousness of having passed from death unto life. The evident earnestness of the witnesses and their illumined faces have left no ground for doubt that they have been with Jesus and have

learned of Him. The mountain peaks of missionary experience are reached when, after the toil of years, one is privileged to hear these testimonies and behold faces alight with a new purpose and with the joy of the Lord.

The number of Sunday schools has advanced from 100 to 110, and of pupils from 1,766 to 2,282. There has been advance also in organization and in effectiveness. In the greater part of these Sunday schools a regular collection is now taken. We are thus trying to train the children aright. In Sunday school work we might have made much greater advance but for the scarcity of workers to carry on the work. Some of our village people are now reaching a stage of progress such that they can give some help.

English Work

Our English work is of a type entirely unlike the work carried on among the Hindu and Mohammedan people of the villages or the cities. The communities to which these churches minister are small and the influences that oppose of very peculiar insidiousness and power. We cannot report great advance in this work along any line, but at the same time a great deal of good earnest work has been done during the year. The most hopeful feature of the work in Secunderabad continues to be that carried on among the children and young people. The regular services have been maintained and with a measure of encouragement. Financially this charge has held its own during the year. The church in Hyderabad has opened a home for the very poor of the Anglo-Indian community and is now caring for about ten of these waifs who much need attention and Christian instruction and care. This church has held its own in its finances and its work among the young. It has lost some by removals and death so that for a time the congregations seemed to suffer to some degree, but toward the end of the year there were indications that the ground lost was being regained.

Self-support

On the financial side our work has on the whole made advancement. Our workers have adopted the tithing plan as what they believe to be the scriptural one for the support and carrying on of the Lord's work. Our village people are learning to give, and, while their gifts are for the most part small, help a little toward the support, but mean far more as marking a step in the right direction, that of recognizing God's claim upon their possessions as well as upon them. Believing that people can never reach their best in Christian experience until they have learned the blessedness of giving unto the Lord we have rejoiced to see our village people taking the first step in this direction.

MADRAS DISTRICT

Madras District comprises the city of Madras, with its population of over 500,000, and a chain of about thirty villages lying southwest and north of the city, together with a large unevangelized territory in the neighborhood of Pondicherry, a city about 150 miles south of Madras, and a newly organized circuit in Tuticorin, the farthest southern point reached by the Methodist Episcopal Church. The district is within the Madras Presidency, which covers an area of 151,195 square miles, and has a population of 42,397,522, about half the population of the United States.

Madras

Madras (population, 509,346) is the capital of the Madras Presidency and the third city in India in size and in political and commercial importance. The city is built on the shore of the Bay of Bengal, on a strip of land nine miles long and from two to four miles wide, having an area of twenty-seven square miles. Three

different railways connect it with Hyderabad, Calcutta, and intermediate stations on the north; Poona, Bombay, and intermediate stations on the west; and Madura, Tinnevely, Tuticorin, and intermediate stations, on the south. Madras has a rural appearance by reason of numerous parks and groves. The city has handsome thoroughfares and more than usually attractive public buildings. Madras has several important industries, and is fifth among the ports of India in the value of her trade, and fourth in tonnage. The city is an educational center, having besides a university ten art colleges, three professional colleges, and numerous secondary and primary schools. Tamil is spoken by fifty-eight per cent of the people, Telugu by twenty-three per cent, and Hindustani by a large portion of the remainder. The oldest Protestant place of worship in Madras dates from the year 1680.

Methodist Episcopal mission work began in 1874. Other boards at work are the Society for the Propagation of the Gospel, the Church of England Missionary Society, the Church of Scotland, the English Wesleyan Missionary Society, the London Missionary Society, the American Baptist Foreign Mission Society, the British and Foreign Unitarian Association, the Danish Missionary Society, the Evangelical Lutheran Mission at Leipzig, and the United Free Church of Scotland.

Missionaries: Mr. Clark N. Bateman, Rev. William L. King and Mrs. King (on furlough), Rev. James J. Kingham and Mrs. Kingham, Rev. Albert E. Ogg (on furlough) and Mrs. Ogg (on furlough), Rev. C. W. Ross de Souza and Mrs. Ross de Souza. W. F. M. S.: Misses Grace Stephens and K. Evelyn Toll.

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

J. B. BUTTRICK, Superintendent

The Madras District consists of a northern and a southern section, the latter fully 400 miles from the former with a little strip thrown in about 120 miles south of Madras in the region of Pondicherry.

The northern section of the district embraces the city of Madras and villages to the west and south within a limit of about ten miles. In this section there are four circuits—one English, two Tamil, and one Telugu, together with a Tamil Boys' Boarding School.

English Work

The withdrawal in July of the former pastor created a vacancy on the Madras English Circuit which it was not easy to fill. A cable was sent to the Mission Rooms for a successor, but no response in human form has yet been sent. Brother Butterfield, a retired minister of the Bombay Conference, supplied very acceptably during August and Rev. Ross de Souza generously gave September and October to Madras. So effectively did he fulfill his ministry that he would be gladly welcomed back again. Rev. Harry Stephens spent three weeks in November there. The English Church has very sincerely appreciated the provision made for its needs during these months. Finances have improved, all Conference collections have been raised, and prospects are bright.

Tamil School

The Tamil Boys' Boarding School and Orphanage is still housed in rented premises, but in a better building than a year ago. This ought not, however, to be taken as an indication that the school is a temporary institution. There are twenty-four boys in residence, but this number is by no means the limit of our opportunities.

Brother Gopalah has rendered very useful and effective service both in the Madras City Tamil Circuit and in the work in and around Madras. There have been fifty-seven baptisms during the year.

Telugu Work

There has been advance all round in the work of the Madras Telugu

Circuit. The local preacher having supervision of this circuit reports seventy-four baptisms compared with twenty-five last year, and money raised by subscription and harvest festival as Rs. 54, compared with Rs. 27 last year.

The Village Circuit covers work in eleven main villages outside the city, and branches out into other communities. There have been ten baptisms this year, and there is now a Christian community of 297, surely a sufficient number to leaven the whole of their several villages.

The southern section of the district embraces our new work in the Tinnevely District of the Madras Presidency, and is divided into three circuits, with Brother Kingham in charge. He writes: "There have been 385 baptisms, and the Christian community now totals 2,353. Property values have increased from Rs. 3,300 to Rs. 7,115, several new village churches have been erected, the cost being provided conjointly by Indian Christians of the villages concerned and by contributions from America. There are forty-four paid workers on the three circuits, of whom only eleven, however, are wholly engaged in evangelistic work. The majority are in the twenty-one day schools reported. A summer school was held for the first time and continued for ten days.

RAICHUR DISTRICT

Raichur District includes a territory of about 14,000 square miles and a population of approximately 2,000,000, in the southwest extremity of the state of Hyderabad. The government is, of course, Mohammedan, but nine tenths of the people are Hindus. Kanarese and Telugu are the chief languages spoken. Our work was begun here in 1885, in virgin soil. No other Protestant mission is at work in any part of the district.

Raichur

Raichur (population 30,000) is the headquarters of a civil district in the Gulbarga division of the same name, which lies between the Tungabhadra and Krishna Rivers.

The city is a strong commercial center, 444 miles southeast from Bombay on the railroad leading to Madras, which is distant 350 miles toward the southeast.

Missionaries: Rev. Albert E. Cook (on furlough) and Mrs. Cook (on furlough), Rev. David P. Hotton and Mrs. Hotton.

Institutions: Boys' Boarding School at Anandapur, Girls' Boarding School at Raichur, Training School for Pastor-Teachers in Gulbarga.

Gulbarga

Gulbarga (population 30,000) was, hundreds of years ago, a Mohammedan capital of great importance. It is now the capital city of a division and district of the Hyderabad state. It is a great trade center and a sacred place of pilgrimage among the Mohammedans. It is 353 miles southeast from Bombay.

Missionaries: Rev. Joseph H. Garden and Mrs. Garden.

J. H. GARDEN, Superintendent

Answered Prayer

We began the year praying for 3,000 souls, and though, as to baptisms, we fall short of even a third of this number, yet when we take into consideration the 2,600 inquirers that are reported as being ready for baptism, we find that in this matter, as in many others, God has really given us more than we asked of Him. The total number of baptisms on the district for the year is 943. The Christian community now numbers 6,269. This is more than Belgaum and Raichur Districts ever reported while they were together, and far exceeds any of our records except last year's. It is 127 more than all South India Conference reported six years ago.

Financial Problems

The difficulty of raising funds to carry on this constantly increasing work is so great that the finances of this district seem to constitute the supreme problem of the hour. Because on the one hand we must resist as much as possible the pressure which through the preachers-in-charge is every day compelling us to undertake work for which we have no money in sight, and because on the other hand we must daily assume financial obligations that involve us in debt, to our own despair and the disapproval of the mission authorities, the position of the superintendent is far from being an enviable one. This pressure has taught us to cultivate our local resources in a remarkable way, as will be shown farther on.

The Plague

The Kopbal Circuit has had a very hard year because of plague in the town itself and in the surrounding villages, resulting in the death of several Christians. This and other causes have compelled my wife and myself to devote more time and care to this place than to any other outside of Gulbarga itself, and considerable money had to be spent in order to house ourselves and our workers in that plague-stricken locality.

The Criminal Tribes

Great opportunities present themselves to us among the Koracharu, Lombadis, and so-called criminal tribes, and also among the Madigas and Holeyas. We are encouraged by the local authorities to do among the criminal tribes a similar work to that which is being done elsewhere by the Salvation Army, but we find ourselves unable to undertake it because of financial conditions.

Gulbarga

In Gulbarga a notable development has been the coming of Miss Joan McGregor from Pandita Rambai's work in Mukti, with a band of eleven Mahratta girls, for the purpose of opening up school work among the Brahmins and other high caste people in that language. Though belonging to an undenominational mission they do not stand apart, but associate themselves intimately with us in every respect, so that there is no division. Working among a class of people in the city whom we have hitherto failed to touch, Miss McGregor has already, even in two short months, been enabled to do a work that immensely strengthens our hands. In thirty years, so far as I am able to see, nothing has so stirred the city of Gulbarga as the coming of this devoted band.

The Indian preachers by their patient and loyal cooperation have faithfully helped in my arduous duties. All men do not see alike, and where differences of language, and custom, and mental habit exist, as among us, it is only with much loving forbearance that we can work together in pushing such a strenuous battle as we are engaged in, and I wish to testify here that the consideration of my Indian brethren has left nothing to be desired.

Other Tribes

The Madigas and Holeyas are on all sides asking for baptism, not only by hundreds, but *by thousands*.

The score or more of Lingait families that seem ready for baptism still hesitate and procrastinate, but it is hoped that when the time does come for

them to move, they will be followed by hundreds from what is probably the most influential caste in the Shorapur Circuit.

Our last Quarterly Conference on the Shorapur Circuit was held on the comfortable veranda of the head man of the village, a Lingait, who gave up such parts of his house to us as we could use, cared for us, provided many necessaries for our comfort free of charge, and, accompanied by his eldest son, attended our meetings and manifested deep interest in our business and devotions.

In another village nearby, early in the year, some 800 Christians and inquirers, led by two faithful workers, gathered for a two-days' prayer meeting in true camp-meeting style. All the expense of the gathering, amounting to about Rs. 100, was met by themselves.

As fast as we can provide teachers I believe that the 300,000 or 400,000 outcastes on the district will enlist themselves under the banner of Christ, and long before half of that number have come in there will be a movement among the Lingaits and Beydurs in the same direction.

Education

The day schools on the district now number thirty-three with 435 scholars. Of Sunday schools there are 87, an increase of 23, and the scholars now number 2,185, an increase of 310.

In view of the fact that over 1,300 converts on one circuit alone are without any systematic instruction, I believe that the need of a training school on the district is desperate and that with the boarding schools for boys in Anandapur this work has a claim on us that is second to none. We look forward to the time when our converts will be able and willing to pay the very low salaries that will be needed for the support of these simple workers in their own village style, and when, on going forth from the training school, they will cease to look to us for their support and will find it among the people whom they serve.

Self-support and Christian Stewardship

I reported last year plans for the finances of the district, following the lines of the old Home Missionary Society, but having it reorganized in such a way as to give us an auxiliary society on each circuit, all tithes and collections to be paid into a local fund which is in the hands of the preacher-in-charge of each circuit. Though there was a degree of hesitancy at first, and though even now the identity of this organization with the Home Missionary Society is not always kept in view, yet all the circuits have loyally fallen into line. Each has now its own missionary, who is entirely supported from the local fund, and in this way the collections have been greatly increased.

Last year we made a special effort and raised Rs. 250 for the Missionary Society's debt, increasing the collections from Rs. 940 to Rs. 1,311. We have this year advanced to Rs. 2,362 (collected for all purposes), an increase of Rs. 1,051 over last year, and the high-water mark in the whole history of the district. This includes more than the gifts of the Indian Church properly so called, but after deducting, as far as this is possible, the gifts of missionaries and Anglo-Indians, I find that the Indian Christians have raised during the year:

For Ministerial Support.....	Rs. 705-10-0
For Benevolences.....	114-12-0
For Other Collections (chiefly self-support).....	571- 2-0

At our District Conference the following resolution introduced by the Indian brethren was enthusiastically adopted:

"We recommend that we should aim to collect from each Christian adult not less than 1 Alungiri dub a month (*i. e.*, 2 pie).

"In the month of January the preacher-in-charge should visit all the villages and sub-circuits where workers are stationed, and make arrangements with the village stewards for collecting a definite portion of the salary of the pastor-teacher working for them on the above basis. A responsible steward in each center should add these local collections to the balance of said salary as forwarded by the preacher in charge, pay the whole sum to the worker and take a receipt, which should be forwarded forthwith to the preacher-in-charge.

"Wherever possible the whole collection for the year 1914—according to the above rule of one Alungiri dub a month for each adult Christian—should be collected in advance at the time of the approaching harvest.

"We should urge our Christian families to buy their own *sacred vessels* (instead of looking to us for them) and continue to put grain into them daily.

"The grain collections should be collected weekly wherever possible.

"The pastor-teacher himself should neither beg nor ask his Christians to contribute towards his salary. This should be the business of the preacher-in-charge, or of some one appointed by him for the purpose.

"Thanksgiving offerings at the time of the Yugadi, or Indian New Year's Day, should be encouraged."

At the close of this report, apportionments for ministerial support and benevolences were voted amounting to Rs. 1,028, for the coming year. We expect that these claims on the various circuits, and more, will be raised. Our people are beginning to realize the blessedness of giving to Christ's cause.

VIKARABAD DISTRICT

The Vikarabad District comprises the former Vikarabad and Bidar Circuits of the Hyderabad District. This new district embraces a territory of 16,500 square miles, with a population of 1,650,000 living in its 6,150 villages.

When established as a district it was divided into nine circuits with a Christian community of 9,323, and work being carried on in the Telugu and Kanarese languages.

Vikarabad

Vikarabad is a town in the state of Hyderabad, situated about 50 miles due west of Secunderabad. Not of great importance in itself, it has become the headquarters of a very important Methodist Episcopal mission work.

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

Missionaries: Rev. Walter L. Morgan, Rev. C. Edward Parker and Mrs. Parker, Oswald G. Taylor, M.D., and Mrs. Taylor. W. F. M. S.: Misses Edna C. Brewer, Mildred Simonds, Gertrude M. Voigtlander (on furlough) and Elizabeth J. Wells (on furlough).

Institutions: J. L. Crawford Boys' Boarding School. W. F. M. S.: Mary A. Knotts Girls' Boarding School.

C. E. PARKER, Superintendent

Crawford Memorial Hospital

This has been a year of building. After months of waiting we have

succeeded in getting the choicest site in Vikarabad for the Hulda A. Crawford Memorial Hospital. Our thanks are due to His Highness' government for the trouble taken in the matter. It was a glad day for Vikarabad when we gathered on that hill top to turn the first sod. The work on the hospital building is now going on as rapidly as possible. We expect to welcome our doctor in the near future. We recently received the glad news from Mrs. Gisriel of Baltimore that the support of the doctor and his wife, who is a trained nurse, has been guaranteed for three years, and notifying us that they will soon be on their way.

Dr. Linn of Bidar, assisted by Dr. Little, has had a good year. 6,699 out patients have been attended, and more than Rs. 600 collected for medicines supplied. They are in need of an American trained nurse. Our plan is that the medical work shall take a more prominent part in our evangelistic scheme. It can be made a great power.

Four Boarding Schools

On the Vikarabad District we have four boarding schools, two for boys and two for girls. The Bidar Boys' School, in charge of Mrs. Linn, though still a primary, is destined to become a great evangelizing agency in that Kanarese field. Already there are boys in the work who began their education there. They need a new school building and dormitories, and we believe that God will supply that need in the near future. The J. L. Crawford Boys' School has had one of its best years educationally. Four boys were sent up for the Government Middle School Examination, three of whom passed, one being in the honor roll. The influence of all these boarding schools is being felt throughout the field, for our best workers to-day, both men and women, have come out from them.

Other Schools

We have seventy-seven day and night schools, most of them night schools, for our people are so poor that old and young must work during the day. These schools are attended by both young men and children and are supplying a great need in the work. They create a desire for education and we are beginning to get village workers from them. Miss Simonds has been appointed as superintendent of all our village schools for the coming year, with a separate superintendent for each circuit, and a course of study has been outlined.

Sunday Schools

There has been marked improvement in the work of our Sunday schools. We have 129 schools, with an attendance of 2,369. We have two regularly organized Sunday schools, one in Vikarabad and one in Bidar. The Vikarabad Sunday School, under Miss Wells, as superintendent, has had one of the best years of its history. In July, at a special service, the scholars of the school gave in thank offerings Rs. 94. This, with some other collections of the year, amounted to Rs. 180, which they have given to build a house for a worker, somewhere on the district. Most of the scholars took the All-India Sunday School examination, and we have every reason to believe that many of them passed, though the results from the Telugu department have not yet been received. The Bidar Station Sunday School has also had one of its best years. Forty-nine of their scholars passed in the All-India Sunday School examination.

Better work is being done in our village Sunday schools than ever before. A home department has been organized and plans made by which we hope to get all our church members to learn at least the text of the day. A special three-years' course has been arranged for the village Sunday schools and all those who complete this course are to be given certificates.

Evangelism

The people themselves have become evangelists, and go from village to village telling their neighbors and kinfolk what the Lord has done for them. The call keeps coming in, "Send a teacher to *us*; receive *us*!" We are trying through our preachers and workers to follow up this movement. We held two special evangelistic campaigns during the year, one at our regularly appointed campaign time, February 15 to March 15, using the text, "Come unto me all ye that labor and are heavy laden, and I will give you rest," which hundreds of the people committed to memory. Our second campaign was held from the 6th to the 30th of October. Previous to this a series of special revival meetings was held with the workers themselves at headquarters of each circuit. The text, "Behold I stand at the door and knock," was used in every meeting. Souls were born again and the Holy Spirit took hold of lives as never before. The preachers and their wives went out into the campaign using the same text, "Behold I stand at the door and knock," and the hymn, "Let Jesus come into your heart," was our campaign hymn. During the year we have baptized on this district 4,659, many of whom had been waiting for more than a year for baptism. We still have many names recorded of people waiting and begging us to receive them. Those baptized this year were largely from among the Telugus, but there are signs of a mass movement among the Kanarese people. Rev. John Little in charge of the Bidar Kanarese Circuit reports 325 baptisms during the year. The day is not far away when we will count Kanarese converts by the thousands.

Our seven Telugu Circuits have been in charge of local preachers and they have done remarkably well, but the need of more missionaries to supervise this important work is imperative. On the whole district we have not a single missionary who can give his full time to this evangelistic work. Word has just come from Dr. Schermerhorn that the Y. M. C. A. of Garrett will guarantee the support of an evangelistic missionary and his wife for Bidar, for three years.

Self-support

We can never have a strong church until it rests upon the hearts of the people themselves and they support it. The total amount of our collections for the year is Rs. 4,214. This was given in cash, or in things that brought cash. Grants of land, work on buildings, materials for buildings, and other help of that kind from the Christians has not been included in the amount. The Kortapully Circuit, which was cut off from the Vikarabad Circuit last year, and where in 1906 we had only fifteen Christians, raised this year for self support Rs. 700, and that entirely without the aid of missionaries. At a thanksgiving service on the Kohir Circuit, the people gave Rs. 142 as a thank offering, and at the close of the meeting the leaders of two villages came up and said that they wanted to undertake the support of their preachers next year, and of course we are going to give them a chance to try.

BENGAL CONFERENCE

The Bengal Conference includes the province of Bengal, which is the largest and most populous province in the Indian Empire, containing 84,728 square miles with a population of 90,000,000. The Conference was organized in January, 1888, mission work having been commenced in 1873. In February, 1893, Burma was united with the Bengal Conference to form the Bengal-Burma Conference. In accordance with an enabling act passed by the General Conference of 1900, the Burma District was organized into the Burma Mission Conference by Bishop Warne in February, 1901.

The Thoburn Church

Work began in Calcutta, Bengal, during 1873 under William Taylor, who was followed by Bishop Thoburn. The beginning of the work of the Conference was among Europeans and that form of work still predominates, centering around the Thoburn Church in Calcutta. Around this church there have grown two great educational institutions for European young people, known as the Calcutta Girls' School and the Calcutta Boys' School. The English Church has been from the first self-supporting and has also contributed toward the support of the vernacular work. First of all it gave a good church building which has been used by our largest Indian congregation for over thirty years. The general plan of the English work is a large central church, with the pupils of both institutions worshipping in it. The vernacular work of the city followed on that plan. The Lee Memorial Institution provides educational privileges for the girls, and the Collins Institute the same for the boys, and they are up to now worshipping in the original church given by the English congregation. It is now too small, and surrounded by and in the compound of the Lee Memorial Institution. One of the most urgent needs in India, by way of property and equipment, is a new central Bengali church, well located in the city of Calcutta. It is earnestly hoped that this urgent need will get upon the heart of the home church.

Asansol

Asansol, about 120 miles from Calcutta, was the first station opened outside of Calcutta, which has grown into a district and the district superintendent is carrying on work in four languages: English, for which language we have a church; Bengali, for which language we have a church and a boys' and girls' school. There is work in the Hindustani language and also among the Santals, a tribe of aborigines of whom there are about 40,000, and among whom there is much hope. A goodly number of missionaries have from time to time worked in the district, but the ones who have been in the work for over twenty-five years are Rev. W. P. and Mrs. Byers, whose names will always be associated with Asansol, a great railway and coal-mine center.

Pakaur

Pakaur was the second center opened outside of Calcutta and it has also grown into a district. For a number of years the missionary has been Rev. H. M. Swan, and his sister, Miss Swan, has been the Woman's Foreign Missionary Society missionary in educational work, and Miss Grandstrand in evangelistic work. They are from the Swedish Church and the Swedish people have taken a great interest in this work, and for this India sends her thanks to our Swedish churches. The largest single movement we have ever had among Mohammedans has occurred in this district,

There is within the bounds of this district a large unoccupied territory which by all other missions has been given over to us, and putting into it a missionary is the next urgent advance needed in the Bengal Conference. There has been nothing like a large movement toward Christianity in any mission as yet in the great Province of Bengal, with over 50,000,000 people. I think there is nothing in India for which more prayer is being offered than for a great outpouring of God's Spirit in Bengal. Will our readers join in these intercessions?

The Conference Session

Reports from the Conference indicate that both in vernacular and in English work there has been much to encourage the missionaries and the churches. The Evangelistic month proved to be a source of much blessing. The special work in the distribution of Bibles under the auspices of a Committee on Col-porteage was continued, the great dearth of Christian literature in the Bengali language making it particularly desirable that the Bible should be as extensively distributed as possible. Bishop Warne's Book "The Heart of the Christian Religion," has had a circulation of over 10,000 copies, and another work by him on "Tithes and Offering," has been translated into the Bengali. Efforts are being made to meet the needs of children and young people by issuing a Life of Christ, and a History of Methodism, adapted to their needs. In the Epworth Leagues emphasis is being placed upon Bible and mission study work. In this, the densest populated province in the Indian Empire, we have a total membership of about one thousand.

ASANSOL DISTRICT

Asansol is in Burdwan District, but the mission work runs into Manbhum, Bankura, Birbhum Districts and a tract of country peopled by an aboriginal tribe called Santals.

Asansol

Asansol is the headquarters of the civil subdivision of the same name, and is situated on the East Indian Railway, 132 miles from Calcutta. It is an important railway junction and one of the chief centers of the coal industry. The native population is about 15,000 and there is a European community of 3,000 all employees of Railway Company. The languages used are English, Bengali, Hindustani, and Santali. Many large villages surround this place.

The English work of the Methodist Episcopal Church was begun in 1883; the native work in 1888.

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

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

W. P. BYERS, Superintendent

Evangelism

The Evangelistic month coming at the beginning of the harvest in Bengal, when everybody was very busy and anxious to reap the all too pitifully small crops, created difficulties which were hard to overcome. In the day time everybody was in the fields, and at night came home too late and too tired to listen very well to the preaching, although every effort was made to get their attention. In October the Bengal Camp Meeting was held, which, while not largely attended, proved to be of high spiritual value. The camp meeting was followed by the summer school, which terminated with the session of the District Conference. We are encouraged over the success of the Bengali Church

in Asansol, a great congregation crowding the church nearly every Sunday. There is serious need for a new church edifice to cost \$5,000.

English Work

The Rev. J. P. Meik is pastor. Special emphasis is laid upon the distribution of Christian books and literature among the men employed at the Joy-randanga Colliery, and some encouragement is felt over the results of the service held once a month there, though a difficulty is experienced in connection with the constantly recurring transfers of the employees to other stations. The English parsonage at Asansol is the home of the Young Women's Christian Association, and the Woman's Christian Temperance Union. Both lines of work are enjoyed by the English-speaking ladies.

Education

A new dormitory is now in commission giving the boys comfortable and airy sleeping accommodations. The next need is for a school building with proper classrooms. The work done by the school has attracted the favorable comment of the government inspector. A night school for servants is maintained and several of the men have learned to read the Bible and hymn book for themselves.

Work Among the Lepers

In obedience to the instruction of the government, the Leper Asylum has been transferred to Raniganj. We are sorry to lose them and will miss them. The old quarters have necessarily been burned down, but the church, caretaker's house, and the children's home have been made over to our mission, together with twelve biggahs of land.

CALCUTTA DISTRICT

Calcutta District includes the Methodist Episcopal mission work among the European, Bengali, and Hindustani people in Calcutta, Darjeeling, and Tamluk.

Calcutta

Calcutta (population 1,100,000) was until December, 1911, the capital of British India. It is the principal port in Asia. It is situated on the east bank of the Hoogly River, one of the many mouths of the Ganges, about ninety miles from the Bay of Bengal. Extensive docks, dockyards, and shops of various kinds lie in or near the city, while jute and cotton mills stud the river banks for over forty miles. Calcutta is a fine city, with imposing government buildings, courthouses, business blocks, residences, churches, and clubs. Facing the commons is one of the famous streets of the world, given up almost entirely to hotels, clubs, and handsome shops. The streets, except in a limited portion of the native section, are wide, well-paved, and clean. Calcutta has a large immigrant population; no less than fifty-seven different languages are spoken. Of the population, sixty-five per cent are Hindus, twenty-nine per cent Mohammedans, and about four per cent Christians.

Methodist Episcopal mission work was begun in 1873. Other Mission Boards at work here are the Church Missionary Society, the Oxford Mission, the English Baptist Mission, the London Missionary Society, the Wesleyan Methodist Mission, and the missions of the Established and Free Churches of Scotland, the Women's Union Missionary Society of America, the Christian Woman's Board of Missions, General Missionary Board of the Pentecostal Church of the Nazarene, the Seventh Day Adventists, the Society for the Propagation of the Gospel in Foreign Parts.

Missionaries: Rev. John Byork and Mrs. Byork, Miss Augusta M. Geisenhener (contract), Rev. G. S. Henderson, Rev. C. H. S. Koch (on furlough), and Mrs. Koch (on furlough), Rev. David H. Lee and Mrs. Lee, Rev. David H. Manley and Mrs. Manley, Miss Edith L. Matlack (contract), Rev. Homer E. Wark and Mrs. Wark. W. F. M. S.: Misses Fanny A. Bennett, Ava F. Hunt, Elizabeth Maxey and Daisy D. Wood.

Institutions: The Collins Institute and Bible Training School (Bengali), Calcutta Boys' School and Orphanage (English), Industrial Home for Men, Lee Memorial

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

Darjeeling

Darjeeling (population, 17,000) is the headquarters of the civil district of the same name, situated in the lower Himalayas, in the northernmost part of Bengal, 379 miles by rail from Calcutta.

Methodist Episcopal mission work was begun in 1878. Other Mission Boards at work here are those of the Church of Scotland.

Missionaries: W. F. M. S.: Misses Bertha Creek (on furlough), Emma L. Knowles, C. Josephine Stahl, and Julia E. Wisner.

Institution: W. F. M. S.: Queen's Hill School.

Tamluk

The town of Tamluk is the headquarters of the subdivision of the same name in the Midnapore District, Province of Bengal. It is situated on the west bank of the Rupnarayan River, about fifty miles southwest of Calcutta. The population in 1901 was 8,085, compared with only 5,849 in 1872. Tamluk figures as a place of great antiquity in the sacred writings of the Hindus, being the capital of an ancient kingdom known as Tamralipta. Tamluk is surrounded by a very fertile and populous tract which produces rich crops of rice. This is the only town of any considerable size in the subdivision; but there are 1,578 villages. Ours is the only mission working in the subdivision.

Missionary: W. F. M. S.: Miss Kate A. Blair.

CALCUTTA ENGLISH AND CALCUTTA VERNACULAR DISTRICTS

D. H. MANLEY, Superintendent

The work of these two districts has been under one superintendent during this year.

The Indian Witness

Rev. Joseph Culshaw and family went home to England on furlough in May, and Miss Kate Blair was moved from Tamluk to Calcutta to take the editorship of the Indian Witness during Mr. Culshaw's absence. His place as pastor of Union Church, Darjeeling, was taken for a period of four months by the district superintendent, and for the rest of the season by Rev. Gottlieb Schaezlin. The church is left during the winter months without a pastor to be supplied by local help. C. H. S. Koch, the efficient headmaster of Collins Institute, fell under a severe sickness and as he was planning to go on furlough with his family, it was decided that it would be better to start immediately, and they left late in November. The staff of the Lee Memorial Bengali Mission has been strengthened by the arrival of Mr. C. H. Archibald and Rev. and Mrs. Philip Goold, all well equipped for effective service.

The English Work

The English work in Calcutta centers about Thoburn Church, which has enjoyed under its new pastor, the Rev. H. E. Wark, D.D., a year of steady growth with increasingly large congregations and a gratifying increase of membership. The Calcutta Boys' School has had a hard year in various ways, especially financially, but the addition during the year of three contract teachers from America, Mr. C. H. Plank, Miss Edith Matlack, and Miss Geisenhener, has greatly strengthened the teaching staff. With its large and well adapted school building and its great endowment in property, this school gives an increasingly useful service to the European and Anglo-Indian community. The Deaconess Home, with Miss Maxey as superintendent, has continued to be the center of helpful service, especially in connection with Thoburn Church.

At Kidderpore our English work is carried on at two places, the Seamen's Missions and the Industrial Home, both institutions holding out helping hands to needy classes of men. Queen's Hill School, Darjeeling, has been crowded in attendance, and received flattering reports from the government inspectors of schools. The great need is more and better buildings for this school. The English Church at Asansol was transferred to the Calcutta District late in the year. This church serves the European railway community of that station. The church membership is small but the services are well attended. Rev. Meik, the pastor, reports that the railway population is a shifting one and that constant visiting is necessary to keep in touch with the people.

Calcutta Publishing House

The Methodist Publishing House of Calcutta has been for many years a headquarters for the Bengal Conference. It has put out a large stream of Christian literature, and from it the Indian Witness, several vernacular papers, the Bengali Sunday School quarterlies, and other religious publications have been issued. But as the Press not only had no endowment, but had to carry a heavy debt, it was necessary to depend upon the income from a large volume of commercial printing. In recent years the competition of native presses so increased that it was more and more difficult to make a margin of profit. Also to secure expert and continuous supervision of the Press from the members of the missionary staff was a difficult matter. It finally became apparent that it would be a saving of money and effort to have the mission printing done by outside presses rather than continue to maintain a press by the mission, and based upon these considerations it was decided at the meeting of the Central Conference Board of Publication held in Lucknow in October to close the Calcutta Methodist Publication House. The business is now being sold out. The publication of the Indian Witness will be from the Methodist Press at Lucknow, which has a large endowment. Arrangements are being made to continue the other mission publications from various outside local presses.

Vernacular Work

Though there has not yet appeared among us the large mass movements seen in other parts of India, there are many hopeful signs. During the month of special evangelistic effort in February and March a refreshing work of grace was experienced in several places, notably among the Christians on the East Calcutta Circuit. Brother Chuckerbutti reports that practically the whole membership of the church and congregations were touched with the revival fire, and several conversions from among Hindus and Mohammedans occurred. The whole tone of the Christian community has been changed. Also among the Bengali boys of Collins Institute and the girls in the Lee Memorial School a most encouraging work was experienced. Many of our workers attended either the Dahera meetings at Lucknow or the convention at Asansol and were quickened and encouraged. The Dharamtala Bengali Church has had increasing congregations and growing interest in its services. The work of the Hindustani Church has been satisfactory. Miss Reeve reports that she and her Bible women visit about six hundred homes regularly every month.

At Tamluk after long years of faithful sowing with little or no reaping, there have been this year what we hope are the first fruits of a plentiful harvest. There have been four baptisms from among Hindus and Mohammedans, and there are many inquirers.

The Lee Memorial Mission, from its centers in the heart of Calcutta, at Balliaghatta, and in the South Villages, has continued its large work of evangelism through its schools, widely scattered preaching, and great quantities of Bibles and books sold.

DIAMOND HARBOUR DISTRICT

Diamond Harbour District is in the southwestern part of the civil district of Parganas. The southern and eastern part of the district includes territory made up of estuaries of the Ganges, the land being badly waterlogged. The northern part is along the Hoogly River and is generally healthful. The civil district includes 1,575 villages and has a population of 470,000.

B. M. MOZUNDAR, Superintendent

Extension of Work

The five stations of last year have become seven this year. Non-Christians are accessible and we are able to preach without persecution. Most of our people are poor farmers and fishermen, living in a part of the country subject to droughts and floods and which, for many years past, has not had a proper harvest. Consequently they are not only very poor, but many are in debt to the landlords and moneylenders and it will take them years to be free from these burdens. We have seven Sunday schools with 300 pupils, mostly Hindus and Mohammedans. Over 3,000 copies of the Bible and Christian books have been sold.

Education

There are seven day schools for boys, with 350 pupils in attendance, most of whom are non-Christians. The Bible is a required textbook. There are five day schools for girls, with 100 pupils. Two Bible women work from house to house among the non-Christians.

Samuel, the Hindu

Saugor Island is one of the interesting spots of past pagan history. Previous to the coming of the British Raj the Hindu women who had no children went to Saugor Island to pray for sons. When a son was born it was the custom for the mother to return to Saugor Island and throw the child into the Ganges River, where it enters the Bay of Bengal, as an offering to the gods. When the British government mercifully put a stop to this wicked practice the Hindu women continued to visit Saugor, but, in fulfilling their vows, instead of throwing their children into the "arms of Mother Ganges" they handed them over to the Sanyasis (hermits), the so-called holy men, to bring them up as their followers.

A Mohammedan mother, in obedience to her vow, handed over her son, Hari Charan, to these Saugor Island hermits to bring up in their "holy" way, with a result that he became an opium smoker and a worthless fellow. Later on he left Saugor and, becoming acquainted with Christians, was led to the Saviour and entered upon a useful, industrious life as a farmer. Here I was privileged to baptize him and his wife, giving him the name of Samuel in view of the circumstances of his birth. With three other Christian families they make an interesting and promising group of Christians in the village of Shikarapur.

PAKAUR DISTRICT

Pakaur is a town situated near the Ganges River, about seventy miles north of Bolpur on a loop of the East Indian Railway, and is the center of a great jute

and rice-growing country. The rajah has his residence here, and the English magistrate's court and residence make it a place of some importance.

Methodist Episcopal Mission work was begun here in 1884 and there is now a large and flourishing church with new buildings for boys' and girls' schools and a new mission house. The territory of the two circuits of Pakaur and Rampur Hat includes 1,500 square miles, with a population of 700,000. The languages used are Bengali and Santali.

Missionaries: Rev. Henry M. Swan and Mrs. Swan. W. F. M. S.: Misses Pauline Grandstrand and Hilda Swan.

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

Bolpur

Bolpur is on the loop line of the East Indian Railway about ninety-nine miles northeast of Calcutta. It is situated in a great rice-producing district and is an export market town with an immense rice trade. It is chiefly inhabited by brokers and grain dealers. The territory of the circuit includes 2,000 square miles with a population of about a million. The language used is Bengali. Bolpur is the residence of the famous Indian poet, Rabindranath Tagore, who was awarded the Nobel prize in 1913. The Methodist Episcopal Church has a church, mission house, and school, with buildings for the native assistants.

Missionaries: Rev. Gottlieb Schaezlin and Mrs. Schaezlin.

HENRY M. SWAN, Superintendent

Our Territory and Work

Pakaur District includes a very populous section stretching along both sides of the East Indian Railway Loop Line for a distance of about 110 miles, having a mean width of about 40 miles. It includes portions of the civil districts of Santal Parganas (in the province of Bihar), Murshidabad, Birbhum and Burdwan (in the province of Bengal). No other mission enters this territory.

The Methodist Episcopal Mission works among both Santals and Bengalis, and has a Christian community of over one thousand, divided almost equally among Santals and Bengalis. Bengali converts are nearly all from Mohammedanism. By far the larger part of the Christian community belong to Pakaur Circuit, where considerable progress has been made in evangelistic work in spite of the fact that the missionaries almost from the first have been engaged mostly in industrial work and building.

Moslem Converts

The work among the Mohammedans has been remarkable. Great numbers have accepted Christianity but as they come in contact with the strict marriage rules of our church many have found it convenient to return to Mohammedanism. It is nevertheless apparent that most of those who have returned still have a high estimate of Christianity, and many have found that their return to Mohammedanism has only brought them additional troubles and left them without the comforts they received from the Christian teachings. Some have returned and others are seriously considering the possibilities of coming back. Wherever there have been Christians the attitude towards Christianity is of the friendliest kind. A sharp distinction is apparent between the Christians and the Mohammedans from whom they have come. Most of their children have passed through our schools, a number are mission workers, and God is blessing them in every way. During the past year a deeper spirituality has taken possession of them. A revival has stirred the people on Pakaur Circuit, especially the Bengalis, and they have begun to look at Christianity with more spiritual eyes. We trust this spiritual quickening will have its effect



SNARE CHARMERS, CALCUTTA, INDIA

also upon the work among the Mohammedans, and that they seeing the new life among the Christians will begin to hunger for the same.

The Santals

The large Santal community holds out great opportunities. They are a simple but sturdy race readily won to Christianity, but requiring careful instruction and care. Their children are coming to our schools in increasing numbers. With the exception of one of our ladies, who has passed the first examination in Santali, we have never had a missionary conversant with the Santali language. The work among this people has therefore depended almost entirely upon Santali workers.

The Work

Pakaur and Rampur Hat Circuits include approximately 1500 square miles of territory with a population of about 700,000; Bolpur Circuit includes a territory of about 2,000 square miles having a population of nearly a million. With our handful of workers we are, of course, not able to reach effectively more than a very small per cent of these masses. We have not yet explored vast stretches of this immense territory. How then can we claim it as our own? The missions working on all sides of us have equally large territories, which they reach about as effectively as we do the territory we claim as ours. Had we the men and money to work effectively more than the territory we claim we might extend our work considerably beyond these limits and find considerable territory practically unevangelized.

Bolpur and Pakaur are fairly well equipped as to buildings, though these are rapidly becoming too small. Our two boarding schools, one for boys and one for girls, are the best schools of their grade in this part of the country, and students in increasing numbers come here to study.

Colportage work is carried on successfully at various railway stations and at fairs and markets, large numbers of tracts and scriptures being sold every month.

The growth of the work has not been very rapid. The work among the Santals has opened up comparatively recently. Work among Mohammedans is at best very slow. At Bolpur a resident missionary has been a very irregular thing, the work there has for the most of the time been under a native pastor. It is to be hoped that from now on there may be a regular missionary there permanently and that steady progress will result.

Statistics

Comparing the statistics for the years 1902 and 1912 a fair idea of the progress will be obtained. It will be seen that considerable progress has been made during these ten years.

	1902	1912
Total Number of Christians.....	429	1,142
Sunday School Scholars.....	373	693
Workers	20	83
Value of Churches.....	\$4,000	\$15,400
Parsonages	\$15,200	\$24,100
Boys in School.....	351	440
Girls in School.....	75	258
Ministerial Support from Native Church....	\$70	\$215

BOMBAY CONFERENCE

The Bombay Conference consists of the Bombay Presidency north of the Belgaum civil district, and such parts of Central India as lie south of the twenty-fifth parallel of latitude and west of the Central Provinces Conference. Marathi, Gujarati, Sindhi, and Kanarese are the principal languages.

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

Methodism in the Census

The reports of the India census indicate that about two thirds of all the Christians in Baroda State are Methodists. During the decade the entire population increased 4 1-10 per cent in religious strength, the Hindus showed a gain of 9 7-10 per cent, the Jains 10 per cent. The Parsees decreased 6 5-10 per cent, due to migration, and the ravages of the plague, while the membership in the Methodist Church increased 121 2-10 per cent. A claim has been made that during this period the total of the Christians in all the communions decreased 488, a percentage the same as that of the Parsees, and attributed to the same causes. The Conference found, however, that whatever may have been the situation as regards other communions, in our own church the increase had been, as above indicated, most notable.

English Work

Special attention has been given to English work and revivals under the Rev. E. Stanley Jones have been accompanied by marked results.

Temperance

The Conference lays special stress upon inculcating the principles of total abstinence. One of the members of the Conference is quoted as saying, "After thirty years of observation of Indian affairs. I am painfully impressed with the fact that after all has been done to suppress the evil of drunkenness it is not lessened, but is increasing among the common people by leaps and bounds. Formerly I could write home that a drunken man out here was an unusual sight, but this is no longer true, and I can often write that a drunken woman is now no less uncommon." In this attack upon this evil, meetings have been held throughout the Conference, temperance addresses made, and the pledge presented, with a considerable number signing, especially from among the pupils of our Sunday schools and members of the Epworth League. The subject has also been taken up in occasional sermons, and the position of the Methodist Church as a total abstinence body has been thoroughly emphasized.

Education

The Conference has a strong educational foundation, made up of a number of institutions and schools, and every effort is being made to strengthen them in equipment and efficiency. The list includes the Florence B. Nicholson School of Theology at Baroda, the Baroda High School with its well developed primary schools for boys and girls at Baroda, the Nadiad Industrial School, the Normal School at Godhra, the Taylor High School, the Hillman Memorial School at Talegeon, the Poona Orphanage and Boys' School. On the Ahmedabad District there was a total of 80 day schools, 31 of which are under the direct charge of the Woman's Foreign Missionary Society. In the Baroda

schools, on the Baroda District, there are 825 children receiving an education. Sindh has four flourishing day schools, and the Kathiawar District six day schools, while the day school of the Marathi District, Bombay, is reaching a great variety of classes and castes, including Beni Israels, Roman Catholics, Mahrattas, Mahars and Sweepers. As a result of this educational contact with the children a number of families have become Christians.

Special effort has been made to featurize in the Sunday school work of the Conference the All-India Sunday School Union Examinations, with encouraging results, especially among village school children.

Famine and Plague

These have hit our churches in this territory hard, and through death and immigration there has been a temporary falling off in numbers.

20,000 Converts in Gujarati

The Gujarati field in the Bombay Conference saw a very remarkable movement some years ago, and in a comparatively short time about twenty thousand converts were added to our church there. The necessity of properly instructing this large body of people just from heathenism, and the problems of conserving what was accomplished and building up a church worthy the name of Christ, are just now laying very heavy burdens upon our missionaries here. While the past year has seen large numbers of baptisms, many of these have been the children or other members of households already Christian, and there has been a most encouraging development of primary and other school work among our own people.

Self-support

In this section we have also won some of our best victories for self-support. Notwithstanding the extreme poverty of the people, aggravated by a year of light rainfall and food scarcity, this question has been pressed home and our people have responded remarkably, as an increase of about a hundred per cent in self-support and slighter increases in the benevolences indicate. The self-sacrifice of our people in giving will, when our Christian community is more numerous, enable us to put the support of the local pastors upon the villages they serve.

Encouragements

Another encouraging feature of the work in this Conference has been the remarkably large number of high-caste converts that have come to us through the city work in Bombay, and the faithfulness of these new Christians in spite of persecutions of great bitterness, involving even danger of life. Another part of the Bombay work has witnessed the beginnings of what promises to be a very remarkable mass movement among a people who have heretofore been looked upon as exceedingly difficult of access. The work in Sindh has never been so prosperous, and an excellent beginning is being made among the various canal colonies in the newly opened irrigation regions. In Beluchistan, the furthest outpost of the Conference, we have taken firm root, with a promising body of Christians in the strong military station of Quetta, the plan to open a few frontier stations with native workers, which will enable us to send the Gospel into Afghanistan, in spite of the fanatical opposition of people and rulers who refuse us direct admission,

AHMEDABAD DISTRICT

Ahmedabad District includes that part of the Bombay Presidency which lies north of the Cambay-Godhra Railway as far east as the town of Dakor, and thence north of a line extending in a northeasterly direction to the Mahi River, south of Rajputana, and west of the Central India Agency, and including the peninsula of Kathiawar. The prevailing language spoken in this district is Gujarati.

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

Ahmedabad

Ahmedabad (population, 200,000) is the chief city in the northern division of the Bombay Presidency. It is 310 miles by rail from Bombay on the Bombay, Baroda, and Central India Railway, and 50 miles from the head of the Gulf of Cambay. The Hindus form about seventy per cent of the population. Next in importance and wealth are the Jains, who are the traders, merchants, and money-lenders, and who have many beautiful temples in the city. Ahmedabad is one of the most important cotton manufacturing centers in the world and is progressing rapidly.

Methodist Episcopal mission work was begun in 1881. The Presbyterian Church in Ireland, the Christian and Missionary Alliance, the Salvation Army, and India Evangelization Society are at work in Ahmedabad.

Nadiad

Nadiad (population, 33,000) is on the Bombay, Baroda, and Central India Railway, 29 miles southeast of Ahmedabad. The town is the center of an extensive trade in tobacco and grain.

Methodist Episcopal mission work was begun in 1895. The Presbyterian Church in Ireland and the Salvation Army are at work here.

Missionaries: Carl H. Conley and Mrs. Conley, Rev. Alexander Corpron, M.D. (on furlough) and Mrs. Corpron (on furlough), Rev. Frederick Wood, Mrs. Wood (on furlough). W. F. M. S.: Miss Ada Holmes and Miss Godfrey.

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

FREDERICK WOOD, Superintendent

Enlargement

The bounds of this district were enlarged at the last Annual Conference session by the inclusion of the former Kathiawar District, thus increasing our area by 2,000 square miles, and our community by 500 Christians. There have been 485 baptisms this year; and there are still 696 candidates awaiting the rite. Forty-two lapsed Christians have been reclaimed. Special attention has been given to the upbuilding of our converts, the large majority of whom are returned as probationers, with the result that 217 have been added to the roll of full members, or an increase of twenty-six per cent.

There have been 251 deaths, mostly among children. The infant mortality in India is always high, and it called forth the following strong message from the Viceroy Lord Hardinge during a recent visit to Hyderabad, Deccan: "If there is one object almost above all others in India worthy of support it is the extension to Indian women of medical aid for the alleviation of their sufferings and the diminution of the frightful infant mortality caused by ignorance, neglect, and unscientific, unhygienic treatment."

Self-support

The total raised by the Indian Church was Rs. 3,280 (\$1,093.33). Owing to bad conditions in Kathiawar there was a falling off on that part of the district. But in the old district the increase in regular support was Rs. 542 (\$380.66). The monthly collections are given mostly in doles of grain and mango and mowra fruit, with occasional cash. In this there was an increase of 39.25 per cent. The annual collection, or harvest thanksgiving, the only

time that many of our people can give to any appreciable extent, and consisting mostly in the produce of the field, totalled Rs. 1,115 (\$371.66). These figures are encouraging, as indicating that our people are learning the art of giving. We are very far from self-support, but we are slowly yet surely heading that way. Thank God.

Sunday Schools and Education

Every village Sunday school now has its register and the statistics under this heading are consequently reliable and not likely to fluctuate. The attendance includes adults as well as children. This year the number of Epworth League chapters is ninety-eight, an increase of twenty-eight, and the membership is 1,595, an increase of 543. For the most part these leagues are of the simplest kind with practically no organization. But that will come. The main thing is the development of the children along lines suggested by the League, and that will mean a strong church in the future.

The day schools are primarily for Christian children, and over two thirds are Christian. There is difficulty in securing the attendance of girls, but we are able to report an increase, a little over a quarter of the pupils being girls. Of the fifty-eight schools twenty-six are registered by government. With the exception of the orphanage school in Nadiad these schools are all primary village schools, none teaching beyond the fourth book, while some do not go further than the "balpothi" (A B C).

Industrial Education

The Nadiad Industrial and Engineering Institute fills a large place, not only in this district, but in the whole of the province of Gujarat. Mr. Conley presents the following report:

"In the vernacular school last year three fourths of the boys passed in the annual examinations while this year out of forty-seven who were attending this school all passed but seven. The inspector gives a favorable report of this school and mentions very few defects. The government grant was larger than the year before. Nine boys passed the seventh standard and of these five are now studying for the vernacular final examination. A larger number than ever passed the All-India Scripture Examination although the average marks were not so high as in former years. Out of eighty-six who sat for this examination seventy received the certificates. Out of six boys who appeared for the manual training examination four passed.

"During the year seventeen of the older students have gone out to find employment. Five found good places in a hand-loom weaving factory, one is a weaving instructor in a mission school, two have recently been employed in the forestry service, two are teaching in village schools, one is engaged in the silk industry and two are machinists. A few other lads are about ready to go out and will probably leave within a month or so. Our number has been reduced to about eighty, but we hope to be able to bring in a number of boys from the village schools. Twenty-five such have made application for admission.

"The sales from the workshop have not been so large as last year, nor did we expect them to be, last year having been far from normal on account of famine influences which turned a great deal of work in our direction. We have, however, done a good deal of work and the sales amount to about

Rs. 4,000. There has been a slight increase in the special gifts, but the financial condition is not at all conducive to the best grade of work.

"The inspector who visited the shops seemed to be pleased with the progress made and the work which had been turned out by the students. We believe that we have at present a better class of boys with us than during any former year and that the usefulness of the school is becoming greater with each passing year. We have all about us young men who are now certainly making good in various walks of life and are having a large influence for good, showing the great value of industrial education in the work of redeeming the 'untouchable' boys of our rapidly-growing Christian community."

Superintendent Wood continues:

Volunteer Lay Effort

We have not a sufficiently large staff of workers to properly tend the flock committed to our care. But we are glad to report that this year we have been able to call to our aid fifty-five laymen, who will take charge of Sunday schools and Epworth League chapters. This will free the regular workers for more work, and will be a training ground for these sons of the church to develop into strong voluntary Christian workers.

Attacks by Romanists

Our people continue to suffer persecution of one kind or another, some the spoiling of their goods, and others physical hurt, for the sake of Christ. The opposition of the Romanists is increasing. Although styled a "Mission to Pagans" they confine their work to villages where Protestant missions are at work, and open schools to draw away our children, offering many inducements to effect this. They have a large staff of "brothers" and "sisters" in the field, while we have but two or three for a large district. One of the priests is reported to have said that they intend to break up our work. We thank him for his candor. There is no doubt that this present propaganda is the result of the Vatican's hatred to Methodism. If she cannot drive Methodism from the banks of the Tiber she will endeavor to push her mission where she thinks she can harm us most and where we are weakest, among these poor, illiterate, weak Christians, and by methods that we would not stoop to imitate.

What with persecution, opposition, and occasional unfaithfulness and backslidings, there is much that has a tendency to discourage. But, on the other hand, there is so much of the most encouraging character. To watch the converts grow and develop; to note the faithfulness of the workers, and to prove the faithfulness of the Master; these are heartening, indeed.

Among the encouraging features I would mention the growing observance of Sunday by our people. In fully half the villages we have visited Sundays in recent months we have found the Christians observing it as a day of rest and worship, while the non-Christians were at their looms or at work in the fields. This is sacrifice of no small kind to these poor people. There is a strong movement resulting in the banding together of Christians in groups of villages to oppose the observance of heathen customs or the countenancing them, and especially to put off the marriage of the children to a more mature age. Zeal and earnestness are often displayed by our people. At Dhandhuka, Kathiawar, there appeared at an early morning service ten men from the village of Pipli, about twenty miles away, who must have started at three in the

morning to be present at this meeting. Then how encouraging to hear a convert at Bahial declare openly at his baptism in the village street, "No matter what people may do to me I will be true to Jesus, whose servant I am henceforth." Or at Hathijan when at a recent service in the village street 150 converts united in a solemn pledge to have done forever with everything savoring of heathenism, gave Rs. 50 (\$16.66) in harvest thanksgiving, and the promise of Rs. 200 (\$66.66) toward a house for the worship of the true God. So we are encouraged.

The Thoburn Hospital, Nadiad, India

District Superintendent Wood, speaking of the Thoburn Hospital, says: "Dr. and Mrs. Corpron were obliged to go home in the middle of the year owing to the condition of their daughter's health; and as there is no supply for another physician the hospital had to be temporarily closed. We look forward to Dr. and Mrs. Corpron's return."

Report of Dr. Corpron

Thoburn Hospital was opened to receive patients about the middle of March, 1911, and from the first the attendance has been gratifying. The hospital was located at Nadiad because this city is central to the Christian population in northern Gujarat. In addition to the large number of Christian boys in Nadiad Orphanage and Industrial School there is a Christian population of about 25,000 in the surrounding villages for whom, previous to the opening of Thoburn Hospital, there was practically no medical aid, and the surrounding millions of non-Christians have only an occasional government dispensary to which they may apply for treatment in time of sickness. The Christians have been prompt to avail themselves of the help this hospital affords, and come for treatment from the remotest parts of the district.

Physical Suffering

The vast majority of those applying for treatment are too poor to pay for it; many have to live on a single meal a day and that of the coarsest grains. Their condition is indeed pitiable. I wish you could have the privilege of spending a forenoon with us in the hospital and of seeing the work, the sores and the burns, the deformities of all kinds, the decayed bones, the endless varieties of skin diseases always complicated with filth, the fevers and the smells and the sore eyes, the tuberculous joints, the revolting venereal diseases, the squalling babies and the flies—in a word, human misery and poverty in its most aggravated forms. I have become thoroughly convinced from my experience as a medical missionary that it is our response to the physical need of the people, the medical help we freely extend to these helpless and unfortunate sick folk, that commends our religion and interprets it to the Hindu or the Mahommedan as few other agencies do. Christianity is presented to them not as a belief only, but as a life of true brotherliness expressing itself in beneficent activity. It is just this that the non-Christian systems of religion lack. The amount of help we have been able to give this class of patients has been greatly limited by our having so little money to pay for medicines and dressings. We are constantly in the most urgent need of a fund to provide the necessary medicines and dressings for the very poor. To approximately meet this need we require about \$500 per year. If this item could be provided

for it seems to me our other problems will work out satisfactorily and the helpfulness of this hospital would be at least doubled.

Self-support

A considerable number of patients pay for the medicines and services they receive, and it is due to the income from this source that we have been able to carry on the work of the hospital. Each year the number of these paying patients has greatly increased, but the margin of profit has necessarily been very meager. Those who pay most are generally those who come from a long distance attracted by the reputation the hospital has acquired. Thoburn Hospital is now favorably known all over the Province of Gujarat and this will insure a continuance of income from wealthier patients and gives promise that in a few years this hospital may become entirely self-supporting. This is the goal toward which we are striving.

Although it is to be regretted that, owing to our absence from India this year, it was found necessary to close the hospital until our return I do not think the people will question the permanence of the hospital in the community because all India is accustomed to the fact that missionaries and all British officials in the country go on furlough only to return after an interval and resume their services. This the people have long come to regard as natural and inevitable as the changing of the seasons. Bishop J. W. Robinson, in consultation with the district superintendents of Ahmedabad and Baroda Districts and the local missionaries, decided that it was best to close the hospital in our absence rather than to secure a "locum tenens" to keep the hospital open.

Thoburn Hospital has a splendid future of usefulness before it, evangelistic and medical. In addition to the great work it is doing in helping the poor it is the united testimony of the evangelistic missionaries of Nadiad that more caste people are reached through the agency of this hospital than by any other means employed to reach them with the Gospel message.

OUTLINE OF WORK DONE DURING YEAR ENDING MAY 1, 1913

In-patients	237
Out-patients, new cases.....	3,187
Return visits and treatments.....	12,748
Operations under general anæsthesia.....	214
With and without local anæsthetics.....	237
Slight operations without anæsthesia, such as curretting ulcers, extracting teeth, etc., very numerous but unrecorded.	

The following list of operations classified according to the region of the body operated on:

HEAD AND FACE

Skull,	Trephining for depressed fracture.....	1
	Trephining for removal of blood-clot.....	2
	Removal of sequestræ of bone.....	2
	Mastoid operation to relieve inflammation of mastoid cells..	5
Scalp,	Sebaceous cysts	7
	Vascular nævi	2
Eyelids,	Canthotomy, external	2
	For relief of trichiasis	32
	Abscess of lids.....	4
	Chilazion excision	11
Lachrymal apparatus,	Slitting canaliculus and opening duct.....	6
	Dacryocystectomy	2

Pterygium, ablation	5
Strabismus operations	8
Eyeball, Excision	2
Staphyloma	2
Cataract extraction, senile.....	57
traumatic.....	1
congenital, needling.....	4
Iridectomy for optical purposes.....	12
Tattooing corneal opacities.....	7
NOSE	
Nasal spur 3, polyp 1, excision of turbinates 7, cauterizing turb. 8, repair of lacerations 6,	
Total	25
THROAT	
Tonsillectomy along	13
Combined operation, tonsils and adenoids.....	14
Follicular pharyngitis, cauterizing.....	6
Amputation of the uvula.....	5
JAWS	
Teeth extractions, several hundreds.	
Dental fistulæ	2
Excision of lower jaw (sarcoma)	1
NECK	
Suppurative adenitis, incision and drainage.....	7
Extirpation of tuberculous glands, cases.....	19
THORAX	
Excision of rib.....	4
Excision of sternum.....	1
Amputation of female breast and clearing axillary glands.....	6
Skin grafting, Dehli sore.....	3
Keloid	1
Mammary abscess, incision and drainage.....	9
Lipoma of shoulder, large.....	1
Tuberculous necrosis of ribs, curettage.....	7
Empyema, excision of rib and drainage.....	2
ABDOMEN	
Laparotomies, Volvulus	1
Ovarian tumor	3
Appendicitis	2
Gastro-enterostomy	1
Oophorectomy	2
Centro-suspension of uterus.....	2
Abdominal hysterectomy	1
Paracentesis of abdomen.....	17
Hernia, radical cure—inguinal 5, umbilical 1, central 1, total.....	7
GENITO-URINARY	
Circumcision	11
Fistulæ, vesico-vaginal 1, urethral 4, total.....	5
Urethrotomy, external	2
Hydrocele tunica vaginalis 6, cord 1, total.....	7
Lithotomies, media-lateral 6, median 3, total.....	9
Extirpation of penis for cancer.....	6
Vaginal hysterectomy	2
Venereal warts	6
RECTUM	
Rectal fistulæ	8
Imperforate anus	2

EXTREMITIES

Amputations: thigh 5, leg 12, arm 5, fingers and toes 8, total.....	30
Excisions: knee 2, ulna 1, elbow-joint 4, total.....	7
Conservative operations, joining t. b. c.....	16
sequestræ scraping, chiselling, etc.	28
Skin grafting	3
Club foot operation, tetnotomy, etc.	2
Tenotomy of hamstrings	1
Intravenous injections of 606; Salvarsan.....	22

BARODA DISTRICT

Baroda District includes a large part of the territory of the Gaekwar of Baroda; it is bounded on the north by the Ahmedabad District, its southern boundary being the Narmadda River; it also includes the Panch Mahals, the eastern boundary of which is the Central India Agency. It covers about 6,000 square miles of territory. The Gujarati language is spoken. The total population of the district is 2,500,000. About four fifths of the population are Hindus, the rest being Mohammedans together with a few Parsees.

Methodist Episcopal mission work was begun about 1875. In 1895 the people began to turn to Christ by hundreds. The Gujarat District was organized the following year. The Baroda District was formed by the division of the Gujarat District in January, 1909. Other mission boards in this field are the Presbyterian Church in Ireland and the Salvation Army.

Baroda

Baroda (population, 125,000) is the capital of the native state of the same name. It is situated on the Vishwamitri River, 248 miles by rail from Bombay, and 60 miles southwest of Ahmedabad. There are many important buildings in Baroda including notable Hindu temples. Under the progressive and enlightened administration of the present Gaekwar, Baroda is rapidly becoming an important educational center, and is well equipped with hospitals.

Methodist Episcopal mission work was begun by William Taylor's local preachers from Bombay about 1875. The first missionary was sent there in 1888. No other mission board is at work here.

Missionaries: Rev. Royal D. Bisbee and Mrs. Bisbee, Rev. Charles B. Hill and Mrs. Hill, Rev. Lewis E. Linzell and Mrs. Linzell (on furlough), Rev. Albert A. Parker (on furlough) and Mrs. Parker (on furlough). W. F. M. S.: Misses Ethel Mae Laybourne, M.D., Belle Allen, M.D. (on furlough), Ida Haney, Nellie F. Nunan, M.D., Laura F. Austin (on furlough), Mary E. Chilson, Dora L. Nelson, and Helen E. Robinson.

Institutions: Florence B. Nicholson School of Theology, Boys' Orphanage, Coeducational Anglo-Vernacular and High School. W. F. M. S.: Girls' Orphanage, Mrs. William Butler Memorial Hospital.

Godhra

Godhra (population, 30,000) is the headquarters of the Panch Mahals civil district of the Bombay Presidency, situated on the Godhra-Ratlam Railway, 288 miles from Bombay. Godhra is the center of the trade in timber and firewood extracted from the forests of the district and the neighboring states, and exported to the rest of Gujarat.

Methodist Episcopal mission work was begun in 1896. No other mission board is at work here.

Missionaries: Rev. John Lampard and Mrs. Lampard. W. F. M. S.: Misses Margaret D. Crouse (on furlough), Cora L. Morgan, Minnie E. Newton and Elsie Ross.

Institution: W. F. M. S.: Girls' Orphanage.

LEWIS E. LINZELL, Superintendent

Status of the District

Our entire Christian community numbers 11,924, and, during 1913, there were 817 baptisms. The Indian staff consists of 131 preachers and exhorters, and 100 Bible women. There are 1,410 students in our schools and 5,936 scholars in the Sunday schools. The district raised Rs. 5,176 for self-support and benevolences.

Working with a Reduced Staff

It is difficult to make a true and fair record of the year's work of the Baroda District. Not because there is little to record, for the reverse is true, but because words and statistics cannot represent what has really been accomplished, or indicate the true conditions of the work. First, it is our duty to ascribe praise to God for His unfailing helpfulness. Surely with the reduced missionary staff and with so few mature Indian workers advance would seem impossible; the question would seem rather, whether we could hold our own or not. With two of our men missionaries on furlough and the Boys' Orphanage without a missionary the task was a serious one. However, the lady missionaries have assisted in carrying the burdens of the Parent Board in every possible way. In order that the burden of finance might be lighter some have contributed liberally of their personal funds to the work, that the village work might have supervision, two of the ladies have itinerated tirelessly, and, in order that the school work should not suffer, another has borne very heavy responsibilities. God has given to us all good health, good cheer, and peace one with another. Moreover, our hearts have been filled with joy repeatedly as we have witnessed the real progress which is taking place in every department. The majority of our Indian workers, realizing the reduced staff of the missionaries, have rendered service such as they have never done before, and the work shows the result of this cooperation. First let me speak of the institutional work.

Productiveness of the Florence B. Nicholson School

Another fine class of young preachers has just graduated from the Theological School, thirteen in number, and every man gives promise of years of usefulness. There are now sixty-six graduates of this school working in our church, the first class having passed out of the institution only four years ago. If you consider the number of those who now occupy positions of leadership you can see how great is the influence of this school upon the church.

The Rev. Bisbee, principal of the school, writes:

With the opportunity of helping the forty-eight men with their wives in the study of the Bible and the other studies taught in the Theological School one cannot help but rejoice that God has given such a wonderful privilege. Bishop Eveland in speaking of the school says: "It is not merely getting the right ideas into the heads of the men who are to be the spiritual leaders of their people, but what is even more important, getting the flower of a vital religious experience well started in their hearts." During the year many of the men have received great spiritual blessings and I feel that those who are leaving the school are men and women thoroughly consecrated to the service of the Master. As is most of our work, the Florence B. Nicholson School of Theology is entirely supported by special gifts. The running expense for the year has been Rs. 15,500. All the bills are paid, and there is no debt on current work.

This year thirteen men and three women received diplomas of graduation. So far sixty-six men and sixteen women have graduated from the school.

During the year the "History of Methodism" has been published. We were able to get this book printed because of the kindness of our Epworth League secretary, Rev. Brenton T. Badley, who financed the undertaking. The

"Introduction to the Pentateuch" and "Joshua" by G. Campbell Morgan has been translated and this book is also now ready for classroom use. We have very few books in Gujarati suitable for our theological students. A special grant should be made for the publication of books suitable for classroom use.

Coeducational Work

Miss Nelson, the principal of the high school, holds a high standard before the boys and the girls, as is seen from the good work which the students are doing, and also from the character which manifests itself in their conduct. We have been more careful this year in admitting students to the high school in seeing that they were fitted for advanced education. On this account the number in the school is no larger than it was last year, but the school is stronger. In the Anglo-Vernacular school there are at present eighty-one boys and twenty-nine girls. The staff of teachers is being improved each year and there are now two college graduates among the teachers. These are Hindus, men of high ideals and good character, but we would wish they were Christians and we pray for the day when we can find educated Christian men to equip all our classes.

Boys' Boarding School

The class of boys who enter improves year by year. Our aim is to make it an institution where the best of our Christian children from all over Gujarat may come for higher education. All excepting the smallest have two hours' work a day, besides their studies. Many have fathers who pay a small fee and provide some clothes, but all have to be educated and fed on the scholarships received from friends in America. Owing to the fact that there was no missionary for the boarding school, Mrs. Linzell has divided her time between this institution and her own family. Notwithstanding the many difficulties, the results have been gratifying. Several boys have gone into domestic and other service. Thirteen boys of this institution have gone out from the high school this year. Of these six are now teachers in mission schools, three entered the Theological School, one into secular work, one into the Teachers' Training College, and two have gone up for the university matriculation. This is a large dividend for the investment which the church is making.

Self-support. American Distress Felt in India

This year the disasters in America by floods and by drought threatened at the time to interfere with our income. In the month of March it looked so serious that we were afraid that much of our work would have to be temporarily discontinued. At that time I sent out an appeal to all the workers calling attention to the fact that owing to the floods it was necessary for us to take advanced grounds regarding self-support. We felt this was necessary not merely because our income was threatened but chiefly because we felt that until our work becomes practically self-supporting it cannot exert the influence for God and righteousness which it should. The response on the part of the people and preachers far exceeded our expectations. Last year we felt the poor village Christians were doing well in giving Rs. 3,121 for the work, but this year they have paid the gratifying sum of Rs. 5,176. The self-support campaign commenced only in April. Next year we shall do better.

Last month we were honored by a visit from Bishop Eveland and it was a pleasure to me to take him out to the Savali Quarterly Conference. It was harvest time, nevertheless the church was crowded to its uttermost capacity. At that Quarterly Conference there were seventeen young men and women taken into the church in full connection, a baptismal service was held, and the Lord's Supper was administered to those who were received into the full membership. I was glad to be able to tell the bishop that the little church in which we were holding the Quarterly Conference was self-supporting, paying all of its pastor's salary. There are other churches which are doing very well.

Church Advertising in Secular Papers

For two or three years past I have had an advertisement in the leading Hindu paper of Baroda, a paper which circulates over all Gujarat and Kathiawar, announcing our Christian services and inviting all to come and any who may desire to inquire regarding Christian truth to visit me or to write to me. There have been many interesting inquirers. At this time we have with us a Brahmin gentleman who has come to Baroda ostensibly to teach school, but actually to seek Christ. Last month a letter came from another Brahmin who is in a good government position—a man with more than one university degree—stating that after being a secret disciple for years he has decided to accept Christ openly by public baptism. I might mention others, for there seems to be a sporadic movement toward Christ on the part of men of high standing.

The work among the lower classes still continues and I believe will continue until they all cast away their idols and turn to the living God. Owing to the fact that we have had no man missionary in Godhra this year the work in the Bhil country, I fear, has suffered. However, every month has witnessed an advance, a number of Bhils and Kolis have been baptized and there are many inquirers.

At the District Conference one hundred and thirty-five preachers and nearly one hundred Bible women received appointments and have gone out to care for the Christian community of 12,000 and to preach Christ and Him crucified to the multitudes who as yet know Him not. In all we have had 817 baptisms during the year. Many are applying for admission to the church in full connection, and year by year the Christian church grows in grace and in true strength.

BOMBAY DISTRICT

Bombay District includes the English work in the city of Bombay and a number of English circuits near the city, Poona, Lanauli, Igatpuri; also a few centers in the northwestern part of the Bombay Presidency, near the delta of the Indus River, including Karachi and Quetta Circuit in British Baluchistan. The district is widely scattered, stretching over a territory of about twelve degrees of latitude. The extreme stations, Poona and Quetta, are 1,400 miles apart, by ordinary routes of travel.

Bombay

Bombay, the "Eye of India" (population, 1,000,000), is the capital of the Bombay Presidency and the principal seaport of West India. It is situated on an island which is one of a group lying off the coast of the Konkan. The island of Bombay is united with the larger island of Salsette, and also with the mainland by many causeways. It has an area of twenty-two square miles. For beauty of scenery and advantages of position, Bombay is unsurpassed by any city of the East. In front of the city is a wide harbor, studded with islands and dotted with native craft and steamers from many ports. The houses are well built and the broad streets of the city are ennobled by public buildings. There is a great variety of national types in Bombay and there are many industries incidental to the active life of a great sea-

port. Next to New Orleans, it is the largest cotton-exporting center in the world. Scores of cotton mills are in prosperous operation. The Improvement Trust is transforming the city. New docks to cost some \$20,000,000 are under construction.

Methodist Episcopal mission work was begun in 1871. Other mission boards at work here are the American Board (Congregational), the Christian and Missionary Alliance, the Missionary Settlement for University Women, the Church Missionary Society, the Society for the Propagation of the Gospel, the United Free Church of Scotland, the Wesleyan Methodist, and the Zenana Bible and Medical Mission.

Missionaries: Rev. William E. Bancroft and Mrs. Bancroft, Rev. William E. L. Clark and Mrs. Clark (on furlough), Rev. William H. Stephens and Mrs. Stephens, Rev. Ariel N. Warner and Mrs. Warner, W. F. M. S.: Misses Anna A. Abbott, and Miss Elizabeth W. Nichols, Miss Joan Davis.

Institutions: Seamen's Rest. W. F. M. S.: Thoburn Deaconess Home.

Karachi

Karachi (population, 120,000) is the capital of Sind and the headquarters of the district of the same name. It is situated at the extreme end of the Indus Delta, near the southern base of the Pab Mountains, and close to the border of Baluchistan. Karachi is 933 miles distant from Bombay by rail and about 700 by sea. There are about 60,000 Mohammedans, 49,000 Hindus, and over 6,000 Christians. Owing to the value of the Indus as a channel of communication the development of great irrigation projects along this river, and building of great trunk lines of railway, Karachi is now the second port of importance on the west coast of India, and is the chief grain-exporting city of the Indian Empire.

Methodist Episcopal mission work was begun in 1876. Other mission boards at work here are those of the Church of England.

Missionaries: Rev. George W. Park and Mrs. Park (on leave to America), Rev. Fawcett E. N. Shaw, and Mrs. Shaw.

Quetta

Missionaries: Rev. George Eldridge and Mrs. Eldridge.

W. H. STEPHENS, Superintendent

This district is mostly engaged in English work and is the longest district in any Indian Conference, its farthest point at Chaman being eleven hundred miles from Bombay and only fifteen hundred miles from Jerusalem.

The furlough of Rev. C. B. Hill, superintendent of the district, made it necessary to fill his place and Bishop Robinson wrote asking if we would cut ours short and come out and fill the gap in the ranks. I at once wired him, "Coming cheerfully." There was no heroism in this heroic phrase. The home climate did not agree with us and we welcomed an excuse to hurry back to India.

Inter-relation of English and Vernacular Work in India

I have a conviction that this English-speaking part of our Indian work has no small place and responsibility in that portion of the great battle line of our church which runs through India, as well as through other Eastern lands. I look down the firing line of this fierce battle front and note the little groups of Europeans—not called to be missionaries in the usual acceptance of what that word stands for, but missionaries nevertheless—those who represent a most important factor in this great problem of bringing Jesus Christ to His Indian throne and whose lives and influence count for or against this movement. A converted European, living a clean life, throwing his influence on the side of good, is an asset in the struggle against Eastern vice and unbelief. Such a life counts for much out here. On the other hand a Godless European is a big stumblingblock to a people who look to him for leadership, and they who had given themselves to the task of getting these stumblingblocks out of the way—squaring and polishing them and fitting them into the wall of the

spiritual temple that God is building in India—such laborers are our fellow-workers indeed.

Bishop Taylor, who was so greatly used in beginning this part of our work, had visions of the relation of our English work to the vernacular which have never become history. In the light of today in which we are reading the story of the wonderful development of vernacular work we see that some of those visions could not be materialized, for, with the limited material at our disposal, no development of the English-speaking churches could ever have met a tithe of the financial obligation thrust upon us by the extensive development of the vernacular field.

While Bishop Taylor's vision of an English-speaking church in India which would supply sufficient men and money for the conversion of the native peoples may be impracticable, there is much that we can do and much is being done.

In these days reports from the East must be blazing and thrilling ones or they will not be noticed. In the midst of the reverberations of exploding dynasties we must pitch our reports to high keys or they will not be heard. On the home platforms, in the thunder of the mission orator, and in the deluge of statistics benumbing the brain with their immensity, there is not always the same interest in a recital of work where the silent forces are busily engaged, where there is a coming of the Kingdom of God not with observation, and this latter feature is the characteristic of our English work.

Bombay

Our English-speaking work is represented here by two churches situated several miles apart. At the Bowen Memorial Church, of which Rev. A. N. Warner is pastor, the series of meetings conducted by the Rev. Stanley Jones have resulted in some conversions, and the membership has been stirred up and refreshed. The parsonage has been practically rebuilt, and a portion of an upper story added for the accommodation of Miss Davis, as deaconess, who has taken her share of the church work, and is greatly appreciated by the whole community.

Special efforts are made to reach the young people, and there are swarms of young folks around that church. Reading rooms, a special meeting room for young men, tennis court, rifle range, form part of the equipment.

During the year the debt on church property has been reduced by Rs. 12,000 by the sale of a small piece of land, the surrender of which will not materially affect our property. The church pays Rs. 3,000 toward the pastor's salary, besides raising large sums for the upkeep of the institutional part of the work.

Both of the Bombay churches recognize their relation to the vernacular work and continue to give Rs. 1,500 a year toward its support.

Poona

This important station, 120 miles from Bombay, with a population of 140,000 in the native city, a large military cantonment and an important railway center, will always be, for both vernacular and English work, one of our most valuable strategic positions. In years gone by it was a military dictum that the power that controlled Poona held western India in its hand. If Poona were to become a Christian city the walls of the Jericho of the Marathi country would be down, and the conversion of the remainder of this side of India

would speedily follow. Our battle lines are lengthening—ever lengthening—but one is sometimes saddened by the thinness of the line. The English part of our garrison on this part of the fighting line consists of a high school for girls, the Anglo-Indian home, and a church community.

The Anglo-Indian home exists to care for the young people of the domiciled community of Europeans, or those of European extraction. Up to its last corner of space, and up to the last possibility of devotion and fidelity of its working staff, it justifies its existence.

Mrs. Fox and Miss Goodall have gone steadily forward in the educational work of the Taylor High School for girls. They have had to contend against many things, all the burdens peculiar to this kind of work in the West, plus the special difficulties of the East. Plague ever crouches at the Poona door and often breaks through. Smallpox and cholera threaten, and when any of these dreadful visitors come into a school it means panic among parents and scattering of the children. These are some of the foes against which the Taylor High School has contended.

Rev. W. E. L. Clarke, in charge of the English Church, has also had charge of the Poona vernacular work, including an orphanage and other departments of vernacular effort.

Karachi

Our English church at Karachi is meeting a real need. I am not acquainted with any church in India that seems to be justifying its existence more. The membership is not large, but there is a compactness about the whole church machinery—Epworth League, Sunday school, the spirit of the people, and the general swing of the whole thing—which makes a good impression on the beholder. The church has a new name, the Brooks Memorial Church, an instance of giving honor to whom honor is due. All that concerns the good of this church has been the concern of this family. Much of its temporal and spiritual prosperity is due to their generosity and fidelity.

Karachi has grown with the speed of a mining camp but with the solidity of London. This is an outpost to hold at all costs. It has a great work here on the spot, a country over which the iron horse will soon be rushing carrying commerce and people from India to England and from all the West into India. Let us not be niggardly in providing for these great stations on the world's highway. Methodism got started late in many Indian centers and we have been crowded into corners. Here we began with the town. Let us keep step with it in its growth and progress.

Karachi Vernacular Field

All that I have said above as to position, responsibilities and privileges pertains to our vernacular work. I am not now so much concerned in sorting over and putting into the shop window a few things we have to display. What we now have we used to consider great. We have learned to handle greater things and we can humbly say that there is coming to us a wideness of outlook, and a hungering for expansion that we formerly did not know. We believe that these aspirations are inspirations from above, not sent as a mirage to mock us but to encourage and enthuse us that with the spirit of Abraham we may go forward into strange lands among strange peoples with the

assurance that these belong to our Christ, and if we are faithful Jesus Christ will come to His throne among them.

So we say to Brother Park, go forward, go forward on your lonely road of service and duty. Go in and out of those poor little huts, into some of which we had the privilege of going with you, go on with your journeyings up and down the canal section along which your people are scattered, baptize your few dozens of people to-day and see them scattered to-morrow. Keep at it and faint not and as sure as God's promises are true those dry barren lands will be waving with a fine harvest by and by.

Quetta, Baluchistan

This station is over one thousand miles from Bombay and only one hundred miles from the border of Afghanistan. I had the pleasure of visiting this remote point some time ago and while on that side I visited Chaman, a hundred miles farther on, on the very edge of Afghanistan, that forbidden land to the missionary. The weary preacher looking for rest would find it by walking a few yards beyond the railway station at Chaman, for an Afghan bullet would probably cut the connection between him and his mundane conflicts. On that railway station you are at the very last foot of road on which the Gospel preacher may go with his message towards the Northwest. But there now lies at that station a million and a half dollars' worth of railway material, ready when the signal is given to move forward. There are acres of this material rusting at Chaman. It is changed from time to time and fresh material brought in, but *the quantity is never reduced*. The Church Missionary Society is the missionary force at Chaman. They are willing to hand it over to us. It is weary work waiting there for the order to move forward. The bigotry and intolerance of the people on the Baluchistan side make mission efforts dangerous and apparently useless. On the other side it would be death. One question for us to decide is whether we are willing to keep workers stationed there, doing what we can in Chaman itself, and waiting for the moving of that railway material. When that begins to move into that turbulent Northwest country we move with it.

I wish we could hold Chaman and be ready to move out and carry the Gospel into that closed land into which no Gospel message has ever gone. The vision from that railway station takes in more than the few millions of Afghans beyond the border. From there we look straight up into Asia Minor with its vast fields waiting for the Gospel reaper. From there we look out towards the almost untouched fields of Persia. Journey on at about the same angle you have been traveling and you will reach Jerusalem, only about fifteen hundred miles from Chaman. Fifteen hundred miles is not much of a gap to men who have to do with districts twelve hundred miles long. Hold Chaman and add one more district to the Bombay Conference and you are in the promised land.

I pray that some great hearted donor with ample resources at his command may get the vision that came to me that evening as I stood at the rail head of the Indian railway system and looked over the vast barren fields waiting to be tilled and sown.

Quetta is of great importance to us and all honor to that Methodist government official, so closely identified with Quetta, James Cummings, without

whom we would not be there to-day. A large railway community looks to us for pastoral supervision. We have an ever increasing vernacular work. We own a church and parsonage in addition to another fine house—Epworth. We are well planted there. Mr. and Mrs. Eldridge are finishing their first year of a settled Methodist pastorate.

In closing our report I must not fail to refer to two other important points of our district.

Lanowlee

Brother J. N. Hawkins, local elder, who has done faithful and efficient service at this station for several years without financial remuneration, is obliged to retire from it. As far as Methodism is concerned Lanowlee spells Hawkins, and what we will do without him and his good wife is a problem, but his health will not permit him to continue.

E. W. Fritchley, Esq., that loyal Methodist architect of Bombay, a man already overloaded with our concerns, has agreed to be responsible for Lanowlee for some months to come. This is comfort for the district superintendent and pleasure and profit for the people of that station.

Seamen's Rest, Bombay

The work here goes forward as it ever has done. It is a wide-reaching service with its fruit on many seas and in many lands. We have been obliged to change superintendents, but that good friend of this work, A. H. Hughes, Esq., has consented to take it for a little while until we can secure a permanent superintendent.

MARATHI DISTRICT

The Marathi District includes all the vernacular work in the important cities of Bombay and Poona, with also a number of circuits adjacent to them. The Marathis are a virile, independent, and haughty race, and while subjected, have never been conquered.

Bombay

Missionaries: Rev. W. E. Bancroft and Mrs. Bancroft.

Igatpuri

Igatpuri is an important railway town on the Great Indian Peninsula Railway, 87 miles from Bombay, at the top of the pass in the Ghats crossed by the northern trunk lines of this system. It has a pleasant climate and an elevation of about 2,000 feet.

Methodist Episcopal mission work in Igatpuri was opened during William (Bishop) Taylor's visit to India in the year 1875. The General Missionary Board of the Pentecostal Church of the Nazarene is at work here.

Poona

Poona (population, 154,000), the "Queen City of Deccan," is the headquarters of the Poona civil district, on the Great Indian Peninsula Railway, 110 miles south-east of Bombay. It is the terminal of the Southern Mahratta Railway. The city extends along the banks of the Mutha River for about a mile and a half. Though no longer an important center of trade and industry, there is still much weaving carried on in Poona. There are several government and private schools in the city, also a college. Poona is the heart of the Maharashtra, the center of everything that pertains to the Mahratta people, and is generally regarded as the most influential Brahminical city in the empire.

Methodist Episcopal mission work was begun in 1872. Other mission boards at work here are the Church Missionary Society, the Church of Scotland Women's Association for Foreign Missions, the Poona and Indian Village Mission, the United Free Church of Scotland, the Wesleyan Methodists, and the Zenana Bible and Medical Mission.

Missionaries: Rev. William H. Stephens and Mrs. Stephens. W. F. M. S.: Misses Annie Goodall and Vida M. Stephens.

Institutions: Anglo-Indian Home, Marathi Boys' Orphanage and School, Fox Memorial and Training School. W. F. M. S.: Taylor High School for Girls.

Talegaon

Talegaon (population, 6,000) is on the Great Indian Peninsula Railway, about twenty-three miles from Poona, in the civil district of Dhabhada. It is about 1,800 feet above the sea, and has a healthful climate. It is an important strategic center, with some 3,000 villages and 2,000,000 people in the region at hand.

Missionaries: W. F. M. S.: Misses Christine H. Lawson, Lucile C. Mayer.

Institution: W. F. M. S.: Girls' Boarding School and Orphanage.

W. E. BANCROFT, Superintendent

Never have we had so many converts in this part of India as now, and never was there such a hope of a great turning to God.

Puntamba and Kopargaon Circuits

During most of the year scarcity and want was on every hand in the greater part of this territory and owing to these famine conditions very few people were baptized until after the rains late in the year. During Bishop Robinson's three days' visit he baptized sixty-two souls, which brought the total up to 117 for these two circuits. Rev. R. W. Duthie, preacher-in-charge, has had the confidence of the government officials and was in charge of the Government Poor House at Puntamba during the famine. He was thanked by the government for his helpful services. The work here should have the careful consideration of the Woman's Foreign Missionary Society, and we trust that they will make provision to supervise the work there among the women and children.

Poona

The missionaries and Indian workers in this old capital of the Marathi Empire are filled with expectations of a mighty turning to God. Already there are a number of candidates under instruction for baptism, and those baptized during the year are more than last year, and several times more than many of the previous years.

The government inspector was well pleased with the progress which has taken place in the Boys' Boarding Schools and Orphanage, and complimented the management on the advancement made. The greatest need of the school is scholarships for the support of orphans and the children of poor Christians as quite a number have had to be refused admittance owing to the lack of income.

Talegaon

The evangelistic work here is hopeful and a number of people are under instruction around Indhuri, where we are expecting a turning to God. The church and school, with a room for the worker to live in, was dedicated by Bishop Robinson and the gentleman who gave the money with which to build has taken up the support of an evangelist for this section next year.

Igatpuri

Here we have a small English Church among the railway men of this station and evangelistic work and day schools among the Indians. Rev. C. B. Hanson and wife, who were missionaries stationed here, left for America on furlough and we secured Rev. J. A. G. Whittle to look after the work. The day schools are in a very encouraging condition and we are looking for good results as the fruit of the evangelistic work which is being done.

Kalyan

This is to be a great railroad center and steps should be taken toward acquiring property here before prices rise to any considerable extent. We have been "holding the fort" with two Indian agents, one a day school teacher, and the other a colporteur, but we feel that the time has arrived to place one of our best Indian workers here for intensive evangelistic work.

Bombay: Caste and Economic Problems

At Bombay there is every indication of a turning to God on the part of the higher classes as well as the lower. We have had more converts during the past year than in any previous one. Our problems are economical, in reaching the better classes, and our greatest need is the whole time service of a Christian business man or missionary with technical knowledge to look after the material development of our Christian community.

Mistakes have been and will be made in solving the economic problems that confront nearly every high caste man who turns to Christianity, and one will be "taken in" sometimes. There are many trying circumstances connected with the West touching the East. Circumstances often tend to dry up the natural channels of heart sympathy and check and, in the end, destroy it if one is not filled with the love of God and the compassion of Christ for these struggling people. But if the Christian Church cannot get under the problems of the people of India she had better get out of India. We must make Christianity a vital force, a practical thing, to these people. We cannot baptize a man and then say, "Well, now you are a Christian, go and beg!" Still, when a high caste man or Mohammedan steps out and becomes a Christian he loses, generally, his source of income. Where is he going to earn his living after he is kicked out of his present place of employment for no other reason than becoming a Christian? If the Hindu or Mohammedan will not employ him and there is no Christian to give him work, what is he to do? This is the problem we find ourselves confronting in reaching the better classes in India, and the sooner we begin to do something in our centers of work in the large cities to help solve it the better for the work.

Heretofore we have taken on the few high caste converts as preachers or teachers, but we cannot do this if they come to us in larger numbers. This is what is happening in Bombay, and if we could only make it possible for a man to make a living by the labor of his hands when he becomes a Christian we would have no trouble in getting as many converts as we would want from the higher castes of Hindus and Mohammedans. We believe that there is a solution to it, if it is properly studied.

CENTRAL PROVINCES CONFERENCE

The Central Provinces Conference includes the Central Provinces with their feudatory states, the southern part of Central India, the province of Berar, and a strip along the northern and eastern border of Hyderabad state.

The population within the bounds of the Conference is about fifteen millions. The Mission Conference was organized in January, 1905, by joining together the Central Provinces District of the Bombay Conference and the Godavari and Raipur Districts of the South India Conference. It was organized into an Annual Conference by Bishop J. W. Robinson, February 27, 1913, in harmony with an enabling act of the General Conference of 1912.

Early Steps

Central Provinces, which only a year ago became an Annual Conference, has little unusual to report, though faithful and effective work has been carried on within its borders. As yet there are no mass movements, but that foundation work without which it is impossible to build up a church, is being carefully and prayerfully carried on. Evangelistic work is being pushed, the children are being taught in schools and Sunday schools, and the hand-to-hand mohalla work is making the people acquainted with our workers and their message. The number of baptisms has not been large but is decidedly encouraging, and in the jungle work among the Gonds, an aboriginal tribe of much promise, we are beginning to reap. For many years this field was cultivated with practically no visible results, but the last year has witnessed more conversions than all the previous seventeen years put together. While there is little indication of a mass movement, there is every indication that from year to year an increasingly large number of these animists will accept Christianity.

The Jungle Tribes

Within the Conference we have a very large amount of work among jungle tribes, and others besides the Gonds have been received. In Bastar, where because of the opposition of the native ruler very special difficulties have to be faced, we have about fifteen hundred converts among the Muriya and Mariya tribes, most of whom speak Oriya. Living as these people do, in jungles filled with wild animals and without roads or bridges, it is with greatest difficulty they are shepherded, and we can expect little increase in numbers until a larger force of workers can be secured. Just west of Bastar, in the Chanda District, in a jungle region equally wild and difficult, but with the advantage of being under the British government, we have a splendid work among these same aborigines and also among the Telegu-speaking people who have come over from the Nizam's dominions.

Institutions

So far as institutional work goes, the development of a Bible training school, in which our Hindi-speaking workers may receive instructions, and a high school in which our Christian boys and girls may be taught, are absorbing our energies, though attention is also given to other primary and secondary and industrial schools scattered over the Conference. It is certain this foundation work will give us one of the best Conferences in the field in due time.

JUBBULPORE DISTRICT

Jubbulpore District includes the civil districts of Jubbulpore, Narsinghpur, and Balaghat. The northern part includes the junction of the Vindhyan and Satpura

ranges of mountains. Jubbulpore forms part of the great watershed of India. The main line of railway from Bombay to Calcutta runs through the district.

Methodist Episcopal mission work was begun in Jubbulpore in 1874. In addition to work among Hindus and Mohammedans work is carried on among the Gonds and other aboriginal tribes.

Jubbulpore

Jubbulpore (population, 100,000) is the headquarters of the civil district of the same name, situated 616 miles from Bombay, on the Great Indian Peninsula Railway, and 784 miles from Calcutta by the East Indian Railway. The city is situated in a rocky basin surrounded by low hills. It ranks as the second city in the Central Provinces. Jubbulpore includes a cantonment of troops with a population of over 13,000. It is an important commercial and industrial town.

Methodist Episcopal mission work was begun in 1874. The other Mission Boards at work here are the Church Missionary Society, the Church of England Zenana Mission, the English Wesleyans, and the Foreign Christian Missionary Society.

Missionaries: Rev. David G. Abbott and Mrs. Abbott. W. F. M. S.: Miss E. Lahuna Clinton, Mrs. Alma H. Holland, and Lydia S. Pool.

Institutions: Johnson Anglo-Vernacular School, Thoburn Biblical Institute. W. F. M. S.: Girls' Boarding School and Normal School, Johnson Vernacular School.

Narsinghpur

Narsinghpur (population, 12,000) is the headquarters of the civil district of the same name. It is situated on the Great Indian Peninsula Railway, 564 miles from Bombay. Hand weaving, dyeing, and bookbinding are important industries.

Missionary work formerly conducted by Swedish missionaries was transferred to the Missionary Society of the Methodist Episcopal Church in 1891. No other Mission Boards are at work here.

Missionaries: Rev. Henry C. Scholberg and Mrs. Scholberg.

Institutions: Hardwicke Christian Boys' High School, Hardwicke Boys' Orphanage.

D. G. ABBOTT, District Superintendent

Results

The workers received great help and inspiration in the evangelistic campaign held in connection with the District Conference. A prayer list was printed and each worker and his work were remembered on some day during the month. Eight hundred and eighteen meetings were held, with an attendance of 19,400, and 173 professed to have received new hearts. One hundred and twelve have been baptized. There has been no mass movement, but in the Baihar Circuit the *Gonds* continue to respond to the appeal of the gospel in encouraging numbers, and the workers in Narsinghpur, Gadawara, and Ratan Circuits think that the next few months will witness many baptisms. The statistics show an increase in membership, in the number of Sunday schools, and in the number of Christian workers. Benevolences have increased about twenty per cent, while the amount for pastoral support is almost as much as last year, and the fact that our forces are not only occupying the field, but are actually moving forward at the present moment, is a cause for much encouragement.

Educational Work

Regarding the projected High School building at Narsinghpur we can only report progress. Some technicalities in the plans have delayed their final approval by the government, so nothing more has been done beyond collecting material. All are eager to see the new building erected. A friend in America has promised to send money for a new Middle School building, and we hope work on that may be undertaken as soon as the High School building is finished. During the year the Ariya Somaj closed its Primary School in Narsinghpur, and as a result our Primary School attendance has increased to about 180, which is a larger number than we can accommodate. The Workshop is not a paying

institution and since the demands of the schools are so great it seems desirable that the missionary should be relieved of the responsibility of managing it. In Baihar Circuit, in addition to the Mission School, there are two large village schools for boys, and in Baihar itself the Woman's Foreign Missionary Society assistant has charge of the Municipal Girls' School, and in all these the gospel is put before the people in life and word and deed. There are more than 1,000 children in our schools—an increase over last year—and the good seed is being sown with care.

Property

Last February the beautiful new church at Baihar was dedicated by Bishop Robinson. It cost 4,000 rupees and is a monument to the faith and perseverance and consecrated efforts of Brother and Sister Williams. Both Christians and non-Christians of the town are proud of the new church. The little church at Gotega on Chhindwara Circuit, of which mention was made in last year's report, was dedicated October 3 by Bishop Robinson. The money for this church was given by our church at Wauwatosa, Wisconsin, the former home of Mrs. Herrmann, through whom the money was sent. The Christian people in Chhindwara Circuit are from the poorest classes and they would not have been able to build such a church for themselves. On dedication day the government schools were closed and the teachers and a goodly number of the reputable men of the town were in attendance.

Thoburn Biblical Institute

A choice site has been secured for the Thoburn Biblical Institute (a Conference institution) in the Civil Lines not far away from our other mission property. Only a part, however, of the \$10,000 pledged by the East Ohio Conference has been paid as yet and so building operations cannot be undertaken at present. Mr. Herrmann has been able to give only a part of his time to this work owing to the duties demanded of him as pastor of the English Church. The three students who graduate this year will be eagerly welcomed by those in charge of the districts where the men will work. There are some very promising young men in the school at present and with a principal who can give his time to the work the results will be most gratifying.

English Work

The English Church welcome their new pastor, the Rev. O. M. Auner, from Kansas Conference. Mr. Herrmann has been pastor of the church for more than five years, and as he came out primarily for vernacular work he will be glad to give to that work his whole time.

A Vacant Station

Balaghat is still without a missionary. We have good property there, a good church and bungalow and school building, and with that great field occupied thus far by no other mission I cling to the hope that a missionary will be provided in the near future. Our Indian preacher, S. B. Singh, has charge of the vernacular work and Brother Moore very kindly continues to come from Gondia once or twice a month for English services.

Inter-mission Relations

One pleasant feature of mission work has been our Interdenominational relationships. The monthly Missionary Conference; the Union Summer School

for the workers of the four missions; the work among the soldiers; the Saturday evening meetings for non-Christians at our Sadr Church; the meetings for the low caste people in the Soldiers' Prayer Room; the Young Men's Christian Association meetings; the weekly meetings for educated students under the auspices of the Young Men's Christian Association; and the occasional Union Services on Sundays for the Indian Christians (participated in by three missions); all this gives strength and unity to the message of the gospel.

Woman's Work

Mrs. Abbott in her district work finds the women ever ready to welcome her, and she wishes for many more Bible women. Mrs. Holland states that increasing numbers among all classes hear the message with interest. For some months Mrs. Williams has had the help of an assistant, and the work in Baihar is profiting thereby. Mrs. Scholberg hopes for an assistant to share with her the responsibility of the work in Narsinghpur.

The District Conference of 1913 was held in Narsinghpur, October 17-26. Bishop Robinson was with us for three days, and Rev. J. R. Chitamber was present for two days and the messages of both these men were very helpful and inspiring. The Sunday following the close of the Conference was a great day for all. Brother Chitamber's messages reached all hearts, and the men and women went to their appointments with renewed zeal and consecration.

KHANDWA DISTRICT

Khandwa District includes all of Nimar civil district and part of Kandesh north of the Tapti River, with the western boundary not definitely fixed. The population numbers at least half a million. At present there are two large circuits, Khandwa and Burhanpur, in each of which there is room for at least ten good-sized circuits. The Roman Catholics are in Khandwa Circuit with a strong force. The Methodist Episcopal Church is the only evangelical denomination at work in the district.

Khandwa

Khandwa (population, 20,000) is the headquarters of the Nimar civil district, on the Great Indian Peninsula Railway, 353 miles from Bombay. It is at the junction of the two great roads leading from north and west India to the Deccan. In the twelfth century Khandwa was a great seat of Jain worship. It is a center for the exportation of cotton. Methodist Episcopal mission work was begun in 1880.

Missionaries: Rev. Herman Guse (on furlough) and Mrs. Guse (on furlough), Rev. Carl C. Herrmann and Mrs. Herrmann. W. F. M. S.: Miss Josephine Liers.

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

HERMAN GUSE, District Superintendent

Changing Conditions

Burhanpur is the largest town in the district. The work there was opened nearly thirty years ago and last year reported a Christian community of 396, and forty-two boys in the orphanage. On the advice of the committee appointed by the Conference the boys were removed to Khandwa. Several families also left Burhanpur so that now we have only about one hundred Christians. This includes the seven workers and their families. The Boys' School at Burhanpur is now only a primary one, and the enrollment is thirty. Our bookseller in the circuit sold nearly one thousand Bible portions during the year. We need a missionary for Burhanpur, several more workers, and the prayers of all our friends.

In Manjroad we now scarcely number fifty souls. There we lost a unique opportunity. Government gave us a splendid tract of land, we had the boys and

older Christians to work it and make a strong Christian settlement, but the policy of exploitation of the land and workers inevitably resulted in failure. The mission now has about eight acres of land, a building for the workers and meetings, and a few huts in which the few remaining Christian families live. During a recent visit we had a good meeting with the little flock, baptized four, and celebrated the Lord's Supper. A small boys' school is kept up among the non-Christians of Manjroad, but as the people are not willing to have us give religious teaching we are about to close it.

Intensive Work in Khandwa

Khandwa Circuit takes in nearly all of the Khandwa and all of the Harsud Tahsils. It extends about one hundred miles north and south and for more than fifty miles east and west. The town of Khandwa is nearly in the center of the district and has 20,000 inhabitants. The work was opened thirty-two years ago and for some years the English work maintained the Vernacular. Two local preachers are set apart for touring the circuit and also give some time to bazaar and mohalla work. The Woman's Foreign Missionary Society assistant, with six Bible women, has visited 350 homes in Khandwa and twenty-two villages near by. A Boys' School with an average attendance of eight has been kept up in the Mahar mohalla. Without a schoolhouse, it is very difficult to keep up the school. The Boys' Vernacular Middle School has had an enrollment of fifty-seven and an average attendance of forty-nine. Four of our boys passed the Upper Primary examination. The encouraging feature is that all the teachers are our own boys. The number of boys in the orphanage is seventy, of whom twenty are working in the shop and on the farm. All have made good progress in that work. The farm and garden have yielded a good return, and kept the boys busy. The shop has turned out Rs. 6,000 worth of work, and paid toward the boys' board over Rs. 400. Owing to the decrease in the number of girls in the orphanage, the attendance in the school has slightly dropped.

We have kept up the English work and held services every Sunday evening when in the station. The church has been repaired and the agent of the G. I. P. Railway has given us enough *coir* matting to cover the floor of it. The work in Khandwa has been intensive rather than expensive.

In the Khandwa Circuit we have workers in eight out-stations. Harsud is the headquarters of the Tahsil and has two workers. There is a spirit of inquiry among the Banjaras. From one village we have had repeated requests for a teacher. They have offered Rs. 9 per month toward such a worker. I hope to be able to give them a man after the District Conference. This field is large enough for several circuits. In Pipilya, thirteen miles toward the south of Khandwa, we opened work a year ago in January, and in last April I baptized thirteen men and boys. The worker tells me that about twenty more are ready now. In that neighborhood several other villages want workers.

Recovering Lapsed Christians

Mortakka is forty miles north of Khandwa on the R. M. Railway and the Narbudda River. A mile from the station we have over one hundred lapsed Christians. They were baptized many years ago, but not having a worker to look after them they went back into caste. Our workers now visit them and keep up a Sunday school and we have hopes of reclaiming them. Mortakka is the railway station for the large mela at Mandata, which is yearly visited by

thousands of pilgrims, hence it is a strategic center for work. Our men have sold several hundred Bible portions, and preached at the melas.

The Catholics

About halfway between Mortakka and Khandwa is the out-station of Sirraun. Three years ago I had about completed arrangements for sending a worker, when the Roman Catholics quietly slipped a man in there. They baptized a number, among whom were the children of some of our Christians, and by distribution of sweets and of pecuniary aid kept a loose hold on the people. In July of this year things so worked out as to enable us to put in a man. He now looks after the Christians there and also in Rohina, a village a mile from Sirraun. In the two places we have fifty-four Christians and nearly thirty boys in the schools. A number of inquirers are ready and several villages in that neighborhood are asking for workers.

Climbing High to Lift the Lowly

Pandham Circuit was organized two years ago. The young man in charge of it is a probationer in the Conference. Putting upon him the responsibility of the circuit has done him good as well as the people. Forty-five persons have been baptized, and others are ready. Here much needs to be done. While baptizing twenty-one in one village, most of whom are children of Christians, the surroundings were not very inspiring nor agreeable. But these unclean and despised ones also have immortal souls, capable of infinite development. We need to get much higher to enable us to get low enough to lift these neglected ones.

NAGPUR DISTRICT

Nagpur District embraces the greater part of the Marathi-speaking section of the Central Provinces Conference. The actual territory in which the Methodist Episcopal Mission is at work includes a triangular section of about 90,000 square miles, with a population of about 6,000,000.

Besides the Methodist Episcopal Mission, the other Boards represented in this district are the Church Missionary Society, the United Free Church of Scotland, the Free Methodists, and the American Christian Alliance.

Nagpur

Nagpur (population, 130,000) is the capital of the Central Provinces. It is situated on the Great Indian Peninsula Railway, 520 miles from Bombay, and on the Bengal-Nagpur Railway, 701 miles from Calcutta. Of the population about eighty-five per cent are Hindus and about 4,000 Christians. Nagpur is the leading industrial and commercial town of Central India, and carries on trade principally with Bombay. It is a prominent educational center.

Methodist Episcopal mission work was begun in 1874. The United Free Church of Scotland is also at work in Nagpur.

Missionaries: Rev. Arthur E. Darling and Mrs. Darling, Rev. Frank R. Felt, M.D., and Mrs. Felt, Rev. Howard A. Musser (on furlough) and Mrs. Musser (on furlough).

Basim

Basim (population, 14,000) is in the southern part of the province of Berar. The town has an altitude of 1,758 feet above the sea level. It contains several ginning factories and a printing press. Its importance as a base for extensive evangelistic work is recognized by all, though it suffers the disadvantage of being forty miles distant from the railway.

The mission work now carried forward by the Methodist Episcopal Church was started by independent missionaries in 1884. It was transferred to the Missionary Society of the Methodist Episcopal Church in 1895.

Missionaries: Rev. Steadman Aldis and Mrs. Aldis. W. F. M. S.: Mrs. May L. Dutton, M.D., Miss Nellie A. Wilson.

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

Hingoli

Hingoli is a town situated in the northern borderland of the Hyderabad (Deccan) state. It is 30 miles south of Basim and about 170 miles southwest of Nagpur. It is the center of a huge circuit of 30,000 square miles and about 80,000 people, who speak chiefly the Urdu and Hindustani.

Methodist Episcopal mission work was begun there in 1903. It first became a mission station in November, 1906, when the Rev. William A. Moore was stationed there. No other mission board is at work in the territory of this circuit.

Missionaries: Rev. Steadman Aldis and Mrs. Aldis.

Sironcha

Sironcha is a town in the civil district of Chanda, and is situated on the east bank of the Godavari River, at its confluence with the Pranbita. Marathi, Koi, and Telugu are the principal languages of the region.

Methodist Episcopal mission work was begun in 1893. No other Mission Board is at work in this region.

Missionaries: W. F. M. S.: Miss Ada J. Lauck.

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

HERMAN GUSE, Superintendent

With Khandwa District, and one circuit in Nagpur District as my other appointment, I did not have much time to give to the Nagpur District work. The latter is in itself more than one man can do well, and we hope that soon there may be workers sufficient in the Conference to allow one man to give his whole time to this district.

Work Among Manganese Miners

Our Christian community has increased by more than one hundred. In Kampter Circuit 127 were baptized, nearly all from among the manganese mine workers. Their language is Gujerati, hence our workers, who are not able to use that language, cannot do the most efficient work among them. We hope to secure a couple of Gujerati workers from them soon. The head man of this village where most of these converts live, can read and write, and so helps in the work. Perhaps these people will not be permanent residents of Kampter Circuit, but we cannot allow to let slip the opportunity of winning and establishing them in the faith.

Orphans and Children Our Hope

In the Basim Circuit the orphans form a good part of our Christians. A number of families were settled at Taranpur village on farms. With a little more care they might have been trained into a strong, self-supporting church, but being neglected, they have become scattered, and have not made much progress, socially or spiritually. In the Sironcha Circuit a good part of our Christians are the boys and girls in the orphanage. Forty were baptized and a number of inquirers in the out-stations are ready. We have sent one young man to one of the stations where several families have been on the point of becoming Christians.

Sunday Schools, Epworth Leagues, and Temperance

In the Sunday school work there are no marked outstanding features, but faithful work has been done. In Sironcha we have a teachers' training class and a number of the pupils have received certificates from All-India Sunday school examinations. In Nagpur Circuit we have only three Sunday schools but they are well attended, having about 125 pupils each. The attendance here is kept up partly by distribution of grain. There is doubt as to the advisability

of this practice, but it gives us the children for an hour a week and good will be done. There is an Epworth League chapter in each of the four circuits. In Nagpur the weekly program draws a good number of those who are not members of our church.

In Sironcha a Temperance League has been organized during the year and numbers among its members several of the leading citizens of the town. At a recent meeting with a program full of sound and strong temperance doctrine, among the non-Christians present were the owners of the distillery and the Tahsilder, who presided at the meeting. Afterward several of these men spoke appreciatively of the program, and said that they could heartily join in a movement like that.

Condition of Property

Thanks to the generosity of one of our laymen at Nagpur, we were able to do some most urgently needed repairs on the church there. In Sironcha our boys still live in huts, or share the pastor's bungalow. There is no substantial building for school or meetings. The Woman's Foreign Missionary Society's buildings will soon be finished and give adequate shelter for the girls and women, but thus far nothing can be done for the boys and workers. Three thousand dollars would give us proper accommodation and save the paying of rent.

Cooperation

The National Bible Society of Scotland has continued its generous help at Sironcha and also gives us a colporteur for each of the other three circuits. The men have sold and distributed nearly 15,000 Bible portions during the year. May we not reasonably hope for an abundant harvest. The government grant has not been large, but it has helped out. Bishop Quayle and Charles Stimson of Los Angeles have sent substantial gifts for the work. There is some increase in the collections. Nearly all the workers on the Sironcha Circuit pay the tithe. The church at Nagpur pays about two thirds of the pastor's salary.

Education

The Basim School has increased in numbers and efficiency. The Hingoli School is doing good work. Both Ramtek and Mangelwari have received a number of Upper Primary certificates. In Sironcha the new boys' school among the Chamars registers a good attendance. In Ulmer the numbers keep up well, and we shall soon have a fourth class there. The girls' school at Basim has lost in attendance. We have had great difficulty in securing a staff sufficient for the work. The Sironcha girls' school is better supplied with teachers and the assistant in charge is a trained teacher from England. The girls there have made good progress. The girls' schools at Nagpur and Kampter have done good work under the circumstances, but our mission is not doing its full share for the girls and women in these two great centers.

Medical Service

Special mention should be made of the medical work at Sironcha. Miss Lauck reports that for some months about fifty have presented themselves daily for medical treatment. It was both interesting and touching to see our missionaries with their assistants, already having more than enough to keep them busy, cheerfully for an hour or two turn doctors and nurses and help those in such dire need. What a field for a medical lady doctor who we hope will come soon to take charge of the new hospital just about completed.

RAIPUR DISTRICT

Raipur District includes a territory of 35,000 square miles, and has a population of about 3,000,000. It was established in 1903. The main line of the Bengal-Nagpur Railway passes through this district. The following languages are current in the district: Hindi, Marathi, Uriya, Telugu, and certain aboriginal tongues.

The American Mennonite Mission has work in the district, about 48 miles south of Raipur.

Raipur

Raipur (population, 34,000) is the headquarters of the civil district of the same name. It is on the Bengal-Nagpur Railway, 513 miles from Calcutta, and 188 miles from Nagpur. The town is situated in an open plain, about four miles from the Karun River. Of the population, about eighty per cent are Hindus and seventeen per cent Mohammedans. The town is important commercially. Hindi is the vernacular of the circuit centering here.

Methodist Episcopal mission work was begun in 1898. The Foreign Mission Board of the German Evangelical Synod of North America is at work in Raipur.

Missionaries: Rev. George K. Gilder and Mrs. Gilder and Rev. Judson T. Perkins and Mrs. Perkins. W. F. M. S.: Misses Emily L. Harvey, Elsie Reynolds and Vera R. Thompson.

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

Gondia

Gondia is a town of about 5,000 on the Bengal-Nagpur Railway, 81 miles from Nagpur and 601 miles from Bombay. It is a busy railway center, receiving goods from the surrounding country. While Hindustani is spoken, the vernacular is Marathi.

Methodist Episcopal mission work was begun in 1906. No other Mission Board has work in the Gondia Circuit.

Missionaries: Rev. William A. Moore and Mrs. Moore.

Jagdalpur

Jagdalpur (population, 4,000), a town situated near the left bank of the Indravati River, is capital of the feudatory state of Bastar.

The Methodist Episcopal Church, which began mission work here in 1893, is the only Mission Board represented.

Missionaries: Rev. Frank D. Campbell and Mrs. Campbell.

Institutions: Boys' Orphanage, Girls' Orphanage, Training School for Workers.

Drug

Drug Circuit is 4,645 square miles in area, population 676,313. This Civil District ranks thus seventh in area and population of the Districts in the Central Provinces and Berar.

Drug Town is 26 miles to the west of Raipur and on the Bengal-Nagpur Railway. It is the headquarters of the civil district of the same name. The town is 536 miles from Calcutta and 685 miles from Bombay. The population is over 4,000. Mission work in connection with our mission was begun in 1899. We are the only mission in Drug Town. In the Dondi-Lohara portion of the civil district the Pentecost Mission is working. And in the extreme end of the Sanjar Tahsil in the south of the district is the American Mennonite Mission. Practically, we have the field to ourselves.

G. K. GILDER, Superintendent

Inquirers are numerous, but as we are seriously handicapped for want of a sufficient force of workers, we have gone slow in the matter of receiving them. Evangelistic operations have been steadily pushed in every circuit. Our workers, except when the rainy season was on us and when, in parts of the district, cholera was raging, have diligently preached in city and village and bazaar.

Need of Reinforcement and Equipment

There is real need for at least three new married missionaries. Our work in Bastar State, and also at Raipur, ought each to be reinforced by an additional missionary. And there is a pressing demand for a man at Gandai, the center of a cluster of important and popular Zamindaris, and lying midway between the

Feudatory States of Chhuikhadan and Kawardha. We were encouraged eight years ago to occupy the Gandai field, through the suggestion of a high British official, to whose friendly influence we hold ourselves indebted for the acquisition of the excellent building site we possess there. We know of no other point in the Central Provinces so strategically situated for aggressive missionary effort as Gandai.

The Polyglot Evangel

In Raipur District we are preaching in Indi, Marathi, Uriya, and Telugu. Hindi prevails in Drug and Raipur Circuits and is spoken to a small extent in Bastar. Marathi is the vernacular of Gondia Circuit, while in Jagdalpur Circuit Uriya and Telugu obtain, the former on its northeastern border and the latter toward the south. Within the area embraced by the district are several Feudatory States, in three of which, Bastar, Chhuikhadan, and Khairagarh, we are today laboring for the Master.

Schools and Young People

Educational work is represented by the Boys' and Girls' Orphanages in Jagdalpur, by similar orphanages in Raipur, and by several day schools among villages, particularly in Raipur Circuit. Work among young people takes the form of Sunday schools, Epworth Leagues, and Juvenile Class Meetings or "Fellowship Bands." Our Christian community is poor, being made up in the main from converts from the lowest castes. With these low caste folk, life is a constant struggle for existence and from this strife our Christians are by no means exempt. Yet barring a few, none are too poor to contribute of their substance. In this matter of giving we keep the tithing plan all the while in view before all our people.

BURMA MISSION CONFERENCE

The Burma Mission Conference includes Burma, with its area of approximately 237,000 square miles, lying along the eastern shore of the Bay of Bengal. The scenery is of surpassing variety. In the extreme north the uplands reach almost to the snow line. In the south are low-lying fertile plains. Islands are numerous along the shores of the Bay of Bengal, the largest being fifty miles in length. The population of Burma was 10,500,000 at the last census (1901), the Burmans constituting about 7,000,000. The other chief races, in order of numbers, are the Shans, Karens, Talaings, Chins, and Kachins, all of Mongolian origin. The great majority of the Burmans are nominally Buddhists, but their Buddhism is badly mixed with spirit-worship. Being Mongolians, they are free from caste restraint. Next to the Buddhists are the Animists, or non-Buddhist spirit-worshippers; then follow Mohammedans, Hindus, and Christians, the latter numbering about 150,000. The Burmans are ardently devoted to the pursuit of pleasure, yet they are probably the most literate of all heathen peoples.

The Burma Mission was started in 1879 by Bishop Thoburn, then presiding elder of the Calcutta District. A church was organized with preaching in several languages, and, later, the Mission became the Burma District of the Bengal-Burma Conference. In February, 1901, it was organized by Bishop Warne into the Burma Mission Conference, in accordance with the action of the General Conference of 1900. No considerable work was done among the Burmese people until 1889 and 1890, and even for a decade thereafter there was little continuity of effort, owing to very frequent changes in the personnel of the missionary staff. No work is undertaken in Upper Burma, as the English Wesleyan Methodist Mission occupies that field. Work is also carried on extensively in Lower Burma by the American Baptist Foreign Mission Society, the Seventh Day Adventists, and to some extent by the Society for the Propagation of the Gospel.

Growth

The work in Burma is much newer than in most other parts of the Southern Asia field, and in some ways is as yet in the day of small things. Our missionary force, entirely too small to man the work, has been further reduced through sickness and breakdown, but in things which make for substantial growth this has been one of the best years of the history of this Mission Conference. School work, an effective means of reaching the most enterprising and the best minds of the young people, and which is being made almost self-supporting, flourishes in all of our stations. In Rangoon our English girls' school has an attendance limited only by the size of its classrooms, and the girls' and boys' Anglo-Vernacular schools have a thousand pupils in attendance.

Preaching in Five Languages

While up to the present our work has been chiefly among the Burmese, the influx of other people promises radical changes in the national life within a comparatively short time, and this is having its influence upon our policy. Large numbers of Tamils and Telugu Christians from Southern India, Punjabis from upper India, and Chinese from the Straits Settlements and China proper, have been gathering in fertile Burma, and we have congregations among them. Services in five languages are held every Sunday in our church in Rangoon.

The Chinese

While solicitous for all these people who are crowding in, we are giving special attention to the Chinese, for because of the large numbers coming, and of the way they are securing a grasp on the commerce and trade of the country, they promise to become a dominating element. While we began work with the purpose of providing a church home for the Christians among them, we find those who are yet Confucianists so open to the gospel that even without regular

pastors the congregations grow. The Rangoon congregation this year got out from China a man for their own pastor, and because of the openings everywhere and the strategic importance of the work, we have this year set apart a missionary to learn the Chinese language and give his time to developing these congregations. The Rangoon boys' school has a Chinese department with three hundred pupils in it, and it is hoped that in the girls' school there may soon be a department for these earnest and virile people. It is only lack of room that keeps such a department from being opened at once.

Rangoon

Rangoon (population, 289,000 in 1911) is the capital of Burma, situated on both sides of the Hlaing or Rangoon River, at the point of its junction with the Pegu and Pazundaung streams, 21 miles from the sea. The greater part of the city lies along the east bank of the river. Rangoon contains several handsome buildings. It is famous for its carvers in wood and ivory, also for the beauty of its work in silver. The Shwe Dagon Pagoda, situated here, is the most magnificent and most sacred shrine of Buddhism.

Besides the Methodist Episcopal Mission, the Society for the Propagation of the Gospel, the Seventh Day Adventists, and the American Baptist Foreign Mission Society are at work in Rangoon.

Missionaries: Rev. Willard E. Graves (on furlough) and Mrs. Graves (on furlough), Rev. Clarence H. Riggs and Mrs. Riggs, Rev. Cyrus W. Severance and Mrs. Severance. W. F. M. S.: Misses Phoebe James (on furlough), Roxie Mellinger, Alvina Robinson (on furlough), Valeria Secor, Mary E. Shannon, and Grace L. Stockwell (on furlough), Marie Wiegand.

Institutions: Anglo-Vernacular Boys' School, Tamil School. W. F. M. S.: Burmese Girls' School, Methodist Girls' High School (English).

Pegu

Pegu (population, 14,200 in 1901) is the headquarters of the civil district of the same name in Lower Burma. It is situated 47 miles by rail northeast of Rangoon. In 1907 Pegu was connected with Moulmein by railroad. It was already on the main line of the Burma Railway from Rangoon to Mandalay. A line has been surveyed from Pegu to Syriam. Pegu was formerly the capital of the kingdom of that name, and the Methodist Mission house is built on the old fortifications of the city.

Methodist Episcopal mission work was begun in 1895. Mission work was carried on by the Baptists in Burmese, and by the Methodists in Burmese, Chinese, and Tamil.

Missionaries: Rev. Benjamin M. Jones and Mrs. Jones.

Institution: Methodist Tamil School.

Syriam

Syriam is about 5 miles east of Rangoon, on the east bank of the Pegu River near its junction with the Rangoon River. It was the old capital of the Portuguese Kingdom set up for a short time in Burma, centuries ago. It is the seat of the refiners of the Burma Oil Company. Government has surveyed land for buildings in Syriam, with the plan of making it the headquarters of a civil district.

Methodist Episcopal work was begun in Syriam in 1904.

Missionary: Rev. Irving M. Tynan.

Institution: Boys' School.

Thandaung

Thandaung is in the Toungoo civil district of lower Burma, east-northeast of the town of Toungoo, which is 169 miles north of Rangoon. A motor stage connects Thandaung with the railroad at Toungoo. The village is situated on a ridge about 4,500 feet above the sea. Thandaung is a useful sanitarium for the residents of Lower Burma.

It was first opened as a Methodist mission station by the transfer from Rangoon of the Methodist Orphanage for European and Eurasian children in 1897.

Missionaries: W. F. M. S.: Misses Estelle M. Files, Charlotte J. Illingworth, and Fannie A. Perkins.

Institutions: W. F. M. S.: Coeducational High School and Orphanage.

Thongwa

Thongwa (population, 3,200 in 1901) is situated near the Gulf of Martaban, about 25 miles east of Rangoon.

Methodist mission work was begun in 1901.
Institutions: Burmese Boys' School, Burmese Girls' School.

BURMA MISSION¹

B. M. JONES, Superintendent

The Annual Mission Conference Session

This met in the Epworth Memorial Church, Rangoon, November 13 to 16, 1913, under the presidency of Bishop John W. Robinson. Two men and five women have been lost to our work for one reason or another in the course of the year. These include Rev. and Mrs. W. E. Graves and Rev. and Mrs. J. Lobdell, compelled to return home on account of health reasons, and three ladies of the Woman's Foreign Missionary Society. Two new members have been added to the mission. The Rev. C. J. Soelberg, who arrived in October, 1913, has been appointed to work among the Chinese in Burma. He is the first missionary to be appointed to this work. He has already begun the study of the Chinese language. One worker arrived to reinforce the Woman's Foreign Missionary Society work.

In spite of the shortage of workers throughout the year, the statistics indicate a slight increase at all points.

The Chinese in Burma

It is probably true of any people that they are more susceptible to external influences when abroad than at home. A new domicile necessitates numerous changes in one's mode of living, and change rapidly becomes a habit. For this reason the Chinese people in Burma, living under an enlightened government, have been very accessible to Christian approach.

According to the census of 1911 there are about 125,000 Chinese people living in Burma. This may seem to be a very insignificant number compared with the teeming millions in the populous districts of China itself, but these men that have come abroad are among the most virile of their own race and constitute an influential class among the ten millions of Burmans. They have penetrated to the farthest borders of the country; they are the backbone of its commerce. The Burman respects the Chinese because he is prosperous and, being of cognate Mongolian origin, regards him as a relative or an equal, whereas he affects to despise the Indian.

For over ten years the Chinese have maintained schools for their children in Rangoon, both for boys and girls, and have supported them liberally, taking no grants in aid from the government and soliciting no outside help. They have not been able to manage very economically, and the financial burden has proven a heavy one. As a result one school has been closed and the others are hard pressed. Our own Chinese school is being solicited to take in these students, though it is situated on the opposite side of the city from the Chinese quarter, but it is already full to overflowing and the demand upon us cannot be met.

No finer opportunity ever presented itself to lay deep the foundations for our Lord's kingdom than is found in this opening to establish and equip a Chinese mission in Rangoon. It has the promise of early reaching self-support; it will send out into the civil life of the country a constantly increasing group

¹No Report having come to hand from the field the following was compiled by the Editor from data in the files of the Board at New York.

of young men trained in the Bible and in Christian righteousness. Our mission now has a man assigned to work among the Chinese only, and the Woman's Foreign Missionary Society has promised to send out a woman for this work next year. Nearly all the teachers in the existing Chinese schools are Christian, and are available for Christian work.

We have come in touch with the Chinese in a most sympathetic and helpful way at Pegu. The plans for a combined church and school building, offering accommodation for our Chinese school, and costing \$3,500, are now in the hands of an engineer. A Chinese gentleman has promised a plot of ground worth \$400, and a grant-in-aid from the educational department of the government toward the school portion will partially meet the cost of this structure.

The Evangelistic Month

Burma, in common with the rest of the work throughout southern Asia, observed February 15 to March 15, 1914, as a month of special evangelistic effort throughout the entire mission. The missionaries in Burma send an earnest call for a concert of prayer throughout the home churches in America that special revival power may rest upon them and the staff of native Christians not only during this special month, but throughout the year.

Hindustani Work

Six languages are now used by the workers of the Burma mission in bringing the gospel to the people of that land, the last being Hindustani. Work in such diversity of speech is exceedingly difficult of direction, but that is a problem which will work its own solution. At Pegu eight Punjabis of the Sweeper caste have been baptized; some of these men influenced by their own people, who had been converted at home, came to our veteran Tamil preacher. Shadrach Joseph, who speaks Telugu and Hindustani, and sought instruction for baptism. There are smaller groups of these people in most of the large towns of the country. In the course of a journey from Thandaung, Bishop Robinson visited the Sweeper communities at Toungoo and found there nine Christians, some of them from our own mission in the Punjab. While their own language is Punjabi, most of them understand Urdu, and a few can read it. An effort is being made to secure a Hindustani preacher from India to work among these people, for it has a promise of ready response among them.

Epworth Memorial Church

Three congregations worship here every Sabbath. The English-speaking people observe early hours and worship at 7:30 in the morning, holding their Sunday school at 8:30. At 10 o'clock the Indian Church holds a service in the Tamil language. At 11 o'clock the Chinese congregation worships and then, at 6 o'clock in the evening, there is another English service. A busier place of Christian worship cannot be found in all Burma. The English Sunday school has grown so during the year that we feel deeply encouraged. In the church itself there has been raised Rs. 10,000 (\$3,333) for current work, debt, and benevolences. The Brotherhood maintains a reading-room, and through the aid of an American friend who visited Rangoon and who is now providing the necessary funds, a night school is conducted in connection with this reading-room. It provides a place where young men and boys may learn to read and

write English and, at the same time, come under the influence of Christianity. There is an opening for an English boys' school in Burma.

The Rangoon Boys' High School

The Methodist Boys' High School of Rangoon has now completed its first ten years of existence. It ministers to the needs of this capital of the Province of Burma, a city of almost three hundred thousand people. It began in a small way. The beginning of its larger usefulness is almost romantic. One day Mr. Jones, happening to pass a letter box that had not been used for some time, thought that possibly there might be a letter inside. The possibility of such being the case was very small but, at a venture, the box was opened, and there a letter was found. It was addressed in a strange hand, and bore a strange postmark, but its contents contained an offer to build a new building and asked how much would be needed. As a result the building was secured largely through the aid of the writer of the letter. To-day that building is more than full, and three classes have had to be transferred to the church, and still there is not room enough for the boys who desire its educational privileges. Its enrollment is now over 750, of whom 135 are resident in the dormitories. There are thirty teachers, all of them Christians. The Bible is a daily textbook. Many applicants have to be turned away. The school needs enlarged facilities. It could easily have a thousand pupils if it had the room.

Schools at Syriam and Thongwa

There is an increased attendance at both of these schools of thirty per cent. Syriam has in hand funds raised on the field for an addition to its building. At Thongwa the school is conducted with five classes held in an abandoned police station and two in a thatched shed. The government has sanctioned a grant of \$2,000 as half the cost of a new building, but this grant will lapse unless the building is completed by a certain date. These schools are practically self-supporting after they are once built and equipped, and the government usually bears half the cost of building and equipment.

Training School for Preachers

The only hope for a permanent work is the development of a native ministry. Our Burma mission is not working among an illiterate people of small mental acumen and ground down by social ostracism and oppression, but among a literate people, with high ethical standards as far as religion is concerned. The need of a trained ministry is apparent on every hand. We have been surprised at the progress made by the workers we have, but their number must be multiplied by ten, and the poorest made equal to the best. For several years past the mission has appealed for a training school for native preachers. It is hoped that it will soon be realized.

Christianity's First Century in Burma

The honor of beginning Christian work in Burma belongs to Dr. Adoniram Judson, the one hundredth anniversary of whose arrival in that country as the representative of the Baptist Church in America was fittingly celebrated in 1912. The work advanced slowly, for it took six years to win the first convert. He wrote home that the winning of a convert in Burma was like attempting to draw the tooth of a live tiger. To-day the Baptists have a church membership of over 60,000, and a Christian community of 130,000. The Methodist Episcopal

Mission was privileged to join with the Baptists in celebrating the centenary of this epoch-marking event. There were great gatherings in Rangoon, Maulmain, and Mandalay, a large number of visitors from America, and fraternal delegates from other mission fields being present. The Methodist Episcopal Church was represented by Bishop John W. Robinson.

The Edinburgh Continuation Committee Conference

The Conference, held under presidency of Dr. John R. Mott, in Rangoon, has resulted in the organization of a council composed of representatives of the Protestant missions at work in Burma. At this Conference we were represented by Rev. B. M. Jones, Rev. W. E. Graves, and Rev. C. H. Riggs. One of the great results of the Mott Conference was the bringing together of the Christian forces in closer cooperation in the activities common to all. A survey of the field revealed a large extent of unoccupied territory. The Conference recognized the large degree of success which has attended the work of Christian missions among the Karens and other races and put on record the following findings:

1. That no corresponding measure of general success has accompanied the work among the Burmans themselves, who form the vast majority of the inhabitants of the country.

2. That there still remain large areas practically unoccupied by foreign missionaries and only scantily occupied by native helpers, namely, six districts in upper Burma, four in lower Burma in which there is no resident foreign missionary for Burmese work, and nearly the whole of Arracan Division, containing a Burmese-speaking population of nearly three million inhabitants.

3. That there are numerous hill tribes and other animistic races and also several immigrant races who are, as yet, almost or entirely unreached by missionary effort, and that in the absence of the knowledge of any higher or more spiritual religion, these races are gradually drifting into the dominant Buddhism of the country.

4. That the present missionary staff is very largely engaged in educational work, a work which the Conference holds to be of very great importance both for the conservation of the results of past effort and for the building up of a sturdy type of Christian manhood and womanhood among the people.

The following proposals for a more adequate occupation of the field were adopted:

1. That every effort be made to secure additional funds and workers for the immediate or early occupation in force of the areas still unoccupied or practically unoccupied.

2. That a special effort be made in behalf of the animistic races of Burma in this critical stage of their development.

3. That in the areas now occupied, both urban and rural, it is essential that the present staff be so strengthened that, without weakening in any sense the present educational phases of missionary activity, it may also be possible largely to increase the number of directly evangelistic missionaries and to emphasize aggressive evangelistic methods.

4. That a periodic survey of the field, say once in ten years, be made for the purpose of collecting all facts and information necessary to promote continuous, harmonious, and proportionate growth in every part of the field and every phase of the work.

The Conference appointed an Interim Committee to take the necessary steps for the organization of a Provincial Missionary Council. The Anglican Bishop of Rangoon is the convener of this Interim Committee and our mission is represented by Rev. B. M. Jones. Writing of the work proposed, Mr. Jones says: Through the agency of the Council, which meets quarterly, it is hoped to make surveys periodically, to bring unity of action on the part of different bodies in regard to educational policies, to cooperate more generally in the publication of Christian literature, to adopt uniform standards of examination for missionaries studying the vernaculars and to arrange, if possible, for some assistance to new missionaries in the shape of a union language school. This last mentioned enterprise is at present regarded as impracticable, for because of the scarcity of missionaries new comers have to be put in charge of vacant stations immediately on arrival.

MALAYSIA CONFERENCE

The Malaysia Conference includes the Straits Settlements, the Malay Peninsula, French Indo-China, Borneo, Celebes, Java, Sumatra, and the adjacent islands (not including the Philippines) inhabited by the Malay race. Malaysia is like a great saucer into which the overflow of China and India is sending a continuous stream of immigration. In the territory included within the limits of this Conference there are 70,000,000 people of many races, including Malays, Javanese, Malayo-Siamese, Chinese, Siamese, Dyaks, Arabs, Eurasians, Europeans, and others.

Methodist Episcopal mission work was commenced by the Rev. William F. Oldham, who arrived in Singapore in the spring of 1885. The Mission was organized in April, 1889, and in April, 1893, the Malaysia Mission Conference was organized. This Mission Conference became the Malaysia Annual Conference in 1902. The Methodist Episcopal Church is the only American organization at work in Malaysia.

Conference Session

The annual session of the Malaysia Conference was held December 10 to 17, 1913, Bishop J. W. Robinson presiding. Seventeen new missionaries, representing the Board and the Woman's Foreign Missionary Society, were introduced. In spite of this reinforcement there were not enough workers, however, to take the places made vacant by furloughs and the necessities of the various institutions. This Conference is one of the strongest in the matter of self-support. Out of forty-six names on the estimates submitted to the Board only ten were to receive their support from home, the balance being cared for by local resources.

During the sessions of the Conference, Bishop Robinson conducted evangelistic services in English in our Wesley Church. The results were gratifying; many persons indicating a desire to seek salvation by coming forward to the altar. These included many young people, especially among the Chinese, who have been, or are at present, students in our schools. Many of the members of the English congregation shared in the spiritual uplift, while renewed spiritual vigor and refreshment was given to the missionaries who were present. The success of this effort led the Conference to take action directing that a similar programme be arranged for next year.

The Conference organized a Board of Education for Malaysia, its purpose being to systematize and harmonize the entire educational work throughout this vast polyglot field. J. R. Denyes was appointed to the post of secretary. He was for many years connected with the Anglo-Chinese school in Singapore and later opened up our work in the Dutch Indies. Steps were taken to reinforce the Chinese and Tamil work throughout the Conference, three new Chinese preachers being sent to the Dutch Indies and four new men who have recently been engaged in India being stationed among the Tamil churches.

Success in Education

This Conference stands out conspicuously among its sister Conferences in the Orient by reason of several features to which attention may appropriately be called. First, its work is *educational* to a larger proportionate extent than is known elsewhere. The Chinese are pouring down into these fair equatorial regions in ever-increasing numbers and amongst them has developed an irresistible demand for English education. The same is true respecting Tamils from India. For a quarter of a century our church has been foremost in meeting this demand on the Malay Peninsula. The results have been excellent, although accessions to the Christian community have not been as large as we

could wish or as we hope they will be in the near future. But all through these regions graduates of our Anglo-Chinese schools are to be found filling positions of trust and responsibility. The Christian ideals have gotten hold of them, they are sympathetic toward the mission, many have become Christians, and they are generally ready to assist in our educational projects. We confidently look for more abundant fruit from the seed-sowing so faithfully and judiciously done in the past. An enrollment of 6,592 pupils was recorded in 1913.

Remarkable Record of Self-support

The Malaysia Conference is self-supporting to an extent not known elsewhere. This is due to the healthy financial condition of the educational work. Over \$250,000 (Mex.) was expended in the maintenance of schools in 1913, provided wholly on the field. The appropriation from America for the whole Conference was but \$23,778 (gold), the largest part of which was for support of missionaries.

Evangelism and Colonization

Again, industrio-colonization schemes have a prominence in this Conference unknown elsewhere. The mission has responsible supervision of many hundreds of Chinese colonists engaged in rice and rubber cultivation, at Sitiawan in British Malaya, and at Sarawak and Sibul, in Rajah Brooke's state in North Borneo. These settlements promise good results and the mission has a unique opportunity for developing the spiritual life of the colonists and evangelizing those not yet baptized into the Christian faith. At Sibul a gracious revival has gladdened the heart of the missionary in charge and revealed the possibilities of large spiritual advance.

The Dutch East Indies

The work on the Malay Peninsula is wholly under the British government, the other territories of the Conference with the exception of Sarawak being under the Dutch government. The latter is embraced in the Netherlands Indies District and includes work in Java, Sumatra and West Borneo. Here also the work is mainly educational, but the evangelistic effort is growing in strength. Both on the peninsula and in the islands, the missionary force needs to be increased.

Singapore Publishing House

The Publishing House at Singapore is a potent factor in the development of Methodist work in Malaysia, and at this stage altogether indispensable to its largest success. The press is doing a most useful publication work in Chinese and Malay. Admirably managed, strategically located, well patronized by the missionaries and the public, its finances are in flourishing condition. This press is truly a lighthouse to give light to those still sitting in darkness in those beautiful tropical lands where, while every prospect pleases, man is as morally and spiritually needy as in any part of the world.

SINGAPORE DISTRICT

Singapore District includes the work on the island of Singapore and in Sarawak, northwest Borneo. The island of Singapore is located at the extreme southern end of the Malay Peninsula. It has an area of 206 square miles. Cocoanuts, pineapples, rubber, and various tropical fruits are produced on the island.

Singapore

Singapore (population, 259,578 in 1911), the capital of the Straits Settlements, is located on the island of the same name off the extreme southern point of the Malay Peninsula, and is about 76 miles north of the equator. It is on the direct route between India and China, and is a coaling station for steamers. Singapore is the chief emporium of southeastern Asia, and the second port in the East. The city of Singapore is well built and has several fine buildings. Of the population about sixty per cent are Chinese.

Methodist Episcopal mission work was begun in 1885. It is conducted in English, Malay, Tamil, Hokkien Chinese, Hinghwa Chinese, Hakka Chinese, and Foo-chow Chinese.

Other Boards at work are the Society for the Propagation of the Gospel, the Presbyterian Church of England, the Plymouth Brethren, the Church of England Zenana Missionary Society, and the Seventh Day Adventists.

Missionaries: Rev. Albert J. Amery and Mrs. Amery, Rev. William T. Cherry and Mrs. Cherry, Miss Loueze Hawes (contract), Rev. Harry B. Mansell (on furlough) and Mrs. Mansell (on furlough), J. Stewart Nagle (contract) and Mrs. Nagle (contract), Rev. Kingsley E. Pease (on furlough) and Mrs. Pease (on furlough), Miss Harriett C. Read (contract), Rev. William G. Shellabear and Mrs. Shellabear (on furlough), Rev. Floyd H. Sullivan (on furlough), Rev. Benjamin F. Van Dyke (on furlough), and Mrs. Van Dyke (on furlough). W. F. M. S.: Misses Sophia Blackmore, Minnie B. Cliff (on furlough), C. Ethel Jackson, Mary E. Olson (on furlough), and Marianne Sutton (on furlough).

Institutions: Anglo-Chinese School, Publishing House, Jean Hamilton Training School, Anglo-Tamil School. W. F. M. S.: Methodist Girls' School, Telok Ayer Girls' School, Bible Women's Training School, Deaconess Home.

Sibu

Sibu is a small town in Sarawak, northwest Borneo, on the Rejang River, 70 miles from its mouth.

Methodist Episcopal mission work was begun in 1902.

Missionaries: Rev. Charles E. Davis and Mrs. Davis, Rev. James M. Hoover (on furlough) and Mrs. Hoover (on furlough).

W. T. CHERRY, Superintendent

The District and its Staff

Singapore District consists of the island of Singapore, but all our work is within the city itself, and comprises the following: Eight preaching places in seven languages, five day schools, two boarding schools, two training schools, and the publishing house. Out of the thirty-one foreign workers on the staff during the year, five are missionary wives, three have gone on leave, four are in the publishing house, one in our English work, and the remaining eighteen are in the schools. The Woman's Foreign Missionary Society supports three of the thirty, the Board of Foreign Missions partly supports one, all the others are supported locally. Twelve of the thirty are using an Asiatic language in some form or other of evangelistic work. A few of the staff limit their activities to the school or other appointment for which they were sent out, but most of them do more or less volunteer work in addition to teaching, printing, training or managing board schools, and by such help, together with that of seven Asiatic preachers and four Bible women, our vernacular work is carried on.

Statistics and Self-support

There were sixty baptisms during the year (thirty-five adult and twenty-five infant); the combined church membership of the city is 140 probationers and 385 full members; total, 525. The average enrollment shows that there were seven students in the Preachers' Training School, six in the Bible Women's Training School, 200 in the boys' and girls' boarding schools, and 2,200 in the day schools. The churches raised for all purposes \$6,435, of which the

seven vernacular churches raised \$2,228, while the day and boarding schools and the publishing house were wholly self-supporting except for aid given by the Woman's Foreign Missionary Society to the girls' schools.

English Work

Wesley Church suffered heavily by removals, including several official members, among the latter being Mr. H. Rickard, for years a mainstay in the chaplaincy work. The present garrison in Singapore has a strong Wesleyan contingent under our pastoral care. The attempt of a lunatic to burn the church happily failed. The church has a debt of \$5,800 which it has not yet been able to reduce, its current expenses absorbing its entire resources. It has had a good year.

Malay Work

The growth in numbers on the men's side has not kept pace with that of the women. Having had no expense for its pastoral work, this congregation has raised \$785 and has given substantial financial assistance to others, including \$302 for benevolences and for a Chinese church at Gelang \$240. The decrease in the church membership of ten is due to the removal of the Malay section of the training school and to Mr. Sullivan's censorship of his record on the eve of his homegoing, for he reports sixteen baptisms, and I saw, only two weeks ago, a fine class of ten young men and women, the fruit of our day schools, received into church membership. This church has the largest Sunday school in the city, and maintains an Epworth League and three or four well-attended mid-week services.

Tamil Work

There are nearly 20,000 Tamils within Singapore municipal limits. There has been more systematic aggressive work done for these than in any year that I have known them. Revival meetings, probationers' classes, visitation, correspondence, hospital and suburban work, social gatherings, and much similar effort has been bestowed persistently, and some indication of the results may be found in an increase of our Tamil membership from fifty-seven to seventy-two. The congregation raised \$419, of which \$107 was for benevolences. A considerable number of Tamil young men come from our outstations to attend the medical school here, and we have sought with some moderate success to influence them for good. The Tamils worship in the Short Street School, and its principal, Miss Bennett, deserves great gratitude for the unstinted devotion she has given to this work.

Work for the Chinese

At Telok Ayer, by an expenditure of \$800, or two years' rent, we erected a chapel that will answer our purposes for some time. We have had it crowded again and again, getting 200 people into a room twenty by thirty-six feet. The Sunday school has been well organized and has an attendance of sixty. The week-night prayer meetings are growing steadily larger and a bi-weekly social meeting is highly appreciated. The Foochow Chinese work is not as strong as it used to be but I anticipate a better year just ahead. The Gelang Chinese work is four miles out in the suburbs. With only twenty-four members it has raised \$221 for self-support in ten months. We have families in this district with plenty of chance for good work. The land for a new

church has been paid for, \$1,800, and we have about \$500 in hand toward the building, which will cost \$3,000. We hope to build here this year, and to open an Anglo-Vernacular school. The Hakka Chinese Church began the year with fifteen members and about a dozen attending service, and now has five times that number. We have had sixteen baptisms, and report twenty-three members, with several others ready to be admitted. This church has raised ninety-eight dollars, as against thirty dollars reported last year. The Hinghwa Chinese is our youngest church. Soon after last Conference, Deng Ping Deng, of the Hinghwa Conference, was given the pastorate. The membership as a result of good pastoral work in reclaiming men who had come to Singapore without church letters has nearly doubled, and is now thirty-six. The members have, since September, sustained a day school at their own expense and, in addition, have raised seventy-three dollars for church expenses.

Education

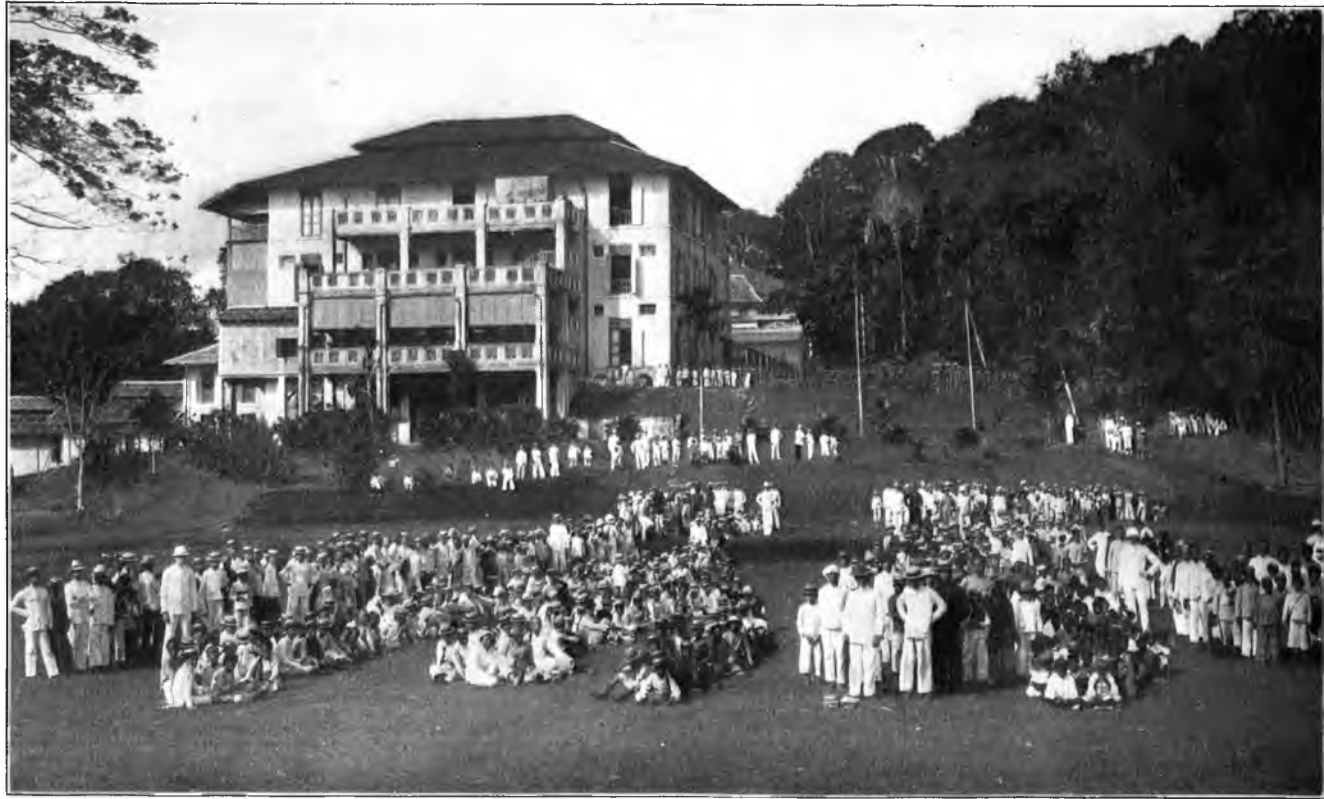
The Anglo-Chinese School has had an average attendance of 1,340, and maintains its usual high standard. At the annual government inspection, of 128 boys examined in standard IV 119 passed, sixty were presented in the seventh, but the results are not yet known. A post-Cambridge class is to be opened shortly, and we hope to retain a number of our senior Cambridge boys for advanced work. Chapel services for the upper-class boys have been resumed, and a Sunday school has been attended quite voluntarily by fifty or more pupils.

The Commercial Department has had a smaller enrollment than last year, when Mr. Morris worked at a pace that no man could maintain. The department has been placed under the code, and while plenty of liberty is allowed in regard to the curriculum, we are subjected to certain restrictions which reduced our enrollment and limited our usefulness along certain lines where we had intended making the school a real benefit to the pupils and to the business community. Other and larger considerations, however, impelled us to take this step. The school already enjoys a good reputation in commercial circles.

Oldham Hall enrolls seventy-five boys who are in residence at the hall. The religious, social and educational atmosphere of the school is excellent, and the boys are happy, and give a good account of themselves in the day school.

The Serangoon English School stands for what we used to know as the Anglo-Tamil School. It reports 102 pupils and is in hot pursuit of a first-grade grant. The four teachers are all Christians and I think are making use of their opportunity to develop character as well as intellect.

The most remarkable growth has been that of Fairfield, which, since entering its new building a year ago, has increased its average enrollment from 153 to 301. Short Street School also reached the 300 mark in December, with an average attendance of 289. The principal handed me a report of the religious condition of her work that is well worth quoting. "There are 170 children in the school from non-Christian homes and 133 from Christian homes. There are about thirty Jews enrolled. Of the fifty-nine children above standard III, forty-eight are Christians and thirty-five are church members. Two of the three seniors, all of the five juniors of the ten standard VII pupils, and eight of the ten standard VI girls are Christians." I would like to see a similar study made of every school in the Conference. It is needless to say this school attends to its religious work.



OLDHAM HALL AND STUDENTS OF THE ANGLO-CHINESE SCHOOL, SINGAPORE, MALAYSIA

Twenty-seven nationalities and languages are represented in this group of boys.

The Bible Women's School has had a small enrollment of the usual grade of women. Large numbers are no object here, but high grade is, and we have not yet discovered the secret of enrolling a class of women belonging somewhere between, on the one hand, girls too young for Bible women's work, and on the other hand, women too old and illiterate to make trainable material.

Sunday Schools

The Sunday schools are better organized than they were a year ago, each preacher having been notified early in the year that as a minimum he must maintain a Sunday school and a week-night prayer meeting. There is an all-round advance in attendance, a new school of 37 being reported for the Hingwa Church. Last year's statistics report the Tamil Sunday School as enrolling fifty-one, with an average attendance of thirty-one per cent. The three Sunday schools reported by the Baba Malay Church include one at Oldham Hall and one in the Anglo-Chinese School.

Needs

The conspicuous needs of this district are: (1) Funds for an institutional Chinese church at Telok Ayer, and the immediate appointment of a first-class Chinese preacher to that work. (2) Better accommodation for the Tamil congregation and for the Chinese congregations using Middle Road Church, one of which cannot have the use of the building long enough for a Sunday school service. (3) Better provision for training our best educated young men and women for definite religious service, whether as preachers, teachers or otherwise. (4) Normal training and advanced educational classes, and the selection as contract teachers of men and women who combine love for evangelistic work with first-class educational qualifications.

FEDERATED MALAY STATES DISTRICT

Federated Malay States District includes the work in the states of Pahang, Perak, Selangor, Negri Sembilan, and the territory of Malacca. All of the mission centers in this district are on the west coast of the Malay Peninsula. The district includes a territory of 27,000 square miles. The country is mountainous in the center, and along the slopes of the mountains are luxuriant tropical forests. In the valleys are vast deposits of tin ore, the largest that have yet been found. Besides there are gold, silver, lead, iron, and copper. There is a large and ever-increasing foreign population in the Federated Malay States (principally Chinese), but Tamils from South India and Ceylon are coming in large numbers.

Ipoh

Ipoh (population, 15,000) is located in the state of Perak. It is the commercial center of the richest tin-mining district in the world. Near the town are extensive quarries of excellent marble. There are large rubber estates in the neighborhood.

Methodist Episcopal mission work was begun in 1895. No other mission boards are at work here.

Missionaries: Rev. William E. Horley and Mrs. Horley; contract teachers Casius R. Zimmerman, Mrs. Zimmerman, and Miss Amy Zimmerman.

Institutions: Anglo-Chinese School. W. F. M. S.: Girls' School.

Kuala Lumpur

Kuala Lumpur (population, 30,000), the capital of the Federated Malay States, is one of the most important business centers on the Malay Peninsula, having railways running out of the city in four directions, thus giving it easy access to a number of important and growing towns. More than half of the population is Chinese, the remainder being principally Tamils and Malays.

Methodist Episcopal mission work was begun in 1897. The Society for the Propagation of the Gospel has a mission here.

Missionaries: W. F. M. S.: Misses Luella Anderson (on furlough), Mabel Marsh, Minnie L. Rank, and Hetta A. Wheeler.

Institutions: Methodist Boys' School. W. F. M. S.: Girls' School (English), Boarding School and Orphanage.

Taiping

Taiping, the capital of the state of Perak, is on the west coast of the Malay Peninsula, halfway between Penang and Ipoh on the main line of the railway.

No other mission boards are at work here.

Missionary: W. F. M. S.: Miss Thirza E. Bunce (on furlough).

Institution: W. F. M. S.: Deaconess Home and Girls' School.

W. E. HORLEY, Superintendent

Re-alignment of the District

By action of the Annual Conference of 1913 the Federated Malay States District has been reduced in size, the new Malacca District being created out of Malacca, and Seremban and Sitiawan added to the Penang District, which has still left territory and work to be cared for which has proved a tax upon health and strength.

Chinese Work

Excellent progress has been made at Ipoh, there being a congregation of 300, and several adults have been baptized. Mission-hall services, open-air meetings, cottage gatherings, and Bible classes have been carried on during the year. Some of the Chinese women, forerunners of the new womanhood of China, have commenced preaching in the mission hall. We work in closest cooperation with the Chinese Young Men's Association, which is self-supporting, having raised over a thousand dollars for rent and other expenses. This provides us with a rent-free mission hall; a free reading room is provided for the public, and through the association several have been baptized.

At Kampar the Chinese workers have carried on preaching in the streets, in mining camps, in hospitals, and in schools, as well as in the church. The Chinese Young Men's Association has raised \$800 and has started a Vernacular Chinese School with fifty pupils in attendance. At Kuala Lumpur the Chinese Young Men's Association carried on a campaign in which I was privileged to assist to raise funds for a new building, and \$5,000 has been promised. The association building will be erected adjoining our school and will be commodious, including a lecture hall and reading rooms. It will be for the use of Chinese-speaking young men, and through it we shall be able to reach a great many non-Christian Chinese.

English Work

The English-speaking church at Ipoh has been well maintained, though constant removals among its membership constitute a problem. \$1,800 has been raised toward the support of the pastor and running expenses and, in addition, \$800 for a new organ, which has already been purchased; a truly saved Christian European community will mean much for God in Malaya.

At Kuala Lumpur the church is situated on a noisy site with an unsuitable building. In spite of these difficulties the attendance under the pastorate of the Rev. W. G. Parker has increased. The site, however, has permanent value, being adjacent to the new railroad improvements, and not far off the government has developed a recreation ground for the Chinese which all enhances its value. The necessity to build a suitable structure is growing more urgent.

Education

We now have Anglo-Chinese schools at Ipoh and four other points, with a total enrollment of 1,100 scholars and a staff of forty-one teachers. These are maintained at an annual cost of \$40,000 for current expenses. The new building at Ipoh will be opened by His Excellency the Governor.

The Board maintains a school for girls at Ipoh which, under the able management of Miss Urech, has had a prosperous year. It will soon remove from its present unsuitable quarters into a new building. There are now over eighty pupils in attendance and the annual deficiency in the support of the school is met from the receipts of the boys' school.

At Kuala Lumpur the boys' school has an enrollment of 460, being an increase of 138 over the previous year.

TAMIL DISTRICT

(Federated Malay Settlements)

SAMUEL ABRAHAM, Superintendent

A New District

This newly organized district has made slow progress in its first year, and the work of the district as a whole is in its infancy. The resolutions passed by the Quarterly Conferences thanking the bishop and the cabinet for the creation of the district, personal letters of congratulation, and the willingness of members to pay for the additional item of support of the district superintendent, showed that the Tamils appreciated this new departure. The district has had nine preaching places. Of these Ipoh and Kuala Lumpur have large congregations and are under the charge of two ordained men, who are members of the Annual Conference; Taiping and Seremban with small congregations were under paid local preachers; Kampar and Telok Anson were under pastor-teachers supported by the schools; while the other three small stations, Klang, Jeram and Sungai Siput were under local preachers and exhorters.

Ipoh and the Tinnevelly Christians

Brother Edward Isaac has worked earnestly among the large numbers of C. M. S. Tinnevelly Christians. Ipoh Church is always crowded, extra seats being needed on special occasions. Although Mr. Horley and I have several times spoken to these men from the pulpit, urging them to join the Church of England, with which they were connected while in India, they still continue to attend our services, stating that the worship of the Methodist Episcopal Church most nearly resembles that of the C. M. S. churches, and that they wish to show their gratitude to the Methodist Mission and to Brother Horley, who has helped them and their families for the past twenty years or more. On the other hand there are many among them who are unwilling to attend our communion services, and others who wish to be known as members of both churches, and attend both the Methodist and Church of England services. It was brought to my notice that this state of affairs very often created misunderstanding and on a certain occasion when one of these men died in Taiping the ministers of three different denominations went to conduct his funeral service, each claiming that the deceased was in his church. From the church record it was impossible to find out who had been admitted accord-

ing to the Discipline and who had not. At the suggestion of the leading stewards of Ipoh, a form of application was prepared, and it was unanimously decided by the Quarterly Conference that only the names of those who signed the form could be counted as members, but that others would be entitled to all privileges except that of being in official standing. When these forms were circulated the pastor was able to get the signatures of only about seventy persons, which clearly showed that the majority of this large congregation did not want to be known as out-and-out Methodists. This accounts for decrease in membership in this church.

This church has maintained its reputation as a self-supporting church, and closed the year with a credit balance of fifty-four dollars and twenty-one cents, after paying twenty-nine dollars for the disciplinary collections and forty dollars for the support of the district superintendent. The number of adult baptisms was two.

Growth at Kuala Lumpur

The work in Kuala Lumpur was able to close the year with a credit balance, after contributing towards all the disciplinary benevolences, and thirty dollars for the district superintendent. The attempt of the stewards to secure the services of a qualified pastor from Jaffna having failed owing to the difficulty of obtaining either the man or the money to support him, an assistant pastor from India was engaged in October last to help the district superintendent in his pastoral labor at Kuala Lumpur, and the Quarterly Conference has decided not to employ another pastor until the churches of the district begin to pay the entire salary of the superintendent.

The membership of the Epworth Leagues consists of Chinese, Tamils, and others. Marked spiritual growth is found among some of the Tamil young men of the senior league, who in company with those of other nationalities hold open-air meetings in Tamil villages and prayer meetings in Tamil houses.

PENANG DISTRICT

Penang District includes the island of Penang and the neighboring mainland called Province Wellesley and the west coast of the peninsula up to the Burman frontier, including the Malay and Siamese states, also a part of the Island of Sumatra. The chief products are cocoanuts, rubber, and tin.

Penang

Penang (population, 100,986 in 1911) is located on an island of the same name off the west coast of the Malay Peninsula on the Strait of Malacca. The population is made up of Chinese, Tamils, and Malays, the Chinese composing about sixty per cent. The Chinese are enterprising and thrifty, and make the best business men. The Tamils are next to the Chinese in industry and wealth, the Malays being obliged to fill the more humble positions.

Methodist mission work was begun in 1891. Other Boards at work in Penang are the Society for the Propagation of the Gospel and the Plymouth Brethren.

Missionaries: Mr. Earl R. Hibbard (contract) and Mrs. Hibbard (contract), Rev. George F. Pykett (on furlough) and Mrs. Pykett (on furlough). W. F. M. S.: Misses Jessie Brooks, May B. Lilly (on furlough), Clara Martin, Ada Nagy, and Olive Vail.

Institutions: Anglo-Tamil School, Anglo-Chinese School. W. F. M. S.: Anglo-Chinese Girls' School, Alexandra Home for Destitute Women, Deaconess Home.

Sitiawan

Sitiawan is a small village in the state of Perak on the west coast of the Malay Peninsula. With the assistance of the government, some 300 Christian Chinese were brought to this place from Foochow by Dr. Lueling in the year 1905, to form an agricultural colony, the land being given by government on favorable terms.

Many of these Chinese planted Para rubber, and will shortly be very prosperous. Subsequently large rubber estates were opened near Sitiawan by European planters.
Missionaries: Mr. Charles E. Draper and Mrs. Draper.
Institution: Boys' Orphanage.

G. F. PYKETT, Superintendent

The Fitzgerald Memorial Church

This beautiful memorial fills a much-needed place in our mission. It is well attended by our young people and by the boys of the day and boarding schools. Outsiders have not been numerous, but the attendance at the evening services is growing. It has had a hard year financially but has met its current expenses.

Chinese and Tamil Churches

The Chinese Church at Penang has had a prosperous year both as regards finances, growth in numbers and a spirit of peace and harmony. There is a demand for a larger building, but if some arrangements can be made to have the children attend a separate service, leaving the main service for the adults, the congestion could be obviated for some time to come. The Tamil Church and school also report good progress.

Anglo-Chinese School

This school has had an average enrollment for the year of 1,147, with an average daily attendance of 1,062. The Cambridge examinations resulted in the passing of seven seniors and twenty juniors. Two of our students, Go Guan Ho and Ang Ban Ho, have gone to England to study, the former taking law and the latter civil engineering. The first has entered the Middle Temple of London, having won a valuable studentship. Born in Confucianism, he was converted in our Anglo-Chinese school in Penang and has been an active worker in the Young Men's Christian Association.

Two more of our students who have studied in the Singapore Medical School have gone to Hongkong University to try for their degree.

The Young Men's Christian Association has been organized in the school, Mr. Hibbard, having formerly had secretarial experience, taking an active part in the spiritual work, while Mr. Toomey has done vigorous work in the literary and social departments. He has succeeded in securing a set of splendid lectures from prominent professional men of the city. Mr. Toomey has also served as captain of the cadet corps. It has taken on a new lease of life and provides for the physical needs of the boys. The school union has taken up athletics and gymnastics seriously and has a thorough equipment which is now at the service of our senior boys. The union commands the respect of the Chinese community and membership in it is eagerly studied for because of the guarantee of freedom from vice. Healthy recreation is in greater demand among the young people of Penang than ever before. A Bible class in the union rooms has been conducted by Mr. Toomey and is well maintained. In former years this class could not be sustained, and its present success shows a change in attitude among the young men of the community.

Sitiawan

This territory has been reincorporated into the Penang District this year. It is so full of promise for evangelistic, technical and educational work that it has an importance equal to no other station in Malaysia and might well be

a district in itself. The plantation has absorbed the strength of Mr. Draper, who has been directing the work and the school, and has been called on day and night for help and advice by all classes of the community. The Chinese Church is a composite body consisting of at least five distinct clans and it seems almost impossible to blend them into one homogeneous congregation. The Sunday services are well attended, including a large crowd of small children and many of the family dogs. It is very difficult to keep such a congregation in order and there should be a separate service for the children. The opportunity for Tamil work can hardly be equaled anywhere in the state, for thousands of Tamil coolies are employed on the estates. We are still looking for the right kind of a man to carry on the necessary evangelistic work. There is also an opportunity for an English service for Europeans, who would attend such if it could be arranged. There are a number of Battak boys here who earn their living by tapping. They go to school to learn English and pay their fees. They are deeply in earnest about learning and some of them have expressed the wish to become preachers. Under the existing circumstances we are able to give them very little help and a good opportunity for profitable work is being lost to us.

Krian Work

Here there has been steady growth. The school building is completed, the government having made a grant of \$1,750, and \$700 additional having been raised among the people of the district. Thus the building is nearly all paid for. An additional piece of land has been secured which will serve for a good playground and give room for extension. On the plantation at Kulim several hundred trees are now tappable, and the cocoanut trees are near bearing.

Alor Star

This station has not maintained the promise of the beginning of the year. Most of the people who invited us to place a pastor-teacher here have left, taking their children, who were in the school, with them. Those who remain are mostly members of other churches and, while quite willing that we should provide them with a preacher, have been unwilling to furnish his support. Through the help of some of the European gentlemen in Alor Star our preacher has been maintained there for the past year, but the school having reached the vanishing point and the congregation rapidly going in the same way, I have for the present withdrawn the preacher.

On my visits to Alor Star I have been hospitably entertained by the European residents and at their request held English services. These have been well attended, forty-five being present. They have invited me to come at least once a month, but in view of the pressure of other duties and the fact that the friends are members of the Church of England I have not felt that I could accede to their request. They have now built a small place of worship which is to be at the disposal of any denomination that may desire to use it.

Opportunities

An urgent invitation has come to open work in Kangar, the capital of Perlis, and a local promise of substantial help in house rent and the support of a teacher is made. At Tongkah the people are ready to rent a large house

and provide at least sixty boys as pupils if we will open up school work. Because of the lack of reliable and suitable men it has not been possible to take steps in these matters, for with our stations near home so undermanned it is not wise to undertake responsibilities far afield.

MALACCA DISTRICT

Malacca

Malacca (population, 21,213 in 1911) is situated on the Strait of Malacca and is a British free port. The population is made up of Malays and Chinese.

Methodist Episcopal mission work was begun in 1897. The Society for the Propagation of the Gospel has a mission here.

Missionaries: W. F. M. S.: Misses Ada Pugh, Ruth E. Atkins.

Foreign Worker: Rev. Abel Eklund (on furlough).

Institutions: Anglo-Chinese Boys' School. W. F. M. S.: Woman's School, Girls' School.

W. G. SHELLABEAR, Superintendent

The Territory and Staff

The organized work of the Malacca District consists of two congregations at Malacca and one at Seremban, on the Malay Peninsula, and a group of ten congregations in Sarawak, nine of which are within a distance of ten miles from Sibu, on the Rejang River. The missionary force consists of two married couples in Sarawak and three ladies at Malacca. With the exception of the missionaries and half a dozen Tamil at Malacca, the entire membership of the district is Chinese, and, including adherents, amounts to ninety-nine on the Peninsula and 854 in Sarawak, or about one half of the total Chinese membership of the Conference.

The Churches of Malacca

The Chinese Church has steadily increased during the year and the membership is forty per cent more than last year. The whole work of the church is in a satisfactory condition. The Malay Church is attended by the boys and girls from the boarding schools, and a few Malay-speaking Tamils. We need a man to work among the Babas.

Our Mission Schools in Malacca

The Anglo-Chinese school shows a slight increase both in enrollment and average attendance. The Girls' School has completed its first year's work in the new building, and the advantages gained by the increased accommodation and improved facilities are evident. There is no marked increase in enrollment for the Malacca Chinese are much slower than those of the other Settlements in adopting new ideas, and have not yet realized the importance of educating their girls. House to house visitation is necessary in order to persuade parents to send their girls to school.

Seremban membership remains the same as last year. The people of Seremban have requested us to open a school, in which Chinese shall be taught as well as English, and a strong committee of the leading merchants has been formed for the purpose of collecting money for the erection of the building on our property, the government having offered us an extension of our present site, which will give us one and one half acres on the main street near the railway station. One large firm has promised \$5,000, and it is hoped that the sum of \$10,000 required by the government for the erection of the building will be considerably exceeded. When this school is opened our opportunities for work

among the Chinese of Seremban will be greatly increased. The Tamil work is now connected with the Tamil District.

Malay Work

Early in the year the Bible Society offered to pay half the cost of employing two Battak Christians as colporteurs to work under my direction, provided that half their time should be given to the dissemination of the Scriptures. When Mr. Sullivan went to Sumatra he made inquiries and found it was possible to get such men, but as funds were not at my disposal I have not as yet been able to close with this offer. With men of this kind to help me, I believe that something might be done among the Malays. During the past year I have visited several of the Malay villages and have been welcomed, but more might be accomplished if I were not working single-handed.

Sarawak

Our work in Sarawak is on the Rejang, the largest river in North Borneo, and it is about half a mile wide at the little town of Sibü, which is sixty miles up the river. This town lies at the apex of the delta, for here the Rejang divides, the Igan running to the sea in a northerly direction and the Rejang continuing to run toward the northwest. Our people are all settled along the banks of the Igan and the Rejang below Sibü; upstream from Sibü there are a few Tamil and Cantonese settlers. The salt water from the ocean does not reach within fifteen or twenty miles of Sibü, but there is a distinct ebb and flow of the tide, and our people are able the more easily to bring their produce to the market at Sibü. For the most part they have their own boats and transport costs them nothing beyond the original price of the boat. In most places the cultivation does not extend back more than a quarter of a mile from the edge of the water, and the only communication along the river banks is by narrow footpaths, which in wet weather are very muddy and slippery. It is therefore not at all easy to go any considerable distances for worship. The community to whom we are ministering consists of about 150 Hinghwas on the right bank of the Igan River, and I suppose not less than 3,000 Foochowes, some of whom are settled along the Igan River near the Hinghwas, and the remainder along both banks of the Rejang for a distance of fifteen miles below Sibü. Owing to the long distances and the difficulties of transport it has been found necessary to erect churches at intervals along the banks of the river, so that altogether there are ten distinct congregations, each of which has been organized as a Quarterly Conference. The aggregate attendance at Sunday morning worship amounts to between five and six hundred, and we report this year 513 members and probationers, 341 adherents, and 305 baptized children, a total of 1,159 persons. For all of these congregations only three salaried Chinese preachers are employed, two of whom serve two congregations each while the third has been working throughout the year as a traveling preacher, visiting each station in turn. One supernumerary preacher, and one former member of Conference, now a local elder, have had regular pastoral charges without remuneration, and sixteen local preachers and twenty-seven exhorters have done the remainder of the work.

Special meetings, lasting three or four days, were held in each of the country churches, and many of those who had pepper and rubber gardens hired coolies to do their work for them in order that they might attend the meetings. This

special effort continued for several weeks, and culminated in a week of services in the boys' school at Sibü. The workers were greatly quickened, and many of the people wept and confessed their sins. The whole town was stirred. Hundreds who had never before been to a Christian service attended the meetings, many of whom continue to come. One feature of this movement has been the number who have signed a pledge to abstain from gambling, opium, liquor, and tobacco. Over 180 persons have already signed this pledge, and the number continues to increase as the pledge is circulated among the country churches.

Education in Sarawak

At most of the church centers village schools have been established, boys and girls being taught together, in some cases by women teachers. Toward each of these schools five dollars a month is contributed from mission funds. At Sibü, boarding schools for boys and girls were established years ago by Mr. and Mrs. Hoover, and have done splendid work. The girls' school was disbanded temporarily three or four months ago, but it has recently been reopened under a new Chinese teacher, who is also matron, and who brings good testimonials from China. In both of these schools the principal emphasis is laid upon the study of Chinese, but Malay is also taught. Through the work of the Church of England Mission at Kuching, English-speaking Chinese clerks are now so plentiful that three are working in the Resident's office at Sibü without salary, in the hope that they may some day get employment, and to keep themselves in practice. It would appear to be of very little practical use to continue to teach English even to the present limited extent, whereas Malay is almost a necessity for business and for intercourse with other races. It is in fact the official language of the country. The boys' boarding school at Sibü and the missionary's house are in the same building, and the girls' school in the adjoining compound. The question which now arises is whether the boys' boarding school should not be removed to Bukit Lan, ten miles down to the Rejang River, and be conducted as an industrial school for the purpose of teaching improved methods of agriculture and useful trades. For this specific purpose the Raja of Sarawak has given us 250 acres of land, and an annual grant of \$500 toward expenses, and Mr. Ely, of Kansas, has given \$5,000 in gold for the erection of a building seventy by fifty feet, capable of accommodating 100 boarders. The building is almost ready for occupation.

Problems in Self-support

In his report to District Conference, Brother Lim said very truly that our Foochow Christians do not understand their responsibility for the education of their children, for they make them work in their gardens instead of sending them to school. A man who owns thirty acres of rubber recently took his daughter out of school in order that she might tap his trees. It is certainly discouraging to find that many of our people who have put their boys and girls in the boarding schools are unwilling to give even one dollar a month to pay for their food. The Foochows appear to have brought with them from China the impression that it is the duty of the mission to educate their children for them, and even to pay the salaries of their preachers. Self-support in the proper sense of the word has apparently no place at all in their thoughts. They have left their homes in China for the purpose of making money, and of sending it back to help their friends and relatives at home, and this they are industriously

doing, as I was informed by the Resident, at the rate of over \$1,000 a month. A Malay from Sibü said to me on the steamer, "The Foochows are the prosperous people at Sibü, they owe no one any money except what they have borrowed among themselves." They are certainly well able to pay the entire support of the Chinese preachers working among them, which amounted this year to \$1,300, and toward which they only contributed \$400. As things are at present, the greater part of the expenditure on the support of the ministry and the boarding school boys and girls, and salaries of day school teachers has to be met from the revenue derived from the produce of rubber and pepper gardens which are partly owned by the mission, and the profits of the rice mill, and consequently there is no money available for new school equipment, improvement of existing institutions or the extension of the work to the outlying parts of the concession, new openings such as that at the Sriki River, or for work among the Dyaks, Sibus, and Milanos, which could have been undertaken long ago if funds had been available. I believe that if this aspect of the question of self-support were carefully explained on each charge at the first quarterly meeting next year the churches would do much more than they are doing now. Advantage should be taken of the recent spiritual awakening to inspire the people with missionary enthusiasm for work among the hundreds of non-Christian Foochows and the thousands of heathen natives who are at their doors.

Colonization an Opportunity

The Hinghwa colony started last year has had a hard time. They did not plant enough rice for their own use, and then forty more of their fellow countrymen came from China, whom they had to feed in addition. Some of those who came had had no experience in hard agricultural work, and have been a burden on the others, they have wasted time in planting rubber on low land where it can never grow properly, but where rice would have done well, and in many places their rice is not thriving for lack of dykes to hold the water on the land when the high tides flood the fields. It is a pity that they should have had to learn wisdom by bitter experience, when effective supervision by some of the older settlers would have enabled them to attain prosperity more surely and rapidly. If ever another new colony composed exclusively of immigrants from China is started, it would be well to pay an experienced Foochow settler to direct and supervise their work, in order to save them from the inevitable results of mismanagement due to ignorance of local conditions, but such a man should be given full authority to enforce obedience to his instructions.

Immigration from China continues steadily, and a considerable proportion of these now coming are non-Christians; thus our responsibility for their evangelization and instruction in righteousness continues to increase. Our Christian Chinese have done great things for the permanent development of the country, where the native races had merely cleared patches here and there which they subsequently abandoned. It is no wonder that the Raja and his European officers are enthusiastically in favor of inducing such people to come into the country. The Cantonese settlers up river see what the Foochows are doing, and some of them are coming to the Hokkien meetings and are asking for instruction in the faith. Two boys, the first fruits from the Sibü tribe, were baptized last year; they had been taught in the day school. Even Dyaks have been coming to the meetings. A great door is opened to us, and the time is ripe for us to lead our Chinese brethren in the Rejang valley into a deeper

experience of the grace of God, and into a more wholehearted consecration of themselves and the material blessings which God has given them to the service of their fellow men.

Literary Work

My time has been very fully occupied with the editorial work connected with the very exceptional amount of Malay and Chinese literature which the Publishing House has turned out this year, especially the completion of the Baba version, the Malay Discipline, and the Hymnal, and the Chinese Ritual and Hymnal, in addition to which I have translated three Malay tracts which have not yet been printed, and one third of Telford's Popular History of Methodism, and have prepared about one fourth of my English-Malay Dictionary.

NETHERLANDS INDIES DISTRICT

Netherlands Indies District includes the work in Dutch Borneo, Java, and Sumatra. Borneo contains 288,000 square miles and is one of the largest islands on the globe. The interior is densely wooded and but partially explored. It has a population of about 2,000,000, made up of Dyaks, Malays, Javanese, Arabs, and Chinese. Java is about the size of Ohio, 49,000 square miles, and has a population of 31,000,000, made up of Javanese, Sundanese, Malays, Chinese, Arabs, and Europeans. In Java there are 1,500 miles of railroads. Telegraphs and telephones connect all the larger towns. Java produces yearly 40,000,000 pounds of tin; 3,000,000 gallons of petroleum; 5,000 pounds of gold; 28,000 pounds of silver; 1,000 carats diamonds; 3,100,000,000 pounds of sugar; 35,650,000 pounds of coffee; 22,500,000 pounds Peruvian bark; 92,000,000 pounds of tobacco; 28,000,000 pounds of tea; and 3,200,000 pounds of cocoa. The natives cultivate 2,858,000 acres of rice. Sumatra has an area of 167,563 square miles and a population of more than 3,000,000. Most of the people are of the Malayan race.

Sumatra, Java, and two thirds of Borneo are under the Dutch government. All the native peoples are Mohammedans, except the wild tribes of the interior of Borneo and Sumatra. These are heathen.

Various Dutch and German societies have work in these and the other islands of Netherlands India. In Java 20,000 Mohammedans have become Christians. In north central Sumatra 100,000 Battaks have enrolled themselves as Christians. Seventy-five years ago they were cannibals. In Celebes, Ambon, and other islands more than 150,000 more have turned away from heathenism to Christ. At the same time 10,000 Mohammedans each year return from their pilgrimage to Mecca as zealous self-supporting propagators of Islamism.

Batavia (Java)

Batavia (population, 140,000), the capital of the Dutch Indies, is situated on the north coast of Java, near the western end of the island. The population is made up of natives, Chinese, Arabs, and Europeans.

Methodist Episcopal mission work was begun in 1905. On the Batavia Circuit are three city churches and four out stations, and three schools. Services are conducted in English, Dutch, Malay, and Chinese.

Missionaries: Rev. A. H. Fisher, Rev. Charles M. Worthington. W. F. M. S.: Miss E. Naomi Ruth (on furlough).

Buitenzorg

Buitenzorg (population, 30,000) is located thirty-five miles south of Batavia; at this place are the residence of the governor-general and the finest botanical garden in the East.

Methodist Episcopal mission work was begun here in 1905. There are a Malay-speaking Chinese church, and English, Malay, and Chinese schools in the city. There are also five out stations.

Missionaries: Rev. Burr J. Baughman (on furlough) and Mrs. Baughman (on furlough). W. F. M. S.: Misses Hilda Holmberg, Pauline Stefanski.

Foreign Worker: Mr. R. L. Archer.

Banka

Missionary: Mr. Mark Freeman.

Medan (Sumatra)

Methodist mission work was begun at Medan in 1912.

Missionary: Rev. William T. Ward.
Institution: Anglo-Chinese School.

Soerabaya

Soerabaya (population, 151,000) is at the east end of the island of Java. Its population is made up of Javanese, Madurese, Chinese, Arabs, and Europeans. This is the principal trading center of Netherlands India, and it is rapidly growing. It is 600 miles from Batavia, but it is connected by railway, telegraph, and telephone. It is on the main route from Australia to China.

Methodist Episcopal mission work was begun in 1909. There are a Hokkien Chinese Church and an Anglo-Chinese school.

Missionaries: Rev. Harry C. Bower and Mrs. Bower.

Singkawang

Missionaries: Rev. B. O. Wilcox and Mrs. Wilcox.

Tjisaroea

Tjisaroea is a great coffee, tea, and cinchona estate in the interior of Java, about fifteen miles southeast of Buitenzorg. It is in the midst of a thickly populated farming country. The people are Sundanese.

Methodist Episcopal mission work was begun in 1907. There are now two Mohammedan schools and three preaching places.

Missionaries: Rev. Charles S. Buchanan and Mrs. Buchanan.

C. S. BUCHANAN, Superintendent

JAVA

Staff Necessary for Occupation

In Java there are sixteen Residencies averaging a population of 2,000,000 each. In many of these we could station in the Residency capital cities five to ten missionaries and not overlap the work done by other societies. There are few places in the country where a missionary might not have about him within a radius of five miles a community of nearly 25,000 people. It is estimated by Dr. Mott and the missionary leaders at home that there should be one missionary to each parish of 25,000 people, in which case Java needs 1,280 missionaries. Our estimate of a reinforcement of five hundred missionaries is modest for it would provide not only for Java, but also Borneo and Sumatra.

BATAVIA

A. H. Fisher, our representative here, has maintained evangelistic services in the government native hospital and the jail, as well as street meetings in Glodak, a prominent section of the old city. This work has impressed the Assistant Resident with its desirable character. The work in the Chinese middle school has been handicapped by the fact that Java does not have the pupils ready for such an undertaking. With the development of primary education, however, and more pupils, possible students are being developed in increasing numbers and in due time this work should take on new life.

BUITENZORG

There are fifty boarders in our English High School, with its Malay and Mandaria departments. Mr. R. L. Archer is in charge of this school and of the girls' school, and is assisted by a staff of five helpers. In addition to these there are five country appointments; a training school for native workers and a boarding school for poor native Christian children are maintained. This has been a heavy program for one man to carry. At Soekaradja C. C. Underhill has maintained an English school with an average of ninety boys in attendance. He has also begun an evangelistic work among the Javanese. We have been able

to establish good understanding with the other missionary society at work in this Residency and harmony is assured. In other parts of the work also the influence of the Mott Conference has been helpful.

SUMATRA

Here we are getting hold of a fine class of Chinese, many of whom have been educated in our schools or in the government schools of the Straits Settlements. These young men in most instances are married, so that our church seems destined to be less fluctuating than in so many places in the Conference. W. T. Ward, in charge of the work, has won the respect of the government officials and of the European and Chinese population, while, at the same time, he has stood fearlessly for rigid righteousness.

At Palembang there are 10,000 Chinese and 70,000 Malays. There are some Christians among them, but so far we have been able to secure very few probationers. Here, as in so many places in the Indies, property and rents have increased in price amazingly. Fifteen years ago a piece of ground, where we have our school with six houses on it sold for \$14,000, but now could not be bought for less than \$63,000. Here the government has built a new and expensive wharf and series of warehouses. Here is the beginning of the new railroad now being built from Telok to Palembang, via Moeara. These places lie on the great river system and to reach the upper waters of either branch takes several days by steamer. When the railroad now under construction is finished there will be connections with the extreme south of Sumatra and by a short run across the Strait of Sunda on into Java. These considerations urge upon us the necessity for immediate occupation of this strategic center. An evangelistic missionary stationed at Palembang has all south Sumatra within easy reach.

Property

The Padalarang site for the hospital has been transferred to us by government deed, the cost being paid by the tithes of a missionary family. The war in Borneo and the absence of the Controleur has prevented our securing new property at Bengkajan. This, however, can be taken up anew on a representation to the Sultan of Sambas for a different site.

BORNEO

Here we are represented by one missionary, B. O. Wilcox, who is assisted by a Battak preacher. We have Christians at a number of places, sometimes thirty in a single settlement, while in others there may be but one family. Mr. Wilcox is studying the Hakka dialect and during our trip together when Malay failed us we found that the little knowledge he has already acquired did good service.

PHILIPPINE ISLANDS CONFERENCE

In accordance with the allotment made by the Evangelical Union, composed of all the evangelical churches working in the Philippine Islands, the Methodist Episcopal Church for the present confines its efforts to that portion of the island of Luzon lying north of a line drawn east and west through the city of Manila. Luzon is the principal island of the Philippine Archipelago, having an area of over 43,000 square miles, about 2,000 square miles less than the State of Pennsylvania. The coast of Luzon is irregular, having large bays and excellent ports and harbors near the center and south. The island is drained by four large rivers and numerous smaller rivers and streams. A number of roads connect the capital with remote points, and there is a railroad which unites Manila with important cities in the north. Luzon has a population of about 4,000,000. The most numerous native race is the Tagalog, which occupies the municipality of Manila and the surrounding provinces, and speaks the Tagalog language. Second in importance is the Ilocano race, occupying the northern part of Luzon. Other important races are Pampangas, Pangasinans, and Ibanags. Hemp, tobacco, sugar, coffee, rice, and numerous other staple products grow in abundance in Luzon. There are valuable mineral deposits, including copper, gold, asphalt clays, coal, gypsum, and iron.

Methodist Episcopal missionary work was begun by the Rev. T. H. Martin, who reached Manila in March, 1900. The General Conference of 1904 enabled the Philippine Islands District of the Malaysia Conference to become a Mission Conference. In 1908 it was organized as an Annual Conference. The Boards of the following churches are at work in the Philippines: the Presbyterian Church in the United States, the Protestant Episcopal, the United Brethren, the Disciples of Christ, the American Baptist (North), the Methodist Episcopal, and the Congregational. The American Bible Society and the British and Foreign Bible Society are translating and distributing the Scriptures in all the islands. The Young Men's Christian Association is at work here.

THE SITUATION IN THE PHILIPPINES

BISHOP WILLIAM PERRY EVELAND

The Only Foreign Mission Under the Flag

Only American missionaries are found at work in the Philippine Islands. Providence has set this for us as our own peculiar task. In India, China, and elsewhere, we are workers together with other great missionary societies. In these islands there are none others to help bear the burden. Either we do this work or God's heart will be grieved over "One task more declined, one more footstep untrod."

An Exceptional Opportunity

This field presents an exceptional opportunity. The Filipinos are a religious people. The Romanist Church has meant much to them. But the old order is changing with amazing rapidity. The upheaval that shattered the autocratic rule of Spain also paralyzed the hand of Rome. Almost anywhere can still be seen the massive and impressive ruins of what were, a few years ago, magnificent Roman Catholic churches. The public school has also been a disintegrating force. Here as always it is breeding a type of mind that refuses to subscribe to the puerile superstitions and pagan practices of a back-number Romanism. But Protestantism is not able to take advantage of this nation-wide revolt from Rome. To-day she might have 750,000 converts as easily as the 75,000 she now has. It was simply a question of sending laborers into the fields that were white unto the harvest. There was there, waiting to be gathered into ripe and healthy Protestant sheaves, what is already dangerously infected with the dry-rot of infidelity. It was truly a "tide in the affairs" of this people. It is already too late to take it at its full flood. But it has not by any means wholly

abated. Many are and many more will continue to break away from the Romanist Church. God has put evangelical religion here to see that even though these people leave the old church, they shall still be held to Him. They need God. To lose their touch with God will mean the shattering of all their patriotic hopes. It is the God-appointed task of Protestantism to see that, although they cease to be Romanists, they must continue to be Christians, and Christians of a higher type.

Rome Building Anew

All this makes the present a *Time of Crisis*. True, the blow inflicted upon Romanism was a crushing one. But her paralysis was only temporary. Here as always she shows marvelous powers of recuperation. She is not dead. She is still a force to be reckoned with. She sold the Friar Lands for \$7,000,000, but still owns the major part of the property within the walled city of Manila. The rent paid to the Catholic Church for buildings owned by it and used for government purposes would more than support one of the Protestant Missionary Societies. In many towns the church buildings are a mass of crumbling ruins but the ground upon which these stand—always spacious, and in the very heart of the town—is owned by the Church, and upon this ground she is already beginning to rebuild. Recently I have traveled about three hundred miles on horseback through three provinces that for ten years had stood wide open to Protestantism. Romanism was demoralized. Not more than eight or ten churches in these provinces could be said to be in good condition. Many had been entirely abandoned. But report says that the bishop in charge of these provinces has received \$200,000 from the United States for repairing and rebuilding his churches. Certain it is that they are being repaired and put into good condition, and towns that had not for years been cared for by a padre, are now being furnished with resident priests. The day will come when it will require ten men to do the work and achieve the results that can now be secured by one.

Increase in Appropriation to be Followed by Reduction

Unlike other fields, the Philippines does not and never will demand a constantly increasing supply of money and men to work it to its maximum of efficiency. In China or India and other countries, the demands must increase in direct ratio to the success of the work at least for an indefinite period to come. An increased appropriation successfully administered demands a further increase the following year. There is a different situation in the Philippines. The work here needs, and sorely needs, this year, as large an appropriation as it will ever need. The field for which Methodism is responsible is, with certain limitations, the Island of Luzon north of a line drawn through the city of Manila. It includes more than a fourth of the total population of the islands. But with her characteristically evangelistic spirit Methodism has already gone into every part of this field. She has to-day more converts than can be properly cared for and trained by the missionary force upon the field. She knows now every center into which a missionary ought to be put. Given the right men and women to occupy these centers today, she will so develop the work that it will care for its own increase, and then utilize this increase to make for an ever-increasing growth. It is my firm conviction that a regular appropriation of \$100,000 a year for twenty years would permit a work that would be uniquely successful, and if, at the end of twenty years, there should be a change in the appropriation, it would be in the direction of a decrease rather than an increase.

Standard Bearer of Protestantism

In the work she has tried to do Methodism has been conspicuously successful. Almost half of the total Protestants in the Philippines are Methodists. Her enrolled membership is over 30,000. Never was there occupied a field that within a decade and a half after its occupation could show such a membership. Our little bamboo and nipa chapels are found everywhere. Already in the larger towns like Vigan, Candon, Tarlac, San Fernando, Aparri, Tuguegarao, substantial structures of wood, cement, or brick, are built or are in process of building. More of this will be needed to answer the criticisms of our enemies who point to our frail church buildings and say, "The Protestants are here for only a little while. See their church. It will soon fall to pieces and then they will go."

Medical Work

But our rapid growth and widely spread membership may prove to be a source of weakness rather than of strength. We have been so busy with the work of evangelizing the people that we have failed to build up the kind of institutional work that has proven to be the backbone of the mission work in other fields. I am confident that a careful study of this field would show that there is no people among whom medical mission work would count for more than it does among the Filipinos. And yet our Board of Foreign Missions does not have a single hospital or medical missionary. This is all the more difficult to understand because the Woman's Foreign Missionary Society does have one such hospital in Manila, and this work has so won the hearts of the Filipino people that their Assembly, entirely of its own volition, has for years been annually voting substantial sums for its support and extension. The other churches have not been so slow to see this opportunity. The Baptists and the Presbyterians both have hospitals and medical missionaries. The Christian Church has three hospitals and is planning to locate a fourth in a town which is the port of entry to a valley which is Methodist territory. There should be no delay in placing a medical missionary, if not a hospital, in every one of our five districts.

Need of Schools

Methodism is also the only great church without educational work of any sort. Notwithstanding the presence of the public school, the Presbyterians have built up at Dumaguete, the Silliman Institute, a truly great school, which is exerting a strong and rapidly extending influence over that section of the islands. At Jaro near Iloilo the Baptists have a Trade School, with upward of five hundred boys. Both of these schools are largely self-supporting, apart from the missionary salaries. Methodism has need for such a school in northern Luzon. Fifty thousand dollars would make it possible. The work of preparing men and women for distinctively religious work is cared for by the Florence Nicholson Seminary for training preachers and the Harris Memorial Training School for Deaconesses.

The introduction of the American public school system makes it impossible to do the educational work which in other mission fields opens a way of approach to the young. Here the same results must be sought and secured through a system of Dormitories or Hostels. In any province there is only one High School and that is located at the provincial capital. In two of these capitals, Vigan and

Tuguegarao, we already have Dormitories for boys. We ought to have them at once in at least six other capitals. Some of the best workers in our churches as well as several of the most efficient young ministers, were won through early experiments with this Dormitory work. In Manila we have sufficient ground for such work, located in the very heart of things. Our present Boys' Dormitory, a concrete two-story building, accommodating eighty boys, is within a few minutes' walk of the University and also of the new Normal School, which already has over twelve hundred students. Last year we cared for eighty boys and during the year turned away four hundred more. There is need for another larger building. At present the girls are cared for in one of the mission houses, but the Woman's Foreign Missionary Society are sending \$15,000 and soon there will be a modern Girls' Dormitory. The plan contemplates, on the same plot of ground, a church building that shall be not only a students' church, but a center for English-speaking work among the better educated Filipinos. Already this students' work has accomplished much. The Sunday before he left for his furlough, Dr. Rader, who has been in charge of this work, preached to these young people and twenty-three accepted Christ as their Saviour, and joined the church.

Our Responsibility

Methodism in the Philippines has a unique opportunity and a truly tremendous responsibility. These people must not be allowed to drift away from God. The religion that held them during the days of their ignorance is powerless to hold them to-day. They must be led out into a clearer light, a larger faith. The foundations are laid. We have a skeleton organization for the Army of Advance and Occupation. We have a plan of campaign that is not visionary, that holds every promise of success, that does not call either for more men or money than the American Methodist Episcopal Church ought to be willing to furnish for the one Foreign Mission work under the Stars and Stripes. We have a wide-spread evangelistic work running out into all parts of our field. We do not ask for Americans to do this work. We ask only for enough to find and train and lead the Filipino workers who can and must do the work. But to win and train such leaders we must strengthen and extend our work among the student class. For this we need more workers. To provide buildings and equipment we must have more money. I cannot believe that the church will fail us. I am certain that if the question is studied as a question of business by men of sanctified business sense, the value of taking a limited field like this, and working it in an efficient way will be at once apparent. The world is full of needy fields. This is quite true. But where is there another field whose needs can be fully met by the present resources of our church? Let our church make its Philippine field a missionary experiment station and by actually doing the thing there, show what Protestant missions can do if they are given men and resources in any degree adequate to the work demanded of them.

CENTRAL DISTRICT

Central District lies in the central valley of the island of Luzon, and includes the provinces of Nueva Ecija, Pampanga, Tarlac, and the larger part of the Bulacan. The district measures fifty miles east and west and more than 100 miles north and south, with the southern boundary line near Manila. The territory included in the provinces which form the district is about 8,000 square miles in extent, and supports a population of over 700,000. It is well drained by rivers and creeks. The soil is very fertile and produces sugar, rice, and tobacco. Travel is not difficult, as three fourths of the circuits are reached by the Manila and Dagupan Rail-

way. The inhabitants of the district are Tagalogs, Pangansinanes, Pampangas, and Ilocanos.

Malolos

Malolos (population, about 12,500) is the capital of the province of Bulacan, and is situated on a branch of the Pampanga River, at the head of the delta of that stream, six miles northwest of Bulacan, the former capital. Malolos is a railroad, telegraph, and military station. It is the seat of a flourishing high school.

Missionaries: Rev. Daniel H. Klinefelter and Mrs. Klinefelter.

San Fernando

San Fernando (population, 15,000) is the capital of the province of Pampanga, and is situated near the west bank of the Pampanga River. It is a telegraph station and has a military garrison. San Fernando is the shipping point for the sugar grown in central Luzon. It is on the main line of the Manila and Dagupan Railway. Methodist Episcopal mission work was begun in 1901.

Missionaries: Rev. Edwin L. Housley and Mrs. Housley.

San Isidro

San Isidro (population, about 7,000) is the capital of the province of Nueva Ecija. It is situated on the east bank of the Pampanga River. It is on the main highway of the province and in road communication with all the towns and provinces in the vicinity. There is direct railway communication with Manila.

Missionaries: Rev. Joshua F. Cottingham and Mrs. Cottingham.

Tarlac

Tarlac (population, 12,300) is the capital of the province of the same name. It is situated near the center of the province at the point where the Bolso River changes its name to the Tarlac, twenty-two miles above its junction with the Agno. The Manila and Dagupan Railroad passes through Tarlac.

Missionaries: Rev. Rex R. Moe (on furlough) and Mrs. Moe (on furlough).

D. H. KLINEFELTER, Superintendent

General Conditions

Central District stretches one hundred miles north from the city of Manila. Rich agricultural lands, where immense crops of rice and sugar cane are raised, comprise nearly all the area of this district. The inhabitants number one million, half of whom speak the Tagalog dialect, the remainder dividing almost equally between the Ilocano and Pampangan. Spanish is spoken by a very small part of the population and English is fast coming into use. It is not uncommon in the most distant barrios to have little tots call out to us, "How do you do? Where are you going?" with a typical Southern drawl on the "going." Few of the people are wealthy, yet there is none of the abject poverty seen in many mission fields.

The public school system has brought about a situation which makes it possible for a missionary without the dialect to do a great work among thousands of Filipino young men and women. These are the future hope of the church and a missionary can well devote himself to such work leaving the dialect work largely to the care of the native brethren, who have proved themselves capable of such responsibility. The little attention we have been able to give to English work has borne large fruitage and with adequate forces at work should yield large returns. Many people have been converted and give evidence in their lives that old things have passed away and all has become new. Schismatic movements have appeared at various places, but the total members lost to such movements has been negligible and there is a fine spirit of love and fellowship over the entire district.

Filipinos and Responsibility

Until this year the work has been cared for by an American missionary in

each of the provinces of the district—Moe in Tarlac, Housley in Pampanga, Cottingham in Nueva Ecija, and Koehler in Bulacan, but furloughs due and sickness have caused all these men to be absent from the field this year, which has placed heavy responsibility on the Filipino brethren. They have each done a splendid work—a work bringing joy and assurance to me in my association with them and a larger appreciation of their spirit of sacrifice and love for the Kingdom of our Christ. Their godly lives, their counsel and sermons to the churches have been a great blessing and the Filipino brethren associated with them have rendered a year of loyal service. With such leaders and helpers the future progress of the gospel in the islands is assured. May their kind increase!

The Government's Policy and Missionary Work

The work is wholly evangelistic—nearly half the Methodist Christians being within the bounds of these four provinces. The public school system makes it unnecessary that we maintain day schools, leaving us free to spread the gospel by public services, Bible and tract distribution, and through the regular work of the churches. Six hundred thousand young people are studying in the public schools of the islands. Protestantism has always favored the public school system and counted it an ally, but Catholic influence has caused the government to frown on any religious activity on the part of its teachers, either native or American, Protestant or Catholic, and the schools are what the Catholics claim—"godless." Frequently in holding Quarterly Conferences young men holding licenses as exhorters or local preachers say they have not been able to do any work religiously as they are teaching and their supervising teachers look with displeasure on any activity connected with the church. Unused talent eventuates in the loss of the talent and these young men become lost to the church in her work of building the Kingdom in the islands. What is true of the native teachers is also true of Americans. Many a young man and woman has come out from the States with high religious ideals and splendid Christian character born of Protestant training and influence, but to obtain favor with the Bureau of Education has lost testimony as a Christian.

Condition of Membership

Our people live well and die well. Some fall back into their old sins, but the remembrance of the joy of past days has, through the work of the Spirit, brought them back repenting. Gambling, cock-fighting, and licentiousness are not common among us and the conscience of our people is such that none can remain among us and continue in such things. The Sunday schools number about 4,000 in their classes, about a third of whom are children from whom will come the future leaders and strength of our work. Our preachers have largely left off reviewing of the errors of Rome in their sermons and our people are getting the sincere milk of the Word, which is strengthening them to lives of larger blessing to others and more satisfying to themselves.

Self-support

For some things our people contribute splendidly, but for self-support we do not feel that we have done what we should, nor what we could have done. This part of the work was not very well organized for the year, which may account for the small amount contributed. The total given by the membership for support of their pastors and deaconesses is about \$2,000. This is about one

fourth of the amount received by the pastors. About \$4,000 for pastoral support is pledged by the Stewards for the present year, which we hope may all be paid.

Church Building

Good substantial chapels have been built during the year at Pamaroan, Hagonoy, Bankal, San Jose, Penaranda, Papaya, and Victoria. These chapels, including the land, will average about \$1,000 each, half the cost of which has been paid by the members. Totals paid by the membership—\$4,000. A few small *nipa* chapels and three small *nipa* parsonages have been built by the members alone.

Property Matters

At Malolos we have been able to acquire title to land adjoining the Mission House site on the north and also to land in front of the Mission House. We now have splendid building sites for a church and both a Boys' and Girls' Dormitory which ought to be built this year. Here we have a splendid opportunity to do a good work among English-speaking students. At Cabanatumn, which has now become the capital of the Province of Nueva Ecija, we ought to buy a tract of land for the future development of our work. We have a splendid site in process of purchase, but can state nothing definite as yet. At Sibul Springs we have a centrally located property on which a small sanitarium ought to be built for those who, for various reasons, cannot go to Baguio, and would find invigoration and help in the waters from the springs.

The Bible Institute and District Conference

The Bible Institute and District Conference at San Fernando the first two weeks of the year were of special help and blessing to the men. The Pentateuch, the Minor Prophets, and the four Gospels, together with the History of Protestantism, were the heavy studies carried. Lectures on Health, the Influence of the Bible on Nations, Sunday School Work, Prayer, and the Relation of our Work to Present Conditions in the Philippines, were given prominent place on the program. About one hundred men were present, coming from the four provinces of the district. They return to their circuits better equipped than ever to help their people. American friends made it possible for us to offer all our local preachers and exhorters the privilege of this meeting, even though they personally could not bear all the expense of the journey and maintenance in San Fernando. Bishop and Mrs. Eveland were with us during the Conference and our native brethren rejoiced greatly in having with us, and coming to know personally, our Chief Shepherd. While Miss Stixrud's report will speak of the work being done by the deaconess girls, I ought to say that I find it impossible to express my high appreciation of the work they are doing. Without a single exception they have acquitted themselves splendidly and reflect credit on the institution where they were trained for field work. Nursing the sick, praying with the dying, burying the dead, playing the organ, and teaching singing, gathering the children for instruction, have all had place in their activities. Placida has even built a chapel at Lubac. May our Father's choicest blessings be on them!

The Outlook

Despite all these hindrances, however, the work has had a good growth and we reach thousands of people every week through church and open-air services.

Many are being converted and built up in lives of righteousness and true holiness of heart. Miss Stixrud has been with us a few months in charge of the woman's work—she has already made a place, for herself on Central District. Five girls from the district have recently finished their courses in the Training School and gone out to places of usefulness on the district. Two young men will shortly finish their seminary courses and be ready for field work. Brothers Housley, Moe, and Cottingham are to return within a few months. Under the blessing of God we may look for the best year we have ever known. Brother Koehler was with us in the Bible Institute at San Fernando and in some special services, in all of which he did us good. For some time we have felt that we could do a better work if we had but the two Tagalog-speaking provinces to care for and have asked the bishop to relieve us of Tarlac and Pampanga. We regret to lose the close fellowship with the brethren of these two provinces, many of whom have worked with us ever since they entered the work, but we feel that our best work cannot be done as long as we must care for work in a dialect in which we have not qualified.

MANILA DISTRICT

Manila District includes the work of the Methodist Episcopal Church in the city of Manila, and in the provinces of Rizal, Bataan, Zambales, and in the southern end of Bulacan. Most of this territory borders on the Bay of Manila. In area it is the smallest of the districts, as it is in population, with its little more than 500,000 people.

Manila

Manila (population, 350,000) is the political, commercial, social, and educational center of the Philippine Archipelago. It is situated on the Bay of Manila, which juts into the west coast of the island of Luzon. The city is divided into two parts by the Pasig River, that on the south containing the old walled city, with narrow streets, quaint buildings, and numerous stately churches and schools; also the Luneta Park and the newer American and European residential section. That on the north side contains the commercial, mercantile, and the largest Filipino residential sections of the city. The position of Manila on the bay gives it unrivaled advantages of commercial intercourse with all parts of the world. It is likewise the key to the trade of all the islands of the Archipelago under the dominion of the United States, and convenient steamship service has been established between all parts for mail and mercantile purposes. There is direct steamship communication with many large cities on the east coast of China, Japan, and southern Asia; also with Europe, the United States, South America, and various islands of the Pacific. A fine railroad system is being established and now has in operation several lines. Numerous industries are carried on in the city of Manila, including the manufacture of cigars, cord, rope, thread, buttons, ice, cocoa, etc. Besides there are iron foundries and machine shops. The city has the finest sewerage system and street railway in the whole East. Millions have been and are being spent for harbor improvements, which will put Manila among the safest and most commodious for ships of all sizes. The population of the city besides Filipinos, includes Americans, Spaniards, and Chinese, with representatives of probably all nationalities.

Methodist Episcopal mission work was begun in 1900. Other Boards at work here are the Foreign Christian Missionary Society and the Board of Foreign Missions of the Presbyterian Church of the U. S. A.

Missionaries: Rev. Arthur E. Chenoweth (on furlough) and Mrs. Chenoweth (on furlough), Rev. Harry Farmer and Mrs. Farmer, Edwin F. Lee and Mrs. Lee, Rev. Ernest S. Lyons and Mrs. Lyons, Rev. Marvin A. Rader (on furlough) and Mrs. Rader (on furlough). W. F. M. S.: Misses Anna Carson, Bertha Charles, Margaret M. Crabtree, Marguerite Decker, Gertrude Dreishbach (on furlough), Rose E. Dudley (on furlough), Wilhelmina Erbst (on furlough), Mary A. Evans, Rebecca Parish, M.D., Eleanor J. Pond, M.D., Lena L. Salmon, Winifred Spaulding, Louise Stixrud, Judith Edna Thomas (on furlough).

Institutions: Florence B. Nicholson Bible School, Publishing House. W. F. M. S.: Harris Memorial Deaconess Training School, Mary J. Johnston Memorial Hospital.

MARVIN A. RADER, Superintendent

Effect of Political Developments in America

The past year has been an unusually difficult one owing to the political agitation for independence that has absorbed the minds of the people to the exclusion of all things else. The triumph of the Democratic party at the last election was believed to indicate that immediate independence would be granted. The long delays in declaring the government's attitude afforded time for all kinds of wild speech and bitter denunciation. Americans generally were cordially distrusted by many of the leaders of the people.

Bitter opposition has come from those who left our church five years ago. It has been clearly their purpose not to build up righteousness and advance the Kingdom, but to tear down the Methodist Episcopal Church. They have been exceedingly abusive of the Filipino preachers who have remained loyal to the church. But open opposition has not resulted in weakening the faith and loyalty of our membership, but has resulted in binding them to the church as never before. The discouraging feature is found in the prejudice implanted in the hearts of the masses of people on the outside which has made it harder for us to reach them than in other years.

There is, however, during the past two months a decided reaction setting in. The coming of the new governor-general to the islands with his Filipinization policy has done much to restore appreciation of the work America is doing in the islands, and there is felt everywhere a cordial disposition to "get together" and consider the problems that confront the nation and the church in a spirit of honest inquiry and regard for honest difference of opinion.

We greatly rejoice over the fact that peace reigns throughout the work of this district. The relation between the missionaries and the Filipino preachers and workers has never been more cordial. They have all worked with one purpose, to be true to themselves, to God, and to the people. They have sought as never before the guidance of the Holy Spirit. We are on a better basis now than we have ever been. We have heard the last of the Zamora movement. There will continue to be sporadic movements led by selfish and ambitious men, but the disgruntled ones have practically all left us. Naturally they cannot long agree among themselves, being guided as they are by motives foreign to the teachings of God's Word.

In spite of all the discouraging features that have confronted us, we are coming up to the end of the year with much for which to be thankful. Nearly a hundred conversions and additions were recorded at Malabon and the church has been revived and strengthened. At San Narciso one of the leading families of the town, having found the Lord, transformed the lower part of their large house on the public plaza into a chapel where upwards of 160 people have been brought into membership. There is not a charge that has not witnessed conversions and some additions.

Sunday schools are doing well and we have much to encourage us. There is nothing more important than getting the children into the schools and winning them to Christ. At the earliest date possible, a Sunday school missionary should be sent out to give himself to this work.

Our Mission Institutions

1. *Union Theological Seminary*: The work of our seminary is being well

cared for by Rev. Harry Farmer, who has been at the head of this institution since its foundation. Thirty theological students are getting a broad training. The school is united with similar schools of the Presbyterian and the United Brethren Churches, and delightful harmony prevails in all the relations between teachers and pupils. The outlook for this work is very encouraging.

2. *Harris Memorial Training School*: The Harris Memorial Training School for young women is also in a flourishing condition. A large class is to be graduated this year. These young women, the flower of their communities, are of inestimable worth in the local charges to which they are assigned. In nearly every case where we have a flourishing work among the children either in the Sunday schools or the Junior Leagues a chief factor is the deaconess.

3. *Mary J. Johnston Memorial Hospital*: The Mary J. Johnston Memorial Hospital is meeting with great favor and interest among the people. Dr. Rebecca Parish, Dr. Eleanor J. Pond, and Miss Salmon are more than busy caring for the sick that are brought to them in great numbers every day. The hospital is crowded all the time. In the free dispensary from forty to fifty people are treated every day. In appreciation of the work the hospital is doing in this way among the poor of that section of Tondo the assembly has for some years helped in the expenses and last year granted \$11,000 with which to erect a dispensary and milk station. The building is nearing completion and will add much to the equipment in carrying on that work. There is no work in this city that is more appreciated by the public than the Mary J. Johnston Hospital. It is helping us all over the country.

4. *The American Central Church*: The pastor of the Central Church (American), Rev. E. F. Lee, is meeting with favor, as is evidenced by the congregations that much of the time fill the building.

Growth in Church Membership

At this season of the year all of our churches and chapels are filled with people. We avail ourselves of the Christmas season to carry on evangelistic services. Many are being brought into membership and into active service of the Master. It is not possible for me to get the data in time for this report, but approximately there will be about 650 additions within the district for the year.

Impact Upon Student Life

The students' work is rapidly becoming a factor to be reckoned with in building up the church in this Conference. As the young people make their way up to the high schools and to the University of the Philippines, every provincial center is crowded with hundreds of students and there are several thousands in the government schools here in Manila. We have already begun work among them. The dormitory for boys, holding eighty students, is always filled, and this year we have turned away hundreds of young men who have applied for admittance. The girls' dormitory has also been filled to its fullest capacity. That branch of the work is to be turned over to the Woman's Foreign Missionary Society next year, and they have appropriated \$15,000 for one wing of the building it is proposed to erect on the choicest site to be found in the midst of the educational center. It is ideal for situation. The bishop's residence is being built adjoining. We shall need a suitable church

building for this student body which will also be built on the site, but facing the corner of Nozaleda and San Luis. Whatever we may have to neglect in our program in the Philippines, it is certain that failure to care for the student class would be the most serious mistake we could make. These young people represent the flower of the Filipino race and they are destined to be the political, social, and intellectual leaders tomorrow. To reach them while they are in school means that the ideals of tomorrow will embrace the religious element and that they will be friendly to Protestant Christianity, if not out and out Evangelical Christians. That we can vitally affect them for good is abundantly demonstrated in the few dormitories now in use. What we need is a dormitory in each provincial center, especially where we have a missionary stationed.

The greatest immediate need aside from the outpouring of the Holy Spirit is larger facilities for caring for the students. Our one dormitory with its eighty young men affords us a chance to do only a fraction of the work we might do if we only had a larger plant. This last year we have denied upwards of 600 applicants for admittance. We have the ground adequate for another building, alongside of the present one, which would double our efficiency.

We also need a suitable church building in which to house our Students' Church. At the present time we are using the Central Methodist Church Sunday afternoons, but when that people move to the new site (the government having purchased the old) we shall be without a place of worship.

The Philippine Observer

Along with my work the past year in looking after the students in Manila, which includes our splendid dormitory and the students' church, I have carried the "Philippine Observer," a monthly paper gotten out in the interest of the rising generation of Filipinos who speak English. We have about 1,600 paid-up subscribers, but a reading constituency of about 5,000, as the paper is read by many of the neighbor families of the subscribers. This paper is an indispensable avenue for reaching and impressing the mass of the young people in and out of the church. Plans are now being arranged for extending the circulation to perhaps double its present number.

The Methodist Publishing House

The Methodist Publishing House is a real factor in the propagation of the Gospel in the Philippines. It issues all of our periodicals in the various dialects as well as all the literature for the work of the charges. Gradually it is forging ahead in equipment and output. The circulation of religious books and other good literature is a feature of the book store which is being fairly well patronized.

PANGASINAN DISTRICT

Pangasinan District includes the provinces of Pangasinan and Nueva Viscaya. In the province of Pangasinan the languages are Ilocano, Pangasinan, Zambales, Tagalog, and Pampanga. In Nueva Viscaya they are the Isinai, Gaddang, and Ilocano. The population of the two provinces is over 500,000, or about the same as the State of Rhode Island, and occupying a territory three times the size of that State.

Dagupan

Dagupan (population, 20,000) is a town in the province of Pangasinan, situated at the east main outlet of the Agno River on the south shore of the Lingayen

Gulf. It is eight miles east by north of Lingayen. Dagupan is an important place for sea traffic. It is connected by road with the surrounding provinces. The railroad from Manila to the province of Union, and to Baguio, the summer capital, passes through Dagupan.

Methodist Episcopal mission work was begun in 1901.

Missionaries: Rev. Berndt O. Peterson and Mrs. Peterson. W. F. M. S.: Miss Elizabeth Parkes.

Lingayen

Lingayen (population, 19,000) is the capital of the province of Pangasinan. It is situated on the south shore of the Gulf of Lingayen. There is a daily launch service between Lingayen and Dagupan.

Missionaries: Rev. Charles W. Koehler and Mrs. Koehler. W. F. M. S.: Misses Mildred M. Blakeley and Orilla F. Washburn.

Institution: W. F. M. S.: Bible School.

B. O. PETERSON, Superintendent

Death in the Staff

We returned from last Conference with every hope for a good year, but we were early called upon to mourn the death of Rev. S. H. Armand, who had entered with deep interest his Eastern Pangasinan work, but who was suddenly taken away by diphtheria, this leaving the Ilocano section of the district without a missionary. Mrs. Armand left for America soon afterward, leaving the orphanage in the care of Miss E. Wells, who died in August. These two deaths were a heavy loss to us. In September, the Rev. and Mrs. C. W. Koehler returned from furlough and, being appointed to Lingayen, Mr. Koehler entered upon evangelistic work in various parts of our great province, besides rendering valuable assistance to the work of the Central District, while Mrs. Koehler took charge of the orphanage. As a result, this latter institution has been put into splendid condition; improvements in the building have rendered it better adapted than ever before for caring for the children.

Encouragements

There has been a gain of 653 members on the district, including two new congregations. Two new chapels have been finished and five more are in process of construction. All of our preachers are more or less self-supporting, five pastors of circuits being entirely so. Mission support for native preachers has decreased fifty per cent during the past three years. A large number of laymen and women have unselfishly given their time and strength to volunteer work throughout the district with no more training than they could get from a ten days' Bible institute each year. One of these lay workers reports thirty-three conversions within two months, while a party of three, on the island of Santiago, has made fruitful missionary tours throughout their island, leading a number to follow Christ.

Comity and Cooperation

Helpful and intimate relations have been established with the mission of the United Brethren Church. We publish a joint church paper, the Naimbag a Damag—Cristiano Abogado, which is becoming a great force in the development and training of our people.

Bible Translation and Institute Work

The translation of the Old Testament into the Pangasinian language has been made by Rev. Teodoro Basconcillo, a member of our Philippine staff, and this has been reread and corrected during their course in the seminary by two

of our young student preachers, the Rev. Alejandro Vidal and Rev. Tranquilano Cabacungan.

Bible institutes for ten days each have been conducted at five different points on the district. Bishop Eveland lent inspiring assistance. Many of our people were under the necessity of going to much trouble and expense in order to enjoy the privilege of attendance upon these institutes, some traveling on foot for thirty and forty miles in order to reach the seat of study. All these institutions have been entirely self-supporting. As illustrative of the good they do the following statement is of interest. Mrs. Francisca Cutaran, who cares for a husband and four children, came to the institute carrying her three months' old baby with her, and gave us a practical demonstration of the hygienic care, due to the teaching of Miss Parkes, she was able to extend to her little one. She is an earnest native Christian woman, doing an amazing amount of work. At the District Conference she reported the following program of achievements for the year: 121 sermons, 51 exhortations, 24 conversions, 68 visits to the sick, 109 visits to homes, 69 prayer meetings, taught a class in hygiene 104 times, in the Catechism 25 times, a Sunday school class 26 times, collected two pesos and forty centavos, and thirty-two bunches of rice, and raised four chickens for the pastor.

NORTHERN DISTRICT

Northern District includes the provinces of Ilocos Sur, Abra, Ilocos Norte, Cagayan, and Isabella. This district has an area of about 12,000 square miles and a population of 600,000. The races include the Ilocanos, Igorotes, Ibanags, and others. With the exception of the large Cagayan Valley, the district is mountainous, intervened with fertile valleys and plains. Abundant crops are raised, such as tobacco, rice, corn, indigo, and sugar cane. The mountains contain valuable timber; gold and copper are the principal mineral deposits, and asbestos is being mined on the northwest coast. The chief industries are agriculture, grazing, and weaving. There are no railroads, but boats on the rivers and the China Sea connect the principal cities with one another and with Manila. Some provinces have good, new macadamized wagon roads, while others, like the Cagayan, have but few roads, making travel difficult.

Vigan

Vigan (population, 35,000) is the capital of the province of Ilocos Sur, and the principal city on the northwest coast. It is situated near the outlet of the Abra River into the South China Sea. It was the stronghold of Catholicism in north Luzon, under Spanish rule. It has fine streets and buildings, including local government edifices, barracks, and ecclesiastical structures. No city outside of Manila is so compactly built up. It is the center of Ilocano influence.

The Methodist Episcopal Church began mission work here in July, 1904. The Foreign Christian Missionary Society is at work here.

Missionaries: Rev. Oscar Huddleston and Mrs. Huddleston.

Tuguegarao

Tuguegarao is the capital of the Cagayan province, and is the center of this great valley. It is in the midst of the tobacco and corn-growing district, and the shipping of these products is of great importance. Friars' College is located here and an American bishop has a residence in the town. The government has a high school, together with a trade school for industrial study and work.

Missionaries: Rev. Alva L. Snyder and Mrs. Snyder.

OSCAR HUDDLESTON, Superintendent

An Advance Year

The year has been one of severe typhoons and consequent hardships, with great loss of life and destruction of property. Then a drought followed the storms, cutting short the harvest, so much so that the question of food for the people becomes again the embarrassing question. There has been but little

money in circulation and the people of the tobacco section of this district have been unable to sell their tobacco. Hence the people of North Luzon have had a trying year, and will have a more trying time in the year to come until harvest comes again.

Achievements

At the close of the last Conference we were living in the unfinished mission house at Vigan. I was forced to travel the district leaving the direction of the workmen to Mrs. Huddleston. She finished the building and we now have a comfortable home. I have to be from home about ten months of the twelve, and the sweet ties of home life have been much broken. The work has seen progress, and every circuit will show an increase. We have made no great effort to find new members, but have been active in trying to strengthen those we have. The district will report 800 baptisms this year, but figures cannot always indicate the success of the work. Nearly every circuit pays a part of the support of the pastor. Several circuits are assuming entire pastoral support. Everywhere there is slowly growing a self-responsibility in church affairs. More than P. 4,500 has been collected on the field for all purposes. The people as a whole are loyal to our church.

Sectarian Intrusion

Early in the year a local preacher in charge of Santo Tomas Circuit invited an American missionary of the "Christian" or Disciples Mission to come and immerse him, together with a part of his flock. This American, with some of his native workers, visited Santo Tomas, immersed this preacher and some seventeen of the members of the Methodist Episcopal Church, and organized in the midst of this small barrio a "Christian" church. No notice was given to the Methodist workers by any one taking part in this defection. Afterward the local preacher said to me that his reason for leaving our church and betraying the part of the congregation was the difference in doctrine, and the fact that our District Conference last year refused to recommend him for ordination. This man has carried on a constant propaganda throughout the year both in Santo Tomas and Cobeta, a town within the Santa Maria Circuit. Subjects such as the name of the church, the discipline, church government, immersion, and child baptism, have been constantly "preached at" and these differences have been made the ground for a constant annoyance of our members.

We hear of other defections in other parts of the islands and among other Protestants. It will be a sad day for the cause of Christ in this land if the history of the strife between Protestant churches in other lands shall be repeated here. Let us pray that all may be willing to lay aside small differences and lead the people from the midnight of superstition and sin into the light of God's love and salvation. There is no place for religious narrowness and bigotry among the Protestant forces of the Philippines.

Episcopal Supervision

The people expect close Episcopal visitation and supervision. A friend of mine from another mission land said to me, "Your islands are so small you do not need so much Episcopal supervision." But one unfamiliar with the work cannot realize the true situation. In the Northern District alone we have two Roman Catholic colleges for women, a Jesuit university of long standing located in Vigan, and a Dominican college situated at Tuguegarao. There are two

bishoprics with two American bishops and their secretaries, besides numbers of Belgian priests and nuns, for the most part educated in English and who are giving their undivided time to their work. Not many mission fields have a situation similar to the Philippines. The development along Western lines, the growing national life, the general and modern progress enjoyed here call for much careful supervision of the work.

Sunday School Work

We had a three days' Sunday School Convention at Candon during the month of February, planned by Rev. Harry Farmer and under the name of the World's Sunday School Association. Rev. Alfred M. Williams, of Portland, Oregon, one of the secretaries of the Presbyterian Board of Sunday Schools, and a representative of the World's Sunday School Association, aided in the work. A great number of our workers from many parts took advantage of the convention. The fruits have been seen in the Sunday schools throughout the year. At Candon nine extra Sunday schools have been organized by the workers for afternoon work in the barrios. Other places have had afternoon Sunday schools also.

Church Extension

Land has been secured for churches at the following places: Aparri, Alcala, Afusing, Magsingal, and La Paz. The following places are either getting material together or are already building but have not completed their chapels—La Paz, Cobeta, Narvacan, Alcala, Ilagan, and Magsingal. The typhoons destroyed the chapels at Pidigan, Santo Tomas, Caboboot, Buliclic, and Nagtablaan. All these have been rebuilt except Pidigan and this place will try to build this year. A new church has been built at Aparri and the brick church at Candon has been completed and will be dedicated by the bishop and the members of the Annual Conference immediately on the adjournment of this Conference. Small chapels have been built at Afusing on the Alcala Circuit, Bayagan on the Aparri Circuit, San Nicolas on the San Nicolas Circuit, and Santiago on the San Esteban Circuit, and Calawaan on the Candon Circuit. Also the chapel has been completed at Dolores on the Abra Circuit.

Land was secured at Tuguegarao near the mission house and a good dormitory has been erected which will accommodate forty high school students. The dormitory at Vigan has had forty-five enrollment during the year. The work has been highly satisfactory, although financially there has been some loss. Daily Bible lessons have been given. Conversions have been made, and nine baptisms have resulted. Mrs. Huddleston was in charge of the institution until September when Rev. Charles J. Bernhardt came to her relief. He has given excellent satisfaction not only in his dormitory work, but in the city of Vigan as well.

Work of the Woman's Foreign Missionary Society

Miss Parkes takes her furlough after this Conference, having spent her second term in hard and faithful work, giving a part of each year to this district in connection with Pangasinan. The Northern District is of itself entirely too large for one Woman's Foreign Missionary Society worker. It would be impossible for one to do the work. Therefore we urge the appointment of one worker for Cagayan with residence at Tuguegarao and another for Vigan and the Ilocos country. We have seven girl graduates from the Harris Memorial Training School now in the field with seven more in training and the District

Conferences have recommended eleven candidates for entrance next year. We have two nurses to graduate from the Mary J. Johnston Hospital next June, with five others in training. There are ten of the Lingayen Bible School women in the field and five others in training, with fourteen more recommended for next year. It can be seen what a care so many girls and women will make for the Woman's Foreign Missionary Society and the district. The superintendent does not feel able to care for these girls. These girls will come out of the institutions and, like hot-house plants before the cold of winter, may give way before the cold, disbelieving, sinful world. Only the very strongest can withstand the social evils and customs everywhere evident, unless they have the guidance of one stronger and more experienced. Only one part of the great work of the Woman's Board has been completed when the girls graduate from the training schools. The women must go with them back to their homelife and surroundings if they keep them for the work of the Master and they, themselves, from falling.

The Missionary Burden

I have set before you a picture of the activities and needs of this district. With four provinces and two sub-provinces containing 500,000 Filipinos and 200,000 of the mountain tribes it is no time to abandon or retrench. My heart grows sick as I look at the situation. This year ends three full years the Aparri station has been without a missionary, and the McPherson Mission House either rented to others or empty. With the development of our young seminary boys and a few years' experience added to their preparation in school, we can care for the work without embarrassment. Even now, each young man on leaving Seminary takes a large circuit, and sometimes more than one under his care. Therefore he is already burdened with work and responsibility.

With such perplexing questions before us it gives us encouragement to know that the Winfield District, Southwest Kansas Conference, is behind us on the Parish Abroad Plan. We know that daily prayers go up from the altars of these people for the success of this field. God grant that enough funds may be found in this district and from our own friends generally to hold this part of the Kingdom for our Lord.

Celebrating the Decennial

It is fitting that we are able to welcome the Annual Conference to Vigan and the Ilocos country. With one exception the Conference has always been held in Manila. But the Ilocanos are truly glad to welcome it to the capital of this province, especially since 1914 marks the tenth year since the opening of the work here by the Methodists. The history of these years, the struggles, the successes, failures, and experiences of those who have aided in the work can never be told. If we tabulate the figures we have something worth showing, and if we think of the influences exerted we know that these influences are unmeasured. We believe the church of Christ has been established here never to fall. It will continue and grow.

We have now the following, counting only the results in Ilocos Sur—Abra—(the work in the Cagayan and Ilocos Norte not being nearly so old) members, including probationers, 21,650; and forty-nine Sunday schools, with 1,800 scholars enrolled.

Original presented to Board of Foreign Missions by Miss Lilly R. Gracey.

SCHEDULE
OF THE
MISSION STATIONS
of the
METHODIST EPISCOPAL CHURCH, U. S. A., IN INDIA:
WITH THE
NAMES and RESIDENCES of the MISSIONARIES and NATIVE HELPERS,
FOR THE YEAR COMMENCING FEBRUARY, 1864.

REV. WM. BUTLER, D.D., SUPERINTENDENT.

BAREILLY & PILIBHEET.—Rev. J. W. Waugh, A. M.,
Manager of the Printing Press; Rev. D. W. & Mrs.
Thomas, in charge of the Girls' Orphanage; and a
third Missionary to be supplied, Missionaries.

Joel, and William, *Native Preachers*; John
Chumphah, *Exhorter*; Peggy, *Matron in the Orphan-*
age; with six Teachers in the Orphanage and Sudder
Bazar Schools.

BUDAON.—Rev. T. J. Scott, A. M., Missionary.

Yaqub, *Native Preacher*; Chimmon, *Exhorter*,
and three Teachers in the Schools.

MORADABAD.—Rev. E. W. Parker, and Rev. H. Mansell,
A. M., Missionaries.

Ambica Churn, and Andriás, *Exhorters*; John
L. Cawood, John F. Judd, and four Teachers in the
City School.

AMROAH and the Sikh Villages.—Rev. J. A. Cawdall, Mis-
sionary, (who will work under the direction of the
Missionary in charge of Moradabad.)

Zahoor-ul-Haqq, *Native Preacher*; Jummed
Singh, *Exhorter*; with two Teachers in the Schools.

BIJNOUR & NUGEEENAH.—Rev. I. L. Hauser, A. M., Mis-
sionary.

Thomas Cullen, *Native Preacher*; Prem Das,
Exhorter; Benjamin Luke, and six Teachers in the
Bijnour School, and three Teachers in the Nujilobad
School.

NYNEE TAL.—Rev. J. Baume, Missionary.

John Barker, and Masih Prakash, *Exhorters*,
and four Teachers in the Nynee Tal, Kotah, Bheem
Tal, and Huldwanee Schools.

SHAHJEHANPORE.—Rev. J. D. Brown, and Rev. T. S.
Johnson, M. D., Principal of the Boys' Orphanage,
Missionaries.

H. M. Daniel, *Native Preacher and Head Mas-*
ter of the Orphanage School; Samuel, *Native Preacher*;
Sunder Lalál, *Exhorter*; James S. Gowan and Tho-
mas Gowan, Teachers in Orphanage School, and seven
Teachers in the City School.

SEETAPORE & LUKHEEMPORE.—Rev. J. T. Gracey, and
Rev. H. Jackson, Missionaries.

Bakhtawur Singh, *Exhorter*; Henry D. Pres-
grave, and three Teachers in the Schools.

GONDAH.—

A Missionary to be supplied

BOY BAREILLY.—Rev. P. T. Wilson, A. B., Missionary.

James David, *Native Preacher*.

LUCKNOW.—Rev. C. W. Judd, Rev. J. H. Messmore, A. M.,
and Rev. S. Knowles, Missionaries.

Joseph, *Native Preacher*; Abdoolah, *Exhort-*
er; Mahomed Hoosain, *Teacher*, and three Teachers
in the Bazar School.

REV. D. W. THOMAS, Treasurer, and REV. J. T. GRACEY, Secretary, of the Mission.

REV. J. M. THORBURN, & REV. J. L. and MRS. HUMPHREY, on Sick Leave to America.

REV. R. PIERCE, left in the hands of the Superintendent.

REV. J. BAUME, to preach the Sermon at the next Annual Meeting

STATISTICS OF THE MISSION,
For the Year ending December, 1863.

Missionaries, 17; Native Preachers, 9; Exhorters, 11; School Teachers, 48; total Agents, 85,
Communicants, 135; average Sabbath Congregations, 511; Sabbath Scholars, 407; Native Orphans,
Boys, 74; Girls, 134,—total, 208; Schools, 28; Day Scholars: Male, 1033, Female, 46,—total, 1119,
Baptisms during the year, 109; Chapels, 10; School Houses, 15.

BAREILLY, Feb. 12th, 1864.

INDIA IN 1864

STATISTICS FOR 1913
 OF THE
 MISSIONS
 OF THE
METHODIST EPISCOPAL CHURCH IN SOUTHERN ASIA,
 INCLUDING
INDIA, BURMA, MALAYSIA, AND THE PHILIPPINES

Bishops James M. Thoburn (retired); Frank W. Warne; J. E. Robinson;
 John W. Robinson; and W. P. Eveland.

Conferences	9
Districts	52
Circuits and Charges	539
Mission Stations	114
Foreign Missionaries:	
Men	168
Women	155
W. F. M. S.	182
	505
Native Workers	6,355
Baptized Children	100,670
Baptisms:	
Adults	20,467
Children	16,113
Members	72,151
Probationers	143,458
Total Membership (incomplete returns)	215,609
Sunday Schools	4,145
No. Sabbath Scholars	148,359
Day Schools	1,630
No. Pupils	39,171
Higher Schools and Colleges	28
Students	6,941
Theological and Bible Training Schools	9
Students	278
Hospitals	20
Publishing Houses	5
Total Contributions	\$159,742
Value Property	\$4,251,586

INDIA FIFTY YEARS LATER

STATISTICS OF NORTH

INDIA CONFERENCE, 1913

CIRCUIT OR STATION	Missionaries of the Board		Missionaries of the Wom. Foreign Mission Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils
	Men	Women																						
<i>Bareilly District</i>																								
Bareilly	2	3	3	5	50	6	30	601	512	1113	250	32	90	157	55				2	11	95			
Sadar Bazaar				3	153			361	514	302														
Faridpur				1	306			241	547	292														
Jalalabad				1	329			332	661	323														
Khera Bahera				1	203			229	432	200														
Madanpur				1	101			222	323	187														
Miranpur Katra				1	135			204	339	148														
Mohamadi				1	79			101	180	81														
Panahpur				1	206			87	293	166														
Powayan				1	220			272	492	221														
Shahjahanpur	2	2	1	1	251			350	601	269											1	20	251	
Tilhar				1	103			256	359	155														
<i>Bijnor District</i>																								
Bijnor	1	1		2	6	4	15	245	622	867	414	127	46	70	53									
Chandpur				1	221			325	546	310														
Dharapur				1	12			190	764	416														
Kiratpur				1	140			378	518	372														
Mandawar				1	325			391	716	448														
Nagina				2	171			400	571	302														
Najibabad				2	126			279	405	236														
Mirpur				2	314			525	205															
Seohara				1	186			294	480	234														
<i>Budaon District</i>																								
Aonla				1	5	8	1020	432	1452	884	3	49												
Bili				2	6	20	8	690	734	1424	1068	193	256											
Bhamora				2	6	18	10	240	506	746	652	19	73											
Bisauli				2	5	23	11	654	778	1432	593	34	75											
Budaon				2	8	35	28	460	439	899	461	29	48											
Dataganj				1	4	16	7	433	439	872	316	23	30											
Katrala				2	3	18	7	407	243	650	412	33	48											
Ujhani				1	5	10	6	208	746	954	559	68	136											
<i>Eastern Kumaon District</i>																								
Askote				2	4	6	18	14	32	21														
Bhot				1	4	1	4	24	44	48														
Gangolihot				2	1	3	9	9	6															
Jhulaghat				1	4	6	6	6	6	1														
Lohaghat and Khatima				1	1	3	5	18	38	2	40	1	2											
Pithoragarh	1	1		7	2	25	139	135	274	201														
<i>Garhwal District</i>																								
Dhek wali				1	9	4	14	98	20	118	53	4	7											
Lansdowne				1	3	2	4	32	26	58	16													
Lohba				1	4	1	9	31	21	52	31													
Naiyar Valley				2	6	6	8	88	50	138	53	4	2											
Pauri	1	2		3	8	5	135	26	161	130														
Srinagar				1	3	1	3	19	12	31	17													
<i>Gonda District</i>																								
Bahraich				1	5	2	5	28	87	115	83	9	3											
Balrampur				3	6	2	15	29	101	130	35	9	5											
Basti				1	1	1	25	42	67	43														
Bhinga				3	2	1	4	21	21	42	17	4	3											
Colonelganj				2	1	3	23	19	42	19														
Gonda	1	1		1	3	6	18	83	30	113	98	1	2											
Kaisarganj				2	3	4	28	163	191	68														
Mankapur				1	2	3	12	5	17	10														
Nanpara				1	1	1	2	5	115	120	43													
<i>Hardoi District</i>																								
Bilgram				2	3	4	40	43	83	48														
Hardoi				4	9	4	19	165	294	188														
Mallawan				1	5	2	5	39	97	130	42													
Pihani				1	2	3	5	57	152	209	103	15	15											
Safipore				1	4	1	1	22	120	142	38													
Sandi				1	2	3	4	79	190	269	136	13	6											
Sandila				2	2	4	7	17	25	42	12													
Shahabad				2	1	4	7	183	190	373	204	18	34											
Unao				2	5	2	2	81	155	236	46													

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD						
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field	
17	32	654	749	66	2365	4	\$ 5108	5	\$ 11667	\$ 34566	\$ 11667	\$	\$	\$ 27	\$ 90	\$ 219	\$ 33	\$	\$	\$ 369
1	1	16	16	18	450	1	166	1	167					1	3	18				22
				12	445	1	33		167					1	2	20				23
				19	352	1	117		186					1	1	15				16
		56	56	7	137	1	3317		1100	17				1	2	7				10
				8	235				200					1	1	13				15
				7	100				167					2	1	14				17
				3	341				133					1	1	10				11
		27	27	9	240		166		93					1	1	10				26
		571	822	12	528	4	10000	6	680	9				1	5	23				411
1	2	27	27	5	238	1	167	2	333					1	1	14				16
12	19	226	226	18	395			3	2085		3330			6	44	67				117
10	17	53	53	16	318	1	33	2	400					3	2	11				16
10	10																			

STATISTICS OF NORTHWEST

CIRCUIT OR STATION	Missions of the Board		Missions of the Wom. Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
<i>Punjab District</i>																									
Ambala					1				73	484	557	129		44	51										
Barnala									62	438	500	246		142	106										
Batala									949	1727	2676	1034		125	185										
Bhatinda									60	363	423	132		60	60										
Ferozpur									180	398	378	196		60	32										
Gohawa									54	327	411	234		44	53										
Horton-Kalwan									152	1332	1540	718		340	254										
Kans Kacha									179	412	501	460		51	65										
Lahore	1	1	1	1	2				112	695	807	393		103	112										
North									60	394	454	155		108	112										
Multan									161	400	561	299		46	36										
Pandok									105	554	659	344		59	65										
Patiala									80	427	507	102		24	15										
Raewind									231	1562	1793	997		482	207										
Sangur									31	4	20	356		118	46										
Sathiala									80	100	180	77		20	30										
<i>Rajputana District</i>																									
Ajmer	1	1	2	1	1	25	14	11	359	248	607	189		2	28										
Bandikui						9	6	9	153	205	358	115		5	5										
Naraina						3	4	4	229	454	683	252		7	5										
Nawa						5	4	4	159	570	729	245		30	37										
Phalera	1	1	2	1	2	9	3	7	172	140	312	119		6	15										
Pisangan						4	4	4	216	318	534	5		35	65										
Ramesar						4	2	6	100	482	582	9		5	9										
Rupnagar						8	4	11	269	430	699	211		219	39										
<i>Roorkee District</i>																									
Dehra Doon						8	2	4	315	145	460	175		13	15										
Deoband						5	1	3	660	639	1299	548		118	87										
Jalalabad						2	2	3	162	464	626	272		88	75										
Jalokar						6	3	8	1067	1558	2625	1429		63	51										
Qazikapur						3	6	1	738	1558	2296	879		89	61										
Roorkee: English									8		8														
Hindustani	1	1				5	17	3	1388	3581	4969	2246		110	108										
Saharanpur						2	11	2	108	842	950	184		65	39										
Total	14	14	22	17	132	489	309	594	25531	54532	80063	33251		8801	6442								1	6	129
Last year	14	12	20	32	130	498	220	570	27863	52632	80495	35338		7984	6282							1	12	131	

STATISTICS OF SOUTH

<i>Bangalore District</i>																									
Bangalore: Richmond Town and Blackpully																									
Baldwin High Schools	3	2																							
Saint John's Hill																									
Kanarese Circuit																									
Bowringpet	1	1																							
Kolar	1	1	4																						
Kuppam																									
Mulbagal																									
Srinivasapur																									
<i>Belgaum District</i>																									
Bail Hongal	1	1																							
Belgaum: English	1	1																							
Educational Circuit	1	1																							
Kanarese Circuit	1	1																							
Gokak Circuit	1	1																							
<i>Hyderabad District</i>																									
Hyderabad: English	1	1																							
Hindustani Circuit																									
Telugu Church and Circuit																									
Bible Institute	1	1																							
Narsingpet Circuit	1	1																							
Secunderabad: English																									
Shankarapully Circuit																									
Yellandu Circuit																									

INDIA CONFERENCE, 1913—Continued

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Wom. Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD					
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field
8	4	56	56	14	190					17				1	1	32	1	35	
4	5	40	40	10	246									2	1	42	1	46	
5	4	48	48	19	970	1	67							1	1	114	3	119	
9	9	84	84	7	150									2	2	36	1	40	
4	4	52	52	10	150									1	1	59	1	62	
1	1	6	6	7	315									1	1	128	3	133	
10	8	153	153	14	211			1	400					1	1	50	1	52	
4	4	56	56	11	120									15	5	201	6	211	
6	13	142	142	23	300	1	3000	2	5500	5933	9000			1	1	47	1	50	
5	5	27	27	9	125			1	67					1	1	60	1	63	
6	6	52	52	10	227	1	1000	1	550					1	1	48	1	51	
5	4	40	40	5	200									2	1	46	1	50	
1	1	15	15	9	122	1	87							2	1	148	3	153	
16	10	175	175	42	1084					13				1	1	49	2	53	
6	6	73	73	9	164									1	1	52	2	56	
7	7	31	31	11	180														
														3	6	379	3	391	
4	23	230	230	28	603	1	3500	3	5915	14767	13								

STATISTICS OF CENTRAL

All sums of money are in rupees (1 rupee = \$0.33 1/3). For equivalents in

CIRCUIT OR STATION	Missions of the Board		Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
<i>Jabalpur District</i>																									
Baihar	1	1				8	3	8	111	45	156	99		13	25										
Balaghat					1	2	3		12	25	37	24		4											
Godawara					1	4	1	5	17	52	69	12		8	2										
Gotegawn-Chhindwara					1	4	1	1	40	141	181	85		5	5										
Jubbulpore City					2	11	1	12	68	23	91	49		2	11										
Sadar					1	5	1	1	17	81	58	139		2	12										
English	1	2							36	2	38	14		5	5										
Narsinghpur	1	1			1	17	12	13	107	83	190	97		8	13										
Patan-Katanji					6	6	1	6	12	25	37	8		1	1									175	
Thoburn Biblical Institute																									
<i>Khandwa District</i>																									
Burhanpur					1	7	1	10	55	30	85	25		1	6										
Khandwa	1	1			2	21	5	18	137	390	527	275		9	18										
Pandhana					1	4		3	8	161	169	92		7	39										
<i>Nagpur District</i>																									
Basim	1	1			1	12	1	17	90	26	116	127	20	8	21										
Kamptee	1	1			1	10	1	10	105	112	217	120	100	81	46										
Nagour					1	23		10	78	14	92	34		4	2										
Sironcha					1	13	8	24	103	134	237	96		25	15										
<i>Rajpur District</i>																									
Rajpur	1	1			1	14	11	20	92	84	176	105	90	42	17										
Drug	1	1			1	6	3	5	21	8	29	43	30	1	2										
Gondia	1	1			1	8	6	24	14	38	24		6	7											
Jagdapur	1	1			1	2	25	25	104	768	872	413		34	10										
Total	10	10	9	4	12	168	83	213	1301	2195	3496	1807	240	260	258					1	5	26	1	18	175
Last year	10	8	9	5	11	138	116	203	1400	2197	3597	1735	120	159	139					1	6	32	1	15	142

STATISTICS OF BURMA

All sums of money are in rupees (1 rupee = \$0.33 1/3). For equivalents in

CIRCUIT OR STATION	Missions of the Board		Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils		
	Men	Women																								
<i>Pegu Sittang: Burmese</i>																										
Chinese	1	1			1	3	1	1	76	139	215	53		4												
Tamil					1	1			13	1	14	2		2												
<i>Rangoon: Burmese</i>																										
Chinese	1	1			1	1			26	8	34	6		9												
Epworth Memorial	1	1			1	1			95	30	125	8		6												
Tamil					1	1			40	16	56			2												
<i>Syriam</i>																										
Thandaung	1				1	3			273	41	314	116		11												
Thongwa					1	1			95	62	157			5												
Twante					1	1			1	6	7	1		10												
Total	4	3	8	1	1	14	2	8	672	336	1008	209	48	25												
Last year	6	5	7	1	1	19	8	8	643	277	920	221	51	15												

STATISTICS OF MALAYSIA

(According to Minutes of Conference)

All sums of money are in Straits Settlements dollars (\$1 = 57 cents, gold). For equivalents in

CIRCUIT OR STATION	Missions of the Board		Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils		
	Men	Women																								
<i>Federated Malay States District</i>																										
Ipo: English	1	1							12		12	5		70												
Chinese					1				142	25	167	66		11												
Kampar: Chinese					1				48	6	54	23		10												
Tronoh: Chinese					1				17	12	29	8		6												
Tanjong Rambutan: Chinese					1				6	20	26			10												
Tampeng: Chinese					1				34	7	41			3												
Telok Anson: Tamil					1				24	24	48			3												
Telegu					1				13	13	26			2												
Kuala Lumpur: English	1								21		21	27		4												
Hokkien					4				51	9	60			2												
Hakka					1				60	13	73	74		2												
Klang: Chinese					1				20	18	38	20		2												
Port Swettenham: Chinese					1				5		5			2												

PROVINCES CONFERENCE, 1913

United States currency see statistical summary of Foreign Missions

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD						
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field	
4	8	253	253	18	325	2	6500	1	3800	4000				3	39	80	280	11	413	
1	3	29	29	4	100	1	3000	1	9000	1000				1	7	65			73	
1	1	10	10	10	270			2	700	150				4	26	34		1	65	
2	2	16	16	7	260	1	1700		700					2	2	22			25	
2	2	50	50	14	450	1	11000	3	18000	1600	24000			6	17	303		11	337	
6	21	220	220	18	652		4000			200	51000			12	18	222		18	270	
8	9	270	445	26	850	1	3300	1	7500	18100				7	57	190		56	290	
1	1	7	7	12	350			3	300					5	3	34			44	
			26							23000		14000								
2	3	45	45	6	95			1	3000	4200				2	6	34		8	50	
10	22	193	193	17	424	1	3500	1	8000	11000	32000	900		5	357	258		22	642	
3	3	29	29	5	67			1	1500	600				1	2	25			28	
3	10	145	145	13	700			3	30000	6000		12000		15	18	52		50	135	
7	9	257	257	10	650	1	6000	1	8000	3000				8	30	40	125	1660	1853	
5	10	416	416	3	375	1	9000	1	20000	9000				6	43	120		104	273	
9	19	330	330																	

STATISTICS OF MALAYSIA

CIRCUIT OR STATION	Missionaries of the Board		Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
<i>Malacca District</i>																									
Malacca: Chinese						1			24	14	38	10		3	8										
Malay	1	1							9	3	12	21			3										
Seremban: Chinese						1			20	7	27	8	16	1	1										
Borneo: Ang Nang Chong	1	1				12			43	19	62	48	25	7	10										
Bik Ong Dong									12	2	14	6			7										
Bukit Lan	1	1							25	6	31	20	18	6	8										
Ha Pho									59	17	76	59	75		8										
Hinghua Ba	1	1							51	8	59	21	60		10										
<i>Kuching</i>																									
Sang O Chong									42	20	62	45	15		7										
Sibu									38	23	61	35	100	5	4										
Sing Chiu Ang									35	28	63	34	21	2	5										
Siong Pho									65	20	85	59	20	6	7										
<i>Netherlands Indies District</i>																									
Batavia: Kramat	1		1			3		1	68	5	73	16	10	13	3										
Kroekoe						1		1	7	25	32	7	30	2	1										
Tanah Abang	1					1		1	16	10	26	3	20	1	1										
Kampong Sawah									66		66	60			2										
Kebantenan									17	3	20	19	10	2	1										
Bodjong									3		3	7	2												
Buitenzorg: City								1	40	26	66			35	7	3									
Tjampea									30	30	30			35											
Tjibinong									1	12	13														
Tjikeumeuk									8	8	8			13	1										
Tjiboear									1		1			16											
Tjisceng									1		1			60	2										
Tjisaroa	1	1							9	25	34	1	24	2	2										
Soekaradja									28	2	2		20		2										
Soerabaja	1	1							32	60	60		40	5	6										
Sumatra: Medan									63	63	63	16	8	22	6										
Palembang									5	3	8	15	1	1	6										
Pangkal Pinang									11	11	11	13			1										
West Borneo: Atap Kong	1	1							9	25	34	10	14		1										
Pemangkat									8	2	10	2	2												
Pontianak									14	2	16	6	9												
Sempadang									17	57	74	20													
Singawang									40	25	65	22	20												
Soengai Pangkalan									7	18	25	6	14	6	6										
Telok Soea									1	22	23		43												
<i>Penang District</i>																									
Penang: English	1	1							20	13	33	12	35	5	1										
Chinese									35	32	67	37	23	21	13										
Tamil									2	5	7	10	12	3	2										
Ayer Ekam: Chinese									9	9	18	8	1												
Bukit Mertajam: Eng. and Tamil									22	3	25	12													
Kulim: Chinese									7	7	14	6													
Krian Circuit: Nibong Tebal									34	9	43	19	5	3											
Alor Star									10	10	10	10													
Sitiawan: Chinese									183	46	229	33	16	46											
Tamil									17	5	22		20												
Relau: Chinese									5	7	12		6												
<i>Singapore District</i>																									
Singapore: Wesley Church	1	1							95	16	111	68	30	4	3										
Baba Malay									70	53	123	23	40	13	3										
Foochow: Chinese									61	61	122	22	2	1											
Gelang: Chinese									7	7	14	11													
Hakka: Chinese									17	7	24	19	11												
Hinghwa: Chinese									5	18	23	8	38	12	4										
Telok Ayer: Chinese									22	8	30	1	25												
Tamil	1	1							29	28	57	26	20	4	2										
<i>Tamil District</i>																									
Ipoh									78	47	125	18	105		4										
Kampar																									
Klang																									
Kuala Lumpur									121	49	170	62	75	3	5										
Seremban									26	23	49	42	10		1										
Sungei Siput																									
Taipeng									19	19	19														
Total	16	11	12	2	6	56	6	12	2163	1118	3281	1243	1557	221	242				2	4	13	2	54	1483	
Last year	24	13	18	20	6	63	36	22	2332	1150	3482	817	527	179	185				2	5	21	1	8	108	

CONFERENCE, 1913—Continued

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD										
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field					
1	3	58	58	1	35			1	1200									12	10	30	18	107	177	
1	4	103	103	1	27	1	8500	1	25440									6	5	55	32	115	181	
1	1	11	11	1	20	1	2500	1	500											62	30	62	62	
1	1			1	70	2	400													40	10	110	110	
1	1	19	19	2	15			1	2500												15	70	21	
1	1	13	13																		40	30	35	
1	1	15	15	1	80	1	600													60	23	108	108	
2	3	89	89	1	80															35	50	7	97	
1	1	12	12	1	40	2	700													80	30	24	134	
1	1	10	10	1	60	1	800	1	300												40	24	141	
1	2	45	45	1	70	1	4000	1	350			3760	143							80	40	250	370	
1	1	20	20	1	35															25	136	35	196	
1	1	15	15	1	7	1	200		200											35	24	59	59	
1	1	15	15	1	12	1	200	1	50	50														
1	1	14	14	1	10															31	22	68	121	
3	6	160	160	1	112	1	5250	1																
1	1	45	45	1	12																			
1	1	23	23	1	17																			
1	1	29	29	1	25																			
3	3	60	60	1	30																			

STATISTICS OF PHILIPPINE

ISLANDS CONFERENCE, 1913

CIRCUIT OR STATION

Circuit or Station	Missionaries of the Board		Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
<i>Central District</i>																									
Bulacan	1	1	1		1	11			190	144	334	9	100	7	9										
Malolos						2			247	95	342		100												
Hagonoy						4			185	135	320		100												
Bocaue						12			212	186	398		100	32	10										
Angat						5			72	100	172		100												
Baliuag						2			169	35	204		100												
Kingua						3			53		53		100												
Calumpit						2			405	62	467		200		39										
San Miguel						2			70	100	170		100		2										
Guiguinto						3			36	16	52		100												
Bacalo						6			43	34	77		100												
Minalin						4			21	28	49		50	1	3										
Lubao						1			273	67	340		100												
Guagua						8			328	303	631		200		3										
Porac						3			93	56	149		100												
Palat						5			47	134	181		100		1										
Magalang						3			66	73	139		100												
San Simon						4			70	60	130		100		2										
Candaba						6			50	100	150		100		2										
Aryat						5			200	170	370		100	16	12										
Mexico						6			709	421	1130		200	16	10										
San Fernando	1	1				9			520	442	962		100		3	10									
Cabanatuan						9			59	171	230		100		10										
San Leonardo						8			231	208	439		400	26	10										
Penaranda						10			141	149	290		100		3										
Paypaya						8			86	112	198		100		5										
Santa Rosa						5			50	30	80		100		5										
Bongabon						6			180	282	462		100		5										
San Juan						3			85	121	206		100	76	23										
Sta Domingo						5			92	121	213		100												
Sta Antonio						10			109	192	301		100		3										
Gapan						4			106	131	237		50	5	3										
San Isidro	1	1				4			96	112	208		50												
San Jose						14			582	209	791		100												
Lioab						10			212	360	572		100												
Bamban						3			20	27	47		100												
Conception						5			28	164	192		100												
Tarlac	1	1				5			34	120	154		100												
Victoria						3			99	243	342		100												
Genona						5			249	359	608		100												
Paniqui						5			83	233	316		100												
Cuyapo						3			70	113	183		100												
Moncada						7			39	179	218														
Camiling						7			61	281	342														
<i>Manila District</i>																									
Central Church (American)	1	1							110	3	113		200	4	2										
First Church (Knox Memorial)						6			299	143	442	121	250	27	32										
Students' Church						12			87	5	92		250												
Sta Mesa						1			169	38	207	33	190	12	23										
Saint Paul's						6			206	27	233	35	150	5	10										
Meycauyan						5			218	125	343	45	100	1	26										
Polo and Ofondo						1			157	89	246	48	200	43	12										
Corregidor						1			96	136	232	32	300	7	4										
Malabon						4			159	54	213	9	200	49	6										
Marikobon						2			651	200	851	90	800	17	22										
Mariguina						4			141	93	234	30	250	13	7										
Orain Circuit						4			72	44	116	10	100	2	5										
Orion Circuit						2			357	248	605	60	500	5	16										
Calaginan Circuit						11			188	115	303	50	200	9	12										
Balanga Circuit						7			147	32	179	25	150	5	8										
Iba Circuit						5			160	70	230	40	250	4	11										
Olongapo Circuit						5			115	78	193	25	300	21	5										
San Narciso Circuit						12			98	147	245	30	400	4	16										
Navotas						8			47	173	220		36	15	5										
Manila: District Supt.	1	1				21			536	197	733	75		10	34										
Publishing House	1	1																							
Nicholson Seminary	1	1																							
Boys' Dormitory	1	1																							
Girls' Dormitory	1	1																							
Mary J. Johnston Hospital	4	4																							
Harris Men. Training School	4	4																							
Bagino Sanitarium	4	4																							

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD					
														For Foreign Missions	For Other Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field
1	100	2																	

CHINA

BY BISHOP J. W. BASHFORD

I. OUTSTANDING FACTS

Chinese Solidarity and Conservatism

The Chinese embrace nearly one half of the pagan world—and the stronger half. The Chinese have been slow in accepting the Gospel because they are a strong-willed people and are bent on preserving their solidarity as a race; hence they have required a hundred years for their awakening to the advantages of Western civilization, and they yet imperfectly apprehend Christianity. Now that they are awake they will go fast and far, and in political and business matters they will seem to foreigners to move almost in solid phalanx. But Christianity penetrates to the very core of being; to the dividing asunder of the joints and marrow; it demands too much to be accepted *en bloc*; hence it develops individuality and divides communities and even households. Besides, the Chinese are so strong-willed, and under paganism they so distrust each other, that they are sure to break into parties and factions in politics and business and religion; hence we do not expect any widespread mass movements toward the Gospel which shall be deep and abiding. We must rather look first for such strong individual movements as developed a Paul, a John, and a Peter in the early church, and bred heroes in the Reformation.

Return of Prosperity

As the development of a Christian civilization depends in part on environment, a review of business, political, social and educational conditions in 1913 is necessary for an estimate of Christian progress and prospects. Despite the Revolution of 1911 and the Rebellion of 1912, business conditions are more favorable in 1913 than they were in 1910. This is due in large part to the Divine Providence. The Chinese escaped general floods and famines in 1912 and 1913. It is also due in part to the irrepressible energy, and courage, and patience with which the Chinese recover themselves and begin anew after every disaster. The customs returns show a gain in income of some four million dollars in 1912 over 1911, and a million more in 1913 over 1912. With a duty on imports of only five per cent this gain of five million dollars in customs receipts indicated an increase of more than two hundred million in foreign trade which, in two years in a country so undeveloped as China, at a time of revolution and civil war, is a striking illustration of the unexhausted resources of the nation.

The Future of the Tropics

With the rapid settlement of the United States and Canada, the tropics present the last great undeveloped portion of our globe. Trade is rapidly shifting from the eastern and western lines along which it has moved for two thousand years to northern and southern lines, along which it will move for the next two thousand years. Malaysia presents a million square miles of tropical land. Java, which, under Dutch government, has preserved safety of life and property for a hundred years, now has a population of 575 to the square

mile, including many Chinese. But Java does not excel in natural resources the rest of Malaysia, and all of Malaysia is now under the control of Western powers which are preserving order. Besides, the United States has demonstrated in the Philippines, and notably in Panama, that modern science can largely banish disease and make the tropics inhabitable even by white people. Under better hygienic conditions and wise government we may expect that the million square miles of Malaysia within another century will sustain a population of four or five hundred million, as over against the sixty million now peopling these islands. Here and in South America and in portions of Africa are the unfilled lands of earth. If our government is wise it will not give the Filipinos political sovereignty before they are prepared for it any more than a mother will give her nursing baby meat to eat. Our government will indeed be called eventually to practice the self-sacrifice of motherhood and set up the Filipinos in national housekeeping. But, if wise, she will promise self-control to each island as soon as eighty-five per cent of the population under sixty years of age can read and write, and at the conclusion of the process will make such treaties of alliance with this daughter-nation as may seem wise to both. Moreover, if the government adopts a wise policy, then the church, if equally wise, will establish an Episcopal residence in Manila and will join with the other Protestant Churches in maintaining Christian hostels in connection with the University of Manila, on the northern rim of Malaysia, and, above all, in establishing a Christian university at Foochow, also on the northern rim of Malaysia, near the bulk of our Methodist population in China, and near the sources of population from which millions are already moving into Malaysia.

II. POLITICAL CONDITIONS

Evolution and Revolution

In view of the unprepared condition of the Chinese for republican institutions, many Americans advised them in 1911 to follow the method of evolution rather than of revolution, to advance their political organization from a despotism to a constitutional monarchy and then aim, a quarter of a century later, to advance from a constitutional monarchy to a republic. But the time for evolution had been neglected by the Manchus, and the time for revolution had come. Moreover the Chinese maintained that as much general intelligence is required for a constitutional monarchy as for a republic, and they thought it wiser to aim at their ideal while the revolution was in progress, rather than stop with half measures which would necessitate another revolution a quarter of a century later. We closed the Episcopal Address in 1912 with the figure of the Chinese people on the forty years' journey through the wilderness, and predicted that, like the Israelites, they would not permanently halt until they reached the Promised Land. Events demonstrate that the wilderness journey is well begun, and so far as human prevision goes, the Chinese have good prospects of reaching the promised land of orderly freedom within the specified limit. Indeed the events of the last two years have demonstrated again the fact that in times of national upheaval the strong men of China, as of other nations, emerge, and these events have shown the patience of the Chinese in enduring international humiliations until they can prevent them, and their ability to avoid war until they are prepared for it.

Rise of Chinese Nationalism

Everyone familiar with the political history of the nineteenth century recognizes that in the struggles of nations for the preservation of their life there arose a great strengthening of the central authority. Professor Seely of Cambridge University makes nationalism the key to the political history of the nineteenth century. It accounts for the merging of the twenty-five German kingdoms into the German Empire; for the union of eight Italian kingdoms into the Kingdom of Italy; for the triumphs of the national conception as over against state rights in our great struggle in the United States; and for the immense growth of imperial sentiment and imperial consolidation in the British Empire. Surely the lessons of history make clear that the Chinese provinces must sink their local differences and speedily coalesce into a Chinese nation if China wishes to maintain her integrity in the face of foreign foes. To the credit of the instinct of national self-preservation perhaps as much as to Chinese statesmanship, the movement toward provincial independence which accompanied the Revolution of 1911 was disappearing in 1913, and China, under the influence of railways, of newspapers, and of a new spirit of national patriotism, has moved farther in the direction of national life within the last two years than in the preceding century. Undoubtedly this progress has been attended with the temporary sacrifice, to a considerable extent, of provincial independence and the temporary dimming of the republican ideal. Three facts, however, must be borne in mind in our attempt to interpret the past two years, and especially to forecast the future.

Sun Yat Sen

First, while we are sure that many of the young men of China, including, we think, Sun Yat Sen, were influenced by good motives, nevertheless they were so lacking in political experience and so radical in their theories of government that Dr. Sun and many others favored Socialism and demanded immediate reforms which at the moment were impracticable; and on the refusal of their demands they started a civil war. But the attempted revolution of 1913, so far from securing greater independence for the provinces and the establishment of freedom upon a constitutional basis, resulted in the dissolution of parliament and the concentration of power in Yuan Shih Kai's hands.

President Yuan Shih Kai

Second, while it is impossible to read the heart of Yuan Shih Kai, still so far as we can judge by his public utterances and by reputed conversations with confidential friends, he dreams of being the father of a republic, after the manner of Washington, rather than the founder of a dynasty. If this estimate is true, the republican ideal will not permanently disappear.

Chinese Democracy

But the third fact, which is full of hope, is that the Chinese people have been accustomed to a large measure of local self-government for hundreds of years. Under the despotic organization of the Manchus and their predecessors the central authority extended from the emperor to the viceroys, judges, generals, and treasurers of the provinces, all of whom he appointed; to the prefects, whom he, with the advice of the provincial officials, appointed; and to the county officials whom he appointed with the advice of the provincial



THE CENTRAL CONFERENCE FOR CHINA

Bishop Bashford sitting and Bishop Oldham standing in the center.

and prefectural officials, but not below that division. Fortunately also, the bureaucracy was concerned almost wholly with two problems, viz.: the collection of taxes and the maintenance of order throughout the empire. Thus the central government did not touch many of the most vital interests of the people, such as transportation, commerce, schools and public hygiene. Hence the people very largely managed their commercial affairs through their guilds, their schools through voluntary associations, and controlled personal conduct through family and clan customs. Through this local self-control therefore, exercised for centuries, there is a foundation for democracy in China possessed by no people in South America, and by few people indeed in Europe. When, in addition to this, we view the remarkable awakening which a hundred years of missionary toil and increasing international commercial and political contact of the Chinese with foreign nations has inaugurated, when we see the multitudes of newspapers springing up on every hand, when we remember that the Chinese have now tasted of liberty on a national scale and that all the young men of the nation with any education are advocates of republican institutions, and that as the young men think today the nation will move tomorrow, and when above all we remember that God is watching over and guiding the destinies of the nation, we may rest assured that this nation is moving toward political freedom—whatever may be its final form of government—as surely and swiftly as nations upon the European or American continents, as surely indeed as the Gospel is moving toward the conquest of the world.

III. RELIGIOUS MOVEMENT

The Mott Conferences

The first three months of the past year were spent in connection with the Interdenominational Conferences held in various parts of China under the presidency of Dr. John R. Mott, and composed of representatives of all the Protestant churches. The chief topic for consideration was that of making practical and more effective the plans for union and cooperation. The Protestant churches worked together in preparing the first translation of the Bible and our joint missions hope to have a far better translation—the revised Bible—complete and ready for publication within the next two or three years. We have also agreed, partly as the result of conferences held not only during this year but in the past, upon a common translation of a large number of standard hymns for use in a union hymn book, with such additional hymns as the church using the book may desire. We have also agreed that, outside the great cities, we will, so far as practicable, divide the territory for hospital work, primary school work and church work, so as not to duplicate effort or compete with each other, but combine to cover as large a portion of China as possible, at the earliest practicable date. In order to improve our colleges and help set the standard for higher education in China we will unite as rapidly as possible in all work of higher education throughout the nation. We are hoping to unite all Protestant forces in building up strong colleges at Foochow for Southern China and at Peking for Northern China, as we have already united in building up strong Christian colleges at Nanking for Central China, and at Chengtu for West China. In order to help forward these measures of cooperation we have agreed to adopt a common name, namely: "The Christian Church in China." We further agree that each branch of the Christian

Church in China, in reporting statistics, may report the entire statistics of all the Protestant work in its field, but in all cases where a branch or denomination reports the statistics of the entire church it must also report its own statistics, so that no contributor may be misled as to the amount of work which that particular branch is doing. A common name and a common use of statistics make it easier for one branch of the Protestant Church to surrender a portion of the territory to another branch whenever the best interests of the work demand it. Lastly, in order to carry out our principles, we appointed a committee composed of representatives of all the Protestant denominations, called the "China Continuation Committee." This committee has selected an executive committee of fifteen members. It meets four times a year. We believe that our agreement upon a common name; a common policy for all churches; a common hymn book; and a common translation of the Bible; with a strong central committee meeting four times a year to carry out the steps adopted, and to devise additional steps for cooperation, will enable us to avoid most of the denominational rivalries which prevail in the United States, and to use all the men and means placed at our disposal for the most rapid evangelization of the nation.

This policy has been tested out during this past year and it is evident that our missionaries are becoming encouragingly clear in their conviction that they were not called by God to reproduce in China the sectarian spirit which in America has put three or four churches of rival denominations in almost every town and village in the land. Our missionaries believe that by giving our Chinese Christian children daily instruction in the Bible and in our church catechisms, hymns, and modes of worship during their twelve years in day schools and intermediate and high schools, as compared with the entire absence of religious training in American schools, we can pledge them to lifelong loyalty to our churches, and that four years of interdenominational, but still positively Christian, instruction in the college will fit them for large and wise cooperation with other Christian forces in bringing China to Christ better than an entire denominational education pursued in the isolation and more dogmatic atmosphere of a single church. It was on these pedagogical grounds that the Mott Conferences favored separate and denominational, as well as Christian, instruction during the first eight to twelve years of school life, but union in undenominational, but positively Christian, instruction during the four years of their college course and the three or four years of professional instruction. It wisely left the matter of union in theological work largely to be determined by the temper and wishes of the missionaries participating.

Union Education

Again, with the United States Government providing \$343,000 for the annual budget for our new Manila University in 1912 and increasing this provision at the rate of from \$10,000 to \$30,000 a year; with the Japanese Government providing an annual budget of \$650,000 for the university in Tokio; with both of these universities located in the front dooryard of Asia; with the prospect that China will presently pour out money like water for higher education; and with an annual budget for a single institution of from \$100,000 to \$150,000 required for the maintenance of proper collegiate standards in the United States, it would require far more than our church is now appropriating to the entire work in China properly to maintain single-handed the colleges

we have already founded. Indeed the educational appropriations of all our Protestant churches will be required to maintain in China four or five Christian universities which shall furnish the molds into which the higher civilization and the spiritual life of four hundred million people shall be cast. Thus practical considerations unite with the teachings of the New Testament in urging us to preserve, on the one hand, the richness and the fullness of our denominational contribution to the spiritual life, while seeking to advance, upon the other hand, the unity of Christendom to a higher stage than it has thus far reached in Western lands. Above all, Christ's prayer in the XVII Chapter of John, in which He repeats over and over again His desire that all His disciples may be one in order that the world may know that the God and Father of us all has really sent Him to the earth for the salvation of all men, demands more believing prayer and more earnest efforts upon the part of all Christians to secure cooperation than have thus far been put forth. Thus the Christian Church on the mission field is striving to lead in that movement toward larger cooperation which characterizes the entire modern world. Moreover she is trying, in the sight of pagan millions, to make known only one sole Christ, in whom all things consist, and through Him to proclaim "one faith, one baptism, one God and Father of all, who is above all, and through all, and in all."

Confucianism and a State Religion

The effort to make Confucianism the State Religion deserves a moment's notice. We think the effort sprang in part from the conviction of many of the Chinese leaders of the needs of the people, that it owed part of its unexpected popularity and force to the recognition of the necessity for a more religious life as the only hope of the nation. So far as this consciousness of need animated the movers, the movement was noble and helpful. Yuan Shih Kai has tried in a measure to comply with this national sense of need and to compromise between the ethics of Confucius and a State religion by establishing certain religious ceremonies and by observing certain Confucian services.

On the other hand, Yuan Shih Kai has feared that the movement was in part political and was aimed against himself by certain reformers who wished to discredit him with the nation. In case he refused to head the movement and to establish Confucianism as the State religion, he feared the cry would be raised that he was disloyal to Confucius, whom all the nation honors almost to the extent of worship, and that this would lead to his downfall. On the other hand if he yielded to the demand to make Confucianism the State religion, he would be brought into conflict with foreign governments over the treaty obligations of China to maintain freedom of religious worship, and thus would be discredited. We believe it has been pleasing to Yuan Shih Kai that the Chinese Christians have joined with an overwhelming majority of the Chinese secular newspapers and with large numbers of Confucianists in a protest against the imposition of any one form of worship upon the people by law. The whole movement may result in a temporary increase of Confucian zeal; it is not likely to result in the permanent establishment of a State religion in China.

The Revolution and Missions

The effect of the revolution upon missions has been on the whole helpful.

The deepening of the sense of need, springing out of the national crisis, has led to an increased sense of the necessity of some sort of religion, and it has revealed a more widespread knowledge of Christianity than most of the missionaries were aware of. Repeatedly they have been surprised during the past two years over the boldness and frankness with which leading educators and business men, and even influential officials, have expressed the conviction that a stronger religion is necessary for China in the present crisis, and that that stronger religion is found in Christianity. We recall an invitation to address a government college, at which a Confucian professor presided, and perhaps a thousand students were gathered. At the close of the address, in which we presented a sketch of our own political struggles and tried to show how we had been guided by God to their providential solution, the Confucian president of the meeting abruptly asked how long we had been Christian before the Revolution. On my reply that Christianity is a personal religion and that by no means all of our people even now are Christians, but that Christianity had been brought by our Puritan fathers from the Old World and had influenced our civilization for a hundred and fifty years before the Revolution, he turned to the students and said, "You see how Christianity had been Christians before the Revolution and, upon my reply, said: "Christianity, and the sooner we recognize this fact and act upon it, the better for us all."

We recall another old man, who has not become a Christian because he is a polygamist, talking with us about the financial situation in China. On telling him that the first treasurer of the United States advanced his own money to pay soldiers, and that later (the nation being unable to repay him for some years) he himself was put in jail for debt, this financier asked how long we had been Christians before the Revolution and, upon my reply, said "Christianity is needed for the personal and financial sacrifices which made your republic possible."

Seventeen Million Portions of the Bible Distributed

In spite of the interruption of regular services in central and southern China on account of the revolution and of local uprisings, and in spite of depredations by lawless bands, there has been a demand for the Scriptures upon the part of the Chinese people, and of Chinese soldiers, unparalleled in our missionary experience. Mr. W. E. Blackstone has been a self-supporting distributor of Bibles, and especially of small portions of the Bible, in China for several years. He has acted as the representative of a benevolent friend in America who has paid for the publication and shipment of these portions of the Bible to China. The distribution began in a small way, and Mr. Blackstone and his friend felt that they had done a remarkable work when, through the cooperation of the missionaries, the free distribution of a million copies of the Bible and portions of the Bible was accomplished. But during the revolution the distribution rose by leaps and bounds, so that Mr. Blackstone had distributed by January 1, 1914, 17,000,000 portions of the Bible. While this free distribution outruns the sales of the American, and the British and Foreign, Bible Societies, nevertheless so far from serving as a substitute for their work it has advertised the Word of God so that the sales of our Bible Societies and the calls for Christian literature have never been so large as to-day.

Growth of the Church

According to the latest and most reliable data available there are, under the missions of evangelical churches in China, 5,452 foreign missionaries; 548 ordained Chinese pastors; and 5,364 unordained Chinese workers, making a total of 11,364 engaged in the evangelistic work. There are 4,712 Chinese Christian school teachers; 1,789 Bible women; and 496 native assistants employed in hospitals. The total evangelical church membership is reported at 470,000, including both communicants and inquirers.

This gives one qualified Christian worker, either a minister, a pastor, or a teacher, for each 36,000 Chinese.

The position held by Methodism in the distribution of these forces may be gathered from the fact that we now have a membership of over 37,000. For the training of boys and girls under Christian auspices and fitting them for life by good education our church maintains 600 primary schools, with 12,923 pupils in attendance. In our colleges and boarding schools there are 6,335 pupils enrolled, thus giving us a great school system with a total of over 19,000 pupils enrolled. We maintain twenty-three hospitals, the second largest number of any church in China, the Presbyterian Church leading with twenty-eight. We have treated in the wards of these hospitals 7,900 patients, while the treatments to outpatients coming to the dispensaries number 112,884.

So far as the figures have reached us our gains are the largest of any single year in our history. The North China Conference, with a membership of 9,000, reports an increase of seven per cent in members and probationers; the Foochow Conference, with a membership of 18,000, has an increase of fourteen per cent; the Kiangsi Mission Conference, thirty-two per cent, and the Central China Conference thirty-seven per cent. These increases are unparalleled in the history of our work in China. The statistics so far as they have been received at the office of the Christian Literature Society show gains of between four and five per cent by the China Inland Mission; of sixteen per cent by the Methodist Episcopal Church South; of eleven per cent by the American Friends; and of six per cent by the English Baptists. While large gains in certain churches and certain sections of China will not be duplicated throughout the nation, nevertheless the crisis through which the Chinese have passed during the last two years is bringing grain to the ripening, and we are reaping larger harvests than ever before.

Remarkable Conversion of a Persecutor

As to the quality of the harvest, let the conversion of Brother Nieh and his family at Tsu Chai furnish an example. The Holy Spirit had never left him rest since the martyrdom, in which he and his sons participated, of a humble Christian during the Boxer uprising. The Holy Spirit guided his pagan sons out of love for their father to investigate Christianity and bring back word that they thought it might bring him peace. The old man, with sixteen sons, nephews, and grandsons, started by cart early one morning for Changli to hear a very old man who was reported to have come from America to preach the Gospel—the Rev. Jonathan Verity, of the Cincinnati Conference. In the eight days' services they were convicted of sin and soundly converted; they returned home with hearts filled with peace and joy unutterable and with hands filled with Bibles and Christian literature for their families; they started a

night school or service in the home that their wives and little ones and neighbors might learn the Gospel. The old man said that as they had been spending \$1,500 a year for wine, tobacco and gambling, surely they must not spend less for Him who had redeemed them with His own blood, and they fitted up two schoolhouses and opened a school for boys and another for girls, and then a church for divine services, and sent for missionaries to come and dedicate this property to the Lord and bring them teachers and a preacher. The old man has provided for the support of the widow of the martyr slain fourteen years ago for Christ, and the third son, a second degree man, who has also studied in Japan, coming to mission headquarters for a fresh supply of literature, pointed to the driver of his cart and said, "We will yet win him for Christ." What finer illustration could one ask of the growing democracy of a new convert, of the spirit of applied Christianity, and of the self-propagating power of the Gospel! In this case, in the case of a banker at Peking under conviction since the Boxer uprising, but converted through the recent upheaval, and endowing—not a chair or pulpit, but a messenger for the preaching of the Gospel until the millennium, and in the case of Chang Po Ling and others, we are securing a new and stronger type of Christians. The harvest is not only large, but the grain is of fine quality.

IV. NEEDS

Return of Peace

Our pressing need for the Hinghwa Conference has been the establishment of such order as would enable our missionaries to return to their fields of labor from which they had been excluded from May, 1913, to February, 1914. Possibly our long absence from this field as compared with our freedom to work in other fields, and especially with the freedom with which the English missionaries have worked in the Hinghwa field, has been due in part to misunderstandings on both sides and to some lack of judgment and undue zeal which often accompanies reform work. But the deep underlying cause has been, on the one side, the loyalty of our missionaries and of our Chinese Christians to the republic and to the opium reform, and to the inability of the government, on account of the rebellions of 1913, to reestablish order at an earlier date in that portion of the nation. All will rejoice over the settlement of our difficulties and the glad return of our missionaries to their field recently. If history repeats itself, the record of the reformers will be brighter fifty years hence than it is to-day and will shine like the stars, for ever and ever.

Increase of Missionaries

Our deepest apparent need is an increase of missionary forces and of means for the carrying forward of the schools and hospitals and evangelistic agencies now beginning to bring such rich harvests.

Highest Type of Personality

But even greater than our need of numbers is our need of the highest type of missionaries. We suspect that it is true in all mission fields—we are absolutely sure that it is true in China—that *no missionary* is better than a poor missionary. This is due to two facts: first, our great need to-day is leadership. It is hopeless to plan for Methodism, or for all our Christian churches combined, to Christianize or even evangelize the pagan world. The pagan world

must be evangelized by its own people. We must raise up the rank and file of workers on the fields. The men and women who are sent to China must be leaders, capable of raising up bands of followers. Indeed, they must be the leaders of leaders; that is, men and women capable of raising up and training and guiding ministers, teachers, physicians, and the leaders in business and political and home life who shall teach and guide and inspire the lives of the countless millions of this nation.

Christianity Incarnate

Second, the missionary in China, even more fully than our ministers or editors or college professors in America, is the ambassador of Jesus Christ. He is Christianity embodied, and he is the only Bible that multitudes of the Chinese ever become familiar with. Even on the part of Christians, and especially on the part of those who read the Bible without a Christian experience, Christianity is largely a mystery until they see it embodied in a missionary's life. His example counts for vastly more than his teachings. The missionary therefore must set the type of Christian living and of Christian civilization for the nation and the race; he must be the very best product of the church at home. Splendid as is the heroism which inspires one to come to the foreign field; magnificent as are the sacrifices which inspire those who contribute to the support of the representatives on the foreign field; it were almost better to send no one than to send a man narrow, dogmatic, unsympathetic, incapable, to such a land as China.

FOOCHOW CONFERENCE

The Foochow Conference comprises the Foochow and Yenping Prefectures of the Fukien Province with special attention given to the regions along the Min River and on the seacoast as far south as the island of Haitan. The province is so mountainous that it is called the Switzerland of China. The mountains are clothed with fir and bambo and by a skillful system of terraces are rendered exceedingly productive; but owing to the mountainous character of the province, there are few roads which are passable by vehicles. The Min River, with its four large and numerous smaller branches, drains about three fourths of the province, and is navigable for small vessels for 500 or 600 miles. The people are active, independent, and of fine business ability. The chief industries are paper-making, tea cultivation, silk and cloth weaving, and agriculture. Different tribes of aborigines live in the secluded mountain villages and are engaged in the cultivation of the soil.

The first missionaries of the Methodist Episcopal Church sent to China were the Rev. Judson D. Collins and the Rev. Moses C. White. They arrived at Foochow on September 4, 1847. The first annual meeting was held in 1862. The Mission was organized by Bishop I. W. Wiley into the Foochow Conference in December, 1877.

The thirty-seventh annual session of the Foochow Conference was held in Foochow, China, October 8 to 14, 1913, Bishop W. S. Lewis presiding. The Conference reported a staff of sixty-seven missionaries, of whom twenty-one are men and forty-six are women, the latter including both the wives of our missionaries and the workers of the Woman's Foreign Missionary Society. The Chinese staff consists of ninety-one ministers in Conference connection, and 745 native workers, of whom 128 are Bible women. The total church membership reported, including all classes, is 22,172. The amount raised for self-support is \$16,500 Mexican, or \$8,250 in American currency. The church school estimate includes 276 schools, with a staff of forty-two foreign and 381 Chinese teachers. There are 6,332 students in attendance, of whom 3,793 are male, and 3,039 female, pupils. The schools received \$132,589 Mexican, or \$66,300 American currency. There are eight hospitals, which during the Conference year treated 7,621 patients.

Foochow Forward Movement

The chief feature of the Conference was the launching of a special Forward Movement. Writing of this Bishop Lewis says: "After going over the problem of self-support with great care in the cabinet and with the missionaries, a period was set aside in the Conference for its full discussion. The Chinese brethren entered into this with unusual zest. There were several important enterprises in which they are deeply interested, and they proposed to lead out in helping to finance these enterprises. They are as follows:

"1. It is the settled policy of the Conference to hold its sessions in Foochow. We have always had more or less trouble in entertaining the Chinese brethren. Moreover it is often very desirable to have meetings here in which several hundreds of our Christians come in from the country districts. The question of entertainment is, therefore, a very serious one with us. A Chinese brother had a piece of property valued at about \$3,000, well located, and having become greatly interested in the project of entertaining the Chinese preachers and other Christians he gave this property to the Conference as a hostel for the entertainment of Chinese Methodist Christians who come to the city in connection with the church enterprises. It will require several hundred dollars

to repair this property so as to make it of service to us, and the Conference placed this item in our budget.

"2. The Theological School is a growingly important and productive institution. During the last year the Congregational and Anglican Missions have brought their students here to our building, have furnished a teacher, and we are at the present time conducting a Union Institution for the training of preachers. This has naturally crowded our quarters and it is necessary for us to enlarge. This item, amounting to \$15,000, was added to the budget.

"3. The Anglo-Chinese College has developed very rapidly and is in sore need of an extra building, which will cost about \$25,000. After the fullest discussion, it was decided to also add this item to the budget.

"4. For a long time we have felt the need of a large Institutional Church in the city of Foochow. At this moment we have no church in the city large enough to accommodate a great meeting, or to constitute a center from which we could press the evangelization of the city, as present conditions invite. I can scarcely realize the wonderful changes that have come to our work in Foochow during the past two years. We now have access to the entire population. They are not only ready to listen, but they are eager to learn the truth, and respond to all approaches with a readiness that must be born of the Holy Spirit. I have had this Institutional Church on my heart for some time. There is now for sale a most excellent site, and we have practically agreed to purchase it. The Chinese are responding in a most encouraging manner to this appeal for a church.

"With all these items before us, the brethren finally concluded to adopt a budget covering them and amounting to \$50,000 gold, and undertake to raise the money during this quadrennium to complete this task. The items included in the budget unified the entire Conference; and for the first time in their history they seemed to catch the vision of a Conference-wide policy and to recognize the significance of a triumphant church. Brethren who have been here for a lifetime say they have never seen anything like the response on the part of the Chinese that was evinced on this occasion. The Conference arose, like one man, came forward, and subscribed most liberally. Men who received not more than Mexican \$300 per year subscribed \$100 for this cause, payable within three years. Since Conference they have gone out to their charges and are pressing the matter with earnestness on our churches. At the Conference within a few minutes \$8,000 was subscribed for this Forward Movement and it was anticipated that within a few weeks it would reach \$15,000 from among the Chinese themselves."

Following the Conference session Bishop Lewis visited Kutien, where the local attitude was tested and evidenced in a most encouraging manner. Writing of his experiences he says: "I was particularly touched by some brethren who came more than fifteen miles to attend the meeting and gave very substantial subscriptions. The occasion was characterized by great enthusiasm. The people promised me that there will be at least 2,000 subscribers to this Forward Movement fund and in every instance they agreed that this extra giving shall not in any wise diminish the regular self-support, but expressed themselves as determined that it shall act as a stimulus and that the regular budgets of the church shall be increased. For the first time in the history of the church there seems to be something like an adequate conception of the problems which Christianity must confront if it is to conquer. Everywhere I hear them say,

'You praise us for our liberality, but if we should pay the entire cost of the church we then would not be paying as much as idol worship cost us before the gospel found its way to our hearts.' I am thankful to report that the problem of self-support has been received with genuine enthusiasm."

Self-support

In order that the Forward Movement should not diminish but act as a stimulus upon the permanent self-support of the churches, the Conference adopted the following recommendations:

"1. That the pastors unite in an effort to enlist the entire membership in an effort to establish permanent self-support.

"2. That each pastor preach once a quarter a sermon on systematic and liberal giving.

"3. We further recommend that the pastors, teachers, and Bible women practice tithing in order that the members may be inspired to do likewise.

"4. It is exceedingly important that subscriptions be made and collected quarterly, therefore we recommend that all pastors provide for quarterly collections.

"5. Realizing that there has been within the past few years a continual increase in the expense of living we recommend that provision be made for the payment of salaries according to the newly proposed scale. But we further urge that salaries be paid more carefully according to efficiency of service rather than upon any other basis, so urge each missionary in charge of evangelistic work to heartily cooperate with his district superintendent in order that the work of each preacher may be accurately noted and graded.

"6. We recommend that each pastor cooperate heartily in the Conference-wide Forward Movement Fund, and that every possible expedient be used to enlist the sympathy and cooperation of the entire membership of our church in this movement."

Temperance and Heathen Customs

Two special problems present themselves in the work of building up the church, those of temperance and of pagan customs. The following statement of policy and principle was adopted by the Conference:

Temperance

"The use of foreign liquors, tobacco, and cigarettes prevails in many places. We most earnestly oppose the use of these things, and recommend:

"1. That at least once a year the pastors preach on the danger of the use of liquors and tobacco.

"2. That our church members avoid the use of wine and tobacco on wedding and funeral occasions.

"3. That all teachers of primary and higher schools abstain entirely from the use of liquors and tobacco.

"4. That all church members refrain from traffic in liquors and tobacco, including raw materials, and from planting the poppy for opium production.

"5. That the use of cigarettes by any preacher who has promised not to use tobacco is a breach of that pledge, and we recommend that such cases be dealt with according to the Discipline.

Marriage and Burial Customs

"1. Whether at marriage or burial feasts let our people discard wine and drink only tea.

"2. We advise that all prostrations formerly in vogue be dispensed with and shaking hands be introduced.

"3. Parents should not consummate a marriage contract until they have ascertained the child's preference.

"4. Let the custom of viewing the young lady after her engagement or marriage be according to the new etiquette.

"5. By no means should our people follow the old customs at burials. We recommend the use of wreaths of evergreens or flowers placed on the coffins.

"6. We urge all to follow the suggestions of Rev. Uong De Gi in his book entitled 'An Exhortation to Follow Right Customs.'"

FOOCHOW DISTRICT

Foochow District is made up of two counties, Auguang and Ming, which include a territory of about 1,800 square miles, with a population about equal to that of the State of Ohio. Within a radius of thirty miles around Foochow city there is a population of about 3,000,000, who speak the Foochow dialect. The climate is semitropical.

Foochow

Foochow (population, 800,000), the capital of the Fukien Province, is a seven-gated city, with a circumference of about seven miles. It is situated about two miles from the north bank of the Min River, and thirty-four miles from its mouth. It is nearly midway between Shanghai and Hongkong, either of which can be reached by steamer in two days. It is one of the five Chinese ports first opened to commerce and foreign residence by the treaty of 1842. The southern suburb is located on two islands, which are connected with the mainland by the "Bridge of 10,000 Ages." Our mission is on Nantai, the larger of these islands, and commands a fine view of the city and surrounding mountains. It is on the edge of a very densely populated part of the city, near the foreign legations and business houses.

Methodist Episcopal mission work was begun in 1847. The first Methodist Episcopal Church in Asia was opened here in July, 1856. Other mission boards at work here are the American Board of Commissioners for Foreign Missions, the Church of England Zenana Mission, the Church Missionary Society, and the Young Men's Christian Association.

Missionaries: Mr. Arthur W. Billing and Mrs. Billing, Rev. Ernest B. Caldwell (on furlough) and Mrs. Caldwell (on furlough), Rev. Eddy L. Ford (on furlough) and Mrs. Ford (on furlough), Rev. John Gowdy (on furlough), and Mrs. Gowdy (on furlough), J. E. Gossard, M.D. and Mrs. Gossard, Mr. Edwin C. Jones, Mr. Claude R. Kellogg and Mrs. Kellogg, Mr. Walter N. Lacy and Mrs. Lacy, Rev. William H. Lacy and Mrs. Lacy, Rev. William A. Main and Mrs. Main, Rev. George S. Miner and Mrs. Miner, Rev. C. M. Lacy Sites and Mrs. Sites, Rev. Frederick H. Trimble and Mrs. Trimble, Rev. Ralph A. Ward (on furlough) and Mrs. Ward, W. F. M. S. Misses Jean Adams, Lulu C. Baker (on furlough), Elsie G. Clark, Ella Deyoe (on furlough), Emma Eichenberger, Eulalia E. Fox, Edith F. Gaylord, E. Baylie Hall, Lena Hatfield, M.D. (on furlough), Flossie May Hostetter, Floy Hurlbut, Hu King Eng, M.D., May L. Hu, Carrie I. Jewell (on furlough), Ellen M. Lyon, M.D., Mary Mann, Ellen J. Nevitt, Florence J. Plumb, Ruby Sia, Cora Simpson, Elizabeth M. Strow, Lydia A. Trimble, Lydia E. Wallace, Merna H. Wanzer and Phebe C. Wells.

Institutions: Anglo-Chinese College, Union Theological School, Normal Training School and Boys' Academy. Foochow Branch of Methodist Publishing House. W. F. M. S.: Woman's College of South China, Boarding School for Girls, Women's Training School, Liengau Hospital, Woolston Memorial Hospital, Mary E. Crook Children's Home, Women's Industrial Home.

U SEUK SING, Superintendent

R. A. WARD, Missionary

Deepening the Spiritual Life of the Pastors

The Conference year began with a deepening of the spiritual life of the

Chinese preachers. It was marked by confession and repentance of sins and prayer for each other. From this initial experience of the year the pastors went out to a great year on the district. The total increase in baptisms and reception of members and inquirers over 1912 is 702. The standards for admission to church fellowship have been enforced as never before. Thousands might have been received, but quality, rather than quantity, was sought.

Self-support

Heavy problems awaited the leaders. Stringent financial conditions prevailed throughout the year due to the high price of rice, fuel, and general food supplies. In the vicinity of Foochow city itself rebellion, Asiatic cholera and drought were experienced. In spite of these conditions there has been an encouraging increase in pastoral support, which is proof of the willing spirit of our Chinese Church. Formerly the financial reports for the district included the gifts of missionaries for pastoral support and church buildings and other expenses. This past year a policy was inaugurated by which the gifts of missionaries and all money from foreign lands is entirely separated from the reports of that given by the native church. Thus it is possible to measure the actual progress in developing a self-supporting, indigenous church. Two congregations have given generously for new church buildings and we are waiting adequate assistance from America to erect houses of worship. There are hundreds of towns on the district which have not even a rented room where the gospel can be preached and there is no way to send them a preacher. Much territory still remains to be occupied.

Anti-Opium Crusade

The pastors and churches throughout the district have worked in cooperation with the Anti-Opium Society to extirpate the traffic. On the day for prayer appointed by the president of the republic, the government officials met with our Christian people for the service.

Educational Work

I. ANGLO-CHINESE COLLEGE. JOHN GOWDY, President

The Eddy Meetings

The most notable event of the year was the evangelistic campaign conducted by Mr. Eddy, in the city, among the government school students. For this campaign a large band of trained workers was prepared to help, twenty of them being from the Anglo-Chinese College, besides the leader of the band, Mr. Uong Gand Huo. The reflex influence of these meetings on the college was very great. Mr. Eddy conducted only two meetings for Christian students, so there was not the same opportunity for a great ingathering as there was in the city. Yet a large company of our students came to Christ, and others, who had lost something of their first zeal, were inspired to fresh endeavor. We believe that the great success of the school year is in part due to these meetings, and we look forward with unusual interest to Mr. Eddy's return next year. A campaign is being planned to send speakers out through the province to spread the good influences of these meetings, and we hope our pastors will cooperate in this movement.

Union University

Some progress has been made during the year in the plans for a Union University. A constitution has been drawn up which has been approved by all the missions at work in the province, and has been sent to America and London for the approval of the Mission Boards there. It is hoped that we may be able to open the university one year from now, and we have been asked to give one of our college buildings for this purpose. We do not know yet whether this will be desirable. If the university can be established, as now seems very likely, it will be a great step in advance, as it is our hope to furnish to young men what they would otherwise have to go abroad to seek.

Spirit of the Students

The past year has been the best in the history of the school since our connection with it. This is not because there has been a greater number of students than during any previous year, for that would be impossible, since we long ago reached our accommodations, believing the college to be as large as it should be. The year has been good because the students have been under better control, have seemed to realize more clearly than ever before the object for which they had come, and to do their best to attain that object.

2. UNION THEOLOGICAL SCHOOL. W. A. MAIN, Principal

Need for New Quarters

Eighty students have been in attendance, the largest enrollment in the history of the school. Of this number ten are from the American Board, twelve from the Church of England Mission, and the remainder from the Methodist Episcopal work. We have now reached the limit of our present accommodations, and before we can admit more students it will be necessary to provide additional room. The Board of Managers of the Theological School, realizing the urgent need of a larger and more thoroughly equipped plant, has now under consideration a plan by which it hopes to meet the growing needs of this institution. The plan contemplates the raising of a fund sufficient to purchase a site and erect buildings that will be modern and adequate for all the various needs of the school. This appeal for funds will be sent to England and America, but it is also hoped and expected that a considerable part of the amount needed will be contributed by the Chinese Church.

There is no other department of our work that is so vitally connected with the native church as the Theological School, and we feel confident that when its needs are presented to our Christian people there will be a ready and generous response.

Summer Institute Work

This year the faculty of the Theological School has extended the scope of its work by conducting a summer institute for preachers. During the latter part of June after the close of the regular term's work, twenty pastors from each of the three missions, sixty in all, were invited to come to the Theological School for two weeks of special training in Bible study and methods of Christian work. Daily classes and recitations were conducted by members of the faculty, and in addition to this there was given a course of lectures, on religious and scientific subjects, by speakers who had been invited from outside the faculty of the school. This institute was so much appreciated and proved so full of help-

fulness and inspiration that it has been decided to make this a permanent feature. By this method different companies of the men in the pastorate who have only limited resources for study and investigation will be given the opportunity for freshening their minds with new truth and quickening their lives with new inspiration.

Results of Union

Another year's experience of union in Theological School work has confirmed us in the conviction that greatly increased efficiency may be secured through cooperation in this department of our educational work. The bringing together of the faculties and students of the three schools has imparted new life and vigor to the whole institution and has inspired us to higher planning for the future.

3. UNION NORMAL TRAINING SCHOOL. A. W. BILLINGS, Principal

Union with American Board Mission

The first important step was to organize on a union basis with the American Board Mission. This at once put the school on a higher standard, strengthening the course of study and caring for a larger number of students, and also securing a gift for property which will give us adequate accommodations for several years to come.

There were over 300 applicants for the entrance examinations. As we were prepared to receive only a limited number we could pick the best and so received a much better class of students than ever before. Our share of the enrollment this year is thirty-five, and we have the additional inspiration of ten Congregational Students.

Last year our total enrollment was twenty-two. In the class for graduates from our higher primary schools there are eleven, as against six last year, and we have been able to change the course, making it cover two years instead of one.

While the American Board Mission has not been able to supply a man who could give his full time to the Normal this year, two of its most efficient members have each given a lecture per week. This has been a great help.

Gift of \$10,000

A great cause for rejoicing is the gift of \$10,000 gold, which Dr. Gamewell secured for us from a friend at home, for the purchase of property. We were fast being driven into embarrassing circumstances because our quarters were mostly borrowed and even then inadequate. In fact, but for union, the very existence of the school was being threatened. For five years our mission asked for a man to take charge of the Normal School; for five more years we had been struggling against terrible odds to firmly establish it. At times, for lack of adequate help and equipment, the outlook was almost hopeless, but at last, during the eleventh year of the school's existence, we have entered upon an ascending scale which we hope may not be interrupted for years to come.

This is the first year in the history of the school when all the regular teachers employed were Christians. Most of them are deeply in earnest and are doing effective work.

4. FOCHOW ACADEMY. GEORGE S. MINER, Principal

The Students

One hundred and twenty-one students have been enrolled. Of this number

forty-six are members of the church and thirty-six are probationers. During the year seven have been granted exhorter's license, ten have been received into full membership, eleven have been baptized, and twenty-one have united with the church on probation. The various revival services held during the year have been very helpful to the boys, and their religious meetings have been better attended than usual, and more interesting and helpful than ever. We are truly thankful to the teachers for the way in which they have aided in the work of the school.

Last January we graduated eleven students. One entered the Anglo-Chinese College, two are teaching in Day Schools, three are studying in the Normal School and five in the Theological Seminary. There are twenty in the present graduating class.

The increase in tuition and room-rent has kept none from attending the school, while, on the other hand, this and the increase in self-support has decreased the draw on "Special Gifts." We have for this reason and for the fact that the kind friends in the home land have continued to help us, been able to meet all of our financial obligations. This is quite gratifying to one who receives no appropriation for any work.

Property Needs

As to property and equipment but little advance has been made. Thanks to a few friends we have had some money for extension, and we have spent it in the purchase of land. With the many Day Schools as tributary, the plant should be at once doubled. Under the circumstances it is impossible for us to do our best work, and for sanitary reasons we should not crowd the boys together as we are compelled to do.

The Mott Recommendations

A finding of the Mott Conference is: "A higher elementary school with boarding accommodations should be established in every center where it seems desirable. This work should be on uniform lines, and should as soon as possible be supported and controlled by the Chinese."

The Foochow Academy and the other intermediate schools of the Conference receive students from the day schools, give them a four years' course of instruction, thus preparing them for the higher schools. The courses of study have been prescribed by the Board of Education and we are thus in line with the recommendations of the Conference. From the very first we have insisted upon the students doing all they possibly could toward the support of the schools and their control has always been largely in the hands of the Chinese.

Again we quote: "Since it is in the Primary and Middle Schools that young people are most open to appeals to accept Christ as Lord and Saviour, and definitely to consecrate their lives to Him, we would urge that special attention be paid to Christian schools of these grades."

That this phase of the report is being particularly carried is indicated by the fact that during the past few months forty-six students of the day schools of the Tieng Ang Dong Circuit have united with the church on probation, and from the Academy twenty-two have united on probation, six have been received into full membership, and six have been baptized. We have not received the complete reports from other parts of the Conference, but we know that when they do come in they will record many souls born into the Kingdom.

"Special Gift" Day Schools

Missions and Good Education

The "Special Gift" Day Schools are making material progress. Some thought that the government schools would soon supplant them, but there has been no sign of it thus far. In some places where the government has established graded schools we have suffered a little, but it will be a long time before the Republic of China will be able to provide for the education of one fourth of its children of school age. Professor Monroe, teacher in Columbia University, New York City, while visiting and inspecting educational institutions in the Far East said that the problem before the educators of China was almost staggering. That to plan for the education of fifty million was a great task, but to plan for the education of four hundred million was beyond human comprehension.

The Mott Meetings

This is the problem that confronts us here in China to-day. Bishop Bashford, who attended the wonderful meetings held by Dr. John R. Mott last spring, said: "In its representation of Chinese and foreigners, of men and women, and of various sections of China, in its constructive work, and the friendly spirit which prevailed throughout the sessions, the Conference impressed me as the greatest one ever held in China."

From the findings of this Conference we quote the following: "We are firmly convinced that more emphasis should be placed on the development of primary schools, and that all our schools should be correlated in a general system of education leading up to the university. There should, therefore, be generally speaking, a lower elementary school and kindergarten in connection with every Christian village congregation.

5. UNION MEDICAL SCHOOL, FOOCHOW

J. E. GOSSARD, M.D.

Staff and Teaching

Our share of the teaching in the Union Medical School has been done in two or three full days each week. We are adding to our equipment and the staff of the school is to be strengthened from the Anglican and Congregational ranks. The Union presents a feasible plan for a scientific school giving a five years' course. Within two years we hope to be the Medical department of the Foochow Christian University, with the standard for entrance the same as for entering the arts department of the same university. With our present staff we have not tried to receive a class every year, but every second year. The advanced class of six students are now taking their third year's work. There are nine students in the freshman class. The need just now is for another dormitory building for students and many additions to equipment. The students read English textbooks quite well, so medical books will be welcomed as gifts to our library. Some publishing houses are already sending us copies of recent medical publications. A few more microscopes are also needed.

Medical Care of Students

The work among the students of our mission schools has been very interesting. It has been my aim to give every student a complete medical examination

once a year, which will be profitably done when we get the cooperation of the students and faculty of the various schools. Slipshod medical work among students is a farce, and the lack of inspection may result in disaster to not a few innocent persons. This may obtain when the opportunity for advice is allowed to pass by except in an occasional general and impersonal lecture, which, however helpful, will not bring the finished result that a friendly but compulsory medical examination may disclose.

The total number of treatments given to students and teachers during the past year, 1,921.

Foochow Branch—Methodist Publishing House in China

WALTER N. LACY, Superintendent

The figures from the Foochow Branch for the eleven months ending September 30, 1913, are as follows:

<i>Printing Work Completed</i>		Vols.	Pages
American Bible Society.....	2,500		176,500
Methodist Episcopal Sunday School Union.....	16,900		185,000
North Fukien Religious Tract Society.....	5,200		141,200
Individual Religious Tracts.....	75,275		1,391,365
Sheets			32,470
Miscellaneous Jobs.....	18,549		110,428
Sheets			116,854
Methodist Publishing House Stock.....	4,360		218,440
Sheets			108,900
Totals	122,784		2,181,157
<i>Sales</i>			
Merchandise		\$5,850	41
North Fukien Religious Tract Society.....		179	30
Methodist Episcopal Tract Society.....		134	48
Methodist Episcopal Sunday School Union.....		31	10
American Bible Society.....		379	10
Miscellaneous		205	20
		\$6,779	59

As compared with the corresponding figures for the same eleven months of last year these show a considerable decrease in the number of volumes and pages printed, an insignificant gain in sales, and a falling off of nearly \$1,500 in total business done. This is mainly in the work of the North Fukien Religious Tract Society, the Methodist Episcopal Tract Society, the Methodist Episcopal Sunday School Union, and in individual jobs. The North Fukien Religious Tract Society figures for last year included the issue of their bi-monthly magazine for five months, after which time it was discontinued; the Methodist Episcopal Tract Society have published nothing through us this year.

BINGTANG DISTRICT

Bingtang District comprises the Haitan group of islands, which are situated about ninety miles southeast of Foochow, and off the Lungtien peninsula. The population of the group of islands is about 80,000. The people subsist very largely upon what is taken from the sea, supplemented by meager products from the soil. The Methodist Church has fifteen established preaching places on the island, thirteen of which are self-supporting, with a number of out-stations. Work was opened on this field as early as the year 1875. The work was set apart as a district in 1892.

Tangtau

Tangtau is the port of entry for the Bingtang District. This is a flourishing business center of about 16,000 population. Tangtau is situated about forty-five miles from Futsing city, and is a city of the subprefectural rank.

Missionaries: W. F. M. S.: Misses Mamie Glassburner and Jennie D. Jones.

Institutions: W. F. M. S.: Girls' Boarding School, Woman's Training School.

LUNGTIEN DISTRICT

Lungtien District lies to the south of the Futsing (formerly Hokchiang) District and comprises the entire Lungtien peninsula. This is claimed to be one of the poorest sections of China agriculturally, but is at the same time one of the most densely populated sections of the empire.

The Methodist Church opened work on this district as early as 1873. Considerably more than one half of the work on the district is entirely self-supporting, while several circuits contribute annually more than is required for support of the local charge. The Lungtien Circuit supports not only its own preachers, but contributes enough to support regularly appointed preachers on several newly opened and weak stations. The population is more than one half million, speaking the Foochow dialect.

Lungtien

Lungtien (also known as Ngucheng) is situated about sixty-five miles south of Foochow, and is a township city of low official rank. It is in the geographical center of a vastly populated region, and has become one of the leading mission stations of our work in South China.

Missionaries: Rev. Harry R. Caldwell and Mrs. Caldwell, Mr. Henry V. Lacy and Mrs. Lacy. W. F. M. S.: Misses Mabel Allen, and Li Bi Cu, M.D.

Institutions: Carolyn Johnson Memorial Institute. W. F. M. S.: Boarding School for Girls, Women's Training School, Lungtien Hospital.

FUTSING DISTRICT

Futsing (formerly Hokchiang) District centers around the walled city of Futsing (formerly Hokchiang), which is situated about twelve miles from the sea-coast. Haikow is the port of entry to Futsing from the sea. Futsing city is the county seat for the Futsing County, and is a city of about 50,000 inhabitants. The people of this district are given to mercantile and agricultural pursuits. The density of the population has rendered comparatively easy the work of reaching the people with the gospel message. The Methodist Church is establishing a very strong work on this district. A number of entire villages have given up idolatry entirely and identified themselves with the church. The population of the district is more than one half million, most of whom speak the Foochow dialect.

The Church Missionary Society is working in the Futsing District, with medical work in Futsing city.

BINGTANG DISTRICT

DING HIENG NGIEU, Superintendent

LUNGTIEN DISTRICT

LING MI ING, Superintendent

FUTSING DISTRICT

NGOI GI LANG, Superintendent

W. S. BISSETTE, Missionary-in-charge

[NOTE: At the Conference session the names of these districts were changed, the former Haitang District taking Bingtang, the Ngucheng District taking the Lungtien, and the Hokchiang District, Futsing.]

Writing of the work on these three districts Mr. Bissonette says:

The Break with Idolatry

The island district of Haitang, sea-girt and sand-swept, a picture of desolation, is perhaps the most fruitful field in South China. The movement which

was so marked last year, namely, the casting away of their idols by whole villages, continued this year, some of our members from Tangtau, the central church, going out every Sunday in small singing, praying, preaching bands, and putting away these abominable creations for the fearful and superstitious people. In Duailiang, another island, eighteen families in one village have decided to repudiate their idols and seek the living God.

Robbery, Piracy, and Looting

The mainland districts have undergone a severe ordeal in the wave of lawlessness and disorder which has swept the country. Robberies, piracy, looting, kidnapping, and bloody outbreaks between villages, and over all this the continued maladministration and oppression of officialdom, have involved our Christians in the general distress on nearly every circuit at some time during the year. On our last trip to Haitang Mr. Caldwell and myself were witnesses in broad daylight of a characteristic episode, two pirate craft carrying off another boat before the eyes of the world, and not a hand raised against it. I was called to the village of A-u and during the few hours I remained, the county magistrate, with runners and soldiers, plundered the poor people of everything, literally stripping them of the last necessities, down to plates, chop-sticks, and kitchen utensils. The men of the village had fled and a moaning wail went up from women and children as they saw their last poor possessions made away with by the merciless soldiery. The reason given was that a launch had been wrecked there two years ago, some one had stolen the remnants of the wreck, and now innocent and guilty are punished together.

Stability of the Church

While so much is chaotic, the Christian Church maintains its stability and one's faith is brightened by the sight of true believers in so many places who hold to the one thing needful—abiding trust in God. In spite of all hindrances we have gained on the mass of heathenism. Two churches have been dedicated—Au-kau and Sa-hua—both helped by Dr. Goucher; and two more are nearly ready for use. One old man, Mr. Ho, offered \$600 toward building a church in his own village—the same who supports a preacher himself. We hope to see his liberality applied to helping the Geng-giang church, where it is needed more.

The Problem of the Church

There is an increase in the number of members and probationers reported, perhaps as large as can be reasonably expected under the conditions which prevail. The three districts report a net increase of 478 probationers and 451 members, an increase of about eleven per cent. But for a church already 8,000 strong this percentage is too small. It will undoubtedly remain so until a new evangelistic spirit possesses our preachers and people. This implies a preparation, and the first step has seemed to me to be the Christianizing of the very considerable mass of people who already adhere to the church, (1) by laying a deeper foundation of the Christian knowledge and Bible truth in their minds, (2) by using, with the preachers, the more enlightened lay members to do this work. Without such a ground upon which to build we cannot expect a deep and permanent evangelism nor hope for a revival which shall empower the church for the salvation of the millions of unsaved who crowd us on every side. With the aid of the Rev. Ling Mi Ing a small book containing sixty questions about the birth, life, and death of Jesus Christ was prepared, and at the begin-

ning of the year it was introduced on every circuit of the three districts. These books were given out sparingly, about 2,000 only being distributed. The study was done week days in the homes and Sunday was kept for review. Examinations were given, the first coming after three months' study. Seven hundred and forty-four have taken and passed these examinations. With the study of these vital truths a special effort will be made to translate them into a saving experience and so begin at once the revival in the members of the church. We draw hope and courage from the signs of new interest. Our church is growing to maturity. The Chinese are accepting responsibility; each District Conference adopted the principle of rating the preacher for salary purposes according to his work and ability shown. It was decided to take a collection once a year on each circuit for the support of education, and to give the proceeds to the Boarding School.

Education of the Districts

CAROLYN JOHNSON MEMORIAL INSTITUTE, LUNGTIEN

HENRY V. LACY, Principal

Grading Up in Quality

We cannot report an increased enrollment this year. On the other hand, we can report a decrease. But a comparison of the students at present in school, with those that have dropped out, shows that it has been the poorer students that have not returned. Another cause for an apparent decrease in the figures is the fact that we completely cut off all boys who could not qualify for entrance to our preparatory class. This took off a total of sixteen from our roll. During the past year we have had on our roll sixty-three boys, not including seven who qualified for admission to our preparatory class, but who could not maintain the pace set by the class.

Health and Athletics

The health of the boys during the past year has been very good. The completion of added bathing facilities early in the spring filled a long-felt need. The boys have had their regular drill work, and also some work with the barbells. They have also taken to gardening, primarily to cut down their board bills, but it has benefited them physically as well. This fall Dr. Li has given each boy a medical inspection and is treating those who need it.

Religious Work

At the opening of the school year a Young Men's Christian Association was organized among the boys, by those that attended the Conference in Foochow in February. This has been the religious as well as the general center for all their activities. This Association has done good work. Four of our students have joined the church during the past year, leaving but a very few who are not professing Christians. One of our students this year came from the Roman Catholic Church. Three of our older boys have had regular preaching appointments during the past year, and have done good work. Nine have been granted exhorter's licenses at the recent District Conference.

Linking Up the Day Schools

Realizing that without strong feeders throughout the three districts the Intermediate School must die out, a good deal of time has been given to the work of the primary schools. Two Institutes have been held for the teachers,

resulting in a better standard of work done on their part. These institutes have been held during vacation periods, and our school buildings have been placed at the disposal of the teachers. Fifty visits have been made to primary schools during the year, covering all the recognized schools at least once, and some that were not recognized. In nearly every instance the students have been examined. We plan to push this work in the coming year, as these schools are the foundation stones for our Intermediate School.

KUTIEN DISTRICT

Kutien (formerly Kucheng) District includes the city of Kutien, ninety miles northwest of Foochow, and numerous large towns and villages surrounding it. The population of the district is approximately 125,000. The Foochow dialect is spoken. The inhabitants follow agricultural and literary pursuits almost entirely. It comprises one of the vast tea districts of Fukien Province.

Kutien

Kutien (formerly Kucheng) (population, about 25,000) is the capital of the civil district of the same name. It is beautifully situated in a mountain valley 1,200 feet above sea level and at the juncture of two large streams, the waters of which empty into the Min River about thirty miles south of the city and about sixty miles up the river from Foochow. Kutien is one of the cleanest of Chinese cities. Its wall, 15 feet high and 12 feet wide, is said to have been built about the time of the discovery of America.

Methodist Episcopal mission work was begun in 1864. The Methodists endured severe persecution here during the so-called Shan-sin-fan (fairy powder) excitement in 1871. Their chapel was looted, but no lives were lost. Other mission boards at work here are the Church Missionary Society, the Church of England Zenana Mission, and the Mission to Lepers in India and the East.

Missionaries: Rev. Thomas H. Coole, M.D., (on furlough) and Mrs. Coole (on furlough), F. B. Sheldon, M.D. and Mrs. Sheldon, Rev. James H. Worley and Mrs. Worley. W. F. M. S.: Misses Laura Frazey (on furlough), Lura M. Hefty, and Mary Peters.

Institutions: Schell-Cooper Academy, Wiley General Hospital. W. F. M. S.: Boarding School for Girls, Women's Training School.

KUDE DISTRICT

Kude District lies in the three civil counties, Auguang, Kutien, and Mintsing. The country, though mountainous, has been terraced and irrigated, and is one of the few sections of the Fukien Province that have rice for export. The population of Kude District is probably 50,000. Large numbers of the people have emigrated to the Chinese colonies in Borneo and the Straits Settlements.

The district has had a separate existence since 1899. It was formerly connected with Kutien District. No other mission boards have work in the district.

TIANG NGUK CEU, Superintendent

J. H. WORLEY, Missionary-in-charge

American Influence in China

The Methodist Church is constantly growing in prestige and influence throughout this whole region. The treatment accorded to China at various times by the United States has done much toward the consummation of this fortunate result. It is known by all the people that our government used her influence at the close of the Boxer uprising to save China from dismemberment, and later refunded the surplus of the indemnity to be used for the education of Chinese youth in America.

Then, too, our government took the initiative in the international anti-opium campaign, and last, but not least, her withdrawal some months ago from the loan and syndicate has strengthened the convictions in the minds of the people that China has no truer friend among the family of nations than

America. Then the very active part taken by our church workers to suppress opium through this territory has put us in the forefront of the influences working for the salvation of these multitudes.

The influence of our schools, being, as they are, far superior to those under government direction or maintained by local funds in many large villages, is incalculable. The Wiley Memorial Hospital is a beacon light whose healing and helping rays penetrate the darkest corners of this vast region.

Emigration to Malaysia

The emigration of our members to Borneo, Malaysia and other countries south is a perpetual drain and with our meager financial backing it is with difficulty we are able to fill the breaches, to say nothing of additions to our rolls. If we were only moderately supplied with funds so as to be able to enter some of the open doors and strengthen some of the work already established by aiding to erect suitable chapels the ingatherings could be multiplied many fold.

The Missionary Heartache

It is enough to make the stoutest heart faint to witness one golden opportunity after another slip away for want of a few tens of dollars to send a worker to teach the people of a village or group of villages who are willing to give up their idols and accept Christ, or to see the work stand still for a lack of a hundred dollars or more to aid in the erection of a chapel where, from the beginning, we have occupied a rented building. Many people are hesitating because they do not know whether the church is a fixture. The Chinese are very calculating and nothing is more important than to save themselves from the loss of face. To be known as a Christian for a time, then to return to their old religions would be most humiliating, so many people are waiting to see if the church is to be permanent enough to erect a building before they cut loose from their old ties. Some men will subscribe toward a chapel even before they openly accept Christ. At a number of points the members have secured sites, and at still others generous subscriptions have been made toward the building, but their own gifts are insufficient.

More students from Kutien and Kude are graduating from our Theological School than from any other part of the Conference, and yet we cannot invite these young men to these fields of great opportunity. They must go where there are funds to support them. During the long summer vacation undergraduates could do effective work in opening up unevangelized territory. More than a dozen students applied for work at the beginning of the summer and there were splendid openings, but I had to refuse them.

The Power of Medical Work

A man whose home is in one of the four or five most influential villages in all this region had been unable to speak for fifteen years on account of a growth under his tongue. The tongue had been pressed back and down the throat for so long a time he could only take liquid food through a tube. He realized that death would soon overtake him so he forgave his enemies and debtors and returned the notes of the latter. In despair he decided to try the foreign doctor. As there was no hope he said he might as well die at the hands of a foreigner, whereupon he came to the hospital and an operation

was performed which restored speech, though at first not perfectly distinct. But every word was praise to God and the doctor who he knew had saved his life. In a few weeks he was well and speaking almost as plainly as he could before the affliction.

Thousands of people heard of the wonderful cure but could not believe it was true, so they waited expectantly for him to return home. An old woman distantly related to this man, whom she had never seen though she knew of his affliction, came to Kutien soon after the operation and met him. Her wonderment and gratitude were little less than the patient's. Both persons pleaded with me to send preachers to their respective villages, which are located on opposite sides of mountain ranges. Both agreed to urge their neighbors to give up their idols and accept Christ. Could I have entered these two open doors scores of thousands of people who have never heard the Gospel might have been reached.

BOYS' INTERMEDIATE SCHOOL, KUTIEN
MRS. CORA L. COOLE, Superintendent

Student Body

The enrollment is larger than in previous years, notwithstanding the increased standard of requirement for admission and the emphasis upon intensive rather than extensive work. The student body numbers ninety-one, of whom thirty are entirely self-supporting, seven are given tuition only, and fifty-four are on partial scholarship support. It is interesting to note the sources from which our pupils have been derived. Sixty-seven are from our mission day schools, twelve from government schools, and twelve had studied in private schools or at home. We are sometimes asked what becomes of our boys. Last year we graduated nine, of whom one went to Borneo, one to Yeng Ping to study medicine, and seven entered the Union Theological School at Foochow to prepare for the ministry. Of the seventy-seven pupils in the Union Theological School twenty-two are from Kutien District, and nineteen are graduates of our boys' school. From this it will be seen that the school has stood in a most productive relationship to our entire work.

Improved Equipment

This is our outstanding need. The old mud building has served its day and is liable to tumble in, or out, at any time. In its present unstable condition it would be unwise to go to further expense in repairs. An incident will indicate the experiences of those who occupy it. One of our teachers asked to have the old brown painted wainscoting around his bed covered with whitewash. When asked the reason for this request he replied that sometimes when lying down his hair got against the wall and stuck to the paint, so he thought possibly whitewash would prevent this. \$8,000 will be necessary to secure the necessary new building.

THE WILEY GENERAL HOSPITAL
DR. T. H. COOLE, Superintendent

Health of the Community

There has been no epidemic and very few typhoid cases and the health of the 500 people who make up the Anglican and Methodist community has been normal and good.

Dedication

After much disappointment on account of revolution, Bishop Bashford came to Kutien and, amid rejoicing, dedicated the Henrietta Schmidt dispensary building and the Jane Churchill Thompson Chapel. We are glad to report improvement in other matters of equipment. During the year the Clyde Edward Clardy Memorial Sanitarium, a beautiful brick building, modest in size and inviting in appearance, has been completed. The surgical ward rooms of the Ward building have been connected by a covered bridge with the C. E. Welch operating suite and the dispensary building so that patients may now be wheeled directly from the operating room to their beds.

A new well has been sunk, an engine house installed, with an English engine and an American well pump, pipings and fixtures complete, so that our plant for the water system is on the ground. As there are no plumbers available the doctor himself has to perform a great deal of the labor. When finished the hospital will have hot and cold water at the turn of the faucet, and that will be not only a rare treat to the staff and the patients, but also a rare thing for the interior of China.

Work Performed

There have been a total of 13,505 treatments, with 1,475 different patients; 341 inpatients spent a total of 4,434 days in the hospital. There were ninety-six operations with an anæsthetic and 610 without an anæsthetic.

MINTSING DISTRICT

Mintsing District lies about sixty miles west and a little north of Foochow, on two sides of the beautiful Min River. On either side the great mountains lift their heads among the clouds. These mountains are for the most part barren, though sometimes heavily wooded, and in their fastnesses may be found ant-eaters, porcupine, deer, wild hogs, tigers, etc. The entire region is about fifty miles long by forty miles wide, about the size of three or four ordinary counties in the Middle States. It is estimated that 200,000 people, or one hundred to the square mile, find their living within its borders. Iron is very abundant and already is being mined in considerable quantities. Other metals exist, but are not yet productive. Rice is the staple product, of which they reap two crops per year. Winter wheat is raised in small amounts. Sweet potatoes are raised in great abundance on the mountain sides. Tobacco and flax may be seen frequently.

The honor of having opened up this region to the gospel belongs to Dr. Nathan Sites, who in his report to the Foochow Conference of 1891 says: "Seed-sowing began in Mingchiang twenty-seven years ago (1864), when I had the privilege of making the first missionary visit through all this region. 1891 seems to be the date when real aggressive measures were begun." At that time it was recognized as a part of the Foochow District, but in November, 1893, Bishop Foster established it as a presiding elder's district, with Dr. Sites as presiding elder.

Mintsingsien

Mintsingsien (formerly Minchiang) is situated on the Min River, about thirty miles up the river from Foochow.

Methodist Episcopal mission work was begun in 1864. No other mission board is at work here.

Missionaries: W. S. Bissonnette and Mrs. Bissonnette, Rev. James B. Eyestone (on furlough) and Mrs. Eyestone (on furlough). W. F. M. S.: Misses Edna Jones (on furlough), Mary E. Carleton, M.D., and Rose A. Mace.

Institutions: Boarding School for Boys, Nathan Sites Memorial Hospital. W. F. M. S.: Boarding School for Girls, Women's Training School.

U SUI E, Superintendent

A Six Years' Comparison

Looking back over six years of work on the district the statistics prove that there has been progress, and this in face of the fact that there has been

a larger emigration from this territory than from any other district, whole families leaving at one time. Six years ago there were only thirteen circuits, but now there are twenty-one, including the mission churches. Then there were no self-supporting churches, now there are thirteen. The benevolences, including both Chinese and foreign contributions, amounted to \$430, now the Chinese alone give \$571 and our foreign friends \$390, making \$961. During these six years 884 adults and 422 children have been baptized. During the past year 217 adults and fifty-three children were given this rite.

There has been a great change in the attitude of the people and today the Christians enjoy a freedom they never had before. There is no discrimination manifested against the Christians and the non-Christians are more receptive to the Gospel message than in Gospel times. The local improvement societies which have sprung up everywhere in obedience to the movements of the times are friendly to the church, and our preachers are often invited to address them and to serve on local committees. In many of our circuits you will find the very best class of people present, including merchants, literati, and often officials. Some of the latter have in a public way gone among the people in the very territories where we were persecuted and cast out urging the people to become Christians.

YUKI DISTRICT

Yuki (formerly Iuka) District includes a rich region in the southern part of the Yenping Prefecture, with a population of about 1,000,000 people. Cedar trees, bamboo, and limestone are very plentiful. The country is rich in minerals, and clandestine mining has been practiced from time immemorial. Tigers, leopards, deer, and wild birds are plentiful. This country was the home of the commentator Chu-hi, whose descendants still live here. Most of the people live in villages, hundreds of which are found within the bounds of this district. Foochow is the prevailing dialect; though as one draws near to Yungan and Yungchun, the Foochow dialect is seldom heard.

GO DIEK SIENG, Superintendent

B. H. PADDOCK, Missionary-in-charge

A Year of Lawlessness

The failure of crops and disturbed conditions mark the year on the Yuki District. All the towns and villages to the south of Yuki City have been in terror of bands of mountain outlaws who have swarmed into the valleys and demanded large sums of money. In case the people refused to grant their demands houses have been burned and many defenseless people killed. The officials, who are poorly equipped with either soldiers or funds, are unable to give protection. Fortunately our churches have been unmolested. In one instance a robber chief sent his card to a pastor with the assurance that the church would be undisturbed. None of the members have been killed, but some have been injured and forced to quarter the marauders in their homes.

Changing Times and Conditions

Since the Revolution many societies and parties have been formed and the people are looking continually for something new. There is a great rush to join these new societies. The churches have been brought in contact with this new movement and we have found it necessary to adjust ourselves to it. A cordial relationship between the Christians and the people forming these patriotic organizations has been established. In our two largest centers the

churches twice opened their doors to a conference of officials, merchants, and others, relating to local matters. The people are greatly pleased with this. Thus a great change has taken place in their attitude. Many now come voluntarily to our meetings and are interested in our teachings.

A Fruitful Trip

This year it has been impossible for the missionary to make the usual long trips over the district because of his work in the Yenping Academy. However, during the New Year's vacation one very fruitful evangelistic campaign was carried on in new territory. Professor Jones and the Volunteer Band of the Anglo-Chinese College came up river and together we went into an entirely new district. As a result of these days of street preaching and house-to-house visitation the preacher who came to follow up our work is able to report about eighty people enrolled as inquirers.

A Financial Test Quickly Met

In Yuki City there have been a number of additions to the church and earnest requests have come in for preachers from two of the outpoints on the circuit. Some time ago I told the people that if they would raise one thousand dollars (Mexican) for a new church I would try to find one thousand dollars (gold) for this same purpose. To my great surprise the pastor has informed me that the people are able to fulfill their part of the compact and I have had to beg him to wait until I can do my share.

Americans Help to Build Chinese Churches

It is an especial pleasure to be able to report that funds are in hand for two new churches. One is at Ciong-hu-buang and the other is at Seventeenth Township. In both of these places the members have given according to the full measure of their ability. Supplementary gifts from friends in America make possible these buildings. In the case of the Seventeenth Township Church we are indebted to our fellow missionary, Rev. Harry Caldwell, for a gift of \$500 (gold) sent by one of the Lord's stewards in America. Contracts will soon be let for both of these buildings and a few months will see them completed. I have on hand already several hundred dollars for a chapel at Sieuning, money which has come through the efforts of Mrs. Grow S. Brown, who is unceasing in her devotion to our Yuki work. Would that some one would add \$500 to the amount so that we might build a brick building like the one planned for Seventeenth Township. The people are, without exception, poor, but would raise five hundred dollars if the remainder needed could be assured. We have now arrived at the stage where we must have church buildings if we are to go further toward the goal of self-support and self-propagation.

The Statistical Side

The statistical report for the year shows that for the support of the ministry the collections total \$805.60, a gain of \$52.70, or seven per cent. The number of full members is 635, a gain of seventy-nine, or fourteen per cent. The total number of probationers is 551, a gain of forty-three, or eight per cent.

YENPING AND YUNG-SHA DISTRICTS

The Yenping District lies in the Yenping Prefecture and is the largest district in the Foochow Conference, having a population of about 1,500,000. This district includes four counties, each having a walled city as a county seat. In three of these counties the Mandarin dialect prevails, in the other one an utterly different dialect is

spoken. Cedar trees, firewood, bamboo, tea, and limestone are very plentiful. The country is very mountainous, and most of the roads lead through mountain passes and are difficult to travel.

The Methodist Episcopal Mission is the only board at work in this district, except in a few places along the Min River, where the American Board Mission has some work.

Yenpingfu

Yenpingfu, where the missionaries reside, is situated on the Min River just where it is joined by the Kienning branch. It is a most beautiful place. The magistrate of Yenping County, the Yenping Prefect, the Governor of the Yenping, Kienning and Shaowu Prefectures, and a few military officials reside here. The Mission Compound is situated on a high hill overlooking the whole city. All travelers say that it is the most beautifully situated mission station in China. It lies about 130 miles northwest of Foochow, being the westernmost mission station in the Foochow Conference, and nearest to our Central China Mission.

There has been preaching here since 1869, when the Rev. Nathan Sites, of the Methodist Episcopal Church, made his first visit to Yenpingfu. He is said to have been the first white man who came here to preach the Gospel of Christ. No missionaries were resident here until 1901, when the Misses Mabel C. Hartford and Alice Linam of the W. F. M. S. arrived. The next year the Rev. W. A. Main and family settled in Yenpingfu, and in 1904 Dr. J. E. Skinner and family took up their residence there.

Missionaries: Rev. Frederick Bankardt (on furlough) and Mrs. Bankhardt (on furlough), Rev. Bernard H. Paddock, James E. Skinner, M.D. (on furlough) and Mrs. Skinner, M.D., Rev. Walter W. Williams, M.D., (on furlough), and Mrs. Williams; W. F. M. S.: Misses Emma L. Ehly, Mabel C. Hartford and Alice Linam (on furlough).

Institutions: Nathan Sites Memorial Academy, Alden Speare Memorial Hospital. W. F. M. S.: Girls' Boarding School, Women's Training School.

HUNG DAIK CHING, Superintendent

J. E. SKINNER, M.D., Missionary

A Mandarin Distributes Bibles

Sympathy and helpfulness have been manifested by the Tao Tai, or prefectural governor, and his associates in the work of the church. Among other things he made a contribution of money for the purchase and distribution of Bibles among the poor people. He also sent out official proclamations in all the counties and townships calling attention to the fact that it was the perfect right of the people to unite with the Christian Church if any so desired and no discrimination in community life was to be made against those who thus became Christians. This has greatly helped in removing the prejudice and allaying opposition to the church.

Self-support

Among the encouraging developments at this point has been the contribution, through great self-sacrifice, of \$700 on one circuit, while at other points there has been an increase in the amount given. The past year has been marked by increased cost of living and it would not have been surprising if this had effected a reduction in the amount our people were able to give. The contrary, however, has proved to be the case.

Union with the Congregationalists

The union of the American Board Churches in the Nangbing County with our Methodist work is one of the outstanding events of the year. It has proved a success and has been marked by a real outpouring of the Holy Spirit at one of the points where union occurred. A revival at this point led to the conversion of 100 persons. This revival has had its beneficial effect upon the family life of the people, for where previously only one member of the family

attended church now the whole family go. A collection of idols has been surrendered to the pastor large enough to start a museum of idol worship. The church is encouraged to capture the whole town for Christ.

NATHAN SITES MEMORIAL ACADEMY

What Becomes of the Students

The first commencement in the history of the school occurred New Year's Day. Three boys were graduated. One has gone into the Theological School, another has entered the hospital to study medicine, and the third remains with us temporarily as a teacher.

The new system of uniform examinations for all of our Conference academies with papers of the fourth year classes graded by the Educational Board is a great stimulus to good work on the part of pupils and teachers. By this semi-annual comparison with other schools we are enabled to check up the weak places and plan for better work.

Industrial Department

It has been the policy of the school to provide work for every student helped that none may receive without the opportunity to render return service. For the majority the work has been hitherto with picks and hoes grading our compound. As soon as possible we hope to extend this outdoor exercise to gardening, to give every boy a plot of ground and instruct him in the care of it. We hope to plant fruit trees also and give the students some idea of this kind of work.

ALDEN SPEARE MEMORIAL HOSPITAL

The number of patients has been on the increase and on the whole they have shown greater confidence in the hospital, in fact it has sometimes been hard to convince them there was nothing we could do for them. That usually meant that we paid the funeral expenses.

Interest by the Taotai

The new Taotai is a wide-awake man interested in anything that will help his country. Last spring he showed his confidence in the hospital by sending to us sixty or seventy opium smokers to be broken of the habit. He is waging a consistent warfare on the drug and in fact is making it so warm for its users that they are coming in of their own accord. It has thrown an extra heavy burden on the hospital force, for there were at one time over seventy inpatients, but they have done their work well and one and all deserve our hearty thanks.

Leading in Sanitation

Appreciating the friendly feeling of the leading citizens toward the hospital and desiring to bring them into closer touch with us, we called a meeting of the officials, gentry, students and business men to discuss civic improvements, especially in relation to sanitation. Great interest was manifested and the Taotai before long had the money raised for repaving the main street and re-opening closed drains, and then the attempt at revolution drained all available funds and we are still waiting for our "civic improvements." A few days ago there was a slight outbreak of cholera and at the request of the city magistrate we prepared a set of sanitary regulations which he will have printed and distributed in the city.

HINGHWA CONFERENCE

The Hinghwa Conference is in the Fukien Province, south of the Foochow Conference, and includes the Hinghwa Prefecture and adjoining territory where the Hinghwa dialect is spoken, and the Yungchun (Ingchung) Prefecture. It includes a large and thoroughly irrigated plain, which yields three crops a year. The central part is mountainous and embraces one of the best pottery sections of China, the soil being particularly suited to the manufacture of porcelain ware. Further inland there is a rich coal, iron, and limestone region having direct water connection with Foochow. This mineral wealth has not been developed.

Methodist Episcopal mission work was commenced in the Hinghwa Prefecture in 1865, and the Hinghwa Mission Conference was organized on November 26, 1896. In accordance with the action of the General Conference of 1904 it became the Hinghwa Annual Conference in November, 1904. Other mission boards at work in this region are the Church Missionary Society, the Church of England Zenana Mission in Hinghwa, and the English Presbyterian Mission in Yungchun.

Introductory Note

During the period covered by this annual report, namely, the year 1913, the work of the Hinghwa District has suffered because of the disturbed political conditions. The story can best be told in the words of the reports received from the Conference, which follow.

The situation in Hinghwa became a matter of negotiation between the United States Government and that of China, with the result that measures looking to safety and protection for resident foreigners were taken and the missionaries were able to return to Hinghwa.

Review by Dr. Brewster

Dr. Brewster, superintendent of the Hinghwa District, who has been in America on furlough and is about to return, has summarized the latest information from Hinghwa up to the time of going to press of the annual report. Dr. Brewster says:

Return of Missionaries to Hinghwa

At last the missionaries of the Hinghwa Conference, in South China, have been allowed to return to their work. For seven long months they were caged up in Foochow, not because they would have been in danger in Hinghwa, which is only seventy-five miles south of Foochow on the coast, but because the two governments of China and America could not agree upon terms of settlement for the damages done by the bandits. English missionaries in the same region were at their stations as usual, with the full consent of the British and Chinese governments.

About the middle of February a settlement was reached. The missionaries returned and the welcome received from all sorts and conditions of people is proof that the stand our church took against the growing of opium, which was the occasion of all the persecution, is approved by the great mass of the populace. This is why the curse of opium is being stamped out so rapidly in China. All agree that it is an evil, and only an evil, and that continually. Those who oppose the abolition do so avowedly "for revenue only." It is left for a few foreign dealers in the drug to defend it as being "harmless except when used to excess." The stand taken by the church in this crisis gives us power with God and men.

The Fight Against Opium

Who would have believed that the old Manchu Government of China in three years could stamp out eighty per cent of the growth of opium among its four hundred million people? Then the price of opium arose five hundred per cent. Indian opium merchants thought it was their time to get rich. "Surely, the opium sots of China would have their drug at any cost," and so the prices soared.

The revolution came on in 1911 and the new government was even more drastic. Opium selling was made a capital offense in some places. Chinese markets closed, and Indian opium stocks piled up in Shanghai. English banks had always regarded opium in bond as "gilt-edge" security. They loaned to the dealers sixty million dollars. A financial crash seemed imminent. The British Government had agreed with China to decrease importation in proportion as home growth was reduced. The powerful money corporations were pressing the British Government to relieve their situation by forcing China to open the gates and let in the poison. The excuse was that China was not preventing her own people from growing the drug.

Hinghwa, Fukien Province, was the worst sinner of them all. Bandits, secretly encouraged by old-school literati, told the farmers that they would protect them in breaking the law. Here was a chance to "get rich quick." In a region fifty by seventy-five miles in extent, opium was planted that, if harvested at current prices, would bring ten million dollars, American currency, an amount equal in purchasing power to about two hundred millions to the farmers of California or Indiana. The bandits collected blackmail from the farmers for "protection." Local officials saw untold wealth awaiting them, confiscating contraband opium or in fines.

Our Christian preachers and people stood with the missionaries in exposing the shameful situation, which threatened not only that the ten millions of home-grown, but also that the sixty millions of Indian poison would be let loose upon the nation. When local officials failed to act and the Provincial Government as well, the Central Government was appealed to, and the entire story told to the public. President Yuan replied to the frightened local officials, "The whole country is of more importance than any one part; the poppy must be destroyed." The soldiers from the North reached there in time to uproot nine tenths of the crop before it was gathered.

Of course the bandits were enraged at the Christians. Houses were destroyed, two or three persons killed, others held for ransom, and scores of families exiled from their homes for months. American Consul Fowler, of Foochow, made a brave fight for redress, and was successful.

The Turning of the Tide

Mr. Cole writes: "In Sienyu District, the circuits which received the most persecution are the most flourishing. The Cui-gau Circuit is very prosperous. There are four first-degree men who have come into the church during the past year. I asked the pastor why it was these men joined the church at the very time it was suffering the greatest persecution. He said that seeing the present conditions of China and knowing the state of the various cults and parties, they have come to the conclusion that the only hope of the country is in Christianity."

Let this saying sink deep. More and more it will become the conviction of

the most thoughtful leaders of China, that Christianity furnishes the needed power to enable the nation to "make good" in its new role as a modern state.

Again a significant sentence from Mr. Cole: "Deng Dau-gi (pastor of the Gang-kau Circuit) told me that last year a Buddhist priest was converted and he has subscribed fifty dollars (Mexican) for a new church, and has influenced other people to give over \$100 for the same purpose."

Persecution Multiplies the Christians

Mr. Carson writes: "The opening for the Gospel is larger than ever before. Especially is this true in the places that suffered persecution. We wrote you before of the large increase in the city church and this is true everywhere. There may be several reasons back of this, principally it is the work of the Lord, bringing springtime and harvest after the 'winter' through which we have been passing. The president has closed up a large number of societies and organizations, but the church has lived through all the past difficulties and is coming out stronger than ever, and this seems to be turning the attention of many people toward it. We were told the other day that one reason for this turning to the church was that the outside people are recognizing the fact that the gentry who have been causing the disturbances of the past year are real enemies of the people, whereas the church is their true friend."

Eight Hundred at Quarterly Conference

Hundreds are now crowding the churches. At Ko-boh twenty bandits, including the head bandit, Ny-liang, have joined the church. They were in doubt as to whether they would be received, but when convinced of their sincerity, the pastor received them. About five hundred persons attended the Quarterly Conference a week ago at Nang-Ciu-no and almost as many at Deng-gio, both on the Bing-hai District. Eight hundred attended Quarterly Conference near O-cho-gio, where our members suffered so much. That situation is still unsettled.

Growth of the Hinghwa Church

Sang Seng-sa, pastor of our large city church, received five hundred new inquirers during the present year. Last Sunday forty-one men came forward and asked to have their names enrolled as inquirers. They brought with them thirty cents apiece with which to purchase a Bible, a hymn book, and Sang Seng-sa's book of forms of prayer, a very valuable little book which he has gotten out. The Sunday before there were over fifty men enrolled. Last Sunday we decided to divide the congregation as it is impossible to house them all at once. We have all persons connected with the various institutions attend a morning service at eight o'clock. This is followed by the Sunday school scattered through the various institutions and the church, as no one building will hold them. Then the regular morning service for city people and villagers. None of the students are to attend this service, and though it was a cold rainy Sunday, the church was full. At this rate we will have to make still other provision for housing our people. We are considering renting property near the south gate and holding separate services there in order to divide the crowd. It is possible, however, that we may have to make another division before we could furnish a new hall. One of the greatest problems that are now confronting us is the training of these new inquirers. At the present rate we will soon

be swamped with this element of people unless we can get some way of leading them into a conscious Christian life. I feel that, for the present, practically all my attention must be given to this problem.

Financial Support of the Church

Go Teng-sui came to see me yesterday and reported the success he is having in securing subscriptions for their new church. Nine men subscribed four hundred dollars (Mexican) last week. Last Sunday, which was a very bad day, cold and damp, he had only a small congregation, nevertheless took his subscription and secured three hundred more. Since then he has again secured three hundred by personal solicitation. He says he has yet one hundred members to see. He said he has urged no one to give, only asked that they give what they thought they ought to give. He was talking to a man who is not a member of the church and who is a liberal supporter of idol processions. He told him "You have given liberally to the idols, what good have they done you? I have been with you for five or six years and I have always tried to be a help to the good people of this place. The church is here to do the people good; we need a new building and would like to have your help. He said, 'All right, I will give you fifty dollars.' They are enthusiastic over their plans and I feel that they will be able to push their subscription well up to fifteen hundred dollars (Mexican)."

Activities of the Hingwa City Church

At the center of the Conference is the great Hingwa City congregation, with its pastor, one of the ablest preachers in all China, and a splendid corps of preachers and laymen with him. All through the year, during the darkest and most discouraging times, he and his associates have kept up a systematic campaign of visitation of the villages with open-air preaching and personal work. There has been a good gleanings of "hand-picked fruit" all through the year, but now the dead-ripe harvest is coming in windfalls. The weekly church newspaper tells of the daily progress of the reapers. One Sunday forty new inquirers enrolled; the next week was no less busy, and sixty-one new names were recorded on Sunday.

In the afternoon two of the Woman's Foreign Missionary Society ladies and a group of Bible women and girl pupils went to a village where it was found that two thirds of the men had become Christians, but the women were holding on to their idols. They were very ready to listen and arrangements were made to revisit the place weekly. What a broken-winged eagle is the church in pagan lands, without women's work for women!

The large Hingwa City church with three galleries and seating nearly one thousand people, is crowded at ordinary services, with children on the platform railing, and every spot of floor space occupied. No danger of fires, for there is no need for a furnace in the latitude of Key West. But we must have a new church in this great center. We will have two thousand, or even three thousand when we can accommodate them. What a powerhouse it would be! The whole region would be driven by it. With the cheap labor and generous contributions of the Chinese people, and close seating, ten thousand dollars would put up a church that would seat two thousand in the large audience room, and the chapel thrown into one room would provide for the third thousand when needed.

A Plea for Help

At Ng-Sauh (which means Yellow-stone), there is a very large and important town, only a mile from the proposed new orphanage farm, and where the orphans will attend church in fair weather. Mr. Carson writes: "The pastor tells me that he has scarcely lost a man of the 120 whom he brought into the church the year before last." The persecution of the past year has only proven the fineness of the new metal.

They are giving out of their deep poverty \$500, equal to \$10,000 for a rural community in America. The crowds now have neither room to sit nor stand. The comparatively small sum involved in the erection of this church would help to make of this region religiously a veritable Chinese "Yellowstone Park."

But time would fail to tell of No-Cho Circuit, where there are nine preaching places and not one chapel, and they modestly ask for two hundred dollars, when they ought to have as many thousand; and Dung-o, a large market of three or four thousand people, of which the district superintendent says: "It looks as if the whole town were going to become Christianized."

Nor can I even mention the score of other places that are before me with pleading faces and sacrificial giving by the people, "first having given themselves unto the Lord." For example: the place on the Hua-Deng Circuit where a priest gave his temple for a church about two years ago, and now they are asking for a little \$50 grant-in-aid to put it in proper condition for their simple needs.

Most of this news reached me only last Thursday, April 9. I was thinking that it was a call for me to postpone my return to the field until about August 1 and take back, if possible, fifteen or twenty thousand dollars to meet this great opportunity. When lo! the next day came a telegram from Secretary North: "Bishop Lewis cables: 'Carson serious breakdown. Send Brewster immediately.'"

There can be no question about this call. I must hasten to the harvest field. The reapers are falling in the midst of the over-ripe grain. I must go where I may help save both. I have booked to sail May 9.

HINGHWA DISTRICT

Hinghwa District includes the prefecture city of Hinghwa and surrounding villages. It is situated on the coast plain. The people have been extremely friendly to the missionaries, and for many years there had been no organized opposition until the recent disturbances caused by the poppy planting and the faithful and successful opposition to this great evil by the preachers and missionaries. But this is a temporary situation that will react greatly in our favor in the end. Houses three stories high have been erected without any complaints from the people.

Methodist missionaries from Foochow began preaching in this district in 1865.

Hinghwa

Hinghwa city (population, 60,000) is a prefecture city situated near the mouth of the Sienyu River on the coast plain. It is off the lines of travel and commerce. The city is one of the cleanest in China. The houses are well built and the city wall is in good repair. The city presents an interesting sight from over the wall, with its fantastic roofs showing through the beautiful foliage of the lichi trees with which the city is well provided.

The city was occupied as a residence by a Methodist foreign missionary for the first time in November, 1890. The Church Missionary Society is at work here, and its hospital is a great help to the Methodist Mission.

Missionaries: Rev. William N. Brewster, and Mrs. Brewster (on furlough), Rev. F. Stanley Carson and Mrs. Carson, Rev. Winfred B. Cole and Mrs. Cole, Rev. Harry

G. Dildine and Mrs. Dildine, Mr. John H. Irish. W. F. M. S.: Misses Cora M. Brown, Jessie Marriott, Althea M. Todd, Elizabeth W. Varney, Pauline E. Westcott, Minnie E. Wilson and Grace McClurg.

Institutions: Guthrie Memorial High School, Biblical School, Normal School, Rebecca McCabe Orphanage, Industrial Mission Press. W. F. M. S.: Hamilton Boarding School for Girls, Juliet Turner Woman's Training School, Lillian Gamble Leper Rescue Home.

DNG SENG-NGENG, Superintendent

Disorder and War

From the days of the Revolution until now Hinghwa has had no peace. For a full year Ng-liang,¹ the bandit chief, has been making disturbance and rebellion. At first he gathered his followers on Ho-gang mountain and from there the movement spread all over that portion of the county. The Dang-hau region is a veritable den of bandits. They have stirred up the people to resist the paying of taxes and encouraged them to plant the poppy. Vast numbers joined them until nearly the whole county was allied with them.

When the troops went out to destroy the poppy they met with stubborn resistance, so that the places to which they went were turned into battlefields. The outrages of the bandits, the plundering and burning of homes and property, the capturing of even women and children and the fighting of the troops have brought great disaster to our people.

How could it be that Ng-liang, an outlaw and robber, could have made such a disturbance? Had it not been for the gentry secretly working to help the bandits, had the troops made a real effort to capture them, Ng-liang and his crowd would long ago have been punished. But for these things, Sienyu would not have been taken and churches and the property of the members plundered and destroyed.

As the troops went out to destroy the poppy they reported that they were being driven to do it by the church. This stirred up the enmity of the bandits against us and they captured one of our preachers and two members who barely escaped with their lives. During the fighting at Kio-suah the bandits seized the opportunity to burn our church in that village. On the road to the attack on Sienyu the bandits captured one of our members and killed and quartered him. Ng Deh-bau, a biblical school student doing pastoral work at Sai-ng, was captured and released only on payment of a ransom. Still other bandits, hearing of the success of these, were emboldened to attack the Christians in other places.

In these times of trouble our members have been patient in enduring persecution, and the pastors have been faithful to their duties. Although they have often been compelled to flee with their families, they have at the first opportunity returned to their charges to exhort and comfort the members so that they would hold steady and not grow cold in the service of the Lord.

In the 8th moon things were more quiet and the pastors hastened to gather in the fruits of the year, trying to make up for lost time. Fortunately the crops this year have been very good and collections have not fallen off. There has also been an increase in the membership of the church. This truly is a comfort to our hearts.

After all the trouble that has been caused by the bandits, it seems strange that the Governor-General should now be listening to their friends and

¹ For an account of the remarkable conversion of this man see page 231.

planning a compromise with them rather than to punish them. Furthermore he is laying plans to injure the church and the missionaries and has refused them protection afforded others so that the missionaries are not yet able to return to Hinghwa.

During the year we have built one new church at Yacai. Dr. Brewster provided \$400 for this church and the members \$600. Although the government paid us an indemnity of \$1,000 for the church burned at Kio-sauh, we fear that it will not be enough to rebuild it. As the disturbances have not quieted down we have not yet begun to rebuild. We have two other places that will begin building as soon as conditions warrant it.

The statistics of the year are: Total membership, 5,267; raised for self-support, \$3,474.

Contributions for support of bishops, of district superintendents, and for the Foreign Missionary Society, and those from the Sunday schools are the same as last year.

EDUCATIONAL WORK ON THE HINGHWA DISTRICT

HARRY G. DILDINE, Principal

Distribution of Hinghwa Language

Until quite recently the two seacoast counties of Putien (Hinghwa) and Sienyu have been almost the only localities in which to find Hinghwa-speaking people. Within the last three years, however, a strong tide of emigration has turned toward Borneo, where the Hinghwa Annual Conference has two of its members at work among its own people. We understand that the Dutch Government cares very efficiently for all educational interests there, so our educational work among those speaking the Hinghwa dialect is confined to the two counties named above. These comprise an area of three thousand square miles, with a population of two million and a half, among which there are five hundred or a thousand boys and girls of school age. About one in each two hundred of these children hails from a Christian home. The definite training for boys for the ministry and the leavening of society through a strong Christian laity, constitutes a call to a large, vigorous service to this body of children and youth.

War and the Poppy

Our Christmas season had a tone foreign to its inner meaning because of an attack made a few days previously upon the neighboring county seat at Sienyu. Not a single night for three weeks could Hinghwa sleep without a strong street patrol. Our interest was keen. The rebels having promised protection to poppy growers, our mission had attempted to serve this people in a practical way by an effort to get the government to send troops to help root up the poppy. As there was tied up in the crop \$10,000,000, it is easy to see how angry these farmers would feel toward the missionaries and toward the Chinese associated with them. We heard frequently of attacks planned against our city. The provincial government felt the insecurity of our position, and insisted that our consul call us all in to Foochow till the poppy rebellion might be quelled. So we were away from our work altogether from early in February till near the end of March. The troops having destroyed two thirds or three fourths of the crop, April passed in quiet. But on May 4 another

attack occurred on Sienyu. For a week we were anxious about them, and the whole country was unsettled. As far as Methodism is concerned, a new feature developed at this point—the bandit forces had confined their open attack to the government, but now turned a sharp corner in their policy, or perhaps revealed their true front, and became a band of persecutors, ready to raid, rob, and kill, and taking our Methodist people as their sole enemies. Two of our church members were killed outright, one being quartered almost as soon as captured. Fourteen others have been in captivity at different times, and their escape was a providential deliverance from a death that was practically certain for them within twenty-four hours of the time of their deliverance. We have heard of no attacks recently, but know that the rebel leaders are still at large and not yet dissuaded from their mad course.

Effect Upon Our Work

It had been distracting to our school boys to be told that their parents had slipped out through a hole hastily torn at the back of their house just as the bandits were entering the front door, and that, though no life had been lost, most of their property had been taken. One student had to go home from the Normal School to attend the funeral of a brother killed by the rebels, while others had other relatives, even sisters, captured and held for days in the mountain retreats of those coarse, tough fellows. One day our classes seemed simply to dissolve when there passed hurriedly up the street from door to door, the wild alarm that the gates of the city had been hastily closed in the face of a large attacking party. In all of our schools we have noted irregularity of attendance and serious division of attention. Supervision for day schools has been impossible in the disaffected regions, and mere continuance has involved danger. We have depended upon the district superintendents for keeping these schools up to grade and for the semi-annual examinations. This half year only one of our four superintendents, the one on the Hankong District, has been able to make his rounds. Several of these country schools have had to disband. Two of the teachers fled into the city when their places were attacked, counting themselves happy to have gotten away with no one of their families having been captured.

Ambushing a District Superintendent

Rev. Dng, superintendent on the Hinghwa City District, announced in May a quarterly meeting at a village easily reached in a four hours' walk. For some reason, he changed the appointment on the Friday before the meeting was to take place. But some rebels had been told where he planned to go and they lined a certain part of the road near the village with a strong ambush for him. One of the students of our Bible school whose appointment took him there came along over that piece of uninhabited road during the hours while the ambush was waiting for the district superintendent. The student was seized and held for ransom. He had been captured but a few minutes when the robbers asked, "But where is Dng? Is he not to come this way today?"

After a Preacher

The pastor of the churches of that same region moved his family away because of the nearness of the rebel camp. One day while coming back from a visit to his parishioners, some of the rebels were lounging about in a village

through which he was passing. Just as he had passed the door of the store in which they were sitting, one of them started suddenly with the question, "Is not that the Methodist preacher from the Ua castle?" Another man, not a Christian, who was standing by and had seen and recognized the preacher, replied promptly that it was not, but that it was Doctor Der on his way out to see a child very sick with cold. So the preacher escaped.

The Hinghwa High School

Our Hinghwa Boarding School and High School have made an increase in their enrollment. Some of the boys are making fine individual advances. One of our boys in the third year of high school work has been successful in an important competitive examination at Foochow where he won one of the three scholarships from this province to the preparatory school at Peking where boys are fitted for going to America for a university course. He is the best in the class in English, well up in his other studies, and most active of all our boys in athletics. Thus our Christian families of South China are reaping the benefits of the fund collected as an indemnity for the suffering of other Christians during the Boxer uprising.

Student Industries

Many of our students are boys whose financial resources are limited, and more than one third have been reared in our Methodist orphanage. It has been our policy to aid needy boys with work, but we have found it necessary this year to make some adjustments in the kind offered. The weaver finds it necessary to charge thirty per cent more for the tuition in his factory; the printing press finds it ten per cent cheaper to hire all day help than to employ part-time student labor. Thus ten of our leading boys are thrown back to seek some new form of employment. We have put \$75 into a sock-knitting machine and its outfit, and see no reason why this ought not to supply work to six boys as soon as they acquire facility in the use of the tools used. The market for the product is assured by contract, and the work is of such a kind that it will offer a minimum of interference with study hours. To carry on the correspondence of the schools, one of our graduates is busy full time at this work.

A New Department Added

We have opened a Normal School. Our Superintendent of Day Schools had attempted this in past years, but a reduction in the number of missionary workers made it impossible to continue. The local government has not found itself in position yet to undertake this sort of an enterprise, so that our normal department is the only school of its kind open to Hinghwa men in their own dialect. The key to success in our schools in the future and to a continued opportunity for Christian schools in this region lies in this branch of endeavor. The fact that we had nearly two hundred men competing for the thirty places opened for students this last term testifies that the men of Hinghwa value the opportunity we are placing before them.

The Present Outlook

The date for reopening the school for the second half year has been set and announced, but recognizing the fact that the local rebels are still capable of doing much damage to the county and that the national atmosphere has not

entirely cleared up yet, we cannot assure ourselves that our second half year is to be so calm and steady that we may repair the losses sustained during the first six months. The latest reports threaten a recurrence of rebel activities. Sienyu is so terrified, it is said, that not more than one hundred of its eight or ten thousand inhabitants are now in the city, not one woman but has been helped out to some village refuge. But teachers will continue to stand by their posts where it is at all possible, and we shall be ready, as soon as the consular prohibition is removed from ourselves, to lend them what aid we can.

REPORT OF THE REBECCA McCABE AND CHRISTIAN HERALD ORPHANAGES

GO TENG HI, Monitor

Intellectual Training

All of the girls over eight years of age study in the Hamilton Girls' School of the Woman's Foreign Missionary Society. For the blind girls we have hired a teacher to teach them daily in the Orphanage Home. We also provide teachers for all the boys under twelve years of age thus having them under our own supervision. The boys over twelve years of age attend the Grammar and High Schools of our church here in the city. One girl is studying in the Woman's College in Foochow, three are studying in the Girls' School in Sienyu, and one is taking a course in nursing in Doctor Betow's hospital, Sienyu. Our aim is to fit these boys and girls who have been intrusted to our care intellectually as well as spiritually for life work.

Industrial

Last year our boys worked half a day and studied half a day, but this year owing to a rearrangement of the course the studies are much heavier and consequently more time has to be given to them. It is our plan that the Orphanage boys study during the summer and in this way they will be able to keep up with their class. As we want their summer work to count as advance on the year's work we have been obliged to let them give most of their time to their studies leaving little time for industrial work. Of course this has made an increase in our expenditures as the income for self-support was thus reduced. However, the boys have been very diligent in seizing every opportunity to work and earn money. They have used the moments before and after recitation periods so that from daylight to dark they are kept busy either reciting or at work.

Self-government

For some years the boys have had a society for the purpose of self-government. Regular meetings are held each week with special meetings at the end of each month, term, and year. The yearly meeting is a special open meeting to which the public are invited. All the boys belong to this society. Their meetings are opened with prayer and they have talks upon various subjects in which they are interested. A feature of the society is the examination of the conduct of each member. If any laxness is noted that member is called upon to mend his ways. If the member refuses to do so he is expelled from the society as a warning to others not to follow in his footsteps. This society is controlled by officers elected by the boys from their own numbers and any action is done by vote of the society in meeting. It is a fine means of training the boys in self-government. As the years pass this organization increases in popularity and usefulness. The results this year are better than ever before.

Our Buildings

Last year the mission made new arrangements in the matter of property by which the Grammar and High Schools were to be given the main compound for their work. By this scheme we had to sell our two dormitories in that compound to the High School. This necessitated our moving all the orphans into the Orphanage compound which at present contains two new dormitories, a residence for the monitor, and a large native building. The dormitories were sufficient to house the boys. It was our plan to board the girls during the school year in the Girls' School of the Woman's Foreign Missionary Society but most of the year the school has been closed so we have been forced to house the girls in the old native building. This has cramped us very much for room. If we could put up one more dormitory the situation would be relieved.

Land Endowment

During the past year we have bought over two hundred *gang* of land near Yellow Stone, a few miles from the city. This land cost us about six thousand dollars (Mex.). The plain where it is located is very broad and there is much more land which we could buy if we had the funds. With fifteen thousand dollars gold we could complete a farm of one hundred and forty acres which would put the Orphanage on a self-supporting basis as the land is very fertile producing three or more crops per year. The opportunity is ripe now and unless we can soon take advantage of it we will not be able to get the land at any price. The people are wanting to sell on account of the unsettled conditions. Once the government becomes established these people will be unwilling to sell to us. Therefore we must act quickly or lose the opportunity. With such a farm as contemplated above we will be able to provide the means for every orphan to become self-supporting.

Our Present Needs

There are three things which this report should bring to attention.

(1) Because of our limited dormitory room we are crowded together in inconvenient space, which is not conducive to the best conditions of health. The boys are well provided for in their two dormitories, but as we had to sell the girls' dormitory for the use of the High School they are compelled to live in an old native building. In order to protect their health we must make other provision for them.

(2) We have spoken of the importance of securing a tract of land for the proposed farm at once. This we believe is an important move as it will make our institution self-supporting.

(3) Many are coming asking admittance to our institution who are in the most destitute circumstances and have no one to turn to for support. Surely the doors must not be closed against their cry.

The Bandit Troubles

Everyone knows about the disturbances of the past year. When rumors would come that the bandits were planning an attack upon the city fear would seize hold of all. The citizens whether merchants, gentry, or church members with one accord fled away from the city to the villages of friends and relatives in the country. They took their valuables with them. We did not move one thing away from the Orphanage nor did one person flee. It was not because we had no fears and did not want to flee, but it was because we had no place to

which we could flee. When violent rumors held possession of the city we went to God in prayer and asked him to protect us. These threatened attacks were not confined to one occasion, but occurred no less than six or seven times during the year. We are indebted to the grace of God for thwarting the evil designs of the bandits and bringing us safely through the many dangers. His graciousness extended to us has been without limit and we must give him unceasing thanks for it.

Acknowledgment of Thanks

When Mrs. Brewster returned home last year the Bishop appointed Rev. and Mrs. W. B. Cole to be acting superintendents during her absence. Although they have had much other work to do yet they have been zealous in this work. At times they have been called away to Foochow on account of the bandits, yet while there they have not ceased to plan and work for the interests of the Orphanage. Members of the Preachers' Board in the city have rendered us many services. The doctors of the Anglican Hospital have treated the sick. We wish to acknowledge our thanks to all of these who have helped in the work.

Total at the end of last year.....	203	
Received during the year.....	12	

Total		215
Girls married.....	5	
Died during the year.....	4	
Expelled	8	
Entered Biblical School.....	3	

Total	20	20

Number at present in the Orphanage.....		195

HANKONG DISTRICT

Hankong (Antau) District includes the market towns Gangkau and Hankong and the surrounding villages. It is situated on the coast plain east of Hinghwa city, but also has an extensive mountainous region further inland. The population of the seaport town Hankong is estimated at about 100,000. Here is located the large Aaron Baker Memorial Church. A hospital is being erected which will be opened soon. It is to be in charge of Dr. Li Ko-sing, a graduate of the Union Medical College at Peking.

W. B. COLE, Missionary-in-charge

The Political Situation

The past year has been one of almost continual turmoil and disturbance. On the same day that Bishop Bashford left Hinghwa following upon the close of the session of Annual Conference, the bandits captured Sienyu city. Two of the ladies of the Woman's Foreign Missionary Society who were there at that time took refuge in a country chapel. As the bandits in a meeting by the seaside a few days previous to this event had announced a program which included the driving out of the church in these regions there was no little uneasiness over the Sienyu situation. But the bandits only held the city for a few hours, disappearing during the night in order to escape the relief party of soldiers which was sent from Hinghwa. This event transpired the latter half of December.

By the first of January the situation was rapidly becoming alarming as

poppy was planted everywhere throughout the counties of Putien and Sienyu and the Provincial Government showed no signs of acting. As the poppy crop was under the protection of the bandits it was quite evident that they would get a large share of the profits with which they could arm themselves and thus become an increasing menace to the existence of the church against which they had already openly declared their opposition. We decided that the facts of the situation ought to be published in the papers as well as reported to the International Reform Bureau in order that the attention of the Central Government might be called to the impending danger. We accordingly did so. About the same time our Consul at Foochow, at the request of the United States Government, made a report upon the opium situation in this Province. The International Reform Bureau and the United States Government called the attention of the Central Government to the existing conditions about the same time. It was a surprise to President Yuan for just as we surmised the Provincial authorities had concealed the facts from him. He thereupon gave the Military Governor of Fukien strict orders to destroy the poppy at all costs. The governor had to obey orders although he did so reluctantly. He afterward credited the missionaries with his "loss of face" with the Central Government. He showed this by insisting that not one American should remain in Hinghwa during the poppy campaign while the missionaries of other nationalities were allowed to remain. Consul Fowler secured permission for our return only by demanding an explanation as to why this difference was made, adding that if they did not answer he would ask Peking why. The answer came back that we could return to our work in Hinghwa.

The poppy was mostly destroyed and for a few weeks we had comparative quiet. On May 4 the bandits suddenly appeared before Sienyu city and attacked it. The four ladies there escaped into the country and by a long circuitous journey reached Amoy and from there sailed to Foochow. They had to make this journey of several hundred miles as the road to Hinghwa was in possession of the bandits. Again our church property was not molested although the bandits were in possession of the city for about two weeks. The men of the mission remained in charge of the work while the women and children went to Foochow. In June the bandits came out openly against the Methodist Church, saying in their proclamation that there was a certain band of people who were destroying idol and ancestor worship and it was their purpose to rid the country of them. Houses of church members were plundered and burned. Men, women, and children were carried away to the retreat of the bandits. A retired preacher was shot and one member was killed and quartered. It was only by the utmost effort that the government could be prevailed upon to move, and it was not until the Central Government had again brought pressure to bear upon the provincial officials that anything was done. A relief expedition was just in time to free eleven captives who were to be shot the next morning on the failure of a large ransom which was demanded. In this persecution the members and preachers suffered severely. Many members fled from their homes and were not allowed to return, their crops being destroyed or gathered by the robbers. Some of the preachers did not dare to sleep in the chapels at night, but went secretly to the homes of others staying until daybreak for they feared the night raids of the bandits. Some members and preachers had to hide out in the mountains without food and shelter. Yet amid all these trials we have not heard of one person who has denied his faith in Christ.

The government did not institute rigid measures to quell the disturbance. This was doubtless due largely to the military governor's displeasure with the missionaries for reporting the poppy situation and to the interference of a large group of Hinghwa gentry who for some reason or other have allied themselves with the bandits. The military governor finally decided to carry through a compromise by which "Emperor Sixteen," the bandit leader, was to be given a position in the army on a large salary and with a certain number of his followers to be enlisted as soldiers. The governor said these were all to be sent to other provinces, but the bandit leader understood that he was to be in command of the Hinghwa Prefecture. Consul Fowler said that his government would never consent to such a compromise as it would shape affairs for a general massacre of Christians in the Hinghwa region besides placing Americans under the care of a bandit chief who had led an attack against their mission. The military governor tried to force the consul to agree to this compromise by saying that unless he did so he could not protect the Americans in Hinghwa. The legation at Peking protested that the protection of American citizens did not depend upon any such stipulation as the military governor laid down. The legation under the instruction of the Department of State asked for the punishment of the bandit leaders as well as the gentry and officials implicated in the affair. The Central Government has promised to comply with these demands while the missionaries are in Foochow at present waiting for its accomplishment. There are prospects that it will be done as President Yuan has issued a proclamation to that effect, and commissioners and northern troops have been despatched to carry out his orders.

Not at any time during the year has the country been free from rumor and disturbance. Twice the missionaries have been called to Foochow by the consul to avoid danger. During the past twelve months the women and children have spent only four months in Hinghwa while the men have spent only about five. Such conditions have not been conducive to consecutive work.

However, these trials have not been without fruit to our cause. The added burdens which have been thrown upon the native brethren in the absence of the missionaries have shown that they are very capable and are grounded in the fundamentals of Christianity. Especially have the experiences of the past year shown them the value of truth. The American consul has had to depend upon the native leaders for information as to the situation. A misstatement would have jeopardized the cause. They fully realized this and used the greatest care in thoroughly investigating all reports so that nothing but the truth would be reported. Time and again false reports were made by the gentry and the officials which would have damaged the cause, but the consul, relying upon the reports of our native leaders, brought the real facts to light, and in not a single case were they found in error, while time after time the false position of the opposition was brought to light. The American Consul speaks in the highest terms of these leaders, saying that in all his long years of consular service in China he has never dealt with more efficient and honest men than the Hinghwa preachers. They have also exercised the greatest care in reporting only genuine persecution cases. Claims of thousands of dollars were turned down because they had back of them other causes than persecution. Thus they have proved the falseness of the statements of some enemies of the church that the Hinghwa mission is built on law suits and political influence of the church with the government. They have shown unmistakably that the church is being built on

the rock Christ Jesus. This manifestation of the solid Christian character of the native brethren is worth all the suffering of the past year.

Evangelistic Work

Last year we inaugurated the plan of preaching the Gospel in every village and household for which we were responsible in the Hinghwa region. The campaign was to cover three years. The preachers were organized by sections for mutual help and inspiration. The members who could spare time to help in the work were organized into groups and went with the pastors to help teach and preach. The work was to be carried out systematically following a map which was drawn for each circuit. Notwithstanding the abnormal conditions of the past year when it meant danger to life and property to be identified with the Christians our preachers during the interims between the various uprisings, carried out this plan to some extent with the result that we are closing the present year with an increase in membership and contributions. It is certainly marvelous! Conditions naturally would have called for a marked decrease but Christ has been with his servants just as he has promised to be with them. This shows that the Gospel is getting a deep hold upon the people and we have every reason to believe that as soon as normal conditions are restored we will have a great ingathering. The position which the church has taken in regard to the opium curse and the persecution which she has had to endure for that stand will not be unnoticed by a large number of people who are in favor of the reform but who have been powerless to oppose it. In fact we believe that the masses of the people will recognize that the church has done a great service for the country and that they accordingly are going to be in a favorable attitude toward the message. Our prayer is that the coming year may give us freedom to carry out the evangelistic campaign.

Sunday Schools

Realizing the value of training up the children of the church in the precepts of the Word we have made a special effort this year to have Sunday schools opened at every station. Every preacher has been furnished with cards and printed Bible texts as well as lesson helps. We have also urged that they be not content with getting the children of the Christians into these Sunday schools but that they also make a special effort to get in the children of the heathen. We find that these children are very eager to get colored pictures and cards. We have therefore offered cards as rewards for memorizing important texts of Scripture. Some of these cards have Scripture texts in Chinese with expositions of some phase of the Christian doctrine. We know that these will be carried back into the homes of the children where they will be read by many who otherwise could not be reached. I know that many of the preachers have been carrying out this plan and we hope to push it more vigorously than ever during the coming year.

Medical Work

For some years plans have been on foot to build a hospital in Antau, the seaport of Hinghwa. During the year the purchase of the site has been completed and the building begun. It is now almost completed, being built of stone. A gift from friends in Buffalo, N. Y., has made possible the completion of the plan. The native brethren have also subscribed very generously, giving about one thousand dollars gold. Dr. Li Ko-sing, a member of the Conference

who has taken a medical course in the Peking Medical School, has carried on the medical work during the year. Besides carrying on dispensary work he has been able to receive some in-patients as well as to have in training a class of students. At the same time the medical work for women has been carried on by one of Dr. Li Bi Cu's assistants from Ngucheng. Antau presents a very needy field and one of large opportunity for medical work as there are at least one thousand people within an hour's journey of the new hospital. Every bit of the space in the building will be put in use as soon as it is completed.

Although it has not been possible to hold the Annual Conference at the close of the year on account of the unsettled conditions, yet we are looking forward to the new year with enlarged hope believing that there are great signs of promise. The past year's experiences have drawn us closer to God and equipped us for better service. Thus God is able to even use the evil designs of his enemies to serve his cause and we have been led to believe more firmly than ever that, "To them that love God all things work together for good, even to them that are called according to his purpose."

PINGHAI DISTRICT

Pinghai District includes the eastern end of the Pinghai peninsula and the adjacent islands. Lamyit island is the place where our mission first started in 1865. The first station on the mainland was near Pinghai, the local seaport. The people are extremely poor on account of the poverty of the soil and lack of water. But they are very accessible and work among them brings large returns. Lamyit Island is notorious for its pirates, who infest the coast.

No Report.

SIENYU DISTRICT

Sienyu District is located in the valley of the Sienyu River, about thirty miles from the coast. Some of the mission centers are in the foothills which border the coast plain. The district or department of Sienyu is very populous and extremely productive. The people are comparatively well off, and upon that account somewhat less accessible to the gospel than in other parts of the Conference; but there was a great awakening there in the spring of 1909.

Sienyu

Sienyu (Singiu) is situated at the head of navigation of the Sienyu River, about thirty miles from Hinghwa city.

Methodist Episcopal mission work was begun in 1870. Other mission boards at work here are the Church Missionary Society and the Church of England Zenana Mission.

Missionaries: W. F. M. S.: Misses Emma J. Betow, M.D., Martha Lebeus, Martha L. Nicolaisen, and Paula Seidmann (on furlough).

Institutions: Sienyu Intermediate School. W. F. M. S.: Isabel Hart Boarding School for Girls, Frieda Knoechel Memorial Training School for Bible Women, Margaret Eliza Nast Memorial Hospital.

DENG CIE SING, Superintendent

This year we have begun a special evangelistic campaign to encourage the members to believe the Gospel more fervently, to worship God more steadfastly, to study the Scriptures diligently, to be always in prayer, and to zealously proclaim the gospel to others. Our plan is to save many from sin, to serve Jesus Christ, to worship him as their Saviour, and God as their Father. We purpose to cause the truth to flourish, giving the glory to God. But the disturbances have hindered us from carrying out this program completely and the church has met great trouble.

Uprising of the Bandits

Last year just at the close of the Annual Conference Sienyu was captured

by "Emperor Sixteen." This came upon us very suddenly. Great fear seized upon the people. Miss Lebeus and Dr. Betow fled to the country and hid there leaving behind all of their possessions for they could not take them with them. On the second day the bandits fled on the approach of the soldiers. We returned to the mission compound. The government officials then went out to destroy the poppy but the people were unwilling to submit and resisted. Therefore great disorder arose throughout the country. There was no peace. The church people were greatly afraid. On the morning of May 4, 1913, Emperor Sixteen again attacked Sienyu city. At midnight men came telling us that the bandits had arrived. Fear was in the hearts of all. Knees shook and hands trembled. Mouths were not able to utter a word. All persons at the mission compound decided to flee. At that time the grown people feared while the children cried, but we had to quickly get away. The night was very dark so that we could not see the road. Many stumbled and fell. The four ladies of the Woman's Foreign Missionary Society had to endure much hardship. They had no chairs, but fled with the rest to a hidden place. Rev. W. B. Cole was at Sienyu at the time visiting the work so he had to bear the hardships with us. There are seven children in my household. Five of them are small and had to be carried as we ran. I also had in my possession church funds, so my difficulties in getting away were very great. When daylight came the ladies went to the house of a retired preacher and stayed there. Brother Cole stayed with us in the house of a church member. He had nothing to eat and slept in the hall of the house. The soldiers two weeks later recaptured the city and we moved back to our homes but in a short time rumors arose. We feared that the country would soon be in turmoil. I moved my family to another place to dwell. Therefore I had to use much money. But I had to stay at the compound on account of looking after the affairs of the church. The walking to and fro brought sickness upon me.

Persecution

The drug store and oil depot of one of our members was robbed by the bandits. The house of Pua Dong Cing on the Haucheng Circuit was plundered and seven women and children seized and imprisoned in the retreat of the bandits where they remained a week. They demanded two thousand dollars for their release. On the Gadeng Circuit the crops of ten of our members were plundered and destroyed. Their homes were robbed, their houses burned, and four persons seized. One of these, Ng Kai Ngeng, a retired preacher, was shot. Even at this time of writing these members are not allowed to return to their homes. They have little to eat or wear and are in very destitute circumstances. Because the losses of Sienyu were very great, the magistrate levied a tax to indemnify the losses. Some of our members had to give money for this purpose.

Conditions on the Circuits

Sienyu city has had to bear great hardships, for the bandits kept up a continual disturbance. The Boys' School could not open. Therefore the church here is not flourishing and the contributions have fallen off \$100. Gadeng has endured much persecution but God in his great mercy has helped them. There have been decided gains in believers and contributions. A new station has been opened at Keong-tau and is prospering. Sui-gau is flourishing, and there have been large increases in members and benevolences. Leng-ceo

is an important place. The work has been pressing but thanks to God's help much has been accomplished. The people have had peace. Hing-tai has many high mountains and the roads lead over long mountain passes. Hardship has been endured and the Word faithfully preached. Many have heard and believed. On Leng-ho-sua many have been led to keep the Sabbath. Hau-cheng has witnessed growth in the doctrine. The preacher, Na Ging Eong, carefully expounded the Word and the members gladly listened to his instruction. But alas he became sick and has died.

Ciasua's people are glad to help in the work.

Meong-su has opened a school and enrolled some new hearers. Giang-sua has lost ground. The members are not zealous and have been unwilling to help in the work. Heong-iong has made a slight advance over last year.

Leng-hua is weak and losing ground. There is nothing favorable to be reported for it.

Statistics

Membership, 1,530, an increase of 262. Raised for self-support, preachers' salaries, \$1,742; preachers' aid, \$55.50; for Home Missions, \$2,289; Jubilee Fund, \$325; a total of \$4,412, a substantial increase.

General Statistics

Truly we have met with much distress this year. I have had to move back and forth finding no place where I could rest in peace. The persecuted members came to me. Often violent rumors broke forth that the bandits were coming again to fight against the city. Some said that the Bandit Chief Ng Liang was angry at the church accusing it of interfering with his plans. Therefore many rumors arose saying that he was coming to kill the preachers and burn all the houses in the compound. Hearing these things we could not sleep. We cannot put in words all that we have had to endure. We ask the bishop to pray for us and ask God to cause the government to repent and send soldiers to subdue the bandits. Thus we can enjoy peace and be free to preach the Gospel to men. Many men will be led to confess Jesus and to worship God. Amen.

TATIEN DISTRICT

Tatien (Duacheng) District includes the city of Tatien and surrounding villages. It covers parts of three counties and contains representatives of thirteen. The district covers a large area, but is sparsely settled. The roads are rough and hilly.

We are the only mission at work in this region, and our responsibility is correspondingly great. It is a very fruitful field if intensively cultivated; but we have not been able to occupy it even by one foreign missionary.

No report.

TEHWA DISTRICT

Tehwa (Dehhua) District includes the city of Tehwa and surrounding villages. The district is large, requiring a trip of about 327 miles to make a single round of the district. The country is mountainous, the altitudes being from 600 to 1,850 feet. The population numbers about 46,000. The principal industry is the manufacture of pottery.

Tehwa

Tehwa (Dehhua) is located on the Shwangki River, in a mountain valley, about eighty miles west of Hinghwa city. It is in the heart of the pottery region.

Methodist Episcopal mission work was begun in 1873. The English Presbyterian Mission is at work here, but only through Chinese agents.

Missionaries: W. F. M. S.: Misses Jessie A. Marriott, Gertrude Strawick (on furlough), and Althea M. Todd.

Institutions: W. F. M. S.: Susie L. M. Mansfield Girls' Boarding School, Carrie R. Donnel's Women's School.

No report.

YUNGCHUN DISTRICT

Yungchun (Ingchung) District includes the department city of Yungchun and surrounding villages. It is about 250 miles around the district.

This district was set apart from the Tehwa District in 1907. The English Presbyterian Mission is at work in the district.

Yungchun

Yungchun (Ingchung) (population, 12,000) is a department city located fifty miles southwest of Hinghwa, upon the bank of a mountain river. The people are very idolatrous and keep a number of temples in a good state of repair.

Methodist Episcopal mission work was begun in 1873.

Missionaries: Rev. Joseph W. Hawley and Mrs. Hawley.

Institutions: Hardy Training School, Biblical School.

No report.

CENTRAL CHINA CONFERENCE

The Central China Conference, located in the heart of the great plain of the Yangtze, includes the southern parts of the Kiangsu Province on both sides of the Yangtze, and part of the province of Anhwei. This field embraces some of the most populous cities of China, together with fertile agricultural districts. The country is well provided with means of communication by numerous navigable canals, rivers, and creeks. Nanking and Chinkiang are on the Shanghai and Nanking Railway. The Grand Canal, which runs through the Kiangsu Province, is of immense commercial importance. Railroads are being constructed from Nanking westward to the Szechwan Province, and southwest to Wuhu. The Tientsin Pukow Railway starts north from Pukow, the city opposite Nanking, on the north bank of the Yangtze River. By this road one may go to Tientsin in 26 hours and Peking in 27.

Mission work was begun by missionaries of the Methodist Episcopal Church in 1867, and this region was set apart as the Central China Mission in 1869. The first annual meeting was held at Kiukiang in 1875. In accordance with an enabling act passed by the General Conference in 1904, the Central China Mission Conference was organized in 1907. In 1908 it was organized into an Annual Conference.

In 1912 the Conference was divided into the Central China Conference and the Kiangsi Mission Conference. The former extends up the river to and including Anking, the capital of the Anhwei Province; and the latter the northern and central part of the Kiangsi Province, especially about the Poyang Lake, and a part of the Province of Hupeh north of the Yangtze.

The Second Revolution

The annual session of this Conference was held the first part of November, 1913, and was a period of deep and lasting fellowship. The troubles through which the Conference has passed during the year in connection with the revolution and the disturbed conditions in Central China has revealed the love of the Chinese and the missionaries for each other. The foreigners opened their resident compounds to Chinese refugees without reference to their Christian standing and not only our own church members but many other Chinese found safety through the care and protection of the missionaries. The common danger drew the foreigners into closer fellowship with each other deepening the community life which always exists on foreign shores. The life of every Christian was spared and the property of most of them escaped destruction, a thing which seems to the Chinese and to all concerned clearly providential. Coming from an area in which drought and famine have inflicted great suffering, which has been augmented by the second revolution, the members of the Annual Conference were exceedingly grateful to meet again.

Growth of the Conference

In spite of the disturbed conditions the Chinese have been more open to the Gospel than ever before. There has been a gain of 142 in full membership, 270 in probationers, or a thirty-seven per cent increase for the Conference. The membership is small, yet the large per cent of increase fills all with hope for the future.

Reinforcing the Ministry

Of the six Methodist graduates from the Theological School, five entered the Central China Conference and one returned to his old home in the Kiangsi Mission Conference. The Central Church in Nanking, under the leadership of Mr. J. H. Blackstone, has had a busy year. This splendid church has been rebuilt largely through the liberality of Mr. Blackstone and his father, and is located in the business portion of the city and admirably adapted for an insti-

tutional church. There we conduct a day school for boys and a night school for young clerks, besides holding evangelistic services three nights in the week. The congregations run from 200 to 400, and Bishop Bashford preached to between six and seven hundred people there. Strong Chinese preachers have been sent to Chinkiang, with its population of 250,000, and Wuhu, with a population of 130,000, and others to points of from 30,000 to 50,000 people each.

A fine large church with an auditorium which will seat 1,600 people, with sixteen rooms for institutional work, is being erected within a short distance of the University. This will cost, when completed, \$15,000 gold. It will become the headquarters for the University and the people of the north end of the city, the finest residence section of Nanjing.

The Conference was greatly saddened through the loss of Mrs. Edwin James and Mrs. George Miller, wives of our missionaries, and successful and devoted workers among the women of China.

CHINKIANG DISTRICT

Chinkiang District includes the prefectural city of Chinkiang in the Kiangsu Province, and about a half dozen out stations. The Grand Canal and the Shanghai and Nanking Railway pass through this district.

Chinkiang

Chinkiang, located at the junction of the Yangtze River and the Grand Canal, and on the Shanghai and Nanking Railway, is a city of great commercial importance. It has water connections with all parts of the empire, and by the Tientsin-Pukow line has a railway connection with Peking and Tientsin. How natural the location is for a large city is shown by the fact that before the Taiping rebellion Chinkiang had a population of 500,000. At the close of that rebellion the population was 25,000, including the military camp. To-day it numbers fully 300,000, and is growing rapidly. Most of the population is outside the city walls. The city has electric lights. It is the chief distributing center for salt and rice. Only five other cities in the Republic have a larger customs revenue, and it is exceeded by only one other river port, Hankow.

Methodist Episcopal mission work was begun in 1881. Other Mission Boards at work here are the China Inland Mission, the Southern Baptist Convention, the Southern Presbyterians, and the Protestant Episcopal.

Missionaries: Mr. John W. Bovyer and Mrs. Bovyer, Rev. Fred R. Sibley (on furlough) and Mrs. Sibley (on furlough). W. F. M. S.: Misses Flora M. Carnross (on furlough), Emma E. Robbins, M.D., Gertrude Taft, M.D., and Miss Flora A. Hyde.

Institutions: W. F. M. S.: Boarding School for Girls, Women's Hospital. Orphanage, partly supported by Christian Herald funds.

F. R. SIBLEY, Superintendent

Effect of the Revolution

The political conditions which have existed during the year have created problems and situations which have severely tested us. Our church has lost no members or probationers by death, though some have suffered the loss of their property. In the midst of these testings the church is marked by a spirit of willingness and harmony in all its undertakings.

Work of Dr. Verity—Comity and Cooperation

Early in the year Dr. Jonathan Verity of the Cincinnati Conference, whose nephew is an honored member of the North China Conference, came to Chinkiang. Our sister missions accepted an invitation to engage in united work for a period of nine days. The services were held in the Presbyterian Church and the audiences numbered 400 to 600 daily. Special services on five successive mornings were held for the 300 students and pupils of the various mission

schools. The general effect of these meetings was most helpful and uplifting. This is but part of a considerable amount of united work by all the denominations in Chinkiang. We united in the day of prayer for China and followed this by a series of union meetings to which the officials and literati of the city were specially invited. This movement met with a large degree of favor and the place of meeting was filled with the intelligent and responsible people of the city. The Southern Presbyterians have invited us to join with them in the occupation of a city of one hundred thousand people lying to the east of Chinkiang, twenty miles away on the railroad. They already have a small church on the edge of the city and they desire us to add our strength to theirs in the effort to adequately occupy the city itself.

The street chapel work in Chinkiang has been the best in recent years. From four to six afternoons every week our Chinese preachers carry on services to audiences which comfortably fill the building. Usually from fifteen to forty persons avail themselves of the opportunity to meet the pastor in the after meeting for a closer inquiry into the meaning of Christianity. Work has also been done in two towns south of Chinkiang, where the beginnings are marked by a very favorable response on the part of the people.

Statistics

Total membership, 112, showing a net increase of nine per cent. There has been an average attendance upon the Gospel services of 360, showing an increase at this point of twenty per cent over the previous year. There have been twenty-eight baptisms.

Educational Work

There is a boys' school in Chinkiang and a boys' orphanage, intrusted to the care of Mr. and Mrs. J. W. Bovyer, who have come to us as self-supporting missionaries for a period of five years. The girls' day schools have had a prosperous year, and the total enrollment in both boys' and girls' schools numbers 108, an increase of fifty-five per cent over last year. We find a splendid field for evangelistic effort in these schools.

Women's Hospital

We are glad to report that the new building for the Women's Hospital is almost completed. It has had a year of good progress under the management of Drs. Taft and Robbins.

NANKING DISTRICT

Nanking District includes the city of Nanking, which is the capital of Kiangsu Province, and the residence of the viceroy of Kiangsu, Anhwei and Kiangsi, and four outside circuits.

Nanking

Nanking (population 40,000) is the official capital of the Kiangsu Province, and is situated on the south bank of the Yangtze, 200 miles from Shanghai. It was the metropolis of China until 1403. During the revolution of 1911 and 1912, Nanking was chosen as the headquarters of the republican government.

Nanking is now connected by railway to Shanghai, and with Tientsin and Peking by the Tientsin-Pukow line. There is a city railway and more carriage roads than in any other inland city in China. It exports large quantities of raw silk and flowered satin. Nanking is one of the great mission centers of China. With the exception of Shanghai, and, possibly, of Peking, no city in China has such a large body of missionaries or such magnificent institutions. In May, 1910, China's first National Industrial Exposition was opened in Nanking and attracted unusual attention not only to Nanking but also to the vast resources of the entire empire.

It is significant that the construction of the many magnificent buildings was entrusted to a Christian young man, the product of our mission schools and American education:

Nanking is a practical example of union missionary work in China. The union institutions are: The Union University of Nanking (seven societies); The Yangtze Valley Woman's College (just being organized) (ten or so societies); The Union Bible Training School and Theological Seminary (five societies); The Union Bible School for Women (nine societies); The Union Nurses' Training School (seven societies).

Methodist Episcopal mission work was begun in 1883. Other Mission Boards at work here are the Presbyterian Mission (North), the Presbyterian Mission (South), Protestant Episcopal Mission, Society of Friends, Foreign Christian Missionary Society, Young Men's Christian Association, and American Advent Mission.

Missionaries: Rev. Robert C. Beebe, M.D., and Mrs. Beebe, Rev. James H. Blackstone and Mrs. Blackstone, Rev. Arthur J. Bowen and Mrs. Bowen (on furlough), Mr. William F. Hummel and Mrs. Hummel, Rev. Arthur W. Martin (on furlough) and Mrs. Martin (on furlough), Rev. William Millward and Mrs. Millward, Rev. Harry F. Rowe and Mrs. Rowe, Rev. Wilbur F. Wilson and Mrs. Wilson, Miss Adelaide M. Wixon, Dr. Frank P. Gaunt. W. F. M. S.: Misses Elizabeth Goucher, Mary G. Kesler, Winifred E. Muir (on furlough), Sarah Peters, Ella C. Shaw, Laura M. White, Cora L. Rahe, Jean Loomis, Edith R. Youtsey.

Institutions: Nanking University (merged into the University of Nanking, a union institution, in December, 1909); with several affiliated schools, Philander Smith Memorial Hospital. W. F. M. S.: Girls' Boarding School, and the Arvilla Lake Memorial Bible Women's School.

THE UNIVERSITY AT NANKING

Its Purpose and Organization

This institution is a Union undertaking, composed of the Disciples, Presbyterian, Methodist, Southern Presbyterian, Northern and Southern Baptist, and Southern Methodist Missions working in East Central China. The first three societies named participate in all departments of the work; the Northern Baptists in the advanced work only, and the Southern Presbyterian, Southern Methodist, and the Southern Baptist in the Medical School only.

The institution is controlled by a Board of Trustees, elected by the Missionary Societies participating, with headquarters in New York city, with the duties usually devolving upon trustees. On the field the missions represented appoint men to act as a Board of Managers, to have more immediate control of the institution.

The University is incorporated by the Regents of the University of the State of New York, and the degrees are granted by them.

Title to all property, including that originally held by the Missionary Societies, is vested in the Board of Trustees, hence the organization is a thoroughgoing union, rather than an affiliation or federation. The total value of all property, including lands, buildings, and equipment is approximately \$204,000. There are nine main buildings and a hospital building, together with twelve residences. Funds are definitely pledged for five of the buildings in the new College and University group, the land has been purchased, and the architect is now in Nanking, making final surveys and investigations as to building materials, plans, etc. An expert civil engineer has also been engaged, and is now in Nanking to look after the construction of the buildings.

Departments

The University, at present, includes the following departments: The last four years of Grammar School Grade (Middle School); a High School; a College or Arts Department; a Medical School with a large hospital owned by the University; a Normal Teachers' Training Department, with separate grounds and buildings, and an Elementary practice school attached; the begin-

nings in an Agricultural Department; and a Language School for New Missionaries, with something over fifty in attendance. The total enrollment in March, 1913, was 553.

There are thirty Chinese teachers, not including the twenty who give their time to the Language School, and twenty-four American teachers in all departments. Eight of these give all their time to the Medical Department.

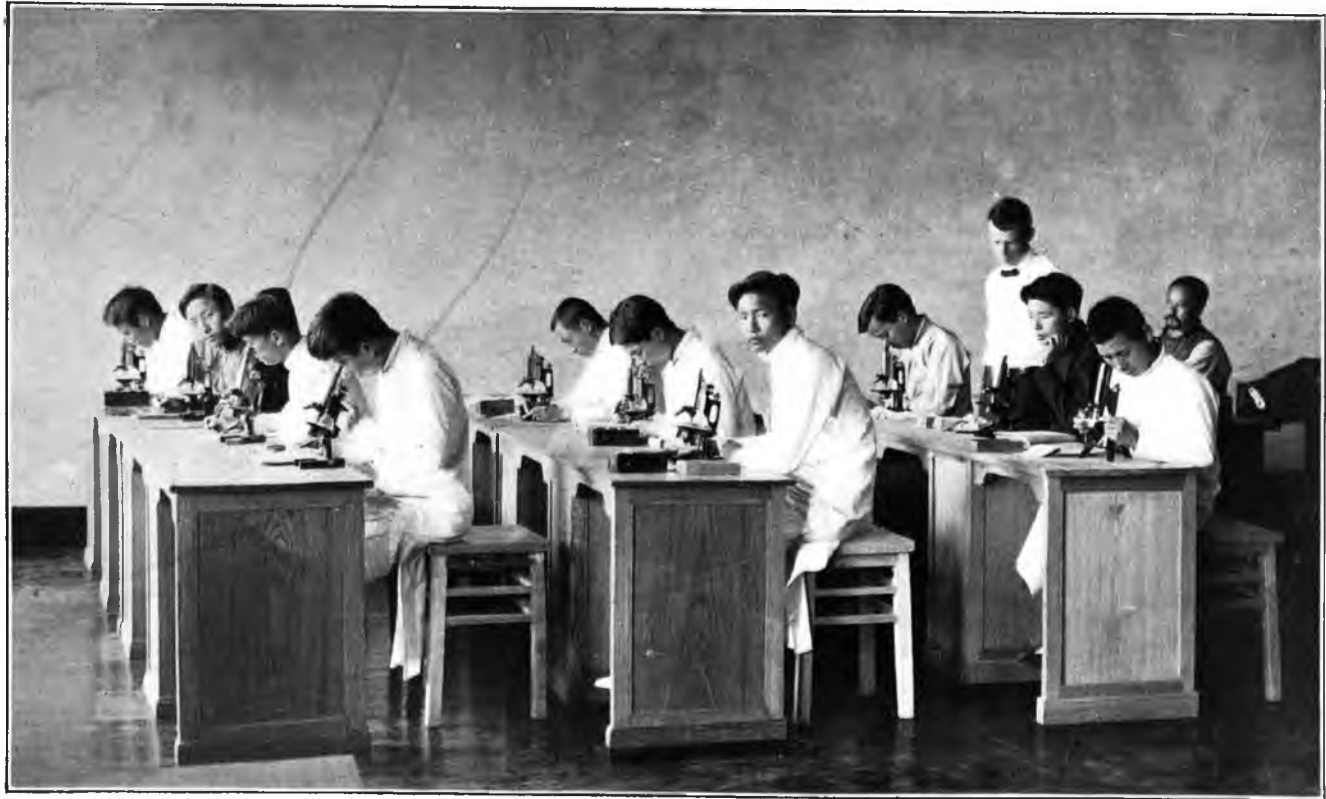
The institution works in the fullest harmony with the government and the officials of the city. The ex-governor has taken over an obligation of over \$2,500 gold, and the support of an American trained Chinese young man, at \$75 gold per month, in connection with the Agricultural work. The officials, gentry, and business men have generously supported this line of work especially. The institution is cooperating with the government and private school teachers in the city in a gratifying manner in connection with the Normal Training School, some seventy-five of whom were enrolled in regular classes during the fall and winter.

Services to the Community

During the year, as a result of the wholesale looting of the city in September, the University, together with the other missionary forces of the city, has rendered conspicuous service to the community. This consisted in protecting in our compounds a large number of women and girls from the violence of the soldiers; the giving of employment to as many as one thousand destitute men, at times for several months, in building roads, filling ponds, and digging out canals in harmony with the wishes of the authorities and under the efficient direction of Professor Bailie; and the helping to reestablish many smaller merchants in business. In all of the work of relief, protection, and counsel through the distressing months of the fall and winter, the University and its staff stand forth conspicuously in the minds of the people and officials.

In connection with the students and teachers of the Union Theological School, our students and teachers have held group Bible study classes in various parts of the city, especially for the old Confucian Scholar Class. As a result of these Bible classes, and the personal work on the part of the students, over three hundred of these Confucian scholars have expressed a desire to affiliate with the various churches through the city. Of the seventy-five of this class of men in the Normal School, forty-five have taken their stand for Christ. When we recall that it is these men in China that it has been by far the hardest to reach and draw into the church, these results of the work of the Christian students are very encouraging indeed. The practical relief afforded many of them in their distress, the sympathy and helpfulness manifested, and the connection of this social service with the message of the Gospel, made an almost irresistible appeal.

During the year, very substantial progress has been made in effecting the larger union that has been developing in East Central China. The East China Educational Union is perfecting plans for closer cooperation of all educational work in these four provinces, standardization of courses, union supervision of elementary work, and a thoroughgoing educational survey of the territory. The Northern Baptists have joined the Union at Nanking in the University work, and all of the missions doing higher educational work in this territory, except the Protestant Episcopal, have agreed upon Nanking as the University center for this region.



SOME OF CHINA'S FUTURE DOCTORS
Class in the Medical School of Nanking University

School of Medicine

The East China Union Medical College, which was organized as a separate institution, has, during the year, become the Medical Department of the University, under our Boards of Trustees and Managers. Additional members to both bodies have been elected by the Boards and Missions not otherwise in the University. This makes seven societies cooperating in this department. Eight physicians from the best medical schools in the United States are now giving all of their time to the department or are studying the language preparatory to full work in it.

Language School

The first year of the Language School has been an unqualified success. Forty-eight students were in attendance. Some twenty carefully selected Chinese teachers, under the very efficient supervision of Mr. Gia, were employed. Much credit for the success attained is due to Mr. Gia, the head Chinese teacher, and to the untiring efforts of Mr. Meigs, Mr. William R. Stewart, and Mr. Frank Garrett. Sincere thanks are also due the Permanent Committee on Language Schools, two of whose members, Dr. Parker and Mr. Crowfoot, kindly came to Nanking to hold the final examinations. They made valuable suggestions which are being followed in this year's work.

Mr. W. F. Wilson is giving his undivided time to the school this second year, after having done considerable teaching in it the first year. During the summer he and Mr. Gia worked over the whole material to be covered, arranging it with the greatest detail into the requisite number of lessons in the light of the first year's experience. There are now over fifty students enrolled, representing ten different societies, and splendid reports reach us of the school.

Afforestation and Colonization Work

The afforestation and colonization work under Mr. Bailie has been developing very hopefully. The fighting on Purple Mountain and the consequent inability of his men to care for the trees there, especially to water them during the drought, and a fire started by the soldiers, injured many trees in parts of the reserve. The gentry and officials at Lai An Hsien, thirty miles north of Nanking, have granted nearly 10,000 acres of waste land there to the Colonization Association, and Mr. Bailie was mapping it out and making arrangements to settle refugee families on it all summer. After the fall of Nanking and the looting, the Relief Committee called Mr. Bailie to the city to take charge of certain phases of the relief work, and for most of the fall he has supervised from 600 to 1,000 men in building roads and doing any other work possible in and about the city to give employment to these men.

Signs of Progress

Dr. Williams's work for the University in America in securing funds, and in making friends for us, has been most noteworthy. Funds for the erection of five of the main buildings in the new college and university group have been promised, as well as for three new residences. About twenty acres of land have been purchased, and a splendid property, costing \$21,000, secured for the Normal School, the latter through the kind offices of Dr. F. D. Gamewell. We are deeply grateful to Dr. Williams, Dr. Gamewell, and to the many friends who have made this development possible.

A class of six young men was graduated from the College in June, and they have since been given their degrees and diplomas by the Regents of the University of the State of New York. It is gratifying to know that all of these young men have entered mission work. Two of them are teaching the Chinese classics in the Middle School, one as the head of that department. This is in line with our policy of having Christian teachers for the classics as well as for Western subjects.

Endowment

The paramount need of the University at this stage in its development is an adequate endowment. The success of the union undertaking, leading to even greater possibilities than at first hoped for, demands a larger income than the Boards can possibly provide from their regular resources. We believe that the needs, the opportunities, and the whole situation as regards Christian education and union enterprise in China call for the same kind of generous support from men and women of large means that is being afforded our church and private institutions in the home lands. Now is the strategic time to make possible Christian educational institutions of commanding influence. The union is no longer an experiment. Its feasibility and possibilities have been demonstrated. It calls for large gifts for its permanent endowment. The increasing interdependence of the East and the West, the unquestioned world influence to be exerted by China, and the tremendous opportunities for Christian education, all alike demand a larger support for such institutions.

THE NANKING SCHOOL OF THEOLOGY

H. F. ROWE, Principal

We are all conscious that the school is on trial. This semester sees the beginning of the third year of our history as a union institution. Among the events we may report are the following:

The Student Body

Attendance has grown from sixty-eight to ninety-three; an increase in one year of over thirty-six per cent. The school in just two years doubled the attendance with which its career as a union institution was begun.

The grade of the students, the preparation with which they come, shows an advance which is not less noteworthy. College men and men of high attainments in Chinese subjects are being attracted to this school. In the Junior Class in the Advanced Department there are three college graduates, and two other good Chinese scholars, while none of the men have less than the equivalent of a college preparatory course. There are, in addition to these, ten men who have finished all or a part of their college work.

The high purpose of the men is noteworthy. There is a fine spirit of zeal for the work of the ministry, and a rising tide of genuine piety and spiritual discernment among the students, and we find in this much of the inspiration under which we work.

Development of the Institution

During the year the constitution under which this union school is to work has been framed and has now been adopted by three of the four cooperating denominations. This constitution, containing a credal statement, has been carefully drawn, has undergone close scrutiny, and is now, we believe, acceptable

to all concerned. With the acceptance of this constitution by the cooperating missions the permanent union in theological teaching will be consummated.

There have been additions made to our plant, while the land has been walled, so that we now have all the land we shall need for the development of a thoroughly equipped theological school.

The Methodist Church, South, has decided to make this her school of theology and has joined the union. Thus we embrace the Presbyterian, the Disciples, and the Methodist Churches of America in this federated brotherhood for the training of a Chinese ministry, and there is no North and South limitation.

The Graduates

We will graduate in about two and one half months twenty-one men. Of these eight are in the Advanced Department and thirteen in the Training Department. Five of these eight are students from our own mission, while one of the men graduating from the Training School is a Methodist. This means that in the Kiangnan and Central China Conference there will be six more men who may receive appointment, and our lines can be extended by just that much.

Last year there were three Methodist graduates. Hence the school is already beginning to bear fruit. We must see to it that this school is supported, that worthy men be found and turned toward this high calling, that every encouragement be given to us in our task of training the men who are going to make possible the evangelization of China.

With the present attendance there will graduate thirty men each year; in a little while this number will be increased to forty or more.

If in the next ten years this school can graduate 400 men, it will be a contribution to the evangelization of China second to none that is now in prospect.

WUHU DISTRICT

Wuhu District includes the central and eastern parts of the Anhwei Province. The country around Wuhu is one of the finest rice-producing districts in all China. A short distance from Wuhu City are great deposits of coal, iron, and copper.

Wuhu

Wuhu (population, 130,000) is situated in the Anhwei Province on the Yangtze River, about 250 miles from Shanghai. It is a great rice emporium. A complete network of small rivers, which empty into the Yangtze near Wuhu, makes the city a strategic base from which to carry on evangelistic work in other parts of the Province. A railway is being constructed to connect Wuhu with the southern portions of this province. This will tap the great tea districts as well as the coal and iron fields. Another railway is projected between Nanking and Wuhu. The Wuhu Railway will eventually connect with a proposed line to Nanchang (Kiangsi).

The first missionaries of the Methodist Episcopal Church were sent to Wuhu in 1883. Other Mission Boards at work here are the Protestant Episcopal Mission, China Inland Mission, Christian and Missionary Alliance, Foreign Christian Missionary Society, and American Advent Mission.

Missionaries: Rev. George Miller, John A. Lewis, Dr. Jesse H. Baldwin, Ernest M. Johnstone and Mrs. Johnstone, Miss Mabel A. McCracken. W. F. M. S.: Misses Edith M. Crane (on furlough), and Kate L. Ogborn.

Institution: Wuhu General Hospital.

GEORGE MILLER, Superintendent

A Record of Gain and Loss

In writing this report, I find that it is a record of joy and sorrow, of gain and loss. The mysterious events of Providence have emphasized our helplessness, and we have waited patiently for the light which comforts and

enlarges. Our path has been by way of the Cross, and we have learned to "measure our life by loss instead of gain, not by the wine drunk, but by the wine poured out."¹

Dr. E. R. Hart

In the early spring Dr. Hart was taken from us, not in anger, but in love. He was taken after twenty years of happy and faithful service. It seems strange that one so fit and acceptable should be cut off so suddenly. Of the resident missionaries, he was the oldest, and in his position as superintendent of the hospital was known far and wide. As a surgeon, he was peculiarly successful, and as a gentleman he was greatly respected. He looked forward to more experienced years of fruitful service, but it was not to be, for he heard the voice of the Master say, "Well done, enter thou into the joy of the Lord."

Effect of the Revolution

For a time the Revolutionary War stopped all aggressive effort. Most of our churches were located within the fighting zone. The troubles in and around Tih Kang lasted for almost two months, but I am glad to say that none of our people were injured or molested. At Yui Tsao, the Northern and Southern troops struggled hard for supremacy. Eventually the government troops crossed the river and this relieved the anxiety and lessened the danger. It looked for a time as if the city of Wuhu were going to be sacked and looted, but the arrival of the fleet saved the situation. During both revolutionary efforts we in Wuhu have been very fortunate. We have escaped with comparatively little loss.

The strain on the churches has been a severe test of their loyalty. A few of the leaders and many of the members were afraid that the success of the government troops might bring persecution. I am glad to say that their fears have not been realized and that, at present, the rowdy and wicked element in society has gone to other parts or abandoned its precarious mode of living.

Dr. Verity's Visit

Considering the condition of the past year, it is gratifying to report general progress. There has been no great tidal wave of advance, but the various branches of the work have gone forward. There is a strong factor of safety in progress. In this connection the Chinese proverb is worth quoting, "P'uh p'ah man, chi p'ah chan"—"Do not be afraid of slowness, but of stops." The visit of Dr. Verity was a decided inspiration. He was not able to go round the district, but the meetings which he held in the hospital chapel were greatly blessed. He eminently possesses the qualifications of a soul winner. He has a passion for souls. The strength of his big heart was used entirely in this holy art. The conversions which took place under his ministry have given us almost perfect satisfaction. They stand to bless him, and they prove beyond doubt that soul winning is the biggest thing in the realm of universal achievement. "What is a man profited if he gain the whole world and lose his soul?"

Day Schools

Our day school work is encouraging. In the district we have twelve boys' schools and nine girls' schools. The average attendance is a little over 500.

¹ Mr. Miller refers to the death of his wife, which occurred during this past year.

The amount received from fees for the year is \$1,370 (Mexican). One of the schools is wholly self-supporting, two are two thirds self-supporting, the remainder are almost fifty per cent self-supporting.

When we consider that the government day schools are all free, this measure of self-support is an evidence of how the people appreciate the privilege. The schools are, in a very real sense, evangelistic centers. The children often carry the good seed home and scatter it. The pastors and Bible women also find the homes of the children open to them and through this means of contact parents and friends have been led to attend the House of God, and, in the end, not a few have been brought into the pleasure of a new life in Christ Jesus. We are anxious to increase this branch of the work and to conserve it continuously. We are hoping that as soon as possible we may be able both in the north and south of the district, to establish two day schools of middle and high school grade.

Self-support and Growth

The pastoral part of the work has been attended to with diligence. In the midst of the troubles, the care of the churches was heavy. These servants of Jesus Christ stayed at the place of duty, although, in some cases, it was fraught with danger. The increase in pastoral support shows the growing respect the members have for the Christian ministry and their legitimate aim at self-government. The pastoral support we have received, in all, is \$597.26 (Mexican); for other benevolences, \$646.38; and for building, \$325; a total of \$1,568.63.

The increase in membership has also been very encouraging. Old and young, we have added exactly one hundred. In addition to this we have received 155 on probation and we have, approximately, about 1,500 inquirers.

Within the year, we have managed to make substantial extensions. Toward the south we have opened Ning-Kueh. It is the most influential center in the south and has the promise of being a fruitful field. We held a week's mission meeting there, and we had the able assistance of Mr. King Fuh Yin, of Moukden. Then, toward the north, a number of outstations, in connection with Si Pu and Hochow, have been opened. To nourish these to life and fruitfulness we are in urgent need of more Chinese and foreign evangelists. "The harvest truly is plenteous, but the laborers are few."

The political situation in China makes it imperative that we give the people, in their own day and generation, the Gospel of Jesus Christ. Apart from the uplifting power of the Cross, there is no hope of permanent prosperity. If the presentation of Christianity we offer is largely nominal, we shall lose our hold and the nation shall be led astray by the inroads of materialism and agnosticism. Let us assert not only by theory that "Jesus is the Light of the World," but let us make a bugle call upon the Christian Church to unfold the glory of Christ's character in daily life and service. "If I be lifted up, I will draw all men unto Me."

The Work Among Women

In closing this report I do not forget the individual and devoted effort that has contributed toward the success of the year's work. Miss K. L. Ogborn and her Bible woman, Mrs. Woo, have done faithful work on the district. The number of women who have joined the church is abundant proof of their

Scriptural ministry. Miss Edith Crane has been very successful in her day-school work and also in her classes for teaching inquirers. The hospital has been well cared for by Dr. Jesse Baldwin and Miss Mabel McCracken, our very capable nurse, has rendered most valuable assistance. We have had the great joy of welcoming Mr. John Lewis as a co-worker. He is the oldest son of our beloved Bishop Lewis. I wish, also, to take this opportunity of thanking the kind donors who, by their regular liberality and special gifts, have made it possible for us to sustain the work, and who by their unselfish interest in the good cause have inspired us to labor on.

THE KIANGSI MISSION CONFERENCE

The Kiangsi Mission Conference comprises prospectively all of the provinces of Kiangsi, and a part of the province of Hupeh north of the Yangtze. The parts now occupied are the portion of Hupeh north of the river and the north central part of Kiangsi chiefly about the Poyang Lake, and south and southeast of Nanchang for 200 miles.

The Kiangsi Province lies entirely to the south of the Yangtze River and just back of the first tier of provinces bordering the China Sea and the Pacific Ocean. It is larger in area than the State of Ohio and has a population equal to one-fifth that of the whole United States, with the population of the State of Illinois added. Nanchang, the capital, is the political, commercial, and educational center of the Province. The Methodist Church is the only Protestant church undertaking to do college work in this territory.

This Conference was, until 1912, a part of the Central China Annual Conference. By an enabling act of the General Conference of 1904 the Conference was divided, the lower part retaining the original name, and the upper, or more interior part, taking the above name.

At present only two cities have resident foreign missionaries, Kiukiang, the first station in Central China to be occupied by our church (1867), and Nanchang, opened in 1894.

KIENCHANGFU DISTRICT

The Kienchangfu District, formerly a part of the South Kiangsi District, comprises the territory of the Fu River Valley, extending from within twenty miles of Nanchang on the northwest to the boundary of the province and the watershed between the Fu and Kan Rivers on the southeast, a distance of one hundred and seventy-five miles. It has an area of approximately twelve thousand square miles and a population of five million two hundred thousand. The district has, for the most part, an undulating surface, and because of the bad roads and shallow rapid rivers it is rather difficult of access, yet the population is dense and the fields are kept like a garden.

Of the two prefectural cities, Fuchowfu and Kienchangfu, Kienchangfu is centrally located and the natural base from which to work. Fuchowfu, however, can boast of a larger population and better commercial advantages. Aside from our mission, only the China Inland Mission has work in this district.

Rev. Kiang Ming Chi is District Superintendent.

NANCHANG DISTRICT

Nanchang District centers around the provincial capital of Nanchang, which is located in the heart of the province of Kiangsi. It was part of the South Kiangsi District previous to 1911.

A railroad is being constructed from Kikiang to Nanchang, part of which is now in operation.

Nanchang

Nanchang (population 800,000) is the capital city of the province of Kiangsi, and situated at the junction of the Kan and Fu Rivers, at the head of steam navigation, about thirty miles south of the Poyang Lake. There are 4,000 business places inside the walls and as many in the suburbs. The degree of intelligence is high. Beggars are seldom seen in the city. It is one of the wealthiest cities of China—a center of porcelain, grass cloth, lumber, tea, indigo, and rice trade. It has many government schools. The buildings of the provincial university stand where once stood the old examination halls. A large electric lighting system has been installed by Japanese.

Methodist Episcopal mission work was begun in 1894. Other Boards at work

here are the China Inland Mission, the American Protestant Episcopal Mission (no foreign missionaries), and the Christian Mission ("Brethren").

Missionaries: Rev. Francis C. Gale (on furlough), and Mrs. Gale, M.D. (on furlough), Rev. William R. Johnson (on furlough) and Mrs. Johnson (on furlough), Rev. John R. Trindle and Mrs. Trindle, John G. Vaughan, M.D., and Mrs. Vaughan. W. F. M. S.: Misses Zula F. Brown, Welthy B. Honsinger, Gertrude Howe, Ella E. Jordan, Ida Kahn, M.D., Mabel C. Stone and Ilien Tang.

Institutions: Nanchang Hospital, Boys' Academy. W. F. M. S.: Stephen L. Baldwin Memorial Girls' School, Women's Bible Training School, Women's and Children's Hospital.

Rev. William R. Johnson is district superintendent.

SOUTH KIUKIANG DISTRICT

South Kiukiang District has its center in the prefectural city of Kiukiang and includes the region south of the Yangtze River, bounded by the west shore of the Poyang Lake. It extends south of Kiukiang about twenty miles in the Kiangsi Province. It is a comparatively small district, having an area of only several hundred square miles, its size depending entirely upon where one sets the southern boundary. The population is estimated at only 100,000.

Kiukiang

Kiukiang (population, 40,000) is on the Yangtze, about 450 miles southwest of Shanghai. It is beautifully situated on the south bank of the river and is nearly surrounded by a series of small lakes. Like all prefectural cities, it is walled, the wall being about five miles in circumference. The people are industrious and enterprising and are noted for their sale of porcelain ware and silk. The church owns property both outside and inside the walls of the city. From Kiukiang, as a center, there is a large territory accessible by boat, while some is now accessible by rail.

Kiukiang is the oldest Methodist Episcopal mission station in Central China, having been opened in 1867. Other mission boards at work here, besides the Catholic, are: The Protestant Episcopal Mission, The China Inland Mission, and the Christian Mission ("Brethren").

Missionaries: Rev. Fred R. Brown, Rev. Carl F. Kupfer and Mrs. Kupfer, Dr. Edward C. Perkins, Rev. David Miller. W. F. M. S.: Misses Nelle Beggs, Jennie V. Hughes, Clara E. Merrill, Mary Stone, M.D., Mabel A. Woodruff, Ciella E. McDonnell and Miss Mable Honsinger.

Institutions: William Nast College. W. F. M. S.: Rulison Fish Memorial High School, Ellen J. Knowles Bible Training School, Elizabeth Skelton Danforth Memorial Hospital.

NORTH KIUKIANG DISTRICT

North Kiukiang District includes part of Kiangsi, Anhwei, and Hupeh Provinces. The eight circuits cover a territory 100 miles long and from 30 to 50 miles wide. The population is estimated at 500,000.

The entire work of the district is conducted by the Chinese district superintendent and the Chinese pastor. District Superintendent, Rev. Tsu Tsing Chen.

NOTE: The two Districts are now temporarily combined into one under District Superintendent Tsu Tsing Chen.

KAN RIVER DISTRICT

Kan River District includes the four Kan River circuits, part of what was formerly the South Kiangsi District, and it extends only from the city of Nanchang to Siakianghsien, a distance of one hundred miles. Theoretically, it comprises the valley of the Kan River with the tributary valleys and adjacent territory to the west boundary of the province, and extending from Nanchang on the north to the extreme end of the province on the south, a distance of two hundred and fifty miles, an area of twenty thousand square miles, and a population of eight or nine million people, almost half the area of the State of Iowa with a population as large as the States of Iowa and Illinois combined. Williams's Middle Kingdom says: "If the extent of this river and the area of the valley it drains be considered, it will probably bear comparison with that of any valley in the world for density of population, amount and fertility of productions, and diligence of cultivation."

Of the prefectural cities, Nanchang, Shuichau, Linkiangfu, Kianfu, and Kanchau are in the Kan River Valley proper and along the probable route of the first railroad through the province, while Yuenchau and Nananfu are located on tributaries of the Kan and lie near the west boundary of the province.

The Christian Missions in Many Lands and China Inland Mission have

work in the district, but most of the territory is practically unoccupied and a large field lies before our church to be developed.

JOHN R. TRINDLE, Superintendent

Owing to the division of our Conference, more time has been devoted to direct work of supervision, and less to mission meetings. Aside from a trip to Shanghai, made necessary on account of Dr. E. H. Hart's decease, my work has been uninterrupted. The preachers all remained at their posts during the recent revolution, and their courage has been a good witness for Christianity.

Successful Evangelism

Evangelistic services have been held in connection with each church and each day school which has not the privilege of a Sunday service on account of the distance from the chapels. Our general plan has been to have two or three preachers working together in these services. A large number of inquirers have been enrolled, and many more could have been but for the difficulty in following up work thus started. We can not too strongly emphasize the need both of more preachers and of more lay-workers. In addition to placing a man at Siaokiang, we have had an assistant at Changshu, and, for part of the year, one at Fengcheng. If we should place a preacher at Wansheokung, one at Juichowfu, one at Lingkiangfu, and one Shihcha, the preachers would still be separated a distance of sixty li (twenty miles). The immensity of the territory and the dearth of preachers appalls us.

Cooperation of the Women

During the New Year vacation, several members of the faculty of Baldwin Memorial School made a round of the district, holding women's and children's meetings in connection with evangelistic services. This work of Miss Honsinger and staff is most commendable, and I believe that if our faculties could be so strengthened or the work in our schools be so limited that members of the faculty could alternate in doing this evangelistic work, differences sometimes approaching division between the so-called evangelistic and the institutional phases of the work would disappear.

The Revolution

There was a full attendance at our District Conference held in Nanchang in April, and the reports showed a steady advance in all departments of work for the year. Our summer school was postponed until the China New Year. A visit to Nanchang from Kuling during August upon the capture of the city by the northern troops was a privilege and a source of comfort to all helpers and Christians. Business had been at a standstill for a fortnight, about seventy per cent of the people had fled to the country and those remaining were terror-stricken. It was a great encouragement to see the fortitude of our preachers and of the Christians, few of whom took refuge in the country.

Epworth League

On the Changshu Circuit the Epworth League organized a school for teaching women to read. Slates, pencils, and a textbook of six hundred select characters, and a teacher (Volunteer Leaguer or day-school teacher) are provided. When the six hundred characters have been mastered the slates, pencils,

and books are passed on to the next student. Miss Howe has erected a girls' school building at Changshu costing about \$1,600 for building and equipment and we have rebuilt the parsonage during the year. Mrs. Hwang has taught regularly in the girls' school and Mrs. Chao has done excellent work as a Bible woman at this place.

Dr. Kahn's Hospital

Dr. Kahn brings reports for the Women's and Children's Hospital having had a good year in spite of the revolution. She is just completing the last wing of her hospital building, which will give her an excellent plant. She is wielding a big influence in the city, and, as the statistics indicate, she has been busy. She has fourteen nurses; has had 100 inpatients; 7,324 dispensary first calls; 10,269 second calls; 213 out visits, making a total of 17,906 seen during the year.

Night School

The special feature of Central Church has been the night school which has occupied most of Mr. Gale's time. The organization of the church with nine charter members was accomplished at our last Quarterly Conference. Mr. Gale was appointed pastor and, with the help of his assistants, has looked after the work. The opportunities here for gospel preaching and pastoral work among the business men and official classes are exceptional and one of our best Chinese pastors should be appointed to this charge.

Day School

In our day school work, we have not so much endeavored to extend over more territory as to aim at greater efficiency. There is a danger that in order to open a greater number of schools, some may be subsidized that cannot be properly supervised by the pastor, in which there is little or no advantage over the native school. While we do subsidize some schools, we always aim to add to the efficiency of the school, control the course of study, and keep close supervision over the discipline of the school and the moral character of the teacher. At Changshu our schools are recognized by the local gentry and a grant of two thousand cash is made the same as to pupils in undenominational schools. The enrollment in the twenty-seven day schools of the district this year has been 546, an increase over last year of thirty-seven per cent, and the local receipts amount to \$1,566, an increase over last year of forty per cent. The enrollment of the night school at Central Church for the year was 108, an increase of thirty-seven per cent, and the receipts from the night school was \$950, an increase of seventy-one per cent.

Spiritual Life

In traveling through the district, I am more than ever convinced of the importance of always and everywhere preaching the Word, and of pressing the personal appeal upon individuals to choose between serving the true God and serving mammon. This more direct application should take the place of much theorizing about the Word of God. More time should be given by the pastor in carrying out the disciplinary suggestions concerning the class meetings. Everyone should be a member of a class, and the leaders should report to the pastor the condition of each member at least once a week. More

emphasis should be placed upon the importance of erecting family altars to God to take the place of idols and ancestral tablets.

Problem of Removals

The matter of making the church a home for members and also for those who come to the services should receive greater attention by our pastors. With this in view, every member moving to another charge, though only for a short time, should be urged to take with him a letter of transfer, and the pastor to whom such member is going should be notified, in accordance with our Discipline, paragraph 56. We frequently find men who have been baptized and taken into the church, yet with apparently no inclination to affiliate themselves with the church in the locality to which they have come. For those who were students in our schools doubtless there is the feeling that the school is the church, and when away from school there is danger that they become careless about attending to the instituted means of grace.

Ushers

Another matter that should receive more careful consideration of our pastors is the appointing and the training from the membership of regular ushers whose business it shall be, in addition to helping keep order by properly seating the congregation, to receive strangers and show them to comfortable seats and be ready to render any assistance or give any kindly suggestion that will make the stranger feel at home in the church.

Statistics

The statistics for the year are as follows: Members, ninety-five, an increase of fifty-two per cent; probationers, 107, an increase of thirty per cent; inquirers, 194, an increase of thirteen per cent; average church attendance, 660, an increase of sixty-five per cent. \$2,865 has been raised locally, \$1,279 from special gifts, \$103 from the J. F. Goucher school funds, and \$1,331 from the missionary society.

Staff: Foreign missionaries, seven; Chinese workers, fifty-four.

Thanks are due the following for their gifts: Epworth League, Almyra, Ark.; Mr. Findley, Madison, Wis.; Group of Laymen, Marion, Kan.; Junior League and Ladies' Club, Bristol, Conn.; Messrs. A. E. Pomeroy and C. M. Stimson, Los Angeles, Cal.; and Mr. and Mrs. L. A. Swope, New York City.

NANCHANG

WILLIAM R. JOHNSON, Superintendent

New College Site at Nanchang

The title to forty acres of land, purchased for a college site at Nanchang, China, has just been perfected by the action of the provincial authorities in that city. This land was purchased two years ago at a cost of about \$3,000, but, fearing that, under the pretext of buying land for mission purposes, the foreigners meant to force the opening of Nanchang as a treaty port, the governor of the province at that time refused to permit the stamping of the deeds by the officials until the approval of the Provincial Assembly should be secured. Our workers at Nanchang then spent considerable time calling upon high officials and assemblymen explaining fully their plans for building up a strong educational center. Many of these men were found to be

frankly and enthusiastically in favor of the project when they were convinced that it was really intended to put the land to the use proposed. One high official even went so far as to point out the failure that has thus far attended the efforts of the Chinese to introduce Western education into the province and urged the necessity of the church coming speedily to their assistance. "And," he added, addressing Mr. H. C. Hwang, our strongest Christian Chinese worker in the province and a man who has repeatedly refused high official appointments, "when you have made good in this college, so that we can justify our course before the public, you become our Provincial Commissioner of Education and introduce your whole system from primary schools to colleges throughout the province as our official Chinese system." On being informed in detail of the plans of the mission, and being convinced of their sincerity in the matter, the Provincial Assembly approved the project and authorized the Commissioner of Foreign Affairs to perfect the title to the land.

Writing of this project Bishop Bashford says:

"This land lies immediately north of the city wall. With the suburbs of the city already extending to this land, with the government mint built just beyond the college grounds on land bought from the same temple, with the government parade ground lying just east of our land and the proposed railway terminus to be erected near the northeast corner of our grounds, and especially with the proposal to tear down the city walls and establish a street-car system around the city, this land probably is worth today \$40,000.

"A similar purchase was made by Dr. Goucher of an almost similar amount of land considerably farther from the city of Tokyo, than this land is from the center of Nanchang, thirty years ago for \$10,000. It is worth today \$500,000. The same is true of the site of the St. John's College located some five miles from the center of Shanghai. If this land located within two miles of the center of Nanchang appreciates in any similar degree it will be of very great value within the next quarter of a century. Fifty thousand dollars contributed today for the erection of a Christian college for Nanchang will do more spiritually to transform China probably than ten times that amount twenty-five years hence.

"But no commercial use of this land can count for so much in the up-building of Nanchang with its million people, or for the Kiangsi Province with its twenty-six million, or for China with its four hundred million of people as the erection of college buildings and the use of the land for the Christian training of the young men of China for centuries to come."

NORTH CHINA CONFERENCE

The North China Conference of the Methodist Episcopal Church theoretically includes the provinces of Shantung, Honan, Chihli, and the Chinese Republic north of them. The theoretical limits of this Conference include an area about equal to the part of the United States which is east of the Mississippi River. The population within these bounds is several millions greater than that of the entire continent of North America. The preaching places of the Methodist Episcopal Mission are almost all in the provinces of Shantung and Chihli, the majority being in the latter province, which contains the capital city, Peking. The actual territory in which the mission of the Methodist Episcopal Church is at work contains 124,000 square miles, a territory equal to that of the States of Ohio, Illinois, and Indiana combined, with a population of about 59,917,000. The Conference includes three nationalities—Chinese, Mongols, and Manchus. The mission work is done in the Chinese language.

Methodist Episcopal mission work was commenced in 1869, and the Conference was organized in 1893. Other missions working in this same territory are: the Baptists and Presbyterians in Shantung; the Canadian Presbyterians and China Inland Mission in Honan; the Baptists, Congregationalists, and China Inland Mission in Shansi; the Scotch and Irish Presbyterians in Manchuria; and in the province of Chihli, the following: South Chihli Mission, China Inland Mission, London Missionary Society, American Board of Commissioners for Foreign Missions, Board of Foreign Missions of the Presbyterian Church in the United States of America, Society for the Propagation of the Gospel in Foreign Parts, American Bible Society, British and Foreign Bible Society, National Bible Society of Scotland, United Methodist Church Foreign Missions, Young Men's Christian Association, Christian Missions in Many Lands (Plymouth Brethren), Missions to the Chinese Blind and Illiterate Sighted, Foreign Missions of the Presbyterian Church in Ireland, Young Women's Christian Association.

The twenty-first session of the North China Annual Conference which was held in Peking, September 11 to 16, 1913, was marked by three notable developments.

1. Opposition to the Establishment of a State Religion

The following resolution was introduced by Chen Tsai Hsin and unanimously adopted, registering the conviction of the Conference against the establishment of a State religion for China.

WHEREAS, it has been reported that strong influences are at work to secure in the new Constitution of the Republic of China the recognition of a State Religion for this country;

Therefore, we, the members of the North China Conference of the Methodist Episcopal Church, representing over ten thousand Christians in Chihli and Shantung Provinces, although we believe that every nation and every people should recognize and serve Almighty God; yet we wish to record our conviction that it would be most regrettable for this nation to establish any church or religion as a constituent element in the Government; and

Therefore, we most respectfully petition the National Assembly to refuse to incorporate into the Constitution any article which would look to the establishment of a national religion, or which might in any way complicate a freeman's right to unhampered religious liberty.

2. Encouraging Growth in Education

The second matter which came up related to the question of education throughout the Conference. The educational institutions include the Peking University, the Taianfu Intermediate and High Schools, The Changli Intermediate School, the Peking Intermediate School, Tientsin Intermediate School, Tsunhua Intermediate School, and day schools on practically all the districts. The Conference recorded with pleasure the advance in self-support both on the part of the local churches in supporting their own day schools and on the part

of students in paying for tuition and board in the higher schools. The Conference called attention to the fact that of the 130 preaching places in the Conference eighty-six have day schools, and reaffirmed its approval of the action of the National Conference held in Shanghai, under the auspices of the Edinburgh Continuation Committee, which called for at least one day school for every Christian village community. The Normal Training Class in Peking, held during the summer, was a success, and out of it there is the promise of a development which will help meet the need of better trained teachers. It declared for University Extension lecture courses in churches located in city and town centers and called for a closer following up of all students from the various schools of the church, and suggested a revision of the day and intermediate school courses to correspond more nearly to those of the government schools, while including proper religious instruction.

3. Development of a Policy for Self-support

The Conference gave special consideration to the question of self-support and on the motion of Dr. H. H. Lowry the following was adopted:

Resolved: That a committee be appointed of an equal number of Chinese and foreigners for the promotion of self-support.

"1. To prepare a budget each year for the work of the churches.

"2. To consider the feasibility of combining in a fund the appropriation from the Missionary Society, and the contributions of the Chinese church, to be disbursed by this committee through the district superintendents.

"3. To determine as far as practicable the amount to be contributed by the Chinese church (said amount to be increased annually).

"4. To consult on the problem of support for the Chinese preachers who are not in self-supporting churches."

There is no doubt of the readiness of the Conference for an advanced step in this matter. This has expressed itself on practically all the districts in the building of new churches and school houses and the repair of the older structures. Some of the churches have become entirely self-supporting, others have supported schools for boys and for girls, while a number of instances of notable generosity on the part of individual Christians are mentioned. The following illustrates this. The Chao Brothers are quite wealthy and, being earnest Christians, wanted to do something for the work of the Gospel. They have erected buildings in their home town for schools and dormitories, secured teachers and opened a boarding school with a large number of boys, whose only expense is to pay for food and books. They have also made arrangements for a girls' boarding school which is already in operation. All this expense has been cheerfully borne by the Chao family. They now ask the Conference to select and appoint the teachers, one of whom shall also be a preacher who will conduct the daily opening services and preach on Sundays. They want the schools to be thoroughly religious and so ask the Conference to take the control without assuming any of the financial burdens, they agreeing to provide all the necessary funds.

NORTH PEKING DISTRICT

The North Peking District includes the Tartar city of Peking and the walled cities Changpingchow, Hwailai, Miyün, and Yenkingchow. The area of the district is about 7,000 square miles. In the mountains north of Peking a large amount of coal is found. The Peking Kalgan Railroad runs through the district. The great

camel road from Russia crosses this district, and early in the fall thousands of sheep and oxen are brought through the district from the plains of Mongolia.

All of the Methodist churches of this district were destroyed by the Boxers in 1900, and at most of the places all the church members were killed. The American Presbyterian Church is working in part of the district.

Peking

Peking (population about 700,000) has been the capital of the Chinese empire for six hundred years. It is situated in the province of Chihli, about 100 miles northwest of the mouth of the Pei River. The city was built in 1267, and consists of two sections, each surrounded by its own wall. The Chinese city on the south contains about ten square miles, while the Tartar city on the north has an area of sixteen square miles. The city contains many handsome dwellings and gardens of princes and court officials. The imperial palace covers a considerable area in the center of the northern city. The Imperial Railway has been extended within the limits of the southern city, also the Peking-Hankow Railway. In the streets of Peking, Chinese, Manchus, Mongols, Tibetans, Koreans, and every people of Asia are found together. The residence compound, hospitals, and higher schools of the Methodist Episcopal Mission are in the Tartar city. There are four churches and street chapels in the city.

Missionaries: Rev. Frederick Brown and Mrs. Brown (on furlough), Rev. Walter W. Davis and Mrs. Davis, Mr. Robert J. Dobson, Rev. Carl A. Felt and Mrs. Felt, Rev. Frank D. Gamewell and Mrs. Gamewell, Rev. John McG. Gibb, Jr., and Mrs. Gibb, Rev. Isaac T. Headland (on furlough) and Mrs. Headland (on furlough), Rev. William T. Hobart and Mrs. Hobart (on furlough), Rev. Nehemiah S. Hopkins, M.D., and Mrs. Hopkins, Rev. Harry E. King (on furlough) and Mrs. King, Oliver J. Krause and Mrs. Krause, Spencer Lewis and Mrs. Lewis, George D. Lowry, M.D., and Mrs. Lowry, Rev. Hiram H. Lowry and Mrs. Lowry, Miss Alice Terrell and Mr. Edward J. Winans. W. F. M. S.: Misses Evelyn B. Baugh, Dora C. Fearon, Josephine O. Fearon, Gertrude Gilman, Anna D. Gloss, M.D., Frances J. Heath, M.D., Frances Gray, Myra A. Jaquet, Mrs. Charlotte M. Jewell (on furlough), Misses Emma M. Knox, M. Mabel Manderson, M.D. (on furlough), Alice M. Powell, Minnie Stryker, M.D., and Maude L. Wheeler.

Institutions: Peking University, John L. Hopkins Memorial Hospital. W. F. M. S.: Women's Training School, Elizabeth Sleeper Davis Memorial Hospital, Mary Porter Gamewell School.

REV. SUN CHIU KAO, Superintendent

Christianity is China's Only Hope

Now China has changed from a despotic to a democratic government the people have not yet attained peace and happiness. China is like one who has been sick a long time, she is faint and unable to endure more trouble. China is also like a new-born child, it cannot grow without help from others. But the sick man can recover if he has a good doctor, and the infant will grow if it is well nursed. Who is the doctor, and who are the nurses? Christ is China's good doctor, and his followers are the nurses. Shall we, the disciples of Jesus, not give help to the people? One of the great men of China said, "If ten folks are living together and only one can sow in order to support the others, how must he labor so that he can get enough to support them! Jesus said to his disciples, 'The harvest truly is plenteous, but the laborers are few.'"

At New Year's time the government allowed us to preach the Gospel in the Chinien Temple in the Temple of Heaven. It is the first time that permission had been given to God's people to preach His doctrine there.

ASBURY CHURCH, PEKING

REV. LIU FANG, Pastor

Conversions Among Army Officers

This year there have been added to the church two hundred and twenty-

four probationers. Two thirds of these are from the official and student classes and most of the others from the merchant class. Three of the number were majors in the army. Of these Major Feng has since become a general. He has led most of his officers to become Christians, and on Sunday morning he may be seen regularly sitting in the church with these men. Very soon after accepting Christ he sent once a week a minor officer who understood Chinese music to learn the church hymns in order to teach the soldiers to sing, and, in about two weeks, all the soldiers of his company were singing Christian hymns instead of heathen songs while they were drilling. There is a preaching service every Sunday for those who have joined the church and all interested since they were moved to San Chia Tien, a place ten miles west of Peking. Three hundred Bibles have been sold to the men, and Bible classes have been organized. So that the regiment now seems to me like a small church set down in the midst of the Chinese army, and my heart overflows with gratitude to God for these soldiers of the cross.

Fruitfulness of the Work

One other probationer is the president of a government school and two of his teachers and several of his students have united with the church on probation through his influence. One hundred and four adults and thirty-four children have been baptized during the year. Twice a week I have made pastoral calls upon the church members, and on these calls Mrs. Liu usually accompanied me. Two neighborhood prayer meetings have been held regularly in the homes of the church members which have not only been helpful to the members themselves, but several outsiders have been reached and brought into the church. Every Tuesday evening I give an hour or more to teaching the members to sing.

The Government Seeks the Prayers of the Church

Early in April came a request unparalleled in history from our government that the Church of God in China would unite to pray for the new republic that wisdom might be given her in drafting her Constitution and selecting her President, that a speedy recognition of the republic might be brought about on the part of other nations. The first meeting here was a union of all the Protestant churches in Peking and was held in Asbury Church on April 13. Both President Yuan and the Minister of Foreign Affairs sent their representatives and many prominent officials from other Boards attended the service. C. T. Wang, the vice-president of the Senate; C. C. Wang, and others, offered earnest prayer. A second request came from the government and a second meeting was held in our church when Mr. C. T. Wang gave a most inspiring address which was followed by earnest prayers on the part of the people.

Union in Evangelism

The Union Evangelistic Society is composed of the members of the different churches in the city and they have now formed a Voluntary Preaching Band. These laymen have preached at all the fairs which have been held from the 1st of January to the middle of August and have gladly given their time and money and sacrificed their business. This has been without any urging on the

part of anyone, and through this volunteer service many have been led to Jesus.

In past years I do not remember that men have come to me asking to become Christians, but during the past year several have come saying, "I would like to become a Christian but there is no one to introduce me to the church so I have come myself." From these instances we can well believe that there are many who, like the Greeks of old, "would see Jesus." Let us, like Philip, lead them to the Saviour. Several million copies of the Gospels were sold last year and I am sure that many of those who study the sacred pages do not quite understand what they read, but, like the eunuch in Philip's day, are saying, "How can I understand except some man should guide me?" Oh, let us pray God to pour out His Spirit upon us; to open our eyes to see the wonderful opportunities He is now giving us, and to open our ears that we may hear the cries for help, and then let us, according to the strength He gives us, do all we can.

PEKING UNIVERSITY TWENTY-FIFTH ANNIVERSARY

REV. H. H. LOWRY, D.D., President

Its Origin

This year completes the history of the first twenty-five years of Peking University. The first catalogue published contains this record: "The University is the outgrowth of a small day school for boys, started in 1870. This, after a few years, gave place to a boarding school for boys, drawn from a rapidly increasing constituency of Christian families. The institution soon arose to the grade of a high school and, in 1884, during the visit of Bishop I. W. Wiley, the subject of higher education in China was carefully considered, and the 'Wiley Institute' was organized. During the following year a medical department was organized under the direction of Dr. W. R. Lambuth (now bishop).

Bishop Fowler's Influence

"In the autumn of 1888, while Bishop C. H. Fowler was visiting China, the work of the institute was thoroughly reviewed, and it was thought that its growth warranted, and that the times demanded, a greatly enlarged scheme. After mature deliberation and a careful study of the resources at command, it was deemed advisable to give the institution a more comprehensive name, to create a department for the special study of the sciences, and to greatly increase the facilities for instruction in the other departments.

"Each of these departments enjoys the benefits of the material equipment owned by the Missionary Society of the Methodist Episcopal Church, including the grounds, buildings and the physical and industrial apparatus formerly used by the 'Wiley Institute,' to which each year witnesses many valuable additions.

Dr. Marcus L. Taft

"Through the efforts of Rev. Marcus L. Taft, D.D., a fund amounting to five thousand dollars was raised among friends in the United States for the purchase of property on which to erect collegiate and other buildings. The fund has since been largely increased by the liberal gift of James H. Taft, of Brooklyn, New York, and others, and has been applied to the purchase of the fine premises formerly owned by the Italian Legation and of several adjoining lots, forming altogether a splendid campus covering several acres in one of



CAMPUS OF PEKING UNIVERSITY

Collins Hall

Filcher Hall

Taft Hall

Durbin Hall

the most eligible parts of the city of Peking and valued at eleven thousand dollars.

"On this property a large building, designed for dormitories, has been erected with funds generously appropriated by the Missionary Society of the Methodist Episcopal Church. Accommodations are thus provided for one hundred new students with ample room for enlargement as the demand increases and the contributions of friends of the university will permit."

Incorporation

Thus was inaugurated Peking University to "meet the demands of the time" twenty-five years ago, and two years later it was incorporated by the Legislature of the State of New York. It was hoped that the foundation then laid was broad enough to build upon for many generations. In those days Western education was not popular. Since then wonderful strides have been made in progress and great changes in the attitude of the people toward modern ideas have occurred. Marvelous has been the transformation in the methods of education which had held sway in the school of the country for centuries! China, like a new star, has risen in the political sky, rapidly growing into a first magnitude among the nations. A study of the principal forces which have placed the Republic of China so prominently before the astounded gaze of the world would be interesting, but this report must be confined to calling attention to the new China in order to emphasize the new field and the enlarged opportunities that should stimulate us to the utmost efforts to meet the demands which the changed times make upon Christian education. If twenty years ago it was thought that "the times demanded a greatly enlarged scheme," how shall we adequately characterize the demands now, in face of the progress that has been made in less than one generation?

Rising from the Ruins of the Boxer Attack

We believe Peking University has made commendable progress toward meeting the obligations placed upon it by the founders in preparation for such times as now confront us. Many difficulties have been encountered, even to the entire destruction of our property, but the continuity of the work has not been interrupted and no class has failed to complete its work on schedule time. When all our fine buildings were in ruins Chinese premises were secured temporarily and an old temple, enlarged by erecting a mat shed, served for chapel exercise until reconstruction furnished better accommodation. Riot, plague, revolution and mutiny added their dangers, but a kind Providence has protected us through them all, and it is with thankfulness we can record that each succeeding year of the twenty-five has shown substantial progress.

Distinguished Visitors

We have been unusually favored this year by the number and quality of the addresses that have been delivered by distinguished visitors. Among those who have delivered addresses are Dr. C. R. Henderson of Chicago University; Mr. G. Rountree, a prominent architect in England who was en route to Szechuan to lay out the grounds and buildings for the Chentu Union University; the Rev. Henry Haigh, D.D., secretary of the Wesleyan Missionary Society; Dr. W. H. P. Faunce, president of Brown University; Mr. Hanford Crawford, one of the leading merchants of St. Louis; Mrs. H. V. S. Peeke, one of the

first instructors of this university but now for over twenty years the wife of a missionary in Japan; Mr. J. H. Heinz, one of the successful business men of Pittsburgh; Mr. J. W. Kinnear, a noted lawyer of Pittsburgh; and Mr. Frank L. Brown of Brooklyn; and we had the pleasure of three addresses at commencement delivered by men of international reputation, one by Dr. W. A. P. Martin, the senior missionary in China and one of the honored charter members of this Board of Managers; and one by Dr. Paul Monroe, Professor of History of Education in Teachers College, Columbia University, and the other by Hon. James Bryce, a noted scholar and author, and for many years British Ambassador to the United States.

The Student Body

At the end of the fourth year after the university was opened the number of students in the college and preparatory department was forty-three. The same departments now enroll 350. The number of students who have graduated are: Bachelor of Arts, 93; Doctor of Medicine, 37; Master of Arts, 2; Honorary degrees conferred: one Master of Arts, three Doctors of Divinity, one Ph.D. and LL.D., and one Litt.D.

Not only has there been a constant advance in the number of students in attendance, but there has been constant improvement in the facilities for increasing the comfort and health of the students. Better rooms have been provided, with better heating, lighting and ventilation. Better food with regular and systematic exercise has also contributed largely to the improved physical condition of the students. Through the generosity of Mrs. Ida Rawson, one of our staunch friends and supporters in America, a sanitarium has been erected at the Western Hills for the benefit of those afflicted with or threatened with tuberculosis. We are not aware that a similar institution has been provided for any other school in China. We hope this may prove a means of saving many promising students from the ravages of the "white plague."

Including the students in the intermediate schools, which are under the supervision of the university, there are over sixteen hundred in attendance. In the first years the students were all from this province, but now we have representatives from the most distant provinces of the nation. In the beginning we had to induce students to attend by furnishing tuition, board room free, and in many cases we gave aid for traveling expenses and for clothing. Nothing now is given for these things, and last year the receipts from students amounted to \$7,704. In the catalogue for 1892 it is recorded that the "Campus covered several acres valued at \$11,000." The land now belonging to the university consists of nearly forty acres and, with buildings and equipment, is valued at \$300,000 (gold).

Progress Along Higher Lines

The progress made along educational and spiritual lines has been even more marked than the material progress. The standard of work has been kept at a high grade of efficiency, so that our graduates are freely admitted to several of the leading universities in the United States for graduate work. To quote again from the early record: "The right of every man to exercise freedom of conscience is recognized in all the religious instruction of the university. The teaching is practical but not sectarian. The aim is always the symmetrical development of the spiritual, together with the intellectual and

physical nature of the pupil." This principle of freedom of religious conviction and calling has been faithfully adhered to during the years, and yet we are glad to report that every student who has graduated has left the university a professing Christian. Thirty-seven of the graduates and seventeen others who studied in the university several years but did not graduate have entered the ministry, making a total of fifty-four who have given themselves to preaching. Thirty-four graduates have chosen the profession of teaching, nearly all of them in Christian schools, while thirty-two, or less than one third, of the alumni have chosen other callings.

The Future

What of the future? We cannot prophesy, but we can face the future with calmness and hope. We may not reach our ideals at once, but with the favorable environment and the growing influential constituency in this country and the United States our progress should be much more rapid than in the past. The chief, if not the only, source of uncertainty is the question of endowment, and yet we have had a good deal of confidence that the chief element in this uncertainty is one of time. Friends are certainly manifesting their interest in this university and that without any constant and persistent effort on our part. The time has come when this question must be met squarely and a systematic campaign of education and solicitation must be inaugurated. Dr. Headland has recently intimated his readiness to devote his time to the interests of the university in the United States or to return to his work here. It is our hope to secure his services to raise funds for the university.

An increasing number of students are coming to us from the best families in the land. Among these are the sons of a Tutuh, an admiral, cabinet officers, judges of the supreme court, and teachers in the government schools. The president of the Board of Education of the Province of Shensi has sent to us nine students whom he is to support until they graduate. Two members of the House of Representatives are taking a course in constitutional law in Peking University under Dr. King. A course in political science will be given next semester. The lectures will be given by Professor F. G. Goodnow, LL.D., of Columbia University, and adviser to President Yuan Shih Kai on constitutional government. With such responsibilities upon us and such splendid opportunities before us the call of duty is clear, we must do first things first.

PEKING INTERMEDIATE SCHOOL

W. W. DAVIS, Principal

The year has been marked by a great increase in attendance. The first semester we had 156 regular students and 111 special students, or a total of 267. The second semester we had 230 regular students and 163 specials, a total of 393. There were 469 different boys in the school during the year, so most of the boys who enrolled for the first semester came back for the second. Last year the total enrollment was 194.

In January, seventeen boys out of a class of nineteen finished the course and entered the preparatory department of Peking University. Following the example of Peking University, another class finished the course in June. There were forty boys who took the examination but twelve failed and eight were caught cheating and therefore thrown out, so only twenty received their certificates of promotion. The number of boys coming for English has been very

large. Some thirty boys, graduates of higher primary schools in the country, have entered our third and fourth-year classes as regular students in order to get English. One boy had studied English five years in a government school at Wuchow in Kuanghsi but had never advanced beyond the first reader because every year the English teacher was changed and each new teacher made the boys study a new first reader.

The proper maintenance of discipline among such a large and heterogeneous crowd of boys has at times been difficult. It was necessary to expel several boys, but the majority of the boys have shown a good spirit and behaved well. Only about fifty per cent of the boys come from Christian families but considerably more than that number are Christians. Special Bible classes taught by teachers and by students of the university were carried on throughout the year and this past semester there was a religious meeting every Sunday evening.

Special attention has been given to athletics and physical drill and during the fall the football team played matches with the teams of several schools. Both at the Temple of Agriculture athletic meet in February and the Sunday school athletic meet at the Temple of Heaven in May, some of the boys distinguished themselves.

During the second semester most of the boys ate under a mat-shed which was also used as a chapel. The boys were quartered in four different compounds, one being at least five minutes' walk from the recitation rooms. All our buildings are Chinese style, mostly old, and some rooms are more fit for stables than for sleeping rooms for boys. There are no facilities for bathing and it was necessary to send the boys out to public bath-houses. The heating system is primitive and expensive.

There is a great opportunity for a well equipped intermediate school in Peking. If we had suitable buildings we could easily have a self-supporting school of four hundred boys and two feeding schools of about fifty boys each, doing the work of the first two years, one located to the north and the other to the south of Peking. Unless we can do something about securing a better plant during the next two years the school will be unable to hold its own.

PEKING MEDICAL WORK

N. S. HOPKINS, M.D., Physician-in-charge

Location

The Methodist Hospital in Peking occupies valuable property at the corner of Legation and the Hatamen, great streets. Its situation and structure make it one of the more conspicuous buildings of the city, and an ideal location to carry on a large work to influence its life. The building is a two-story structure, with a full basement, which is used for dispensary work. Its upper stories are used for the eye clinic, operating rooms, first and second-class wards. The third-class patients are accommodated in Chinese buildings back of the main structure.

Statistics

The hospital work has been carried on through the year without interruption, 391 patients have been received, and have stayed with us a total of 7,182 days, or about twenty years. Dispensary work is carried on at the

hospital, with a branch dispensary at Chushihkou in the southern city. In these two places 22,492 treatments have been given to 7,613 people.

The Need of Medical Instruction

The people who daily visit our dispensaries appeal strongly to us, belonging largely to that class who are submerged by poverty and misfortune. We believe that it would be a work of great value to prepare tracts on hygiene and the more common diseases for distribution. Hosea saw that his people were destroyed, and rejected, for want of knowledge. Is this not true in China today? The youth of China greatly need this education that they may not sell their birthright to a sturdy manhood and responsible citizenship.

Making the Blind to See

The Ophthalmic Clinic has been well patronized through the year and shows a growing appreciation of this special service. There has been an increasing number of private patients, and those who would call us to their homes for private treatments.

There have been an unusual number of interesting cases under treatment and with good results. A merchant from the north of Peking who had been blind for more than eight years was sent away rejoicing with restored vision and ability to take up his work. A blind fortune-teller, hearing of our work, returned home to bring his blind father to us. This man was restored to almost perfect vision. It was pathetic to see the father as he beheld his son for the first time in six years, and, with tears, looking into the sightless eyes of his son. There are some who formerly came to the hospital feeling their way with canes who now do not need to do it, and still others whom we feel have been saved from such a fate.

Optical Department

The lens-grinding plant, run in connection with the optical department, has been enlarged by adding new machinery, and bettered by experience. This has become a remunerative, as well as a necessary, part of our work. In former years this work was sent to the homeland, causing long delay. Now equally good work can be done by our own workmen. This work we feel to be an active missionary agency, as it makes it possible to supply cheaply the needs of many of the mission schools in China.

Work Among Students

Medical teaching has made heavy demands upon us. As members of the Union Medical and Woman's Medical School, we are pledged to supply two medical men on the teaching staff, giving their full time to the work. To do this and keep our own work at a high grade of efficiency is an impossibility. If we, as a mission, are to fulfill our obligations to these colleges, two men should be set aside for this work.

Medical inspection of the students in the Peking University is a work to which we have given much time and thought. It has been beneficial in not only detecting and treating the disease, but it has called attention to the fact that healthy living and exercise are also requirements of the college. This work should be made more thorough by adding to it lectures on hygiene and physiology. Through the generosity of Mrs. Ida Rawson, a tract of land has been secured at the Western Hills and a preventorium erected which will

accommodate ten students. Young men who have shown tubercular symptoms in the past have been sent to their homes where, lacking proper food and surroundings, they have quickly succumbed to the disease. We have noticed that students quickly respond to pure air and improved conditions and we hope much for them from this little home in the hills.

SOUTH PEKING DISTRICT

The South Peking District includes the southern or Chinese city of Peking, and stretches south about sixty miles. It includes the counties of Kwan, Yungching, and Pachow. It is not over thirty-five miles wide. The area of the district is about 1,000 square miles, and the population, possibly, 500,000. The country is very low and crossed by several rivers, so that whenever the rains are heavy the people are flooded out. The railway from Peking to Tientsin crosses the district. Only Mandarin is spoken. The American Board occupies territory to the west of us, and the London Mission to the east, while the Anglican Mission has a station in Yungching city.

FREDERICK BROWN, Missionary-in-charge

Extensive Famine Relief Work

The year began with much political unrest, yet the Gospel has been preached without intermission. Owing to the distress caused by the floods of last year in the south of the district, it was necessary that some attention should be given to famine relief work, and to this I was specially appointed by Bishop Bashford. The Tientsin Relief Committee made liberal contributions and in the mission nearly three hundred dollars was subscribed. I am glad to report that several thousand people were helped, and many starving people are today alive and grateful for timely help given. I wish specially to thank those who assisted to make this possible.

300,000 Reached by Evangelistic Work

After arranging this special work my time has been given entirely to work in the city; having charge of the aggressive evangelistic work has meant constant thought and care. Perhaps during no period in the history of the mission has there been a more earnest desire to hear the Gospel message, and this fact has taxed the seating capacity of all our chapels. Statistics of those who have at fairs or in the chapels listened to the preachers show that 300,000 have been counted as placing themselves within range of the Gospel message.

Over and above this, the members of our staff have taken their full share of fair work. Peking is peculiar in that during the year there is a constant succession of fairs held in different parts of the city and suburbs. The Peking Evangelistic Association usually erects three tents, one for men, one for women, and one for children. Preachers and leaders attend from all the missions. On arrival, their names are entered on the platform list and a constant succession of speakers is available during the daily service, which usually lasts six hours.

PREACHING IN THE GREAT TEMPLES OF PEKING

1. The Temple of Heaven

We were able to hold the first campaign in the "Temple of Heaven." The covered altar did duty as a platform, and for ten days preaching was carried on in this sacred building—the Chinese holy of holies. The emperors of China had supplicated here for five hundred years, but on January 1, 1913, the Gospel of our Saviour Jesus Christ was proclaimed by an earnest band

of preachers, and thousands heard for the first time the message of salvation. Few more profoundly impressive events have taken place in all these days of transformation.

2. The Temple of Agriculture

The second fair was held in the "Temple of Agriculture," and when the authorities were applied to for permission to erect our Gospel tents the reply was, "Select any you care for." "You shall have your choice," and this notwithstanding that there were 330 applications from business men who were waiting for permission to erect stands.

3. The Temple of the Trained Peach Tree

Another fair of great interest was held in connection with the Pan Tao Kung temple, or the "Temple of the Trained Peach Tree." This is a favorite shrine where may be seen the branches of a peach tree intertwined in the shape of a dragon and covered with imitation peach blossoms of paper. Since the dragon has been cast out, may that which is symbolic in this temple be destroyed by the power of the Gospel. In this temple it is said, "He who by his merit obtains the privilege of plucking a peach takes his seat among the immortal spirits." Many weary, sin-sick souls visit this temple seeking relief but finding none. To these it has been a joy to minister.

4. Tung Yueh Temple

There are many other places beyond our chapels wherein we have preached, one more only will I mention—Tung Yueh Temple. This is dedicated to the deity of Tai Shan, where we have an important work. For ten days in the third month thousands of pilgrims visit this shrine, which was erected in 1314. All down through the centuries the people have been flocking for help, but finding none. In the temple yard there is a bronze mule, and the sick in body flock thither to rub the portion of its anatomy which corresponds to the position of their ailment, believing that thus they will gain relief. The sin-sick soul seeks relief in incense and prostrations, and to these the message of salvation has been preached, with results such as have astonished even the wisest amongst us. Some hundreds have been taken on probation and passed on to the nearest church for instruction and help.

THE WORK OF THE CHAPELS

1. Pearl Market Chapel

Besides the foregoing, our three regular chapel services are held daily the year round. The first and most important is at Chushihkou, or the "Pearl Market Chapel." The wisdom shown in securing this site is constantly being justified, for the crowds push in daily, soon as the doors are opened, and preachers mount the platform in order, for several hours the crowd listening with eager anticipation. The preacher in charge is Shih Ping Ho, an able man, who, but for his age, should be admitted to the regular ministry and into Conference. The year round he has been at his post except for a short vacation I pressed him to take during the summer. We began the year with a thorough renovation of the buildings and the installation of electric lights; alas, we could not enlarge the capacity of the building, but we prayed, and the result is that we have now secured on trust more land which will enable the

mission in the future to extend the seating capacity greatly. About four hundred people have recorded their names during the year as inquirers. Of necessity we have to draw largely on volunteer workers for so large a work, and some of these have not been as wise as they might have been either in length of, or matter contained in, their addresses, but we have adopted a simple remedy for this condition of our preaching force by graciously handing up a cup of tea to the speaker; the effect is like magic and is the signal for a speedy conclusion.

Dr. Jonathan Verity

The Rev. J. Verity accompanied me several times to this chapel and always made a lasting impression. The message delivered by a veteran of seventy-eight years had a wonderful effect. One member of this Conference, who was thinking of superannuation, seeing the vigor of so old a man and listening to his message, withdrew his proposal and decided to remain in the work a few years longer. A missionary from Jeho informed me a short time ago of a Mohammedan who visits Peking frequently on business. This man was converted in our Pearl Market Chapel and away off in this far away place confessed to the missionary of his new-found joy. In a very real sense we are not only preaching to Peking people, as our inquirers' list shows, but as far away as Kan Su, Shensi and Shansi men are influenced by the work done here.

Social Settlement Work

A lecture course in the evenings during the winter was very effective in drawing a different class from the ordinary street-chapel crowd. The lectures were given in Chinese on popular subjects such as "first aid," "sanitation," and "electricity," by professors and teachers from the university, thus our chapels have become educational as well as evangelistic centers. We are well aware that the true test of the effectiveness of the work is the gratification that both here and in self-support there has been marked progress. The members have rented a building for a boys' school and from this addition of young hopefuls to our Sunday congregation some have joined the church and are influencing their parents toward Christianity.

2. Flower Market Church

Huashih, or the "Flower Market" Church, has again been in charge of the local deacon, Chao Tzu Heng. Last year we reported that the building was too small for the congregations and throughout the year we have worked at a disadvantage, but as the early preachers in the time of Wesley were not confined to buildings in which to do their work, so we have not been bound within the four walls of our churches. The most encouraging feature of this work is that the church is filled with the buoyancy and vitality of young life. There are schools for girls and boys, mostly from heathen homes, seeking an education under the direction of the church. Morning and evening prayers are held and numbers of these children are striving to live the Christian life, and some have influenced their parents and have led them to the Saviour. Saturdays are reserved for *women only* in this church. The Bible women take the platform and preach to the crowds who come to listen, finding this a bright experience once a week, and many are doubtless influenced thereby. Mr. and

Mrs. Chao are ever ready to help those in trouble. None surpass them in diligence and warm-hearted devotion to their work.

3. Shunchi Gate Church

The third appointment, Shunchimen, is the oldest work, but by no means the most promising. Situated in a quiet part of the city, it is not easy to get a large street congregation, but the work done by Mr. Chia, an exhorter, is worthy of praise—an inexperienced young man, yet ready to work and pray his way through. The reward is a very encouraging state of affairs. The preacher in charge last year left things in rather a bad shape, and was relieved of his office, so when the Conference left it to be "supplied" this year it added not a little to my anxiety, but we are glad to be able to report progress. Our "system of preachers" plan has been used with success so that whatever happens during the week the Sunday preaching has been kept up to a good standard, thanks to many helpers, including Dr. Hopkins, Professors Gibb and Davis, while District Superintendent Sun has always been ready to help us while in the city. We are especially grateful to Mr. Davis for the help so freely given in Sunday school work. The Huashih ragged school which meets on Sunday afternoon is a model of its kind. The woman's work has been carried on with vigor by Mrs. Jewell, Mrs. Pan, Mrs. Li, Mrs. Cheng and Mrs. Brown. In bringing this report to a close I wish to recognize the loyalty of the workers, and the blessing of God.

After the departure on furlough of Dr. Brown, Rev. Carl A. Felt became superintendent. Mr. Felt writes of certain aspects of the work as follows:

Bitterness of the Persecution

Those who know this part of our Conference, and particularly those who know it best, will not expect much. Added to the natural conservatism of the people is the remembrance of 1900 with its horrors and, what is worse, the failure of our Christians in some cases to be generous when once their tormentors were overcome. Had a splendid Christian spirit prevailed, perhaps much of the hatred would have been overcome, but I am sure that this would be asking too much of the Chinese Christians when we recall that saintly missionaries tell us that they were able to understand the imprecatory Psalms as never before during the siege.

Aggressiveness of the Roman Church

Gradually the spirit has been changing and I think this has been the best year since that bloody time. The people are beginning to realize that the Protestant Church means good, and only good, for China. I cannot say so much for the Roman Catholics. As far as we are concerned, I suppose that there are almost as many ex-Protestant Christians who have been brought over and now enrolled in the Catholic Church within the bounds of this district as there are now enrolled in good standing in our church. You who read this report may blame them but, if you only knew the temptations which are placed before these, our newly won, and therefore slightly trained Christians, you would be generous. In 99 cases out of 100 I do not condemn them; I rather put the blame where it belongs, on the Roman gold.

During the year many of these have desired to return to us. I have told them that I would gladly receive them if they would first notify the priest of

their intention and give proof of their determination to lead a new life in Jesus Christ. None have dared to notify the priest for they say he will surely beat them, and I presume that he would; many, however, are constant attendants at our services.

Christians Who Stand the Test

Nuit' Ochen is the newest of our circuits, and yet I place it first in general efficiency as a working church. The pastor, Hou Tien, has done faithful work in the street chapel and in developing his people in living out the Christian truth they have learned. If they were not well grounded, surely some of them who have been severely persecuted during the year could not have stood the test. One gave up an excellent position in a store rather than deny his Christ. Another, an only son, was severely persecuted by his father. To escape the wrath of an irate father, he fled in the midst of the night to the church, where he was kept until morning, when he was sent to a neighboring church until the matter could be adjusted. During the week following, Fang Ch'i spent his time developing his soul under the direction of sympathetic friends, while the father, thinking through his family affairs, was glad to declare religious liberty for his household if only his son would return. Pastor and people were happy. They had earnestly prayed for this and God had rewarded them quickly and fully. This youth now expects to enter our Bible institute this fall, and who knows what may yet be wrought through him? The Niut'o Church is only five years old, but it has already furnished two faithful workers for other points.

The Roman Church and Famine Necessities

Huangts'un, with Mr. Liu Ch'eng Mei in charge, stands third. Mr. Liu has had a busy year, it has also been a successful one. The extreme poverty of the people, owing to the crop failure, made the temptation to eat Catholic food and a consequent acceptance of Catholic baptism and membership, seem a necessary step during the first part of the winter. Our church members' extremity is the Roman Catholic Church's opportunity. Our extreme care not to make "rice Christians" has been the downfall of many a believer who might have developed into a stalwart Christian character. For days there seemed to be no choice but to accept the Catholic food or starve. Our pastor pleaded with us on the one hand and with his foodless people on the other. His hope was to hold them firm until relief came. Finally they were rewarded, for Mr. Brown, as the representative of the Relief Committee in Tientsin, came to the rescue. Grateful indeed are we for the relief and the unselfish service of Mr. Brown and of Mr. Chao Tzu Heng, who attended to the distribution.

Bible Colportage

The colportage work has gone forward remarkably in spite of the famine conditions prevailing in so much of the district. During the year our several colporteurs, paid and unpaid, have sold or given away a total of 55,094 Testaments and portions. If only each were faithfully read. Many are being faithfully searched and, as a result, there is less of unwillingness to hear the preaching. In fact, in most places, there exists an anxiety to know. We again wish to give hearty thanks to the American Bible Society and to the National Bible Society of Scotland for their generous support during another year.

TIENTSIN DISTRICT

Tientsin District follows along the Grand Canal nearly to the southern boundary of the Chihli Province. The Tientsin-Nanking Railway will pass through the district.

Methodist mission work was begun in 1872. No other mission boards are working in this region, outside of the city of Tientsin.

Tientsin

Tientsin (population, between 800,000 and 1,200,000) is the chief port of entry for North China, being eighty miles nearer the coast than Peking. It is the residence of the viceroy of the Chihli Province. The railway from Siberia passes through Tientsin, and the northern terminus of the Tientsin-Pukow Railway will be here. The Grand Canal terminates in the city. Tientsin is a progressive city, with seven daily papers, electric street railways, and macadamized roadways.

Missionaries: Rev. George R. Davis (on furlough) and Mrs. Davis (on furlough), Mr. Frederick M. Pyke, Rev. James H. Pyke and Mrs. Pyke, Rev. Burton L. St. John (on furlough) and Mrs. St. John (on furlough). W. F. M. S.: Misses Clara M. Cushman, Georgia A. Filley, M.D., Eva A. Gregg, Ida B. Lewis (on furlough), Iva M. Miller, M.D., Ida M. Stevenson, M.D. (on furlough) and Frances O. Wilson.

Institutions: Intermediate School. W. F. M. S.: Girls' Boarding School, Isabella Fisher Hospital.

J. H. PYKE, Superintendent

In the late winter the old Mission Compound where we had lived, labored and worshiped for thirty-eight years was sold and with it went Wesley Chapel, leaving the congregation without a place of meeting for church and Sunday school. The London Mission, however, very generously came to our rescue and cordially invited us to meet with their people in their large commodious church two blocks away. The kind offer was gratefully accepted and the two congregations continue to meet together, the preachers alternating in conducting the morning services, while Pastor Liu has entire control of the Sunday evening preaching.

New Church Plant at Tientsin

A desirable corner lot in a central location has been secured at a moderate price, \$8,470 for four mu. Wesley Church undertakes to take three mu, which will be ample for church, parsonage, day school, etc., and to raise by subscription the \$6,560 (Mexican) necessary to pay for their part and also enough additional to inclose the lot with a good wall. The Woman's Foreign Missionary Society takes the remainder of the lot for a girls' day school. To build the church we have the money realized from the sale of the old church and lot, which is not more than two thirds of the amount needed. We hope that generous friends may be found who will come to the help of this congregation so heroically struggling to get a church home, support their own work and workers, and also do their part in saving the unsaved multitudes of this great city.

While this church will be located in one of the foreign concessions (or settlements), there is a rapidly increasing Chinese population already running up into tens of thousands, business men, clerks and laboring men with their families, the very best kind of material for building into a strong, aggressive church. Besides being near the electric car line from foreign settlements to and around the city, it will be easily accessible for union meetings and evangelistic services, as well as lectures, hence the need of a large, commodious, modern building. Pastor Mark Liu is well fitted to carry forward this enter-

prise to completion. Besides he has the power to draw and hold large congregations.

Visit of Three Noted Evangelists

Tientsin was highly favored in the visits of three widely known American evangelists, the Rev. Joseph Smith, who for many years has had great success in all parts of the United States; the Rev. Jonathan Verity, of the Cincinnati Conference, a prominent preacher and evangelist; and Mr. G. Sherwood Eddy of the Y. M. C. A.

First came Rev. Joseph Smith and held union meetings for one week. The Rev. Jonathan Verity, who came during the week, continued the meetings for several days. The churches were greatly stirred and much good was accomplished. In March Mr. Verity returned, spending almost the entire month in the different chapels of the city, preaching twice daily to full houses of both Christians and non-Christians. The doctrines of sin, righteousness, judgment, repentance, faith, pardon, conversion, sanctification, and full salvation were clearly and fully stated and illustrated. The effect, though the preaching was necessarily through an interpreter, was apparently as great as though speaking direct without interruption. During the three weeks and more spent in the London Mission City Chapel and in our West Gate Chapel, nearly 200 were converted to faith in the Gospel and asked to be received into the church as inquirers. Hundreds more bowed at the altar for prayer, and though most at first did not know how to pray or what to pray for, it was wonderful to see how they soon learned to confess their sins and cry for mercy. The first to come were the poor and unlearned, but soon the well-dressed and educated appeared in the audiences, listened with respect and increasing attention. Before long they too were bowing at the altar and praying earnestly alongside the poorly clad and ignorant—all distinctions broken down or forgotten. Many were from distant cities or other provinces, so that we were not able to follow up the good work begun with them. One was a merchant from Shanghai, who had believed in the Gospel for years and often heard the Gospel, but had never believed unto salvation. Another interesting case was that of a young Mohammedan. At first he listened with a look of blank wonder but would not talk or take any step. Somehow "Father Verity" was attracted to him, though none of us hoped that, even if convinced, he would dare break with his people and endure the persecution sure to follow. But the aged evangelist would smile on the young man, address a few words to him personally when he had a chance, got him to shake hands and, later, to smile back. In the end he knelt at the altar and asked to be received on trial. The meetings were continued for some time after the evangelist left, with little diminution of interest, and many more accessions.

Mr. Eddy of the Y. M. C. A. spent five days in the city, holding two services each day and addressing two or three thousand at each meeting. The admission was by ticket. It was a great disappointment to large numbers who sought admission that they could not be supplied with tickets. There was a plain, faithful presentation of the whole Gospel and its severe requirements, but few left the hall when the audience was dismissed, remaining to the end of the after meetings. Over 500 students took the pledge to join a Bible class, study the Gospels, and, if convinced, accept and obey the truth.

While the statistics do not show that great numbers have joined the mission churches, no one who has long been in close touch with the people can fail to see that a great change has been, and is, taking place in the minds of all classes of the people. Only a few years ago (thirteen) the Gospel and the Christian Church were despised, hated and persecuted, threatened with extermination; now they are held in high esteem, the government, in sore perplexity and distress, asking for the united prayers of the Christian Church to the true and living God, no mention being made or thought given to other faiths and their gods. What a mighty change has the leaven of Truth wrought in the national thought, in society, and in the homes of multitudes!

Growth in Church Union and Cooperation

There is a very general and growing desire among all denominations in Tientsin as elsewhere in China for closer federation with a view to greater effectiveness, while some hope for organic union. The Chinese Christians evidently desire a closer alliance among themselves and many would like a purely Chinese church with full power of self-government. So far the only result has been the organization of an independent church, calling and supporting their own pastor and managing their own affairs. The new church has had a large increase in membership since its organization, but, so far, no connectional bond has been found for linking this to similar movements in other cities. It is in every sense of the word an independent church. Personally, I am ready to turn over all questions of organization, discipline, and government to my Chinese brethren as soon as they are ready to assume the responsibility and liability. I shall gladly lay the burden down as soon as some one is willing to take it up.

The situation is full of interest. I believe fully in the right and the ability of the Chinese to solve their religious and church, as well as their national and social problems. What they need along all lines is sympathy, advice, and help. The Gospel is the sovereign remedy for all their ills and the satisfaction of all their wants. They, as well as the rest of the world, are to be saved by the "foolishness of preaching," or the thing preached. That is all we can do for them and it is enough. May the Lord hasten the coming of His Kingdom.

Equipment and Staff

The Board of Foreign Missions now has four missionary residences, and four families. One large boarding school building with eight teachers and over two hundred pupils; two chapels; one self-supporting church in the settlement with over 300 members, maintaining a day school and conducting Sunday services and Sunday school in a village near the settlement; one church inside the city with over 200 members, and growing rapidly; two ordained Chinese pastors; one site for a chapel near the North Gate of the city; two day schools with two teachers.

The Woman's Foreign Missionary Society has seven missionaries and one residence; one hospital; two dispensaries with one physician; one boarding school building and dormitories, with ten teachers and one hundred and thirty-seven pupils; three day schools with four teachers.

SOUTH TIENTSIN DISTRICT

G. R. DAVIS, Superintendent

In an interesting review of the seven charges on this district, the superintendent gives a striking picture of the conditions which have prevailed in his account of the work on the Taicheng Circuit. He says: "Early in the Conference year we united the three charges of Taicheng, Litan and Chingsien into one Quarterly Conference. Almost the entire territory of these churches was flooded, with the consequent suffering from loss of crops. The whole region needed relief during the winter. A number of our people drifted elsewhere seeking a livelihood; a few others found their way into the ever-ready Catholic Church. The Chinese authorities, whenever distributing relief, persist in discriminating against Christians. The members of our Tientsin Mission contributed towards the relief of our own people; we thus distributed \$210 among our most needy in the flooded district. It is always a difficult and thankless undertaking to distribute relief, as too many of the members think all ought to share and share alike of the bounty of the church, whereas, after careful study, you will find many are able to care for themselves without any great suffering. We aimed to help only the helpless. The spring saw the flood entirely gone with fair crop prospects on every hand. We have repeatedly visited this large circuit, holding Quarterly Conference services and distributing relief. Despite earlier drawbacks there has been some prosperity over the entire circuit, some nine adults baptized and received into full relation, with 11 by probation."

TIENTSIN INTERMEDIATE SCHOOL**Distressing Limitations**

The enrollment has reached the limit of the capacity of the present buildings. During both terms it was necessary to turn away many students for lack of accommodations. To do this has not been an unmixed evil, for it has enabled us to raise the standard of our work. On the other hand, it is no pleasure to tell a promising student that he must look elsewhere for an education. Had we the buildings, we might do equally good work, and accommodate a much larger number of students with little additional expense.

Constantly facing, as we do, the limitations of our equipment, inspires us to look forward to further advances. We have come to believe that we should soon begin a definite campaign for an additional \$20,000 for new equipment. Should we respond to the pressure under which we are continually placed, and extend our courses through the high school, an additional \$10,000 would be needed for rearrangement and added equipment. We are convinced that within a few years we might have, and ought to have, a school of at least 500 students.

Kind Cooperation

Throughout the year we have had the assistance of Mrs. J. H. Pyke, who has taught one of the advanced classes in English with more than ordinary acceptability. During the greater part of the spring term Mrs. Crawford M. Bishop of the American Consulate also taught one of the special classes. To these ladies our most genuine thanks are due. Their help was doubly appreciated because of the illness of the principal, which took him away from the

classroom for the greater part of the winter term, and greatly limited his capacity for work during the spring term.

YENCHOWFU DISTRICT

Yenchowfu District includes the southern portion of the former Shantung District, which was divided in 1908. It is bounded on the north by the Wen River, which separates it from the Taianfu District; on the west is the Grand Canal. The south and east boundaries are not so definite, though approximately defined by a line running east from Tsiningchow to meet a line running south from Hsintaihien. The area is about 4,000 square miles and the population 2,600,000. The field includes the Fu city of Yenchow, the Chow city of Tsining—the second city of the province—the Hsien cities of Ningyang, Wenshang, Tsow, Chufu, and Szushui, in all except the last two of which the Methodist Episcopal Church has buildings and resident workers. The Tientsin-Pukow Railway will touch the district first at Ningyang and then at Chufu, Yenchow, and Tsow; later there will be a branch from Yenchow to Tsining. This region is of peculiar interest because here are the homes of China's greatest sages, Confucius and Mencius. The language is approximately Northern Mandarin, though there are often local peculiarities; with a knowledge of Pekingese one can work this district.

The Presbyterian Mission has a strong work in Tsiningchow, with schools, hospitals, and country work well organized. The Society for the Propagation of the Gospel has opened work at Yenchowfu with a foreigner in charge. The American Baptists (Southern), located at Taianfu, do considerable itinerating on this district, going especially to Szushui and Tsiningchow.

LIU CHI LUN, Superintendent

A Good Year

Two years have now passed since the Chinese Republic was established, yet the customs of the people are not very different from what they were in the late dynasty. Threatening tales have been commonly heard which made the preachers afraid and they did not feel that they could go about so freely in the work. In spite of these hindrances they labored so well in the service that more baptized Christians have been added to the church this year than last year. There were forty-two persons baptized, while there were but thirty-six last year, so we thank God for having opened the way and having helped us to do His work with success. We pray that with God's help next year twice as many may be converted.

The Rev. Perry O. Hanson, missionary-in-charge of the Yenchowfu District, adds the following interesting items:

The District Described

The churches in seven great cities of Asia salute you. These seven cities are the centers of our work on the Yenchowfu District. Our field is bounded on the north by the great Wen River, on the west by the Grand Canal, on the south and east by the Presbyterians. It is a little district, forty miles wide and sixty miles long, and the limits are definitely set. We are not in the real estate business, however, and so the amount of land we possess is not important; but it is interesting to know that upon every two acres of our district there are three human beings; that one thousand people depend upon every section of land for their living, without a mine or a factory on the district. The population of an Indiana is crowded into these seven little counties, and of these three million people perhaps five hundred know that Jesus Christ is their Saviour. It is also worth while to realize that of these seven cities on our district one is the second city in size in the province and two are famous as the homes of China's greatest sages, Confucius and Mencius. Shantung is

called the Sacred Province of China; it is the history of the Yenchowfu District that makes this term appropriate. All China will be impressed when the Christian Church is well established in these places that are venerated so deeply. The bishop appointed me missionary-in-charge of these seven cities of Asia, and, at the end of the year, it is possible to say in the words of one of old, "I know thy works," but it will be left for the district superintendent to report in detail of the different places.

Held for Ransom

The old father of our district superintendent, Mr. Liu, was captured during the summer and held for a ransom of Taels 20,000. Prayer was made continually for him, while pressure was brought to bear upon officials, civil and military. In due time our friend was enabled to escape and return unharmed to his family.

Advance Steps

We can report two important forward steps during the year. We have stationed men in the city of Sushuihsien, thus taking possession in a small way of a great city hitherto unoccupied. If we had \$500 we could purchase a set of buildings where schools for boys and for girls could be organized and a street chapel opened.

The second important step is the opening of an intermediate school on the district, in the central city of Yenchowfu. It has been a real success from the first. Our buildings are small and the enrollment of twenty-seven boarders filled every room. Further growth is impossible until we are able to purchase adjoining property. A set of buildings can now be secured at a cost of less than half the amount that would be required to build new ones. If we had \$1,200 for buildings it would make possible a school of one hundred boys.

Inadequate Support

It is impossible to exert much influence upon a great city like Yenchowfu in our present tiny quarters. The same condition exists in all of our seven cities. We have a village equipment in the midst of a great city. Put some little country church building in the United States in a metropolitan center and imagine the result. Our great Methodist Church is surely in jest when \$340 is appropriated for the evangelization of my seven great cities of Asia with the hundreds of villages round about. The lack of material equipment is not the only hindrance. Our faithful workers are underpaid and constantly concerned about finding enough food for their own hungry mouths, thus they cannot devote themselves unreservedly to the preparation and distribution of the Bread of Life to the multitudes.

The Confucian Duke Interviewed

We had hoped to report a third step forward this year in the occupation of the sacred city of C'hufuhsien. Three times we visited the city and each time the Confucian duke was not at home. Finally we chanced to be on the same train and an interview was secured with him. He was very cordial, but insisted that it would not be possible to establish our work in his city. Our earlier experiences have taught us that it is impossible to accomplish anything in that county against the will of the duke. Some progress is being made; we have several boys from C'hufu in our boarding schools and an influential alder-

man, the father of one of the boys, has joined the church on probation. It is possible that since the Board of Education has ruled the great sage's writings out of the government schools the influence of the duke will diminish. Of course we will eventually have our work established in that city, but we pray that the day may be hastened when the light of the Sun of Righteousness may flood that dark city.

Day Schools

Our hands have been tied so tightly with the bonds of an inadequate appropriation and few special gifts that the work of developing the day schools has been seriously hindered. There is at present a marvelous opportunity to take possession of village schools. New China has ordered the closing of the old-style schools, but in not many places has anyone the energy or ability to organize new schools. If we are wise we will enter this open door. We can capture the primary schools in hundreds of villages, and whoever gets the school today has the dominant influence in the village tomorrow. A great door and effectual is opened unto us.

Training Schools

Our district united with the Taianfu District in holding a normal training class for the day school teachers. We hope to secure a qualified man to become superintendent of primary schools. The two districts both had men in the Bible Training School at Taianfu during the winter, while some work was done at Ningyanghsien during the spring for the men on this district.

District Conference

We accepted the kind invitation of the Taianfu District and united for the District Conference which met in Taianfu in June. The sessions were helpful and interesting. Reports indicated progress at all points and satisfactory examinations were passed by the men in the courses of study. Two men were recommended for admission on trial in the Annual Conference. There was unusual care manifested in the renewing of licenses. The Conference demanded that the candidate should have done efficient work and that his character was strictly above reproach.

Distinguished Guests

The new railroad brings an increasing number of tourists to visit the temple and grave of Confucius at Ch'ufuhsien on our district. It has been our pleasure during the year to escort Dr. Mott, Mr. Hanford Crawford and his party, and members of the Sunday School Commission party to the Confucian city. There was general agreement that this Holy Land of China is a strategic field for work and it should be occupied adequately and promptly.

What of the Future?

Our desires are not insatiable. Imagine seven great cities on our Western frontier in America, with populations from 20,000 to 200,000 in each of which but one small church was organized, with a store building or a small residence as place of worship. How long would the Home Missionary Society leave these places unoccupied? Not only our Methodist Church, but every denomination in the United States would rush men and money to those neglected cities.

A church that is one of five in an Iowa town of 2,000 inhabitants has just spent \$15,000 in remodeling their church building which will be open for services part of two days every week. Give that amount to Yenchowfu District and we can provide adequate buildings for a boys' school, a girls' school, and a church in the four cities of Tsingchow, with 200,000 population; Yenchowfu, with 80,000; Wenshanghsien, with 30,000; and Ssushihhsien, with 20,000.

TSUNHWA DISTRICT

Tsunhwa (Tsunhua) District contains three walled cities, twenty important market towns, ten minor market towns, and more than three thousand villages. The southern appointments lie along the Imperial Highway from Peking to Korea. The population of the district is placed at about 2,000,000. The area is 4,000 square miles. The country is very fertile and the people are mainly farmers. The southern part of the district produces a great deal of fruit which is shipped to Tientsin. There are a large number of Manchus at the passes of the Great Wall and near the tombs of the present dynasty twenty miles west of Tsunhwa. It has never been possible for Christianity to get a foothold among them. The hills around and tombs were covered with very fine timber. Enough money has been spent on building roads to the tombs to have built several railways. The distance from the railroad makes the people a little less inclined to adopt new ideas.

Methodist mission work was commenced in 1873, one year after the region had been visited for the first time by Methodist missionaries.

Institution: Boys' Intermediate School.

G. R. DAVIS, Superintendent

A Land Throbbing with Political Change

At the District Conference reports showed the largest ingathering in five years. Among the preachers a spirit of brotherly love, Christian respect, eagerness to help one another, has prevailed over the district, especially manifest at the District Conference. A new vision is coming to our native brethren, a new sense of oneness with each other and individual mutual responsibility before God for the salvation of the souls of their countrymen. The "kingdom of God and His righteousness is for us and ours." The whole land is heaving with the spirit of change, trembling with the leaven of liberty. The church too feels the mighty change on every hand, alive with the growing sense of larger personal liberty and individual responsibility. Yet we need not be too greatly surprised and discouraged if some in the church should be led into mistakes, accepting license without law for liberty with law, and thus bring reproach on the fair name of the church. Old things are passing away in China, many things will become new. The land is throbbing with the excitement of political change, yet God and the Holy Spirit were never so manifestly ruling over and quickening the land. I am glad that so many of our leading preachers, while realizing this change to a larger personal liberty, are realizing more clearly that "they are not their own but have been redeemed unto God with a great price"; called to be sons of God, whose rule of righteousness is first and always to be their rule of life.

Fengjen Circuit

The Rev. Chen Yu Shan again is preacher-in-charge of the circuit. There are but two places on this circuit where we have chapels, parsonages and preachers residing—Fengjen City and Loachuangtzechen. There are six other smaller churches or preaching places in villages. At several of the smaller charges there are day schools, only one of which, however, receives any aid

from mission sources. Both Brother Chen and his assistant, Yao Jung Shen, at Laochuangtze, have been faithful in their work. The street chapels at these two points have been regularly crowded on market days by quiet, attentive listeners, the Sabbath congregations increasing in size.

In the Fengjen region there has always been a strong undercurrent of opposition to our work. This year the opposition has been less apparent. Brother Chen is apt to be suspicious of the motives of his countrymen in these "piping times of peace." He is an able business man, cautious and safe in his work. At the District Conference he reported eleven new accessions to the church by baptism, nine new probationers, seven children baptized and all collections well kept up. Over fourteen thousand copies of the Gospels had been sold within the bounds of the circuit.

The Work at Tsunhua

The small street chapel just within the South Gate (Tsunhua) has been more than usually crowded with hearers on market days. Were the building able to seat three times as many, and made more comfortable, it would be the part of economy and wisdom, as it could be filled and many more hear the Word. The Sabbath congregation has outgrown its hall for meeting, partly because of the large number of boys in the intermediate school and because many students from the town have acquired the habit of attending our Sabbath services. I regret we cannot meet our growing need at this old but most important charge. Prosperity is coming to Tsunhua city.

There is but one outstation where regular Sabbath services are held, the region round about has been neglected because of our lack of preaching force. We ought to have a strong local preacher there all the time. Our financial condition forbids that, unless we drop the present chapel keeper. Brother Liu has not only been diligent in his duties as pastor, but has assisted in the teaching work in the school, so also his energetic wife, greatly to the benefit of the school.

Dr. Davis's Retrospect of Over Forty Years

Pardon me for a moment as I look back over forty-three years of life in this mission. Then we had only a feeble plant in Peking without a native preacher, with but one member, and he from another mission; not a chapel, and no one with experience. Through many mistakes and false leads, much discouragement, years of rough, hard pioneering, looking for the doors that would open to us, hated by men and beasts, worried by flood, famine, pestilence, plague, war, revolution and the madness of Boxerism, we have seen our homes and churches destroyed, and our membership wasted by persecution. Yet, through all the years, God has guided us, His presence has made us realize that He was our "shield and great reward." Many doors have opened to us. Today we are a Conference, with a band of Chinese preachers not to be surpassed in this land. Churches, chapels, circuits, districts, a Conference with schools, hospitals flourishing on every hand, with this the best year, the richest harvest in all these years, for I am sure our membership will pass the 11,000 mark. I am not ashamed of the Gospel of our Lord Jesus in China, I am glad I have had a hand to help in this work.

Tsunhua Intermediate School

YANG JUNG MAO, Principal

After some repairs on the dormitory and study rooms the school was regularly opened on the fifteenth of January. Instead of having the highest class go to Ch'angli, the school is required, under Dr. Davis's direction, to have four classes. Sixty-three students were enrolled and we had a hard term because of the lack of teachers. Even so we carried on our work successfully with the help of Rev. and Mrs. Liu Ching Ch'ing and my wife.

The School Board has given its constant help with spirit and vigor, working on the accounts and collecting money from the parents of the students. The prosperity of the school is largely due to them.

Having constant conversation with government teachers and students, I have heard it said that "superstition may be rapidly replaced by an aggressive spirit of scepticism and materialism." This is becoming true. Unless the mission schools make rapid improvement and get thousands and thousands of young men educated in the schools, I am afraid that Christianity in China may go the way it has gone in Japan.

LWANCHOW DISTRICT

Lwanchow (Lanchow) District includes the three counties of Loting, Lwanchow, and Tsienan, which are named after the chief cities in each county. It is the western half of the Yungpingfu Prefecture. It is a triangle, with the sea for the base, the Lwan River separating it from the Shanhaikwan District on the east, the Great Wall for the upper angle, and an imaginary line from the Great Wall to the sea crossing the railroad just east of Tangshan for the other side. The area is between 2,000 and 2,500 square miles. The railroad from Peking to Moukden divides the district into two parts. The population is between 1,000,000 and 1,500,000.

CH'EN HENG TE, Superintendent

China's Changed Heart

Since the new form of government came in, people have taken a new and different view of Christianity. One after another, inquirers have come from the scholarly class to learn about Christ. They now see in a different light the doctrine which they have hitherto despised and rejected. An interesting illustration of this changed attitude occurred at our church at Chienan. Formerly Christianity had no access to the scholarly class, now, from this very class of people, we have a large number of converts. Since the transformation of the government, the council of the city has passed a resolution to the effect that all temples be used for schools and other sorts of public buildings. This has accordingly been carried out. Their main reason for this action was to blot out all the stains of superstition, and to extirpate all the traces of idolatry. It shows that they have already recognized their former folly and are ready to take a new course of life. Surely they are not far from the Kingdom of Heaven. One step more will bring them into the dominion of our Lord. On the Day of Universal Prayer for our country all classes of people were represented in our churches; they all showed a sense of devotion and earnestness in prayer. Such things had been very rarely seen in times passed. They serve as a source of stimulus on one hand, on the other, they were manifestations that God had at least partially answered our daily prayer, "Thy Kingdom come."

Spiritual and Material Growth

The circuit superintendent, resident at Pench'eng, has the oversight of four

other churches, namely the churches at Lienpieting, at Hukochuang, at Toli, and at Kunganchiao. All of these churches have promising prospects. The preacher and the members are united in propagating the Kingdom of Heaven. On fair days all testify the name of the Saviour with ardent zeal to the non-believers. Besides, they usually itinerate from village to village, carrying with them a pavilion bought for that purpose. The result of their work is the establishment of a church at Tingliuho. All the necessary expenses of this church are defrayed by the members at Pench'eng. This action is more admirable when we know that these church members are almost as poor as church mice. They are doing this at the cost of their own enjoyments. The town Hukochuang, thirty li on the south of Pench'eng, was formerly an opulent and thrifty town. Most people here were of the well-to-do families. While they were rich they despised and opposed Christianity. Now their fortune has failed them; and with their wealth has fled their pride. They now have begun to learn the truth and to appreciate Christianity. Mr. Liu, the local preacher, is a very efficient worker. He has done his best to embrace the opportunity to proclaim the message intrusted to him. Usually four or five days in a week, he, with the assistance of some earnest church members, itinerates in the neighboring towns and sea-coast villages. In a certain town, there have been enough converts to erect another chapel. But, owing to the stringent condition of the mission funds, we could by no means gratify our desire even when being requested by the believers in that town.

Dr. Pyke's Testimony

The Rev. J. H. Pyke, the missionary associated in charge of the Lan Hsien District, adds the following interesting items: "I need add little more to the report of the district superintendent. It was written by Dr. Ch'en and, as would be expected, is in highly finished classical style. It was translated into English by his son, who has recently been graduated from Peking University. The typewritten copy was made by a young lad of seventeen. It is well done and shows unusual ability not only in the use of the typewriter, but also in the matter of punctuation, capitals, and paragraphing." In confirmation of Dr. Ch'en's statements Dr. Pyke says: "False religions and their gods have lost their influence. In one district all the temples have been taken for schools and other public purposes. The government appeals to the Christian Church for prayer, and multitudes of representative men gather with the Christians to pray to the Lord Jehovah, Maker of heaven and earth, Lord of all. Surely all the friends of missions should take heart and renew their efforts when the final victory is so manifestly near."

SHANHAIKWAN DISTRICT

Shanhaikwan (Shanhaikuan) District includes the territory of the three counties of Linyü, Funing, and Changli, and extends twenty-five miles beyond the Great Wall into Manchuria. It is intersected by the Imperial Railway of North China. Besides the district cities of Shanhaikwan and Changli there is one walled city, besides towns and villages with varying populations of from 5,000 to 20,000, making a total population of 1,000,000. The area is about 3,000 square miles. The land along the coast is level and very fertile. A short distance from the coast the mountains begin, and in some instances rise to a height of several thousand feet. Because of the fertility of the soil the standard of living is much higher than around Tientsin and Peking. A great number of the people in this district are traders in Manchuria, so that they are progressive and anxious to adopt modern ideas. There is a great military camp at Funing.

Changli

Changli (population about 15,000) is situated on the Imperial Railway of North China, ten miles from the coast and forty miles west of Shanhaikwan. It is the county seat of Changli County. Changli is a very prosperous city because of the fine fruit orchards around it. There are three government schools in the city. The opium dens have been driven out, the streets are lighted at night, police in uniform are on the streets, and an old temple has been changed into a prison. In addition to the regular officials the department general lives in Changli.

Changli is the geographical center of the Shanhaikwan and Lwanchow Districts. The Methodist Episcopal Mission is the only Protestant denomination at this important station. When the mission station was destroyed at Tsunhwa in 1900 by the Boxers, it was decided not to rebuild at that point, but to move the entire plant to Changli. This important step was not decided upon until June, 1903, and then fifteen acres were purchased in the eastern suburb of the city. The mission already owned a chapel in the heart of the city.

Missionaries: Edwin M. Kent, M.D., and Mrs. Kent, Rev. Henry H. Rowland and Mrs. Rowland, Rev. George W. Verity (on furlough) and Mrs. Verity (on furlough). W. F. M. S.: Misses Jennie B. Bridenbaugh, Clara P. Dyer, Ella E. Glover (on furlough) and Mary Watrous.

Institutions: Martyrs' Memorial Hospital, Boys' Boarding School. W. F. M. S.: C. E. Thompson Memorial Woman's Training School, Hospital, Alderman Girls' Boarding School.

G. W. VERITY, Superintendent

Our Field

The Shanhaikuan District derives its name from the city of that name, which is the eastern terminus of the Great Wall. About sixty miles of that famous old structure, parts of four counties, and the highest mountain in this northeastern part of China are within its borders. The district extends about thirty miles inland and some one hundred miles along the sea-coast, thirty-five of which are outside the Great Wall in Manchuria and sixty-five within, or to the south of it. The extensive plains, hillsides, and mountain valleys produce great quantities of grain and vegetables, while in its far-famed fruits there is a lively export trade.

At Ch'angli, forty miles below Shanhaikuan, our institutional work is located, boarding schools for boys and girls, Bible school, and hospital for women, and hospital for men.

The one hundred and twenty-six pupils filled the boys' school to its fullest capacity, and under the efficient management of H. H. Rowland and Tu Pu Yun, excellent work has been done. Both the lack of room and funds barred out many applicants during the year, and, in the year just opening, about fifty pupils have been refused admittance.

Conversion of an Influential Family

One of the foremost families of an adjoining county, twelve miles distance, had become much interested in the Gospel. It consists of the aged parents, four married sons and their children, all in one household. The eldest son has taken his first degree, and the third his second degree, having, in addition, spent some time in study in Japan. They were intensely patriotic and this one, who had been abroad, was a member of the legislature under the new government. They were much interested in education and had made an inspection of our schools and hospitals in Ch'angli, and one of them had been to Peking and Tientsin on the same errand. They came to see that the source of all that had been done for the last fifty years for the advancement of their people and country was the Christian Church, and returned enthused with the thought that Christianity was what both they, personally, and their country, needed and must have. The

father had been for many years a devoted Buddhist and vegetarian, visiting temples far and near to find peace of soul, and, while investigating Christianity, he had not yet abandoned his idols, and on their knees before him the sons had besought him that, with them, he would accept Christ. At this juncture our revival meeting occurred to which they were invited. A Christian neighbor, a very poor man who had formerly been a servant in a missionary's home and in whom they had great confidence, urged them to attend, saying "You cannot get far in the Christian life till you confess your sins and pray."

The father, three sons, grandsons, and some friends, fourteen in all, came and remained during the eight days. The last day the father came forward and in public presented his idol, a scroll picture of the Goddess of Mercy, to my uncle (Rev. Jonathan Verity), thereby severing forever his connection with idolatry. Those days will never be forgotten by any whose privilege it was to attend. For several days these friends, with three or four hundred others, knelt at the altar, inside, on the platform, or outside on the floor, in fact all over the church, and with tears and sobs prayed for pardon and peace. The promise "Seek, and ye shall find" was again verified. At the closing meeting their testimony was, "We are not the same men who came here a few days ago, we are new men. This peace far surpasses all our fondest expectations. We must go home and prepare at once a place of worship."

Several months later on a return visit for a Sunday they said, "This peace abides, and it is as sweet as at the first and, furthermore, it has pervaded our whole household. The whole atmosphere of our home has changed." As with most others of their class, they had been addicted to the use of tobacco, cigarettes, liquors, and opium, but they had not only abandoned, in toto, the use of these themselves, but decided henceforth they would not provide them for guests, but would devote their means to Christian education. Old buildings were renovated and additions made for a church, and in August it was dedicated. It was a great day for that village of three hundred families. Never had their streets been invaded by so many from afar, for from Peitaiho, the summer resort, only eight miles distant, twenty-three Christian workers accompanied Bishop and Mrs. Bashford to the dedication.

After the bishop's sermon and some remarks by the others, the third son, who is the spokesman of the family, addressed his neighbors thus: "Some years ago, when we turned our village temple into a schoolhouse, you said we were crazed, but we were not. We were perfectly sane, and when, some months ago, we became Christians, my friends in Peking and Tientsin wrote me asking if I had gone clean daft. Again I assure you we are not. Now we have prepared this church and want *you* to come and hear the Gospel. Like others who have a little money, we formerly kept horses and carts for a show, but we have sold them and want them no more. Now we are going to devote ourselves to education. We are about to demolish the old buildings and erect a girls' school, and propose to add a women's school, and a kindergarten, but while we are devoting ourselves to education, I want you to understand that *first of all* we are Christians. We can say to you, our neighbors, we can give up our property; I can forego my literary degrees; I can even give up my life; but give up Christ, we cannot."

Conversion of a Demoniac

The blessed Gospel is still "the power of God unto salvation to all who

believe." In the hill country of Funing near the Great Wall a man was possessed of a spirit of self-destruction; twice he had jumped into wells and thrice into rivers to drown himself, but "Jesus of Nazareth passed that way." He heard His sweet voice saying, "Come unto me, all ye that labor and are heavy laden and I will give you rest." He yielded himself to His power and now for four years he has been happy in the Saviour's love and protection.

The Comfort of an Aged Woman

In a valley among the mountains, near Huangt'uying, dwelt an old lady with her three grown sons and their families. For several years they had been Christians, and to the old lady, Jesus had become "the fairest among ten thousand and the One altogether lovely." As age advanced, her Bible and hymn book were her constant companions. Feebleness came upon her; the earthly pilgrimage was closing. The sons began to mourn, but she said, "Do not weep. It is all right. Array me in my (burial) clothes. Jesus has come for me," and she "was not, for God took her."

Changli Intermediate School

H. H. ROWLAND, Principal

Rapid Growth

During the first term of the school year there were enrolled in the school altogether 125 pupils, who brought for tuition and board the sum of \$1,509 (Mex.). The second term saw a total of 129 pupils, bringing \$1,685. The seating capacity of the large study hall is 126, so some places had to be vacated by the sick or expelled before we could get this high total of 129. If we had had more room, we might have taken six or seven more. Some of these last we had almost to drive away, evidently not being able to make them understand why there isn't always room for one more. Now we have discovered that we are violating correct sanitary conditions by having more than one hundred boys in our study hall, so we are making the dining-room also do service as a study hall.

The Teaching Staff

The teaching staff has done excellent work all the year. Mr. Tu Pu Yun as head teacher has been a splendid disciplinarian, ever alert, and, at the same time, sympathetic in his attitude toward the students, a thorough teacher, a wise counselor, and, last and best, such a good exhorter and example of the trusting, self-sacrificing Christian, that I can safely say that the great number of students who during the year became Christians owe in large measure their change of life to his faithful, untiring efforts. Mr. Sun Mao Lin, who joined us in the fall, some time after school opened, has made himself, month by month, more and more indispensable, not only in teaching but also in the government of the school. Mr. Yang Jen T'ang has done such good work on part time that we hope to use more of his time this year. Mr. Yang Jung Mao, whom we loved and admired for his excellent qualities, left us after Christmas to become principal of the Tsun Hua Intermediate School. Mr. Liu Yun Chih, who had a long period of sickness during the first term, was compelled to leave us during the second term, Mr. Chao Fu Yuan acceptably filling his place until the close of school. We are all, both teachers and students, glad that we are to have Mr. Liu with us again this autumn for we all have a great liking for him. Mrs. Rowland has assisted in the teaching of English and helped in the music the first

part of the year. She was succeeded in the latter department by Mr. Verity, who all the time that he has been here has worked most enthusiastically with the boys in the singing.

Graduates

At the close of the fall term the school graduated twelve students, and at the close of the spring term, fourteen. At the close of school in June, the Alderman School and the Intermediate School joined hands, as much as Chinese boys' and girls' schools dare, in a two-day series of closing school exercises to which the gentry and merchants of Changli were invited. On the first day we expected the city people and on the second, the people from the country, but bad weather prevented many of the country folk from coming in. In spite of the weather, the church was filled both days for the boys' exercises in the morning and for the girls' in the afternoon. Everyone we heard express an opinion pronounced it a success. Outside of the glory which the participating students won, the credit belongs to Mr. Verity for giving birth to the idea, getting the crowd (in this Mr. Wang, the county official, helped more than we can say), and in drilling the boys and girls in the singing. Great credit must be given Mr. Tu for choosing the subjects presented and for doing practically all the hard work of preparing the boys for their parts. How he found time to do it all without breaking down I do not know.

Changli Medical Work

EDWIN M. KENT, M.D., Physician-in-charge

Owing to the prevalence of robbers in nearby Shihkechuang the hospital has had a number of wealthy patients. And while it may seem strange to speak of robbers in connection with Changli mission hospital, still it is true that the operations of the robbers at Shihkechuang have had a direct bearing on numerous operations at the hospital. It might be added that the robbers made their operations pay much better financially than did the hospital, possibly because the robbers had first chance.

Recently affairs were livened up by a prospective opium case. The man's friends sought out the physician and in hushed tones informed him that they had a sick relative who would like to enter the hospital the next morning. Asked as to the nature of his illness, they confessed that he was addicted to the "big smoke." A little further inquiry revealed the fact that the man expected to be arrested the next day on charge of having the opium habit and so planned to get into the hospital and begin the cure at daybreak the next morning. But daybreak brought a pouring rain sufficient to quite dampen the ardor of the law. The dampness lasted several days, but, with the first clear weather, the patient was summarily deposited at the hospital in the evening when no one was astir and only ventured outside when he was able to pass the government opium test.

The last few months the patients' ranks have been recruited from Peitaiho. One, a lace merchant, was attacked by a laborer with a grass knife. The merchant refused to divide his cash and was badly cut with the sickle. A German lady found him by the wayside half dead, put him on her donkey and took him to the nearest doctor where his wounds were bound up. He was then sent to Changli to the hospital where the two pence was duly paid. Another case is that of the apprentice of a money changer. This time the donkey, instead of helping play the good Samaritan, bit the boy on the arm, breaking both bones and

making a very painful wound. The youth soon began to improve, however, and is nearly ready to go home.

And so they come and go—a steady stream of heathendom flowing through the Christian hospital, touched by the sunlight of love as the message brought home by the Christian workers, then on and out back again to mingle with their fellows. How much of the light penetrates the depths of the stream we cannot know but, here and there, a reflected ray gives added proof to the assurance "It shall not be in vain, saith the Lord."

TAIANFU DISTRICT

The Taianfu District is in the western part of Shantung Province. It is about one hundred and twenty-five miles long, east and west, and forty miles wide, bounded on the west and south by the Yellow and Wen Rivers, respectively, and on the north and east by the mountains, which reach their highest elevation in Taishan (5,500 feet), near Taianfu.

As the population of the region is the densest in the empire, averaging 683 to the square mile, the district, probably, contains 2,500,000. Work done elsewhere by animals is here performed by men; persons and freight being transported on wheelbarrows, over unspeakable roads. The ground is fertile and well cultivated, two crops a year being grown, winter wheat being harvested in June, and a second crop of millet and beans gathered in October. The Tientsin-Pukow Railway will intersect the district. The language is Mandarin, and differs but little from that about Peking, so that one from the North may be easily understood.

Taianfu

Taianfu is in the western part of the Shantung Province, about forty miles east of the Yellow River, and between 250 and 300 miles from Tientsin by canal or cart road. It lies at the foot of Taishan, one of the five sacred mountains of China, and not far from the birthplace of Confucius.

Methodist mission work was begun in 1875, but American missionaries first settled in Taianfu as a residence in 1898. Other boards at work in the district are the English Baptists, the Society for the Propagation of the Gospel, and the Gospel Mission.

Missionaries: Rev. George L. Davis and Mrs. Davis, Rev. Perry O. Hanson and Mrs. Hanson, John Korn, M.D., and Mrs. Korn. W. F. M. S.: Misses Estie T. Boddy, Nora M. Dillenbeck, Elsie L. Knapp (on furlough), Emma E. Martin, M.D. (on furlough) and Effie G. Young.

Institutions: Bible Training School, Intermediate School, Hospital. W. F. M. S.: Girls' Boarding School, Woman's Bible Training School, and Priscilla Bennett Hospital.

GEORGE L. DAVIS, Superintendent

National Events

The parliament met in the spring and wasted months of valuable time. It was evident for several months that trouble was brewing. The Southern leaders were dissatisfied that they did not get more power. Suddenly the storm broke! We were not in the actual fighting, still we distinctly felt the results. The trains stopped carrying freight and passengers, and even the mail was stopped for ten days, while the soldiers were rushed to the front. For a few days the fighting was only a little over one hundred miles south of us. Although we were supposed to be strictly neutral, I will confess that we prayed most earnestly that the president's soldiers might be victorious, so that the poor people around us might be spared from the savage soldiers as they retreated. The only people that were benefited by the trouble were the beggars. They went to the railroad station and when the train stopped they would call to the privates in charge of the quartermaster's car, "O, Field Marshal! Give us something to eat!" And the soldiers, anxious to do good deeds so that they would be sure to get back from the war, would throw down five-pound "cart-wheels" of hard tack. In

a surprisingly short time the Northern regulars had put the followers of Huang Hsing to flight and peace was gradually restored.

Chinese Bandits

Although the people around us did not suffer from the direct effects of the fighting, still, when the soldiers were drawn to the South, the grain was very tall and the robbers became very active. They were not ordinary footpads, but soldiers who had deserted with their arms, so that the poor villagers were absolutely helpless when they came. They took the sons of wealthy men and carried them off for ransom. The father of our leading preacher was carried off to the mountains and they demanded \$15,000 gold for a ransom, and if it was not forthcoming they threatened to give his family "a present." That is, they would cut his head off and send it in a neat package to his friends. Through God's mercy the old man escaped from the robbers and reached home in safety.

Opium

I am proud to say that this province has been put on the list of those that do not grow any opium, and consequently no Indian opium can be imported into this province. The British consul made a most careful investigation and he was not able to find any poppy plants growing. The way that the province was scoured by soldiers, underlings, gentry, and officials before the formal investigation proved the determination of those in authority to put Shantung in the coveted list. The poor people can no longer smoke, because the price of opium has reached a sum that is prohibitive. The better class of rich will not smoke because of public opinion, while the old opium smokers among the rich still continue to smoke, and will smoke until their present stock gives out.

Work Among Women

This year will show a marked increase in the number of women who have joined the church. This is due to the fact that there were three Women's Training Schools on the district. Our quarters are not adequate in any place for such a school, but at Tungping the women really suffered. There was room for about ten with crowding, and twenty-two came, so it was necessary to build a shed, and they made one of cornstalks and mud in a corner of the yard. About five o'clock on a morning in December, as I was packing my cart to leave, I noticed that the door was a straw mat that lacked a foot of reaching the top, and the women slept on some straw on the ground. Mrs. Wu certainly worked like a heroine, for she not only taught a school of eighteen girls and looked after her own home, but also managed the Women's Training School. The work was not in vain as one Sunday when I was there ten women joined the church and their ten babies were baptized, while the husbands that were present came forward and held the children and stood up with their wives.

It is no use to be discouraged, as even the stupidest women can learn. Twenty-five years ago a young woman was sent from Shantung to Tientsin to the Training School and my dear mother was her teacher. After studying two weeks the incident where Jesus came walking on the water and terrified the disciples in the boat, the woman did not seem to comprehend anything, and when finally asked the question, "Was the water on the boat or the boat on the water?" she replied, "The water was on the boat." The same woman was in one of the schools this winter and when I heard her pray and testify I know that her previous efforts had not been in vain, for now she certainly understood

the Bible and grasped distinctly spiritual things. She was also a great help to the other women. I hope the day will come when we will not take a man into the church who has not made an honest and determined effort to get his family into the church.

Girls' Education

The Chinese government is making strenuous efforts to establish Girls' Schools, but it is very hard to find proper teachers. In a city where they had built a very nice school for girls it was standing idle, because they had spent all the money in fixing up the police court and in buying weapons to fight the robbers. The cause of education has been delayed by the struggle, but it is not overlooked, as the Chinese fully realize the importance of education, and our better schools are crowded to the limit.

The Decay of Paganism

This is called the Holy Land of China, and rightly so, as there is a temple on every high hill and in every grove, and yet they have hindered, rather than helped, the people. I passed a temple a few days ago that was once very famous, but it is now very much in need of repair. They told me that the priest in charge went on a journey and came back suddenly to find his assistant guilty of the most evil practices and instead of turning him out of the temple and taking away his parchments, the old priest went and jumped down the well. Then the neighbors punished the wicked young priest by compelling him to spend \$400 gold of the temple money in giving the old master a fine funeral. This did not occur years ago, but only last year. Do you wonder why the spiritual life of the country is dead with such leaders? This summer the robbers lived in the temples on the mountains, and the general in pursuit of the robbers destroyed a great many of the temples, so that one poor woman, when she saw her revered temple being destroyed, and the idols, with wonder working power, being taken out of the sacred inclosure to have their heads knocked off, cried out in despair, "Where shall we go to pray now?" Fortunately a warm-hearted Christian was standing by and he took the opportunity to tell the woman of the true God.

The Pilgrim Season

The pilgrim season in the city this year was unusually prosperous. The pilgrims had been kept away in 1911 by the plague and in 1912 by the revolution. This year our tent in the temple in the city was filled every day for several months, and more than 5,000 Gospels and Old Testament portions were sold, while fully 30,000 people heard the message. And so many of the city people were interested in Christianity that at the close of the temple fair we were obliged to put a special man to carry out the follow-up work, and definitely invite the people who had been interested to the church. Mr. Hsu has been very successful and brought into actual church relationship nearly all who were friendly, as well as holding services in several large shops.

Conversion of Mohammedans

Last week the old Mohammedan chief chair bearer, Yang Hui Jang, came to my office on business and when he had finished he said, "Pastor Davis, I have been greatly blessed by the Holy Spirit this week. I went to the Mohammedan mosque and took some literature printed in Arabic that Mr. Hanson had given me; the mulla was very glad to see it and asked, 'Are you a Christian?'" Old

Yang's face lighted up and he said, "Just then the Holy Spirit came to my aid and I remembered every word that I had heard in Sunday school the week before and told it all to him, and I ended up with these words: 'Now when I die you won't have to bury me; my son and I are both Christians and my son has been baptized.' The mulla said, 'What does that mean?' and I replied: 'It means that he is a child of God and at Christmas time I expect to be baptized and then I will be a child of God.'" If you could have seen the light shining through the eyes of the old man you would have known, as I did, that God is not a respecter of persons and the old Mohammedan had really seen a vision of better things, and was longing to be a child of the King.

The Conference

Our Conference was held in September, Bishop Lewis presiding. It was a time of great heart searching and it was very hard to fix up the list of appointments, as there are not enough men that we can pay to go round to all the churches. It was even harder to stretch the line of missionaries out over the work that is required of them. Our Taianfu station was very fortunate in having the same staff sent back as last year, except that Miss Meek came to take the place of Dr. Terry, who died last August. We all miss Dr. Terry, for she was one of the most beautiful characters that it was ever my privilege to meet. Her one idea seemed to be how to serve the Lord Jesus by serving her fellow men. She was certainly "faithful unto death," for when her faithful nurse came to tell me that the doctor was too ill to rise, in her crippled hands she still held the report that she was trying to finish. She has gone before, and those who are left will try to live the Christ life as she lived it.

Results

What were some of the results on the district? The church at Yungping was finished with a debt of only forty dollars. They are now making some more seats as already the city has caught the enthusiasm of the new church, and in the evening school that the pastor has started there are sixty pupils. Through the kindness of friends in America we expect to buy two pieces of property that have been rented. Membership increased on the district twenty per cent, and self-support increased in the entire Conference sixty-five per cent, and nearly as much on the Taianfu District. We have sold ninety thousand Gospels, and preached to tens of thousands in the tent campaigns at the various fairs.

A School in a Hole in the Ground

Maotze is sixty li southeast of Taian, and Liang Hsin T'ong is the pastor. This little church is now very well attended, as one family has a boys' school of twenty-five that attends church regularly, while our local boys' school was moved to a village called Fangtsun fifteen li away. They held the school all winter in a cellar, but in the spring the hole in the ground was too hot, so the local elders of the village allowed them to have one of the village temples while the government has the other. There will be no trouble about this temple as long as the Christians are tactful and careful. There are a large number of good market towns all through this region and eventually we should have a very strong church here.

Effective Boys' Work

Rev. Wang Ch'ang T'ai is the most efficient pastor at another point. He has been able to reach a great number of boys this year, and every evening from

40 to 150 children gather in the church to sing and listen to Gospel stories or to drill in the yard. Once a month they form a procession and march through the streets singing, and in this way collect all the idle children on the streets and bring them to the chapel. The leading men in the city are very friendly to the church and quite a number sent their sons to the Intermediate School at Tainfu, and we pray for the day to speedily come when they may not only be friendly but devoted servants of the Lord Jesus.

A Policy for Shantung

We have talked with Bishop Lewis and decided on a definite policy for the future for our Shantung work. We have twelve counties in our field and we are responsible to reach with the Saviour's message a population of about six millions. It has seemed best to us to plan for a good church and an intermediate school in every county seat, and then plan to put churches in each of the large market towns in each county, where central stations will be established from which all the small towns will be worked. There is an average of eight market towns in a county and that will give us 108 churches. We do not expect to bring this about at once, but this is the end to which we are working. It will cost a good deal of money and a great deal of prayer, but it is the goal toward which we must work. It takes a heart of stone to resist all the appeals that come to us to open new schools and churches. Are the people helping themselves? While I was at Conference the church members went to work and fixed up some rooms for a church parlor and also for guest rooms. The parlor is used all day as a place where people interested in the doctrine can go and have it explained, and every night as a prayer meeting hall. If you could see the pride and interest that the members take in these rooms that were so dirty and useless you would know they appreciate something different. A great deal of work, some plaster, paper, and whitewash has made them very attractive.

In our city work we must have new methods and new plants to attract the better class of people. In the county seats we must have, in addition to the churches, rooms that can be used for social purposes, so that the better class will look with pleasure upon the church. If we keep the little straw huts that we have in many places we will never get anything better than the poorest class of coolies.

TAIANFU INTERMEDIATE AND HIGH SCHOOLS

PERRY O. HANSON, Principal

The Student Body

The enrollment increased fifty per cent during the year. There were 240 boys registered for Intermediate and High School work while seventy primary boys have been enrolled. It is difficult to indicate in cold facts and figures the increase in the school's influence on the community and in its prestige on the two districts.

Definite interscholastic relations have been developed during the year with the government schools of the city. We have entertained students or faculties on our grounds or at the church several times and are encouraged to see a growing number of them present at our Sunday school and services. A considerable amount of definite village preaching has been done by the older students and during the pilgrim season they relieved the regular workers in the Gospel tent on Saturdays and Sundays. We want our students to know that they are "Saved to serve,"

The coming of tourists to visit the great Tai Mountain and the grave of Confucius has opened a new line of work for us. We have made arrangements with Cook & Son to furnish English-speaking guides for the visitors and expect that many of the boys will be able to earn enough to pay their food money, because one day as guide will pay three weeks' board.

New Campus Purchased

We have completed the purchase of land for the new campus and have inclosed it within a ten-foot wall. We have five acres of land and it is possible to secure additions on three sides. A more satisfactory site could not be found. Plans for all of the proposed buildings have been drawn and have been approved by the Building Committee. The contract for the first section of the dormitories has been let and within two months after Conference eighty of our students will have wholesome rooms. The cost of this building will be \$2,000. The best of material is being used, and a building both substantial and artistic is assured.

An Educational Policy

Our plan for education in our Shantung Mission does not contemplate work of college grade. The Peking University will receive our students who desire to take higher work. We do want a first-class Preparatory School at Taianfu with Intermediate Boarding Schools at each of our twelve great centers in the Shantung District. The principal of each of these schools should be a college graduate. We have our own students in training for these positions at the present time. Our men will be ready and we expect to establish these schools during the next five years.

Hundreds of village schools may be opened as feeders for the boarding schools; these small schools may be manned by men who have received less education, but who have no less piety and devotion. This work cannot be made self-supporting at once. We pray that some of the Lord's silver and gold may be given that the work of our hands may be established.

Taian District Day Schools

GEORGE L. DAVIS, Superintendent

Although we have not received any aid from the Missionary Society this year, yet, through the kindness of friends we have maintained twenty-five schools on the district. This includes the one in connection with the Intermediate School in Taianfu. Two of these are entirely self-supporting. Quite a number receive the main part of their support from the students and only receive a bonus from us, so that they cannot be classed as private schools.

The problem that is before us is to increase the standard of our teachers and in order to do this we established a summer school this year at Taianfu and some of the teachers came, but it was impossible to compel them all to come. We plan to have them all come next year for at least six weeks. In order to increase the efficiency of the teachers they must be compelled to use what they have learned and we hope to arrange for some trained school man to devote all his time to visiting the schools, and showing the teachers their weak points and assist them to overcome them.

Not only are the officials and rich men planning to open new schools and devising methods to make them more popular, but the spirit of the day has reached the Buddhist priests who hope to open a school in Feichenghsien within

two doors of the church. We must do our best to surpass them even if we are not able to give our students free tuition and board and uniforms.

The republic has made one very distinct change in the attitude of the city people. In all our work there were hardly any Christians to be found among the better class of city people, but now they have become more liberal and gladly attend all school exercises, entertainments, and even lectures on religion. We must make the most of this condition of affairs and put in large plants where we can not only collect large crowds for popular exercises, but for definite religious campaigns. We hope the day will soon come when we can put an Intermediate School in each Hsien city with rooms attached that can be used for reading rooms and social purposes.

If we interest these people in school work and lectures we can induce them to enter Bible classes and finally take a stand for Christ. Two other denominations have been so impressed with the opportunity that they have already put in new plants in several towns, and one denomination plans to put \$100,000 gold into twenty cities the next few years to save the scholarly classes.

Results cannot always be judged in school work by one examination, so that it is impossible to tell the exact value of our efforts, but when we realize that more than three hundred pupils hear the Gospel message every day, we know that they are being given ideals and thoughts that will be of even greater value to them than the knowledge of a few hundred characters, and when we see the difference between our regular scholars and the children on the street, it is easy to understand the transformation that has taken place, and it gives us a point of contact with a great number of people that we would otherwise never reach. When the women of the village see their wild small sons learning to obey and be respectful they immediately take an interest in the organization that is doing the good work.

Taian Medical Work

JOHN H. KORNS, M.D., Physician-in-charge

The hospital work has shown an increase of fifty-five per cent in in-patients and fifteen per cent in dispensary patients over last year. Our first and most pressing need is our new hospital plant, and the fact that the money is in hand to begin its erection gives us new courage. We need this new hospital not only to get the better class of Chinese interested, but also that we may properly represent Western medicine and Christianity. Our old dispensary, in which we have been compelled in the past to carry on the work, consists of a room only fourteen by twenty feet. In it are all the drugs and instruments and here we have not only had to see out-patients, and examine and treat ambulatory in-patients, prepare and sterilize surgical supplies, but also do all the operating, from the opening of an abscess to the removal of a bladder stone. As to wards, there are six Chinese buildings able to accommodate twenty patients in a pinch. They are not suited for hospital purposes; they are unheated, brick-floored, and bug infested. This constitutes practically our entire plant. Even the most modest hospital in the United States would rule them out as unfit for hospital use.

Nothing but the best that Christianity and Western medicine can offer should be given by our missionary representatives in the approach to the Chinese. Ere long the Chinese government will equip its own hospitals with modern trained physicians and nurses, and with modern apparatus, as Japan has done, and it is important that mission hospitals should set a proper standard.



NINETY-EIGHT VOLUNTEERS FOR THE CHRISTIAN MINISTRY AT PEKING UNIVERSITY FOLLOWING REVIVAL SERVICES IN 1914

WEST CHINA CONFERENCE

The West China Conference is the farthest removed of all Methodist mission centers from the United States. Its center is 1,500 miles, or forty days' journey from Shanghai. The work of the missionaries is confined entirely to Szechuan Province, which is the largest of the provinces, containing about 218,480 square miles, or about the size of the States of California and Washington, and having an estimated population of from 40,000,000 to 68,724,900. The soil of the province is very fertile and the climate is favorable for the production of rice and other grains, sugar cane, drugs, and fruits. Tea is cultivated in the western border and cotton in the central districts. The province is rich in coal and iron. It has salt wells which are said to yield salt to a great depth. Natural gas has been utilized for sixteen hundred years. Generally speaking, the people are well to do and are homogeneous in descent, language, religion, social customs, and government, with the exception of a large number of Tibetans, who are found within the borders of this province, and about twelve aboriginal tribes who live in the west and south-west. The province is traversed by a number of good roads and waterways. The Great East Road from Chengtu to Chungking, passes through the heart of the province.

The Methodist Episcopal Mission was commenced in 1882, and was organized as a Mission Conference in 1908.

The Conference Session

The session of the West China Conference, January 20 to 30, was replete with many interesting problems. I reached Chungking January 1, and from then until February 16 I gave my undivided time to the interests of our West China work. The session of the Conference was unusually long, but no longer than was absolutely necessary. I came to the Conference after having visited all of the mission stations excepting Suiling and Hochow; these places I visited after Conference.

In this report I wish to cover some problems not immediately connected with the administration of the work. We have had several conversations among ourselves with regard to the importance of this work, and especially as it is related to the Methodist Episcopal Church in China.

The Province of Szechuan

1. The Province of Szechuan contains sixty-five millions of people. An accurate census would probably show ten millions more, but the best information available makes it not less than sixty-five millions.

2. Within four hundred years the province was entirely depopulated and it has been repopulated by people gathered from various provinces in China. We have, therefore, a population representing various sections of the country; and from the mixture of the blood there has grown up an exceedingly virile people. They are strong, ambitious, alert.

3. The soil is equal to the best in Asia. The mountains are rich in metals and minerals; coal is abundant in the province; no doubt there are extensive deposits of gold, for placer mining along the rivers has been found profitable for many generations and is still an important industry. Iron is abundant, and Szechuan is famed for its salt wells. The climate is salubrious. Frost is quite severe in the high lands and in the northern section, but in the southern portion it is seldom known excepting on the more elevated mountain ranges. They raise two crops annually. Citrous fruits are abundant, and the oranges are of a superior quality, the best, in fact, I have ever used.

4. The people are the wealthiest with whom I have come in contact in

China. The prospect of Szechuan yielding a prosperous trade to the merchants of the world is as promising as in any part of China. There are few provinces that have so great a variety of things that the world wants, and none that has a population better adapted to bringing these commodities to the attention of consumers. The province will be in evidence in the Panama Exposition of 1915. After that the world will more and more know and appreciate the commercial value of the Szechuan Province.

The Christian Occupation of the Province

1. The Roman Catholic Church is quite strong throughout this section of the country. The priests are universally French; they are backed by the French Government, and from time to time through the years the government has seized valuable properties in the name of the Church, and they now, on that account, have many important sites and large estates. They are, however, unpopular with the intelligent Chinese, as their policies seem to be thoroughly understood.

2. The Protestant denominations, with dates of entering the field, are:

China Inland Mission, Western District.....	1877
Methodist Episcopal.....	1881
China Inland Mission, Eastern District.....	1886
American Baptist.....	1889
Friends' Foreign Missionary Association.....	1889
Canadian Methodist.....	1892
Church Missionary Society.....	1892
Foreign Christian Mission.....	1904

The China Inland Mission has never entered into combination with any other denomination to divide the territory, but has gone everywhere preaching the Gospel. While they dominate the Eastern District, practically the eastern half of the province is under the direction of the Church Missionary Society, and Bishop Cassells presides over that work as well as over that of the Church Missionary Society in other parts of the province. The China Inland Mission has given itself wholly to preaching the Gospel, and until very recently has not organized any schools. Now they have a very few day schools, but the policy of the mission does not lend itself to education, and they cannot, therefore, be counted upon for any considerable contribution to this arm of church work. The Foreign Christian Mission is a small society, and their work is unimportant in this field. They have only one station and three married men, making six missionaries in all.

The following is the population of the fields already occupied by the four Protestant denominations that are cooperating in educational work:

Methodist Episcopal.....	8,000,000
American Baptists.....	4,770,000
Canadian Methodists.....	12,000,000
Friends' Foreign Missions.....	4,000,000

All of these missions are responsible for a very much larger number of inhabitants; for instance, our church is made responsible for twenty millions. The other denominations are practically in that proportion. It will therefore be seen that we have left wholly unoccupied a population of twelve millions, and it is also true that we have in no sense adequately occupied the territory comprising the eight millions. We have simply erected mission stations, schools, and

churches in those communities; but an exceedingly small fraction of the population is reached by our workers; in fact there are probably millions of people living within the territory accredited to us as occupied who have never yet heard that there is a Christ.

In 1912 there were 7,540 Protestant members and 4,443 probationers in Szechuan, making a total church population of 11,983. There are 426 missionaries, nine ordained, and 304 unordained Chinese preachers now working among these vast millions. Of the ordained preachers the China Inland Mission, Eastern District, has one, the Methodist Episcopal Church has eight. Of the 304 unordained ministers we have eighty-four. The total amount contributed for all purposes—schools, hospitals, support of the ministry, and every other purpose, by the Protestant bodies working in Szechuan was \$17,630 (Mexican). Of this amount our church contributed \$10,821. Of the \$4,860 contributed to all churches by the Chinese for school fees, our church received \$3,440. Of the \$5,286 contributed by all the churches for the support of the Gospel, the Methodist Church gave \$2,278.

Notwithstanding revolutions and rebellions, our church has gone steadily forward.

	1912	1913	Increase
Church members.....	1,608	1,717	109
Probationers	728	1,138	410
			519
Total increase.....			519
Number of inquirers.....	2,418	3,760	1,342
Total number of pupils (all grades) ..	2,628	3,568	940

We also went forward in the amount of contributions to the support of the ministry. This year we have carefully organized this arm of our work, and I believe that 1914 will show a very large gain in this respect.

Education

The Chengtu University has thirty students in the Arts Courses, and 150 students in the Preparatory Department. They have recently elected a Mr. Li, a graduate of the Boone University of Wuchang, a Protestant Episcopal College, as principal of the Preparatory Department. He is a Christian gentleman, speaks English well, has had considerable experience, and gives evidence of being a most competent man. He uses every opportunity to impress the students under his care with the claims of Christianity.

Dr. Joseph Beech has been nominated by the University Senate to the Board of Governors as president of the institution. His nomination was almost unanimous, and I am satisfied carries with it the judgment of all the leading missionaries on the field. The university, under its present form, is the result of Dr. Beech's planning more than that of any other man. There is certainly no man in West China who ranks with him in breadth of vision, continuity of thought, and comprehensive, persistent, constructive work.

By the plan under which the university works is secured all that is of value in union effort. At the same time there is an actual incentive in the form of the union to the emphasis of denominational integrity. The relation of the various denominations on account of the common ownership of the central plant and the association of teachers and students in classes emphasizes the principle of union. The denominational ownership of its own place for the

residence of students, their religious instruction and social life, tends to the development of a church *esprit de corps* that is most helpful. Our own denominational life in this institution is probably superior to that which might be expected in a university that was controlled altogether by the Methodist Episcopal Church. To my mind it constitutes the model of union institutions.

At Chungking we are uniting in our High School with the Canadian Methodists. The plan is to purchase a central plot of ground on which the teaching shall be done, and to use our property as a place for the religious and social life of our own students. The Canadian Methodists are planning to purchase a similar plot adjoining. The Friends in Chungking have not been able to adjust their educational institution so as to enter this union. My judgment is that in general each church should conduct its own primary and high schools, but that all should unite in university education. The circumstances in Chungking invite us to this particular union, and we are also profited by having a similar union preparatory school in Chengtu.

The University Senate has provided that all students from the respective church areas in Szechuan, whether they belong to that particular church or not, shall be committed to the care of such denomination when they enter the union institution. Non-church-member students coming from cities where more than one denomination is represented, are allowed to select their denominational home from among those represented on the grounds. The University Senate has planned to open the Medical College next October. I have appointed Dr. Canright to represent us in that work, and he will probably devote the most of his time hereafter to teaching. There is no more important work, from a medical point of view, than the training of Chinese physicians. We have hitherto done almost nothing of this kind in West China.

CHENG TU DISTRICT

Chengtu (Chentu) District includes the city of Chengtu, which is the capital of the province of Szechuan, two other walled cities, and part of another county on the Chengtu plain. This is one of the most densely populated portions of the globe. Within a radius of about fifteen miles from the capital city there are fifteen walled cities, and scattered among these are a large number of towns and market places. The river as it enters Chentu plain on the northwest is first divided into two parts. These are divided and subdivided until the whole plain is covered with a network of irrigating canals. These uniting finally form again two rivers, one of which breaks through the surrounding mountains to the east. The other flows south and enters the Yangtze.

No other mission boards are at work in this district except in the city of Chengtu.

Chengtu

Chengtu (Chentu) (population, 350 000) is the capital of the province of Szechuan and the residence of the Viceroy. It is an ancient city with a great history. The modern city, which is surrounded by a wall ten or twelve miles in circumference, is a little more than an aggregation of streets. There is a large Manchu city at the western end of the city proper. Chengtu is one of the wealthiest of Chinese cities.

In 1892 the mission of the Methodist Episcopal Church purchased the first property to be owned by foreigners in Chengtu. Other boards at work in Chengtu are: The Church Missionary Society, the Canadian Methodist Mission, the China Inland Mission, the Friends' Foreign Mission (English), and the American Baptist Foreign Mission Society.

Missionaries: Rev. Joseph Beech and Mrs. Beech, Rev. Harry L. Canright, M.D., and Mrs. Canright, Henry W. Irwin, M.D. and Mrs. Irwin, Rev. George B. Neumann and Mrs. Neumann, Rev. James M. Yard and Mrs. Yard. W. F. M. S.: Misses Alice B. Brethorst, Stephen M. Brethorst, Clara J. Collier, Georgia Day, Anna Lulu Golisch, Marie E. Larsson and Madora E. Smith.

Institutions: Chengtu College (part of the West China Union University, inter-

denominational) and Intermediate School, Biblical Training School, Chengtu Hospital. W. F. M. S.: Girls' Boarding School, Girls' Day School.

No report received.

CHUNGKING DISTRICT

Chungking District includes the city of Chungking, together with five walled cities with their ninety-seven market towns. The district has an area of about 5,000 square miles and a population of 2,000,000.

Chungking

Chungking (population, 500,000) is the second largest city in Szechuan Province. It is a trading mart on the left bank of the Yangtze, about 1,400 miles from the coast. Aside from its great commercial importance, Chungking is of great political importance, containing the imperial treasury, where all the revenues of the province are received and stored. Its merchants are said to be very wealthy, with established mercantile connection and credit in every business center of the empire. What Canton is to the south, Shanghai to the east, and Hankow to the center of China, Chungking is to the entire portion of the country west of Hupeh and Hunan Provinces. The city is divided into upper and lower sections, the former being built on a sandstone bluff that rises from 100 to 250 feet above the river at low water. In the upper city are the mission establishments, the pleasure gardens, and the British, American, French, German, and Japanese consulates. The business houses and principal yamens are in the lower city.

Methodist Episcopal mission work was begun in 1882. The other boards at work in Chungking are the China Inland Mission, the Friends' Foreign Mission (English), and the Canadian Methodist Mission.

Missionaries: Rev. Walter M. Crawford and Mrs. Crawford, Claude W. Freeman, M.D., and Mrs. Freeman, Rev. James H. McCartney, M.D., and Mrs. McCartney, Mr. LeRoy W. McCartney, Jacob F. Peat and Mrs. Peat, Rev. C. Bertram Rape and Mrs. Rape. W. F. M. S.: Misses Lottie M. Conner, Agnes M. Edmonds, M.D., Lillian L. Holmes, Dorothy Jones, Mary A. Royer, Chestora Snyder, M.D., Grace Ellison, and Annie M. Wells.

Institutions: Boys' High School, Chungking Hospital. W. F. M. S.: School for Girls, William Gamble Memorial Hospital, Flora Deaconess Home.

WALTER M. CRAWFORD, Superintendent

The Status

The Chungking District consists of eight Quarterly Conferences, about forty outstations, and fifteen schools. Mr. Den San Si, my assistant, is an ordained elder and is of very great service, for he knows the district better than almost anyone else. He is a product of the Chungking High School and has attended Nanking University. He is very loyal to the church. He has received many flattering offers from outside sources to leave his preaching and go to work for people in business, but has declined.

This district was divided this year into Hochow and Chungking Districts. This makes it smaller than formerly and easier to work. As it stands at present it takes us about fifteen days to cover it all, stopping a day in each and allowing a day between stations.

School Work

The primary schools are flourishing this year all over the West. Temples are offered to us if we will use them for our schools. This shows the increased respect for Western learning. The churches are often turned into school houses during the week. Each station must have a school. China is making an effort to educate her great population. Night schools are common. Six hundred characters are learned in these schools when the student is graduated. With these six hundred he can read easy writing. This is all a coolie can expect to do and earn his living besides. But he wants his children to learn many times this number of characters. We charge tuition of about fifty cents

a year, while government schools are free—and we have as many pupils as we can handle.

Teachers in these day schools come from the Chungking High School. The juniors go out and teach a year and then go back to school for a year and graduate. It gives experience to the boys and teachers to the country schools. School work pays many fold in China.

All of the schools are examined quarterly by the district superintendent and his assistant. Many of them are visited several times a quarter. Each week they send in a report of what they have covered that week. We keep in close touch with them. Pishan is growing so fast that she has started a new school building. The people are doing the work and paying part toward the structure.

Perils

We could not go out this year until November on account of the troubles up here, and even now the roads are so infested with robbers and lawless bands that we have to carry only the most necessary things and no money except for necessities, for fear of being robbed. This district is so mountainous that robbers are more plentiful, and we cannot even yet go to the farthest places. But the schools have kept right on for the most part. The school at Laisu was in session every day and even had pupils the day a battle was fought near the town with the revolutionists.

During the first days of September we were under a strain in Chungking for the city was taken over by rebels to the central government, and later by an ex-robber chief. A battle was fought in which our compound received bullets from either side. Fire started in the city and came to the yard next ours and we left our house for burned, but the fire was stayed just in time to save our home and all that was in it. The city was full of soldiers and we were in danger from looting, but escaped it. It is quiet now, but unrest and suspense is felt everywhere.

During the troubles no persecution of Christians or foreigners has occurred in West China in our mission.

The prospect is good for another year's work in educational lines. In the stations they listen to the Gospel if it is preached on the street. The people as a whole seem to have left their idols and dropped all fear of them. Skepticism, however, is taking their places. This is bad for Christianity, for the people are harder to win from this than from idol-worship.

GOULDY MEMORIAL—CHUNGKING MEN'S HOSPITAL

J. H. McCARTNEY, M.D., Superintendent

The Hospital

Standing next to the city wall, overlooking the small river and on one of the highest points of the city, our hospital is a prominent landmark from the northern and western approaches to the city. It is four and one half stories high and the first high building to be erected in the city, but since no evil befell it other high buildings are rapidly increasing in number. Prior to the Boxer trouble none but one-storied buildings were allowed.

In the basement are kitchen, dining-room for employees, laundry, carpenter shop, and storage room. The medical wards, chapel, drug room, laboratory, office, reception room, and several private rooms occupy the first floor. The

surgery wards, operating rooms, dressing room, and private rooms for foreigners are on the second floor. Extra wards, private rooms for Chinese, and store rooms occupy the third floor, while in the upper one half story is a ward for contagious diseases. An annex provides an engine room and bathrooms in the basement, two dormitories for help on the second floor, and an open-air ward for tuberculosis on the third floor.

The engine provides electricity for the hospital and mission houses, as well as for pumping water from the river, 360 feet below. Steam from the boiler cooks the rice in the kitchen, does the sterilizing in the operating room and heats the water for the laundry. In a short time power from the same source will operate an ice-plant.

An Interesting Year

The past year, in spite of the local rebellion, has been the best we have ever known. As would be expected the fighting in and about the city contributed in no small way to the increase in hospital patients. During the early part of the rebellion we saw very few wounded soldiers as all were treated in the military hospital, which was under the care of two or three so-called doctors who had received training in Chengtu. This scarcity of wounded changed as soon as General Whang, the Kwei-Cheo commander, got within ten miles of Chungking, then the military hospital soon became empty, and in three days we admitted 125 wounded rebel soldiers.

It was with difficulty that we were able to keep out those who really had nothing the matter with them. This was especially marked among the officers, who suddenly found out that they were spitting blood or their "Hsin tih" was "puh hao." They soon found it was better for them or their health to live, or try to, under the protection of a foreign flag. It was impossible to distinguish ill from well applicants, except those who were wounded, so a deposit was required of one half month's board money from all private-room patients with the understanding that if, on examination, they were found to have nothing wrong they would forfeit their deposit.

All the wounded, without exception, received from the government hospital were badly infected and many legs and arms which had been broken by rifle balls required amputation. Typhoid fever complicated many of the cases.

At one time we had wounded from all three sides—rebel, Kwei-Cheo, and Chengtu armies. During the fighting between the Chengtu and Kwei-Cheo troops our hospital was in the midst of the fire and was hit several times, but no one was injured. The property was in great danger at one time from fire, but fortunately the wind was blowing favorably, so resulted in nothing but a bad scare. More civilians were wounded in the trouble between Kwei-Cheo and Chengtu troops than soldiers themselves.

The wounded who came into the hospital as soon as they were injured recovered without infection, almost without exception, whereas those treated by native doctors and the supposed foreign-trained doctors invariably were infected. Chinese soldiers as a class are not very satisfactory to have in the hospital from a disciplinary standpoint, although it should be different. We often had typhus or dysentery patients threaten to shoot the nurses when they would not let them have everything they chose to eat. They would often insist that their friends be permitted to visit them any time, day or night, they chose, or bribe the nurses for special favors, and in other ways showed that

if they had had any disciplinary training it had a tendency to inflate them with their own importance.

The tendency in China these days is to place too much importance on the man with high-top boots and gold braid. The once despised occupation, that of a soldier, has become the most important, a sad day this for China.

Improved Equipment

The ice-plant contracted for last year has been successfully erected and housed in a new two-story building outside the city and we hope soon to be able to manufacture ice. The capacity of the plant is one thousand pounds every twelve hours. We have moved the aerated water plant into the same building, which makes the work of this kind altogether more compact and convenient. A godown for storing drug store supplies has been erected outside the city, where danger from fire will be much less than within the city. The first of the year we purchased the old Tract Society Building on the "Mee Wha Kai," very near the center of the city, and after some slight alterations moved the American Dispensary into these quarters preparatory to tearing the old building down.

We have a new elevator for the hospital, purchased during the year, but it has not yet been installed.

New Work

The gentry of Yuin-Chuan have invited us to open medical work in that city and have offered to pay all our expenses. We have decided at the beginning of the new year to make a visit once a quarter to that city, providing the number of our staff will enable us to do so.

The American Drug Store

The old saying that "it is an ill wind that blows nobody any good" has come true in respect to the amount of sales in this institution. The rebel army, while it occupied the city, and the Chengtu and Kwei-Cheo troops, while they were here, were dependent almost entirely upon us for their supplies, and in consequence we find ourselves at the end of the year very much depleted in some lines. The sales in foreign milk, soap, and drugs have greatly increased since the war for independence. In the beginning we sold more to Europeans than to Chinese; now the sales amount to one half more to Chinese than to Europeans, and the prospects for the future were never so bright as at present.

A Tragedy

Since the division of the plant, *i. e.*, the godown outside the city and the store half a mile away, it has necessitated a division of our staff, with increased opportunities for crookedness if they were so inclined. We are sorry that our accountant, who has been with us for eight years, the only man on the staff who knew English, proved too weak for his temptations and, although we have no positive proof at this writing, circumstantial evidence shows that he took \$500 from the safe when it was unguarded, no doubt with the object of incriminating his superior, against whom enmity had developed. When he saw his crime was detected, while the two were alone in a back room, without any warning, he attempted to throw pure carbolic acid into the face of the other man, with the result that it was spilled on his own person. He started for the hospital in a chair but died on the road twenty minutes after the event.

Quick justice upon one who had evidently gone wrong, principally within the past two months. Chinese justice is leaden-footed, and at this writing it is impossible to say upon which one of the men justice or injustice will fall.

Statistics

Number of in patients.....	1,361
“ “ office visits to hospital.....	2,384
“ “ visits made to Dispensary.....	21,531
“ “ visits itinerating.....	525
“ “ visits made to homes.....	378
“ “ labor cases attended.....	49
“ “ suicides attended.....	24
“ “ chloroform operations.....	609
“ “ without chloroform operations.....	463
“ “ days treatment in the hospital.....	23,913

Review of Diseases

Aneurism: It is possibly a bit early to decide as to the extent of the ravages of syphilis upon the arterial system of the Chinese, but cases of hemiplegia and aneurism are known. *Tabes dorsalis* has not been met with. Aneurism is not common, but is seen. Syphilis in all of its forms has become very common here among men, women and children. There is rarely a day that one or more cases of it do not pass through the clinic. Perhaps due to the license of a changing government, venereal disease of all sorts is very frequently met with. Ascariasis is present in at least ninety per cent of our patients and would figure considerably higher. Cataract in this region is rarely seen in our hospital clinics. Cirrhosis of the liver is not at all frequent in a country where wine is used.

Diarrhœa: Where cases come early the results are very good, but if their coming is delayed for one or more months it is rare that we can help them, hence the high death rate. The same is true of dysentery. Emetine, as delivered in the tablet form by Burroughs, Welcome & Co., has, with possibly two exceptions, shown little of the wonderful success reported for it in Southern China.

Tuberculosis, here as elsewhere in China, is present in all of its forms and to a considerable extent. This climate is too low and moist for good results in its treatment, but because of the Chinese themselves treatment is unsatisfactory, for immediately they feel a little better they discover that they are much needed at home. A relapse follows shortly and if they return to the hospital they are worse than before. In the present economic condition of China war against tuberculosis by anything except a hygienic campaign is waste of power.

Fistulous condition of the perinæum is not always present together with *amœbæ*. Might it not be due to simple lack of cleanliness, together with a suitable soil for bacterial growth, as when an abscess on one finger produces another abscess on an adjacent finger merely by contact?

Typhoid is three times as frequent this year as last. Flies were very numerous as against very few last year and this is no doubt the reason. So “swat the fly” should be the watchword for China as well as at home. We have found the modified reaction as arranged by Parke, Davis & Co. very convenient and helpful. Typhus fever patients numbered three, one a British sailor, and of these one died.

Ulcer of the leg is common. This year we have noted the number also having hook worm, or fasciola, and find that while twenty-six cases of ulcer were without these worms, twelve cases had fasciola and sixteen cases had hook worm. As a rule in these latter cases we believe that the ulcers were due to the anæmia produced by the worm.

Uncinariasis, or hookworm disease, cases number 365, a large increase over last year's record and due to more careful and systematic search. Still there were many stools unexamined so that fifty per cent is an inside estimate of the number of cases. Four cases with neuritis are recorded, and as the neuritis improved on treating the worm we think that the neuritis may be caused by toxins set free by the worms.

Of the two smallpox patients, one developed his illness while in the hospital under treatment for other trouble. The other came into the hospital very early. Both died during the secondary rise of temperature.

The Rebellion and Missionary Medical Service

The past year has been a very disturbed one on account of the local rebellion against the government. The military commander of eastern Szechuan threw in his lot with the enemies of Yuan Shi Kai, and for a time it looked as though he would be successful, as the sympathies of so large a part of the Szechuan troops were on that side, but by the fifteenth of September the Kwei-Cheo troops retook the city and the rebel leader fled. His rule of six weeks was disastrous to trade, but it gave us much more to do in the hospital as there were thousands of troops quartered in the city. Soon after the Kwei-Cheo troops came, the half loyal troops from Chentu arrived and disputed the right of the Kwei-Cheo troops (who were ancient enemies) to be here. In consequence they precipitated renewed hostilities which for one or two days were much worse than anything we saw during the rebellion.

One Sunday, during the fighting between the provincial troops, the suburbs outside the city wall, below our mission property, were set on fire and the flames communicated to property inside the city and for a time our entire property was in great danger, but, thanks to a kind Providence, favorable winds stopped the progress of the fire after it had been burning about three hours.

The foreign consuls intervened between the contending generals and the fighting was stopped. During this time we had about 125 wounded rebels in the hospital, which building was frequently hit during the fighting. As the military hospital was closed our hospital received the larger number of wounded, both civilians and soldiers.

The status of Europeans in this city has been greatly improved by the many friendly acts rendered by both the missionaries and other residents. We believe the hospital has made many friends among the better class of people and that the years to come will reap the benefit from the service rendered by this institution during these troublous times.

HOCHOW DISTRICT

The Hochow District covers two magistrates' districts, or counties: namely, Hochow and Tingyuen. They have the two county cities of Tingyuen and Hochow and about ninety towns with adjoining villages and country neighborhoods thickly settled. This district spreads itself out on all sides of and between three large rivers, the Fow, the Chu, and the Kialing.

Hochow

Hochow (population, 90,000) is at the junction of the Fow and Kialing Rivers. The Ku River empties into the Kialing six miles above Hochow, hence Hochow is at the head or else at the foot of three rich valleys. It is a very busy center. It was the old capital of the Szechuan Province, and at one time was the capital of the western portion of the Chinese empire. Its size, location near the coal and limestone regions, and the three valleys opening out from it, make it the third city in the Szechuan Province.

No other mission boards are at work in Hochow.

Missionaries: Rev. Benjamin F. Lawrence, Rev. Ray L. Torrey (on furlough) and Mrs. Torrey (on furlough).

B. F. LAWRENCE, Superintendent

Enlargement of Territory

Hochow District is the newest of the five districts in the West China Mission. Much of the work is yet in the pioneer stage. At last Conference the size of the district was much increased by the addition of part of the Chungking District, including Tuto and Jinkwonchang. The district, as now constituted, includes three walled cities and over two hundred towns and villages, with an estimated population of 1,000,000 inhabitants. Much of this territory is mountainous and difficult of access and the travel is very arduous.

Hochow is the center of the work and is a city of much importance. Hochow is sixty miles beyond Chungking and has a splendid location, being situated near the junction of three rivers. The population is estimated at 90,000 people. The mission house in Hochow is nearly completed and fills a long-felt want. The outlook for this work here is very promising.

Seed Sowing and Harvest

Bible distribution, owing to the early stages of much of the work, is of prime importance. During the first six months of this year over 13,000 Christian books and tracts have been sold, and large numbers of tracts have been distributed. Since the Revolution the people are more open to the Gospel. The feeling toward Americans is especially cordial.

The increase in membership is encouraging. The aim for the year has been to see one hundred received as probationers and as members, which would mean an increase of thirty per cent. Thus far few women have been received into the church. A special effort is being made to change this, and there is promise of good results. The men of the church are coming more deeply to realize their duty toward their wives and daughters.

Self-support

Self-support has also made large advance, due largely to the new plan for self-support arranged at our last Mission Conference. The churches of the district have agreed to raise \$100 in local currency, the equal of \$50 United States money. This is a great advance over previous years and gives large hope for the future. We believe that it is best to secure all possible self-support.

The Outlook

The outlook is distinctly hopeful. Christianity steadily grows in favor and in influence. Missionaries are respected and honored as never before. Christian churches, schools and homes are proving havens of peace and safety in this time of great unrest. The present trouble has only magnified the power of the Gospel. Christianity is being tested and it will not be found wanting.

We are facing a new day in mission work in West China, and our hearts are full of hope.

SUINING DISTRICT

Suining District includes three civil magistrates' districts and part of a fourth. It has three large district cities, several subdistrict magistracies, about 165 towns and their outlying country neighborhoods. It covers the northeast central section of our West China Mission field.

Suining

Suining (population, over 50,000) is 130 miles from Chungking and 120 miles from Chengtu. It is situated on a level fertile plain and on the river Fow. As a productive and distributive trade center it ranks high in Szechuan Province.

This city was first opened for work by our mission in 1896, but not till 1900 did a missionary family reside there. The Friends' (English) Foreign Missionary Association have come in later.

Missionaries: Rev. J. O. Curnow (on furlough) and Mrs. Curnow (on furlough). W. F. M. S.: Misses Helen R. Galloway and Gertrude Tyler.

J. F. PEAT, Superintendent

Increase in Day Schools

After a Conference with our preachers we deemed it wise to open more day schools on the Suining District than formerly. On the whole, good work has been done in all our fifteen schools, and in some places we feel that we are setting the pace for government schools. Special mention should be made of the schools of Langiangho, Swanggiangdsen and Sitwandsen. Most excellent work has been done in all three of these schools and we are persuaded that the preacher-in-charge is a very large factor in school work. Six boys have graduated from the junior primary schools of the country, and will all come into Suining for senior primary work next year. Both the junior and senior primary schools of Suining have been doing fairly good work, but plans are being developed whereby the city school work will be made larger for 1914. Our fifteen schools have had an enrollment of 414 pupils.

Gospel Preaching at a Chinese Festival

We began the year by a book distribution and preaching campaign to the pilgrims who attended the great heathen festival at Suining. Between 80,000 and 100,000 pilgrims were in the city for ten days. Twenty-five of us spent our days and evenings showing them the better way. We preached and distributed books on the street corners, in the court-house square, in the inns, at wayside rest houses, and in the very temples themselves. Our reception was of the very best. Pilgrims often asked us for more books or tracts, or for different kinds. We saw a group of men stooping down tying up something, and saw that it was a variety of our Christian tracts. When we asked them what they were going to do with them they answered that they were all traveling and worshipping together, and having many tracts they planned to take them home and read them at leisure.

Within a few weeks after the distribution I was introduced to a man who had come there to worship the idols, heard the Gospel, got books, went home and studied them and then came to our chapel seeking admission into our church. This man, Mr. Dsen, is an intelligent, well-read farmer and a leader among his neighbors. Every indication is that he will establish a real Christian home. We did expect to see results from our time of seed sowing, but our faith was scarcely to the point of realizing it so soon and so definitely.

New Property

Through the kindness of Miss Baylie Hall, who has since come as a missionary to Foochow, we have been enabled to erect a box-brick boys' school at Tungan which is to be called the "Donald Hall School for Boys." Mr. Mason M. Fishback has made it possible for us to build a box-brick street-chapel at the same place, and these two buildings, together with a front entrance door, makes an excellent frontage to our property there. Mr. J. C. Lennox made it possible for us to lease a site for street-chapel on the main street in Suining which cannot be surpassed for location. It is large enough to contain both street-chapel, which will seat 200 people, a guest-room, teachers' rooms, and a schoolroom. We plan to have a boys' school and a night school, both at the street-chapel. This place will be of special advantage to us during the time of the religious festival.

Chinese Attitude Toward Missions

The evangelistic work has gone on without interruption and one is led to believe that the feeling toward us is not antagonistic. In the spring, at a public meeting, the matter of education was being discussed when a man, not a Christian, arose and said to the company, "If you want to know how to run a school go over and see the Methodist school." There is a general feeling that the Gospel has made it possible for them to have established the Republic. I am desirous that they may appreciate that without the righteousness of the Gospel the Republic cannot stand. We deem it a healthy sign when the school boys, together with their parents, come into the church, as is being done at this time. Some of our men have the knack of getting families anchored within the church. This meets with our heartiest approval. At one of our late Quarterly Conferences one woman who lived fifteen miles from the seat of the Conference started on foot, but finding the mud too deep had to return home. The next day, however, she arrived in a sedan chair well pleased to be able to be with us. She was received on probation. Another woman who was taken into the church at the same time had been a vegetarian for a score or more of years and a devout Buddhist. Now she, as did Paul, only knows about the Cross. The members and probationers of the district now number 391.

TZETCHOW DISTRICT

Tzechow (Tsicheo) District centers about the department city of Tzechow and seven walled cities, on the Great Road between Chungking and Chengtu. The boundaries of the district inclose about 3,000 square miles. The population of the district is estimated at 2,000,000. The people are mostly farmers and the chief exports are sugar, rice, alcohol, linen, and terra cotta ware.

No other mission board has missionaries in this district.

Tzechow

Tzechow (Tsicheo) is a department city situated on the Lu River, 150 miles by road from Chungking and 100 miles from Chengtu. It is second in size of the seven walled cities. Within the walls it is generally flat except for two high hills. On one of these hills is a fine Chinese temple, in which is the Great Eye Goddess, which is reputed to be able to heal all eye diseases. The people hold great festivals in her honor.

The Methodist Episcopal Mission, which began work in 1897, is the only Board at work in Tzechow.

Missionaries: Rev. W. Edward Manly and Mrs. Manly (on furlough). John W. Yost and Mrs. Yost. W. F. M. S.: Misses Lela Lybarger, Ella Manning and Lena Nelson.

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

No report received.

KOREA CONFERENCE

The Korea Conference includes the work in the empire of Korea. Korea is a peninsula lying between Japan and China and having an estimated area of 85,000 square miles and supporting a population which is returned in the government census as 12,959,981. The empire is divided into thirteen provinces which are subdivided into 330 prefectures, or counties. The country is very mountainous, the main range traversing the peninsula not far from the east coast. On the west coast there are a number of navigable streams with good harbors and landing places. The coast is dotted with many islands, which makes navigation dangerous. Korea is an agricultural country, the climate and soil being suited to the cultivation of rice, fruit and cotton. The mountains of Korea are rich in minerals, and the government has already granted many mining concessions covering large areas and including mines of gold, silver, lead, copper, iron, coal, and graphite. The fisheries of Korea are also very valuable. Great attention is being paid to forestry.

Mission work was begun by the Methodist Episcopal Church in 1885 under the superintendency of Rev. Robert S. Maclay, D.D., who commenced the work in Japan. The Mission was created a Mission Conference in 1904 and organized into an Annual Conference in 1908.

The sixth session of the Korea Annual Conference was held in the First Methodist Episcopal Church, Seoul, June 5 to 15, 1913, under the joint presidency of Bishop Bashford and Bishop Harris. It reported a total following of 20,264. While there was an increase of 447 in full members, there was a decrease in probationers of 5,896, and a net decrease for the Conference of 5,554. This falling off in the probationary membership is reported as being due to the reaction and fear following the conspiracy trial and which registered its heaviest results about the middle of 1913. During the year which has passed since the session of the Conference the missionaries report a return of prosperity to the church, and growing increases in membership which will soon overtake the loss thus indicated.

The People of Korea

The Koreans are a virile, strong people. They have the promise of a splendid cultural and religious recovery. They are a people of many admirable mental and spiritual qualities. Some observers, giving an undue weight to the general appearances which prevailed in Korea in former years, have claimed that they were utterly decadent and beyond salvation, that no hope was theirs, that extinction was their sure destiny. But such critics forget that there are no really unsalvable races. If that were true the human race itself would have disappeared centuries ago. Inferior and repellent conditions that exist among a people today may disappear in a comparatively short time. Each new generation gives a new start to a race. Alter the conditions in which the childhood of a race is born and reared and the new generation will rise to high levels of human attainment. This is the case in Korea. Japan is doing a splendid work there in introducing and enforcing by law new ideas concerning sanitation and by the establishment of postal savings banks and other institutions, encouraging the Koreans in habits of economy and thrift. An extensive system of roads is opening up the country, making communication easy, and facilitating not only the exchange of commodities, but of ideas and experiences as well.

The missionaries are putting the Koreans in possession of the highest spiritual and religious ideas of the Christian faith. The combination of the two, namely, a change of the material environment under government auspices, with

a change of inner heart ideals relating to manhood and morals, is already producing fundamental changes on the face of Korean society.

The response of the Koreans to these conditions and the changes which have taken place already, prove clearly that they are a people with the promise of a future, a people capable of the most thorough moral and civilizational recovery. Every indication points to a great religious future for them.

EDUCATION

1. Necessity for Dormitories

On the recommendation of the Educational Committee the Conference voted that the call from Pyengyang and Seoul for school dormitories receive the immediate attention of the Mission and the Finance Committee, because such dormitories are regarded as essential to the success of the work and for the following reasons: (1) Without dormitories it is not possible to properly control the time, diet, and physical culture of the students; (2) they are necessary in order to give proper moral training and to combat evil tendencies in the student body; (3) without dormitories fifty per cent of the effort spent in the training of the student body is wasted; and (4) by having dormitories the price of board for the student body could be reduced at least twenty-five per cent, which would enable many to attend school that cannot now do so.

2. An Educational System for the Mission Schools

The Conference also adopted the following as a church policy for the development of an educational system in Korea:

(1) That we encourage the support of the lower primary schools (Po Dong Kwa) wherever there is a church organization able to support same; at least one to a county; it being recommended that these be made as nearly self-supporting as possible. One strong, well-developed school should be preferred to two or more weak ones in the same vicinity. It is also urged that every effort be taken to make these schools come up to the Senate and government standards.

(2) We recommend that higher common schools (Ko Tung Kwa) be immediately developed in the following places: Seoul, Pyengyang; Kongju, Haiju, and Yungbyen, and also ask the church, mission, and Finance Committee to strain every nerve in the raising of money for the proper buildings, equipment, and current expenses as we must make these schools at least equal in efficiency to the splendidly equipped government schools in each of the above places. It is our opinion that if we cannot provide first class schools the results will be disastrous to our Christian propaganda in Chosen.

(3) It is further recommended that our mission carry the two years of college preparatory (Tok Piol Kwa) only in the one place where the Union College is to be located.

(4) Also that we reiterate our resolution of last year, "that the mission go on record as in favor of establishing one union college for all Korea and that college be located in Seoul."

(5) That an educational superintendent be appointed for each district who, in consultation with the district superintendent and pastors, shall have the power of supervision over the schools of said district; all questions of educational policy being referred to this superintendent and the administration

of the mission for final adjustment. This will be necessary if our mission is to carry out the decisions of the Senate and the orders of the government and if our school system is to be dovetailed and coordinated so as to give a maximum of efficiency for the mission and church expenditures.

SEOUL DISTRICT

The Seoul District includes the work in and about the national capital and a portion of the metropolitan province of Kyungkui. It lies mostly in the valley of the Han River, the great central artery of the land, a region teeming with people. The population of the metropolitan province is given as 869,020, more than half of whom live in the territory of this district. The whole region is easy of access by means of rail and water. The cooperating missions are those of the Presbyterian, the Methodist Episcopal Church, South, and the Church of England.

Seoul

Seoul is the capital of the empire, and the most important city in the land. It was here that the first missionaries were able to obtain a foothold, securing residence under the shelter of the imperial court, and from here the work spread throughout the empire. Seoul is a walled city of 250,000 people, 50,000 of whom are Japanese. There are also about 300 Europeans and 2,000 Chinese. It is three miles distant from the Han River and twenty-six miles from the sea coast at Chemulpo. It is the center of the political, intellectual, and social life of the people. It is the railroad center of the empire. Seoul is becoming a modern city. Streets have been widened; there are electric lights, telephone, telegraph, and postal facilities, waterworks, banks, hotels, trolley cars, and two railroad stations.

Other Boards at work here are the Community of Saint Peter, the Keswick Mission, the Board of Missions of the Methodist Episcopal Church, South, the Board of Foreign Missions of the Presbyterian Church in the U. S. A., the British and Foreign Bible Society, the American Bible Society, the International Y. M. C. A., the English Salvation Army, the Society for the Propagation of the Gospel in Foreign Parts, and the Japan Methodist Church with work among Japanese.

Missionaries: Rev. S. A. Beck and Mrs. Beck, Rev. Dalzell A. Bunker and Mrs. Bunker, Rev. Elmer M. Cable (on furlough) and Mrs. Cable (on furlough), Rev. Charles S. Deming and Mrs. Deming, Rev. W. Carl Rufus (on furlough) and Mrs. Rufus (on furlough), F. Herron Smith and Mrs. Smith, Henry C. Taylor and Mrs. Taylor, James D. Van Buskirk, M.D., and Mrs. Van Buskirk, Rev. Orville A. Weller and Mrs. Weller. W. F. M. S.: Misses Millie M. Albertson, Naomi A. Anderson, Charlotte Brownlee, Lulu E. Frey, Huldah Haenig, Grace L. Harmon, Margaret I. Hess, Amanda Hillman, M.D., Mrs. Ruby L. Krook, Jessie B. Marker, Olive F. Pye, Mrs. Mary S. Steward, M.D., Ora M. Tuttle (on furlough), and Jeannette Walter.

Institutions: Biblical Institute of Korea, Paichai High School and College for Boys, Methodist Publishing House. W. F. M. S.: Po Ku Nyo Kwan (Hospital), Lillian Harris Memorial Hospital, Ewa Girls' High School, Bible Woman's Training School.

Chemulpo

This is the port of entry to the capital and is situated at the mouth of the Han River, twenty-six miles from the capital by rail. Express trains, which run daily, make the distance in one hour. Chemulpo has a population of 15,000 Koreans, 10,000 Japanese, 1,000 Chinese, and less than 100 Europeans. The Society for the Propagation of the Gospel in Foreign Parts is at work here. The Japan Methodist Church has work among Japanese here.

Missionaries: Rev. Burke R. Lawton and Mrs. Lawton. W. F. M. S.: Misses Mary R. Hillman (on furlough), Lulu A. Miller, and Hanna Scharpff.

Institutions: Collins Boys' School. W. F. M. S.: Girls' School.

C. S. DEMING, Superintendent

The Seoul District includes the city of Seoul and our mission station at Chemulpo, with the large work connected with that station on seventeen different islands about the harbor.

The work about Seoul comprises thirty churches centering about our three large city churches, the First, Mead Memorial, and the East Gate churches.

First Methodist Episcopal Church Work Done

This church has the advantage of having our Paichai and Ewa students in its congregation. The average morning attendance is 800. The membership is 1,968.

A prosperous children's Sunday school is conducted along modern lines with a fine corps of teachers from our schools. Over 200 students were gathered in this way. Under the leadership of Mr. Rufus a primary day school was organized. The church has borne its full expense. The enrollment is about seventy. They are using an old building on the Paichai compound, formerly used for dormitories.

For ten days in February a Bible class was conducted which was followed by ten days more of evangelistic services. These services did much to deepen the spiritual life of the six mission churches connected with the First Methodist Episcopal Church. At Changhai thirty new believers were gathered in in the next few weeks, and other churches had a like ingathering.

A prayer-circle of young men was formed which had a great influence upon the lives of our students in Paichai. These young men arranged for a laymen's banquet to arouse more interest among the laymen and create a deeper spirit of church fellowship. The prime mover in this was Mr. Hugh Cyun, principal of Paichai, who has recently been elected to represent our Sunday school work at the Zurich Convention.

Yen 1,700 have been raised for all purposes by the First Methodist Episcopal Church this year, of which yen 120 was for church repairs, yen 120 to assist in building a mission chapel, and yen 910 for pastoral support. This church has a Ladies' Aid Society, of which Mrs. Ha is president.

Seventy young men handed their names into this church as the result of the evangelistic services held by Dr. Mott in a large tent on Paichai compound during his visit in March. One new preaching place was opened by the church this year at Maeli. Many of the chapels organized by this church have become independent. Six local preachers have been licensed from among the members of this church during the year.

At Saw Kang the membership is 183 and there are nine classes in the Sunday school, with an average attendance of 120. They are running a boys' school with sixty-four enrolled students. Through a gift of yen 85 from St. Petersburg the school work has been greatly strengthened. There is also a girls' school with thirty pupils.

Mead Memorial Church

This is our strongest church in Korea Methodism. The total membership is 1,348. The budget for the past year was yen 3,213. The beloved pastor, Chun, has been sick the whole year and has been unable to preach, though his interest in the church and his advice, even in his weak condition, has been the mainstay and life of the church.

Hyen Soon, the assistant pastor, has carried on the active duties of the church and bravely borne the responsibilities resting upon him. He has manifested a deep interest in Sunday school work and helped largely to make a success of the great rally in the spring. His acquaintance with both English and Japanese has enabled him to render us great service as an interpreter. He

has also translated two books for publication during the year, one of sermonic outlines and one on Sunday school work.

Rev. Jonathan Verity spent a week with this church in evangelistic services and through the agency of the Holy Spirit seventy souls were added to its membership. The boys' school is in a flourishing condition, the enrollment is 170.

Missions of Mead Memorial Church

There are six chapels conducted in connection with this large church, of which the strongest is at Yun Wha bong, outside of South and West Gates. This chapel has a membership of about 300, and from this chapel a mission has been organized at Sachueli. One of our ablest young men is giving his time to this work. At this point a good site for building has been recently secured for yen 300 and it is proposed to erect a chapel costing about yen 4,000 in memory of Mrs. M. F. Scranton, whose life was so closely connected with the Mead Memorial Church. Three chapels are located near the North Gate. The helper's salary and buildings have all been furnished by Mead Memorial.

East Gate Church and its Ten Allied Chapels

The East Gate and its ten allied chapels have enjoyed a great deal of intensive work since the return of D. A. Bunker from his furlough. Every day but Saturday has been spent in house-to-house visiting of Bible classes and the results of this work are large. The records of this church, like those of the other churches, have been revised during the year and the membership stands at 450. An unfinished church at Hankang offers a great opportunity of advance work if a preacher and funds can be secured. An able preacher should be sent there as the people are mostly of the educated class. There is a great need of more Bible women among the chapels connected with the East Gate Church. Much help has been given temporarily by students from the Women's Bible School during the summer months.

Wang Sim li is one of the most prosperous mission churches of this group, and has a membership of 129.

Chongno Church

The church at Chongno has only been established for two years but as it is in the very center of the city it cannot but grow rapidly and promises to become the center of all our work in the city. We are still using Korean buildings and the membership of the church is now 200. Two large women's classes numbering each about 200 have met there during the past year and have demonstrated the strategic character of the locality and the inadequateness of the present accommodations.

It is planned to build upon this site a large church fitted out with classrooms, to be known as the Appenzeller Memorial Church. We hope the funds will soon be forthcoming as this is one of the most urgent needs of our work in Seoul. Prosperous boys' and girls' schools are now being conducted in connection with the church work.

General Work of the District

Work among the Chinese has been organized in Seoul, a two-story brick building secured, a school established with one teacher and a pastor from China

brought over and placed in charge. The funds for this work have all been secured without touching the mission funds.

The visit of Dr. Mott and the Sunday School Commission No. 4 proved to be sources of great power and inspiration to all our work. Here in Seoul about 15,000 Sunday school workers and scholars gathered in one large rally held on the North Palace Grounds.

Chemulpo

B. R. LAWTON, Preacher-in-charge

Five country Bible classes were held, covering twenty-five days. Mrs. Lawton and I both taught, and the total average attendance was 157 men and 170 women. In addition to this was the ten-day Chemulpo class held in February, enrolling over 100.

The work covers seventy-five churches and groups, in addition to the two Chemulpo churches. We have been able during the year to visit about sixty and, counting duplicates, have made eighty-three visits. Of the twelve Quarterly Conferences outside of Chemulpo all have been held at least twice and several three times. The gain in membership on the circuits without the help of a native-ordained pastor has not been large. I have received forty-four into full membership and baptized forty adults; a much larger number of candidates were rejected as not yet fitted for the church relationships for which they appeared. It has been my privilege to christen eighty-three children, dedicating them to God, and seeking to impress on their parents the magnitude of their responsibility.

Kangwha

At Kangwha City self-support has been raised from yen 10 to yen 12 per month. The people are still waiting for their church, meantime worshipping outside the crowded house when the weather is fine. The amount collected for the church now amounts to a little over yen 2,000, including a recent gift of yen 100 from Mr. Heinz of Philadelphia.

Seoul District—Additional Report

Rev. W. Arthur Noble, who has succeeded Mr. Deming as district superintendent, writing of the work on the Seoul District, says:

The Missionary Importance of Seoul

Seoul is the center of the Korean national and religious life. To this city the Koreans look for the standards of social life and religious models. The district represents a population of 500,000. The city is occupied equally by the mission of the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Presbyterian Church. The Chemulpo, Island, and Coast Circuits are exclusively the work of the Methodist Episcopal Church, with the exception of the work of the Anglican Mission on the Island of Kangwha. Our church membership on this district is about one third of all our work in Korea. Our Union Methodist Theological Seminary and Union Bible School are located in Seoul. The majority of the Boards representing the various missions in Korea have voted to erect a union college in this city which will be responsible for all the higher educational work for the country.

Missionaries and Institutions at Seoul

Bishop M. C. Harris, missionary bishop for Korea and Japan; W. A. Noble, district superintendent; D. A. Bunker, district evangelist and charge of the East Gate Circuit; E. M. Cable and C. S. Deming, teachers in the Theological Seminary; Dr. J. D. Van Buskirk, instructor in the Union Medical College; W. Carl Rufus, principal of the boys' high school; O. A. Weller, treasurer and constructing agent for the mission. Besides these, J. M. Burdick, district superintendent of the Suwon District, and Henry Taylor, evangelist of the Suwon District, reside in Seoul. The Woman's High School and College, the Bible Training School, and evangelistic forces of the Woman's Foreign Missionary Society are located in this city.

There are twenty-two Korean pastors at work on the district, eight of whom are ordained members of the Korea Annual Conference. There are twenty-five local preachers and 110 exhorters, and 280 class leaders.

Church Membership

The church membership is 13,266. There are twenty-seven day schools, two high schools, and one Theological Seminary, and the Arthur T. Pierson Memorial Bible School, which is a union institution with two other missions located here. Nine months of the year instruction is given in these two institutions. Evangelistic work is done by the efforts of the church membership under the leadership of the pastors and the theological students. Bible class instruction, normal work, and evangelistic campaigns are conducted through the fall, winter and spring months. Frequent revivals are spontaneous and are generally led and developed by the Korean pastors. Union evangelistic work and union educational work is carried on with the other two missions as far as possible.

Sunday Schools

There are, on the Seoul District, eighty-three organized Sunday schools with 385 teachers and 6,887 pupils. The average attendance is 4,937 pupils. The total number of church memberships and adherents is 13,266, who are all under Bible instruction each Sabbath Day, but as the classes where they are taught are not all organized into Sunday schools they are not reckoned under that head.

Six of the larger Sunday schools have been carefully organized and graded. The total membership in these Sunday schools is 2,560 pupils. The main difficulty in organizing and fully developing the Sunday schools is the fact that there are very few trained teachers to conduct the work, even though carefully organized. Rev. Hyen Soon, one of the oldest ordained pastors of our Conference, was set aside at the last Annual Conference for the special work of developing the Sunday schools. His labors up to the present have resulted in much advanced work along these lines.

METHODIST UNION THEOLOGICAL INSTITUTE

E. M. CABLE, Principal

The year has been one of prosperity and unusual interest for the Union Theological Institute, as well as one filled with much labor and various activities. Notwithstanding that the year has been one of unusual trials and per-

plexities, the work in the school has been accomplished without a jar of any kind. A splendid spirit has been manifested throughout the whole year. The relation between teachers and pupils has been very cordial and mutually helpful.

We had hoped to see the new seminary building well under way by this time but unforeseen circumstances have arisen which have and still are necessarily delaying operations. We trust that all matters will soon be adjusted and make it possible for us to proceed with the work. Another reason for delay is that the donor, Mrs. Gamble, is having plans prepared in America and as soon as they reach the field I trust we will be able to begin the construction of the main building. The excavation for the same has already been completed.

The students have manifested a genuine spirit of devotion and loyalty to the Word of God and the vows they have taken upon themselves. There has been not only a growth in the knowledge of the Scriptures and the science of interpretation but a deepening of the work of grace in their lives. The spiritual life has been developed and fed.

A real spirit of self-sacrifice is also apparent. Nearly all the students have been self-supporting and many of them have studied at a great sacrifice. The writer knows some who have eaten only one good meal a day and many who eat two light meals a day. All this is done gladly for the privilege of better preparation for Christian service.

We shall graduate a class of eighteen, making a total up to the present of fifty-seven graduates. Nearly all the men are in the active ministry and quite a number of them are already in Conference relations. Our great need at present is for dormitories to properly care for the men.

Rev. C. S. Deming and myself from our mission have given most of our time to this work. During the vacation we taught in the Pierson Memorial Bible School so that the whole of the year has been taken up in this work.

Enrollment for the Year

Seniors, nineteen; middles, fifty-two; first year, thirty-one; total, 102.

EDUCATIONAL WORK—SEOUL

W. CARL RUFUS, Principal

Readjustment and Organization

The past year has been a period of adjustment and organization. This work made possible beginning primary schools in three additional places in the city, at Aogai, Chong No and Chong Dong, without increased expense to the mission. A plan to unite the Sang Dong higher department with Pai Chai to save reduplication and harmful competition ended in failure on account of the opposing element in control of the school. Following our suggestion they sought and found other quarters. Now the Sang Dong school fits into the mission educational policy and, relieved from the high school incubus, remains and should continue to be the largest and best equipped Christian primary school of the city.

Primary Schools

The new method of administration, by means of a Joint Board of Education and a superintendent, has proved quite successful in standardizing and articulating the schools of the city and in giving some little assistance to the mission-

aries in charge of country schools. Our desire to be partly relieved from higher educational work last fall to give more time and attention to the primary schools of Seoul and surrounding country was thwarted by the action of the Presbyterian Mission preventing their educational forces from continuing in Union College work in Seoul. We are firmly convinced of the paramount need of conservative and constructive work to develop the primary school system.

An organized effort to secure four well equipped union primary schools for the capital met with the approval of the Seoul missionary community and the Educational Senate and is now under consideration by the Joint Committee of the Home Boards of Foreign Missions.

Pai Chai

The year's work in Pai Chai proves that no mistake was made in recommending the appointment of Mr. Hugh H. Cyun principal. His spiritual influence and Christian leadership among the young men, not only of Pai Chai but of the entire city, promises a career of great usefulness. The arrival of Mr. Paul Cyun from America and his appointment to work in Pai Chai by the Southern Methodists greatly strengthens our present teaching force and indicates the possibility of closer cooperation in the future.

The Academy curriculum now conforms to the Senate course of study. Some changes in the teaching staff have given us a faculty loyal to Christian ideals and to mission interests. The student body as a whole has fallen in harmoniously with the changes proposed. Only once one of the classes at the beginning of the new administration became discontented on account of the influence of a part-time teacher and attempted to strike. When they learned that they had severed all relationship to the school by their voluntary action, and the school authorities refused to listen to their alleged grievances before they enrolled anew and presented their case in the proper form through the regular channels, they complied with the spirit of law and order and have since been very loyal to the institution. We expect Mr. Cyun will give a more complete report, including statistics and the work of the various departments.

Collegiate Work

The Union College work carried on during the year 1911-12 was terminated last fall by the action of the Northern Presbyterian Mission. The Seoul members of our mission, however, decided to continue some advanced work in Pai Chai, but it seemed unwise to attempt more than one class on account of lack of teachers and equipment. Accordingly, ten boys were enrolled in the freshman class and candidates for the sophomore class recommended to Pyongyang. Others ready for higher classes were found satisfactory positions and are eagerly awaiting the final decision concerning Union College work. Until that question is settled effort in Seoul should be directed toward the development of the primary school system, including the common and higher common schools and the establishment of a union middle school or preparatory department.

PYENGYANG DISTRICT

The Pyongyang District includes the Methodist Episcopal Mission work in the provinces of South Pyengan and Hwanghai. The South Pyengan Province has a population of about 700,000 and occupies the valley of the Tatong River. Hwanghai takes its name from its two principal cities, Hwangju and Haiju, and consists of a

part of the Korean water front on the Yellow Sea and the mountainous hinterland. It has a population of about 900,000, giving a total population in the territory of this district of about 1,600,000. Both provinces are rich and fertile, the main occupation of the people being agriculture. An increasing exploitation of the mines of this section is opening up new wealth. The only cooperating mission is that of the Presbyterian Church with stations at Pyengyang and Chairyung in Hwanghai. There are a number of large-sized towns, and the people are a sturdy, intelligent, hardy folk, strong in character and among the very best to be found in Korea.

Pyengyang

This is the capital of the South Pyengan Province, a city of 50,000 population, with a Japanese settlement of 8,000. It is situated on the Tatong River about forty-five miles from its mouth. Pyengyang is an important railroad point, being on the main line between Seoul and the Yalu, and 167 miles from the capital. Pyengyang is the most ancient of the Korean cities, dating from before the time of David, and is the place where the wonderful Korean revival had its origin.

Methodist Episcopal mission work was begun in 1892. One of the largest Presbyterian Mission stations in the world is here. The Japan Methodist Church has work among Japanese.

Missionaries: Rev. Arthur L. Becker and Mrs. Becker, Rev. Bliss W. Billings and Mrs. Billings, Rev. E. Douglas Follwell, M.D., and Mrs. Follwell, Rev. C. D. Morris and Mrs. Morris. W. F. M. S.: Misses Ruth E. Benedict, Mary M. Cutler, M.D., Mrs. Rosetta S. Hall, M.D., Misses Emily I. Haynes and Henrietta P. Robbins.

Institutions: Union High School and College (Methodist and Presbyterian), Hall Memorial Hospital. W. F. M. S.: Union High School for Girls, Women's Hospital and Home for the Blind.

YUNGBYEN DISTRICT

The Yungbyen District includes all our work in the province of north Pyengan, which has a population of 600,119. It is a mountainous region and difficult of access. The people are not so advanced as those to the south. It is in this region that the very valuable mining concession owned by Americans is located. Co-operation is had with the mission of the Presbyterian Church, the territory being divided between three mission stations. We occupy the central part of the province, being responsible for the evangelization of a region estimated to contain a population of 300,000.

Yungbyen

Yungbyen, the former capital of the province, is a walled town of 4,000 population in the mountains twenty miles from the railway station at Anju, with which it is connected by a newly built government road. It is our most northern station. Here we have an excellent mission property. There is a successful hospital in the city, an active and growing church, and from Yungbyen an extended evangelistic work is maintained throughout the district.

Missionaries: E. D. Follwell, M.D., and Mrs. Follwell, Ira M. Miller, M.D., and Mrs. Miller, Rev. Charles D. Morris and Mrs. Morris, Rev. Victor H. Wachs and Mrs. Wachs. W. F. M. S.: Misses Grace L. Dillingham, Ethel M. Estey (on furlough), Olga P. Shaffer.

Institution: Dispensary.

C. D. MORRIS, Superintendent

Exchange in Superintendents

One of the important events of the Conference year was the changing of the Rev. Kim Chang Sik from the superintendency of the West Pyengyang District to the superintendency of the Yungbyen District. Circumstances which developed during the year made it necessary for me to spend considerable time in Pyengyang, and Mr. Kim was very willing to do what we all considered would be for the best interests of the whole work.

A mid-year Union District Conference for inspirational purposes was held in Yungbyen last August, and notwithstanding the rainy season there was a good attendance of the official brethren of the three northern districts.

Fairfield School, Yungbyen

In Yungbyen city the boys' school building has been completed. It is a

noble granite building, two stories with basement. The Roscoe I. Fairfield Memorial School will, we trust, be a great blessing to the youth of North Korea for many generations. During the past year the benevolent gentleman who gave this building, as well as the church in Yungbyen, passed home to his reward.

Mr. Wachs, who is in charge of it, reports as follows: "I had to put in the heating and ventilating system for the building, making ventilating and heat pipes from an iron roof that had been taken off the Woman's Foreign Missionary Society Home. The new building has had a stimulating effect on the attendance at the boys' school which has been steadily increasing and the shortage of teachers has necessitated using the more advanced boys as tutors."

Chinnampo

The money is in hand for the long promised church in Chinnampo, and we hope to be able to get it completed before winter. It will not only supply the local need, but will be a center for aggressive work in all that region.

The most serious problem in connection with this and the other districts this year was the necessitated closing of most of our primary schools. The new and changed conditions have made it impossible for us to carry on these schools except in a few large centers like the county seats. The reasons for this are well known to our constituency. Any schools we now have under our control must be properly housed and equipped or they will be a reproach to us. On account of this we are compelled to confine our efforts to the better support of fewer schools rather than trying to help as many as formerly. Economic conditions also have caused a large number of people to move away. These two reasons will largely explain the apparent decrease in our following on this district.

Self-support

Mr. Becker reports for the Chilsan Circuit as follows: "Average attendance, eight churches, including Drew Appenzeller Memorial Chapel, was 850 during the year. A year ago the circuit paid in self-support but forty per cent of the helpers' salaries. During the past year we have raised sixty per cent of the salaries of the six paid helpers of the circuit. We have built two new churches, one costing over six hundred yen and the other costing over two hundred yen. All the money was raised locally. The churches support four primary schools of lower common school grade, receiving in help from the mission a total of nine yen a month. Yi Tong Kui, the Conference probationer in charge, has shown himself to be a man abounding in energy, and initiative, as well as in tact and executive ability, and the splendid condition of the circuit is due to him rather than to the missionary in charge whose position was necessarily mostly advisory, although he spent his Sundays as far as possible on the circuit."

Mr. Billings's Report

"Regular work consisted of fifteen to eighteen hours' teaching per week in Pyengyang Union College, where I also had charge of the college prayer meeting. In the evangelistic work I have had charge of the Chungwha Circuit which now reports a following of 530 Christians. The success of the work is largely due to the local preacher, Chung Tin Su, and a number of workers who assist him, although they have no reward but the joy of service for the

Master. The village of Nong Hung, where he lives, has only seven out of fifty-five or sixty houses in which there are no Christians. They have built a parsonage since last Conference and are now building a common school for boys which will cost about 400 yen. This one church pays seven yen a month toward the pastor's salary, and other smaller places bring it up to about twelve yen. During the year we have built a new eighteen kan church at Ku Kol in Pyengyang city to provide for our congregation there. Although seventeen families, including forty or fifty people of our congregation, have moved away, we still report 103 believers. The children's Sunday school is especially flourishing and has begun the observance of an annual Children's Day which is now being observed in all our Pyengyang churches."

Loss in Members

While we regret that we have to report a decrease in the total following on our northern districts we are grateful to be able to say that in almost every case there has been an increase in our full membership. This proves that our church is on a solid foundation and we have no reason for discouragement. There is also an encouraging increase in the total contributions. Full particulars along this line will be found by referring to the statistical table.

We are especially grateful that for the last half of the Conference year there has been an increase of spiritual interest among the churches. God has come to many of our people in a very precious way. We believe He will manifest Himself in a more marvelous way than we have yet seen, and do greater things for His church in this land.

EDUCATIONAL REPORT, PYENGYANG UNION ACADEMY

A. L. BECKER, Principal

Division of Responsibility

Due to the fact that all the college work was transferred to the new college building we had room enough to furnish up a teacher's office room in the Academy building; a desk was placed here for each regular teacher, thus making it possible to throw more responsibility of management on the native teachers. Kim Son Too was given charge of the rolls and general announcements; Kim Hiong Chae had charge of conditional examinations, had supervision of grade records, was director of the student self-control association and looked after the afternoon athletics. Kin In Chun kept the school diary, had charge of the daily-attendance-report records and made most of the preliminary drafts of schedules, etc. Cho Siol was in charge of the Student Aid Society until this was disbanded by an action of the faculty. These regular teachers were, of course, the leaders in all special events as well as in charge of a large number of the chapel and prayer services; they were most faithful in chapel attendance and in every way were most active in looking after the welfare of the school. They deserve the highest commendations for the way in which they have thrown themselves into the whole activities of our mission school. I could not wish for better helpers; we have worked together in perfect harmony; the associate faculty meetings have been a pleasure for everyone wanted to do even more than their share of the work. I am sure that it would have been impossible for the superintendent to have brought

about such satisfactory conditions without these efficient helpers. These are the type that I hope that we may continually turn out of our school.

Statistics

The total enrollment for the year was 342.

The average attendance during the whole year was 223, of which the average attendance of Methodist students was seventy-five. Of the total enrollment in the spring term, 213 were from the country and 80 were from the city of Pyongyang; 147 are not self-supporting, 146 are self-supporting, 103 were married and 190 were not, sixty-five per cent not married (in 1909-10 only twenty-four per cent of our student body were not married), ninety per cent of the students have Christian parents (in 1909-10 eighty per cent of the parents were Christian). Eighty-three per cent are graduates of our Christian primary schools, while only three years ago only ten per cent were graduates of lower schools, 144 have stated that they wish to enter church work, forty-nine are preparing to teach in our church schools, ten are thinking of farming, seventeen wish to become merchants, three want to take up medicine, and fifty-one have not decided what they are called to do; it is significant that about seventy per cent of the whole student body have definitely stated that they are called to take up active Christian work when they finish their school preparations.

Athletics

One of the new ventures for this year was the disbanding of a student athletic association and the direct faculty control of all athletics, the expenses being met by a direct fee of twenty sen per student per term. This has been an unqualified success as it has done away with a source of friction between faculty and students and a lot of "begging"; we have been able to so arrange hours, supervision and apparatus so that *all of the students* have had at least one hour of exercise each day, whereas previously only paid-up full members of the student association were allowed to use the football and baseball outfits, thus making it impossible to use the apparatus at the regular exercise periods, and shutting out a large portion of the student body from use of the athletic grounds. By much effort the Athletic Association raised last year sixty-five yen; by the present method we raised 137 yen and spent a little more, 144 yen, buying eighteen footballs and two dozen baseballs as well as other apparatus. Two of our regular teachers are in charge forenoon and afternoon. The students seem to be perfectly satisfied with the new arrangement.

The Student Missionary Association

Following a precedent established several years ago, a special collection was taken in the student body of 220 yen with which they will send one of the school graduates out to some unevangelized section of Korea as their missionary for one year. Probably this year he will go to Methodist Won-chu territory. In the past Kim Hiong Chae and Kang Pyeng-tam have been supported by the school as missionaries in Quelpert and Son Ching-to in Manchuria. The Missionary Association is a strong factor in our school life and the ideas and principles it represents are enthusiastically supported by the whole student body, which is strongly missionary in its motives and feelings.

HALL MEMORIAL HOSPITAL

A. GARFIELD ANDERSON, Physician-in-charge

I found that Dr. Follwell had worked up a splendid clinic and had earned a fine reputation as a physician and Christian. He had also trained the assistants to such a degree that it was very easy for me to step in and take charge of the work.

Need for Christian Medical Work

The hospital is filling a decided need in Pyengyang, for though there are other dispensaries and hospitals, most of them are non-Christian. If our hospitals were erected only for the sake of charity or philanthropy, they might be dispensed with for a time but the church needs them in the work of evangelizing, so they are meeting a vital need. They are also a great blessing to the Christians, who much prefer them to a non-Christian institution. The sad feature of our work in Pyengyang is that it is so crippled by the lack of necessary building and equipment. We have a big clinic and a large opportunity, but we are not caring for it as we ought. Many cases cannot be received as inpatients because we lack the place to keep them; and thus we lose many of our best opportunities, for our work is the most telling in this class of cases.

Operations

The major part of the work necessarily has been in the dispensary, or with outpatients, still we have attempted some surgery and have had fair results. We removed four copper needles, one and a half inches long, from the abdomen of a youth who had them inserted for the cure of stomach trouble. He recovered and gained many pounds in weight. We operated on three cases of liver abscess, two of which recovered, but one died. One of those who recovered picked up so well that when I met him a few weeks later I didn't know him till he showed me the wound in his side.

A lad of fifteen came to us with bone disease of the leg and we advised an operation. We had to remove all the bone from the knee to the ankle except a thin shell, and then to add to his troubles the wound did not grow together well, so a deep, wide sore was left that had to be covered with skin. One of the assistants suggested that we ask the boy's father to furnish the skin, and so we did. He hesitated a little, but soon agreed to submit to the knife to save his son from suffering. At the time of the operation, we had them on tables side by side, and the father was put to sleep but the boy was awake and witnessed the whole proceeding. When the boy saw his father struggling under the early stages of the anæsthetic, he began to weep. Just then one of the assistants remarked to him, "See how your father is suffering in your stead. Ought you not to be thankful for such a father?" It was an object lesson to us also of the suffering of Jesus Christ for us.

Statistics

I.—Attendance at Clinic

New Cases.....	2,695
Return Cases.....	10,305
	<hr/>
	13,000

2.—Out Calls:

(a) By Dr. Choi.....	240
(b) By Dr. Anderson.....	.....
1. On foreigners.....	504
2. On Koreans.....	82
3. Koreans operated at Presbyterian Hospital.....	6

Total	834
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YUNGBYEN HOSPITAL

I. M. MILLER, Physician-in-charge

Joy in the Work

Our work, as each succeeding report shows, keeps growing larger and more and more interesting. During mid-winter we were compelled to sojourn in Japan for nearly three months on account of Mrs. Miller's health, during which time the hospital was practically closed all the time. Since our return it seems the sick and maimed have been coming from all directions at the rate of thirty to fifty-eight daily. At one time we had a run of five days with two and three major operations daily besides thirty to forty treatments.

One of our most happy patients is a man whose wife has been a Christian for a number of years, while he abused the church. I was called one morning to his house, being informed that he was dying. It proved to be a case of strangulated hernia, but he could not be persuaded to go under the knife until the next day. We operated and the man is well and strong again, but the question in the minds of the Koreans is: How could that foreign doctor know what the condition inside of a Korean would be before he opened him up? Even our district superintendent, Rev. Kim Chan Sik, says it is strange.

Country Medical Work

During the year we have been privileged to spend twenty-nine days in the country, visiting on all the districts and only missing a few of the smaller churches, or groups. On these trips we met many familiar faces of our old hospital patients, and in a large percentage of the places it seems that those who are leaders originally received their inspiration while being treated at the hospital. One day we treated nearly one hundred patients in a room eight feet square and no waiting room, except to stand outside.

Our Sundays of late have been spent in the country, meeting with a small number of Christians here and there, and in every case I was impressed with the numbers of our hospital patients there worshipping our Lord and Saviour.

Statistics

New Patients.....	4,308
Old Patients.....	4,727
Total Treatments Given.....	8,035
Major Operations.....	45
Minor Operations.....	217
In-patients	57
Deaths in Hospital.....	1

More and more I feel our greatest work is with the patients who stay at the hospital rather than those who come only once or twice. It has been shown that ninety-five per cent of our inpatients become Christians, because they are

daily taught the words of God and exhorted by the hospital helpers and Bible women. Mrs. Miller has spent what time she has been able reading and praying with the women in the wards. On Saturdays she has conducted a "King's Daughters" for the girls and "King's Heralds" for the boys, teaching them lessons from the Bible.

HAIJU DISTRICT

The Haiju District takes in the southern part of the Hwanghai Province, which comprises a strip of territory stretching along the Yellow Sea, covering two hundred miles east and west by sixty to seventy-five miles north and south. It is a rolling, hilly country, with extremely fertile soil, some of the finest rice in the whole country being produced here. Its population is estimated at 400,000.

Haiju

Haiju city is the capital of the province and a growing, prosperous town of 20,000 population. Methodist Episcopal Mission work was begun here in 1893. The Presbyterian Church occupied this territory jointly with us until 1909, when, by mutual agreement, they withdrew, leaving the Methodist Episcopal Church with sole responsibility.

Missionaries: Rev. Nathaniel D. Chew, Jr., and Mrs. Chew, Rev. Paul L. Grove and Mrs. Grove, Rev. Arthur H. Norton, M.D., and Mrs. Norton. W. F. M. S.: Misses Mary Beiler and Gertrude E. Snavely (on furlough).

C. S. DEMING, Superintendent

The last year has been the first year that the Haiju Station has been equipped and manned with a force in any sense commensurate with its needs. There is still much to be desired in the building line, but the station rejoices in the possession of two active evangelists, one doctor, two ladies of the Woman's Foreign Missionary Society, and two independent workers, Miss Barlow and Nurse Edge of England, who have already won a large place in the love and esteem of the station.

The two evangelists, N. D. Chew and P. L. Grove, with their families, have been inconvenienced by having to occupy the same house, and it now looks as though no house will be available soon, and it may be advisable to put one of the evangelists in Pyengyang, allowing him still to retain his work in the Haiju Station.

The medical work has prospered to the point of embarrassment, but its immediate needs are being somewhat relieved by a new hospital building, the gift of generous friends in America. Dr. Norton is planning to have a celebration at its opening in the fall, and we all rejoice in this, the first, hospital built by the Parent Board in Korea.

THE WEST CIRCUITS, PAUL L. GROVE, Preacher-in-charge

Sparks from God's Anvil

The thought occurred to me that it would be a good idea to jot down for the edification of those in the homeland some occasional incidents of the mission work, incidents which ought to show that God is at work, and able to answer prayer, to work wonders with the human heart, and to manifest Himself in the needy moments of our experience.

I am writing in circumstances hardly deemed to be conducive to an easy flow of thought. My seat is the bare ground, alongside a stagnant pool at a fork in the roads. My knee serves as table, and the rented bicycle lying on the ground behind me is the magnet that drew the crowd of curious boys from the little village just across the way. I am waiting for my bull-load to catch up with

me so as to inquire the right way, after which I shall mount and proceed on to the next dilemma. Traveling by bicycle, in these out-of-the-way places, on random and meandering cow-paths, is pretty good walking.

The Blight of Proselytizing

To get at what I mean to say, how would you take the news that the two best men of your best church in one of the three districts (Pam Nama Kol) had been won over to a minor sect, which had been annoying us for some time? I took the news with poor grace, I fear. My heart sank, as I saw ahead the ruin of the local church and the turmoil and evil results throughout the whole district, because of this evil example.

It was well for the final outcome that I was not able to go to the scene of trouble, but was forced to prayer. It was at first hard to pray in the proper spirit, disappointment and resentment having formed a sediment in my inmost mind. But gradually my spirit changed and my faith grew and formed in quiet beauty. I first sent, three different times, to exhort the erring brethren. It was useless, for all reported that after extended talk, debate, and wordy dispute, invariably in the order mentioned, reaching into the weary hours, they left the men more hopeless than before. I kept on praying, quietly and in a strange mood of exultant confidence. Then came suddenly a letter, saying briefly that the stronger of the two men had come back because of a strange dream.

The First Spark

A few days later, the following particulars were made known to me. It seems that Yi Sung Pil, for such was his name, had a dream that gripped him so tremendously as to keep him awake in retrospection during the rest of the early morning hours. Not only so, but when his wife, upon waking, mentioned also a dream, his amazement knew no bounds. "Husband," said she, "I had a strange dream during the night. I dreamed that Ko Moksa (the Korean for Pastor Grove) came down to our village and preached an awful sermon, exhorting us with mighty power to cease from our error and to come back to our old place in the church." When the man heard this he jumped to his feet and exclaimed: "What! Did you dream this? Why, that's the very dream that came to me also. I too dreamed that Ko Moksa came and preached to us with extraordinary zeal and unction. Wife, the Lord has been calling us through our dreams, and from this day on we give up our new belief and go back." He did, too, and by good coincidence received the very next day my personal letter, pleading with him and urging him to attend our big Bible class in Haiju city. Before this incident in his life, he had said with politeness to my three preachers that it was simply out of the question for him to attend, business matters and all that, you know. But the Lord brought him in and you could almost hear his smile as he came to grasp me by the hand. These are strange facts, but they are facts, nevertheless. Draw your own conclusion, but don't fail to see a spark from the Divine Anvil.

The story is good, but not complete without telling about the second man, more obstinate, and not so pleasant to deal with. But the Lord got him too, though in a different way, that being one of the Divine customs in dealing with humans.

The Power of Prayer

I wrote this second brother a firm letter, asking him to come in the forty

miles to see me, lest I make an extra trip out to see him. This he viewed as a sort of summons, fully realizing the shame and notoriety that would come to him, consequent to my journey out to see him. It was potent to bring him in. And he came, late at night, at the close of local prayer meeting. Unnatural in manner, his face flushed and voice husky, he seemed to be laboring under a deep emotion. He wanted to see me, to talk things over, so he said. I suggested the morrow, he insisted on the present. It was ten o'clock of a hot August night, but we went up to my room where he immediately began to quizz and cross-question me on doctrinal matters relating to the Lord's Day. I answered quite briefly, avoiding the appearance of controversy and stifling any tendency on my part to engage in verbal fisticuffs. Of a sudden he flopped to his knees and asked me to pray. I prayed, he prayed, my teacher prayed, and then we arose. Too hastily I thought he had capitulated, but I was mistaken. Again he began to wrangle, whereupon I spoke about as follows: "Cho Yusa, you mistake my purpose in sending for you, and do not understand my present mood. I sent for you to comfort you, help you, and pray with you, not to overcome you with argument. You have already argued yourself into a dangerous zone. Let's quit this, and make a compact. If you will promise to set aside a certain time each day for special prayer, asking for enlightenment on this subject, I shall also pledge myself to do the same. At the end of the month you communicate the result to me. Wherever God leads you will be best, and I shall stand by the outcome and love you just the same." He shook hands over this agreement and left me.

The Effect of Answered Prayer

I not only prayed for him every day, but every time I thought of him I framed a brief petition. At the end of the month came his letter. It came just as I was in the midst of conference with my workers, and we paused long enough to hear the contents. A great shout arose at the conclusion, for the man had been won. The light came to him while he was reading in Acts. Now, this man was far more outspoken, more enthusiastic a person than the former prodigal, and his joy overstepped all bounds. They tell me that the day he came to church again and made his confession will go down in the annals of the place as its red-letter day. The whole church was profoundly stirred. Such tears and confessions and joy and shouts should have made my heart glad had I been there, and should have confounded the easy-going statements of easy-chair, worldly philosophers, who say that Orientals are without the grip of emotion in religion. The whole town was in an uproar. At the end of this meeting he arose and said that, inasmuch as he had been off the track for several months, it behooved him to stir himself to make up for lost time. The next morning, on his own responsibility, he began to tear down the walls of the church and to enlarge the meeting room, in accordance with my earlier and urgent wishes. What is more, he went further and beyond my wishes in that he knocked down some more walls, to make an apartment for me when I come there. It was to be a labor of love, and when, a few weeks ago, I went to visit that church, I had an exceedingly blessed time. He waited till almost dark and then feared I was perhaps coming the other way. He went there only to be disappointed, for I came in still a third way. He entered afterward and came about as near embracing me in his eager arms as has been my privilege to experience.

I whistle quite a bit these days and my mind reverts to Browning's few lines from "Pippa Passes."

"The year's at the spring
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world!"

The Bible Class at Wha San Ri

We read in the Scriptures that one of the offices of the Holy Spirit is to convict people of their sins. Consequently, as a result of earnest prayer and earnest preaching, the Holy Spirit pierces the obdurate hearts of some of the listeners, wrings from them reluctant confessions of their odiums, and at times strikes them to the ground with the magnitude of their hidden crimes and concealed sins, pressing down upon them with stifling weight. These scenes are more common here in Korea because the church is as yet unhampered by conventions, precedent, or artificiality. It is unspeakable joy to participate in, and still more, to pray for and plan for, such an outburst of religious expression as we had at the Wha San Ri, Ong Chin County, Bible Class—always, of course, with a gently restraining hand upon impostors or fanatical tendencies.

Women Attend

This class was unique, because it was a joint men's and women's Bible class; Miss Mary Beiler having joined forces with me; also because it was so representative, there being some present from every church in the district, down to the smallest and humblest meeting place; still more so because of the extraordinary interest manifested by the local non-Christians, chiefly from among the better class, who came out in such inspiring numbers as to compel us to crowd out the school children from the evening services. But far more gratifying and of greater import was the awakening, the shakeup, of the Christians; the revelation of God's convicting power through His Holy Spirit.

A Spiritual Shakeup

It came one night before I had quite finished my intended discourse, when an old man, a class leader in a little valley group, and a man who had been saved from death by snake-bite through some medicine I brought out for him, arose and began to tell, amid tears, how he had sinned against God. His quaint dialect had formerly been a source of amusement, but now was a means of obscuring much of what I wanted to hear, as he waxed more and more penitent. His particular crime was that he had practically sold his one and only daughter, by promising her to a young man who, in return, pledged four years' work for her. Three years of the contract had already expired, and the young man was now in hiding from the police, who wanted him on a charge of gambling. No matter how you look at it, this sort of bargaining amounts to selling one's children and is strictly prohibited by the churches. The old man grew intelligible as his voice rose with his emotion. Sobs shook his frame, and ever and anon he had to pause for breath and self-control. Finally, with a shriek, he threw himself down and implored us to pray for him, which we did. Not only for him,

but for many more too, for presently others began, the next one to rise being a trustee of the local church, a kindly individual, who had nightly escorted me to and from church with his old, home-made lantern. He confessed to stealing wood from off another man's mountainside.

An Evangelistic Meeting

The next in order was a woman, who traveled about peddling candy—a poor woman, in constant contact with trying conditions. She related an altercation with a heathen woman customer over a sale, in which she had played a poor part, and which, she said, had shamed Jesus and given her restless nights.

A number of quite new believers emptied themselves of their lyings, their stealings, and adulteries, and we always stopped to help them along with prayer.

The Bible woman's husband, a good-for-nothing dudish sort of loafer, got worked up out of his complacency and told of his hostility to the district preacher, his caustic criticisms, and what a handsome stumblingblock he had been.

Different women rose up from time to time, to tell of their household quarrels, their bickerings, and their neighborhood slanders and backbitings.

The Tragedy of Polygamy

Most good to hear of all was the testimony of a comparatively recent believer, who had come with his concubine to study at the Bible class. Strange paradox this! She, too, had recently decided to believe and here they were. Light broke in on them, as of course it always does, and they will go forth to play their parts in the impending domestic tragedy with brave hearts. As is usual in such cases, there is real love between concubine and man, the first wife being the pick of scheming parents, the second being his own choice.

The Way of the Penitent

I will only mention one more outstanding case. This man was one of the local class leaders, who, unmindful of his filial obligations, was about to bring great opprobrium upon the church by casting out his wife's parents, this in the face of a strong sentiment, for the Oriental counts this a heinous crime. The night of the outpouring he was in great agony, weeping, moaning, and crying, but he failed to attain to the place where he could, or would, confess and renounce his intentions. I threaded my way among the prostrate forms to where he lay, and pleaded with him to seize this opportunity, but his only answer was a groan. Putting my arms around him, I persisted. No sleep for him that night. Till early morning he tossed and groaned, just before daylight wandering off into an uneasy slumber, broken by a troubled dream, in which he seemed to be arguing with a heathen who was tempting him away from me and who almost realized his intentions, until it became a sort of struggle for his soul, in the midst of which he awoke, the sweat breaking from his body. He went out into the cool of the dawn, out among the fragrant pine trees, where the wind was singing its matin, and there kneeling, received "the peace that passeth all understanding." Had we not prayed for him every morning in my little room, where we teachers gathered for just such intercession, I have reason to doubt this happy outcome.

The sparks from God's Anvil fly high and far, and many may be seen at His various forges in Korea.

THE EAST CIRCUITS. N. D. CHEW, Preacher-in-charge

Our Parish

The population of the territory allotted to these circuits is 145,433, and of this number one in every fifty-eight persons is a Christian. We had a gain of 208 believers. We have a flourishing church at Paik Chun, the principal city of Paik Chun County, having a population of 2,713. Here we have 246 believers and they have an eighteen kan church. We also have here a Boys' School and a Girls' School. The Boys' School has three teachers, one supported by our Missionary Board and the other two by the church at Paik Chun. We also have a fine church at Yunan, the principal town of Yunan County, having a population of 3,358. Here we have 133 believers and plan for a large increase during the next two or three years. Self-support has increased considerably, and we had a good advancement in our Sunday schools. One of our preachers won the prize for securing the most subscribers to our Christian Advocate. The contest was open to all the preachers of the Methodist Churches, both North and South.

On the King's Business

During the year I made twelve country trips, spent 166 days in the country, and traveled over 5,000 li (1,666 miles), visiting the whole work three times and a number of places five or six times. Immediately after Conference I met all the preachers of my circuits at Yunan and spent two days with them in prayer and consultation, making plans for the coming year. This proved such a success that we plan to do the same this year. Seven Bible Training Classes were held. One class was held last August for class leaders and stewards, and six classes were held during the winter months. We have decided upon a course of study lasting three years for our Bible classes, and all persons attending and passing the examinations will receive certificates showing they have completed the course. This plan has caused much enthusiasm among many of the brethren and we had a very profitable time during these classes. I taught the life of Wesley and found the people very much interested. As I could find no books translated into the Korean concerning Wesley's life I had some good practice in the language, translating my own material with the aid of my teacher. The summer class happened to begin in the midst of the worst storm during the rainy season, and the preachers and others experienced considerable hardship traveling the muddy roads, wading streams waist deep in order to get to the class. The preachers were all present, notwithstanding the stormy weather, and there was also a good attendance of the other brethren.

Eleven New Church Organizations

The year's work has been a season of enlightenment to us as well as one of advancement in numbers. Our problems have not grown smaller in number, while things to worry about have been on the increase, but as this is part of the work we are willing to take things as we find them. We have been learning lessons of patience and persistence. We rejoice that the Lord has been in our endeavors and consequently new life has been instilled into numerous groups and new groups have been started. Eleven groups were organized into meeting places and five of these were entirely new. Four new churches were built during the year and two more are to be built. At one place, Put-tu-na, in South

Paik Chun Circuit, the timber is upon the ground and just as soon as carpenters can be secured work will begin. At the other place, Pyung Nan Do, in the same circuit as the other new church, they will start building before long. A new ten kan Boys' School building is also being built at Put-tu-na. I attended the service when ground was broken for this Boys' School and was much impressed with the enthusiasm manifested. Over 200 people were present at this little country village of about a dozen houses. Two Boys' Schools were present and took part in the exercises. They were trained by a young man from Seoul, who has recently been secured to teach physical exercises in Put-tu-na, where the new school is being built, also in Paik Chun and Pyung Nan Do. The addition of this new teacher has added much more interest to the school life at these places. Two new schools were established during the year, one a Boys' School and the other a Girls' School in Southern Yunan Circuit. Two more preachers were added to our force since last Conference, also one new colporteur. The colporteurs in my territory sold during the year 5,442 books.

The Post Card Projector

I used a postal card projector last winter and this spring, in the country, with good results. The pictures were attractive and we had overflowing crowds at nearly every place we visited. In some places where we had but twenty or thirty believers we had from 100 up to 200 people, often not all being able to get in the churches. I showed the pictures twice out of doors in order to accommodate the crowds. We usually had our regular preaching service first, after which we had the illustrated talks. In this way the people had the privilege of two services, as among the pictures we had Bible pictures which were explained with as much clearness as possible. I expect to use the projector this coming winter at our Bible classes.

We have been enforcing vigorously the rule that all persons receiving the rites of the church must study the catechism first. Any person who has not studied must wait. This has proven so satisfactory that we expect to continue the plan as it not only makes the brethren feel that the ritualistic work is of some importance, but it spurs believers on to study in order to qualify for advancement in our church ranks.

Incidents

Last fall the little church of Han-a-mul, in Southern Yunan Circuit, had a taste of persecution. The church is a new one built near an unbeliever's grave. The relatives did not like the idea of the church being built near this grave. One of these objectors became drunk one day and tore all the straw off the thatched roof of the church, beat the class leader, and warned the Christians not to worship again in the church. Later the offender was fearful for what he had done and fled, while his father was anxious to make amends to the church.

Another interesting incident of the work is as follows: A man living near Pong Heung in Paik Chun Northern Circuit had a dream not long ago. In the dream an old man appeared and said, "Believe in Jesus Christ and be saved." The man was so affected by the dream that he could not rest until he went to one of the Christian homes and related his experience and declared he would be a Christian from that time. Since then the whole family have become believers.

HAIJU MEDICAL REPORT

A. H. NORTON, Physician-in-charge

Fruitful Effort

In looking over the medical work the two and one half years we have been in Haiju, there seems to be no cause for discouragement. This is the third report we have made. The second showed an increase in attendance of forty-nine per cent over the first, and the third now shows an increase of eighty-six per cent over the second. The total treatments in the thirty months have been 24,434. The work grows in interest all the time and we know the Great Physician is blessing it despite the imperfect way it is carried on.

New Hospital

The work on the new hospital is going on rapidly and ought to be finished early in the fall at the latest. The red brick, white pointing, and green paint make a very pleasing appearance. It will accommodate twenty in-patients besides the dispensary and with large cistern, gate-house and fence, is costing a little over \$5,000. This, however, includes the building only without equipment. We shall need the balance of the \$8,000 to put in the heating and plumbing, and equip it with beds, furniture, and other necessary apparatus.

The dispensary is open from morning till night every day except Sunday, and no one is ever turned away. This year we have had to discontinue feeding the in-patients except in extraordinary cases, as our resources would not permit, and they or their friends look after them as best they can. This is a hardship in many cases, but we saw no way out of it.

Cooperation of Independent Workers

We are especially grateful for the coming of Miss Barlow and Miss Edge, who from the time they arrived have given themselves wholly to the work in a way which has inspired us all. Miss Barlow has taken over most of the direction of the Dispensary Bible Woman in her work among the women, and comes every day to sing and pray with the in-patients. Miss Edge spends most of her time in the dispensary, and is faithfulness itself. Though unable to deliver the message by word of mouth, if example counts for anything her work is having rich results. She has also relieved me of a burden by taking charge of the dispensary accounts.

Nurses

Believing that our new hospital cannot fully meet the need without nurses, we have already begun to train two young women in this work and plan in the fall to begin a regular course of study for them. So far they are very promising, and we believe that with training they will in the capacity of district nurses fill a long-felt want. We hope in time to increase the number.

Evangelist

The first of March Mr. Becker sent us one of his preachers as hospital evangelist. He is a good improvement over the former incumbent, who seemed to have "grown weary in well doing," and resigned to become a merchant. The present evangelist is making a consistent effort to see that no one leaves the place without hearing the message and is also making himself useful in the church and Sunday school. It is difficult to measure in figures the result of his work, but we believe they are greater than statistics we give. A chapel

service is held every day before beginning the clinic and it is no uncommon thing to have thirty to forty listeners. This is one of the greatest opportunities open to a native preacher and I would like to see the time when a specially trained man could be regularly appointed to this post.

Statistics

New patients.....	4,704
Returns	12,500
Total treatments.....	17,204
Males	2,867
Females	1,837
General anæsthetic operations.....	73
Local anæsthetic operations.....	294
Visitors	3,495
New believers.....	105
Out-calls by self.....	72
Out-calls by assistant.....	150
Fees for patients.....	Y. 1,880.39

Hospital—Evangelistic Report

MISS JANE BARLOW, Volunteer Missionary for Haiju

The present Bible woman has been in the work for six months only, and is proving most efficient. She loses no opportunity of speaking personally to the women in the waiting-room, and the result is seen in some instances where these same women find their way to the church afterward. Also, she makes herself acquainted with the circumstances of those who are staying as in-patients, and so becomes a help in deciding as to relief in some cases. Two of these have learned to read with her help, and she also teaches them the catechism. They knew nothing whatever when they came.

The friends of patients, who are there to wait upon them, in several instances have been regularly attending the church services for some time, and a believer's and inquirer's class has been formed in the Sunday school, which is largely composed of those who have been in the hospital, or visited as out-patients, and the friends of those in the hospital. It is encouraging to hear them publicly testify to blessing and help received.

The hospital evangelist on the men's side has been in the work for a still shorter time than the Bible woman. Every day, as the patients assemble, and before the clinic begins, a short service is held, and this he conducts. The opportunities among the men are very great, and though the results are not always apparent, the personal dealing must bear fruit. Tracts are given to them, and as they are nearly always able to read them, this part of the work is more encouraging than among the women. The evangelist is faithful and earnest, so when he becomes more familiar with the city will be able to follow up the work with visitation, a very necessary part of it. The problem of how to keep in touch with so many who return to their distant homes is a difficult problem which we have not yet solved.

KONGJU WEST DISTRICT

The Kongju West District contains twenty-one counties of South Chungchong Province, is over 100 miles long, and has a population of between 400,000 and 450,000.

Kongju

Kongju, the provincial capital, is a growing city of 5,000 population, surrounded

by a well-settled country. It is picturesquely located on the Keum, or "Golden," River and is twenty miles off the railroad, with which the government has connected it by a fine new road. There is also the beginning of several important industries in the city.

Missionaries: Rev. Wilbur C. Swearer and Mrs. Swearer, Rev. Corwin Taylor and Mrs. Taylor, Rev. Franklin E. C. Williams (on furlough) and Mrs. Williams (on furlough). W. F. M. S.: Mrs. Alice Hammond Sharp.

Institutions: Hospital, Boys' High School.

WILBUR C. SWEARER, Superintendent

Some circuits have gained and others lost, but there has been a decided gain in stability and in spiritual things. More attention has been given to class work and more effort put forth in purely revival work among the churches. Self-support has had a better development, the churches taking more interest in it than ever before.

Kongju City

The city church, under the direction of Dr. Van Buskirk and Rev. An Chang-ho, is growing in membership, leadership, self-support, and in spiritual development, and broadening and deepening in intellectual things. It is exerting a marked influence in the community and superstition, idolatry, and evil are compelled to retreat. Self-support has made a great advance—yen 214.00 this year as against yen 71.00 last year, though, of course, the year has been several months longer. However, it has more than doubled. Personal worker bands organized to do first hand work among the people of the city and look after the new converts prove more efficient than a few days of strenuous revival and the usual haphazard caring for the resultant converts, eventuating often in loss of at least ninety per cent of the fruits. The workers have their regular meeting time for report and consultation and prayer; one of the rules is that when a man induces another to come to church and hand his name in as an inquirer it is that worker's business to look after the seeker, see to it that he attends church services and gets instructed and so keeps interested. The membership, including the class of seekers, is 430; this class numbers 182, although the pastor says there are 150 or 200 others who are in one way or another associated with the church. It will thus be seen that the real membership largely exceeds the number of seekers and it is found as a general rule that when the number of members and probationers surpass the number of seekers, provided there has been no backward tendency, that church has reached real stability.

City Circuit

There are eight churches connected with Kongju city church, and all of them have made good progress.

The Whang Chon Church was established just before the last Annual Conference met and there are now seventy believers. They learned that it is not proper to have a church service in a private house, moreover the room was not large enough to contain the members, so they planned to build a chapel, although most of them are poor. Subscriptions were secured among the brothers and sisters and from adults and children. Among them a certain man subscribed the amount saved by fasting a number of times. One boy aged ten, who is so poor that he did not have morning and evening meals, asked his mother to subscribe and said that they might as well die as not to subscribe to the church construction, and besought her to sell a cupboard which they had in

their house. The boy finally gave thirty sen himself. The members were much inspired by his earnestness and yen 70.00 was subscribed and later some money was raised by the city church so that nearly yen 100.00 was raised and the chapel is now being constructed.

The South Circuits

In Pu Yo County, southwest of Kongju, a new group is growing under the patronage of Mr. Kim Seung-kui, who is related by marriage to the former Imperial family. There is a great deal of enthusiasm, about a hundred having signified their intention of becoming Christians, and plans are being formulated to erect a good chapel. This place was included in the Kyeng Circuit.

At Non San we effected the sale of a part of the land which we were holding for the boys' school grounds. I understand that piece of land cost us originally less than yen 50.00; we sold it for more than yen 2,100.00. With the proceeds we built a combined church and school house and secured a fine tile-roofed house for the native pastor, to be used as his residence, and also partly as a rest house for the missionaries. The balance, about yen 1,000.00, has been put at interest, the income to be used to pay the salary of the teacher in charge of the boys' school.

Various Activities

Classwork. We have endeavored more than ever to reach all parts of our work by systematic training. Advanced classes were held at Kongju; in the south; the west; and the north. Both men and women were included in the instruction, four or five teachers engaging in the work. At the close of each class the pastor was supposed to make the round of the churches and, with the assistance of the class leader in each church, hold a short class for those who could not attend the advanced class. These classes were largely attended.

Colportage. We are very grateful to the British and Foreign Bible Society for the four or five colporteurs who have traveled extensively over the district. They have not only strengthened the churches and helped to keep them steady in the absence of the regular helpers, but have preached to many thousands of heathen and are preparing the ground for a great harvest. Some of it is already being harvested.

Woman's Work. Mrs. Alice Hammond Sharp has traveled as faithfully and efficiently as ever over this large district, as well as the East Kongju District. Her work is deserving of the highest praise. We all realize that it is impossible for one person, however strong she may be, and however continuously she may travel north and south, east and west, to care for all the women and girls in the churches and schools of fifteen circuits located among 900,000 people. It is impossible for her to train even the Bible women necessary to care properly for the work. We are urgently asking for two more Woman's Foreign Missionary workers immediately, and we are hoping that means will be forthcoming for the preliminary training of women to work in the circuits. Mrs. Swearer has held several Bible training classes for the women on the district which were well attended and very profitable.

Schools. Inasmuch as the educational report will take up the schools in greater detail, I shall say but a word or two on this line. The past year has been the most successful we have ever had in the Kongju educational work. The school has made an enviable name for itself and the good work done has

been recognized by the authorities. Mr. Williams is highly esteemed by both teachers and pupils, who held for him two or three farewell receptions. When he left the whole school walked twenty li, and the larger boys fifty li, to the railway station to wish him bon voyage and a sure and safe return. The country schools have done excellent work under his direction.

Sunday School Work. We were privileged to have with us for a few days Mr. Harry P. Morton and Mrs. Morton, and their son, and Miss Snell, prominent Sunday school workers. The little convention we held was well attended by delegates from all over the district, some men coming more than fifty miles. Many valuable suggestions were received at that time and plans made for the better development of this branch of our work.

EDUCATIONAL WORK—KONGJU DISTRICTS

F. E. C. WILLIAMS

History of the Work

As early as 1904 an attempt was made to organize a school in Kongju, but until the fall of 1906 there were no well established Christian schools in South Chungchong Province. At that time the Kongju school was reorganized with an attendance of fifteen students. Within the next three years three schools sprang up in the southern part of the province, and during the last three years the people of the northern part have organized five. The plan of organization has been conservative, making it necessary to refuse permission to start schools promiscuously, and keeping those we have in Christian centers. Each year has found the standard higher than the previous until as a result of careful effort the present year finds all our schools using the curriculum authorized by the Korea Educational Senate of Christian Missions and approved of by the Educational Department of the government.

In 1908 the first grades of the Higher Common Schools were opened in the Kongju school. Since then other grades have been added, making the present school a well organized one of four years' study. Of those graduated from this school, three are attending the Union Christian Medical School at Seoul; five have received diplomas from our Pyengyang and Seoul Christian High Schools, and are now teaching. Three are still studying in the High School, and three of this year's graduates are teaching in our country schools.

At present the total attendance in the nine Common Schools is 230 and the Higher Common School is 34. Besides these boys' schools the Woman's Foreign Missionary Society are carrying on three Common Schools for girls with a total attendance of about 100.

Personnel of the Teachers

The teachers of the Kongju School are all of them Christian men and are doing good service in the church here. A personal word concerning them will be of interest in showing the improvement in preparation in this class of our assistants as compared with former years.

Mr. To Sang Kyu is of the gentleman class and has had, besides good training in the Chinese Classics, a Common School course in German and worked for some time in the government offices at Seoul. He is assistant principal and teaches Chinese and Bible. Mr. Kim Kwan Whey was graduated from the High School in Kongju and then spent three years in a Japanese

university where he specialized in history and economics. He teaches Japanese, history, and geography. Mr. Hyun Key Tong is a graduate of a Seoul High School and teaches Japanese, drawing, penmanship, and Chinese. Mr. Kim Sa Hyum is one of our graduates, who also graduated from the Pyengyang High School and is teaching mathematics, science, and Bible. Mr. Whang In Sik has been a Christian for eight or nine years. He studied here when the school was first started in 1904. He graduated from our Pyengyang School and is now teaching in our Common School.

Student Help

At least \$1,200 has been used to aid boys in getting education either here at Kongju or to those of our graduates whom we have helped to go on to a higher school. Nearly one fourth of the above amount was used during the past year. Some of the money has been loaned to the boys and the rest has been earned by them working here among the foreigners of the station. We have never given any aid to students without some return in work or money, for we believe that only as they realize that they have earned their own money are they helped to become strong men. Most of the work done by the students is on mission property, tutoring and mimeographing. Some boys are supported by the missionaries and in that case the boys work after school hours just as they do in America.

Curriculum

The curriculum for the Common Schools is similar to the one for the Higher School, only beginning at the very first of the branches. Bible, five periods a week for four years; Japanese, eight periods; Korean and Chinese, seven periods; arithmetic, five periods; science, two periods for the last two years only; singing, one period; freehand drawing, one period; and physical exercises in drill and play for three periods for the four years. Some periods are thirty minutes and some are only twenty minutes.

Most of the books used in the Common Schools are prepared by the government, and geography is taught by means of maps and the Korean readers.

The Educational Situation

Of the 912,000 Korean inhabitants of this province only one in 180 is receiving education, and of these ten per cent only are receiving a Christian training. Besides the above there are over 5,000 boys who attend *Kul Pangs*, the ancient village schools, where they learn only the Chinese letters.

We have only one Higher Common School in the province, with nine Christian Common Schools and over fifty Private and Government Common Schools as feeders.

KONGJU MEDICAL WORK

J. D. VAN BUSKIRK, Physician-in-charge

Disappointment

The work is disappointing in that we have to turn folks away that we could treat and maybe cure a good number of them in an adequately furnished hospital. And all the work we attempt is seriously handicapped. But in spite of this, I think our work has continued to maintain about the same level of

quantity and is better in quality as I have gained experience in the work and ability to get at what I am told in the graphic, if not always intelligible, language of the Koreans. The work in the government hospital continues to prosper and still much affects our work. I occasionally hear of the attendants there lacking kindness and there is no spiritual uplift by them, but their physical work is good, and so I hear of people going there that should naturally have expected to come to us, and the mass of the people go there. But that does not mean that we are unknown and unregarded. I am told that many people are anxiously waiting for us to increase our plant so as to care for real hospital work. There is a distinct field for the church to engage in medical work here, even though the presence of the government institution does somewhat narrow that field in comparison with what we first saw here five years ago.

Increase in Receipts

Our local receipts for the time have been better than before, due to two reasons: First, we have made charges higher; second, we have sold good spectacles at a good profit, and this helps receipts without a great deal of work and does good in saving a few people from spectacle peddlers. But, though the receipts have been better, there is a great mass of people who are unable to pay unless we insist on it and this would defeat the Christian purposes of our work. Our records show that only about twenty-five per cent of patients pay in full, less than five per cent pay a fair part, leaving over seventy-five per cent who pay nothing. I believe, however, we shall have to charge more from those who can pay. There is an impression abroad that the government hospital is entirely free and some are dissatisfied to be asked for money; however, the government hospital is not entirely free for they expect pay from those able.

Of those who come to us, five twelfths are from Christian homes. Our evangelist and his wife, our Bible woman, have reported 130 decisions to believe and forty have joined local church; many of these were won in the church, but we rejoice that some of the most faithful new believers began in the dispensary.

Statistics

New cases.....	1,642	Operations:	
Returns	4,306	Chloroform anæsthesia.....	5
Out-calls	61	Cocaine anæsthesia.....	6
Glasses fitted.....	39	Without anæsthesia.....	77
Total treatments.....	6,048	Total	88

Sixty per cent of cases were male, thirty-nine per cent female.

KONGJU EAST DISTRICT

The Kongju East District comprises three counties in North Chungchong Province and nine counties in South Chungchong Province. These counties cover about 300 square miles, and contain approximately 108 townships and 3,000 villages with a total population of 300,000.

CORWIN TAYLOR, Superintendent

Religious Status

Our following on the district as yet is not large in comparison, but the necessity of having four out of seven of our men in theological school for a

large part of the best working season has precluded extensive work, all our energies being devoted to conservation.

A number have been lost to us by removal and also by death, the typhus fever having been a sore affliction in several of the groups, but political conditions have had comparatively little effect on the situation. We are thankful that we can report a moderate gain in the work as a whole, having an increase of seventy-seven in full members, although the number of probationers does not quite equal that of last year, but the number of other adherents shows considerable increase, there being an increase altogether of over 200.

We have had no revivals this year in the common acceptance of that term, but a steady growth along nearly all lines and many lives have been deepened in our classes, and especially the men who have attended the theological school have demonstrated very clearly that the training they are receiving is of the Wesleyan type, not only strong intellectually, but quickened spiritually and aflame with evangelistic zeal. God bless our theological school.

While the lives of a large per cent of our members are very exemplary, many find it hard to keep the Sabbath when their daily bread seems to depend on that day's work.

Self-support

Throughout the district last year the rice crop was a partial or total failure, and it has had its effect on the collections. A man who has not enough to eat, and no decent clothes to wear, does not get very enthusiastic over the subject of self-support; however, progress has been made and some are beginning to tithe their income with gratifying results, as this plan, if followed out carefully, will yield much larger returns than the haphazard way of giving. The amount raised among the Koreans for all purposes since last Conference is over yen 700.

English Work

Our friends at the American Mines at Chicksan have been most kind to us throughout the year and gave liberally to supplement the amount raised by the local class for a church building at the mining camp. Recently a preaching service for the Americans and Europeans at the mines was started and will be continued as often as the missionary can arrange to be there. Let us not forget the members of our own race in a foreign land.

Woman's Work

The number of women received into the church this year has exceeded that of the men. Mrs. Sharp, although she has to travel in both districts, is at it so continually that none are forgotten by her. Her strength and zeal have seemingly been limitless, but she must have help at once, one worker at least to assist her on each district. In all the district there has been but one Bible woman for most of the year, and she has been sick part of the time. It is a crying need, and one that must be supplied, that of more Bible women.

Mrs. Swearer was able to leave her many duties on the West District to assist Mrs. Sharp with a couple of classes. Mrs. Taylor has given such time as she was able to teaching in the girls' school at Kongju, and to the Sunday school in the city church. This spring we had our first trip together over the work, which was much appreciated by the women, where it was possible to meet them.

Colportage

While the average of the sales by the colporteurs has not been up to what it should have been, the work they are doing is a large factor in our work, not only as an evangelizing force, but to the stability and permanence of the work. We are grateful to the British and Foreign Bible Society for its generous assistance. Forty-six Bibles, 223 New Testaments, and 4,625 portions have been sold, besides several thousand tracts have been distributed.

Schools

Last Conference we had no schools to report, but now, through suggestions of Mr. Williams, who visited the work, we have four boys' schools under competent teachers, and prospects of another school to be opened shortly. We are only helping these schools to the extent of yen 5 per month, and local churches are doing all the rest.

Number received this year into full membership.....	114
Number received this year on probation.....	188
Whole number baptized.....	130
Total enrollment, full members.....	322
Total enrollment, probationers.....	477
Total other adherents.....	1,658
Total following.....	2,457

WONJU DISTRICT

Wonju District covers eleven counties in the southern part of the Kangwun Province and extends from the central range of mountains, which runs down through the Korean peninsula to the Japan Sea. It is a mountainous country, the chief agricultural product being rice. The population is estimated at 450,000.

This territory came to us in the division of the country which took place between our Mission and those of the Southern Methodist and Presbyterian Missions.

Wonju

The mission station of Wonju was the former capital of the province and has a population of about 5,000. It is a strategic point from which the entire territory can most easily be reached.

Missionaries: Rev. W. A. Noble and Mrs. Noble, A. G. Anderson, M.D., and Mrs. Anderson.

SWEDISH MEMORIAL HOSPITAL

A. GARFIELD ANDERSON, Physician-in-charge

Mission House

The doctor's residence at Wonju was begun last spring and should have been finished in the fall, but due to unforeseen delays is still unfinished. Work has been resumed though and all ought to be completed by the middle of June. Rev. S. A. Beck has rendered the mission a splendid service in supervising the building of this residence, and we extend to him our sincere thanks.

Hospital

The \$5,000 which the Swedish churches are raising has not all come in yet, but most of it has, and we are confident that all will be in hand very soon. The report from home dated the 11th of April showed a total in cash of \$3,760 and we have \$550 in pledges, a total of \$4,310, leaving less than \$700 to raise. This will surely come. Under the circumstances, the Finance Committee authorized me to build the hospital, as we have enough cash to cover the

contract price of the building. Accordingly, we made a contract with Mr. Lew, and the work is well under way now.

I have felt that \$5,000 is not sufficient to meet all our needs, especially in furnishing and equipping the building, and so I asked the Finance Committee to allow me to create an "Equipment Fund," into which I could put such money as I get in the way of fees *outside* of the regular hospital work and of gifts which come to me apart from the regular subscriptions of the church. This fund is not to be included in the \$5,000 we are getting from the church. In this fund I now have yen 1,312.43. With this money I hope to get some equipment which we need and which we could not get out of the building fund.

At Work

I have spent about a month this spring in Wonju in the interest of the buildings. During this time sick people have come almost every day to see me, some of them from long distances. One poor woman, a leper, came a distance of 100 miles over some of the highest mountain passes in Korea to seek a cure. I have visited several sick folks in their homes, but have been able to do very little for them, having no drugs or instruments with me. Two women have come to church as a result of one of these visits and we have won the love of another family, which we hope also will come to hear the Gospel preached. There is a big work here to be done and we hope that we soon shall be able to enter into it in earnest.

SUWON DISTRICT

This district was cut off the Seoul District in 1908 and includes the southern tier of counties in the Province of Kyungkui and part of North and South Chung-chong. It is a great grain-producing section and has many important market towns. The district takes its name from the city of the Suwon, which is the capital of the Kyungkui Province. Probably 500,000 people reside within the bounds of this district. There are successful schools for boys and for girls at Suwon and a rapidly growing evangelistic work all through the territory. The Church of England maintains a station at Suwon.

Missionary: Rev. George M. Burdick.

G. M. BURDICK, Superintendent

General Conditions

The Suwon District has not shrunk in territory during this Conference year. New roads have been built and some of the physical features of the country have been somewhat altered by the labor of men. The changing economic conditions have affected the life and activity of the people. Business enterprises have drawn men away from the church, and our church records have fallen off somewhat in numbers. But the distances to be traveled remain the same, while the competing conditions of a changing industrial and social life have called for well planned, incessant effort to conserve the life of the church.

Division of Labor

At the session of the Conference, Elder Hong Seung Ha came to us from the Kongju District in exchange with Elder Son Seung Yong. The district was divided into three main parts. Mr. Taylor has had charge of the four circuits on the west, Hong Seung Ha has had the principal oversight of the four central circuits, and I have reserved the four remaining circuits. This

plan has worked satisfactorily. The circuits in size have ranged in number from six to twenty churches, most of the circuits having a number of out places not organized as full churches but where Sunday service is regularly observed.

Of the regularly organized churches the fourth Quarterly Conference showed a total of one hundred and thirty-nine. Eleven salaried men and one unsalaried man have been at the head of the circuits, and four self-supporting preachers have been working as assistants. The exhorters, as volunteer workers, have been more systematically used than other years in helping to look after little groups of churches within the circuit and in assisting in revival work. All the forces available have been inadequate properly to look after the work as it now stands.

Losses in Members

Although the reports show a shrinkage of some seven hundred believers on this district, some part of this is due to extensive correction of the church records. Nevertheless we must admit that, especially during the early part of the Conference year, there were many cases reported of backsliding. The small proportion of these cases we have been able to follow up has clearly indicated to our own judgment that a large per cent of such losses might have been prevented if we had had a sufficient force of the right men to look after the work. But, notwithstanding this discouraging feature of the work, the winter and spring have witnessed a marked turn. A good revival spirit pervaded the winter classes and a number of important centers have enjoyed extensive revivals.

The completion of the Suwon Church, which was made possible through the generosity of Mrs. Althera Babcocks Teither, whose contribution to this purpose was made in memory of her father and mother, has served to hearten this church, which joined enthusiastically in raising funds to help construct and complete the building. Since the completion of the church the size of the congregation has largely increased, and the school has doubled in size. Our successes here, as so many times in the past, again threaten ultimate disaster to the work, for, while the school continues to grow we have no building in which to house it, and temporarily we have been forced into the church building. But as soon as cold weather comes on some new provision must be made.

Growth

At Kal Moi, on the Ichon Circuit, an extensive revival in the winter brought in about forty-five new converts, and the church has been rebuilt at great sacrifice and devotion on the part of the members. Women here, as at Suwon in the erection of the church there, gave their silver hair pins and wedding rings, and one old lady cut her hair and sold it for a switch and gave the proceeds. The Ichon county seat church has outgrown its capacity, and the church is now being enlarged. The same is true at Chang Ho Wou. Notable revivals have occurred at Kum Tan and at Chei Chun county seat. Among the converts have been wine sellers, drunkards, gamblers, and members of a society supposedly antagonistic to Christianity. Both in addressing large congregations of heathen as, for example, at the market in Chei Chun, and in personal conversation with individual men, I have never found the people

more responsive. It is true that economic conditions, the hard time to make a living, is an often repeated excuse from men for not assuming the obligations of Christian life and the church; but the desire to know God and become a member of His kingdom is almost universally there. It is very rare to find a man who doubts the truth of Christianity or professes antagonism to its claims. The opportunity calls "Forward, march!" The home church orders "Mark time!"

How One Missionary Spends His Time

The district superintendent has traveled 11,080 li, about three fourths of the distance afoot. He has made twenty-five trips, and spent 234 days on his district. He has visited and held service in 174 villages and paid a total of about 360 visits to different parts of the work. All but one church on the district have been visited during the year. For the first time in his five years' connection with the district the superintendent can report that he has visited at some time every church. During the year about forty churches or villages where we once had churches have been visited for the first time by the superintendent. He has held one preachers' meeting, one District Conference, thirty-five Quarterly Conferences, two leaders and stewards' meetings, has examined and received on probation fifty-four candidates, sixty-seven full members, and has baptized one hundred and thirty-four adults and seventeen children. He has also conducted three training classes for leaders and Christian workers for a total of thirty-one days, and has led two revival campaigns.

The Real Problem

Discouragement does not arise from want of faith in the Korean church. Its foundations have many times been tested. Its spiritual and evangelistic trend is too unmistakable to admit of doubt. The discouragement rather arises out of the consciousness of forces expanded to the utmost without returning the required results. While there are whole counties in the district as yet hardly touched and none of the territory is fully occupied, yet we are not quite holding our own in the work already established. For two or three years past, through unavoidable lack of proper care, a church dies in one place as often as a new one springs up in another place. None of the missionaries working on the district live within its bounds. The district, though one of the largest in the Conference, centers nowhere. When the missionaries make their itinerating trips and return home they return to places outside the district and thus point of contact is lost until the next trip. Meanwhile owing to this interrupted connection in the work previous effort has lost much in force, and too many things have to be done over. Conditions during the past year have brought these disadvantages more clearly into prominence, and it seems certain that the demand for close supervision of the work will be greater rather than less for years to come. Our great need is a mission station in the heart of the district.

JAPAN

The empire of Japan consists of four large islands, besides Formosa, the Pescadores, Port Arthur in China, the southern half of Saghalien and about four thousand small islands, of which the Liuchiu on the south and the Kurile on the north are the most important groups. During 1910 Japan annexed Korea, over which she had held a protectorate since the close of the Russo-Japanese war in 1905. Korea now becomes a province of Japan. The islands extend in the form of a crescent from latitude $24^{\circ} 14'$ to $45^{\circ} 30'$ north, about the same parallels between which lie the states of the Mississippi valley. The total area of Japan proper is about 161,000 square miles, or a little more than that of California. The annexation of Korea increases this by 80,000 square miles. Its island formation gives it 18,000 miles of coast line. The climate is more varied than may be found from Minnesota to Louisiana, and in the principal islands of Japan, although somewhat debilitating, it is fairly salubrious. No month is exempt from rain, although it is most plentiful from June through September. The chief occupation is agriculture, the principal products being rice, barley, wheat, millet, maize, beans, peas, and potatoes. Tea, tobacco, and mulberry trees are cultivated. The last named are raised in connection with the silk industry, which is Japan's most important industry. Other important industries are fishing, mining, and a number of mechanical arts, in which the Japanese are very skillful. There are over 5,350 miles of railway and more than 38,500 miles of telegraph in the empire. Other modern improvements common to Western nations are being introduced in Japan.

The population of 1909 was estimated at over 50,300,000, and the normal increase is said to be about 700,000 per year. The Japanese people are quick to learn, strong in observation, perspective, and memory, but some authorities state that they are weak in logic and abstraction. Among their moral attributes are loyalty, filial reverence, obedience, courtesy, and unselfishness.

The Methodist Episcopal Church has mission stations in ten of the first twenty-two Japanese cities in size. Eleven stations are on three of the four main islands, and one smaller station is on Okinawa, of the Liuchiu group. The mission was organized in 1873 and became an Annual Conference in 1884 and two Conferences in 1899, when the South Japan Mission Conference was organized, which also became an Annual Conference in 1905. When in 1907 the Japan Methodist Church was formed by the merging of the Japan Churches belonging to the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church, Canada, these two Annual Conferences ceased to exist, but the Japan Methodist Church is divided into two Annual Conferences known as the East and the West, which include all the territory formerly occupied by the uniting bodies. The financial appropriations and the foreign missionaries of the Methodist Episcopal Church continue to assist the Japanese Church in the task of evangelizing the island empire. The educational institutions and publishing house preserve the same status as before the organization of the Japan Methodist Church.

GENERAL SURVEY

Fortieth Anniversary

The mission of the Methodist Episcopal Church in Japan was organized in Yokohama in August, 1873, Bishop William L. Harris having gone to the Far East for that purpose. The past year marks the fortieth milestone in the history of the mission. The first superintendent was Dr. Robert S. Maclay, who previously had seen service in China. Among the charter members were Bishop Merriman C. Harris and his wife, who remained in Japan until 1886, when he was transferred to the Pacific coast and practically transformed the Japanese population. Thousands were converted and the reaction of his work was mightily felt in the island empire, among those whom he baptized being Dr. Nitobe and Dr. Shosuke Sato, two of Japan's distinguished educators and the first two Exchange Professors from Japan to the colleges of the United States on the Carnegie Foundation. Dr. Julius Soper, now residing in Los Angeles, who, with his devoted wife gave forty years' service in Japan, was

another of the charter members. Dr. J. C. Davison and his wife were among this first group and still continue on the field, they having recently sailed from San Francisco after a brief furlough in this country. It is a remarkable fact that all the original founders of the Methodist Episcopal Church Mission in Japan are living except Dr. Maclay and Mrs. Harris. The California Christian Advocate, in editorially calling attention to the fortieth anniversary of the Japan Mission, states that the charter members now living have given a combined service of almost 300 years, and to the sum of the years of service must be added the gift of four consecrated children.

Religious Situation in Japan

No better summary of the present religious situation in Japan can be given than the following, the substance of which was contained in an address made by Dr. John R. Mott before the Board of Managers in New York on his return from his visit to the mission fields in Asia. Dr. Mott stated: "Contrary to the popular impression the present opportunity in Japan is absolutely unprecedented. At the Conference held there last April, I put two questions both to the Japanese Christian leaders and to the missionaries: 'Are the educated classes as accessible now as they were in the eighties, the time when Japan might have been made a Christian nation had the opportunity been seized?' In answering, all agreed that the educated classes are fully as accessible now as they were then. The second question was: 'Are the masses as accessible and responsive now as they were then?' All the Japanese workers and all but two of the missionaries agreed that they are more accessible and responsive now than at that time. This fact is not generally known in the West. As the pendulum swings more rapidly in Japan than in most countries, it is a fact of large and urgent significance. Only prompt and concerted effort on the part of all societies related to this field will avail."

Famine Conditions

The past year has been marked by famine conditions in North Japan. The calamity was tragic and due to unseasonable weather which last year destroyed almost the entire rice crop. This condition has been aggravated by the fact that the catch of fish, on which a large part of the people depend for food, was very small. As a result the government report states that 9,375,325 people were in need of food, this, of course, including the population in the entire area afflicted by the famine until the new crop came in. The famine is particularly distressing because in much of this territory the normal conditions indicate extreme poverty and there is little reserve for a time of disaster. The famine has brought in its train paralysis of business and the threat of epidemic diseases.

Distress of the People

In the northern island of Hokkaido the people for three years have had poor crops and the utter failure of the present harvest leaves them in a pitiable condition. Some of the substitutes for food to which they have been reduced were powdered acorns, buckwheat chaff, unripe turnips, the bark of trees, and even straw. Mothers have been unable to feed their babies and have tried to make a substitute for milk for the children out of the hulls of rice which they

beat into a powder and mixed with boiling water. The young and strong have left the region in search of work, leaving the aged and children behind. The committee that examined into conditions in three of the worst fields found only one mother out of fifteen able to nurse her child. The Conference of Federated Missions in Japan has taken the matter up vigorously and is seeking help. Rev. F. N. Scott represents our mission on this committee.

The Mott Conferences and Some of Their Findings

Early in the year under review three Conferences were held by Dr. John R. Mott, of the Edinburgh Continuation Committee, on missionary conditions and outlook in Japan. They consisted of a conference of the missionaries, followed by one for Japanese leaders, and ending in a National Conference for all Japan, these three meetings being held in Tokyo. The Methodist Episcopal Church was represented in these conferences by Bishop M. C. Harris, Rev. Gideon F. Draper, Rev. Arthur D. Berry, Rev. H. B. Schwartz, and Mrs. C. W. Van Petten. The findings of the conferences indicated that out of forty millions of people living in rural communities and representing eighty per cent of the entire population, ninety-six per cent constituted an entirely unworked field. Of the remaining twenty per cent of population residing in cities and towns about one fifth are still unprovided for, thus giving us the result that above eighty per cent of the population of Japan is not being directly reached by the evangelistic forces. A gigantic and inspiring task still summons the Christian Church in Japan.

1. Reinforcements Needed

The Conference expressed its judgment that the need clearly revealed a demand for reinforcements:

(1) As Japan must be evangelized largely by the Japanese, the demand comes first of all for a larger number of Japanese workers, and for the full equipment and support of the institutions which prepare them. Four times the present number will be required to put in the field one Japanese evangelistic worker to approximately 10,000 people. There is strong unanimity on the part of the Christian forces in Japan that a large increase in funds to render possible this fuller Japanese occupation of the field, and to equip the whole work properly, is the first need to be met.

(2) We would emphasize the need also of an increase of the missionary force for cities and towns inadequately occupied or wholly unoccupied by missionaries. Moreover, a number of missionaries adapted for various forms of special service would find a welcome and large opportunities for usefulness in the greater cities.

(3) That such material increase may become truly effectual in the work of God we call upon the whole Christian Church in all lands to unite in most earnest intercession for the special blessing and guidance of the Holy Spirit.

2. Work for Japanese in Korea and Manchuria

Attention should be called to the need of work for Japanese in Korea and Manchuria who number about 300,000 and constitute a rapidly increasing element in the population. There are unusually great openings for Christian activity among these Japanese, and because of separation from former home relationships they are especially susceptible to approach through social service.

3. A Definite and Comprehensive Policy Needed

In order to best coordinate the whole work of occupation, and to secure the most effective distribution of the Christian forces, there is need of a definite and comprehensive policy looking toward the long future and the whole empire. Steps should be taken to bring about more cooperation and union in educational and other forms of work wherever possible in the interest of a fuller occupation of the field, and the closest cooperation should be maintained between the different bodies in planning their evangelistic work. A careful consideration of the whole matter is suggested to the Continuation Committee of Japan.

4. A Three Years' Forward Movement Proposed

In view of the present condition of the Christian Church in Japan we feel the necessity of a great forward movement, to be entered into by all denominations, in accordance with the following plan:

(1) It shall be carried on upon the initiative of and in consultation with the Continuation Committee of Japan.

(2) Its objects shall be:

(a) A deeper and more exultant experience of the life of Christ in the individual soul, resulting in more earnest efforts to lead others to the Saviour.

(b) A widespread presentation of Gospel truth to the whole non-Christian community.

(3) This movement shall be continued for a term of three years.

(4) To aid in this work of evangelization two groups of workers shall be organized, general and local, the first including prominent preachers and leading laymen in the empire at large, and the second being mainly composed of ministers and laymen in the district concerned.

(5) For this purpose a sum of yen 50,000 shall be raised from among Japanese and foreign friends, the raising of this fund to be intrusted to the Continuation Committee of Japan.

Visit of Dr. Goucher

During the year Dr. John F. Goucher, a member of the Board of Foreign Missions and chairman of the Educational Committee of the Edinburgh Continuation Committee, visited Japan, and his counsels and addresses were both helpful and inspiring and deeply appreciated by the representatives of our mission and the leaders of the Japan Methodist Church.

A Reputation Worth Winning

The Methodist Episcopal Church has always stood intimately related to the work of education in Japan. Our higher institutions both at Tokyo and Nagasaki, with the splendid schools for girls maintained by the Woman's Foreign Missionary Society, have achieved results that have been most dynamic in building up the Christian faith among the Japanese people. The following illustration indicates that they have a reputation worth winning. Chinzei Gakuin, the Anglo-Japanese College at Nagasaki, Japan, is said to be turning out a larger per cent of Christians than any other mission school for boys in the empire. This year, of the graduating class of forty-eight young men, thirty-

seven were professing Christians. All but five had been converted since coming to college. Of the 185 students who entered Chinzei during the current year only five were Christians; only thirteen had come from Christian homes; and only twenty of the entire number had ever seen a Bible. More than 100 of these young men are now avowed followers of Christ.

Methodist Publishing House, Tokyo

The past year has been an eventful one. The press department was disposed of by sale to the Fukuin Printing Co., a highly esteemed Christian house. This relieves our mission of what has proven a considerable financial burden. The present arrangement is most satisfactory. Our book and publishing business has not been affected by the change. The volume of business done during the year has been good. A large number of needed Christian books, both English and Japanese, have been published and are getting good circulation. The newly formed Christian Literature Society of Japan has its headquarters in our building, and is using our house as the publisher and distributor of its literature. There was never a greater need for Christian literature in Japan than today. With the exception of the Bible Society, the Methodist Publishing House is doing more than any other missionary agency in meeting this need. The general manager, C. W. Iglehart, reports many accomplished and contemplated improvements in the carrying out of the purposes for which this efficient missionary institution was established.

EAST JAPAN CONFERENCE

Tokyo

Tokyo (population, over 2,000,000, and the fourth city of the world), the capital of Japan since 1867, and the largest city of the empire, measures 10 miles in every direction. It is intersected by numerous creeks and canals, over which there are said to be about eight hundred bridges.

Methodist Episcopal mission work was begun in 1873. Other boards at work here are the American Board of Commissioners for Foreign Missions, the American Baptist Foreign Mission Society, the German Evangelical Protestant Missionary Union, the American Friends, the Christian Church, the Church Missionary Society, the Evangelical Association, the Evangelical Lutheran Church in North America, Foreign Christian Missionary Society, Methodist Church, Canada, Mission to Lepers in India and the East, Methodist Protestant Church, American Protestant Episcopal Church, the American Presbyterian (Northern), the Reformed Church in America, the Reformed Church in the United States, Seventh Day Adventists, the Society for the Propagation of the Gospel, the United Brethren in Christ, Universalist General Convention, the Apostolic Faith Movement, the Plymouth Brethren, the Japan Evangelistic Band, the Lutheran Evangelical Society of Finland, the Oriental Missionary Society, and the Pentecostal Missionary Union of the U. S. A.

Missionaries: Rev. Robert P. Alexander and Mrs. Alexander, Rev. Arthur D. Berry, Rev. Charles Bishop and Mrs. Bishop, Rev. Benjamin Chappell, Rev. Harper H. Coates, Rev. Charles S. Davison and Mrs. Davison, Rev. Gideon F. Draper and Mrs. Draper, Rev. Sennosuke Ogata and Mrs. Ogata, and Miss Jennie S. Vail. W. F. M. S.: Misses Ella Blackstock, Mary H. Chappell, Reba Snapp, Nell M. Daniel (on furlough), Amy G. Lewis (on furlough), Myrtle Z. Pider, M. Helen Russell (on furlough), Mabel K. Seeds (on furlough), Matilda A. Spencer, Anna L. White.

Institutions: Anglo-Japanese College (Aoyama Gakuin), Philander Smith Biblical Institute, Publishing House. W. F. M. S.: Anglo-Japanese Girls' College (Aoyama Jo Gakuin), Harrison Memorial Industrial School.

Yokohama

Yokohama (population, 394,000) is the most important seaport of Japan and the fourth city of the empire in population. It is situated on Mississippi Bay, an arm of the large Tokyo Bay about 17 miles from Tokyo.

Methodist Episcopal mission work was begun in 1873. Other mission boards

at work here are the American Baptist Foreign Mission Society, the Hephzibah Faith Mission, the Methodist Protestant Church, the American Presbyterian Church (Northern), the Reformed Church in America, the Women's Union Missionary Society of America, the Apostolic Faith Movement, and the Society for the Propagation of the Gospel.

Missionaries: Rev. Herbert W. Schwartz, M.D. and Miss Schwartz (on furlough). W. F. M. S.: Misses Georgiana Baucus, Emma E. Dickinson, Leonora H. Seeds (on furlough), Anna B. Slate, Mrs. Caroline W. Van Petten and Rebecca Watson.

Institution: W. F. M. S.: Higgins Memorial Home and Bible Training School.

Sendai

Sendai (population, 100,000) is a garrison town, and it is called the capital of the north. It is 215 miles north of Tokyo on the east coast of the Island of Hondo. It is an important educational center and is noted for its fossil-wood ornaments and pottery. The relations between the city officials and people and the missionaries are especially friendly, and the unity and social life of the missionary community delightfully harmonious.

Methodist Episcopal mission work was begun in 1884. Other boards at work here are the American Board (Congregational), American Baptist Foreign Mission Society, the Mission Board of the Christian Church, the Foreign Christian Missionary Society, the American Protestant Episcopal Church, and the Reformed Church in the United States.

Missionaries: Rev. Charles W. Iglehart and Mrs. Iglehart. W. F. M. S.: Misses Carrie A. Heaton, Ella J. Hewett, and Louisa Imhof.

Institutions: W. F. M. S.: Industrial School, Union Orphanage.

Hakodate

Hakodate (population, 87,875) is a leading port of the Hokkaido, the northernmost of the four principal islands of Japan. It is situated upon a beautiful crescent-shaped bay, looking upon the Tsugaru Strait, and is backed by a rocky eminence 1,000 feet in height, known as "The Peak."

Methodist Episcopal mission work was begun in 1874. The Church Missionary Society is also at work here.

Missionaries: W. F. M. S.: Misses Augusta Dickerson, Mary S. Hampton, Florence E. Singer, Winifred Draper, and Minnie Gardner.

Institution: W. F. M. S.: Caroline Wright Memorial School.

Hirosaki

Hirosaki (population, 37,400) is 500 miles north of Tokyo in the province of Mutsu, the northernmost province of Hondo, the main island of Japan. Like all this northern part of Hondo, the people of Hirosaki are very conservative, especially in religious matters.

Methodist Episcopal mission work was begun in 1874. In Hirosaki is located one of the strongest Methodist churches in Japan. From this church have come sixty-three Methodist preachers and Bible women, some of whom are most prominent in Christian work in Japan. The American Protestant Episcopal Church has mission work in Hirosaki.

Missionaries: Rev. Edwin T. Iglehart (on furlough) and Mrs. Iglehart (on furlough). W. F. M. S.: Misses Bessie Alexander, Grace Preston, Grace K. Wythe.

Institutions: W. F. M. S.: Girls' School, Mary Alexander Memorial Kindergarten, Aiko Kindergarten.

Sapporo

Sapporo (population, 70,084) is the capital of the Hokkaido, and is the northernmost mission station of the Methodist Episcopal Church in Japan. It is the seat of the famous government Agricultural College, of which Dr. Sato, a Methodist (the 1913 Exchange Lecturer under the Carnegie Foundation), is president. Sapporo has been called "the most Christian city in Japan."

Methodist Episcopal mission work was begun in 1892. Other mission boards at work here are the American Board (Congregational), the Church Missionary Society, and the American Presbyterians (Northern).

Missionaries: Rev. Frederick W. Heckelman (on furlough), and Mrs. Heckelman (on furlough). W. F. M. S.: Miss Millicent N. Fretts.

AOYAMA GAKUIN

ARTHUR D. BERRY, Dean of the Theological School

Some Facts Concerning Aoyama Gakuin

Aoyama Gakuin is located in Tokyo, the educational and literary center of the Japanese empire. It owes its inception to the far-sighted wisdom of Dr. John F. Goucher who, in 1883, by a liberal donation, made possible the purchase of the extensive grounds now occupied by the college. It has had an honorable and successful history of thirty years and a fine body of alumni represent it throughout Japan and across the world. Its ample and beautiful grounds comprise twenty-four acres which have risen in value from the initial purchase price of \$5,000 to a present valuation of fully \$500,000.

Its organization includes three departments—an Academy, a Normal College, and a Theological Seminary. It possesses a fine large academy building, a chapel building, and a theological building. As an institution it is distinctly Christian and its chief mission is to establish the Kingdom of God in the lives of its students. Among its immediate needs at the present time are an endowment fund, an academy waiting room and gymnasium, three dormitories, one for each department, a college building, residences for the president and for a resident pastor, enlargement of the academy building and reconstruction of the chapel interior.

The Movement for Union in Education

Aoyama Gakuin, in common with all but one of the other mission schools in Japan, is definitely committed to the union Christian university movement. The progress of that movement is delayed by the necessity to deliberately consider methods of procedure. Agreement has not yet been reached as to whether the university shall be started on a federation basis or as a union of the present higher departments of the various mission schools. Federation will take in a much larger number of schools, in fact all but one, while union will furnish a more concrete basis for the university development. It is hoped that this question will be settled this coming year and the movement which means so much for the whole Christian campaign in Japan may proceed more speedily. From the home side Dr. John F. Goucher is the leader in this union Christian university movement. This is due not only to his position as chairman of the American section of the Committee on Education of the Edinburgh Continuation Committee, but also to his long continued, profound and intelligent interest in Christian education in Japan.

The Evangelical Association in Japan has federated its theological school in Tokyo with the theological department of Aoyama Gakuin. In 1914 the students and missionary teacher of that association will become a part of our school. Other missions send their students to our theological school, but the Evangelical Association is the first to become a constituent part of the school. This is a matter of great rejoicing on both sides.

Election of Dr. Takagi as President

In its own private affairs the past year has been of great interest for Aoyama. In the spring of 1913 a new president was elected. Since President Honda was made bishop of the new Japan Methodist Church in 1907 the

presidency has been filled by Dr. S. Ogata, one of the best known and best loved of the Japanese preachers. But Dr. Ogata insisted each year that he could fill the position but temporarily and must be released for his own work in the evangelistic field as soon as a permanent president could be chosen. In March, 1913, the Rev. M. Takagi, D.D., was elected to the office. President Takagi is a fine scholar and a strong speaker and shows high administrative ability. He has entered upon the important position with great humility and with great earnestness, and his presidency promises to be a new epoch in the life of the school.

A Forward Movement

A forward movement has been worked out by the Board of Trustees under the leadership of President Takagi which will very greatly strengthen the whole school if it can be put into successful operation. The Board of Missions in New York is cooperating in this movement to strengthen the school and has made it possible to add to the faculty of the college a specialist in English. The forward plan provides for new buildings and for an endowment. The latter is to be raised among the alumni and other friends of the school in Japan. The awakening of the body of alumni to self-consciousness and to an active interest in the financial welfare of the school is one of the hopeful signs of the prosperity of the school.

Attitude of the Government

The new wave of religious feeling which has been sweeping over Japan during the last two years is nowhere more strikingly manifested than in the new attitude of the National Department of Education toward religious teaching in the public schools. The policy which has in the past fifty years absolutely excluded religion in teaching and in practice from the government school system has been very greatly changed. The present attitude of the national leaders in education is nothing more or less than a cry for help from the religious teachers and leaders. Never has there been a greater opportunity for religious teaching in Japan. Our mission schools can meet this remarkable opportunity as no other missionary agencies can. To meet the opportunity while it is at its height and to make a really great Christian impression upon the young life of Japan—an impression which may mean the evangelization of the empire in the not distant future—our mission schools must be strengthened and it must be done at once.

The Student Body

The present enrollment of Aoyama Gakuin is 600 boys and young men. This number could easily be lifted to 1,000 in a few years and, what is more important, a much higher class of students secured, if the movement for strengthening the school planned by the new president could be immediately put into operation.

WEST JAPAN CONFERENCE

The West Japan Mission of the Japan Methodist Church covers the following territory: Nagasaki, Fukuoka, Kumamoto, and Kagoshima Prefectures, in the island of Kiushiu, and the group of islands forming the former kingdom of Liuchiu, now the Okinawa Prefecture. The prefectures in Kiushiu proper in which we work

have a population of 5,796,430. Taking all things into consideration, strength and number of the missions working in these prefectures, our own mission is responsible for not less than one third of this number or, in round numbers, for two million people.

Nagasaki

Nagasaki (population, 176,000) is the seventh city of Japan in size and third in the importance of the foreign settlement. It lies on a deep and beautiful bay at the western end of the island of Kiushiu. It is known for its large shipbuilding trade, for its coal mining, and for the manufacture of the renowned "egg-shell china." From the Christian standpoint Nagasaki is the most interesting city, historically, in the empire. It was at one time, over three hundred years ago, a thoroughly Christian city. Afterward it became the scene of the most terrific persecutions; twenty-seven priests, Japanese and foreign, were crucified in one day on the hill where the Catholic Cathedral now stands. Within a few miles of Nagasaki are the remains of the old castle where the Christian army made its last stand, and where 20,000 men, women, and children were put to the sword. When the first Protestant missionaries came after Commodore Perry's visit they landed at Nagasaki.

Methodist Episcopal mission work was begun in 1873. Other Boards at work here are the Church Missionary Society, the Reformed Church in America, and the Southern Baptist Church.

Missionaries: Rev. Merlo K. W. Heicher (on furlough) and Mrs. Heicher (on furlough), Rev. Francis N. Scott and Mrs. Scott, Mr. Harvey A. Wheeler and Mrs. Wheeler. W. F. M. S.: Misses Adella M. Ashbaugh, Louise Bangs, Mary A. Cody (on furlough), Edith L. Ketchum, Mary E. Melton, Elizabeth Russell, Bertha Starkey, Mary M. Thomas (on furlough), and Mariana Young.

Institutions: Anglo-Japanese College. W. F. M. S.: Girls' School.

Fukuoka

Fukuoka (population, 82,000) is in the province of Chikuzen, in the northern part of the island of Kiushiu. It is rapidly becoming a great educational center, being the seat of one of the Imperial Medical Universities, and the third Imperial University called the Kiushiu Imperial University. Fukuoka is advancing at a great rate commercially, and is a most important city. It is also of historic interest to the Christian, for the great Shinto shrine here is said to have been erected in memory of a Christian Daimyo, or ruler.

Methodist Episcopal Mission work was begun in 1884. Other Mission Boards at work here are the Church Missionary Society, the Lutherans, the Reformed Church of America, and the Southern Baptists.

Missionaries: Rev. James I. Jones and Mrs. Jones (on furlough), Earl R. Bull and Mrs. Bull. W. F. M. S.: Miss Lola M. Kidwell.

Institution: W. F. M. S.: Anglo-Japanese Girls' School.

Kagoshima

Kagoshima (population, 63,000) is located on Kagoshima Bay, at the southern end of the island of Kiushiu, the southernmost of the four main islands of Japan. This region is said to be the rainiest part of the empire. Historically Kagoshima is of great importance, as it was the home of the great Satsuma clan. Now it is a great educational center with two middle schools, one high school, and the Imperial School of Forestry and Agriculture. There are said to be 10,000 students in the city. Buddhist temples are very scarce because of the fact that when the Japanese Napoleon, Hideyoshi, invaded Satsuma he was finally guided through the almost inaccessible mountain passes by Buddhist priests, since which time the Satsuma people have been bitterly opposed to Buddhism.

Methodist Episcopal mission work was begun in 1879. The Church Missionary Society, the Southern Baptists, and the Reformed Church of America are at work here.

Missionaries: W. F. M. S.: Miss L. Alice Finlay.

Kumamoto

Kumamoto (population, 61,233) is in the province of Hijo, near the western coast of the island of Kiushiu.

Methodist Episcopal mission work was begun in 1883. Other Mission Boards at work here are the Church Missionary Society, the Evangelical Lutheran Church in the South, and the Southern Baptists.

Missionaries: Rev. John C. Davison and Mrs. Davison. W. F. M. S.: Misses Hettie Thomas and Caroline Teague.

Naha

Naha (population, 47,000) is the principal city of Okinawa, one of the islands of the Liuchiu group, and is half way between Kiushiu and Formosa.

Methodist Episcopal mission work was begun in 1892.

Missionaries: Rev. Henry B. Schwartz and Mrs. Schwartz.

STATISTICS OF FOOCHOW

(According to Minutes of Conference)

All sums of money are in Mexican dollars (\$1 = 50 cents gold). For equivalents in

CIRCUIT OR STATION	Missionaries of the Board		Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils
	Men	Women																						
<i>Foochow District</i>																								
Hok Ing Dong	1					2	1		105	70	175													257
Tieng Ang Dong	5	7				2	1		477	499	976													100
Tieng Sing Dong	1	1	1			1	1		107	31	138													150
Aueheng	2					1	1		85	57	142													40
Daingie	1	1				1	1		23	30	30													30
Gauzia						2	2		62	37	99													57
Ngie Sei	2					1	1		16	5	21													15
Nguongdie						1	1		64	36	100													25
Guangngongdie						1	1		32	32	32													20
Podenghaeng						1	1		63	50	113													13
Iekiong						1	1		73	68	141													18
Ngukang						1	1		23	23	23													11
Luloi						1	1		51	20	71													15
Puos						1	1		18	2	20													3
<i>Fulsing District</i>																								
Hokchiang City					2	1	5	1	347	68	415													60
Haikau						1	4		148	80	228													30
Chehaeng						1	3		194	33	227													10
Seutau						1	6		120	62	182													9
Sading						1	5	2	117	78	195													13
Gonging Deng						2	3		119	35	154													10
Gonging Sa						1	1		93	99	192													18
Gonging Nang						1	1		138	18	156													30
Gonging Baek						1	1		73	32	105													11
Nguka						1	3		125	97	222													40
Dengdiong						1	1		86	90	126													20
Buangang						1	1		39	65	104													10
Baekbumui						1	1		71	62	133													23
Singio						1	2		36	48	84													7
Chiangtau						1	3		42	40	82													1
Liongchio						1	1		25	40	65													40
Sacheksis						1	1		23	18	41													30
Huangdio						1	2		30	60	90													10
Choidie						1	2		19	34	53													30
<i>Lungtieng District</i>																								
Lungtieng	2	2	1		5	8	28	3	660	633	1293													20
Gungiang						1	3		14	29	357													86
Singgang						1	7		261	263	548													10
Siekgang						1	6		261	170	431													80
Haiui						2	4		206	273	479													15
Dengiang						1	5		158	172	330													11
Hua baekss						1	2		159	106	265													5
Dengbiah						1	1		61	56	117													2
Au						1	3		100	100	200													1
Bangsang						1	2		51	74	125													2
Liangtau						1	2		42	75	117													20
<i>Haiting District</i>																								
Bangtang			2		3	1	6	5	118	116	234													134
Ngiesau						1	2		165	178	343													150
Bangle						1	5		110	110	220													50
Daiho						1	6		121	97	218													50
Duabang						1	3		88	84	172													30
Bangtanggaing						2	6		118	243	361													20
Gengtauleu						1	2		40	50	90													10
Asang						1	1		50	40	90													15
Dengchiong						1	2		45	175	220													15
Boksgagak						1	1		32	35	67													62
Dengngoksang						1	4		39	36	75													30
Duaidieug						1	1		28	17	45													12
<i>Kuien District</i>																								
Ekho	1	1	3		2	1	7	2	168	55	223													30
Ngobo	1	1			4	3	16	2	118	36	154													26
Sekhaikdu	1	1			4	1	4	1	44	50	94													15

CONFERENCE, 1913

held October 8-14, 1913

United States currency see statistical summary of Foreign Missions

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD					
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field
52	67	1465	2197	2	390	2	4500	2	1500					5	52	115	190	35	397
				10	1045	1	15000	1	1000					4	46	466	143	180	840
				2	250	1	1000							2	27	27	9	9	48
				1	120	1	3000	1	1200					2	53	105	17	182	
				1	50	1	90							2	6	6	16	4	31
				4	110	2	730	1	100					4	50	3	3	3	62
				2	20									2	4	4	4	4	11
				1	120	1	800		400					1	25	5	5	5	41
				1	30	1	1000	1	100					1	18	18	200	20	265
				1	60	1	2500	1	800					2	3	3	15	15	67
				1	80	1	1400	1	600					1	48	48	9	9	64
				1	1	1	650		150					1	21	21	3	3	23
				4	82	2	1200	2	400					1	6	6	4	4	64
				1	45	1	900	1	200					1	6	6	3	3	

STATISTICS OF FOOCHOW

CIRCUIT OR STATION	Missions of the Board		Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils
	Men	Women																						
<i>Yenping District—Continued</i>																								
Siakang					1		1		43	25	68			4										
Aiong					1				14	5	20			2										
Iongkau					1	3	1		56	52	108		20	3										
Kabang									27	34	61		6											
Ahu					1		1		9	35	44		30	3										
Daigang					1	3	1		58	39	97		10	1		5								
Gotang									22	24	46		22	2		3								
<i>Yengan District</i>																								
Ingang	1	1			1	1	3		26	38	64		5	34	5	4								
Sagang						1			21	50	71		42	5	3									
Sakong					1				23	12	35		72	10	7									
Hobong						1			10	11	21		3	30	6	6								
Hamaui						1			6	70	76		5	50	3	3								
Ahu						1			2	2	2		190											
Total	21	19	28	4	84	138	484	123	9933	8321	18254	3168	3919	1021	553	234	451	1	9	65	11	78	802	
Last year	22	19	27	3	90	478	76	221	9609	6900	16107	1474	3144	750	591	125	376	1	9	60	5	34	396	

STATISTICS OF HINGHWA

(Repeated from the

All sums of money are in Mexican dollars (\$1 Mex. = 50 cents. gold). For equivalents in

<i>Binghai District</i>																								
Binghai Circuit					2	22			151	60	211		99	166	6									
Chausia Circuit					1	7			81	45	126		60	114	3									
Danggau Circuit					3	3			78	43	121		55	130	5									
Hobgai Circuit					2	7			33	52	85		25	106	11									
Liau Circuit					2	7			119	98	217		99	162	17									
Nangch Circuit					1	5			76	45	121		61	80	12									
Nocho Circuit					1	8			70	88	158		72	280	6									
Totau Circuit					1	7			61	93	154		79	181	4									
<i>Hangkong District</i>																								
Aung Circuit					10	4			58	32	90		43	195	8									
Dangmoi and Ngcia Circuit					1	4			53	15	68		44	154	2									
Denking Circuit					1	4			47	26	73		25	50	1									
Duadokau Circuit					1	1			40	19	59		26	82	4									
Gangkau Circuit					1	9			58	29	87		27	94	4									
Gonggiah Circuit					1	1			39	35	74		27	112	1									
Guan Circuit					1	5			66	39	105		46	80	4									
Hangkong Circuit					3	3			113	53	166		65	150	15									
Nanglo Circuit					4	4			34	9	43		5	52	2									
Odin and Dingsa Circuit					5	5			22	23	45		9	112	6									
<i>Hinghwa City District</i>																								
Audang Circuit					7				59	29	88		56	79										
Chengai Circuit					1	1			69	36	105		66	90	3									
Godeng Circuit					1	18			135	276	411		37	400	15									
Hinghwa City Circuit					5	3	4		437	210	647		140	410	23				2	14	99	2	8	33
Huadeng Circuit					10	65			107	123	230		101	250	17									
Iongcaing Circuit					1	1			47	21	68		10	45	6									
Kaboh Circuit					1	8			58	24	82		42	70	6									
Kiosuh Circuit					1	16			108	48	154		49	172	9									
Pohio Circuit					1	8			83	49	132		79	83	7									
Sahoi Circuit					1	8			51	45	96		48	80	6									
Siongtai Circuit					10				64	153	237		69	300	18									
Usai Circuit					1	8			93	67	180		75	150	3									
<i>Sienyu District</i>																								
Ciasua Circuit					5				95	40	135		58	62	4									
Gadeng Circuit					1	9			97	63	160		73	120	9									
Giangsua Circuit					1	8			58	35	93		35	100	6									
Haudeng Circuit					1	4			97	47	144		39	120	6									
Heongau Circuit					1	1			27	34	61		33	108	2									
Hingtai Circuit					1	6			53	62	115		30	180	4									
Lengoo Circuit					2	7			97	88	185		65	160	10									

CONFERENCE, 1913—Continued

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH OR THE FOREIGN FIELD																								
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field																			
1	1	22	22	2	60	2	200	1	500					2	7	47	2	9	67																			
1	1	22	22	2	72	1	2000	3	29	5	8	47	2	12	65	47	2	8	47																			
1	1	22	22	1	45	1	2000	1	3	27	22	12	65	47	2	12	65	47	2	12	65																	
1	1	22	22	1	14	2	40	1	8	23	4	3	39	43	16	26	25	58	25	25	110																	
1	1	22	22	1	40	1	40	1	1	16	26	25	58	25	110	25	110	25	110	25	110																	
230	247	4981	6299	226	9406	158	169294	70	29080	173180	167925	15000	2000	254	610	7166	4091	2037	14158	153	157	3609	4441	190	8109	136	104899	55	33990	207200	144650	800	261	1807	6630	2611	1575	12884

CONFERENCE, 1913

Report for 1912)

United States currency see statistical summary of Foreign Missions

3	5	108	108	3	180	4	6000	1	2200	500				1	59	235	16	240	551
2	2	41	41	4	78	1	300							1	7	135		100	243
2	2	49	49	4	106	3	1030	1	300					1	9	148	20	114	292
2	2	46	46	4	84	1	80							1	8	115	30	110	264
1	1	22	22	8	150	2	1750	2	1000					1	28	204	250	66	549
2	2	42	42	4	115	2	600	2	500					1	8	140	310	109	568
1	1	21	21	4	120	2	690							1	14	186	10	97	308
2	2	48	48	6	200			1						1	18	166		105	290
4	4	101	101	4	60	2	2800	2	400					1	15	162	130	187	495
1	1	20	20	3	50	1	600	1	400					1	2	111		49	163
1	3	60	60	2	40	2	700	2	400					1	7	99		93	200
3	3	93	93	3	38	1	850	1	100					1	4	75	32	9	121
1	1	20	20	2	26	1	1500	2	500					1	12	161	57	61	292
3	4	64	64	4	140	3	2900	1	800					1	11	180	10	151	353
9	4	70	70	2	100	2	7500	1	3000	1000	2000			1	28	410	250	89	873
1	1	22	22	1	20	2	900	1	20	4	76			1	4	76		10	95
1	1	22	22	2	30	2	1200	1	550					1	4	128		62	195
1	1	24	24	4	96	2	1200							1	3	133	5	79	221
2	2	42	42	2	100	2	1800	1	300					1	11	112	50	102	265
4	4	90	90	7	270	7	3000							1	8	417	60	261	747
5	11	336	468	3	800</														

STATISTICS OF HINGHWA

CIRCUIT OR STATION	Missionaries of the Board		Missionaries of the Wom. Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
<i>Siayu District—Continued</i>																									
Lechoua Circuit					3	1			34	20	54	16	46	4	3										
Lengoua Circuit					1				89	35	124	57	58	6	13										
Meongou Circuit					5				41	18	59	23	40	3	4										
Siayu City Circuit			4		3	11		12	249	104	353	147	130	13	14				1	6	50	1		15	
Suigan Circuit					2			1	50	53	103	38	144	12	8										
<i>Taiien District</i>																									
Kakau Circuit					1	3			44	13	57	26	22	2	1										
Koisa Circuit					4				26	29	55	15	45	3	3										
Nobo Circuit					10			1	48	10	58	7	28	2											
Sibado Circuit					2				27	7	34	8	13	3											
Singodo Circuit					9				59	21	80	19	30	3	3										
Taiien City Circuit					3				39	18	57	36	40	3											
Tongang Circuit					7				65	23	88	39	60	6											
<i>Tehoa District</i>																									
Aubang Circuit					2				23	12	35	22	40	1	3										
Chiasui Circuit					4				54	14	68	34	50	3	4										
Chikau Circuit					2				29	8	37	21	35	1	1										
Guaka Circuit					1				7	6	13	4	38	1	1										
Nangdia Circuit					1				7	3	10	11	40	1											
Niako Circuit					2				12	4	16	7	30	2											
Tehwa City Circuit					1	2			30	11	41	32	110	2	4										
<i>Yunghun District</i>																									
Ausiong Circuit					2				22	10	32	3	39	3											
Catauau Circuit					3				11	3	14	5	14												
Chingouideng Circuit					3				21	15	36	42	39												
Danguang Circuit					1				34	13	47	33	65	2											
Houa Circuit					3				45	22	67	21	140												
Yunghun Circuit	1	1			3	9		1	50	21	71	36	125						1	1	5				
Total	6	4	8	45	424	89	4170	2745	6915	2724	6700	338	350	4	21	154	3	8	48						
Last year	3	3	8	42	139	70	4057	2405	6462	2496	5792	394	355	2	14	64	1	5	32						

STATISTICS OF CENTRAL

All sums of money are in Mexican dollars (\$1 Mex. = 50 cents, gold). For equivalents in

<i>Chinkiang District</i>																											
Chang	1	1	4																								
Yangchow				1	2	3	100	18	118	10	20	16											1	21	100		
<i>Kan River District</i>																											
Changshu				1	1	7	2	11	35	46	3	11															
Fengchenghsieu							18	24	42																		
Juichow																											
Kwanyuenmen	1	1	3				23	29	52				10														
<i>Kieuchang District</i>																											
Fuchow				1	1		12	28	40	12	12				5												
Kienchang				1	1		7	8	15	1	5			1													
Likiatu				1	1		10	16	26	6																	
Nanfeng				1	1		1	8	9	3	4			1													
<i>Kiukiang District, North</i>																											
Hwangmei				1	3		82	40	122	2		2															
Hwangnitang				1			9	25	34																		
Kungtung				1			42	37	79																		
Shuichuang				1			20	17	37	5				3													
Siao-chikow				1			16	4	20																		
Sung				1	1		23	21	44	4				1	1												
Taiho				1	3		44	121	165	2																	
Mitsoi				1			1	46	47																		
<i>Kiukiang District, South</i>																											
Kiukiang				1			37	23	60	15	11	2		2	2												
Kiukiang City	3	3	3				203	70	273	2				39	2	1	4	19				1	7	92	2	16	187
Shaho				1			6	10	16			2		2													

CONFERENCE, 1913—Continued

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD										
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions					
2	2	37	37	2	40	1	1000							1	2	100	28							
2	2	30	30	2	100	4	3000							1	1	102	103							
6	19	80	80	2	60	2	2000		1000					1	4	184	46							
2	2	47	47	2	280	2	9200		2500	1000	34400			3	32	922	835							
2	2	47	47	2	75	1	600							1	3	152	50							
1	1	20	20	2	36	2	1250	2	1250					1	2	120	23							
				2	24	1	280	1						1	3	118	10							
				2	33	1	250	1	250					1	3	81	12							
				1	12	1	250	2	250					1	4	97	30							
1	1	16	16	2	30	1	575	1	400					2	2	256	30							
				2	30	3	700	3	400					1	5	153	18							
1	1	20	20	1	40	1	1000	1	500					1	31	54	5							
				2	60	2	2600	2	1400					2	32	215	80							
				2	40	2	500	2	500					1	4	76	10							
				2	30	1	200	1	200					1	6	32	4							
				2	36	2	300	2	300					1	6	31	10							
				2	20	1	200	1	200					1	6	51	14							
1	1	18	18	2	80	1	1000	1	500					2	21	160	84							
				2	35	2	200	2	200					1	3	68	16							
				2	37	1	800	1	800					1	1	22	14							

STATISTICS OF CENTRAL

CIRCUIT OR STATION	Missionaries of the Board		Missionaries of the Wom. Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
<i>Nanchang District</i>																									
Meichuan	1	1			1	1	2		2	13	15	3													
Nanchang, Central	1	1	1		1	1	1	1	45	22	67	5	35	2	1				1	3	36	2	11	50	
North Nanchang	3	3	1		1	3			9	7	16		20												
Tsinsienhsien					1	1																			
<i>Nanking District</i>																									
Central Chu. ch.	1	1	1		2			1	40	45	91		34	13	2										
Chiangingchen					1	1		1	21	18	39		24	2											
Molingwan					1	1		1	8	7	15		17												
North Nanking	6	4	5		1	1		1	223	43	266		88			3	16	381	1	2	44	1	17	103	
Siaotangang					1	1		1	20	16	36		7												
Sungchwan					1	1		1	28	2	30		6												
West Nanking	2	3			1	1		1	89	14	103		17												
<i>Wuhu District</i>																									
Hochow					1	1	6	1	31	42	73	12	150	6	10										
Wuhu: Hospital Chapel	3	2			1	2	2		30	10	40	12	10	1	4										
Second Street			2				3		30	35	65	14	20	4	1										
Taiipingfu					1	1			18	13	31	7	4												
Tikang					1	1			32	10	42	10	20	6	19										
Yuntao					1	1			78	34	112	23	10												
Total	21	19	19		19	31	34	22	1387	879	2266	190	519	109	65	4	20	400	3	12	172	6	65	440	
Last year	23	21	19		28	39		22	1274	781	2055		578	83	59	2	11	29	3	9	130	6	53	367	

NOTE.—Report of last year.

STATISTICS OF NORTH

<i>Lansien District</i>																									
Ankechuang					1	2			156	19	175	37	150	3	7										
Chentsuchen					4	3			218	22	250	62	250	16	14										
Chienhsien					3	4			223	01	284	52	30	10	10										
Chitupien					1	3			173	3	176	16	30	10	3										
Chitupiang					1	1			109	19	128	5	20	11	5										
Lankien					1	1			96	83	179	10	25	7	10										
Lotinghsien					1	5			333	313	646	49	100	109	7										
Pencheng					1	5			296	90	386	96	90	44	25										
<i>North Peking District</i>																									
Changpinghsien					3				46	31	77		28	6	1										
Huaiyehsien					1	3			37	7	44		20	15											
Huaihsien					1	5			45	5	53		10	13	4										
Miyunhsien					1	1			65	57	122		75	21											
Peking, Asbury	9	9	9		4	2			913	428	1341		1300	104	34	1	30	482	1	4	25	1	10	469	
Shihhsia					3	3			110	6	110		33	6	10										
Tenchinghsien					1				39	18	57		35	4	8										
<i>Shanhsien District</i>																									
Changhsien	3	3	5		1	2			269	136	405		40	60											
Chienwei					1	1			244		244		15	10											
Funinghsien					1	1			157	41	198	13	60	18	13										
Suying					2	2			85	75	160		30	18	7										
Szechuan					1	1			50	35	85		6	12	5										
Szechuan					1	1			195	25	220		18	7	4										
Shihkechuang					1	2			86	24	110		18	4	1										
Shimenchai					1	2			256	140	396		7	16	5										
<i>South Peking District</i>																									
Antsun					5				67	50	117	13	13	9	5										
Guangfen					4				57	79	136	14	7	12	6										
Guanghsien					1				38	20	58		7	6											
Niufoshien					1	1			18	33	51		15	6											
Pahsien (Pachou)					1	1			59	40	99	10	22	10											
Peking, Chushihkou	1	1			1				144	58	202	26	120	34	6										
Hus Shui					1				149	110	259	32	85	31	12										
Shunohsien					1				109	130	239	24	50	12	2										
Yungtingmen					1				71	26	97	6	16	3	6										

CHINA CONFERENCE, 1913—Continued

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD											
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Buildings and Repairing	For Other Local Purposes	Total Contributions on the Field						
1	2	25	25	2	30	1	50	2	300	11800															
1	1	148	148		200	1	8000																		
1	3	40	90	3	450	1	2500	7	28500																
1	1	15	15	1	40	1	200	2	300	100															
1	3	42	42	3	290	1	12500																		
1	6	90	90	1	30	1	400	1	400	54000															
1	1	20	20	1	30																				
1	3	52	580	1	300			6	34000																
1	2	48	48	1	50	1	500	1	900																
1	1	13	13	1	25	1	300	1	400																
				2	100	1	4000	4	18900																
1	3	84	84	2	84	2	1800	2	1500	40															
1	1	50	50	1	50		18600	4	50250																
1	3	151	151	5	190	1	2000	1	600	500															
1	1	17	17	1	17	1	500	1	500	200															
1	1	21	21	1	25	1	300	1	200	50															
1	2	42	42	1	45	1	700	1	700	200</															

STATISTICS OF NORTH

CIRCUIT OR STATION	Missionaries of the Board		Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
<i>South Tientsin District</i>																									
Chiaohhsien									29	17	46	5	30	2											
Nanpshien									34	20	54		10												
Tai-chenghsien									123	32	155		8												
Wangchiakou									38	8	46														
Yangliuching									52	17	69		10												
<i>Taian District</i>																									
Anchiuchang					1	5			114	39	153	13	50	21	2										
Feicheng					1	3			74	64	138	37	75	16	24										
Hsuehcheng									24	24	48		50												
Taian	3	3	5		1	5			260	144	404	31	150	57	5							1	10	181	
Tungshien					1	1			27	13	40		15	4											
Tungping					1	4			80	24	104	11	75	6											
<i>Tientsin District</i>																									
West City					1			1	124	88	212		130	23	3										
Wesley	5	4	7		1				223	76	299		100	25	10							1	9	214	
<i>Tsunhua District</i>																									
Fengjushien					1	1		1	99	33	132		8	11	7										
Hsingcheng					1	3		1	204	54	258		20	22	15										
Pingliang					1	2			168	62	230		40	12	3										
Shalithe					1	3		1	234	20	254		30	22	3										
Tsunhua					1				81	16	97		15	4								1	5	61	
Tiehchang					1	1			33	4	37		10	2											
Yutientsien					1	1			166	22	188		12	9	3										
<i>Yenchow District</i>																									
Ningyanghsien					1	5			114	125	239		30	21											
Tsingchow					1				35	32	67		15	7											
Tsamsien						2			19	25	44		40												
Wenshanghsien						1			25	40	65		5												
Yenchow					1	1			51	65	116		40	14											
Total	21	20	26	34	114	4	7280	3231	10511	577	3683	948	311	130	482	1	4	25	5	42	1096				
Last year	23	19	23	33	126	31	6236	3024	9260	1002	3119	771	265	118	97	1	4	11	5	51	1176				

CHINA CONFERENCE, 1913—Continued

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chappels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD					
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field
1	1	1	1	1	30	1	\$ 100	1	\$ 400				\$ 4	\$ 4	\$ 4	\$ 4	\$ 4	\$ 9	
2	2	2	2	2	30	2	125	3	750				7	7	7	7	7	12	
1	1	1	1	1	20	1	750	1	500				8	1	7	7	7	13	
1	1	1	1	1	40	1	200	1	500				5	8	5	5	5	23	
5	5	5	5	3	115	5	450	3	900				17					116	
3	3	3	3	3	100	3	725	3	400				3	5	3	3	3	42	
5	5	5	5	1	50								3	5	3	3	3	9	
1	1	1	1	1	450	5	2850	8	12900	2000	10000	13250	30	24	84	4	4	160	
1	1	1	1	1	45	1	225	1	225				2	2	5	5	5	13	
4	4	4	4	3	120	3	500	3	600				7	3	11	70	7	98	
1	1	1	1	1	120	1	3500	1	500				25	14	30		7	76	
2	2	2	2	2	400			5	21000	12000	15000		55	85	243		69	452	
2	2	2	2	2	50	2	2100	2	400			800	11	7	22		2	42	
2	2	2	2	5	170	2	825	4	400				16	7	22		3	48	
2	2	2	2	3	80	4	1625	4	500				14	9	23		19	65	
1	1	1	1	4	110	4	2000	5	600				13	5	24		10	52	
3	3	3	3	1	85	2	3250	1	600	1000			10	2	12		4	28	
				1	20	1	200	1	200				3	3	4		2	9	
				2	60	1	475	2	150				7	9	17		3	36	
5	5	5	5	1	20	3	500	2	500				11	1	3		16	31	
1	1	1	1	1	30	1	250	1	350				6		5		25	36	
2	2	2	2			2	300	1	300				6		2		8	5	
1	1	1	1										4		1		5	5	
4	4	4	4	1	40	1	300	1	350			470	6		2		17	25	
94	96	1485	3088	94	5697	98	68015	97	104710	221000	83000	24470	1057	682	1736	1183	1009	5667	
93	95	1533	2817	102	5043	98	74102	89	22560	28750			1080	461	1460	820	786	4057	

STATISTICS OF WEST CHINA

All sums of money are in Mexican dollars (\$1 = 50 cents, gold). For equivalents in

<i>Chengtu District</i>																									
Chaokiatu	8	8												11	19	30									
Chengtu														68	146	214									
Hwaichow														30	20	50									
Kienchow														54	77	131									
Lungchuenyi														27	21	48									
Sisen														20	37	57									
<i>Chungking District</i>																									
Chungking	4	4	6	2	13	4								41	146	187									
Behsiyi														21	19	40									
Dsenjiangai														26	60	86									
Jinkwanchang														21	32	54									
Kiangpeh														25	48	73									
Linsui														18	25	43									
Nganlung														12	34	46									
Nanpih														36	35	71									
Pisan														16	33	49									
Wangpin														38	58	96									
Yungchuan														49	60	109									
<i>Hochow District</i>																									
Hochow	1	1			8									28	37	65									
Dahoba														7	8	15									
Sierdongchiao			</																						

STATISTICS OF WEST CHINA

CIRCUIT OR STATION	Missionaries of the Board		Missionaries of the Wom. Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils
	Men	Women																						
<i>Suining District</i>	1	1	4		1	11		3	91	18	109		400	26					1	4	22			
Suining	1	1							56	18	74													
West Suining									41	18	59													
Anyo									29	7	36													
Pangsidien									78	19	97													
Tongan									54	24	78													
Lochih																								
<i>Tzechow District</i>	2	1	3		20	3		3	139	41	180		14	1100	32	17			1	4	33			
Tzechow									93	39	132													
Tseyang									138	51	189													
Tienguchiao									77	38	115													
Lochuenjin									85	36	121													
Neikiang									26	15	41													
Lungchang									60	25	85													
Jungchang									49	13	62													
Panlung																								
Total	16	15	18	7	70	12		1580	1303	2892	167	2900	172	41	8	19		3	10	67	2	24	232	
Last year	15	12	12	9	71	5		1486	858	2348	171	1315	155	45	1	6	28							

STATISTICS OF KOREA

(According to Minutes of Conference)

All sums of money are in yen (1 yen = \$0.50). For equivalents in

Circuit	Missionaries	Members	Probationers	Total	Baptized	Unbaptized	Children	Univ.	Teachers	Students	Theological	Teachers	Students	High	Teachers	Pupils							
<i>Haiju District</i>	2	2	2	1	4	10	112	136	248	5	145	18	5										
Haiju City	2	2					90	64	154	11	113	13	11										
Paik Chun City							33	30	63	2	46	9	2										
North Circuit							137	109	246	2	425	24	2										
South Circuit							65	92	157	3	107	5	3										
Yun An City and Circuit							111	107	221	7	174	10	7										
North Circuit							107	83	190	3	192	6	3										
South Circuit							107	83	190	3	192	6	3										
Haiju West Circuit							47	105	152														
Ong Chin Circuit							40	58	98	8	30	18	4										
Kang Yung Circuit							24	86	110														
Haiju East Circuit							124	148	272	6	175	28	6										
<i>Kongju East District</i>							48	136	184	21	186	15	6										
Sin Chang Circuit							33	139	172	28	228	25	6										
Onyang							57	81	138	13	163	10	3										
Chicksan							79	47	126	10	439	20	6										
Mok Chun							80	89	169	2	201	15	6										
Eum Sung							25	12	37		28	5											
Yun Keui																							
<i>Kongju West District</i>	3	3	1	1	14	8	183	130	313	63	325	56	16			1	3	17					
Kongju City and Circuit							34	51	85	18	112	10	13										
Hoi Tuk Circuit							40	64	104	14	275	6	9										
Yun San Circuit							24	51	75	2	148	5	5										
Nol Moi Circuit							25	43	68	2	110	6	2										
Kang Kyung Circuit							57	44	101	17	86	2	4										
Kyung Chun Circuit							40	38	78	49	145	19	9										
Chung Yang Circuit							29	37	66	5	142	5	5										
Kongju Circuit							35	62	97	13	118	1	3										
Tang Chin Circuit							6	11	17	2	76	1	1										
Saw San Circuit							12	18	30	4	98	10	2										
Tai An Circuit																							
<i>Seoul District</i>	3	2	3	1	11	1	447	245	692	123	200	43	17	1	5	10	3	7	140	1	7	104	
Seoul: First Church							592	190	782	126	440	110	56										
Mead Memorial							338	85	423	145	486	9	18										
East Gate							46	99	145	27	315	38	13										
Chong No.																							
West Gate							394	200	594	140	345	24	16										

MISSION CONFERENCE, 1913—Continued

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels or Homes	Estimated Value of Parsonages or Homes	Value of Crèches, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD											
													For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field						
13	16	351	373	13	560	2	2400	2	4000	4125			16	14	116									
						3	1600			750														
						1	300	1	250	250														
						2	200																	
						2	400	1	300															
							600																	
31	42	1139	1172	20	1010	1	4000	2	1600	350	9750								170	170	114	564	1616	
						1	500																	
						1	200	1	100															
						1	3500	1		1050														
						1	300	1	150															
						1	1000	1	300															
						2	1000	1	200															
95	131	3230	3557	72	3229	38	35000	29	47800	94173	61500								58	58	628	308	564	1616
81	125	2405	2651	79	2561	48	32027	32	42075	94173	61500								175	223	823	717	564	1938

CONFERENCE, 1913

held June 5-12, 1913)

United States currency see statistical summary of Foreign Missions

Circuit	Missionaries	Members	Probationers	Total	Baptized	Unbaptized	Children	Univ.	Teachers	Students	Theological	Teachers	Students	High	Teachers	Pupils
	2	8	124	124	2	263	1	500	3	11200	10000	7000				
	2	5	95	95	1	237	1	600	1	480						
					1	60	3	40								
	5	9	88	88	9	300	8	639	1	20						
	2	3	70	70	1	108	3	700	1	600						
					5	300	7	450	1	20						
	4	4	55	55	5	240	7	495	1	31						
	1	2	26	26	7	190	4	302	1	100						
	2	2	39	39	2	98	2	500	1	100						
	2	3	35	35	2	52	6	360	1	60						
	2	2	28	28	9	325	11	550								
	2	2	28	28	4	132	3	210								
	1	2	20	20	3	80	1	30								
	1	1	22	22	3	93	2	200		50						
	1	2	24	24	6	70	4	153								
					5	200	5	140								
					1	25	2	95								
	2	9	126	143	5	425	7	5233	5	31800	2700	7600				
					4	176	2	30								
					5	220	7	350								
	2	4	66	66	2	120	3	600	2	870	500					
	1	2	57	57	2	120	2	45								
	1	1	18	18	8	160	8	280	2	145	50					
	1	2	25	25	3	153	5	455								

EUROPE

The work of the Methodist Episcopal Church in Europe falls into three principal areas: (1) that among the German and Scandinavian peoples; (2) that in Roman Catholic countries; and (3) that in Greek Catholic countries.

The Methodist Episcopal work in Germany grew out of the work among German people in the United States. In 1844 Rev. William Nast, founder of the German Methodist Church in the United States, under authorization of the Missionary Society visited Germany and inspected conditions with a view to the founding of a mission in response to a call from Germans who had been touched by the evangelical message in this country. The mission was begun by the Rev. Ludwig S. Jacoby, who arrived in Bremen in November, 1849. Out of this have grown the North and South Germany Conferences, and the Conferences in Switzerland and Austria-Hungary.

The work was begun in Sweden by Rev. J. P. Larsson in 1853. The work in Norway was begun by Olaf D. Petersen in 1853, and in Denmark by Rev. C. Willerup in 1857.

The work in Italy was begun by Rev. Leroy M. Vernon in 1872. The work in France was begun by workers appointed by Bishop Burt from Switzerland, 1907; Rev. Ernest W. Bysshe, superintendent, assuming charge of the work in 1908.

The work in Bulgaria was begun in 1857, and in Finland by local preachers from Sweden in 1853. The work in Russia was begun at Saint Petersburg by Rev. George A. Simons in 1907.

EUROPE

SURVEY OF METHODISM IN EUROPE

BISHOP JOHN L. NUELSEN

Work in Ten Countries

The European Parish of the Methodist Episcopal Church covers work under the flags of three empires, five kingdoms, and two republics. It is widely diversified on account of the racial, religious, social and political conditions of each of the several countries.

Methodist Connectionalism and the European Situation

The Methodist Episcopal Church is the only Protestant denomination in Europe that maintains Christian work in the various countries under one organization, thus promoting the spirit of unity and Christian brotherhood among nations that have waged many a war against one another, that have been trained to regard each other as enemies, and that are nearly crushed under immense and growing burdens of militarism. Under present political conditions an American Church is the only church that can carry on work in the various European countries, whether they belong to the Triple Alliance or the Triple Entente, whether they be Slav or Teuton or Latin, without being looked upon with suspicion lest under the cloak of religion ulterior political purposes be hidden. The unifying influence resulting from the presence of a strong, connectional, international organization that proclaims the Gospel of the Prince of Peace and stands on the platform of the Fatherhood of God and the Brotherhood of Man through Jesus Christ is a factor in our European work that is potent with far-reaching promises. The value of our centralized, international connection was clearly recognized by the leaders of the World Sunday School Convention held at Zurich in July, 1913. It was freely acknowledged that without the help of the Methodist organization the Sunday school forces of Europe could not have been united; the work of the Commission could not have been done; the Convention would have been a failure as far as Continental Europe is concerned. Thus European Methodism is beginning to make itself felt not only as a religious denomination in the various countries in which it is established, but it begins to discern and to interpret its mission in a wider sphere.

Visit of Dr. George Heber Jones

The past year has been one of quiet, but steady growth in all branches of the church work. The official visitation made by Dr. George Heber Jones and the messages of good cheer and of brotherly interest which he brought have gladdened and encouraged our workers and have strengthened the bonds which unite the work and the workers in distant lands and in different languages with the church in the homeland.

The European parish comprises our work in the two Greek Catholic countries—Russia and Bulgaria; in the four Roman Catholic countries—Austria-Hungary, France, Italy; and in the Protestant countries of Germany, Switzerland, Denmark, Sweden, Norway and Finland. Germany and Switzerland

are generally considered as Protestant countries, although the population is really mixed. In Germany there are approximately forty million Protestants and twenty-four million Catholics; in Switzerland there are two million Protestants and one and one half million Catholics. Our work is in the Protestant as well as in the Catholic portions of both countries.

In each of these countries Methodism has a distinct mission and is making a decided contribution toward the religious and social life. To undertake to sketch even in bare outlines the relation which Methodism sustains to the religious life of these nations, to indicate her specific mission and to map out the programme for the future, would far exceed the limits of this summary. A few outstanding facts must suffice.

Coming Conflict of Slav and Teuton

The two Greek Catholic countries, Russia and Bulgaria, are destined to be important factors, the latter in the development of Oriental Europe, the former in the remaking or unmaking of all of Europe and of Asia. They are Slavic nations. The real storm center of European politics is the coming conflict between the Slav and the Teuton. To direct, on both sides of the line, the movement of spiritual forces that tend to elevate and ennoble character, to clarify the vision and hold up lofty ideals, is a task worth while.

Russia's Heart Hunger

Russia needs Methodism and the day will come when she will show her gratitude for the work Methodism is doing. The heart of the Russian people is deeply religious. The Russian peasant is devout, earnest, faithful. He is neither flippant nor stolidly indifferent. He is hungry for the bread of life. The formalism of the Greek Catholic Church does not satisfy his spiritual needs. He is dissatisfied, turning hither and thither, groping for something which he cannot clearly express, but which somehow seems to be out of his reach. His religious nature craves for the simple, lifegiving Gospel of Christ. There is at present in Russia, not only a political and social unrest, but also a religious restiveness. For lack of proper leadership the Russian people are in danger of confounding Gospel liberty with political liberty and social license. The results are wild and uncontrollable movements, repressed by severe measures on the part of the government, and increasing dissatisfaction.

A religious movement, fervent in its spirit, clear and sane in its teaching, satisfying the heart-hunger, stimulating the intellect, purifying the moral life and sweetening the social relations, which at the same time is wisely and firmly directed by a strong organization, meets the need of the hour in Russia. Carefully, so as not to arouse the antagonism of the government, but courageously and persistently the small but heroic band of Methodist workers in the great Russian empire, under the leadership of Rev. George A. Simons, is working along those lines, laying the foundations upon which will be built the evangelical and evangelistic Methodism of Russia.

Methodism During the Balkan Conflict

In Bulgaria our work and our workers have stood the test of fire and sword. The Methodist boys and men who went with the army have given a fine account of themselves. The two Methodist soldier preachers were placed in positions of trust in the Commissary and in the Paymaster's Departments

and enjoyed the confidence of their officers and of the men in the rank and file. The women and children at home met nearly every night for prayer and supplication. The preachers soon became the recognized spiritual leaders and they directed the relief work in their respective communities. Dr. Count, our superintendent, rendered valuable service as interpreter in the Red Cross Mission; while Mrs. Count, alone with her little children, bravely comforted and cheered and helped hundreds of women and men that came to her door during those trying months. The two missionaries of the Woman's Foreign Missionary Society in charge of the school at Lovetch have courageously remained at their post of duty even during the Roumanian invasion and while the cholera was raging in the town and vicinity. The liberality of Methodist and other folk in America and all parts of Europe has enabled us to distribute flour, fuel, and clothing to thousands of needy persons. Our preachers also distributed thousands of copies of the New Testament or portions thereof to the soldiers. My heart was filled with gratitude when I heard the detailed reports. The church at large has every reason to be proud of her Bulgarian contingent.

All of this has made a deep impression upon the Bulgarian people and its leaders. Their enemies were the Greek Catholic nations, their co-religionists. From the Roman Catholic countries they received no assistance. It was from the Protestant peoples whence not only words of sympathy but material assistance was sent. The small company of Methodist ministers was placed in position to distribute aid to the sufferers without discriminating between Protestants and Catholics, Jews and Gypsies and Moslems. This was an object lesson to the whole nation as to the true nature of Evangelical Christianity, which will not soon be forgotten.

Bulgaria's political ambitions are crushed for the time being. I regret it, because Bulgaria is more enlightened, progressive, liberal and moral than any other Balkan nation, and it is the only Greek Catholic nation that grants absolute religious liberty. But Bulgaria will come to the front again. She will influence more than any of her neighbors the future of the Balkan Peninsula. The war, with its resultant misery, suffering, disappointment has like a sharp plowshare torn deep furrows into the soul of the Bulgarian people. It is a soil prepared to receive the seed of the Gospel. My conviction is that Bulgaria is today more receptive to the Gospel than ever before. Every propitious condition for a great national revival exists today in Bulgaria. God give us the vision and the workers to do the work that can be done, and ought to be done, without delay.

The problems that confront us in the Roman Catholic countries are widely different. The opportunities, however, are great and the time is critical in more than one respect.

Religious Importance of Hungary

Perhaps the most bigoted of any country today is Austria. Police restrictions are nearly as severe as in Russia. On the other hand we have absolute liberty in the other part of the Dual Monarchy, in Hungary. Hungary is today the strategic country to influence the Slavs of the Balkans. There are Servians, Roumanians, Albanians by the tens of thousands in Hungary. They can be reached by the Gospel and can become the missionaries, the witnesses of the vital Gospel of Christ to their kin across the border. Superintendent Melle has the vision of the opportunities and the statesmanship and

faith to enter into open doors. We greatly need adequate headquarters in Budapest, the capital city of Hungary. One hundred years ago the city had scarcely 30,000 inhabitants, now over 900,000. As long as we have to content ourselves with rented halls in capitals like Budapest, Sofia, St. Petersburg, and are compelled to move whenever a moving picture show offers more rent than we can afford to pay, we cannot properly house our expanding activities, nor can we hope to make much of an impression upon the public at large.

France's Quest of the Spiritual

In France there is a renaissance of the quest of the spiritual. Ever since the separation of Church and State the Roman Catholic Church has made great efforts to win the people. New chapels are being built, societies, especially among the children and young people, are being formed under the direction of the priests. The Roman Church has become intensely vigorous. There is also a recoil from the rampant materialism, a longing for higher things. It is noticeable in art, in literature, in philosophy. Dissatisfied with infidelity, disgusted with that form of religion which has been for centuries presented by the Roman Church, the French people look toward mysticism, æstheticism, symbolism, to satisfy their spiritual longings. This tendency certainly offers a better opportunity for the Gospel than the flippancy and lasciviousness prevalent until recently. Our work in Savoy is growing steadily. It is a genuine revival. Not only do individuals attend our services and find their Saviour; the population of whole villages crowd our altars and are ready to join us. Superintendent Bysshe has more invitations than he can accept and he finds more persons willing to unite with us than we could provide with proper instruction. As fast as is possible he follows the call for evangelical teaching. The outstanding feature of material progress is the gift, by a friend who does not wish his name known, of \$40,000 for headquarters in Grenoble.

Italy and the New Collegio

Italy is progressing by leaps and bounds politically, commercially, financially; but not religiously or morally. A new Italy is rapidly developing. The new Italy needs Methodism, and Methodism loves Italy. The event of prime importance is the acquisition of a splendidly located site for the new boys' college. By his statesmanship and courage Dr. Tipple, in securing this unique site, overlooking the Vatican and the whole city, has rendered a service to our work and to Italy the results of which are incalculable. The traveler who in the future will gaze upon the magnificent panorama of the city from the Pincio Terrace will see toward the west two outstanding landmarks: the Vatican and on Saint Mario Hill the Methodist College. No further comment is needed. The world knows what forces these two institutions represent.

Methodism Naturalized in Germany and Scandinavia

Turning now to the work in the German and Scandinavian countries, it might not be out of place to state emphatically that when Methodism entered those countries, she did so in obedience to a Divine call as clear and as compelling as any summons that ever came to a branch of organized Christianity. Our presence in those countries is the result of the backward wave of immigration. Immigrants from those countries found personal, conscious sal-

vation in America at Methodist altars. The Home Mission work among immigrants of German and Scandinavian tongues was in God's Providence the cradle of German and Scandinavian Methodism. The Board of Foreign Missions has never sent foreign missionaries to those countries in the sense that the missionaries were considered "foreigners" on account of foreign speech, foreign customs and views, representing a foreign religion. A few converted Germans and Scandinavians were commissioned by the Board to witness to their religious experience in their own language to their kin in their old homes. They laid the foundation of what are now strong Conferences, that are composed exclusively of natives of the several countries, that have acquired and now own and control their own properties, that build their own institutions. They still receive subsidies from the connection, but so do some of the oldest and strongest Conferences in America. The only difference is that these Conferences being in America receive their subsidies from the Board of Home Missions, while those in Europe, being in "foreign countries," are subsidized by and stand in relation to the Board of Foreign Missions. The Methodist Episcopal Church does not consider Germany, Switzerland and the Scandinavian countries as "heathen countries," nor do the German and Scandinavian Methodists look upon themselves as having "changed their religion." In the peculiar economy of the Methodist Episcopal Church, as a purely administrative matter, the Board of Foreign Missions is charged with the supervision of the Methodist work in those countries. It is only a question of time when these Conferences, especially those in Germany and Switzerland, will be self-supporting. They have this aim in view and are striving for it. Any undue pressure would be harmful to the best interest of the work. The fruit will mature in due process of time and the time is near at hand.

The results of the work, direct as well as indirect, are the seal of our commission.

Methodism and the Free Church Movement

We have much reason for gratitude to God Almighty for what has been achieved in the past, but the real service of Methodism to the countries of Northern Europe will be in the future. The system of State Churchism, that has held undisputed sway from the beginning of Christian history among the Teutons, is tottering. The most violent attacks are made upon it by socialists and infidels, while the Christian leaders admit that new forms of organization must be found. The principle of a free church not allied to the State, but self-governing and supported exclusively by the free-will offerings of the members, a church the membership of which is not coextensive with citizenship nor is determined by the accident of birth, but rests upon voluntary decision of those who have a common faith in their Divine Saviour and Lord, a faith that has energized and transformed their moral nature, is manifested in Methodism; its possibility is demonstrated in her history and present activities. Over against much sterile intellectualism on one hand and rampant subjective vagaries on the other hand, Methodism combines spiritual warmth, religious fervor, aggressive evangelism, with a sane theology, a strict discipline, a democratic, yet centralized government, an outlook not limited by barriers of class or race or language. These features by which European Methodism is characterized will be influential factors in the European churches of the future.

Methodism both as an evangelical movement and as an organized church has its distinctive mission in these countries which mean so much in the intellectual and commercial and political life of the world.

Changed Attitude Toward Methodism

Working modestly and slowly; hampered by lack of means and by inadequate facilities, the German and Scandinavian Methodists are becoming more and more recognized as a force in the religious life of their nations, a force that makes for righteousness in individual and public life. The two tendencies that are most marked as far as Methodism in Northern Europe is concerned are, on the part of other Christian forces, a growing appreciation of its work and, on the part of the Methodists, a clearer interpretation of their relation to national life. Both movements will, before long, as we confidently expect, crystallize into actions that will not only increase the efficiency of the European churches, making them a still greater power for good, but will also amply repay the Church in America for the investments she has made; her prayers, her encouragement, her financial help, her faith.

Soli dei gloria. To God alone the glory.

NORTH GERMANY CONFERENCE

The work of the Methodist Episcopal Church was begun in Germany by the Rev. Ludwig S. Jacoby, who arrived in Bremen November 7, 1849. The first annual meeting of the Germany Mission was held in Bremen in March, 1852. In 1856 the Germany Mission Conference was organized, which soon became the Germany and Switzerland Conference. In 1872 this in turn became the Germany Annual Conference, and included the work of the Methodist Episcopal Church in Switzerland and France. The churches in Switzerland and France were separated from this Conference in 1886. In June, 1893, the Germany Conference was divided, the North Germany Conference being one of the resultant divisions. There are now four districts—Berlin, Bremen, Dresden, and Leipzig.

C. H. BURKHARDT, Treasurer

Appreciation of the Support of the Board

Another year has passed, and I have to give my report of the work in North Germany. The Conference has commissioned me to express to the Mission Board the warmest thanks for the great interest taken in the evangelistic work in North Germany and for the appropriation for this work last year. Likewise we thank you for sending the secretary, Rev. George Heber Jones, D.D., to our Conference in Koenigsberg, who has, by his addresses and by his reports of our world-wide mission work and of the work of our Mission Board, increased our interest in this great work.

Outstanding Results

We have had a good year. Our North Germany Conference is divided in four districts—Berlin, Bremen, Dresden, and Leipzig, one more than last year, for the Dresden District was newly formed by our much loved Bishop John L. Nuelsen. Our work is growing slowly but surely, 1,399 persons having joined with our church as probationers, and 533 as full members, last year. The total membership is 14,396. We also have had an increase in Sunday schools of fourteen, and in scholars of 876. For church maintenance and extension our congregations raised Marks 501,403—\$95,561—showing an average of 27 Marks 88 Pf. per member.

The work among children and young people is promising. We have in our Epworth Leagues 4,237 members, and in our Sunday schools 12,123 scholars.

Within the borders of our North Germany Conference there are still many large cities, towns, and villages without evangelistic work. Although Germany, in its great part, is a Protestant country, it is as much in need of evangelization as any other mission field. The future of German Methodism is in Germany, and the future of Methodism in Germany is in North Germany.

Expansion of the German Methodist Church

The following interesting facts show the expansion of our church: In 1886, when the Germany-Switzerland Conference was divided into a Germany and a Switzerland Conference, the total of probationers and full members in Switzerland was 5,299; in South Germany 4,993; in North Germany 3,863; altogether a total of 14,155.

In 1893, when the Germany Conference was divided into a North Germany and a South Germany Conference, the membership in the Switzerland Conference had risen to 6,789; in South Germany 5,963; in North Germany 5,608; a total of 18,360.

In 1913 the membership in Switzerland is 10,190; South Germany 13,497; and in North Germany 14,396, a combined total of 38,083. Our membership in Germany has more than doubled since 1893. Mention must be made of the fact that in 1910, when the Mission Conference of Austria-Hungary was organized, 528 members were taken from the North Germany Conference.

Finances

In 1886 the total contribution from our congregations in Switzerland was Marks 117,351; from South Germany Marks 88,797; from North Germany Marks 67,009; showing an average per member of Marks 21.95 from Switzerland; Marks 17.78 from South Germany; and Marks 17.34 from North Germany.

In 1913 the total contributions were, in South Germany, Marks 386,130; in North Germany 404,403. This represents an increase in the totals of four hundred per cent for South Germany and six hundred per cent for North Germany, and in the case of our membership, showing an average per member of Marks 28.60 in South Germany and Marks 27.88 in North Germany. Is this not very good progress?

Our Institutions

Our deaconess work is a good work and is increasing year by year. This work is established in the North Germany Conference in the cities of Berlin, Hamburg, Stettin, Chemnitz, Plauen, Dresden, Leipzig, Magdeburg, and Halle. In Bremen we have a Book Concern which supplies our people with good literature and has become an important factor in the development of our evangelistic work. We publish eight periodicals: (1) The Evangelist, our principal organ; (2) Kinderfreund, a paper for the children; (3) Friedensglocke, an evangelistic paper; (4) Missionsbote, which brings news from mission fields; (5) Leitstern, a magazine for Sunday school teacher and Epworth League; (6) Wachterstimen, a theological magazine; (7) Freiheit; and (8) Christlicher Abstinenz, which are temperance papers. In addition to these periodicals we publish many books, pamphlets, and 321 different tracts. The influence of this literature and these papers among our people is very great.

Status of Evangelistic Work

Besides our work, the State Church of Germany is doing evangelistic work, particularly in cities, but both the State Church and the Methodist Church have more than enough to do even though our workers be more than doubled. The doors are opened and the people are ready to hear the Gospel of Jesus Christ. But rents for halls to preach in are high in our cities.

Seventy-eight preachers-in-charge have to serve 300 cities and villages, an average of about four places for one preacher, and under these 300 places there are 120 cities which should each have a preacher for itself. The most of our preachers preach three times every Sunday, besides guiding a Sunday school and an Epworth League, while practically every evening in the week there is a meeting of some sort.

The construction of the new building for our Theological Seminary in Frankfurt-am-Main has been begun and we hope to be ready with it next summer (1914). The place on which our old building was standing was purchased by the City of Frankfurt.

Property and Debts

We have seventy-eight churches, twenty-eight parsonages, one building for our Book Concern, and five buildings for the deaconess work. The total value of our church property is Marks 4,529,972 (\$1,081,139), but it carries a debt of Marks 3,033,175 (\$723,900), so our net property is Marks 1,504,210 (\$357,239).

During the past eight years no building has been erected in our Conference that involved a claim upon our budget. According to a resolution of the Conference no congregation can secure the permission to erect a church building unless such building is income-producing sufficient to cover interest and maintenance charges and the extinguishment of any original loan involved in erection. The income from rents of property we own is Marks 77,634 per year. This is a sum sufficient to provide for the interest on Marks 1,941,000 of our total debt. This leaves a net debt of Marks 1,092,000, calling for Marks 40,000 interest charges which we must meet. Last year we paid Marks 72,838 on our church debts and we hope every year to pay for this purpose, gradually extinguishing all these old debts.

Our field in North Germany is very large. During the last ten years we have occupied 111 new cities and towns. This is the reason why our church debts have increased so rapidly and we stand in need of support from the Mother Church in America.

SOUTH GERMANY CONFERENCE

The South Germany Conference was established as a result of the division of the Germany Conference in June, 1893. This Conference was composed of the Frankfurt, Karlsruhe, and Stuttgart Districts. In 1898 the Heilbronn District was formed.

No report.

SWITZERLAND CONFERENCE

The work of the Methodist Episcopal Church was begun in Switzerland by two preachers of the German Conference in 1856. Two years later the work was organized into a presiding elder's district, continuing as part of the Germany and Switzerland Mission Conference, and later of the Germany Annual Conference, until June, 1886, when the Switzerland Conference was organized.

R. ERNST GROB, Treasurer

General Conditions Good

A brief review of the last year's work shows that God is still providentially leading. The work has made steady advances and in all departments increase has been achieved. On all charges there are prosperous churches with a good attendance, in some places the outlook is very encouraging. Revival meetings have been held in all our charges, resulting not only in an increase of members, but in renewed interest on the part of our people.

Membership

At the last Conference, held at Lucerne, the following statistical report was given:

Pastors	54	
Pastors on trial.....	6	
Probationers	888	(Increase 30)
Full members.....	9,336	(Increase 190)
Local preachers.....	21	
Exhorters	122	
Preaching places.....	267	

The comparatively small gain of 220 members is due to a considerable loss of members. On trial we received 800; in full connection 1,125; loss by death 132; by removal 660; by expulsion 153. Every year many persons are converted in our churches who regularly attend our services but who, for various reasons, do not wish to join the church. The attendance in the regular Sunday services, especially in our larger cities, is very good. To most of our people we can give testimony that they "season the earth with salt and let their light shine before men." No doubt modern culture and education, the unrest of our days, with its flood of amusements and diversions, and the materialism that prevails everywhere influence our people. But these only emphasize the pressing need of our times, which means nothing more and nothing less than a clear biblical exposure of the truth taught by Jesus. The plain Gospel of our Saviour Jesus has not lost its spice, and as a matter of great joy we have made during the last few years the experience that the men attend the church more frequently than the women.

Sunday Schools

We feel the responsibility which is upon us. The opportunity to win the children for Christ is before us. We try to do all in our power to merit God's "Well done." The result of last year gives us courage. The total number of Sunday schools is 264; of teachers and officers, 1,396; of scholars, 23,312; which makes a gain of three schools, six teachers, and 293 scholars. There is no other Conference in Europe having so large a number of Sabbath school children. These children are from four to twelve years of age, only few remain longer in our Sunday schools as they are obliged after coming to that age, to enter the religious instruction classes of the State Church.

The World Sunday School Convention at Zurich has given a mighty stimulus to this noble branch of Christian toil. A large number of our Sunday school teachers attended the proceedings with great interest.

Epworth Leagues

There are 6,681 members enrolled. We plan for the most successful ways of keeping the young men and young women within the boundaries of our church.

Temperance and Deaconess Work

We recognize more than ever the high significance of social questions and their solution from the Christian standpoint. We have an open eye for the urgent needs and the pressing claims of society, therefore we pay marked attention to the temperance work. A series of lectures has been delivered by our pastors. The Allianzabstinentenbund has, in ninety-eight chapters, 3,799 members, of which fifty-five chapters, with 2,314 members, belong to the junior societies.

In 107 societies 1,871 sisters are gathered, who collected for the various purposes of the church the noble sum of Fr. 9,617. The new hospital at Zurich has been overcrowded this year. The training school for young deaconesses is in good condition, the sisters have the sympathy of the population. The Deaconess Institution maintains branches at Lausanne, Geneva, Lucerne, and Saint Gall.

Church Property

The value of the entire church property amounts to Fr. 5,478,119, a net increase of Fr. 207,665. New chapels were built at Schafisheim, Hegnau, Rüti, Embrach, Baden, Büren, and Basel. At the latter place we own now four churches and three houses. On August 31, 1913, the new church was dedicated by Bishop Nuelsen, whose father many years ago was pastor of this circuit.

Book Concern

Our Book Concern at Zurich had a good year, the net gain being Fr. 53,154. We are publishing the following papers:

- Der Evangelist, appearing weekly in an edition of 7,410 copies.
- Der Kinderfreund, appearing weekly in an edition of 11,573 copies.
- Die Friedensglocke, appearing twice a month in an edition of 25,380 copies.
- Der Missionsbote, appearing once a month in an edition of 6,062 copies.

Finances

The Turkish-Bulgarian war has affected the financial situation of Europe and produced a strong depression on the money market. The consequence was that the interest on loans went up. We have still Fr. 2,352,915 debts on our premises. Heroic attempts have been made to reduce them. Fr. 82,782 have been paid, but, on the other hand, Fr. 141,815 new debts have been added.

Together with the North and South Germany Conferences, we are erecting new buildings for the Theological Seminary at Frankfurt a. Main. The approximate debt incurred will not be less than \$50,000. The Switzerland Conference is responsible for a third, viz.: \$16,000.

AUSTRIA-HUNGARY MISSION CONFERENCE

The Austria-Hungary Mission Conference includes the work of the Methodist Episcopal Church in that dual monarchy. This work was started as part of the North Germany Conference, rose to the dignity of a district in that Conference in 1908, and May 4, 1911, was organized as the Austria-Hungary Mission Conference.

F. H. O. MELLE, Superintendent

The Balkan Crisis

The dual monarchy went through a dangerous crisis this year. The war in the neighboring Balkan States had a depressing effect on the life of the people. Austria-Hungary has within her borders twenty-six millions of Slavs who, of course, are in sympathy with their brothers in the Balkans, and it was to be feared that they would try to unite with them. That is the reason why Austria-Hungary was more interested in the affairs in the Balkans than other states and nearly everybody expected, or feared, that they would be drawn into the war. The army was already mobilized, the soldiers stood at the frontier and the result was a stagnation in the business life. But, thanks be to God, in spite of all the difficulties we had a year of success in every direction.

Progress

The membership grew from 731 to 827, an increase of ninety-six. We hope soon to reach the first thousand. This increase is the fruit of revivals in nearly all our congregations. We have now in our Mission Conference twelve preachers; twenty-nine preaching places; five local preachers; twelve exhorters; sixteen Sunday schools with 600 teachers and scholars; a deaconess work with seventeen deaconesses, and church property valued at \$61,650. Last year our members contributed \$4,254 toward self-support and other benevolent purposes, an increase of \$530 compared with the previous year.

Publishing Interest

Last year we opened a Book Concern. We have two periodicals, a German "Evangelist für Oesterreich-Ungarn" and a Hungarian "Békeharang." One thousand copies of each have been printed monthly. The "Békeharang" will appear twice every month from January, 1914. We have published a Hungarian Catechism, and also Bishop Nuelsen's "Methodism and World Missions."

Trieste

The Italian congregation had a very difficult year. The fear of war lingered like a bad specter over this harbor city of Austria. Yet the work was going on. The pastor received invitations from different places to preach the Gospel. The owner of a big factory invited him to work among his laborers. Thirty-two new members united with the church.

Vienna—English Services

Here we have three congregations, two German and one Bohemian; three Sunday schools, and a splendid deaconess work. Last winter one of the physicians to the emperor became sick and he telephoned for a deaconess of our home. There are many Americans, especially physicians and students of music in Vienna, and we began also to hold English services every Sunday.

The work of the Methodist Episcopal congregation in Vienna is highly appreciated by the other Protestant churches, who know that Methodism is their best confederate in the struggle for religious liberty.

The Bacska

The work in Hungary began in the so-called Bácska, a part of Southern Hungary near the Servian frontier. The population consists of Hungarians, Slovacs, Germans, Servians, and Ruthenians. We now have here four circuits, with five preachers and eighteen preaching places, where the Gospel is preached in three different languages. The new church in Ujvidek proved to be a great blessing. A second church was erected in Szeghegy, and since the dedication (October 30, 1912) the meetings there are crowded. The confidence of the people is strengthened through our church property. People see that we are there to stay.

Nearly all stations in the Bácska had a revival.

Budapest

In the beautiful capital of Hungary, Methodism got a good foothold. It is only six years since we began to work in Budapest, and we now have there a living congregation, a Book Concern, a prosperous, self-supporting home for young men, and we have won many friends.

Our Conference took place in Budapest this year. Bishop Nuelsen and myself had an audience with the Hungarian Minister of Public Worship and Education, who proved to be well acquainted with Methodism as twenty years previously he had met a bishop of the Methodist Episcopal Church on his voyage to Japan. Bishop Nuelsen gave a lecture on "Methodism and Social Problems" in the Old Parliament Buildings. I think it was a historical moment when we saw the bishop in the same place where, a few decades ago, the history of Hungary was made. In a short time the headquarters of the work will be moved from Vienna to Budapest.

Importance of the Work

The Balkan War changed the whole map of Southeastern Europe and created a new situation. It was a signal of our God for the Protestant churches to awaken for a long-neglected task—how can we lead those millions in Southeastern Europe to Christ? That even the so-called Christian nations in this part of the world need the Gospel nearly as much as the Turks need it we learned from the reports about the cruelties in the war. The key, however, to all these different nations is—Austria-Hungary. Here we have millions of Servians, Croatians, Slovacs, Ruthenians, Roumanians, Slovenians, besides the ten million Germans, ten million Hungarians, six million Bohemians and one million Italians. There are—to take only one example—in Austria-Hungary about six million Servians; that is, double as many as there are in the kingdom of Servia. It would be impossible to begin a work in Servia, but we have full liberty to work among the Servians in Hungary and we have already begun to do it. Whatever place Austria-Hungary may take among the political powers, the time has come when the harvest truly is plenteous. Let us pray, therefore, to the Lord of the Harvest that he will send forth laborers into the harvest.

DENMARK CONFERENCE

The Denmark Mission was commenced by the Rev. C. Willerup, a Dane, who had been preaching in Norway, and was sent from there to Denmark in 1857. The Denmark Mission was first denominated a Mission Conference in the Discipline of 1900. In 1911 it became an Annual Conference.

COPENHAGEN DISTRICT

ANTON BAST, Superintendent

Growth

In the district of Copenhagen a great blessing has rested upon our work and from all the congregations we have received good tidings about salvation of souls and an additional interest in our work.

Our local preachers have in this district kept one or two series of revival meetings at which we saw the arm of God laid bare to save, so that our hearts were filled with joy and wonder. At Copenhagen we were allowed to sell "Foraarsblomsten"—the Spring Flower—and the 22d of April became indeed a festival day in our country on which we offered this flower as a receipt to the people in town and country who were ready to pay the little money that we asked for—ten ore¹—to our children's cause, and this "Spring Flower" has already borne such fruit that besides our first children's home "Marienlyst" at Vejle we have been able to open four others, namely: the Babies' Home, named the "Spring Flower," in No. 2 Stokhusgade, Copenhagen, with the kindergarten, which is just now undergoing extension; an Orphans' Home—"Carmel"—in Dalum at Odense; "Hermon" also at Odense; and the Orphans' Home "Fredensdal" at Espergarde. Thus we have for this work five homes in all.

Some alterations have this year been made at the interior of the Golgata Church, by which this place of worship has been made more practical and useful for mission work. Our Sunday school work and the Junior, the Young Men's and Young Women's Christian Association work are prospering.

Statistics

The number of children in our Sunday schools shows an addition of 215 pupils, so that we now have 2,006 pupils in twenty-one schools.

The members of our congregations have also increased in number, namely: in full connection, 179; on trial, twenty-three; that is, 202 members in all. Our mission collections were 1,432 kr., which is sixty-three kr. more than last year. Besides this the congregations of this district have given 304 kr. to the paying of the Board of Foreign Missions' debt. The total collections are 164,904 kr., an increase of 66,018 kr. over last year. This last thing forces me to stop before the question: Is our spiritual strength in accordance with this result? Is the spiritual life and work able to be measured by the same standard as the finances? I think that there will be good reasons for us to watch and to humble ourselves before God, that He may be able to give us His full blessing and grace.

The Centralmission—Copenhagen

Within the pastorate of the Jerusalem Church the Centralmission fills up

¹About three cents in United States currency.

a peculiar position because the nature and interest of this work in a special degree are looked upon by the public, court its favor, and are under its control. This branch of our work demands to be mentioned in a special way. The period being reported is a third year's work, and this is, thank God, also the most successful one. The field of this work has been widened and enlarged to such a degree and so successfully that it greatly surpasses the most daring dreams we were dreaming when we took the first trembling step on the road, this road that is now lying before our feet wide and smiling.

Attacking a City's Problems

The following institutions have been started in the course of the year :

1. A babies' home for sick mothers and little children; and, at the same place,
2. A kindergarten;
3. A home for aged and poor people at Frederic's Hospital;
4. Vindication of People's Rights Society;
5. A Bureau for Adoption, meant for poor people;
6. An orphans' home at Espergarde;
7. A fresh air colony for children, boys and girls from Copenhagen.

Lately inquiries for admittance at the Babies' Home have been so many that the Centralmission has been obliged to occupy the pastor's private house for this purpose, and so all the premises in No. 2 Stokhusgade have been reserved for "mission work" and administration. By hearing of, or by reading this long list of new works which have been started in less than a year, some might think that we worked too quickly, were building our house on sand, not considering how far we might be able to stretch ourselves in working and money giving. We mean ourselves to be in our full rights when we try to calm these skeptics, for not one of these works has been started simply because we wish this special work to be taken up. No! We have been forced by life's hard and inflexible necessities to every work we commenced, to every branch we began.

We took up the work in confidence in God and we are sure that He will be our help. Nor has the result of these two years' work caused us to be anxious. All work started is highly prosperous from the far-branching slum work to the sale of "Fyrtaarnet," including the temperance and the mission work. All these branches, new and old, have to this day progressed and we are most grateful to the authorities, the newspapers and the public of Copenhagen for the sympathy they have shown the Centralmission.

The most beautiful testimony to the favor and goodwill in which we are held was received on the day of the public sale of the "Spring Flower"—"Foraarsblomstdagen." A long line of evil and false attacks had been made by a small afternoon paper in Copenhagen which tried by evil means to hurt the "day," depriving the innocent children of bread and a home. Both the public as well as all other newspapers took great dislike to this, and showed their sympathy for the Centralmission by raising the sale of this little flower fifty per cent this year, and at the present time the Centralmission is stronger and more highly respected than ever before. But above all these good results, which are testimonies of the success of the work in the Centralmission, I feel

happy to be able to state that its spiritual work, including the Friday evening meetings and the meetings in our own congregation, have resulted in a revival, being the means of the conversion of a great many people and raising the membership in the Jerusalem Church to a high-water mark.

The Work of a Great Institutional Church

Our statistics will be interesting. From the beginning of June, 1912, up to this date we have served:

1. 46,800 meals to children.
2. 31,960 meals for grown-up people.
3. Meals to 9,540 families—38,160 persons.
4. 81,842 meals from the eating house in Borgergade and, from the Concert Hall, 960 portions.
5. Night shelter given to 9,787 persons.
6. Coffee and cakes served at the Friday meetings to 11,000 persons.
7. 3,800 portions served to women at the meetings in Borgergade.
8. 3,360 portions served to men at the meetings in Prinsensgade.
9. 960 portions served at the Christmas feast in Borgergade and at the Concert Hall.
10. 9,800 portions served at the Christmas feast in the basement of the Jerusalem Church.
11. Employment found for men and women 32,000 days. By sale of "Fyrtaarnet" 27,563 days, so that 150 families out of work have made their own living by this sale and have found work again in the spring. The remaining 5,000 days were employed in the town, the work being secured through the employment home. Besides this we paid work of the functionaries 10,856 days.
12. Through this employment home 287 men have found permanent work in the country, others found work in this town. 150 women have also found permanent work.
13. Children have been sent to good homes through the adoption office.
14. 2,749 days of nursing at the Babies' Home.
15. 1,200 lessons at the kindergarten.
16. 1,620 days of nursing at the home for sick and aged people by our slum workers.
17. 6,080 calls at the homes of sick and poor people by our slum workers; and 39,420 by other members of our church.
18. 1,075 meetings for adults and 387 for children.

(NOTE: After writing the above report the Jerusalem Church at Copenhagen, the home of the Centralmission, was destroyed by fire. Mr. Bast sends a graphic account of this calamitous event.)

Destruction of the Jerusalem Church, Copenhagen

Out of the Ashes

Located close to the heart of the poorer section of Copenhagen, our Jerusalem Church was carrying forward a most successful evangelistic and social settlement work, ministering annually to tens of thousands of people. On the morning of January 21 a man passing the church saw huge volumes of smoke pouring out of the windows of the building. As he was hurrying off to

turn in a fire alarm he met our accountant, and both hastened to the fire station.

By this time the air was so full of smoke that it attracted the attention of the matron in our children's home adjoining the church. She hurried down to the first floor and aroused the children and the nurses. The alarm became general, and screams and shouts were heard on all sides. The pastor and his family, with a guest, Pastor Gaarde, were sleeping on the third floor. The cry of fire alarmed them and they started downstairs as speedily as possible. Remembering that others were lodging on the fourth floor, Mr. Bast hurried to their rescue, though nearly overcome by the smoke. When the group had gathered on the first floor the pastor called the roll in order to make sure that no one was missing. All answered to their names except one of the ladies. No one had seen her.

Immediately one of the men exclaimed, "I will try to help her." Rushing through the thick smoke, he managed to reach the lady's room. His knock on the door was answered by a scream. "Be quick, madam," he cried, "there is no time to spare." Trembling, and almost overcome by smoke, the lady was carried downstairs.

Meanwhile the firemen were trying to locate the blaze. The heavy smoke that filled the building rendered this work very difficult. Making light of the situation, one of the firemen said, "This fire will be extinguished in a few minutes. It seems to come from an overheated oven." But hardly had the water begun to play in this section of the building when a crackling sound was heard in the upper part of the church. Two or three firemen tried to go in but were driven back by the smoke. It was then discovered that the loft also was on fire and that the connection had burned out. The firemen then realized how serious the matter was. It was evident that the fire had spread from bottom to top of the grand old building.

The Children Saved

But what would happen to the adjoining building where we had our children? Something must be done in behalf of these little ones. Across the street is the National Military School where live two opera singers, Mrs. Ulrich and Mrs. Rareby, whose husbands are teachers in the school. They placed the schoolrooms at our service, and prepared accommodations in the historical museum on the first floor. Soldiers came over and carried the babies to this place of refuge. Fire engines were now hurrying to the scene from every quarter, automobiles gathered, representatives of the press came, and hundreds of people hastened to see the conflagration. Wearing masks and dragging fire apparatus, the firemen ran down to the basement, from which they were immediately driven out by the dense black smoke and heat. One fireman who managed to get inside the church said it was "illuminated as for a festival, but was as hot as the infernal regions." It was a gigantic fire, in which everything must perish.

The Tower Falls

The firemen encircled the church and vigorously attempted to overcome the monster. One motor engine, two steamers, three hook and ladder wagons, and smaller engines from all sides played water on the fire. Suddenly the fire burst through the roof in many different places. There was a crashing,

crackling, and an outburst of sparks, as if the flames exultingly exclaimed, "We *did* get through at last!" They sprang into the air as if to set the sky on fire, jumped and danced along the roof toward the tower, now also on fire, and scattered sparks and flames on the adjoining houses. Just as the firemen were about to force a heavy pressure of water from all sides, a new danger appeared. It was evident that the tower, which is in the form of a heavy spire topped by balls and a cross, was soon to fall. In view of this fact, the work of extinguishing the fire had to be postponed. Ladders and engines were removed to places of safety, and when the tower fell at 3:46 A. M. everything was in readiness for the catastrophe. People in the adjoining houses had been aroused and taken away. Fortunately, the tower fell inward. Amid a shower of sparks it sank into the center of the burning building, where the cross-beams broke like matches under its weight. As soon as the tower had fallen, the fire engines returned to their battle with the flames.

The Morning Dawns

Clear and cold the day broke around our gigantic ruin, and the desolation appeared in all its reality. In the tumult and danger of the night we could form no definite idea of the situation. But as the bare and majestic stone walls rose in air that winter's morning, and the tower, dark and scarred and smoke-streaked, was sharply outlined against the sky, then we felt deeply what we had lost. A poor man—one of those who slept in the basement—said with a sigh of resignation, "Now we are homeless in a double sense." While this remark struck us to the heart, at the same time it expressed in few words what the Jerusalem Church had become to the poor and shipwrecked in life, a shelter, a real home. And even in our grief we were able to give thanks to our Lord.

In order to house our various enterprises we must secure quarters for our congregation; for our temperance activities; for our publication, "The Lighthouse"; rooms for the homeless and for the "out-of-works"; a boarding place for the children; and lodging quarters for our workers. This is no easy task in so crowded a city as Copenhagen, but provision will somehow be made for all our interests.

SWEDEN CONFERENCE

The work of the Methodist Episcopal Church was begun in Sweden by J. P. Larsson, who was converted in New York city, and returned to Sweden in 1853. The following year the Missionary Society of the Methodist Episcopal Church made an appropriation toward his support. The Mission was organized as an Annual Conference in August, 1876. There are now four districts, the Novoa, the Soddra, the Vastra, and the Ostra.

J. M. ERIKSON, Superintendent

The Beginning

The work of the Methodist Episcopal Church in Sweden began in 1865, or nearly fifty years ago. The late Rev. A. Cedarholm was then sent here as missionary. He came as the result of many appeals to the Missionary Board in New York, as well as to the Rev. C. Willerup in Copenhagen, then superintendent of the work in Denmark and Norway. Years before, some Swedes who had been converted in America, during their visits here had preached the Gospel and testified to God's power to save from all sin. Their preaching seemed to their fellow countrymen in general to be heresy as the State Church taught that it was impossible to be saved from inbred sin in this life. Nevertheless some were converted and felt the power from the Lord on their hearts.

Religious Condition of Sweden Fifty Years Ago

The State Church of Sweden dates back to the days of the Lutheran Reformation. Now and then clergymen, as well as laymen, after having experienced true religion and its power, had witnessed for God and caused awakenings here and there in the country, but in general the state of things was about the same as in England in the time of the Wesleys. About 1830 the Wesleyans had a minister here to look after some Englishmen who lived here, and this minister, Rev. George Scott, D.D., afterwards president of the Conference, did very much to stir up the work for God, in fact a new era of evangelism began for Sweden with him.

But Scott was driven away, and everything was done by the State Church to bring things into the old forms again. Here and there some true believers joined in the work for God, but generally the teaching resulted in a mere theory that men, as born in sin, could never get rid of sin. For the merits of Christ everyone who was baptized and outwardly professed belief in Him was considered entitled to heaven when he died, provided that he was obedient to the church and now and then partook of the Lord's Supper for the remission of his sins. The witness by the Spirit of adoption was unknown, and the assurance of salvation from sin was impossible—rather a Christian ought to feel himself more and more sinful; yea, one could not draw his breath without sinning, but Christ had paid for our sins and He stands between the Father and us, so that God cannot see us. He sees only His beloved Son.

Some individuals (especially the Baptists, who are also working here) held more clear views. But generally the people believed just as is said. And when Methodism began to work, first by Rev. J. P. Larsson (still living, now eighty-eight years old) and, from 1867, by Rev. V. Witting (now deceased) we had to encounter antagonism from every quarter. We were looked at as a

very dangerous sort of people, preaching, as we did, that Jesus was able really to save from *all* sins.

Early Success and Present Status

The first fifteen years of our work were years of wonderful success. Sinners were saved by hundreds and the work took settled forms. In 1876 the Methodist Episcopal Church in Sweden was recognized by the Government as a legal institution. We had then a membership of 7,211. There were forty-nine ministers who, with the authorization of the General Conference, organized the Sweden Annual Conference, with 35 legalized churches. Now (1913) we have 133 members of Conference, 181 local preachers, and a membership of 17,637. This is the result of forty-eight years of faithful work. The financial side of the work is very encouraging. We have 160 churches and thirty-five parsonages, worth 3,737,516 kronor (debt 1,623,440 kr.). For ministerial support our people gave last year 190,852 kr., for current expenses 142,744 kr., and for benevolent purposes 41,728 kr. We have 18,863 children in our Sunday schools, 6,015 Seniors and 4,128 Juniors in our Epworth Leagues. We have also Methodist Brotherhoods; deaconess work; auxiliaries of the Woman's Foreign Missionary Society; a Theological School and a Book Concern; one weekly church paper; one weekly Sunday school paper, and a monthly for young people.

The Outlook for the Future

There is a large work for Methodism to do in this country. And how this work shall be done will depend upon whether or not we are able to conform to the needs of the present time. We must be true to the old Gospel and keep abreast of intellectual and Christian development in every respect. The nation is facing a crisis. Though, on the whole, our Swedish people are not behind any other with reference to general culture, yet they do not keep up with the foremost nations in industrial work, politics and social reforms. But there is a general awakening in this respect, and these questions take such hold on the people that it sometimes seems as if they have no time for religious things. Rationalism and materialism are always at work. On the other hand, the old State Church, which has adopted many of our methods (which they at first condemned) has begun to work eagerly, and many of their ministers—as well as laymen—are converted and zealous men. The Mission Friends (Waldenstronians, as they are also called) as well as the Baptists are also working powerfully. And it is only a question of time when the separation between Church and State will be completed.

The General Conference Program of Social Service

In these circumstances it is evident that the Methodist Church is here by the providence of God. And I am quite sure that before long we will have an abundant harvest if we only sow in endurance and keep abreast of the times. May the Lord help us so to do!

The resolutions adopted by the General Conference with respect to the social problems of the day help much to secure the interest of our people. The Temperance Movement in Sweden, originally started by a Methodist, is advancing. Some months ago the Prime Minister of State did not hesitate

openly to profess himself a total abstainer and a friend of general and permanent prohibition.

It may truly be said that we have an open door and a big work. Let nobody think that it is of little importance, or that we could just as well merge into the old State Church here, for this would surely be to betray the Lord Who has called us and given us so many opportunities. He wants us to be true witnesses to Him Who has given to us our place in just this branch of His church.

NORWAY CONFERENCE

The work of the Methodist Episcopal Church was begun in Norway by the Rev. Olaf P. Petersen, who was converted in New York city, and returned to his native land, arriving in Fredrikstad in December, 1853. In August, 1876, the Norway Mission was organized as a Conference. There are now three districts, Bergen, Kristiania, and Trondhjem.

No report.

ITALY CONFERENCE

The Italy Conference includes the churches of the Methodist Episcopal Church in Italy, and the churches for Italians in Switzerland.

Methodist Episcopal mission work was begun in 1871. The first annual meeting of the Italy Mission was held in September, 1874. In March, 1881, the Italy Conference was organized.

ROME DISTRICT

The Rome District includes the Methodist mission work in the central part of Italy and all the work in the northern part except that in Lombardy and Piedmont.

Rome

Methodist Episcopal mission work was begun in 1871, when the Rev. Leroy M. Vernon, the first superintendent of the mission, arrived. Other Mission Boards at work here are the English Baptist Missionary Society, the "Deaconess Institution at Kaiserswerth," the London Society for Promoting Christianity Among the Jews, the Southern Baptist Convention, and the Wesleyan Methodist Missionary Society.

Missionaries: Rev. Walling Clark and Mrs. Clark, Rev. Bertrand M. Tipple and Mrs. Tipple. W. F. M. S.: Misses Edith Burt (on furlough), Mary B. Sweet, and Edith T. Swift.

Institutions: Methodist College, Publishing House. W. F. M. S.: Crandon Institute, Girls' Home School, Isabel Nursery.

WALLING CLARK, Superintendent

Evangelistic Campaign

Early in the year an evangelistic campaign was organized by the district superintendent and plans laid for the holding of institutes in different parts of the district, which had as their special purpose the study of the best evangelistic methods and a deepening of the spiritual life of all our workers. The first of these institutes was held at Savona in the Italian Riviera, and was productive of blessing to all who were present, and gave a new spiritual impulse to the entire work.

During the subsequent months revival services were held in several of the churches of the district under the direction of the superintendent. The Italian pastors proved themselves to be devoted and efficient leaders in this work. Results were noticeable in the congregations at Genoa, Bologna, Pisa, Forli, and Rome. Though statistics are by no means an indication of the real influence of our efforts in Italy, yet it may be well to add that at the last Conference the number of probationers reported, on the Rome District alone, was 382, an increase of 210 over the previous year. Though we lose a large number of members each year by emigration or by removal to other parts of Italy where we have no churches, there was still a good net increase in the number of members on the district, seventy-three more than the previous year being reported.

Genoa, Bologna, Venice, Forli

In Genoa we have an interesting and growing Sunday school, which has a normal class and a cradle roll, as well as the intervening classes. There is also a special gathering of the children on Thursday afternoon. The superintendent of this school, who is very devoted to her work, is a daughter of the lieutenant-general commanding the military garrison at Genoa.

The church at Bologna has increased in numbers and taken a step forward in the matter of self-support. An annual financial statement is published by the

Official Board and the brethren are endeavoring to reach the point where they will no longer require help from outside sources.

The congregations in Venice have been steadily increasing, especially those at the services on Sunday evenings. We are, however, greatly handicapped by the unattractive condition of the audience room. The position of the building is excellent, being close to Saint Mark's Square, but it is essential to a successful development of this congregation that the church building should be thoroughly renovated.

We have a genuine Methodist Circuit in connection with the church at Forli. In addition to this city there are five others where we have stations visited by our pastor, among these being the points Ravenna and Rimini. An interesting work is being carried on in the country villages where we have the active cooperation of a colporteur of the American Bible Society. If our friends could be present at some of the crowded gatherings in these villages where the people eagerly listen to the preaching of the Gospel, they would better appreciate what our church is doing for the evangelization of the people in Italy.

Pisa and the Caruthers Institute

There has been steady progress in the congregation at Pisa, which is greatly strengthened by the Caruthers Institute for Girls. This school was offered to the Board of Foreign Missions several years ago but was not accepted. It is therefore entirely independent financially of our regular work. However, the president of the Board of Managers is the present superintendent of the Rome District and the director of the school is the pastor of our church. In this institution there are ten teachers and 150 pupils, the larger part of these being connected with our church or Sunday school. During the last year the Sunday school has had a notable development. The number of scholars increased from 48 to 104. Every Thursday afternoon the pastor holds what he calls "a school of religion," which is divided into three classes following a graduated course of religious instruction.

Rome

Rome is the chief center of our church in Italy, and nearly all of the special departments have their headquarters here. Among these there has prevailed an excellent spirit during the year which has been due in part to the weekly prayer meeting held each Tuesday afternoon in the home of the district superintendent. Some of these meetings have been seasons of great spiritual refreshment and inspiration. For two weeks previous to Easter Italian revival services were held in the Rome Church in charge of the pastor, Dr. Alfredo Tagliatela. In these meetings forty persons publicly announced their decision to accept Christ and thirty-four of them were received upon probation. Among the converts were an army officer, a bank cashier, a law student, two students of the Academy of Fine Arts, several heads of families of the better social class, a young lady of a wealthy family who was about to take the veil as a nun in one of the monastic orders, and a worthy and well-educated Roman Catholic priest. One of the converts testified: "I have always thought that there must be a religion like this, and now I rejoice that I have found it." A young lady said: "When I rose to declare my desire to stand henceforth with Christ and His Gospel it seemed that a hundred hands were pulling me down to keep me from obeying the inspiration that I felt in my heart." Another young lady, who was a visitor

in Rome, testified: "I must go back to my native town, the old city of Capua, but I shall declare the great things which the Lord has done for me though I know that I must face bitter opposition and endure much persecution."

A Big Sunday Evening Congregation

The Sunday evening evangelistic services conducted by Dr. Tagliatalata have been steadily attended by audiences varying from 500 to 1,000 people, scores of whom have given evidence privately of their full acceptance of the Gospel of Christ, though many have not yet the courage to separate themselves from their families and their friends, as they would be compelled to do if they should unite with our church. There is no question whatever that the number of persons who are brought each year to a personal faith in Jesus Christ through the preaching of the Gospel in our congregations throughout Italy is from three to five times as many as those who formerly united with our church.

THE ROME COLLEGIO

B. M. TIPPLE, President

A New Collegio for the New Italy

At three o'clock in the afternoon of January 24, 1914, Methodism began to write a new chapter of her history in Rome. At that hour the president of the Methodist Collegio signed the legal papers which transferred to the possession of the Board of Foreign Missions of the Methodist Episcopal Church 27,000 square meters of ground on Monte Mario to be used as the site for the great new collegio.

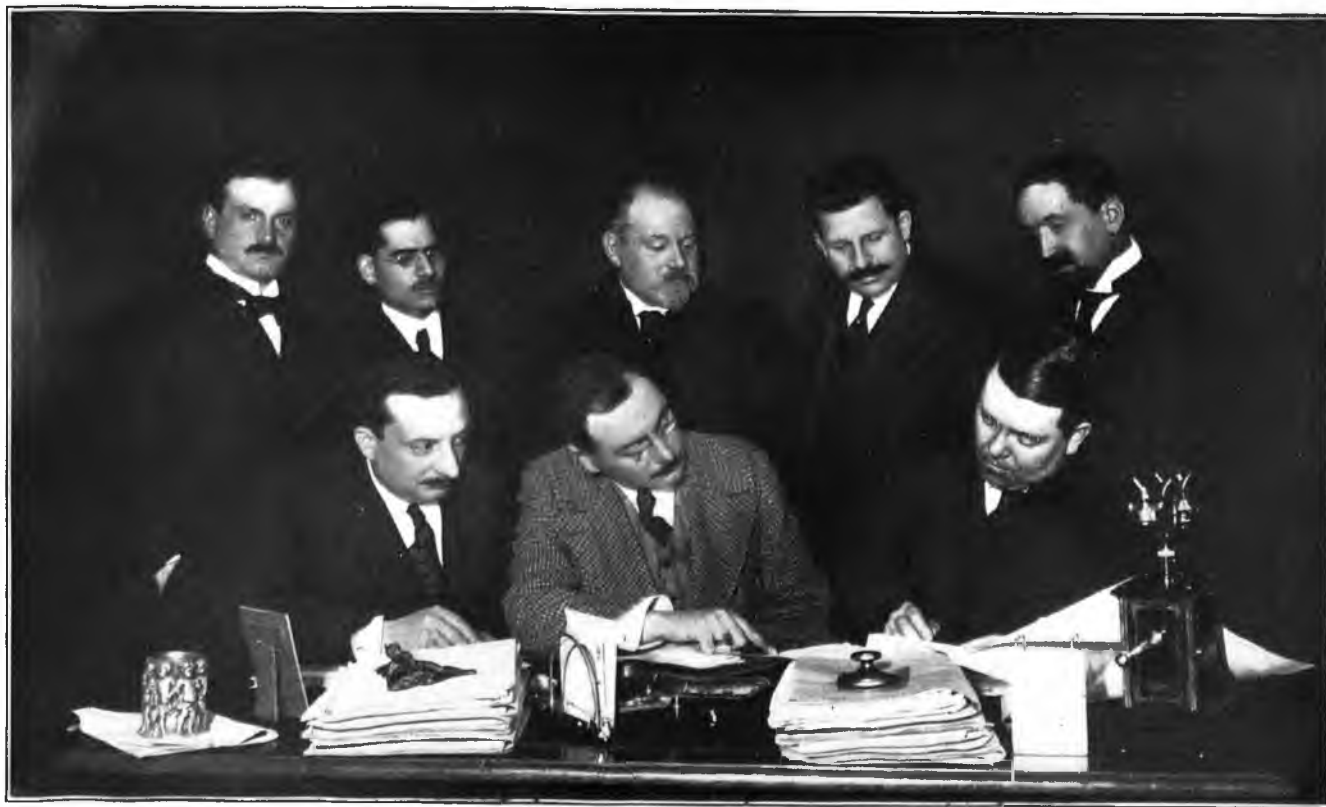
Dr. Arnold on Monte Mario

Dr. Arnold, visiting Rome, wrote home to England: "Monte Mario is the highest, boldest, and most prominent part of the line, and has the Tiber at the foot of it. . . . Here we stood, on a most delicious evening, the ilex and the gumcistus in great profusion about us, the slope below full of vines and olives, the cypresses above our heads, and before our eyes all that one has read of in Roman history—the course of the Tiber between the hills that bound it; beyond, the Apennines; the distant and higher summits still quite white with snow; in front, the Alban hills; on the right, the campagna to the sea; and just beneath us the whole length of Rome, ancient and modern—Saint Peter's and the Coliseum, rising as the representative of each—the Pantheon, the Aventine, the Quirinal, all the well-known objects distinctly laid before us. One may safely say that the world cannot contain many views of such mingled beauty and interest as this."

The spot from which Dr. Arnold had this vision is now the property of Methodism, dedicated to the young manhood of the New Italy. Rising three hundred and ninety feet from the Via Trionfale, along which Julius Cæsar passed on his triumphal entry to Rome, the new Collegio will stand out not only before the eyes of the capital, but also before the eyes of the entire kingdom.

An Institution to Represent Evangelical Christianity

With growing urgency the need for a great evangelical collegio has been felt for several years by the leaders of our work in Italy. There is none such in the peninsula. Three years ago the search was begun for a suitable location for such an institution. Scores of plots were visited, but none exactly answered



PREPARING FOR A METHODIST BOYS' COLLEGIO IN ROME

The signing of the contract, January 24, for the purchase of the southern end of Monte Mario, Rome, Italy, for the new Methodist Collegio. Standing (left to right): Professor Guglielmo Nesi, lawyers Salvatore Mastrogiovanni and Commendatore Ottolenghi; Amedeo Antelli, Dean of the Collegio; and Avvocato Pardini, former proprietor. Seated (left to right): Signor Emiliano, the other proprietor; Signor Venuti, the notary; and Dr. B. M. Tipple.

the purpose until they were led to the crest of Monte Mario. Many have gone to the hilltop since that first trip—bishops, college presidents, laymen, ministers, Methodists, Baptists, Presbyterians—and without a single exception the verdict has been: "It is wonderful! You must have it!" and many have added, "And I'll help you!"

Views of Bishop Anderson and Dr. Crawford

A year ago Bishop Anderson spent a few days in Rome. From Monte Mario he had his first view of the Eternal City and its environs, then he wrote to Dr. Tipple, at that time in America: "I have today seen the proposed site for the new collegio. I write to say that it seems to me perfectly ideal. If we can plant ourselves strongly on that splendid, spacious hill-top it will mean a new day, not only for our work, but for the New Italy. God prosper you in your great enterprise. If our Methodist laymen could only see what I have seen today it would not take them long to put the money in our hands for land, buildings, and endowment."

More recently, Dr. Crawford, president of Allegheny College, visited the spot and afterward said: "I have just come down from Monte Mario where I have seen the site for our new Methodist College in Rome. Everything that could be asked for in the location of a college is there. The ground is high and commands a superb view of almost the whole city. One looks down on Saint Peter's and the Vatican gardens. I rather like that feature. Much might be said of the pines, the cedars, and the eucalyptus, the ivy, and all the rest, but it is enough to say there is no other location anywhere in the vicinity of Rome so well suited for a college. If twenty Methodist laymen whom I know could see what I saw this afternoon and feel what I felt there would be a million dollars forthcoming at once to put up buildings and endow this college of ours, the ground for which is already in our possession. Methodism greatly needs such a college here, and Italy needs it; it could be filled with boys and young men almost immediately. The open door of opportunity is one which ought to be entered at once."

Action by the Board

At the October meeting of the Board of Foreign Missions in New York the plan for strengthening our work in Italy by erecting an adequate collegio to meet the demand of the new nation was discussed and authorization was given to purchase the southern end of Monte Mario for this purpose. This first step has been taken in the assurance that American Methodism, alive to her opportunity in the educational field, will stretch her arms across the sea to erect on this commanding hill a collegio for young men. A collegio that with the highest physical, intellectual, and spiritual ideals shall train in the coming generations many leaders for this new Italy.

Taking Possession

Special services were held on March 17, 1914, to mark the act of taking possession of the new site, which looks down on the Milvian Bridge, the scene of Constantine's victory in A. D. 312. Among those present besides Bishop John L. Nuelsen, Dr. B. M. Tipple, and Dr. Walling Clark, were Dr. William Burgess, president of the Wesleyan Methodist Church in Italy; Rev. Ernest W. Bysshe, superintendent of the Methodist Episcopal Church in France; Professor Vittorio Bani, Lawyer Mastrogiovanni, and others. In his address to

the assembled guests Bishop Nuelsen spoke of the inspiration for study derived from the wonderful view thus presented from this site. "The eye looks upon buildings and places that are connected with the great epoch-making events in the history of the world—history, law, religion, art, in fact all spheres of civilized life through the centuries have felt the influence of this marvelous Eternal City at the feet of the new collegio. We do not intend to build a school merely to gratify denominational pride. Our ardent desire is to render the greatest possible service by training the coming leaders of a great nation. At the root of all education lies information, knowledge. This collegio is to impart the latest information as to the facts of life. But Christian education proceeds from information to interpretation. Knowledge is the answer to the question: 'What is it?' Wisdom gave the answer to the further question: 'What does it mean?' What do the facts of life mean? The Christian interpretation links all life to a living God, who made Himself known in sundry ways, especially in Jesus Christ, His Son. It is a great time in which we are living, full of problems, but full of opportunities, a mighty challenge for men of strength. Men who are strong in body and mind, with high ideals, wide visions, lofty aims and consecrated purposes, are to go from this place to do a man's work for Christ and the country."

Turning to Dr. Tipple, the bishop concluded his address by saying that just as this place can be seen from all parts of Rome, the work that is to be done here will be watched by world-wide Methodism, nay, by all Protestantism, and will be followed by the prayers and the best wishes of all who love the cause of the Master. "I envy you your position as leader of this most remarkable and significant work ever undertaken by Protestantism in Italy. I covet for you and your enterprise the highest measure of success and pray that the fullness of the blessing of the Master may rest upon you and the new collegio for the New Italy."

NAPLES DISTRICT

The Naples District includes the work south of the Turin and Rome Districts, including the island of Sicily. This district comprises about one third of the area of Italy. This district was organized by the setting off of the southern part of the Adriatic and Mediterranean Districts at the Conference session of May, 1908.

Naples

Naples is the chief seaport of Italy. It is situated on the west coast, about 150 miles from Rome.

Missionaries: Rev. Almon W. Greenman and Mrs. Greenman.

A. W. GREENMAN, Superintendent

Increase in Evangelistic Spirit

The year 1913 has been one of encouraging, if not specially marked, advance in all of our principal departments of work. The revival spirit which began to appear in a more particular way with the opening and dedicatory services of the new building in Naples has been manifest in other stations and has given a tone and efficiency in the other lines of activity. Not having by me at this writing the full statistical reports of the year I am unable to make accurate and complete comparisons, but that quality of spirit and service and life which has been and is the crowning glory of the Wesleyan movement is becoming ours in larger measure, and is preparing the way of the particular work of Methodism in Italy as a church as well as her larger part, under Divine providence, in

the building of the new and greater Italy as a great Christian power among the nations of the world.

The Naples Building

In a more detailed description several things in relation to the different stations are worth noting:

The strategic value of our new location in Naples has been more than ever demonstrated in these past months. Multitudes are literally coming to know of Methodism and its work, even though they may not cross the threshold of our chapel. And the latter has continued to be filled with eager listeners at its services, while revival services have, from time to time, greatly stimulated the faith and energy of the congregation and brought a goodly number into the church.

The Circuits

In Sicily, which is the most important point of our work in Sicily, Brother Schiro continues to win the confidence of the community and add new and faithful souls to the communion. He has repeatedly been obliged, because of the inadequacy of our chapel, to preach in the public piazza and has served on important public committees, securing for our work public recognition of its value and place in the city life. Some persecution troubled Brother Scorza for a while in our newly opened meetings in and about Catanzaro, but the authorities obliged the persecuting priest and his friends to desist, and now, as a result, we have a more open door and more numerous friends for our cause. Brother Collosi, at Bari, has been extending his activities to other cities besides our old station of Forli, with the prospect of new and partly self-supporting work being organized. At Spinazzola Brother Gualtiere has infused new life and confidence in all the meetings and work, and particularly among the young people. Brother Beltrami has continued his strong preaching in Ancona and his evangelistic tours to nearby points with most encouraging results. The outlook is for a good year ahead.

FRANCE MISSION CONFERENCE

The France Mission Conference occupies that section of France lying between the Rhone River, the Mediterranean, and Italy. The centers of Methodism in this region are Marseille, Lyon, Toulon, Grenoble, Chambéry, Trevoux, and Albertville, the first two of which rank next to Paris among the cities of France as to population.

France was approved as a mission field of the Methodist Episcopal Church by the General Missionary Committee in November, 1906. In the following May Bishop Burt appointed workers to begin mission work in the region, and in July, 1908, the organization of the mission was perfected at Lyon.

Grenoble

Grenoble (population, 75,000) is a beautiful city in the Alps and the seat of a university whose courses attract more foreign students than any other French university outside of Paris, averaging over 1,000 a year. The large majority of these students come from Roman Catholic Europe.

Methodist Episcopal mission work was begun in the fall of 1907.

Missionaries: Rev. Ernest W. Bysshe and Mrs. Bysshe.

Institution: W. F. M. S.: Women Students' Hostel.

ERNEST W. BYSSHE, Superintendent

The year 1913 marks the close of the sixth year of activity for our Methodist Episcopal Mission in France. The moment is opportune for a brief glance at the situation, in the country at large, among the ecclesiastical organizations, and within our own ranks. Then perhaps there may come to us some lessons to be learned, and some inspiration to guide us in our future work in this land, which from its peculiar position, its remarkable history, and the unique opportunities it offers to the evangelical forces, ought to be called, "The Strategic Missionary-field of the Western World." Pope Pius X was right in saying to a band of French pilgrims, "Your country must be considered as missionary territory."

Attitude of French People Toward Christianity

In the last year's report, mention was made of the general misgiving, the hesitation and doubt that had begun to creep into the minds of the French in regard to the boasted all-sufficiency of atheism, and the socialistic panacea for the ills of modern society. During the year this attitude has been becoming more noticeable and more clearly defined.

The intellectual world through such leaders as Bergson, Boutroux, Poincaré, Buisson, and others, has already advanced far to meet the Christian demand in philosophy and science. A recent publication on "The Present Status of Materialism," a compilation of addresses on this central theme delivered in Paris, cannot but prove comforting to every Christian thinker who is interested in the future of Christianity in France.

A recent writer in "Le Matin" makes the statement, purposely exaggerated, but nevertheless containing a suggestion of truth, "In order to be à la mode in France today a novel must make its leading characters devout and convert the villain (if there be one) by the end of the chapter."

Altruistic Syndicalism

It is too early to say that the movement has reached the working classes, though evidences are not wanting that atheistic syndicalism has already passed the zenith and is beginning to feel the first breath of a chilling sunset. The ranks are not being recruited with the fiery impetuosity of the past decade.

The fact is that the sway of atheistic materialism with all its ramifications is being undermined in France by its own failure to make good its pretension to replace Christianity as a code of morals or a remedy for the ills of society. Laic morality is being weighed in the balances, and the fact that it is being found wanting is slowly percolating through the strata of ignorant, fanatical opposition to Christianity found so largely among the workingmen. Lacking the cohesive power of a common devotion, and torn by the forces of egotism, atheism is gradually disintegrating. It would substitute itself for Christianity in the hearts and consciences of the nation. It lacks one essential, a Christ, living and dying for his enemies, and rising triumphant over sin and the grave. Till this modern substitute for Christianity can produce a leader of that type, its efforts are bound to be fruitless.

So long as the atheistic propaganda was confined to criticizing the prevailing type of Christianity its success was unbounded. But faced with the necessity to create a suitable substitute, inspiring the necessary self-mastery in the multitudes, it has most miserably failed.

The Antagonism of Secularism

In the face of this disintegration there is rising an extreme section more militant than its predecessors, a laicism that is at heart as clerical as the extreme branch of the Roman hierarchy. In proportion as its hold upon the masses diminishes, its furor and impetuosity increases. It is animated by the same spirit of intolerant tyranny as was the Spanish Inquisition. Its controlling spirit is hatred, its ambition the destruction of all that will not abjectly submit. It comes to the front with a definite program of action, throughout the whole of which breathes the spirit of animosity and strife. Needless to say it is foredoomed to failure. Its chief result will be to prove the claims of the opposite party and hasten the day of their triumph.

Condition of the Roman Catholic Church

On the other hand, the Roman Catholic hierarchy, facing a situation that demanded reorganization and a vigorous policy to save itself from utter destruction, promptly availed itself of the freedom from the galling control of the State afforded it by the law of separation. It has begun to copy the methods of the church in Protestant lands, and today it stands as a veritable phenomenon in ecclesiastical history.

An organization, essentially autocratic, that has no epithets strong enough to condemn modern theories of representative government, that most profoundly distrusts all laic intervention, it may be seen today in France in full evolution toward the modernism so much condemned. Laymen's committees now considered necessary in each parish are joined together in cantonal (county) organizations, which in turn are grouped together in a diocesan organization having jurisdiction over all the groups in the diocese. It is true that the laymen are closely watched in everything and that their activity is confined to obeying the orders of the clergy. But it is a beginning. It is a striking example of the flexibility of Roman Catholicism. An organization which has as its motto "Semper eadem" furnishes today in France an astonishing example of ecclesiastical acrobaticism!

But in all its accommodation to the spirit of the times, there is an undercurrent of "semper eadem" as strong as the undertow that sucks the unwary

swimmer out to his death. There is the same thirst for domination, the same hatred of Republican principle. The church adopting laymen's committees because they are essential to the success of her program, plans through the present concession to the modern spirit, to overthrow all that modern civilization holds dear. In France today the Roman Catholic Church represents reaction, and with her immense organization, more ultramontane than ever, stands a menace to the future of the republic.

The Significance of Poincaré's Election to the Presidency

Between these two militant camps, extreme atheistic and extreme clerical, stands the great mass of the French nation, numbering fully two thirds of the entire population. They are weary with this modern religious warfare and demand the period of "detent et apaisement," which Briand vainly endeavored to inaugurate over three years ago.

That they are already making themselves felt was shown in the election of M. Poincaré to the presidency. He is a sincere Republican, but represents the sentiment of this majority. Against him a militant anticlerical candidate was brought forward and every means used to make Poincaré withdraw in his favor. It was only the strongly expressed sentiment of the nation at large that induced him to stand and the representatives of the people to elect him.

The Heart-cry of a Nation for God

To him who can read the signs of the times it is evident that the greatest need of the nation is a new revelation of God. Out of the shadowy realms of undefined desire there is welling up a heart-cry, that to the ear of the prophet sounds like the cry of the wandering child seeking the pathway leading to his father's house. The times are ripening for another Joan of Arc, a deliverer, not from an alien foe, but from the parasites of lust, and greed, and class hatred, and irreligion.

There is no doubt that the Roman Catholic stands to benefit from this state of affairs. All the elements of a great national revival are here, profound unrest, spiritual hunger, and anxiety. It is little short of heart-breaking to think that in the face of such possibilities a great ecclesiastical institution stands unmoved except by a fierce desire for revenge upon its political enemies and a determination to use every opportunity to crush and destroy the present system of government. Should she succeed, she will retard the spiritual development of the nation by at least another generation.

Clerical Antagonism in the Republic

In reading the many examples of "La Bonne Press" (the newspapers subsidized by the church), one is made to feel that the chief occupation of the editorial staff is not agitation for social reform or suppression of drunkenness and vice, but the search for evidence against the republic. The crimes most largely featured are those committed by Republican officials against the church or its clerical supporters.

The eldest daughter of the church asks bread, and her mother is busy gathering a choice selection of stones with which to feed her famishing child. The greatest menace to a nation-wide revival in France is the political ambitions of Rome and the French clericals!

The best solution for the religious problem of France is a sweeping move-

ment toward Protestantism. This would cause the Roman Catholic Church to adopt a totally different attitude and one that would mean marvelous things for both France and the church.

The Position of Evangelical Christianity

There is an unprecedented opportunity at the present time for the evangelical forces of France. Many signs indicate it clearly. Every society engaged in evangelization is confronted with opportunities it cannot grasp, because of the meagerness of the resources in men and money at its disposal. The problem of how to meet this demand presses heavily upon the religious leaders. Every society is calling for men till any man who has the slightest qualifications for the spiritual direction of a work can be sure of employment.

I shall not soon forget an interview I had this summer with one of the leaders in evangelical work in the North of France. It appears that, overwhelmed with the calls to which they could not respond, they had sent this worker to urge our coming to that great industrial field. They offered us every assistance in their power that the Gospel might be preached to the thousands of workingmen in great centers as yet unoccupied. It was most painful to have to refuse, explaining that we also in our own fields were forced to refuse calls to which it was utterly impossible to respond.

Evangelize or Perish

The watchword in the recent national convention of evangelical workers was "Evangelize or Perish." The tone was distinctly aggressive. All seemed to feel that the greatest need of France was a Protestantism on fire for souls. We felt that the greatest need of Protestantism was a French equivalent of the Wesleyan revival! When one looks upon Protestantism where the Methodist revival has not borne its fruit, one cannot but thank God for Methodism in Anglo-Saxon lands. The evangelical spirit of Protestantism in these countries, its aggressiveness, its spiritual emphasis, it owes, under God, to the work of the Wesleyan movement.

French Protestantism

Let us not be misunderstood at this point. We do not decry French Protestantism, far from it! As we studied that gathering of representative leaders; noting the unity of spirit, among elements so diverse, and remembering that strict mental honesty is the characteristic feature of French intellectuality, we admired the striking manifestation of Christian charity. Listening to the discussions, and learning something of the extent of the efforts being put forth by the little Gideon's Band, one could not but admire the people and the church that had produced them.

Protestantism in France has had to struggle against overwhelming odds from the very beginning of its history. It has had to fight a foe infinitely stronger in point of number, wealth, and position, a foe that fought without conscience or pity. Only one in sixty of the population is even nominally Protestant, how great then have been its limitations in the line of activity!

Great city missions, that are doing so much for the urban life of England are utterly impossible in France, owing to the lack of a working force, the great Protestant constituency to which to appeal.

But after all allowance has been made, undoubtedly the greatest lack in French Protestantism is the spirit of the Wesleyan revival. While giving all

praise to the splendid work of our sister Methodist Church, the largest part of which has undoubtedly been its evangelical and evangelizing influence upon the Protestant Church of France, still it must be confessed that it has not, up to the present, been able to accomplish results in any way comparable to that of Methodism in Anglo-Saxon lands.

French Protestantism is still too Calvinistic, and Calvinism has never produced a great and lasting revival. The mission of Methodism to the other Protestant churches in France, has its noblest work yet to do. We pray God that the two sister Methodist churches may be granted the privilege of accomplishing this work.

The Unchurched Majority

But there is no doubt that our chief mission is to the great unchurched majority of France. Our experience during the past year has confirmed our conviction that Episcopal Methodism has its most important mission to the ex-Roman Catholic population. Our bishopric is a strong asset in this direction, and enables us the more easily to win their sympathy and confidence. It is impossible to take time to mention the data upon which this judgment is built, but they are ample.

Bourgneuf

Let us review briefly the events that seem to be more especially worthy of preservation in the annals of our history.

Last year during the Conference session Bishop Nuelsen came with us to our tent service at Bourgneuf; where, as a result of our evangelistic campaign in the tent, a group of sixty people came forward and took upon them the vows of our church. Since then a neat chapel has been erected, with pastor's residence, at a cost of 16,000 frs. the total expense of which has been borne by three friends of the superintendent. The chapel stands today as an advance guard in the territory which it has become our most sacred ambition to win for God and Protestantism.

Our friends at Bourgneuf were delighted and greatly encouraged by the special visit of the bishop to dedicate the chapel the 20th of April. From all parts the people came to attend the dedication services and thronged the edifice to its utmost capacity.

Anti-evangelical Campaign in the Press

In this connection it is interesting to note that we had our first introduction to the methods of the twin enemies of evangelical work in France, the Royalists and Clericals. Early in the summer two of their papers began a propaganda against us that continued nearly two months. It is noteworthy that our teachings were not once attacked. It was not as Protestants we were assailed, but as foreigners, German army officers who had come in disguised as preachers to prepare the way for the German army that planned to come on later! Our headquarters they found out to be in Belgium, neutral territory, from which the line of campaign is being directed. Suspicion, fear, and chauvinism were the sentiments appealed to. As for religion, there was not any appeal made to it during the entire campaign!

Commendation of Missionary Evangelicals

But perhaps the opinion of another set of authorities, Messieurs Favre,

Dardier, and Hoffer, leaders in the Evangelical Society of Geneva, will prove more interesting. They have visited our work at intervals during the last two years. During the month of July they spent a few days in Savoy visiting and preaching for us at different points. They all wrote me after their return home the most encouraging and enthusiastic letters. One says, "I want to tell you how much I am impressed by your whole work in Savoy. To think and to see all you have accomplished in so short a time is really wonderful." M. Favre sums it all up in the following words, "We bless God for the success He has given you, the workers He has brought across your pathway, and the wisdom and spirituality with which the work is being conducted. May God continue to bless your efforts and give you much joy in the work, in multiplying the resources of men and money at your disposal."

Visit of Dr. George Heber Jones

We have also had the delightful visit of Dr. George Heber Jones, one of the office secretaries of our Missionary Society. He visited and examined the work thoroughly, and his kindly suggestions and brotherly advice were a great blessing to the superintendent. Everywhere he went his glad smile, simplicity, and deep religious enthusiasm made friends for him and for our work. Concerning the tangible results of his visit, there are rumors of which we shall be prepared to say more in our next report.

Work at Gressy-sur-Isere

Concerning our tent campaign this summer we shall use ten words of the tablet to Sir Christopher Wren in Saint Paul's Cathedral in London. "He who would see his monument, let him look about him." Six months ago the village in which we held our Annual Conference was without any preaching of the Gospel. One or two families only had heard of us through friends in other places. An invitation was brought just before the opening of the season and after prayer and investigation was accepted. The result of the campaign is the chapel in which the Conference met this year. While we cannot yet say that multitudes have been converted, still we do know that many have been brought into contact with the Gospel, they wish to learn more of our teaching, are willing to submit to the rules of our church. Some have been definitely won for Christ and many are on the way, of this result we are sure.

The present chapel has been secured as the result of an arrangement with the proprietor. Instead of buying we have rented on long lease, the proprietor making the alterations necessary. If later on we wish to purchase we have plenty of time to arrange accordingly. This plan we have followed in Albertville, where we shall have a beautiful little chapel shortly ready for dedication. This plan we hope to be able to follow in other cases. It is cheaper and more prudent.

Our Situation

In spite of the campaign conducted by our enemies the work is progressing at every station, and new calls continue to come in. A new valley is about to be opened to us, by a friend who offers to accompany our colporteur on his rounds there and introduce him. He tells us that some friends are about to rent a hall and turn it over to us. In two of the chief towns of the valley friends are waiting patiently the moment when we can come, while different mountain villages are accessible.

A glance throughout the whole field shows this fact most plainly, we are undermanned and poorly equipped at every point. At Toulon where different sections of the city are open to us and villages in the vicinity will welcome us, we ought to put in an extra worker. Lyon, with its 650,000 population including the surrounding towns and villages easily accessible, can never be worked by one man alone. Grenoble, our headquarters, has to get along with one worker for the student hostel in addition to Pastor Galland. We hope soon to be able to make better provision for the reinforcement of our staff in the cities. Until we man our work better we cannot hope for any large success in our city work.

Statistics and Results

The statistics this year, notwithstanding the fact that we have had to practically close Chambéry, are encouraging. In our membership we have an increase of forty-three per cent to record, bringing our number up to the total of 426 members and probationers. I am pleased to see that the brethren are becoming more careful in their estimates as to our adherents. In the earlier years the estimate was exaggerated, judging from the present returns. Our receipts show a diminution, which while it can be explained satisfactorily, yet gives me the occasion to emphasize the necessity of doing our utmost to encourage our people to give. As soon as possible let the people have their own finance committees and let them have charge of expending their own collections.

Care is necessary in regard to our registers for our "Associations culturelles." We are loyal to the republic and its laws, and consequently we have conformed to the statutes in forming these associations. The records must be properly kept, especially as to the annual meeting and the changes in the local bureau and membership. A hostile administration might make it difficult for us otherwise.

Our Goal

While working in the most fraternal spirit with the members of all the churches, Protestant and Catholic, our special mission is to the great unchurched mass, the vast majority of the nation. The most difficult, the most wicked, and the most suspicious part of the nation? Perhaps, yet we have come to France especially for them. If our Gospel cannot reach them then it is a failure! Let us get a message that will! We plan to give attention especially to the most available element in France for us. We have the Gospel for them, we have the church polity most suitable to their mentality, a real church home where they can find the liberty, equality, and fraternity, so dear to the heart of every citizen of France.

RUSSIA MISSION

Russia Mission includes all the work of the Methodist Episcopal Church in the Russian Empire, except the Finnish and Swedish work in Finland. Russia proper is larger than all the rest of Europe, having a territory 6,000 miles from east to west and 2,500 miles from north to south, with a cosmopolitan population of 173,059,900, among whom there are 113,355,000 Russians; 18,345,000 Turks and Tartars; 10,730,000 Poles; 7,788,000 Ugro-Finns, including Karelians and Esthonians; 6,750,000 Jews; 4,153,000 Lithuanians and Letts; 2,770,000 Germanic, including Swedes; 1,904,000 Cartwelians; 1,558,000 Caucasian tribes; 1,588,000 Armenians; 692,000 Mongolians; and 3,461,000 of other nationalities, of whom there are more than twenty-five in number. Religiously Russia's 173 millions are grouped approximately as follows: Greek Orthodox (Pravoslavyn) 120,970,000; Mohammedans, 18,742,000; Roman Catholic, 15,420,000; Protestants, 8,324,000; Jews, 6,750,000. Other Christians 1,661,000; other non-Christians 865,000. Among these various peoples there are perhaps fully 150,000,000 who have yet to hear their first Gospel sermon.

Saint Petersburg

Saint Petersburg (population 1,908,000) is the capital of Russia. The holding of regular meetings under the auspices of the Methodist Episcopal Church was begun in 1907.

Missionary: Rev. George A. Simons.

GEORGE A. SIMONS, Superintendent

Religious Liberty in Russia

Nine years ago, April, 1905, His Majesty the Czar, moved, as we believe, by the Spirit of God, issued a ukase granting to the subjects liberty of conscience, religious freedom, and liberty of the press. In October of the same year he followed the initiative step with another manifesto. The effect of these imperial decrees was electrical and it has taken more than five years to impress upon the nation at large that these manifestoes were not law, but simply imperial suggestions to the lawmaking body at the government seat. Dumas have come and gone, but up to the present time the much-wished-for and greatly needed laws have not been enacted although they are under way and it is hoped will be passed before long. For a year after the Czar issued his manifesto there was actual religious liberty in Russia, but after a while the various governors presiding over the hundred provinces, or governments, dispensed the law as they thought best. Such governors who were in sympathy with the Free Church idea granted favors and issued permissive documents to evangelical societies, while in other provinces certain governors were hostile toward the interests that were not pravoslavny (Russian Orthodox). During the past few years there has been a strong political reaction and religious repression, under which practically all Free Church bodies have had to suffer more or less. God grant that real religious liberty, based on sane and liberal laws in harmony with the manifestoes of his Majesty the emperor, may come before long!

In view of the foregoing statement it is highly gratifying to be able to report that the Methodist Episcopal work enjoys not only the good will of the authorities, but also the intelligent and sympathetic interest of officials in many places. Only in one place has there been a temporary setback given to our work; namely, in Dorpat (Jurjeff), which was not primarily due to the police, but to the energetic opposition of a fanatic Pentecostal Movement, and the

fact that our preacher was not a Russian subject, being thus disqualified to register in said province as a regular preacher.

The Mohammedan Problem

At the World Missionary Conference held in Edinburgh three years ago, the note of alarm was sounded concerning the aggressiveness of Mohammedanism in Northern Africa. Wise men from that mission field said that Christianity's greatest problem today was to meet Mohammedanism on its own ground and vigorously checkmate its forward movement, for it had nothing else in mind than to eat out the very heart of Africa. But Mohammedanism is in Europe! If it be of untold consequence to checkmate the movement of this scourge from the bottomless pit in Africa, we must not close our eyes to the situation in Russia, where we have eighteen million Mohammedans, every last one of whom is an out-and-out missionary for the founder of that system. At the present time there is being built in St. Petersburg, on one of the choicest spots, a Mohammedan mosque which is to cost six million rubles, half of which, we are told, came from the Shah of Persia. Mohammedanism is aggressively at work in Russia and we are informed that during the past ten years it has had more than ten thousand converts. If the Christian forces of Africa must face the issue with Mohammedanism, then the Christian forces of Europe must, and dare not be less alert than their brothers on the dark continent!

New Chapels Dedicated

In Arensburg, which is the chief town on the Island Oesal, in the Baltic Sea, we dedicated on November 10, 1912, our fourth Methodist Episcopal Chapel in Russia. It is a fine corner property having a valuation of about \$5,000. The building has a seating capacity of 200. There is a parsonage in the same building, with an apartment above which is rented out, and over the chapel there are two rooms for the use of the members and friends that come from all parts of the island. Here one can still see old fashioned Methodism, souls being soundly converted in almost every meeting.

In the village of Handrovo on Sunday, August 24, 1913, Bishop W. S. Lewis, assisted by Drs. J. F. Goucher and Geo. Heber Jones, dedicated our fifth chapel in Russia. This village is about two hours' trip by railroad and wagon from Saint Petersburg and will always be remembered as a place of special interest in the history of Methodist work. Here six and a half years ago the writer preached his first sermon in Russia and had a narrow escape from an intoxicated opponent of our cause who flashed a long knife and tried to kill both him and his interpreter. It was at that time that he promised the Lord if He would bring him back safe and sound to Saint Petersburg he would some day build a chapel in that village as a sort of Ebenezer. And there it stands at last.

A sixth chapel is being built in a village near Mariinsk, Siberia, which is to cost about 400 rubles, most of the material and labor being given by the people and the money being largely donated by our Saint Petersburg Methodists. (A ruble is about fifty cents in American money.)

With the exception of our beautiful church edifice in Kowno, dedicated by Bishop William Burt in February, 1909, our chapels are designated by the authorities as "Molitwenny Dom" which means "house of prayer." Through the special favor of the late Prime Minister Stolypin and the kindly interest

of the Czar, an exceptional status was given the Kowno Church, hence it enjoys the name Metodistskaya Kirka (kirka being the special Russian term for Protestant churches). The Russian churches are called Tserkov. If the official title of our houses of worship is to be Molitwenny Dom in the future we have surely no reason to feel piqued, for could there be a more appropriate name given than that which Christ himself applied to the temple when he said, "My house shall be called a house of prayer"?

The Otilie Children's Home

In connection with the chapel in Handrovo we have launched an humble orphanage which was opened November 4, 1913. This home bears the name of the sainted mother of the writer, for it was she in whose heart the plan originated. One of our deaconesses from Saint Petersburg is in charge of the home. In addition to her duties in the orphanage she conducts a day school for the village children, about thirty availing themselves of this opportunity (there being no school at all in this village), and on Sunday she conducts the Sunday school which has an enrollment of over 100 children. Soon after the orphanage was opened an official came and inquired what was being done in the chapel and orphanage, and when he was informed of the character and spirit of our work he became very enthusiastic, expressing his approval and the wish that such buildings might be erected in all the neighboring villages. While this is a very modest beginning, yet its good report has gone forth into scores of villages where the people discuss our church and methods. Just recently, when visiting the village Haitolovo, a little orphan was brought to me and when I said that we would receive the child into our home the people paid Methodism this tribute when I bade them farewell: "The Methodists are really good people."

Training Men for the Work

Inasmuch as we have no seminary of our own in Saint Petersburg, we are obliged to send our young men from Russia to the Methodist Theological Institute at Frankfurt-am-Main, where we have three young men at present, and two others are returning from the army this spring where they have served almost three and a half years. In addition to these five young men who will be ready in two to three years, there are four others who are being tested before entering upon a regular course of study. For certain obvious reasons it will soon become necessary to train our men here in Russia, using them at the same time for evangelistic work in the outlying districts and villages.

Publications and Translations

Our "Christiansky Pobornik" (Russian Christian Advocate) has entered upon its sixth year and is issued in an edition of one thousand copies monthly, with special editions of two thousand copies at Easter and Christmas. While this paper is not yet self-supporting, it is rendering excellent service as a silent but potent factor in spreading the good news, for it is a Sunday school journal as well.

A collection of Russian hymns has been prepared and published in an edition of 2,000 copies.

A good tract on Conversion, in an edition of 5,000, besides a Russian

translation of Bishop Nuelsen's Berlin lecture on "Methodism and World Evangelization," also in an edition of 5,000, have been published.

A Russian translation of the Discipline of 1912 has been ready over a year, but we are unable to publish it because of having no capital for this purpose, as is also the case with the Russian translation of Bishop Burt's "Homiletics."

Our Russian Methodist Book Concern is helping to spread Methodist literature throughout the empire.

Bible Distribution

From the outset of our pioneer work in Russia the distribution of Bibles, Testaments, and parts of the Scriptures has constituted an important part of our missionary activity. During the Christmas and Easter holidays when many of the Russian letter-carriers, telegraph men, errand boys from the shops, porters, milkmen and chimney sweeps called on us for the purpose of paying their respects and getting a "tip" I asked them if they had a New Testament (Novy Zavyet). Most of them would ask me "What is the New Testament?" ("Stho Takoye Novy Zavyet?"), whereupon I would explain to them what it was, and was told they had never heard of it. I then asked them would they like a copy. "Indeed," would come the reply. "And will you promise me to read it every day?" which question was also answered in the affirmative. While little can be shown in the statistics, some day we shall see the full fruitage of the Scripture seeds sown in this large and benighted empire.

Statistical

This year our young mission raised 1,084 rubles for benevolences, of which amount 714 rubles go to foreign missions. We support two day schools in China and Korea. At present we number eleven preachers, with fifteen preaching stations, nineteen Sunday schools with a total enrollment of 800, a church membership of 452, with a sympathetic and generous constituency fully twice that number.

A Great Loss

After a brief illness Mrs. Otilie Simons, widow of the late Rev. George Henry Simons, passed away peacefully on September 22, 1913, at Methodist headquarters in Saint Petersburg, where she had made her home since October, 1912. During this short year of her sojourn in Russia she gave unstintingly of her time and energy to this pioneer work. A few weeks before her departure she said to her son, "I don't want to die just yet; I should first like to give ten years to Russia." But an all-wise Providence had decreed otherwise. Her earthly remains have found a resting place in the Protestant Cemetery—Smolenski—in Saint Petersburg. She is, perhaps, the first American Methodist to have been buried in Saint Petersburg, or even in Russia.

Toiling forty-one years for the church of her choice, her career closed in the Russian Mission. Here she sleeps—and Russia is now a thousand times dearer to us because Mother has consecrated this place with her loving deeds, patient suffering, triumphant dying, and final resting in the land to which she unselfishly and heroically urged her son, the writer, to go, saying to him, "The older I grow the more I am convinced that it is not what we get out of life, but what we put into it, that makes it worth living, and as we live but once let us do all the good we can for our Master even though it be in the hardest place."

FINLAND CONFERENCE

The Finland Conference includes all the work of the Methodist Episcopal Church for Finnish-speaking and Swedish-speaking people in the Grand Duchy of Finland. The population is 3,140,100, of whom eighty-six per cent are Finns, thirteen per cent Swedes, and the remaining one per cent largely Russians. The established religion is Lutheran. In 1891 the Methodist Episcopal Church was legally established in Finland, the Methodist Discipline being recognized in Finnish law.

The mission work in Finland was begun in 1866 by two young sailors, Wilhelm and Gustaf Barnlund, who had been converted in New York, joined the Methodist Episcopal Church there, and later returned to Kristinestad, their native city in Finland. The work thus begun was carried forward by local preachers from Sweden, principally through the heroic work of K. J. Lindborg, who established Methodist societies in various places. The work was under the Sweden Conference from 1883 to 1892, when the Finland and Saint Petersburg Mission was organized. This became the Finland and Saint Petersburg Mission Conference in 1904, and was divided in 1911, the Finland Conference and the Russia Mission being formed therefrom.

GEORGE A. SIMONS, Superintendent

Methodism's Influence in Finland

That Methodism is a factor in the educational development and religious uplift of the Finland people is admitted both by churchgoers and the general public, as well as by the officials and State authorities. Our churches and chapels, with their steeples pointing heavenward, are symbols of the blessed truths that lift souls upward into the Kingdom of Peace. Young people rejoice in what is being done for them and children crowd into our halls to hear the beautiful tidings of the Christ, while strong men join hands and hearts in the Methodist Brotherhood. Our Theological Seminary, which was opened in 1897, is training preachers and workers, and is recognized as a substantial school by professors in the State University at Helsingfors. Orphans receive shelter and motherly care in our three orphanages, while all our church societies are doing a Christian social work among the poor and needy. Unfortunately, our statistics do not show the real number of those who attend our church services besides helping our work along through the Ladies' Aid Societies and giving our church their moral and financial support. Thus, for instance, we have but 263 probationers and members in our Swedish Church in Helsingfors, but the pastor, Rev. Karl Hurtig, preaches to fully a thousand people every Sabbath, while in the Finnish Church of Helsingfors our membership numbers only 148, but here the pastor, Rev. K. F. Holmstrom, assisted by the students of the seminary, reaches 500 people every Sunday. This same condition prevails in nearly every charge.

Properties and Church Debts

We have now fifteen church buildings of our own valued at 876,586 Finnish marks, with an indebtedness of 422,163 Finnish marks. (A Finnish mark is about twenty cents in American money.) The remaining eight societies are still worshipping in rented halls. Two of our churches—Wasa and Helsingfors—are self-supporting.

Steady Growth

The membership of our Epworth Leagues is 1,160, and others are constantly joining in spite of opposing forces, such as the preaching of rationalism by leaders in the State Church and the hostility of the socialistic movement

toward Christianity. We have Junior Leagues in almost all our churches, and in our forty-five Sunday schools we teach 3,657 children, of whom, no doubt, many will later become members of our communion, just as hundreds of our present constituency have come from the Sunday school. We have Methodist Brotherhood chapters in many of our churches and through these men are coming to our altars.

The Theological School

Six promising young men are enrolled as students. The course lasts four years. The entire Finnish work in Finland, as well as in certain villages in Russia, depends upon the men trained in this school, and all the Methodist preachers now working among the Finns in the United States have been educated here.

Importance of Finland Methodism

Our Methodist work in Russia proper was inaugurated by the Finland and Saint Petersburg Mission. There are thousands of Finns living in Russia hungering and waiting for the Gospel.

While the masses are constantly drifting away from the State Church in Finland the time is not far distant when the Church and State will be separated. There are only two Free Churches to receive them, namely, the Baptist and the Methodist Episcopal. For many the latter would remain preferable, inasmuch as rebaptism is not favored by most of the Finnish people.

Our Greatest Need at Present

The greatest obstacle confronting us is the matter of church debts and heavy rent of our meeting places. If only our churches were free of debt we should no longer need help from the Board of Foreign Missions but would be self-supporting in every charge in Finland.

BULGARIA MISSION CONFERENCE

The Bulgaria Mission Conference includes the principality of Bulgaria, north of the Balkan Mountains, and other contiguous countries of the Balkan Peninsula lying north and west of this section. Thus far the Methodist Church has confined its efforts to Bulgaria north of the Balkans.

Methodist Episcopal mission work was begun in 1857. The first annual mission meeting was held in April, 1876. The Bulgaria Mission Conference was organized in 1892. The American Board (Congregational) is the only other mission board having work within the bounds of this Conference.

Lovatz

Lovatz (Lovetch) is situated on the Osma River, a tributary of the Danube, about halfway between the northern and southern boundaries of Bulgaria.

Missionaries: W. F. M. S.: Misses Kate E. Blackburn and Dora Davis.

Institution: W. F. M. S.: Girls' School.

Sofia

Sofia is the capital of Bulgaria.

Missionaries: Rev. Elmer E. Count and Mrs. Count.

ELMER E. COUNT, Superintendent

The Methodist Church in the Balkan War

The year 1913 has been a crucial one in the history of the kingdom of Bulgaria. It marks a season of testing such as few nations ever pass through. Such a fact at such a time must greatly affect mission work. It has been so with us in Bulgaria. The year opened with a devastating war upon us. Everywhere could be seen its blighting effects, in misery, want and destitution. Hardly was there a home in the land whose hearts had not been pierced with bitter anxiety for some sick or wounded, or by the cruel shafts of death. This has been a year of woe for Bulgaria.

The character of the work has been such that I must be pardoned if more or less of the personal element protrudes itself into the report. War brought to this land new conditions and circumstances. As with the people, so with our mission; we had to adjust ourselves to new lines of activity. It was the time when the spirit of Christ could shine through His workers by opportune deeds. The people had learned where sympathy and helpfulness lay. Their bitter and woeful cries for aid had met with response from those who had been preaching to them a trustfulness in the Great Burden-Bearer. They soon learned that strangers in a distant land had been stirred by sympathy. Though strange to them it was none the less real. And whereas war spells cruelty, destruction and disaster, it has not been in this land unmixed with blessing for the cause of Christ. Said one of the pastors in his report at our Annual Conference, "Whereas we are all agreed that the war has proven a curse to our fair land, I have not found it so to the cause of Christ in my work." He was simply echoing the feeling of many others who with open vision see the hand of God working in the affairs of men. You who have been far away from the theater of war cannot feel it as we feel it, who are in close touch with the changing attitude of mind and heart of the masses of the people.

Relief Distribution

Our mission has been exceedingly active in trying to meet some of the appalling needs that followed in the wake of the cruel war. Hunger, cold and

want have been the legacy. The dependent aged, the wives, the widows and the orphans have felt it keenly. Near the close of the first armistice between the Allies and Turkey, I returned from Kirk Kilisse to meet Bishop Nuelsen. I was immediately drafted into relief work that sent me throughout North Bulgaria, distributing wheat, flour and corn to these suffering people. Our churches were made centers of distribution. Together with the pastors we would buy up numerous bags of flour and dressing ourselves for the work, we would begin our examination of the applicants for help. My duty was that of inquisitor. The questions would be colored with Christian sympathy. Many a time I would take the opportunity to explain just from where and how the help came to them. A slip of paper stating the quantity of flour to be given them was placed in their hands and oftentimes a tract with it, and the applicant would retire to an adjoining room to secure the flour. In some of the places the clamor of the hungry women was so great that we would be compelled to suspend work. We needed no advertising. Our presence soon became known all over the city. The local papers would call down the blessing of God upon the givers, and crowds of women would stand at the door of our church from early morning until late at night. The tales of these sad faces were heart-rending. I would note down and number every case. It is a book of sorrows. It was the usual story: "My husband is at the front and no food in the house"; or "Wounded and in the hospital at Kirk Kilisse"; or "Have had no word from him for six weeks and fear the worst has happened, and the little ones are crying for bread."

Pity for the Moslems

Many thousand Turks live in Bulgaria, who, though citizens of this kingdom, remain faithful to Mohammedanism. They are never drafted into the army as soldiers for fear they would not prove loyal to the Christian flag when at war with the great traditional enemy of Christendom. Most of the Turks are tillers of the soil. Some are prosperous farmers. Though exempted from military service, they with their buffalo and ox carts were drafted into service as convoy and transport trains. War is impartial. It plunged hundreds of homes of these Mohammedan women in abject poverty and want. Many of these cases were sadder than those of the Greek Catholics. The social problem of women of their cult made it so. Some of these lonely homes where abject poverty reigned were pointed out to me. So rigid is the social law that conceals the faces of the women from man, that even in their extreme want I would have to wait until they provided a covering for their faces before questioning them concerning their needs, or speak to them through the closed doors of their destitute homes. During the last year our mission has ministered to these helpless ones of Mohammedanism in a way that called down many a blessing of Allah upon our work.

Celebrating the Fall of Adrianople

I will not forget one affecting scene. I was at this sort of work in Shumen where we have a church, when the news came in the morning of the fall of Adrianople and the surrender of the Turks. The city had been besieged for three months. With its more than fifty forts, it was regarded as impregnable. It was taken with the loss of much life. Still the joy of a great victory swallowed up the sorrows of a nation for the moment. The news came

in the morning. The church bells all over the city rang out a peal of rejoicing heard even above the noisy shouts of the populace. Among them could easily be distinguished the sonorous tones of that of the Methodist Church, but lately put in place by the pride of a loyal membership. Early in the morning the mayor of the city sent a request that we hold a service of thanksgiving for victory *and of prayers for the dead*, according to our own evangelical rite, together with the other churches of the city. An order had been telegraphed from Sofia so to do. We delicately told him that ours was a work for the living and that we would gladly comply with the first part of the request. A mob of widows and lonely women stood at our gates with their extemporized bags for flour. We threw open the doors of our church. In a minute it was filled with women. Even all available standing room was occupied. A majority of these were in an evangelical church for the first time. Though the joys of the multitude knew no bounds because of the great victory, who, in the presence of these hungry suffering widows and anxious wives, could now speak of "thanksgiving." They had tasted the bitter cup of woe and drunk it to the dregs. The pastor attempted to address them. He spoke of the God of battles and how He sought to provide for the widows and the fatherless. The weeping of the women inspired the words. He could not go on. He was obliged to weep with them. The whole audience broke out in a heart-rending wail. A hymn was proposed. What could I say to this crowd of women, who, if not already wearing widow's weeds felt that their husbands may have been slain in that awful carnage of attack on the strongest fortified city in Europe. Trembling words of sympathy fell from my lips while I sought to point them to the great Sympathizer. The more earnest my plea and the more subdued my tones, the more intensely bitter became the mourning of these burdened hearts. It was the message of the Gospel to lightless lives. They went out from that meeting to receive their gifts of flour. With the preaching and the gift, some confessed they had gotten a glimpse of God and evangelical truth they had never known before. Some of these women were from the villages where we had been during the preceding days. The saddest scenes were found there. Such destitution as I hope my eyes will never again see was found in these places.

The Terror of the Earthquake

Not only have war and want been making drafts upon the sympathetic activities of our mission during the last year, but also one of the most destructive earthquakes the world has ever experienced. I was out on the streets of Sofia at the time, providing bread for the impoverished ones whose husbands, brothers and sons were at the seat of war. The earth trembled. I reeled to and fro. The city was in great excitement. We soon heard that a terrific shock of earthquake had shaken Bulgaria, with the region about Tirnovo as the center. Soon the worst was made known. The whole city and the towns in that vicinity were a mass of ruins. The government hastened trains of relief to the luckless people of this district. In the city of Tirnovo we had a well appointed church and parsonage. Many were reported killed. I could not get into telegraphic communication with our pastor. I became anxious. I determined to seek the necessary government permit and board a train for the scene of destruction. On account of the destroyed tracks the trains could not go any nearer than ten kilometers from this ancient capital

of Bulgaria. It was midnight but bright with a full moon when we reached this point. I soon took up the march with a company of soldiers through the more ruined section of the earthquake zone. The bright moonlight pictured a weird scene of ruin and disaster as we picked our way in the midst of debris in the nearer towns before reaching the larger city of Tirnovo. There was not a home that was left intact. Ruins and demolished houses were everywhere! Out of the debris the people had pulled some old carpets and rugs. With these they had improvised shelter, while fires burned in front of the openings of these rude tents, to temper the cold of the night. Great boulders weighing hundreds of tons had been loosened from high precipices and rolled down into the highway. It is not the place to describe here the scenes of destruction everywhere in that ancient city. It was the same in other towns. Earthquake shocks were felt daily. That night, some time after midnight, I was challenged by soldiers stationed throughout the ruined city at danger points. I attempted to reach our church and parsonage. I was told that both were a mass of ruins. I was assured that the pastor and his family were safe. I asked for shelter and was directed to the open fields on the edge of the city where every conceivable contrivance had been resorted to in order to obtain temporary relief. A kind friend, recognizing my voice, invited me to crawl under a tent as a protection from the night. Profound sleep overcame me after my long and weary march, though stretched out with the other occupants on the hard surface of the ground. Early the next morning a circuitous route about the city brought me to the Methodist church and parsonage. The pastor was sleeping out in a roughly constructed hut in the year yard of the property. It was a sorry looking place. So violent had been the shock that the church had been demolished with a mighty crash. Only the belfry had been left standing. This was full of fissures and cracks. It seemed like a miracle that it should remain. A large section of the parsonage adjoining the church had been hurled into a mass of ruins. A few cracked walls were still standing, which were made to appear more ugly by the fallen plaster. Our church membership there was greatly disheartened by the awful catastrophe. Yet with the populace there was a feeling of gratitude that was surprisingly general. Every attempt I made to commiserate them brought out the quick response, "But thank God it did not happen in the night when thousands would have been hurled into an unknown eternity." I cite this to show the spirit of the people. I do not remember hearing a complaint. The shocks continued daily and nightly. It is a startling thing in the midst of such weird surroundings to be aroused from a deep sleep by the violent shaking of an improvised bed. It was an experience I had to endure.

At the time of the happening our pastor was in a store on the main street of the city. An indescribable noise was heard, accompanied by a violent rocking of the earth. He ran to the door. He had hardly stepped across the threshold when the complete front of the stores on the opposite side of the street fell forward and filled the street. His foot was struck by one of the crowning stones of the walls. Had he been a quarter of a minute sooner, the Methodist pastor of Tirnovo would not have been alive to tell me the story. In clearing away the ruins several dead bodies were dug out.

Some few weeks before this sad and terrifying happening, I had been in this same town and distributed quantities of flour to the destitute women and

families, made so because of the war. This earthquake again called us to the high sense of our duty to suffering humanity. Accompanied by the pastor, I visited the towns nearby and purchased large quantities of flour for distribution. This was another blessing of our mission to this unfortunate people.

The Horror of Pestilence

To these distracting conditions of war and earthquake which have greatly hindered the regular missionary work, may be added the awful pestilence of cholera that spread over a large section of our field. This was especially so during the war among the Allies. Bulgaria was completely surrounded by enemies and shut off from the outside world. Greece, Servia, Turkey, Montenegro and Roumania attacked Bulgaria on all sides. The Roumanian army crossed the Danube River on the north and soon scattered cholera everywhere in its train. All public assemblies were interdicted. No services could be held in our churches. In Lovetch where our two lady missionaries are at the head of the only school we have in Bulgaria, the cholera raged with especial virulence. With the presence of an invading army and a devastating plague, cut off from all communication with even the surrounding towns, these two women went through an ordeal seldom falling to the lot of womankind.

At the very threshold of the outbreak of this last unfortunate war I had gone further up into Europe as a delegate to the World's Sunday School Convention and on mission business. The farewell words I had with my family on the morning of my departure were the last words with them in any form until I was able to greet them near the close of the war, five weeks later, when I crept into Sofia as a specially appointed United States messenger to the United States Consul. Every attempt of postal and telegraphic communication had failed. The invading army did every conceivable harm. At the close of this second war our mission was again instrumental in directing streams of helpful benevolence to this suffering people. Again I was asked to give my services to Red Cross work and was with a newly arrived English Mission of that benevolent organization, and daily employed in caring for the wounded and sick. This was true missionary work. The avidity with which these suffering men received the New Testaments and tracts was pleasing and sometimes pathetic.

Light in the Darkness

The last year, then, leaves a dark background of wars, pestilence and earthquake to record. They have been almost a constant woeful element of interruption to direct evangelistic work. But the helpfulness and sympathy that have flowed out through the channels of our mission in Bulgaria have carried away barriers to a larger work for the spiritual uplift of these Balkan peoples. Our mission has passed through the period of active opposition to our work. It exists still in some quarters. In others tolerance and indifference are being superseded by an eager welcome. God is blessing this land as none other in the Balkans. Bulgaria is the strategic center for winning these six kingdoms for Christ.

STATISTICS OF NORTH

CIRCUIT OR STATION	Missionaries of the Board		Missionaries of the Wom. Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
<i>Leipzig District—Continued</i>																									
Schneeberg					1	1			361	189	550				13										
Schoenheide-Eibenstock					1	2			258	202	460				18										
Schwabenberg					1	1			189	253	442				8										
Triebes-Langenevetsendorf					1	1			159	20	179				4										
Weimar					1	1			57	14	71				4										
Werdau					1	1			92	102	194				3										
Wilkau					1	1			155	225	380				5										
Zschopau-Burhardtsdorf					1	1			183	210	393				9										
Zwickau-Planitz					1	2			300	315	615				10										
Total					68	52			9860	4536	14396			1	372										
Last year					49				9530	4333	13863				361										

STATISTICS OF SOUTH

All sums of money are in marks (1 mark = \$0.238). For equivalents in

<i>Frankfurt District</i>																									
Dillenburg					1				139	35	174	11			10										
Dusseldorf, etc.					1				52	19	71	4			1										
Ellerfeld, etc.					1				74	16	90	9			2										
Frankfurt: First Church					1	4			340	69	409	15			5										
Second Church					1				196	37	233	5			4										
Friedrichsdorf, etc.					1				181	21	202	12			4										
Gelnhausen, etc.					1	1			90	31	121	14			3										
Gelsenkirchen, etc.					1				67	20	87	10			2										
Heidelberg, etc.					2	1			183	38	221	14			3										
Kaiserslautern					1	1			133	31	164	33			6										
Koeln, etc.					1				96	15	111	6			3										
Kreuznach					1				127	28	155	9			5										
Mandel					1				97	17	114	9			4										
Mannheim, etc.					3				150	19	169	8			2										
Marburg, etc.					1				106	24	130	8			2										
Offenbach, etc.					1				111	42	153	15			8										
Siegen, etc.					2	1			289	52	341	38			15										
Simmern					1				119	27	146	16			5										
Wiesbaden, etc.					1				56	11	67	11			1										
<i>Heilbronn District</i>																									
Ansbach					1				27	16	43	6													
Bayreuth					1				37	8	45	4			4										
Beitstein					1	1			210	55	265	7			5										
Beitheim					1				152	18	170				3										
Fuerth, etc.					1				58	55	113	9			1										
Hall					1	4			82	13	95	1			4										
Heilbronn					2	2			522	92	614	40			14										
Hof					1	3			67	65	132	19			2										
Kirchberg					1				51	7	58														
Marbach					1				196	41	237	9			1										
Neuhuetten					1	1			139	20	159	11			4										
Nuernberg: First Church					1				92	62	154	6			5										
Second Church					1	3			208	45	253	11			1										
Oehringen					1				71	29	100	2			2										
Ottmarsheim					1				96	8	104	6			3										
Provorst					1	5			137	23	160	8			5										
Vaihingen					1				134	39	173	2													
Weinsberg					1	2			68	20	88	2													
Wuerzburg					1	1			33	24	57	1													
<i>Karlsruhe District</i>																									
Altensteig					2	1			169	32	201	26			6										
Calw					1				256	39	295	14			6										
Freudenstadt					1				256	35	291	8			7										
Hagenau					1				51	10	61	5			2										
Hockenheim					1				113	11	124	22			3										
Karlsruhe					1				203	23	226	10			2										
Klosterreichenbach					1				205	20	225	31			4										

GERMANY CONFERENCE, 1913—Continued

CIRCUIT OR STATION	No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD					
															For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field
	4	380	2	84877									68100		140	446	4833	1158	2345	8922
	4	250	2	42729									34004	194	150	287	5179	200	3149	8965
	6	350	3	71700					3				32777	1000	180	284	3713	840	1509	6526
	4	130	2	23275									4900	100	15	114	2637		1181	3947
	4	30	1	44000									22500		20	50	1176		503	1740
	2	250	1	49493									14889		50	128	2070	150	1754	4152
	1	370	1	56680					1				37010	418	220	302	3192	100	2085	5809
	9	265	3	53550									22953	500	80	225	5275		1633	7213
	7	700	3	132750					1				74260	4215	400	430	5872	920	3237	10859
Total	204	12123	78	4529968					35				3037185	72838	6870	11866	177930	23012	100596	320274
Last year	190	11247	74	4282879					26				2862455	33502	5253		169978	31693	110668	317592

GERMANY CONFERENCE, 1913

United States currency see statistical summary of Foreign Missions

	3	209	3	32400									17514	136	38	16	1635	1098	1005	3792
	2	55	1	1189										60	21	1189			702	1972
	2																			

STATISTICS OF SWITZERLAND

CIRCUIT OR STATION	Missionaries		Missionaries of the Wom. Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. F.ative Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
<i>East District—Continued</i>																									
Saint Gallen					1				230	20	250			2	4										
Teufen					1	1			67	9	76				1										
Turbenthal					1				150	4	154				1										
Wald					1				150	10	160				3										
Wetzikon					1				181	21	202				7										
Winterthur					1	1			450	23	473				13										
<i>West District</i>																									
Basel I.					1	2			403	25	428				9										
Basel II.					1				144	16	160				7										
Bern					1	1			320	33	353				20										
Biel					1				182	22	204				7										
Genf.					1				160	20	180				2										
Herzogenbuchsee					1	1			91	9	100				2										
La Chaux-de-Fonds					1				117	5	122			1	4										
Langnau					1				138	13	151				8										
Lausanne-Vevay					1	1			203	13	216				2										
Liestal					1				200	11	211				3										
Lyss					1	1			158	21	179				5										
Neuenburg					1				117	10	127				1										
Saint Immer					1				101	11	112				5										
Signau					1				129	11	140				11										
Sissach					1				133	17	150				3										
Solothurn-Grenchen					1	1			253	17	270				8										
Total					45	21			9336	888	10224			5	265										
Last year						22			9146	858	10004			7	234										

STATISTICS OF AUSTRIA-HUNGARY

All sums of money are in crowns (1 crown = \$0.203). For equivalents in

Bacs-Szentamas					1				86	48	134			6											
Budapest					1				33	30	63				5										
Graz									8	5	13														
Triest					1				113	42	155			18											
Ujvidek					1				43	30	73			4											
Verbaaz					1				74	58	132			8											
Vienna: First Church					1				144	46	190														
Second Church									55	12	67														
Total					8	5			556	271	827			36											
Last year									523	216	739				20										

STATISTICS OF DENMARK

All sums of money are in crowns (1 crown = \$0.268). For equivalents in

<i>Copenhagen District</i>																									
Copenhagen: Bethania																									
					1	1			220	11	231				2										
					1				71	21	92														
					2	2			471	68	539			14											
									50	2	52				1										
					1				3	3	66														
					1				155	4	163				1										
					1	1			168	12	180				5										
									45	2	47														
<i>Fuenen District</i>																									
					1				30	11	41														
					1	1			178	12	190				4										
					1	1			283	25	305				10										
					1				72	8	80														
					1	1			168	2	170				4										

CONFERENCE, 1913—Continued

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD					
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field
				6	523	1	100000							189	156	4698	1400	1015	7458
				4	324	1	53000					26500		125	65	1963		897	3050
				8	390	2	46000					21720	344	170	100	2237		1367	3874
				4	248	3	100000					66230	1150	113	50	1940	1385	1067	4555
				4	373	1	30000					13000	250	110	45	2265		1890	4310
				12	1044	3	152800					68444	5029	265	150	5881	3213	5039	14548
				3	905	2	140200	1	42000			82900	2000	330	85	5982	426	2860	9683
				2	435	1	65500	2	118500			145000	300	145	30	1893	609	1599	4276
				3	1206	2	157000	1	41000			79800	2500	278	152	6092	340	2855	9717
				3	787	1	40000	1	23000			23600	400	109	29	3097		1870	5105
				1	39	1	105700					64750		134	56	3242	827	2810	7069
				5	438			1	20000			3042	1624	105	53	1842		753	2753
				3	95	1	40000					6011	64	56	24	3104	290	1535	5009
				4	393	1	71500					9000	1000	125	85	1673		1135	3018
				2	166	1	101600					42500	2500	159	107	5414		1626	7306
				6	600	2	39000	1	15000			18900	1500	173	44	2832	950	1070	5069
				7	1036	5	75722	2	24000			53960		161	66	1801	2632	1364	6024
				1	47	1	86500					32000	1000	153	67	4427	100	718	5465
				2	114	1	45000					9675		57	28	2389	68	1316	3858
				7	455	1	27000					12000	1000	57	28	1212	191	657	2145
				10	480	1	16000					8400	50	75	30	2068	90	560	2823
				10	986	3	105000					88850	1000	213	67	2149	640	2641	5710
				264	24708	78	3701909	32	1112182			7352915	82782	9101	3771	144782	134408	81169	373231
				261	23019	77	3970657	28	1299797			2233882	5232						

STATISTICS OF DENMARK

CIRCUIT OR STATION	Missionaries of the Board		Missionaries of the Wom. Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
<i>Jyllands District</i>																									
Aalborg					1				181	13	194				12										
Aarhus					1	1			137	7	144														
Esbjerg					1				56	9	65														
Frederikshaven					1				303	61	364				12										
Give					1	3			107	14	121														
Hjorring					1	1			71	6	77														
Holstebro					1				64	7	71														
Horsens					2				89	7	96														
Hornslyd					1				21	21	42														
Lemvig									32	6	38														
Lockken					1				85	24	109														
Randers					1				107	7	114														
Silkeborg					1				22		22														
Vardø					1				90	12	102														
Veje					4				392	18	410														
Total					24	21			3732	372	4104				107										
Last year						26			3634	309	3943				115										

STATISTICS OF SWEDEN

All sums of money are in krona (1 kronor = \$0.268). For equivalents in

<i>Eastern District</i>																									
CIRCUIT OR STATION	Missionaries of the Board		Missionaries of the Wom. Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
Arboga					1	3			231		231	23													
Avesta					1	3			118	5	123	6													
Butle, etc.					1				111	5	116	4													
Balinge									19	1	20														
Eskilstuna					1	2			302	22	324	8													
Fagersta					1	3			144	17	161	9													
Grangesburg, etc.					1	3			83	2	85														
Hallstahammar					1				26	7	33														
Heby, etc.					1				53		53														
Klintehamn, etc.					2				121	1	122														
Kolsva, etc.					1				59	3	62	2													
Kopparberg, etc.					1				17		17	3													
Kungälv					1	2			121	4	125														
Köping					1				128	7	135														
Lindesberg					1	2			113	3	116	2													
Morko					1	1			100	3	103	42													
Norberg					1	3			85	2	87	7													
Nyköping					1	1			88		88	4													
Roma, etc.					1	4			182	5	187														
Rotebro									32	3	35														
Sala					1				59	5	64	4													
Slite, etc.					1				120		120														
Stenhamra					1	1			13		13														
Stockholm: Kungsholmen					1	1			78	6	84	6													
Saint Mark's					1	1			140	11	151	2													
Saint Paul's					1	1			482	21	483	2													
Saint Peter's					1	3			650	33	683														
Trefaldighet					1	2			367	4	371	3													
Surahammar					1	1			51	3	54														
Södertälja					1				109	1	110														
Upsala					1	4			348	10	358	2													
Visby					1	5			292	4	296														
Västeraås					1	1			152	6	158														
Oregrund					1	1			96	2	98	1													
<i>Northern District</i>																									
Bergeforsen, etc.					1				50	3	53														
Boden					1				42	7	49	4													
Bomhus									34		34														
Borlänge, etc.					1	1			213	12	225	5													
Eriksdal					1				42	5	47														
Falu					1	1			90	5	95	4													

CONFERENCE, 1913—Continued

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD												
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field							
					200	1	24500					18114		90	44	437	250	1793	2364							
					350	1	60000	1	34000			67675	435	109	49	594	3778	4780								
					10000	1	7000		7000			10815	185	82	43	506	100	962	1693							
					262	2	29000	1	18500			11072	18	184	118	2281	151	1342	4076							
					85	1	12000	1	5400			1700		129	42	881		881	1933							
					52	1	14000					8290		49	30	181		516	776							
					80	1	17000	1	7600			11843	33	40	16	438	240	815	1549							
					185	3	40722					23097	184	54	41	601		1783	2479							
						1	7440	1	3000					42	5	155		124	326							
					65	1	15000					7867	175	25	32	261	4	620	942							
					30	2	10000	1	4800																	

STATISTICS OF SWEDEN

CIRCUIT OR STATION	Missionaries of the Board		Missionaries of the Wom. Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
<i>Western District—Continued</i>																									
Hillingsberg						1			50	3	53				2										
Karlunda									30		30														
Karlskoga, etc.						2			139	6	145														
Karlstad, etc.					1				109		115	4													
Kristinehamn, etc.						1			121	10	131														
Kumla, etc.						1			43	5	48	2													
Kungsbacka, etc.						1			48	4	52														
Lanna, etc.						1			59	6	65														
Laxa						1			180	3	183	7													
Lekhyttan						1			37	1	38	1													
Lidköping, etc.						1			56	4	60														
Lindome						1			56	1	57														
Munkfors						1			178	8	186	14													
Nykroppa, etc.						1			65	10	75	1													
Ronneshyttan						2			70	6	76														
Seffle						1			103	10	113	1													
Stromstad						1			37	2	39														
Trollhattan						1			181	32	213														
Vallda, etc.									19		19														
Villingsberg						1			21	1	22														
Vanersborg, etc.									33	6	39														
Amal									54	4	58														
Atorp						3			102	3	105	3													
Odebro						3			403	53	456														
Total					90	177			15830	1101	16931	342		2	120										
Last year					174				15973	1216	17189	360			100										

STATISTICS OF NORWAY

All sums of money are in crowns (1 crown = \$0.268). For equivalents in

<i>Bergen District</i>																										
<i>Kristiania District</i>																										
Arendal						1	1		303	18	321				14											
Bergen: First Church						1	1		351	53	404															
Second Church						1	2		155	15	170				5											
Brevik, etc.						1			63	10	73															
Egersund									21	5	26															
Flekkefjord, etc.							3		63	5	68															
Haugesund, etc.						1	2		106	37	143															
Kragero, etc.						1	2		81	14	95															
Kristiansund (S.)									55	28	83															
Larvik						1	1		113	18	131															
Lister						1	1		19		19															
Notodden, etc.						1	1		41	11	52				10											
Porsgrund						1	5		189	10	199				13											
Sandefjord						1	1		44	6	50															
Sandnes						1	1		27	4	31															
Skien, etc.						1	1		185	7	192				16											
Stavanger						1	4		291	18	309				12											
Voss						1	1		22	2	24				1											
Drammen, etc.						1	3		166	20	186				10											
Fredrikshald						1	2		245	5	250				12											
Fredrikstad						1	1		256	29	285				15											
Hamar						1	2		82	1	83															
Horten, etc.						1	1		163	13	176				4											
Hofnes, etc.						1	1		112	2	114															
Kjolberg						1	4		115	12	127				12											
Kongsberg						1	1		66		66				3											
Lillehammer, etc.																										
Lillstrommen							2		28		28															
Kristiania: First Church						1	4		400	2	402				11											
Second Church						1	2		80	4	84				2											
Third and Fourth Churches						1	1		405	12	417				7											
Fifth Church						1	1		60	5	65				2											

CONFERENCE, 1913—Continued

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD					
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field
				1	50	1	11145					3431	236	59	53	703	41	392	1248
				1	33	1	5000						21	25	25	322	15	75	458
				1	84	1	11000					270	106	109	101	1144		338	1692
				2	114	2	22480					13068	310	93	140	1707		1430	3370
				2	203	2	50000					32567	50	92	140	1516		2493	4041
				2	75	1	5500					375		39	49	926		127	1141
				2	85	1								183	143	1072		838	2235
				1	67	1	5000					1550	175	70	55	673	56	155	1009
				3	226	2	11300						100	227	169	1527	290	441	2654
				1	25	1	4000					350	80	22	33	430	140	20	645
				1	40	1	20000					17000	97	45	44	648	3049		3786
				1	14	1	5500							63	55	224		33	375
				1	100	1	7000	1	10000					139	121	1942	500	280	2982
				1	65	2	8000							1208	232	69	67	765	300
				1	70	1	3												

STATISTICS OF NORWAY

CIRCUIT OR STATION	Missionaries of the Board		Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils
	Men	Women																						
Kristiania District—Continued																								
Moss, etc.					1				70	3	73				3									
Mysen, etc.									38	20	58				1									
Odsalen					1				37	5	42													
Saggranden									77	4	81													
Sarpsborg					1	4			291	30	321				25									
Tistensalen					1				81	9	90													
Tonsberg, etc.					1	4			88	10	98				5									
Trondhjem District																								
Aalesund					1	1			113	5	118				6									
Bodo, etc.					1				51	2	53				2									
Hammerfest									44	12	56				1									
Kristiansund (N.)					1				97	15	112													
Levanger					1	1			54	19	73													
Narvik					1				58	18	76				1									
Tromsø, etc.					1	1			90	13	103				1									
Trondhjem					1	4			200	8	208				1									
Total					39	67			5696	534	6230			1	254									
Last year					66				5767	487	6254			1	304									

STATISTICS OF ITALY

All sums of money are in Italian lire (1 lira = \$0.193). For equivalents in

CIRCUIT OR STATION	Missionaries of the Board		Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils		
	Men	Women																								
Naples District																										
Albanella					1				106	13	119				4											
Altino, Perano, and Atessa					1				72	25	97				1											
Ancona and Tassarò					1				46	25	71															
Bari					1				106	9	115				2											
Foggia									9	18	27															
Castellone Voiturno									8	13	21															
Mottola					1				57	8	65				1											
Napoli	1	1			1				73	40	113				2											
Palambara					1				40	15	55															
Perugia					1				7	15	22															
Reggio, Calabria, and Diaspora					1				34	75	109				6											
Scicli					1				135	75	210				5											
Spinazzola and Diaspora					1				70	25	95															
Taormina and Diaspora					1				28	10	38															
Termini and Arrone					2				90	30	120				1											
Todi and Pesciano									44	24	68															
Rome District																										
Bologna					1				108	48	156				1											
Firenze					2				143	51	194				5											
Forlì and Diaspora					1				70	36	106															
Genova and Diaspora					1	2			52	32	84															
Livorno					1				18	9	27															
Modena					1				31		32															
Orvieto and Montecchio					1				113	43	156				2											
Pavia and Pontedera									35	35	70															
Rome American	1	1			3				330	44	374				3						1	5	9	1	36	182
Italian					1				31	50	81															
Savona and Borgo Vareszi					2				56	27	83															
Sestri Ponente, Pegli, and Voltri					1				62	29	91				1											
Udine and Diaspora					1				46	19	65															
Venezia					1	3																				
Turin District																										
Alessandria					1				35	17	52															
Basiglio and Valenza					1				196	65	261				1											
Calosso and Canelli					1	2			48	23	71				8											
Ginevra and Diaspora					1	2			61	62	123				6											
Losanna					1	3			78	59	137				3											
Milano (Corso Garibaldi)					1	1			180	39	219				2											
(Porta Venezia)					1	1			132	62	194				4											

CONFERENCE, 1913—Continued

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction *	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, B. & R. Rooms, etc.	Value of all Property of the Woman's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD					
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field
2				110		2	20200					5600	100	37		508	50	1000	1595
				18000			4800					4800	200	15		516	100	1000	1681
				4000			4450		2000			2920	10	19		547	330	88	1601
				3500			7300		6560			1585	195	40		799	10	313	1237
				56			23000					1415	162	45		982	2023	1050	5330
				200								5400	50			750	400	724	1874
				250	1	1	50000					8377	53	50	23	1069		1600	2742
				50	2	2	24200					5301	343	20	6	652		501	1179
				65	1	1	19000					8300	240	45	10	480		904	1419
				100	1	1	31000					10000	70	17	730		1300	2117	
				40	1	1	10000					3193	112	40	3	555		647	1245
				120	1	1	48000					31300	640	40	6	357		730	1488
				70	2	2	16000		2000			12100	80	35	2	645	70	1250	2002
				570	1	1	50000						10000	125	127	2210		2268	5455
				56	8676	54	1058150	7	120860			346785	8530	3468	1520	53711	17749	55264	131712
				57	8631	54	1037280	5	116860			343371	8838	3404	1845	50856	46347	52462	154914

CONFERENCE, 1913

STATISTICS OF ITALY

CIRCUIT OR STATION	Missionaries of the Board		Foreign Missionary Society	Other Foreign Workers	Ordained Native Preachers	Unord. Native Preachers	Other Native Male Workers	Native Female Workers	Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges	No. of Teachers in same	No. of Students	No. of Theological and Bible Training Schools	No. of Teachers in same	No. of Students	No. of High Schools	No. of Teachers in same	No. of Pupils	
	Men	Women																							
<i>Turin District—Continued</i>																									
Montaldo and Montegrosso					1				23	119	142	120			1										
Neuchatel and Diaspora					1				35	40	75	26			1										
Pavia					1				47	7	54	5													
Renens					1																				
San Marzano and Diaspora					1				100	22	122	23													
Sondrio and Chiavenna					1				56	35	91	42													
Torino					1				78	24	102	16			2										
Vallorbe					1																				
Vevey and Diaspora					1				46	27	73	20			2										
Zurigo					1				75	16	91	34			4										
Total	3	3	3		44	34			3211	1379	4590	755		4	68				1	5	9	1	36	182	
Last year	4	3	3		42	19			3054	1094	4148	266	1020	5	106				1	5	9	1	36	182	

STATISTICS OF FRANCE

Albertville				1	2				80	60	140				4										
Bourgneuf									100	100					3										
Grenoble				1					17	11	28														
Lyon				1	1				32	29	61														
Toulon				1	1				55	45	103				1										
Total				4	4				187	245	432				8										
Last year				3					108	192	300				12										

STATISTICS OF FINLAND

(According to Conference held

*All sums of money are in Finnish marks (1 Finnish mark = \$0.193). For equivalents in

Finnish District		Swedish District		Total		Last year	
Abo	1	8	10	18			
Bjorneborg	1	38	17	55			
Helsingfors	1	109	39	148	1		
Koivisto	1	15	25	40			
Kotka	1	10	4	14			
Kuopio	1	27	4	31			
Saint Michel	1	27	15	42			
Tammerfors	1	126	28	154	1		
Uleaborg	1	16	25	41			
Vasa	1	22	22	44			
Viborg	1	114	45	159			
Ylistaro	1	15	6	21			
Total	12	632	211	843	2		
Last year	11	588	204	792	1		

CONFERENCE, 1913—Continued

No. of Elementary Schools	No. of Teachers in same	No. of Pupils in same	Total Under Instruction	No. of Sabbath Schools	No. of Sabbath Scholars	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Parsonages or Homes	Estimated Value of Parsonages or Homes	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Value of all Property of the Women's Foreign Missionary Society	Debt on Real Estate	Amount Paid on such Indebtedness	CONTRIBUTIONS OF THE CHURCH ON THE FOREIGN FIELD						
														For Foreign Missions	For Other Benevolent Purposes	For Support of the Local Church	For Church Building and Repairing	For Other Local Purposes	Total Contributions on the Field	
1	2	60	60	1	120	1	10000	1	12000					20		395			147	415
				1	26									10		682			17	844
				1	16									33		131			54	233
				1	10											1800				1800
1	2	38	38	1	83	1	18000	1	20000			24000		140	56	176	636	50	1058	
				3	42									65	90	196		200	541	
				1	48	1	80000	1	80000				2411	50	75	542	1000	156	1823	
				1	15											1800				1800
				1	79									15	103	1344		100	1562	
				1	194	1	75000							50	205	1050		270	1575	
9	29	337	528	63	3102	23	1432650	15	1623000		1190000	613000	2411	2172	3558	24833	32503	4327	67393	
9	29	333	524	49	2460	23	1320650	14	1683000		1000000	519000		1553	1999	23404	15730	7671	50357	

MISSION CONFERENCE, 1913

				2	65																				
				2	61	1	2000	1	2000																
				1	18																				
				2	61																				
				2	97																				
				9	302	1	2000	1	2000																
				9	240																				

CONFERENCE, 1913

July 31 to August 3, 1913)

United States currency see statistical summary of Foreign Missions

				1	50																					
				2	104	1	35000	1		500	21500			26	3	118										
				1	120	1	122000	1			95500			48	4	395	250									
				1	40		4500				1400			125	14	908	300									
				2	87	1	54200	1			835			25		177	50									
				2	105									71	5	1207	141									
				6	150	1	48000	1			42636			92	8	469										
				4	228									22	3	446	563									
				4	200	1	26300	1						60	7	629										
				2	170									70	6	749	227									
				4	350	1	11300	1			3000			75	8	445										
				1	50									74	5	1270	175									
														27		410										
				1	75	1	91000	1	45000		111000			242	6	1777	17000									
				1	90									150	8	862										
				1	123	1	33000	1	33000		30500			371	24	2278	284									
				1	275	1	22500	1			9800			150	5	855	535									
				2	136	1	25000				2100			76	2	1145	106									
				2	513	1	319886	1			5000			1193	58	9085										
				2	200									35	2	710										
				1	72	1	18000	1			230			124	7	655	863									
				2	166	1	11900	1			2050			90	5	1120	271									
				1	273	1	56000	1	12000		75			750	32	3851	762									
				1	80									315	20	730										
				45	3657	15	878586	13	90000		8207			422163	232	30291	21527									
				40	3417	15	856970	13	90000		415239			8510	4199	25801	137469									

AFRICA

The Methodist Episcopal Church has mission fields in Africa as follows: On the West Coast, in the Republic of Liberia, in Angola and adjacent territories, and in the Madeira Islands. On the East Coast, in Portuguese East Africa. In Central Africa, in Southern Rhodesia and Southern Congo. In North Africa, in Algeria and Tunisia.

The first mission of the Methodist Episcopal Church in Africa was Liberia, begun by the Rev. Melville B. Cox, March, 1833. It is now an Annual Conference.

The work in Portuguese East Africa was begun in Inhambane in 1884 by the Rev. Erwin H. Richards, who was received as a missionary and appointed by Bishop William Taylor, Christmas Eve, 1890. This work was enlarged by Bishop Joseph C. Hartzell in 1897, and later made a part of the East Central Africa Mission Conference.

The work in Southern Rhodesia was commenced by Bishop Hartzell, December, 1897. The Rev. Morris W. Ehnes and wife were the first missionaries and arrived October, 1898. The work is included in the East Central Africa Mission Conference.

The mission in Angola was begun by Bishop William Taylor in 1885, and was known as the Congo Mission and included work on the East Coast. In June, 1897, the Mission was organized by Bishop Hartzell. In 1900 the General Conference divided the Congo Mission into the West Central Africa and the East Central Africa Mission Conferences. Bishop Hartzell held the first session of the former at Quiongoa, Angola, May, 1902.

The Mission in Algeria and Tunisia was begun by Bishop Hartzell in 1908, and in 1909 the work was organized into the American Mission of North Africa. In 1913, by order of the General Conference, Bishop Hartzell organized the work into the North Africa Mission Conference.

These several fields are under five national flags, namely, Liberia, Portugal, Belgium, France, and Great Britain.

LIBERIA CONFERENCE

The Liberia Annual Conference includes the republic of Liberia on the west coast of Africa, between Sierra Leone and the Ivory Coast. It is bounded on the east and north by French territory, on the west by British, and on the south by the Atlantic Ocean. Its coast line is about 350 miles in length, and is very important on account of being nearly parallel to the course taken by the great steamers that ply between Europe and South Africa. It has no good harbors, but has several safe landing places. Beyond a strip running along the coast from ten to forty miles in width, there are dense forests which cover about 25,000 out of the 43,000 square miles of the territory of Liberia. The population is made up of from 12,000 to 15,000 Americo-Liberians, and about 2,000,000 aborigines. The former dwell principally in the towns along the coast and the lower parts of the Saint Paul River. They are the descendants of American and West Indian Negroes.

This is the oldest foreign mission of the Methodist Episcopal Church. The first foreign missionary, Melville B. Cox, arrived in Liberia in March, 1833. On January 10, 1834, the "Liberia Annual Conference" was organized. This was a self-constituted body without legal status. The General Conference of 1836 gave legality to the "Liberia Annual Conference," making it a Mission Conference, which later became an Annual Conference.

De Coursey Mission

Missionaries: Rev. William M. McLaurin and Mrs. McLaurin.

Garraway

Garraway is a little town on the coast about thirty miles northwest of Cape Palmas.

This town is first mentioned among the appointments of the Liberia Conference in 1879.

Missionaries: Misses Violet M. Gendrou and Anna E. Hall (on furlough).

Harper

Harper is a town situated on Cape Palmas which juts out into the Atlantic Ocean near the mouth of the Cavally River, which marks the boundary between Liberia and the Ivory Coast. It has a population of about 500 Americo-Liberians.

Methodist Episcopal mission work was begun here about 1849. Other mission boards at work here are those of the Protestant Episcopal Church and the Pentecostal Missionary Union of the United States of America.

Missionaries: Rev. William G. Alston and Mrs. Alston.

Institution: Cape Palmas Seminary.

Jacktown

Jacktown is situated on the Sinoe River, about sixty miles from its mouth.

Methodist Episcopal mission work was begun in 1837.

Missionaries: Rev. Walter B. Williams and Mrs. Williams (at Nanah Kroo), Mrs. Friedrika S. Robertson, and Mrs. Nancy J. Warner.

Institution: Sinoe River Industrial School.

Monrovia

Monrovia (population, 5,000), the capital of Liberia, is situated at the mouth of the Saint Paul River. The lower or shoreward section of the city is inhabited by the Kroo and other indigenous tribes, while the upper is peopled by Americo-Liberians, foreign consuls, and traders. The latter part of the town has broad, grass-grown streets, and substantial, well-built houses, churches, and office and public buildings.

Methodist Episcopal mission work was begun in 1833. Other mission boards at work here are those of the African Methodist Episcopal Church and the National Baptist Convention.

Missionaries: Rev. Joseph F. B. Coleman and Mrs. Coleman, Miss Diana B. McNeil, Rev. John A. Simpson, and Mrs. Simpson.

Institutions: College of West Africa, College of West Africa Press.

Wissika

Wissika is situated on the west bank of the Cavally River, about sixty miles from its mouth.

Missionaries: Rev. Frederick A. Price and Mrs. Price.

GENERAL SURVEY

BISHOP ISAIAH B. SCOTT

Our Territory

The Liberia Annual Conference includes all the west coast of Africa north of the equator, but its operations since its organization have been confined very largely to the Republic of Liberia. This little country is wedged in between the territory controlled by the French and the British, fronting on the Atlantic Ocean. It has a coast line of more than 300 miles, and is considered one of the rich and important spots of the West Coast of Africa. It has dense forests that contain mahogany and other woods, from which very fine furniture is made, and which are considered very valuable. In addition it contains minerals that are attracting the attention of the outside world.

Our History

This is the only Annual Conference on the continent of Africa. This work, for a long time, was hindered by the fear people generally have of what is known as the African fever, but in recent years those going there for the first time do not suffer from this malady nearly as much as was the case a few years ago. In fact science is doing the civilized world a favor in making a study of this tropical disease, and, as far as possible, removing the old dread against going to Liberia.

The country swarms with European traders and others interested in rubber and mineralogy, so that there is little or no reason why missionaries who are sound of body and will take care of themselves may not do service in Liberia with safety.

Results

The membership of the Conference is forging ahead at a greater rate than ever before. It has increased from 3,301 ten years ago to 9,278. At the same time, the Sunday school pupils have gone up from 2,447 to 5,240, the day school pupils from 1,084 to 2,300, and the people during this time have raised for building and improving their church and school property more than \$50,000.

The Moslem Peril

The Mohammedans in their march southward have already reached Liberia and are pressing their claim as religionists with the utmost diligence and zeal. Nevertheless the native element among whom the missionaries of our church are laboring faithfully is very largely in paganism, and most of the tribes take kindly to the preaching of the Gospel. The great need at present are men and means to push the work interior-ward, and a well-equipped Industrial School, so that the people will be trained to become skilled mechanics and intelligent artisans.

Education

The College of West Africa, located at Monrovia, and the Cape Palmas Seminary, are the leading educational institutions of the Methodist Episcopal Church. There are, in addition, a number of primary schools at Garraway, Wissika, Grand Cess, and Picnina Cess. These schools are doing much to fit the people for usefulness and intelligent citizenship. The College of West Africa has an enrollment of more than 300 pupils, and the Cape Palmas Seminary has 215. It is interesting to note to what extent the children of the

native element are filling the various schools of the Conference. Of the 2,300 mentioned in this report, that enrolled during the past year, fully 1,700 are from this class of people.

Monrovia District

The Conference has five districts, two of which are almost entirely among the native element. Rev. R. V. Richards, district superintendent of the Monrovia District, which is the leading district among the Americo-Liberia element, gives a summary of the work accomplished during the year 1912, which is as follows:

Total amount	paid pastors.....	\$1,044 07
" "	for Conference claimants.....	85 00
" "	paid district superintendent.....	214 25
" "	paid Episcopal Fund.....	25 00
" "	paid for missions.....	151 00
" "	for education.....	92 00
" "	for building and improving churches.....	1,971 70
" "	for other purposes.....	54 50
	Grand total for all purposes.....	3,637 52
	Increase in ministerial support.....	365 84
	Decrease in disciplinary benevolences.....	27 00

Home Mission Work

At the last session of the District Conference held at Kroo Town, a set of resolutions was passed providing for the organization of the Home Missionary Society, but nothing was accomplished, therefore, at the session of the Conference held at Marshall the Committee on Missions recommended that said society be named the Woman's Home Missionary Society of the Monrovia District, and that local branches be organized over the entire district. A committee was appointed, consisting of the district superintendent, Dr. Simpson, and Professor Coleman, to turn the society over to the women with head branch at Monrovia. Accordingly the district superintendent, with the committee, met a good number of the sisters of the First Church on Sunday, January 19, and effected the reorganization. They elected Sister G. E. L. Dennis president, and also elected the other officers. This society having been taken from the hands of the men who first had it in charge and given to the women, it is earnestly hoped that much good will be done.

Cape Palmas District

The following items are taken from the report of Rev. W. G. Alston, the district superintendent of the Cape Palmas District, and will indicate what is being accomplished in the leading missions of his district.

Wissika: Rev. F. A. Price, pastor. This charge has a complete organization now. The only thing needed in any charge is a leader. We have truly a leader in this brother, and the workers and members delight in following him. A number of souls have been brought to the Kingdom. On our last Quarterly Meeting day the officers of this charge laid on the table for benevolences, pastor, and district superintendent, sixty-two dollars. The benevolent collections have been more than doubled this year. Paid district superintendent last year eight dollars—this year twenty-five dollars. Improvements amounting to \$120 have been made on this charge. Mrs. Price has been faithful in school work and practical household work. She knows how to make things pleasant for those who come into her home."

“Grand Cess: The Rev. B. V. Wilson, pastor. There have been 280 persons added to this charge this year. Rev. Wilson has done his best. Mrs. Wilson has looked after the interest of the school. She has had on roll eighty students. She deserves much credit for the way she has stood by the cause. Raised for benevolent collections forty dollars.”

“Sasstown: Thomas Nah Twieh, pastor. The only thing needed in this charge is a teacher. This is the largest tribe on the coast. I baptized in this church on the first Sunday in May 310 persons. I have in my possession now a letter from the king and chiefs asking that the bishop send them a teacher. They have given us a new lot in the middle of the town on which to build our new church. Four new churches have been built on this charge this year, and 270 members added to the Kingdom. Raised for benevolent collections thirty-five dollars.”

Saint Paul River District

Rev. G. W. Parker, district superintendent of the Saint Paul River District, says in his report:

“The Quarterly Conferences were duly held four times this year at Brewerville and Virginia. Conferences were held conjointly. Rev. J. H. Davis, pastor-in-charge at Brewerville, and Rev. W. H. Carter, pastor-in-charge at Virginia have been busy this year. The Methodist people of Brewerville are certainly making progress, Ware’s Chapel stands complete, and Burn’s Chapel (the old building) has been torn down and a large building is being erected in its stead. Many accessions this year to the church at Brewerville. The pastor, although at times sick, did what he could. Rev. Carter and congregation entertained the last Saint Paul River District Conference. They put forth every effort to help the cause. Pastor and congregation are in good shape and peace prevails there. Caldwell, Rev. J. E. Sims, pastor-in-charge, stands together with Rev. F. T. Clark and others in the vanguard. The condition spiritually and temporally is good. Many converted to the Lord this year and joined the newly dedicated Upper Caldwell Church. Methodism is alive at that point.”

Bassa and Sinoe Districts

Rev. P. T. Barker, district superintendent. I take the following items from the report of his work. He says of the Nanah Kroo Charge where, at the time, we were just beginning work:

“I baptized here thirty adults and forty-four children, and had the Lord’s Supper. It will do one good to be here and see how the native people bring in their collection. They bring from one to two quarts up to a gallon of palm kernels, also piassava, and they are teaching their children to do so. Those who have no kernels or piassava bring fowls instead of money. This is a nice mission station and good work could be carried on if we had the money.”

Of Sanquin he speaks as follows:

“Brother Amos Neboe is in charge. This is one of the most beautiful stations on the Kroo coast. There are three churches on the Sanquin Circuit, the members are very loyal to their pastor, they have built a house for him free of charge, and they give him all the food he wants for nothing. I visited this place in the month of May. I went in company with the pastor from Greenville. We had very rough seas, but the Lord took us up there all right. I was highly received by the members; I spent three days at the station and visited all

three of the churches, baptized eighty-two adults, and gave them the Lord's Supper. Brother Amos is the right man in the right place; he is loved by his people. The day school is taught by him here also."

SINOE DISTRICT

NANAH KROO CIRCUIT, W. B. WILLIAMS, Missionary-in-Charge

"A House by the Side of the Road"

That is what the new Methodist Episcopal Mission at Nanah Kroo, Liberia, is—

"A house by the side of the road,
Where the race of men go by."

True, the little corrugated iron house stands on the top of a hill, a dense jungle on one side and the Atlantic Ocean stretching east, south, and west, beyond reach of the eye. Just at the foot of the knoll, however, runs "the road"—the main road—the only road—leading from towns far in the southeast to these in which we live and minister to the needs of the people. Such a narrow road, a mere footpath of hard-trodden earth, running through green cassava farms, through stretches of open country where the brown grass on either side grows higher than a man's head, through swamps, through jungle, until it is lost in the sandy bed of a river. But it is *the road*, and only road, and over it pass men and women and children in whom the missionary and his wife are intensely interested.

Let me tell you of some who pause and sit a while in this "house by the side of the road," and take counsel of those who dwell there.

The Problem of the Polygamist

Here is a party of seven men and women, waving their hands and calling "do-wi" (good morning). Their leader, a quiet, dignified man, tells us that his name is Kabo, and that these people from the town of Ka, bearing a gift of seven fowls, have come to bid the white man welcome and to beg him to preach in their town. A native passing through their town taught them "God palaver," but they want to know more and they plead with the missionary to visit them and to give them a preacher. We sing and read God's Word and pray with these brothers and sisters. Kabo confesses that he has three women, and adds that he is willing to give up two of them, retaining the mother of his child if we will advise him how to go about it. We counsel him to tell the two women frankly that he is going to follow God and can have only one wife, which will be the woman who has borne him a child, but that they can stay in the houses he has built for them and look around until they see a man they would like to have for a husband, and when they do this he will let them go. Two weeks later we learn from another traveler on the road that one of Kabo's women has taken another husband and left, and the second woman is expected to do the same shortly. Kabo has given his whole heart to God and has received the Holy Ghost and when this woman palaver is settled there will be a great day in the church when Kabo, his wife, and baby are baptized and received as probationers.

On Christmas Day he plans to give a "big chop" (feast) to the king and chiefs of his town and pray them to let him remove his house close to the mission in a Christian town that is being planned, for no man may leave his

town to live in another, still less in a Christian settlement, without his king's consent. It is Kabo's purpose to study to be a preacher. All men speak well of Kabo. They say he has fine physical strength and is extremely industrious, an element of the greatest value here, and they add, "his mouth never changes," meaning that he is truthful, and truthfulness is a kingly virtue anywhere, but especially so in Africa.

The Problem of Witchcraft

But very early in the morning a party of quite another caliber passes along the road, and the missionary hails them with sadness at his heart. An old, old man, treasurer in our native Wissipo church, accompanied by his aged wife, two daughters, and other relatives, is passing into exile. A man over seventy years of age, quiet, inoffensive, forced to start life all over again with nothing on which to begin, no house to cover his head, nor a second shirt to his back. This is heathenism. The reason? In his town a man has lain ill many weary weeks and the devil doctor has charged this old man and two women with having "witched" the sick one. Learning that he, and two of our Christian girls, had been accused of witchcraft and condemned to drink sasswood by the heathen people of the town, and the old man's death positively determined on, the missionary had crossed the river the day before to reason with the people and plead for these three lives, for sasswood is a deadly poison and few who drink it survive the test.

Drinking sasswood is the test all over Africa to discover thievery and witchcraft. If the victim vomits after drinking the poison, he is declared innocent, but if the poison passes from his body any other way he is judged guilty, and if he does not die is driven away into an exile of from seven to twelve years. On the ground of the connection of these three with the church the missionary won his point and spent the thankfulest Thanksgiving Day in his experience, rejoicing over the averted tragedy. But though his life be spared the old man must leave the town and so he and his children pass sadly along the road. The missionary goes down to greet them with a gift of rice and fish for them to "chop" (eat) along the way, accompanies the party to the seashore, kneels with them in prayer and, rising, bids them God-speed. And even as our old church treasurer, ripe for heaven and longing for God to send for him to come home, passes into exile, the sick man in the town behind breathes his last and enters upon a still longer journey to "that undiscovered country," all mystery and darkness to the heathen mind.

The Problem of the African Child

Hardly have their footprints become obliterated when youth, strong, vigorous, ambitious youth, presses along the road and up to the mission house. Two small boys, clad only in their black skin and a pair of bracelets, present themselves and state that they have come to school. Bright little fellows they seem to be. There are no other boys from their town enrolled. Shall they have a chance? The missionary has no funds to support them. Already a considerable portion of his own income is being spent in rice and fish to feed half a dozen other small students, equally ambitious to learn "book palaver." Memory brings up the picture of some of our neighbors, kings with snow-white hair, who have said to us, "O, if we were only young again and could have the chance that our boys have!" Men from neighboring towns, pleading for the white

man to come in and civilize them and teach them God palaver. Big chiefs shouting for joy when a boy was accepted from their town, and saying, "Now our town will have a man who can read and write." The missionary turns to the white mammy and says, "We will take them. Help will surely come." "Mammy" slips a shirt over each woolly head and two more boys are added to the growing mission family.

The Problem of Domestic Slavery

Late the same night the frantic barking of the watch-dog brings "mammy" to the door to see three strangers standing at the threshold. They have come after the boys who, it develops, had run away. Their heathen people need them to carry water and to help fish. That boys should have an education is foolishness to them. The brightest boy of the two is, moreover, a slave, purchased in Monrovia. Domestic slavery is no uncommon thing in this republic, though it is against the law. The missionary pleads hard for the lads, but without any avail. The men seize the boys and begin to beat them, whereupon the missionary interferes. One of the boys, quick to take in the situation, jumps into the bush and hides. Unable to find him, the party finally retrace their steps, the second boy hanging back with all his might from his angry mother's determined hands. But it is probably only a question of time when we shall have him again. Later, the lost boy makes his appearance once more at the mission, and is still with us.

Christianizing a Pagan Town

A man from Kinicadi, far down the coast, comes next. Three years ago, when the missionary went into his town to preach, the big men beat the war drum and three times the white man was besought to depart lest harm should come to him from the aroused people. Short and sharp came the decided reply: "No. I came here to preach and I am going to preach." So the seed was planted. Three months later the missionary came again. He noticed the women were wearing a little more cloth on their bodies and that now they carried small boxes to sit on during the preaching service instead of sitting on the dirty ground. Another three months, and the missionary brought a native preacher and built him a house there, a gift from a Minnesota Sunday school. A Sunday school of 250 was organized and the work went on with leaps and bounds. The man from Kinicadi, coming along the road, stopped to tell us that now his town has twenty young men studying in the seminary at Cape Palmas, a higher institution of learning belonging to our church, and four more at a still higher school, and that four of their women are at school, too. This is the outcome of about \$135 given by the First Church of Duluth. This man, Dixon, tarried with us for a season and has now gone home to bring back the girl who is to be his wife, and leave her for "mammy" to teach, while he studies also at the mission school, preparing to be a preacher.

The Messengers of Joy

But most often along the road pass the figures of two of our preacher-assistants. Sanso, whose name, meaning "glad," aptly describes the man, is always and everywhere bubbling over with "joy in the Lord." To and fro he goes, visiting the people, preaching the Word, diligently watchful over the interests of the mission, faithful to the missionary—fine product of a Methodist mission school. And Kronyer, close on to sixty years of age, converted late

in life, without any advantages in his youth, but stanch and loyal to his God through many trials, and consumed with the desire to learn to read the Bible. "I am an old man," he says, "too old to learn to write, but, O! my heart is hungry to learn to read God's Word. I want to savvy (understand) it right, so that I shall have something to preach." So almost every day he comes along the road and up to the mission, with Bible and First Reader under his arm, and good progress he is making, too.

This "house by the side of the road." Honestly, don't you envy us a wee bit, being in the midst of this pulsating, vitally interesting life, much of it so eager for the very thing we have in our power to give—knowledge of the "Truth" that makes men "free indeed"? What if, for the time being, we have to sleep on bamboo mats and cook our food on a fire of sticks on the ground, and suffer the various other inconveniences incident to pioneer missionary work. Isn't it great to be on the spot, with the antidote for Africa's bane—to

"Live in a house by the side of the road
And be a friend to man!"

EAST CENTRAL AFRICA MISSION CONFERENCE

The East Central Africa Mission Conference includes the work in Portuguese East Africa and Southern Rhodesia. The portion of Portuguese East Africa that has been assigned (with few exceptions) to the Methodist Episcopal Church by agreement with other American and European Mission Boards, extends northward from the Limpopo River on the south, nearly 600 miles to the Zambesi on the north, and from 100 to 300 miles inland. In this territory there is a native Negro population of over 2,500,000. Southern Rhodesia is a British colony covering about 144,000 square miles. The country is a high plateau, with a good climate, abounding in minerals and capable of producing nearly all kinds of agricultural products. There are about 24,000 whites and 620,000 natives in Southern Rhodesia.

The first Methodist Episcopal missionary in Portuguese East Africa, with headquarters at Inhambane, was the Rev. E. H. Richards, who was appointed in 1890 by Bishop Taylor.

Bishop Hartzell founded the Mission in Rhodesia in 1897, and received large concessions in lands and buildings through the late Cecil J. Rhodes and Earl Grey. To this he united the work in Inhambane and by authority of the General Conference organized the Mission Conference in November, 1901.

SURVEY BY BISHOP J. C. HARTZELL

I. RHODESIA

During the cheering which followed the announcement of my election as a Missionary Bishop for Africa, at Cleveland, Ohio, in May, 1896, and before I was invited to the platform the following words were distinctly impressed upon my mind: "Somewhere in South Africa in the midst of the advancing waves of Anglo-Saxon civilization northward, and under the British flag, American Methodism should have missionary work."

About that time, when the Rhodesian government was transferring the Umtali town site and its probably 300 people ten miles farther East into another valley, Mr. Cecil J. Rhodes was asked, "What will you do with the old site?" His reply was, "We will turn it into a mission."

Not many months after this historic question and characteristic reply—in October, 1897—Mrs. Hartzell and I reached Beira, the eastern ocean port for Rhodesia. The rainy season was on and the newly built two-foot gauged railroad was reported washed out in many places. But we went one hundred and seventy-five miles to Macekace, being carried over washouts in the rain several times. Beyond there were no trains and Mrs. Hartzell remained in a mud "hotel." After a horseback ride of twenty-five miles through mud and rain and crossing swollen rivers, I caught my first sight of Umtali Valley. The view was from a mountain pass and it was raining. The valley was 3,500 feet above the level of the sea and the thriving village in the distance on which the sun was shining, with the mountains surrounding, made a picture of restful beauty never to be forgotten. The words that thrilled me at Cleveland came again, and I said, "There, or somewhere near, is the place!" The outcome is a matter of history. Through Earl Grey, the Administrator or Governor of Rhodesia, and Mr. Rhodes, we received about 13,000 acres of land; and also several buildings at Old Umtali for which the government had paid as compensation to their owners, when the town was transferred, more than \$100,000. I was permitted to inspect the schedule of buildings and other properties and the amount paid. Besides, we received in Umtali seven lots valued now at from \$6,000 to \$8,500. On one of two lots on the main street stands our beautiful Saint Andrew's Church (white), which cost us \$20,000.

In Penhalonga, a mining center, ten miles away, we received two lots valued at \$2,000, on one of which is our Saint Paul's Church (white), which cost us to build over \$4,000.

As far as I have learned, those gifts make up the largest single donation received by the Methodist Episcopal Church in any foreign land.

Tuesday and Wednesday, October 28 and 29, 1913, were Assembly Days at Old Umtali Mission. Fully one thousand of our native people—nearly all Christians—accepted the invitation to come and meet their bishop and the missionaries. With few exceptions, those present came from Umtali District, one of several we occupy in Rhodesia. They brought their own food and most of them arrived Monday night. All went into camps, as directed, at several centers on the extensive mission grounds. The sermons and addresses by missionaries and natives were of a high order, while the singing, led by the missionaries and over fifty teachers and evangelists, must have been heard to be appreciated. As I was describing the return of the prodigal son, the native leaders and people started a movement forward and fell on their faces around me. In a moment the whole great audience—men, women and children—was prostrated, their faces in their hands and hands on the grassy ground where they sat. There was no noise except one universal subdued sob, indicating profound spiritual emotion. A most impressive season of prayer followed, the results of which only the Holy Spirit Himself can estimate.

To me, that scene and manifestation of spiritual power was an assurance of answer to prayer. Overlooking Old Umtali Mission Park is a mountain fifteen hundred feet higher than the plain where that audience lay prostrate in prayer to God. In 1899, after the papers for the land had been signed and words of cheer had come from the home church, I climbed to the top of that mountain and alone kneeled before my Lord and poured out my soul in a prayer of thanksgiving and praise, and then by faith claimed a new spiritual empire in Africa for American Methodism. That prostrate audience on that assembly day demonstrated that the foundations of that empire were begun. Of that great audience, only three were Christian when my prayer was offered on the mountain top, and besides, there were over two thousand of our membership in Rhodesia not present.

Our Church Properties in Rhodesia

All lands, whether lots or farms, received from the government, are perpetual grants for mission purposes, and cannot be alienated without consent of the government. These grants are made to the bishop in charge and his successors in office in trust for the Board of Foreign Missions of the Methodist Episcopal Church. Should the society desire to sell any land and invest the proceeds in mission work, the government has established the precedent of granting the request. There is a small "peppercorn" tax amounting to less than \$50 a year on all grants of land thus far received, while there is no tax on buildings or equipment, no matter how valuable. Besides, the government makes "grants in aid" each year toward the support of our native schools and on salaries of missionaries who teach special industries. The grants for 1913 amounted to \$3,250. This help will increase as the work grows. Other grants for special purposes are made as, for example, to install a laundry for the girls' school.

The original grant of 13,000 acres was in a single block. As it was

desirable to have farms in different important native centers, by an arrangement with the government, 10,000 acres (round numbers, the grants being in "morgem," a land unit consisting of a fraction over two acres each) were deeded back and placed to our credit, to be located elsewhere as we might choose. One valuable farm of about 3,500 acres, sixty miles south of Old Umtali, we have now occupied for three years and have the beginnings of a large central native station adjoining a permanent native reserve which insures an increasingly large constituency. Another 1,200-acre farm has been agreed upon in another direction, seventy-five miles, in one of the largest native centers in this section of Africa. The remaining 5,000 and more acres will soon be taken up in centers not yet occupied in our territory in Rhodesia, waiting the church to give us the men to occupy them. In all these transactions, we have the cordial cooperation of the government.

Besides government grants, two adjoining farms amounting to about 4,500 acres, were bought at an expense of \$3,500, the gift of Hon. A. K. Rowan, of New Jersey. These are near the Central Kraal of Umtasa, the paramount chief of a great region.

These and other farm centers, as fast as possible, will be occupied by one or more missionaries and model schools, churches, agricultural work, and stock raising, be developed. From these centers, large circuits are formed of native churches and schools taught by natives. Outside of the lands mentioned the government licenses for mission stations with the consent of the native chiefs. There are a large number of such opportunities we have not been able to accept, although strong appeals have come from chiefs and people.

Our present properties in Southern Rhodesia, by a very conservative valuation, are worth \$137,385. We have 3,092 members; fifty-four elementary day schools, with 3,846 pupils; and forty-five Sunday schools, with 3,757 scholars.

II. PORTUGUESE EAST AFRICA

Our territory in this field lies between the Limpopo and Sabi Rivers, which flow into the Indian Ocean, near the 25th and 21st parallels of south latitude, a distance north and south of about 250 miles, and extending inland to the Transvaal border about 200 miles. By mutual agreement as to territory and cooperation, we join the Wesleyan Methodists on the south and the American Congregational Board on the north. In this large territory are a multitude of native heathen, whose numbers are rapidly increasing.

The Church of England has some work in this field, but it is limited in extent and its representatives are quite exclusive. In reply to an invitation from our superintendent, Mr. Terril, to send a fraternal messenger to our District Conference, the Arch-Diaconate wrote declining the request. His final reason was thus stated: "Fourth, in charity I say it—at present there is this difficulty to any close agreement: that in the view of our church both you and your bishop have a defective call to this ministry."

The Free Methodists also have some work in this territory. Our relations with them are cordial, and a plan for a "Union Native Training School" is being discussed. Neither of these organizations has touched but a small part of this large and needy field.

Historic Ground

This is historic ground. The eastern shores of Africa from Suez to Inhambane, five thousand miles, are now and have been for centuries, the western edge of the Eastern world. Today, East Africa promises to be to the overflowing populations of Southern Asia what America has been to Europe. From the eighth to the end of the fifteenth century, seven hundred years, Mohammedanism dominated the shores of all East Africa. The Indian Ocean was an inter-continental highway, where only the ships and commerce of Moslems were known. In 1498 came Da Gama with his tiny vessels sailing up the coast, past Inhambane to Mozambique and east to India, opening an ocean highway from Europe to the wealth of the East. Then followed Portuguese colonies with Roman Catholic governors, people and priests. One of these last, Gonsalvos Silvera, one of the nobles of his class, founded at Inhambane the first Christian mission in East Africa, and later going into the interior, he converted the native king of the Monomotopa Empire. Later he was denounced by Mohammedan Arabs to the king as a spy and wizard. The king had him put to death, making him the first Christian martyr in South Africa.

Today, the Portuguese Republic rules along a thousand miles of East African coast, and is battling with both Jesuit and Moslem for freedom of religious thought and education for the masses. Moslem Indians and Arabs control nearly all the trade among the native Africans, who make up more than nine tenths of the population. Every trading place is a center of propaganda; besides, Moslem schools are maintained. Over four centuries of Roman Catholic missions have utterly failed to give moral tone to even a small proportion of the native masses.

The Call of American Methodism

Into this field American Methodism was providentially led. Dr. E. H. Richards was the first appointed and to him we are indebted for years of successful work in organization and translation of the Scriptures and other necessary literature into native tongues. We have been woefully handicapped for want of workers and money. From the Board at New York, the annual appropriations have reached \$4,000 only the last two years. A company of noble friends have stood by this field, and from them \$8,000 to \$12,000 a year have been received in special gifts.

A New Epoch

The closing months of 1913 mark a new epoch of hope, efficiency and assured advance in our work in Portuguese East Africa. Mr. and Mrs. Terril have returned from their furlough, renewed in health and greatly strengthened in their use of the Portuguese language by several months' study and practice in Portugal. Mr. P. W. Keys and wife are at home in Kansas gaining new life and vigor and will return to continue their splendid service. Mr. J. D. Pointer and wife are on the field as new workers and have demonstrated their fine abilities and excellent spirit. The many prayers that God would give us a physician have been answered in the person of Dr. C. J. Stauffacher and wife. During the first few weeks of his service, his abilities as a skilled and sympathetic physician were fully demonstrated in several serious cases, both among missionaries and natives. Mr. Persson and wife are

back from furlough in Sweden, new people in body and spirit. With enlarged equipment in type, a larger press and facilities for bookmaking, the Inhambane Mission Press under his direction will multiply its usefulness. Miss Bjorkland, after several months in the higher altitude of Rhodesia, will have charge of the dispensary at Kambini. Mr. R. L. Bush, who left for furlough after a very serious illness, it is sincerely hoped, will return to continue his excellent work.

And then that goodly company of seventy native teachers and evangelists! Each has charge of one or more stations, which means as many weekday and Sunday schools and many evangelistic tours to neighboring kraals each week. It required several days for some of these men to reach the recent District Conference. We began with a Love Feast which, because I conducted, was called the Bishop's Love Feast. Over four hundred filled our large native church at Kambini and more than fifty testified briefly and clearly of their spiritual life and consecration to their work.

New Properties

Substantial additions have been made in property. Two dormitories are being erected, one for girls at Gikuki, and one for boys at Kambini, costing \$1,200 each. Mr. Terril was able to secure and pay for twelve acres of land with a good brick building, adjoining our land at Gikuki. Here we now have a central dispensary, where the doctor, as medical director, will do his chief work. The need for a new hospital is pathetic and urgent beyond words to express.

We have secured a freehold title to twelve hundred acres of good land in the interior, at Kambini, where our Bodine Training School for Boys is located. Two of our loyal friends gave the money to secure this and also to largely equip the farm. Here our central industrial school will grow and a native Christian town develop.

A Forward Movement

A forward movement is planned by which the superintendent of the Limpopo District can be settled at a strategic center, and one or two other important places occupied northward toward the Sabi. Here are large fields waiting for the evangelical touch and uplift of the church of God. Already the blighting influences of trade, including gin and rum, are among the people. But we must wait for the money and workers.

A Few Statistics

In this field we have a well organized and effective group of twelve missionaries, and a native force of seventy, with seventy-six other native helpers. Our Mission Press is months behind in its work in filling orders for Christian literature. We have sixty-seven elementary schools, with 1,599 people, and sixty Sunday schools, with 1,956 scholars.

Self-help grows. It has been unanimously decided to raise two cents a week for each full member and one cent for every probationer among the natives, and several of the missionaries are giving one tenth of their income.

III. MISSION CONFERENCE SESSION

The East Central Africa Conference includes the work in Southern Rhodesia and Portuguese East Africa. The session held at Old Umtali, October

22-29, 1913, is thus characterized by one of the conservative and most thoughtful members of that body:

"I appreciate very much the fact that the work was viewed from every angle and the conditions faced honestly and squarely. I feel that we know better today than ever before our field, its limits and its capabilities. I am sure that an honest endeavor was made to make our work minister to the greatest good and the largest needs of our people. I should say that since my coming to the field, that this Conference was the best from all standpoints, of all previous ones."

The spirit of unity and cooperation pervaded, not only the regular sessions, but the consultations before and after the Conference. The final meeting was one of praise and renewed consecration, and culminated in nearly all the missionaries uniting in a covenant to give one tenth of their income to the work of the Lord. All the native teachers, and then the membership, will be asked to unite in this covenant. The result, it is believed, will be a new and great advance in spiritual power and financial help.

Besides the new missionaries named for Inhambane, Rev. Charles A. Kent, A.M., and Rev. Henry I. James, A.B., and their wives are added to the force in Rhodesia. The former comes with a splendid record in California and, at the end of ten months as district superintendent, has made a fine impression as a providential man for Africa. Mr. James begins his work happy and hopeful. Besides these, Rev. R. B. Wallace and wife, of Kentucky, and Mr. Paisley, from Canada, excellent Christian workers, have been accepted as associate workers.

A Government Report

The thorough and impartial report of the government inspector upon the educational and industrial work at Old Umtali was very gratifying. The farm was never in as good condition and is helping to support the school. At the fourth Native Agricultural Show, held on the mission campus last July, 153 exhibitors had over 500 exhibits, a surprise and gratification to our workers and to the large number of white neighbors who attended. The boys' and girls' training schools are highly commended, but neither are what those in charge propose they shall be. Dr. Gurney's report gave stories of wonderful victories in winning the respect, confidence and cooperation of leading native chiefs hitherto strongly against the work of God.

Territorial Boundaries, Especially Rhodesia

The unanimous judgment of the Conference as to territorial boundaries, especially in Southern Rhodesia, was expressed in the report of the Committee on the State of the Church, presented by its chairman, Mr. H. N. Howard, as follows:

"We are here under the British flag. A territory 220 miles long and seventy miles wide is conceded to us by the Wesleyan body. The native population is doubling every thirty years. The growth of the work is phenomenal. In eight years the membership has grown from 293 to 3,092. In 1905 we had four schools, now fifty-four. Then we were teaching 277 pupils, now we are instructing 3,876. Then we had one outstation, now we have fifty-six. Then no support on the field, while since last Conference over \$6,000 have been received. We have only begun to work this Rhodesian field. Large districts

are untouched, while in others we have only made a start. The strategic importance of the Rhodesian field can hardly be overestimated. The climate is delightful. The high plateau on which most of our work is situated is a health resort. The British Government is in accord with us and is aiding thirty-seven of our schools. There are no prejudices to break down either among government officials or natives.

"Here we are establishing a stronghold, strategic base. To the east of us, adjoining our border, lies a great territory, and extending to the Indian Ocean 200 miles, and 300 miles long north and south.

"This territory is conceded to us by the General Missionary Conference of South Africa. We are preparing to enter the field. We have stations in our Rhodesian work touching the Portuguese border in seven places. We have boys in our Central School training for the Portuguese work. Two years ago we appealed through Bishops Hartzell and Wilson for \$10,000 for this work. The territory named is wholly unoccupied by evangelical missions. When the vision of the church is enlarged, if not too late, we will enter."

That we should stand by and foster our work among the white people in Umtali and at Penhalonga, was another unanimous judgment of the Conference. This decision was hailed with joy by our people at these centers and the appointments made were highly satisfactory.

RHODESIA DISTRICT

This District includes the eastern section of Southern Rhodesia, a region under the British flag.

Old Umtali and Umtali

Old Umtali station is located in a beautiful, mountainous section, 3,500 feet above the sea. Umtali, the seat of the government administration for the eastern region of Southern Rhodesia, is situated ten miles away. At Old Umtali there is a farm of 3,000 acres, owned by the mission, which was formally dedicated to the industrial and religious uplift of the African people in 1899. Over 200 acres are now under cultivation, where boys and girls are trained in agricultural industries, brick making, and building. The Woman's Foreign Missionary Society has fifty acres of land adjoining the property of the Board, and the whole forming a Mission Park. The equipment includes buildings for a church, schools, shops, printing press, farm stock, and residences for missionaries. On the land of the Woman's Foreign Missionary Society there are two good buildings. Old Umtali is the center of an active and productive work in the translation of Scriptures and other literature into the native language. At Umtali is located Saint Andrew's Church (English), which possesses a fine property.

Missionaries: Rev. John R. Gates (on furlough) and Mrs. Gates (on furlough), Rev. Eddy H. Greeley, Rev. H. N. Howard and Mrs. Howard, Rev. Charles A. Kent and Mrs. Kent, Mr. George A. Roberts (on furlough) and Mrs. Roberts (on furlough). W. F. M. S.: Miss Emma D. Nourse, Miss Grace Clark, Miss Sophia J. Coffin (on furlough).

The former Zambesi District is now included in the Rhodesia District, and includes the work at Nyakasapa, Penhalonga, and Mrewas. At the first mentioned place there is a Mission Farm of three thousand acres and several buildings; at Penhalonga a good English Church. Dr. Gurney is stationed at Mrewas where a remarkable medical work is going forward.

Missionaries: Dr. Samuel Gurney, Rev. A. L. Buchwalter and Mrs. Buchwalter, Rev. Henry I. James and Mrs. James, Miss Mullikin.

Mutambara

Situated fifty miles south of Umtali. Work was begun in 1907. The Methodist Episcopal Church possesses a farm of 3,000 acres with several good buildings, on which industrial, educational, medical and evangelistic lines of work are carried on. At the present time Mutambara is the center of a circuit of six native out-stations.

Missionaries: Rev. Thomas A. O'Farrell and Mrs. O'Farrell, Miss Ruby Neal Goddard.

CHARLES A. KENT, Superintendent

Upon my taking charge in December, 1912, of this district, which is co-extensive with Rhodesia Mission, it had been without a superintendent for twenty months. The oversight given during this time was the very best that a few overworked missionaries could give, but did not make possible proper care of distant stations.

Work in Stations Occupied by Missionaries

1. *Mrewa*: Dr. Samuel Gurney, at Mrewa, occupies our farthest center to the north. It is forty miles from the railroad and more than 150 miles from Old Umtali. His is a large ministry to numerous natives and to the widely scattered white residents, the latter necessitating many miles of slow travel. The buildings here are native built and consist of a two-room house for the missionary, a dispensary, and three small houses containing four beds for white patients. Dr. Gurney's work makes it quite impossible for him to continue the care of the Headlands group of stations. We own no land on this circuit.

2. *Nyakasapa*: In March, 1913, Mr. and Mrs. R. B. Wallace, from America, took charge here to do missionary work in connection with farming. They are now working the two farms and their influence and ministry among the people is most helpful. A new girls' rooming house, capable of accommodating twenty girls, has just been completed at a cost of \$150. Miss Pearl Mullikin, now in charge of this center, has asked for furlough leave during 1914. No financial provision has been made to provide for the work during her absence. The mission holds the deeds of the two farms here of about 4,338 acres. Their cost price to the mission was \$3,500, of which \$500 remains unpaid.

3. *Old Umtali*: The number of our missionaries at Old Umtali has been considerably increased since November, 1912. Mr. and Mrs. Kent and three children arrived in December; Mr. and Mrs. Buchwalter were transferred in January; and Miss Ellen Bjorklund came from Inhambane the last of March for a much needed rest, which she spent in nursing the sick. The Training School for Boys, under H. N. Howard, has now seventy-seven enrolled. Mr. G. A. Roberts and Mr. A. L. Buchwalter in the agricultural, and Mrs. Bertha Roberts in the literary, departments are doing good work.

The five families living at Old Umtali, besides the two workers of the Woman's Foreign Missionary Society, should guarantee a great work among our black people, and much is being done. However, it may be seriously questioned if our black people could not be better served, and the work of the school conserved, if finances made possible the placing of part of this force at opportune locations. The farm is in the best condition in its history. Great credit is due to Mr. G. A. Roberts for its development and the large work done with few appliances.

The Printing Press, valued at \$3,500 (this includes books on hand), has great possibilities and is doing successful work. E. H. Greeley, through his translations, is sowing broadcast the seed that must some day yield a large harvest. The present arrangement of the head of the boys' school having the responsibility of the printing press, makes possible only a partial improvement of opportunity and takes valuable time from class work.

The four residences at Old Umtali are valued at \$12,750, and with the

other buildings (barn, millhouse, church, industrial shop, book room, and printing office) make a total valuation in real property of \$35,185. This does not include the residence, school, and seventeen morgem (or thirty-six acres) of the Woman's Foreign Missionary Society, which is valued at \$15,700.

4. *Mutambara*: This is a promising center. The farm of 3,700 acres is a grant perpetual for mission acres. There are 214 registered in the school. Mr. and Mrs. T. A. O'Farrell are assisted by Miss Ruby Goddard. They have worked hard under some disabilities. Through the activity of Rev. John R. Gates a special gift of \$844 is being put into a much needed house that is now in process of erection. This building, with some wisely planned and promptly built water ditches, should prevent the serious and repeated sickness of the past season.

5. *Mount Makomwe*: Mount Makomwe, in Maranka's land, is our farthest southwest center. After being without a missionary for most two years it is now being rebuilt by J. G. Paisley, who came to us from independent work and has joined our church and been made a local preacher. In a spirit of devotion characteristic of the man he is replacing the shattered buildings and erecting again a strong work on the foundation laid in former years by the efficient work of E. H. Greeley. This center is on a native reserve and our property consists solely of the buildings.

Kraal Work by Native Pastors

This consists of fifty-six native stations in the care of forty-six pastors. These stations contain 1,264 full members, 1,514 probationers, and a total of 5,340 adherents. There are fifty-six native schools with forty-six teachers and a school enrollment of 3,493. These stations are on native reserves or private farms and cost altogether about \$100 annually in leases. For each station there is an average of twenty-two full members, twenty-six probationers, ninety-one adherents, and sixty-three enrolled in school.

For purposes of supervision these stations are divided into five circuits, corresponding to the five white centers.

The distant stations, between Nyakasapa and Mrewa's, a stretch of about 150 miles, makes quarterly visitation difficult. More than four months of my time since Christmas has been spent in the kraals, necessitating almost 2,000 miles of travel. Many of the native people have a knowledge of a personal Saviour and of sins forgiven. They are "babes in Christ" and "children of the Kingdom." Their one need is training in Christian experience and righteousness. We can help these needy ones in no larger way than preparing for them strong native Christian leaders. There remains much to be done in the completion of the church organization among our native people.

English Work

Since the resignation of Rev. Wm. Garner, former pastor, Saint Andrew's Church, Umtali, has been supplied by the district superintendent when not out on the district, the remaining time by the principal of Old Umtali Training School. The church needs organization into an active society. Our property in Umtali consists of two lots facing First, or Main, Street, and five lots one block north of Main. All these grants are perpetual for mission purposes and are not transferable. On one of the Main Street lots stands Saint Andrews, a fine building, with a valuation of \$25,000, and of which Methodism

may justly be proud. Our native church, valued at \$2,000, is located on the plot off Main Street.

Saint Paul's Church, Penhalonga, valued at \$5,000, has been without a resident pastor since January, 1911, and much of this time without service. We have a vacant lot adjoining the church. This, and the one the church occupies, are grants from the government.

Unoccupied Fields

No new work has been undertaken this year. At Headlands we have the grant of a farm of 1,300 acres offered us on condition of our paying \$175, the cost of surveying. We should have a missionary here. It presents a large opportunity. It is fifty miles from Nyakasapa, the nearest center to the south, and eighty miles from Mrewa's to the north. This distance makes quite impossible the close supervision necessary. We ought to have money for a house at Headlands and for the salary and outcoming of a man and wife for this important location.

Stretching 150 miles north to the Zambesi, and extending east to the Indian Ocean, fully 300 miles, is a vast unoccupied territory, acknowledged as that of the Methodist Episcopal Church. The people are eager for Gospel heralds, and when told we could not supply them, one replied, "We are like sheep out in the veldt without a shepherd; what shall we do?"

Evangelical Council for South Africa

Previous to the year 1899, missionary societies in South Africa were acting in isolation. Though sometimes meeting together fraternally, it was not until 1904 that the General Conference of South Africa was organized, the fifth session of which will be held in Durban in 1915. It is now our purpose that cooperation and comity may increasingly characterize our work. We desire to recognize the rights of others in that spirit of Christian brotherhood that we expect to be exhibited toward ourselves by other denominations. We are in Africa to found the Kingdom of God in the salvation of individuals and their introduction into the church. By the help of our American friends we will make our church a power in this land and we will love every other church that exalts our Christ.

Three great needs:

1. *Better Financial Policy in the Mission:* To speak of the needs of our mission is to enter a large field. Financially we are dealing with a difficult situation. The success attained is due to our pulling together. Money must increase or the work must decrease. Smothering is cruel. To cut off is painful. Let us ask for larger appropriations and pray that the Board may grant them. Let us stimulate special gifts and pray that the home office may devise methods to relieve the foreign worker from the burden of them. Let us cut the cloth according to the pattern. First count the cost, and then build within the means available. Let us settle on a definite policy and plan of work, then cooperatively and prayerfully work the plan. Again, let us cultivate self-support among our native people.

2. *A Strong Native Ministry:* We must raise up a strong native ministry. As these pastor-teachers must teach five days and preach from two to ten times a week they must know how to teach and how to preach. To do its duty our Training School should be increasingly characterized by three things:

First, thorough Bible instruction appropriate to the mind and need of the native people.

Second, modern and adapted normal methods. Because of the increasing demand on the teachers by reason of the advance of the scholars we should follow the suggestion of our manual and not here duplicate the work done in the kraal.

Third, a spiritual, sympathetic, evangelistic atmosphere should pervade the place and its missionaries. Du Plesis says that in the mission schools of South Africa religious teaching is being overshadowed by the secular, due to the effort to please the officials and obtain a government grant. Let us hold strictly to our task of evangelization and character building of which the school must be the retained servant.

3. *Master the Native Language:* Our third imperative need in this district is a mastery of the native language. Without this the worker lacks the primary requisite for effectiveness. Much of the preaching through an interpreter is as alien to the thought of the native as astronomy to kindergartners. We denounce what we see bad in his life, but are able neither to utilize what is good in his religion or to get on common ground to lead him out into the new and better way of Christianity. We presume on the Holy Spirit's miraculous power. To be workers "needing not to be ashamed, rightly dividing the word of truth," we must know the native's customs, beliefs, and superstitions, speak his language, and think what he thinks. We must do this sympathetically.

THE BOYS' CENTRAL TRAINING SCHOOL, OLD UMTALI

HERBERT N. HOWARD

The Conference year covered by this report is one of eighteen months' duration, during which time it has been possible to give only nine months of work in the school and nine months of work outside the school. Part of this time has been spent in visiting the nearby stations, preaching in English in our Saint Andrew's Church at Umtali, and in attendance upon the various committees of the mission. A good deal of time was given to the work of the printing office, sometimes it being necessary to remain until ten o'clock at night in order to get the work done. During this period we have been favored by a visit from Professor Harlan P. Beach, Professor of Missions in Yale University, and it was a pleasure to visit with him.

Work of Mr. Till

It is with regret that we have parted with Mr. Till, who has been in charge of our carpentry work for three years. They have been marked by faithful service and achievements of a worthy character. Besides the training of more than a score of boys in carpentry and bricklaying, there are eleven buildings, valued at \$8,000, the construction of which he supervised. All this in addition to a large amount of repair work which has kept him constantly busy. He has been succeeded by the Rev. A. L. Buchwalter, now in charge of the industrial classes.

Re-organization of the Training School

We have sought during the past year to lay special emphasis upon the training and literary character of the boys' school. In the earlier years

heavy demands for labor on the farm and the straining of every effort to make it self-supporting, necessarily interfered with the realization of our higher ideals at this point. We believe that the farm has now been brought to such a position that it will increasingly contribute to the support of the school and the work at large. It is our aim to secure a closer personal touch between the teachers and pupils, the inspection of the study and other conditions under which the boys live, and proper care for the sick. The purpose of the school is to train teachers for our work, the school acting as a central institution from which the brightest and more promising boys may be sent for training.

TRANSLATION AND LANGUAGE INSTRUCTION

E. H. GREELEY

The Joy of a Mission Call

When our eyes first saw the land of Africa, our hearts rejoiced at what God was about to give us. When a second and a third time we returned Africa seemed greater and grander, and the work of the missionary more wonderful than ever, and the missionary himself the most blessed of all men. How could there be any more for him! But God hath brought us back a fourth time, and the joy has become a hundred times deeper and more soul-satisfying than every pleasure of sense or earthly prospect.

My work has chiefly been the preparation of literature. When I looked forward to the widening opportunity for usefulness my heart sank as I thought of the added responsibility. The possibility of reaching either directly or indirectly with the printed page all of our native people is certainly enough to arouse enthusiasm.

Language Teaching to Missionaries

Some of you know with what hesitation I consented to certain parts of the work, especially that of attempting to help my fellow missionaries with the language, for much labor is required to get out a little in an unwritten language that shall stand. Forty lessons have been prepared and copies given or sent to all who desired them. It is now necessary to get out twenty-five copies of each lesson to supply all wishing them. Many pages of phrases and sentences to illustrate the lessons and afford practice in the same have been gotten out with great care, so as to conflict as little as possible in construction and vocabulary and usage in our wide territory, which varies in some particulars in Inyanga, Mutambara, and Mrewa.

In the last few months the recitations have been much interrupted for several reasons. Sickness, vacations, hot weather, recreation, the weekly mail, and indisposition have all had their part in breaking into the regular recitations, but I think all are looking forward to applying themselves more studiously after Conference.

These lessons have shown our different talents very plainly—some hearing accurately the obscure sounds, some being able to write what they have learned much better than they can speak it, some knowing the grammar beyond their power to put it into practice. All these differences have made the work more difficult, for some have wanted to run while others feared to walk. I have been a long time in acquiring a knowledge of the language, and for this reason it is easy for me to be pleased with the progress of my pupils. Some are talking without an interpreter already, and I look forward to the time when most of

our workers shall be able to use the language readily for all ordinary purposes, and so become much more influential among the people whom we want to lead to Christ.

The Berean Sunday School Lessons, together with the Lesson Story in simple language, and helpful questions on the lessons and quarterly reviews have been continued throughout the year 1912-13.

Translation Work

The preparation of literature in the vernacular, which it is hoped may be useful to our more advanced native helpers to make them more efficient workers, has been going on continually. The writing of hymns has been continued at irregular intervals when the mood impelled, or allowed, me to do so. Some of these are already in use. Several kindergarten songs have been written for Miss Goddard's work which I am assured are useful, and others will be written as soon as possible. Several Christmas choruses have also been written which have been used here at Old Umtali by Mrs. Howard, and we hope will be learned by all our people. A rousing temperance song has been written to the tune "Tell it Out," which is sure to help our native people in their warfare against beer. Next to translating the Word of Life, the writing of hymns is a most delightful work.

The following is a list of the books I have been working on in making literature in the vernacular for our native teachers, and for material for them to work with among their people:

- "The Young Disciple at the Lord's Table." A tract of 25 pages.
- "Outline Life of Saint Paul." A tract of 25 pages.
- "A Gospel Primer" (to be illustrated). 125 pages.
- "Junior History of Methodism." 100 pages.
- "How to Save the Babies." 10 or 12 pages.
- "Primer of Christian Doctrine," by Milton S. Terry. 85 pages.
- "The Standard Catechism with Proofs." 56 pages.
- Twenty-five selected Psalms of David.
- "A Probationer's Companion," by Rev. J. O. Peck. 50 pages.
- "Genesis"—the first book of Moses.
- "A Catechism on Alcohol and Tobacco," with Scripture responsive exercises by Julia Colman. 30 pages.
- "The Gospel of John."
- "Bunyan's Pilgrim's Progress." 400 pages.

I have thought that perhaps a few words will not be amiss about this work. I have been asked several times what method I employ in my translation work, and I confess it has embarrassed me not a little, for I have known nothing about recognized methods, if there are any. My ways have developed from the needs as I have encountered them.

My two native helpers, David Mandisodza and Joseph Nyamurowa, have worked together with me in almost perfect harmony. We are co-workers together with God, who has helped us constantly in all our work. I alone could not do the work in a satisfactory manner. They alone, or together, could not do it right. We are dependent upon each other—I upon them for their idioms and they upon me for our idioms. Often I have to rewrite the English into the native manner of thought before they can put it into the vernacular. Each piece of work is closely studied by both of my helpers and after they have passed upon it my scrutinizing eye searches for every possible improvement. It is then typed

and studied again, sometimes many times, and then laid aside for weeks or months and, as in the case of the Gospel of John, for years, when it is again subjected to the most careful and painstaking inspection. Every page has been written with a prayer that it may be useful in our greatest of all labors on the face of the earth. Some of the work I have done is far from ready for the printer, while some has been ready for a long time, and others are in various stages of perfection.

Healing Men and Beasts

Treating the sick and ailing has taken quite a lot of my time, but after hours at the desk or typewriter has often been a needed diversion. At one time I feared that I might have to give up the work to another when for weeks a sheep, a valued dog, and an ox were among the patients who daily came to be treated, all of which are now well and about their daily duties. I have urged the people to give a present for their healing to pay for medicines, and have urged my suit as far as I dared without compulsion with those who on account of sin have brought upon themselves specific diseases. In this way I have been able to pay for a part of the medicines used. We are in great need of a small dispensary and a treatment room, and at least one bed. It certainly seems to me we have been very far short of our duty in that after thirteen or fourteen years, during which time we have been doing more or less medical work, we still have not a place to keep the medicines, nor any kind of shelter for treating the patients.

Horticulture

Beautifying the grounds here and at all our stations has occupied much of my thought ever since I came here, and to this end I have done what my time allowed in propagating trees, fruits and ornamental shrubs. This line of work has helped me more than most of you can think. Often when tired or worried or sour or cross or troubled a little attention to flowers or the planting of a tree or flowering shrub has been a great blessing, for everything that grows talks, giving some message from our Father above. As we consider the number of trees cut down on our estate every year to build houses for our boys at the location, the number destroyed through ignorance, fire, and the burning of brick, we can see how necessary it is that some efforts be put forth to reforest our hillsides.

MREWA CIRCUIT

SAMUEL GURNEY, M.D., Missionary-in-charge

Territory

The territory embraced in the circuit includes the government districts of Mrewa and Mtoko, and also a considerable portion of the Makom District. It covers an area of about 150 miles from north to south and about half that distance from east to west. Our mission stations are so located that it requires a journey of nearly 200 miles in order to visit them all.

Population

Since the last report was made quite a large number of white men have taken up farms and settled within the bounds of the circuit. These men are both the hope and the despair of the missionary, the hope because many of them come from religious homes and have brought Christian ideals of life

into this country with them, and are very susceptible to religious impressions; the despair because so many of them so readily depart from those ideals and yield themselves, soul and body, to the demoralizing influences which are so prevalent here. They are as "sheep without a shepherd," except for the little that the medical missionary is able to do for them as he goes about the country ministering to the sick.

The native population may be roughly estimated at fifty thousand. These are widely distributed over the district so that in reaching them a great deal of travel is necessary.

Our Missionary Opportunity and Responsibility

With the exception of a little Roman Catholic chapel where only religious services are held, that whole country has no mission and no missionary agencies except those which we have sent to them.

In all other parts of the country where we have work we must share the missionary opportunity and responsibility with other missionary bodies at work there. But this is not the case in the Mrewa Circuit. That whole country is before us, and so far has been left entirely for our cultivation. If we continue to play with this great missionary opportunity there is no one else there who will do the work we ought to do, and the people will continue to die in gross heathen darkness. It is a grave responsibility to have fifty thousand souls wholly dependent upon us for all the knowledge of God and His salvation they are likely to receive in this generation.

The Changed Attitude of the People Toward Us

There has been a complete change in the attitude of the people—both white and black—since our former report was made. Then all was doubt and suspicion, even where it was not open hostility and opposition. The ministry of physical healing, if not that of spiritual healing, has given us a grip upon their hearts that is stronger than "hooks of steel."

The native people throughout the entire circuit have come into relations of confidence and attachment for the mission that would have been a great surprise two years ago. Perhaps the most marked example of this change of attitude is that of the paramount chief, Nayagina. He is a man of striking personality, a master among men, "every inch a king." As he is thoroughly steeped in heathen superstition and cruelty it is not to be expected that he would welcome the coming of God's messengers of peace. When our work was begun in this country his hatred for the mission was so intense that the life of the missionary would not have been safe were it not that he feared the white man's government. Until recently all our efforts to appease his wrath and win his confidence were in vain. He openly professed himself to be the enemy of our work and did all in his power to hinder it. Through fear of his anger the people generally were afraid to come to our missions; parents were afraid to have their children attend our schools; and local chiefs refused to allow us to preach in their kraals.

But the task of winning the favor of this modern Nero, which has proved to be altogether too great for the missionary, was accomplished by means wholly unexpected. "God moves in a mysterious way His wonders to perform." A native man who had been seriously injured was ordered by the native commissioner to be taken to the mission for treatment. His friends did not dare disobey

this command, but fearing the displeasure of their great chief they determined that they would not allow the white doctor to treat the case. Their interference with the patient's treatment was finally carried so far that three of them were lodged in jail in consequence of it.

The brothers of the injured man went to his home in Nayagina's kraal and told the people of the accident, and that the injured man was barely alive when they left him, and that he must, by that time, be dead. Perhaps the fact that he was in the hands of the white doctor may have been an additional reason for regarding his death as certain. The kraal at once began the usual howling for the dead. After these funeral exercises were ended the man's father came to the mission to find not only that his son was alive, but also that he was on the road to recovery. This father was the brother of the great Nayagina and next to the chief in authority in the tribe. He remained with his son at the mission for about two months. This opportunity to study the work at close range soon removed all his prejudice, and won for us his complete confidence and indorsement. To his mind the works of healing which he saw were all miracles, and it was hard for him to believe that he who could accomplish such results was only an ordinary man.

On one occasion when he had received some instruction about the medicines used he said: "It must be that when God gave out the medicines He called the white men first and gave them all the good medicine, but when He called up the black men to give them their medicines He found that He had already given away all that were any good and only had a few leaves and roots remaining."

When this man returned to his home he told Nayagina and his people of the treatment which he and others had received at the mission, of the things he had learned, and especially of the wonders of healing he had seen. Nayagina was impressed, but not won.

Several months later a young man came to the mission very sick, remained for treatment two or three weeks, and then went away cured. A few days after this young man went away the great Nayagina suddenly put in an appearance at the mission and assuming a posture of humility before the missionary said that he had come to apologize for his treatment of the mission and to say that he was sorry. It was then discovered that the young man who had been so sick was his favorite son. The report of the son concerning the mission, and the fact that he who was given up to die had now returned entirely recovered had completely broken down his prejudice and opposition, and the proud old king had hastened down to confess his fault and make such amends as were possible.

He has not yet renounced his heathenism and is still in the grip of heathen superstition; but he is now our firm friend and so far as his superstition will allow he is doing all he can to strengthen our hands among his people. The winning of Nayagina is only a sample of what has taken place with the other chiefs, so that so far as the chiefs are concerned we now have the right of way everywhere.

The Missionary Tragedy

This change of attitude on the part of the chiefs is also shared by the multitudes. Everywhere the barriers are being removed and the hearts of the people are opening toward us and our message. This is the change the mission has longed and prayed and toiled and suffered for. The time for blasting the rocks

and clearing away the rubbish is passing and the time for planting and nurturing the tender plants and reaping the harvest has come. Mission life in Africa is full of tragedy, and one of those tragedies is being enacted before us. After all the toil and sacrifice of preparing a difficult field, and just as the harvest begins to appear, it is found necessary to send away some of the reapers because there is no money for their support, and it is probable that still others will have to go for the same reason. "The harvest truly is great, but the laborers are few," and likely to become still fewer. Surely some one with trumpet voice and with soul on fire for the redemption of this people is needed to arouse our great church at home to greater activity so that such tragedies as these shall no longer occur among us.

The Work Accomplished

At the Mrewa Central Station is the headquarters of the white missionary and the center for our medical mission work. Here the sick, both white and black, come for medical treatment and remain as long as may be necessary. If the missionary had no other work except that which presents itself at the station his time would be fully occupied. There is a good group of pole and mud buildings at this place, most of them belonging to the government, but of which we have the free use.

About a half mile from the Mrewa Central Station we have a school with eighty pupils, located in the native commissioner's camp; that is, the location where the government messengers and native officers have their homes.

Although this school is not large it is of importance to our work because of the leavening influences which go out from it to all parts of the district. It used to be the custom for the messengers to sneer at the mission and, so far as they regarded it as safe, to create opposition to our work and undermine the confidence of the people in us. But now all that is changed. Several of them have professed to have become Christians; a few are regular in school; more regularly attend our religious services, and, so far as is known, all of them are exerting an influence in our favor. Many of them have brought their families to live in the camp so that the children may attend the school.

The public religious services at this place are well attended. At a recent special service it was estimated that 600 were present, a number so large that we had to abandon the church and hold the meeting out in the open air. The building in which this work is conducted was provided by the native commissioner, whose attitude toward the work is always sympathetic and helpful. Perhaps this is the only case in our Rhodesian work where the mission has established itself in "Cæsar's household."

About sixteen miles southeast from our Central Station is the Mrewa Kraal Station. For a long time our work here did not prosper. The chief seemed friendly, but his people were opposed to us. But during the past year the opposition has largely passed away and the mission has come into favor. We now have 115 in school, and many more who attend the public services. The first church built was too small and so a second was built. In a short time that was too small and the people have just now completed a third and much larger one. As this kraal is probably the largest one in Rhodesia it seems as though this mission station has a future before it and is destined to exert a great influence in this part of the country. For several years the Sunday school of

Newtonville, Mass., has assumed the support of this station and regards it as its work.

At Headlands we have three strong mission stations. Perhaps the greatest missionary opportunity we have in Rhodesia is in the Headlands group of stations. Although we have such a great opportunity for strong missions there we are making but little use of that opportunity. During the past two years those stations have been left without any proper supervision except that which the native teachers were able to give them. The result has been that Christian ideals and morals have been lost sight of and the people have dropped back into their old habits of drunkenness and licentiousness. In each of these Headlands stations there is an organized church, but these churches instead of leading the people into righteousness have "followed the multitude to do evil." Those who know our natives are not surprised that this should be so. The condition of our missions at Headlands only emphasizes the wisdom of the government regulations—which we are violating—that no mission station should be established or maintained where they cannot have adequate supervision by a white missionary. Besides these stations which are under our direct supervision there are quite a large number of volunteer schools in other kraals. These schools have for the most part been started by people who have learned a little in our mission stations. These schools are an earnest attempt of a people who are in the darkness in reaching out for the light.

In many other kraals the people are pleading with us for schools. When told we have no money for any more schools they go away disappointed, but soon return to renew the pleading. The pity of it is that we have created an appetite for the better things of life in these people, and we are now leaving them to be consumed by that appetite, or to perish under the leadership of men who are still heathen in heart and life.

MUTAMBARA STATION

T. A. O'FARRELL, Missionary-in-charge

Drought and Famine

We returned from last Conference to find that a drought was upon us. The grain dried up and died. Harvest time found most of the native gardens as bare as the floor. The grain huts were soon emptied and suffering began. We had never before seen an actual shortage of food. But here was little food, many of the people were too poor to buy at the famine prices that prevailed, had there been any to buy, and, because of poor transportation facilities, it was impossible to get grain into the country fast enough to keep the people from starving.

The actual cases of death from starvation were mostly to the south of us. But we were compelled to see people reduced to eating roots and pods of trees; men and women grow thin and weak from hunger, and babies suffering from having to eat improper food, although the people always kept the best for the babies.

For months people came daily for food, many having traveled far and having been without food for a day or two, and we could seldom give more than enough for one or two meals. What the mission did have was given to meet the greatest needs, feeding babies and old people. We let them harvest the broom corn, and they got many bags of seed, which made good food.

Relief Missions

The mission boys showed the others how to make irrigation ditches, and we sowed their gardens with seed wheat and gave them as many vegetable seeds and sweet potato vines as they could use. The very greenness in the gardens and the running water seemed to dispel the gloom. Men, women, and children lived in the gardens and were happy. They made twenty ditches from five different rivers. They raised about one hundred and sixty-five bushels of wheat, tons of sweet potatoes, and many other vegetables. Most of these gardens produced three successive crops within a year. When the danger was over the chief said, "God has helped us this year."

The Cross has not been victorious all the time for some have left Christ and turned back to heathenism. But there have also been victories. A good number have been received into the church; a larger number than ever before have come from a distance to live at the mission; the enrollment in the school reached 278.

A Kindergarten

The best improvement we have made in the school this year was the opening of a kindergarten by Miss Goddard. With a very small supply of material she began in June with sixty-five children. The kindergarten has already justified our highest expectations. It received very favorable comment from the government inspector. It has opened up a mine of possibilities that we did not see before. I actually feel sorry for some of the bright ones who are too old or too far advanced to enter the kindergarten.

Industrial Progress

Some permanent improvements are being made this year. We have extended the irrigation ditch considerably; plowed thirty-five acres of new land; made a vegetable garden; started a number of kinds of fruit; made and burned 47,000 bricks; and have the brick house well under way.

The native brethren have started a fund for a new brick church and we have faith to believe it will be built next year. Besides money they have subscribed a large amount of labor. We must also look for money from home, but the first installment of one dollar came unsolicited a few days ago, and we thanked the Lord.

INHAMBANE, KAMBINI, AND LIMPOPO DISTRICTS

The Inhambane District is located in Portuguese East Africa. It extends from the southern boundary of the governmental district of Inhambane to Makodweni on the north, which makes a distance of about 200 miles. It extends westward to the Transvaal and southeastern Rhodesia, which makes a distance of from 200 to 250 miles. The eastern boundary is the Indian Ocean. In this district there are about 1,500,000 natives composed of three principal tribes: Batswa, Batonga, and Bachopi. Each tribe has a distinct language of its own. The entire Scriptures are translated into the Sheetswa language and the New Testament into the Gitonga language and primers in these two and also in the Chopi language. These three tribes belong to the great Bantu family. They are a well-built people physically, and are said by those of good authority to be intellectually superior to the tribes which occupy the central portions of Africa. A railroad is in the course of construction, opening up the interior. The town of Inhambane, which is the seat of the governmental headquarters of the district, is located in the mission district of Inhambane.

Gikuki

Gikuki is the mission headquarters of the district and is located across the bay from the town of Inhambane, a distance of about five miles, on a bluff fifty feet in height overlooking the waters of the beautiful bay. The mission property includes 24 acres, a church, large residence, and several other buildings for training school, printing press, and dispensary.

Missionaries: Rev. William C. Terril and Mrs. Terril, Mr. Josef A. Persson and Mrs. Persson, Miss Ellen E. Bjorklund, Dr. C. J. Stauffacher and Mrs. Stauffacher.

Institutions: Mission Press, Girls' Training School, and Medical Dispensary.

There are thirty-seven out-stations among the natives in charge of thirty-five native teachers and their wives.

The Limpopo District is composed of a part of the former Inhambane District and also much new territory. It includes the territory north of the ancient Limpopo River and south of the Inhambane governmental district, extending westward until the Transvaal is reached and comprising ancient and populous Gazaland. The seaport town of Chai Chai is located in this district, which port is about fifty miles north of Lourenco Marques and at the mouth of the Limpopo River. A new railroad has recently been opened leading inland. There is a large native population in this district composed in the main of the Bachopi tribe.

Kambini

Kambini is the name of the headquarters of the Limpopo District and is located inland from the town of Inhambane about forty miles. It is beautifully located, and from many nearby points the waters of the Indian Ocean can be seen. The mission farm consists of 1,200 acres. One hundred acres are under cultivation. There is a large native church used also by the Bodine Training School for Boys. The boys are trained in agriculture and other industries. There are several buildings for missionaries, dormitories, medical dispensary.

Missionaries: Rev. Pliny W. Keys and Mrs. Keys, Rev. Raymond L. Bush (on furlough), Rev. J. D. Pointer and Mrs. Pointer.

Institution: Bodine Boys' Training School.

There are thirty-three out-stations on this district in charge of thirty-two native teachers and their wives.

EVANGELISM

WILLIAM CHARLES TERRIL, P. W. KEYS, J. D. POINTER, Superintendents

Our Missionary Responsibility

At the last Conference the Inhambane work was divided into three districts: the Inhambane, the Kambini, and the Limpopo. On these three districts we have two mission headquarters and sixty-eight outstations. There are in charge of these outstations seventy-one native pastor-teachers. The force of white missionaries on the field and on furlough numbers twelve. The boundaries of our work extend from the Limpopo River in the south to the Sabi River in the north, a distance of 400 miles, and from the Indian Ocean on the east to the borders of the Transvaal and Southeastern Rhodesia on the west, a distance of from 250 to 300 miles. The estimated population of this tract of territory is between 2,000,000 and 3,000,000 natives. Two other missions are at work here: The Free Methodist Mission and the Church of England. The number of missionaries in these two missions is twelve. Thus we have a total force of twenty-four missionaries, an average of one missionary for every 90,000 natives, approximately. Since we are one of three missions at work here we will assume that we are responsible for the evangelization of one third of this population—750,000. We assume also that the aim of the church here is the same as it is for other mission fields—that there shall be one missionary for every 25,000 people. That would mean that we should have here representing our own church thirty missionaries, or that our force should

be increased by eighteen. We do not believe that such a force would be necessary to the evangelization of this field, but we plead and urge for an increase in our staff of eight, so that our force could number twenty.

Status of the Work

We have on our stations 655 baptized and full members. The majority of these were converted under the ministry of our own missionaries and native workers. There are 1,787 probationers who have been on probation from three to five years, 2,770 adherents, and the number of heathen visitors average for each month 8,882. Our native pastor-teachers preached during the year in 2,006 villages and 83,772 heathen heard the Gospel in their own tongues. The increase in full membership for the year is sixty and in probationers 127. There were forty-five adults and twenty-nine children baptized. The famine depleted our numbers by hundreds, yet only a few died, but whole villages are depopulated by removal to other sections of the country.

There is a marked growth in the spiritual life of our native pastor-teachers and also among our native Christians. The Quarterly Conferences are seasons of great spiritual refreshing. The Love Feast is one of the most helpful and inspirational services. The recent District Conference was marked by an outpouring of the Holy Spirit and this spirit is carried to the native Christian villages and characterizes the regular morning and evening prayers. A great need was felt, and is yet, along the lines of spiritual growth and native pastor-teachers' retreats have been held in charge of the entire mission staff. These have been held at intervals of about six months, lasting for three and four days. This has marked a new epoch in the spiritual life of our work.

The Regions Beyond

The calls for opening new work are many and urgent, but the policy we have adopted, because of conditions, is one of no expansion but rather a concentration on the work now under our care. Yet the calls from the native chiefs and their people cannot be passed by and ignored. For example, seven native chiefs, with their council men and many of their people, representing various sections of our district, some are eight days' journey away by foot, have been pleading for some one to come and teach them about the white man's God, at least twice a year for the last five years. We have been compelled to say to them, "We can do nothing for you now, you must wait." Why they receive this answer from those who have come to tell them about the true God is beyond their comprehension.

Mohammedanism

The Mohammedan invasion is continually going on. They are making converts; they have their native built mosques in the interior; they are teaching and winning many by the fact of their marrying the native women of Inhambane. They are more aggressive than ever before. A few weeks ago, on one of their feast or fast days, a procession of 150 passed our mission home, the majority of them being men. Shall we permit this to go on and awaken when conditions are such as we face in North Africa and elsewhere? For the sake of God and His Church; for the sake of the crucified and risen Christ; for the sake of our own souls and the salvation of the African and this continent, may we awaken now!

The Every-Member Canvass

For a number of years we have had a Home Missionary Society. This society is composed of all the native pastor-teachers. They elect their own officers and transact their own business, subject to the approval of the missionary in charge. The funds of this society have been secured by the taking of an offering on Sundays, and twice a year a special freewill offering was made. Our native leaders realized that our native Christians were not doing as much as they ought to and can do. They consulted the missionaries and the plan of the every member, giving weekly, was presented and accepted. Now we have the Weekly and Every-Member Giving Campaign on. It is meeting with success and already the regular Sunday offerings have increased. It will require time to enlist all, but it will be accomplished. The full members are asked to give two cents a week and the probationers one cent a week. That does not appear to be much. But we must remember that the average daily wage for men is ten cents and for women eight cents a day. They have not work all the year and from the amount they earn they are compelled to pay to the government \$5 a year as ground rent. Thus, when our people are asked to do this much for self-support, we feel that it compares favorably with what the best of our people at home are giving. The aim is to work toward the giving of the tithe. The good standing of our members will be judged to some extent by their regular giving. If it is such that some cannot give in cash, produce to the amount will be accepted.

Sunday Schools

Our Sunday school work is one of the most important branches of our work. We have Sunday schools on our seventy stations, with a membership of 1,497 and officers and teachers numbering 179. Our Sunday school work to some extent is organized. For example, we have a monthly Sunday school paper, "A Kuca ka Mixo" ("The Dawn of the Morning"). This paper contains the International Sunday School Lessons. Six hundred are issued each month. We have also teacher-training classes on some stations, which meet some evening during the week. The Sunday school itself in many centers is organized so that there are classes with names such as "Lambs of Christ," "Stars of Heaven," "Lights of the World," "Pillars of the Church," "Trees that Bear Good Fruit." The Sunday school is the great training ground for the church here, as well as at home. It is also a very effective agency for winning the heathen, since many of them will sit under the shade of a tree on a Sunday morning and listen to the lesson, when they would not enter the chapels. Many have been won for the Master through this agency.

EDUCATION

Bodine Training School

We have first the Bodine Training School for boys. The work of the school is to train the boys who have reached a certain standard in the out-station schools. They must read, write and work simple arithmetical problems in their own language. Advanced studies in their own language are taught and elementary studies in the Portuguese language. Simple industries are taught and stress laid on agriculture. This has met with the approval of the government and they have asked that it be made a government school. We

appreciate the compliment, but decline the offer, for it would mean the ceasing to teach religious studies. Two youths who have received their training in the Bodine School have gone to a higher training school in Lourenco Marques and the reports of their work are full of encouragement. One was admitted into the second year class and is keeping apace with the work. The farm in connection with this school is a marked success.

Girls' Training School

We have also the Training School for Girls. The new dormitory and schoolroom is completed, and fifty of the brightest girls of the mission are in training. They are taught advanced studies in their own language and elementary Portuguese. Stress is laid on simple industries and classes are organized in laundry work, housework, sewing and darning. A loom is to be soon in working order and the girls will be taught to weave and also taught basket weaving. Kitchen gardening is also one of the important branches for the study of these girls. From them we expect to send out Bible women, teachers and well-trained wives for our native pastor-teachers.

Teachers' Institutes

Four Teachers' Institutes have been held in the last five years. The sessions are usually of six weeks' duration. They have been a great success and help. The plan is now to have two each year. The sessions will be of three months' duration, making a total of six months each year. Portuguese will be taught and a course of instruction leading to exhorters and local preachers' licenses given. Stress will be laid on simple industries. From this beginning we hope, in the not distant future, to organize in connection with the Free Methodist Mission of North America a Union Native Teacher Training Institute.

Day Schools

The great feeding ground for these higher schools is, of course, the outstation school. Without them our work would fail. We have a day school on each of our sixty-eight outstations. It is in these schools that our boys and girls receive their first instruction. They come steeped in heathenism and ignorance, not knowing that there are such things as books. Our native teachers take them and from this apparently unpromising mass boys and girls become new creatures and are advanced to the other schools and eventually go forth as teachers to their own people.

Mission Press

This department has been properly organized and we have a publishing committee, editor and business manager. This department supports itself, except the salary of the business manager. It supplies itself with equipment and replaces the machinery and type necessary. All the literature for the mission is printed on this press, consisting of school books in four languages—Portuguese, Sheetswa, Gitonga and Shichopi. Printing for other missions in other parts of Africa is also done in other languages. The "Kuca ka Mixo" and the "Inhambane Christian Advocate" are also products of our Mission Press. We count it as one of the most important and helpful agencies of our entire mission.

A recent gift of a Campbell country cylinder press has put this depart-

ment in a good working condition. Extra equipment has also come for the bookbinding department. Our aim is to make our Mission Press and Book Depository one that will be a credit to our church on this east coast.

MEDICAL WORK

Previous to this year our medical work has been very meager. The missionaries in the past with their limited knowledge did the best they could and God blessed their efforts. The coming of Dr. Stauffacher, the first medical missionary in the history of the Inhambane work of our church, was hailed with great joy and has proved a great blessing.

A clinic is held daily and from forty to fifty patients come for treatment. The diseases range from simple ailments to serious and complicated diseases. The doctor says, "Truly Africa is the open sore of the world." Among the patients who come are the raw heathen. When they are willing to come to the white doctor a long step has been taken by them in breaking away from some of their heathen superstitions. Mohammedans are also found in the number each day. We pray some deed done, or word spoken, may win them for Christ. Then, of course, our Christian natives are found there in large numbers. Religious services are held each day for the patients and religious tracts in their own languages distributed. We are sure that this department of work will mean much to the strengthening of our entire mission. The doctor has also been called on several times to wait on some of the white members of our constituency, other than missionaries.

PROPERTY

We had an original piece of property of seventy acres at Kambini. This place is situated in one of the most fertile regions of the entire district. It is an ideal place for a mission farm and industrial training center. An additional 1,000 acres has been secured, which gives us now one of the best farms in this part of Africa. A small river has its source from a number of springs on the property and it is very valuable to our property there.

For many years at Gikuki we have desired a piece of property joining us at the north. A few weeks ago this property was secured. It contained about fourteen acres, with a very long and valuable sea front. It was sought by many other parties. This gives us a property of about twenty-eight acres in possibly the best location in Inhambane. On this property there was a building used in the past for a pilot station. It has been converted into a dispensary and serves the purpose well.

MEDICAL WORK

DR. C. J. STAUFFACHER

Native Medical Practice

When we take a comprehensive view of diseases and how they are treated by the natives it is both interesting and appalling. They have no classified system of medicine; certain theories float through their minds concerning sickness. Their ideas on the subject may be classified under three headings. To start with there is sickness which is supposed to be caused by the action of ancestral spirits. Secondly, there is sickness which is caused by the magical practices of some evil person who is using witchcraft

in secret. Thirdly, there is sickness which comes from neither of these causes and remains unexplained; it is said to be sickness only and it is believed that the third theory is most common. It is quite common to hear a native say that he is at loss to account for a special case of sickness, at first they thought it was caused by an angry ancestral spirit or to be due to the magical practices of an enemy, but the great doctor has assured them it is not the results of either. In many cases they do not go to the trouble to consult a diviner but they recognize the sickness to be due to natural causes. If they think a friend has a remedy they will try it on their own initiative or may go off to a white man for some of his medicine.

The Native Doctor

There is a class of doctors that claim no special relation to the ancestral spirits and no knowledge of magic; these people simply deal in a few well-known herbs which they dispense without any ceremony. The stock of medicines used by the native herb doctor consists of such things as aloes, castor-oil plant, fern root, rhubarb, and bark of various trees, many of which have a purgative or emetic action.

Sickness due to natural causes, as headaches, are cured by administering a good shaking or pounding to the sick person, or else making a set of scratches over the temple. This is a splendid cure for headache and the natives love to give it. When a native suffers from a dislocated joint the people make a deep hole in the ground and into this the injured limb is inserted, they fill it with earth around the limb and press it well down with their feet; then two men take hold of the patient and forcibly pull him away from the affected joint until it yields to the treatment. Treatment for toothache is to take a bar of iron, place one end against the offending tooth and hit the other end with a rock, sending the tooth half way down the patient's throat; or else he may dig around the roots of the tooth with a rusty nail and set up an abscess so that after a long torture the offending member is sloughed out.

The natives are very rough and ready with their methods of using medicines; they think a drug can act as well at a distance, so when they get the medicine they will place it some hundred yards away under a stone and expect results, they also will sometimes take medicine by proxy. A native loves to have ill-flavored medicine and large doses; when you tell him it is dangerous to take a large dose he argues that no one can take too much of a good thing. If a small dose cures, a large dose will cure him quickly.

Sickness Due to Ancestral Spirits

Sickness due to the interference of ancestral spirits is much more picturesque. It is treated with a very marked ceremonial and appeals strongly to one's imagination. The witch-doctor selects the ox which is killed in the cattle kraal, the spine is taken out and this, with the fat and blood of the animal, is placed in the hut of the sick person. The people eat the meat and after two days the blood is buried in the cattle kraal, the spine and fat burned. The theory is that the spirits sent sickness to show their displeasure to them. They have either neglected to offer sufficient sacrifices of late, or some of the ancient customs have been broken.

Sickness and Magic

Sickness which is due to magical practice is real and spectacular. Magic touches every part of the native's life. The one subject the natives are agreed upon is the reality of magic. A native might possibly doubt whether sunshine is warm or he might doubt whether the grass is green, but he could never doubt that magic is a reality. You might argue until doomsday, but you could never shake his conviction that many things occur directly by magic. It is due, I think, to the following idea, "that like produces like." Example, courage resides in the heart, and a man can increase his stock of courage by eating the heart of his slain enemy. A rat has the knack of evading things thrown at it so to entwine the hair of a rat in one's own hair imparts this quality to a man. Many natives refuse to eat the flesh of deer and hares lest they should become fainthearted; they abstain from eating tortoise or wild boar lest their eyes should become small, but they eat the flesh and drink the blood of lions and leopards to get courage to be fierce. When it is thought a person's sickness is due to witchcraft, a meeting of the tribe is called, all must be present, and after a great demonstration of frenzy dancing and beating of drums the witch-doctor rushes in with savage glee and fury. The appearance of some of these witch-doctors might well have been one of the witches of Macbeth come to life and drugged with drink. In the drunken revelry the witch-doctor dances, chanting and clapping to the crowd, when suddenly she ceases, looks down to earth, bends her ear to the ground and makes a weird noise which seems to come from her stomach, listens again to earth, makes a loud noise, then sets off dancing with all her fury, jumps in the air and gives a piercing yell. She receives the word from the spirits and knows the person who caused the trouble. The dance is ended in two ways: the person causing the trouble is either caught on his way home and killed, or the chief gives him a friendly hint and he leaves the country. The chief, doctor and a few important persons divide the property. Deceit and fraud are the very breath of these witch-doctors, nevertheless they wield a mighty influence over the imaginary, superstitious native.

Causes of African Diseases

However, if we consider diseases from a scientific standpoint we find many varieties and large numbers. Generally they are due to the following facts—the luxuriant plant life in the tropics, hot and humid climate causing rapid putrefaction, and fermentation of animal and plant life, heavy rains, and abundance of parasites such as mosquitoes and flies, and the most flagrant breach of sanitary laws. Now let us state a few of the most common diseases of the natives: tuberculosis, the disease that has the greatest fatality. Its course is rapid, about six months, and due to the following: crowded huts with no ventilation, open fires filling the huts with smoke, lack of proper food, unhygienic habits and European clothes, while still retaining the old ways of living. It is one of the sad things in a missionary's life to hear the appeal for proper food for these dying natives, who have been forsaken by friends and relatives, and being unable to help on account of the lack of means. The "white plague" in the States is no comparison to the awful ravages it produces in this underfed, unhygienic people.

Open Sore of Africa

The most common disease is the oriental sore and I believe that Africa

is not only figuratively speaking but literally true, "the open sore of the world," for all the natives have had these sores or are afflicted with them at present. When we get through binding up the sores of many of these patients they appear very much like Lazarus "bound hand and foot." The cause of these sores is the low vitality of body, uncleanness and filaria carried by a species of the tsetse fly. A very common disease is bilharzia, passing of blood from the bladder, often forming stones in the urinary tract. It is incurable and spreads through the drinking water. At times the entire population of a village is affected, for it is not an uncommon sight to see natives go down to the spring or river—first wash their clothes and hang them on to a bush to dry, then take a bath, and finally dip up a vessel of drinking water at the same place. Another very interesting disease is elephantiasis in which parts of the body increase to enormous dimensions—due to a filaria blocking up the lymph vessels; the disease is painless, the only trouble is that at times the arm or leg gets so large that the patient is unable to move. We see very often a man's leg or arm the size of his body or his feet many times larger than normal. Another disease that stirs within us our deepest emotion is leprosy. To see men, women and children with toes, feet, fingers, hands or nose rotted off and also the loathsome sores, we often wish at such times for the power of the Master's touch which could heal the leper; but our hearts are comforted in our helplessness that we can offer that which will heal the leprous soul. I could go on with hook-worm, syphilis, pneumonia, and all the diseases common in America, the sightless eyes that might not have been if we had seen them earlier, and then all those ugly infected wounds some received in drunken brawls, or unclean tribal markings which all the boys and girls must pass through, growths and malformations which need surgical attention, some of these due to neglect, others to native treatment.

Medical Missionary Practice

We have two fields of work, those who are not able to come in, and our dispensary work. Our calls for help oftentimes lead us for miles into the interior. On these occasions we get a glimpse of real family life and as we see the squalor, poverty, and laziness we are not surprised that they are sick, but wonder at the fact that they are not all ill. As we go into the heathen home we breathe a prayer and drop a word in the hope that light will soon come to them. Also we have many calls to Mohammedan homes; these we find much better cared for and are more comfortable, but as we realize the fact that the great struggle on African soil is not between Paganism and Christianity, but between Islam and Christianity, we give these people the best that is in us physically, mentally and spiritually in the hope that we will win them for Christ.

I wish I might take you to our dispensary, you would see every morning at nine o'clock a motley crowd of from thirty to forty people in prayer. Christians with their beaming faces and modest dress; heathens with nothing but a wind-around and covered with bracelets and charms; some of them have as many as one hundred and fifty leg and arm bracelets. Mohammedans clothed in long flowing robes of white with red turbans. It is a sight that calls forth most earnest prayer that God will use His word, the prayers, the songs, and the medical treatment to carry the message of love and conviction of sin to these lost people.

WEST CENTRAL AFRICA MISSION CONFERENCE

The West Central Africa Mission Conference includes the work of the Methodist Episcopal Church on the west coast of Africa south of the equator. Our present work is in the central part of the province of Angola, including the Lunda District and a part of the Southern Congo State. The Methodist Episcopal Church is responsible also for the intervening stretch of some 600 miles, making a territory on the whole 200 miles from north to south, and 900 miles from west to east. The Madeira Islands are also included.

Conference Session

The tenth session of the Conference was held in Quiongoa, Angola, August 26-31, 1913, under the presidency of Bishop J. C. Hartzell.

Presence of Portuguese Administrator

The local administrator, representing the Republican Government, and his wife, attended the Conference during four days of the session, taking great interest in the reports of the missionaries and the large number of native workers. They studied our mission village the different departments and its work with interest and expressed their appreciation of the faithful services of the missionaries in charge.

He addressed the Conference, with a large body of native people, and set forth to them his appreciation of the work, and especially criticized the chiefs and other leading native men who he learned did not care to have their boys and girls come to the mission to be taught the rudiments of an education and receive industrial training.

The presence of these two distinguished visitors illustrates the spirit of the Portuguese Republic toward missionary work in its colonies among the native people of Africa.

Our missionary work in Angola and in every other part of the world represents loyalty to the government under whose flag it has protection, and readiness to cooperate in every way, in making not only Christians, but industrious, self-reliant and loyal citizens of the people.

Friendly Attitude of the Governor-General of Angola

The Governor-General of Angola has in many ways shown his friendliness to our work. He and his wife and some of his official associates spent a day at our mission at Saint Paul Loanda, and visited each department and expressed his surprise and gratification at the methods and success of the work. He was impressed with the school of over a hundred boys and girls, which is organized under the government regulations as to classification and studies. The school sang the Portuguese National Hymn with great enthusiasm. In his address the Governor referred to this, and stated his pleasure in having such schools and such work among the Portuguese subjects in Loanda.

The contrast between the attitude of the present government to our work and that of the monarchy which, under Jesuitical control, instructed its representatives to do what they could to hinder Protestant missionaries, is greatly to the advantage of Protestant Christian mission work.

Translation of the New Testament Into Kimbundu

Rev. H. C. Withey, after twenty years' work, has finished the translation of the New Testament in the Kimbundu language, which ranks among the

best five languages of the native Bantu races. The mission press has received an endowment of \$40,000 and will be established with new buildings at Malange, farther in the interior, and at the end of the railway. A well-qualified printer and his wife from Germany will help to insure large success in the work of printing and publishing. A \$6,000 church goes up at Saint Paul Loanda, and will be located in the center of our splendid mission park.

Increase in Strength

The numbers and qualifications of our native workers are increasing rapidly. The spirit of self-help is being developed more and more. Seven hundred miles in the interior, Rev. J. M. Springer and his wife, with missionary and native helpers, are laying the foundations for a future Conference, wisely and successfully. They have received concessions of lands from the government, which is friendly to the work.

ANGOLA DISTRICT

Angola is a Portuguese province and is one of the largest political divisions of Africa, and by reason of its richness of soil and mineral wealth, one of the most important. It has a coast line of about 1,000 miles with Loanda and Lobito, two of the best harbors on the west coast. Its area is 484,000 square miles. The population is variously estimated at from 2,000,000 to 4,000,000. The country is well supplied with railroads. A railroad runs 300 miles into the interior from Loanda. There is also another road running 600 miles from Lobito Bay toward the great copper regions of Katango in Southern Congo.

Methodist Episcopal mission work in Angola was commenced in 1885 by a party of missionaries under Bishop William Taylor. In June, 1897, Bishop Hartzell held the first session of the then Congo Mission Conference. In 1900 the General Conference divided the Congo Mission Conference into the West Central Africa Mission Conference and the East Central Africa Mission Conference. Pursuant to this action, Bishop Hartzell held the first session of the West Central Africa Mission Conference at Quiongoa, Angola, May, 1902. No other Boards have missions in the territories of Angola where the Methodist Episcopal Church is at work.

Loanda

Loanda, the capital city, has a population of 28,000, and is situated on the Atlantic Coast, 250 miles south of the Congo. The Methodist Episcopal Church has a mission property of twelve acres in the heart of the city on a plateau overlooking the sea with several excellent buildings. The Woman's Foreign Missionary Society also possesses a fine property here.

Missionaries: Rev. Robert Shields and Mrs. Shields, Rev. W. S. Miller, Mrs. Mary B. Shuett. W. F. M. S.: Miss Elsie Roush.

Institutions: Boys' Hostel. W. F. M. S.: Girls' Jubilee Hall.

Quessua and Malange

These two mission stations are 300 miles in the interior at the terminus of the railroad. At Malange, there is a mission printing press and schools. At Quessua, a few miles distant, there is a farm of 600 acres with an Industrial School for Boys and schools for girls under the Woman's Foreign Missionary Society.

Missionaries: Rev. H. C. Withey and Mrs. Withey, Rev. August Klebsattel and Mrs. Klebsattel, Rev. R. B. Kipp and Mrs. Kipp. W. F. M. S.: Miss Susan Collins and Miss Martha Drummer.

ROBERT SHIELDS, Superintendent

Our principles are better understood and are being complied with. The Methodist Episcopal Church has never stood for polygamy and is not going to lower the standard in Africa. During the year we have had more Christian marriages among the people than heretofore. As it has always been the case, the Gospel lifts up the woman and gives her the place she ought to occupy in the home and the community.

Since the founding of the mission we have waged a continual warfare against fetishism and its cunning witch-doctors, whose one object is to deceive and fleece those who are brought under their power. The fight continues, but the Gospel is surely undermining this gigantic enemy which has been holding the millions of Africa in its grasp for centuries. In our Angola field a number of witch-doctors have been converted and because of their Christian testimony they are making it hard for those who follow their crafty business.

The Work in the Station

At Cadia sixty-six persons have been baptized, most of them being adults. Witch-doctors have been converted, fetishes have been burned, hearts have been changed, polygamy is disappearing and the Word of God is growing mightily.

At Calomboca lives an old man eighty-five years of age through whose friendliness we found an opening. He was a medicine man and had his temple in which he kept all his charms and fetishes. It consisted of two rooms, one dedicated to God and the other to the devil. The one dedicated to God was supposed to be visited and occupied by some Roman Catholic saint, hence an iron bed (a rare thing in these parts), a table and a chair were always kept ready for the saint's comfort. A trunk containing clothes and a table with food already prepared upon it constituted the equipment of this room. The other room was filled with native charms, medicines and fetishes of every description, and the dedication of it to the service of the devil is an explanation of the universal belief that respect must be given to that individual in order that his good will may be secured.

At Hombo the native chief is the leader in every good work and is beloved by his people. When we began here several years ago, the village consisted of four small huts and everything was heathen. Today there are more than forty good houses occupied by Christian families. These, with a large number of people from the surrounding villages, make up the congregation which numbers more than two hundred well dressed natives. The native farms are located about two miles from the village and consist of about six acres each, the crops being cassava, sweet potatoes, and corn. These people cannot be called lazy; they believe in working six days in the week.

Loanda

Here we have a large white population, civilized natives and thousands of heathen who follow their heathen practices. That the power of the ancient paganism still exists here is indicated by the following incidents:

(a) Witchcraft. D. is a young man who has been beset by the witch-doctors. He has tried twice to run as Christians do, but the persecutions of his father were so great that he yielded. Again he broke away from his father's influences and sought to follow the truth, but now the witch-doctors have told him that either he or his baby must die and he is so frightened that he has no heart for work or anything else. We sought to give him an opportunity at the mission, but this was quickly offset by those who will cut him off at all costs. What shall his end be?

(b) The poison test. B. has had much persecution as a heathen. Twice she has submitted to be tried by the sasswood test. This is done by the accused person drinking a poisonous infusion made from the bark of a tree.

She proved her innocency twice by vomiting up this otherwise fatal cup, but still her heathen persecutors were after her. Hearing that at the mission there was deliverance from such bondage she came, listened to the Gospel, and after a time delivered up her fetishes, declaring herself on the Lord's side. She is attending every service and shows a real interest in the Gospel.

Occupation of Malange

Malange is the present terminus of the railroad and the headquarters of our Patton Mission Press and gives promise of being a great center. It will add much to the efficiency of our work in the interior to have a well equipped printing and bookroom establishment there, from which Kimbundu and Portuguese literature can be distributed to all our stations in the interior. We are looking forward with hope to the day, not far distant, when we can put the Kimbundu Testament in the hand of every native who can read or who is learning to read.

Mr. Withey has given special attention in his translation of the New Testament to the unifying of this beautiful language so that it will unite the native churches and people scattered over this vast field which we occupy as a mission.

Our forward movement ought to be between Malange and Lunda in order to complete the line of stations to the far interior and hold the territory which belongs to us. A central station could be opened, say 200 miles from Malange. This would fill the gap between our farthest advanced interior stations and the Lunda country where Brother Springer is at work. From a center of this kind, native stations could be started, say 25 miles apart, going east toward Brother Springer and west toward Malange.

Improved Conditions Under Portuguese Republic

The government of the Portuguese Republic are waking up on lines of agricultural teaching. A new school has been started for this purpose. The object is to teach the native boys the rudiments of the science of agriculture. We are told that each boy receives 120 reis per day, but few of those who present themselves know how to read and therefore progress is hindered. This argues the great necessity for village schools such as we have at Hembe and at nearly all our native stations.

The government of the Republic have also started an industrial school for black girls. Here they are taught the rudiments of education, how to cook, iron, sew and cut out their own garments. Two ladies have charge of this school. The girls are fed and clothed, but sleep at their own homes. On arrival at school every morning the first thing they receive is a shower bath. This is given under the supervision of the lady teacher. The idea is not only to teach them books but how to do everything a woman needs to do in order that she may be a good housekeeper, a good mother and a good citizen.

Friendship of the Governor-General

With regard to the Portuguese Government our mission receives high recognition from the Governor-General, Major Norton de Matos. Recently in a public speech he referred to the work we were doing and said that if it was in his power he would subsidize our mission, because it was a factor for the uplift of the people and was helping on the cause of civilization in the country over which the flag of the Republic flies. It is our constant aim to make good

Portuguese citizens out of the civilized and uncivilized natives of this great province.

Appreciation of the Corresponding Secretaries

A steady advance has been made since last Conference and we very much appreciate the cooperation of the corresponding secretaries of the Board in New York, especially Dr. North, and feel that the office is in deep sympathy with us in every detail. We have calls from a number of places asking us to establish missions in their midst, but for lack of men and money we are unable to comply with the wishes of those who want us to work among them. The time has come for the establishment of a training school for native workers. We have twenty young men on our district with a consecration to the work of carrying the Light to those who sit in darkness, who, with a few years' training, would become effective workers in the regions beyond.

QUESSUA

RAY B. KIPP, Missionary-in-charge

Eight Months in a Gospel Lighthouse

The church attendance has been confined to the boys and girls of our schools and the native Christians whom military duty has left on the station. Ten girls have been baptized, some of our young men have preached in the villages along the Quessua and Lombi Rivers. Owing to the swampy nature of all the streams of this region these places usually become inaccessible before the end of the rainy season.

The Living Link Idea

Quessua is extending the Gospel message into the regions beyond. At Camueia, where it is represented by Brother Bernardo dos Santos, he reports an interesting incident. A little girl who had gone with her mother to the peanut fields said, "Mother, listen to this message which God has given me for you. How is it that you and the other women say you are believers, but yet you smoke tobacco? It is lies." The woman told her husband, who is the head of a village. It so impressed him, though he is only an adherent because he has four wives, that he at once smashed his own pipe, forbade his household to smoke, and ordered that no more tobacco be grown about his village.

Methodist Preachers and Military Conscription

Jose Coimbra is one of our young men who accompanies Bernardo on his journeys. Recently, while working in the interior, he was arrested as a vagrant and put in irons until he should enlist as a soldier. I heard of it and called on the governor of the district and explained the character of the young man. He at once sent out a telegram to the administrator directing that Jose be released. On his return he said that he had had a good time in prison. Prison fare was very poor, but he had soon gained the goodwill of the sergeant in charge and had been released from fetters and allowed to sing and preach. His fellow prisoners had taunted him with the fact that God and the missionaries combined could not get him away from Mueno Puto (the Portuguese government) but he had insisted that God could, if he so wished, cause his release. "But," said he, "bear in mind that it might be God's will for me to be a soldier

of Mueno Puto; in that case I will gladly submit to God's will, but I won't say that he does not care for me."

Our Governor's Good Will

The Governor of Lunda District at Malange has shown a friendly spirit, and appreciating the difficulties under which we labor in securing needed material and professional equipment, gave us a standard flag of the Portuguese Republic. I gave a talk to all our people on the meaning of the flag and on loyalty to the government, and have placed the flag on the schoolroom wall until a proper flagstaff can be erected. The governor has said that he wished there were provision for aiding schools which would prepare to furnish well trained young men for government employment in various trades.

Hope for a Fugitive Slave Lad

Daniel Mande sent us out a young fellow whom he had picked up in Malange and who said he'd like to know the Words of God and take the missionary to his country beyond the Kassai. The boy was from Lukoshi and with his parents had been sold from there some time shortly before Mr. Springer located near that place. Most of the caravan perished with smallpox among the Makiokio and the boy was alone and friendless in Malange. He seemed such an intelligent and good natured lad that we had high hopes of him. But he had been mistreated and underfed for too long, and in less than a month succumbed to an attack of pneumonia. He said he was not afraid to die because God knew all about him, and seemed to be reassured by a vision he had of a white man coming to meet him. Catraio (a Portuguese slave name) and Lamba dia Ngenji (traveler's trouble) were the only names he could remember, but Jesus has, I am sure, a more beautiful name for him.

Slave Character

Narcissus came to us to act as cowherd. He was very bold and boastful at first and after a few days got his leg bumped in falling through a bed. He "took on turrible," crying all night long. Next day Mrs. Kipp and I went to Malange and were gone all day. It was two or three days before he felt well enough to go with the cattle, and then some one made bold to tell me that on the day we went to Malange Narcissus had walked to his home and back, a good twenty miles or more. He is strong and quick-witted and seems to take punishment as a proof of valuable personal interest. Having learned that Narcissus was a slave, and there developing a tendency in some of our young men to secure slaves, I sent a message to his "owner." This owner was also a slave and some time before had been about to sell the boy, but being reproved by Coimbra had desisted out of respect to the Gospel, and intended later to send both his own son and Narcissus to our school.

Institute for Native Workers

The programme followed out was: Morning worship and the following thirty to sixty minute classes—(1) model school; (2) simple accounts; (3) discipline, requirements for the ministry; (4) Matthew: Sermon on the Mount; (5) Bible history; (6) composition of letters and reports, nes orthography (Portuguese); (7) Books of the Bible, finding place and using marginal

references. Miss Drummer, wife and I were the faculty, and Brother Compos commissary sergeant.

The interest was excellent and in every session there was some sign of the need and appreciation of just the instruction given. One whom we had not counted on having with us was Chief Quissanda. He came at the end of the second week, having just been acquitted in a trial for which he had waited over ten months in the civil jail at Malange. He too wished some of his people could be there to learn and sent his son, a boy of fourteen, thirty miles to call them, though at best they could arrive in time for but a few days of the institute.

His humility was beautiful. He cannot read, but is anxious to learn. In the "model school" class where a dozen new recruits were being introduced to the Jindunda (reading charts) and syllable cards (for word building) he asked to be allowed to come up for lessons along with the youngsters. Touched by his pathetic eagerness to learn and to commend his humility I gave him a little covered pail containing a set of the syllable cards (they are in five colors, one for each vowel). His example inspired one of our Christians, a grown man, to make a second attempt to learn to read.

The Lantern Slides

Our greatest disappointment was in not being able to use our Bible lantern slides. We used the lantern the first night and the wicks gave out. It was not a fine instrument at best, and I had found it and its one hundred slides in the basement, where the white ants had overrun the outfit and eaten most of the binding off from the slides. But it had proved its usefulness in a series of monthly talks beginning at Christmas and continuing until May, covering the whole period of the Old Testament. We hope we can put the lantern in working order again for use until a better one can be secured.

LUBOLLO DISTRICT

Ndunga

Work among the Lubollo people has been opened at Ndunga. This people are noted for their activity, independence, and energy.

Missionaries: Rev. W. P. Dodson and Mrs. Dodson.

Quiongoa

Here the Methodist Episcopal Church possesses a well equipped station with a farm of 100 acres, several buildings, and an industrial school.

Missionaries: Rev. John C. Wengatz and Mrs. Wengatz. Mr. Austin J. Gibbs.

W. P. DODSON, Superintendent

At Ndunga the physical difficulties, with our equipment, were ponderous, but above the overcoming of these was that of moral obstacles threatening at stages to paralyze progress, and at times dared our faith, but never staggered it. Building up the place was practically completed at the close of 1912, but some "last things" remained to be done, and the fight continued with uprising brush which it takes time to fully conquer.

Property and Equipment

The valuation of the mission plant, independent of furniture, tools, and medicine, is \$2,000, this being the estimate of the district superintendent after several days' observation, and in which my judgment concurred. The water

supply by pipe from a natural stone reservoir delivers water at wash-shed, dark-room, kitchen, end of dining-room and the front yard, besides running to the garden. There are ten buildings in all, each serving a useful purpose. The two largest of these are supported on the side toward the mountain by walls of stone and adobe, in all 102 feet long, that of the main house being ten feet high and settled on a foundation hewed out of the rock, and reinforced behind, from water, by lime; palm-oil and cement covered. The main house has an iron-covered veranda fifty feet long and that building and the kitchen have fire-proof outlets and chimneys to the fire-place and stove. There are American doors and windows and sash in two rooms, and in two rooms glass casement doors with outside blinds. The Lubollos are masters of dry masonry, by which I mean laying stone strongly without mortar. Now we have a comfortable mission appearing from the inside much less rustic than from without. It is convenient for mission work and not built merely with a view to a short sojourn, but with the hope that it will be utilized permanently.

Approaching either from the chapel, a little lower down, or from Ndunga village, you encounter to the left a house for the entertainment of native strangers or carriers. Near it is the "Inzo ia Kinanga," or place of visiting with the chief and natives generally. At the right is the dispensary, and, separated from this by a partition, is the little place for food-barter. Entering the station inclosure you come to the main house, and above it is our guest house. Beyond the main house and under one roof are the dining-room, kitchen, wire-lined pantry, and my office, flanked by a work-bench and tools. At one side is the store-house, then the dark-room and beyond the wash-shed and appliances. On further are the millhouse and large mill for grinding corn. Lower down is the goat-house and contiguous with it the chicken house of three rooms, which has its separate inclosure.

The Missionary's Wife

In this achievement there is a factor not usually reckoned on paper; that asset without which the undertaking would have been impracticable—the finer work of the missionary's wife. Taking the liberty, as I think I ought, to view her in her capacity as a missionary, I want to say, standing on the ground of this dear old station, the first stones of which were laid by my own hands, the place where we were married and where three of our children were born, that whatever God shall be pleased to bring out of Ndunga Station on the Lubollo, the true founder of it is Catherine M. Dodson. She went there quite alone, conducting a caravan over while I went to Loanda to Conference, where I was delayed. She made the first beginnings alone in the rough cabin furnished by the natives, with scanty supplies which were reduced, by the time of my arrival, to a cup of rice and less than a cup of tapioca. She has been to the people what young and old call her—"Mother."

Helped by Bishop Hartzell

The money for the founding of the station has been entirely from special gifts, \$653.24 of which I was enabled to raise, all the remainder being by the personal efforts and influence of Bishop Hartzell, who from the start has never failed to show his interest and active concern, which I most gratefully record. I also desire to acknowledge the munificent help of Mr. Charles M. Stimson of Los Angeles, who, though not of our denomination, came in with his aid just at the time we most needed it.

Along with and all through the establishment of the "material," and very often by means of it, God has been working at spiritual foundations. The daily walk and conversation identifying us with a large community of people, daily teaching culminating in the regular observance of the Holy Sabbath day and now in the chapel offered by the people is opening the door of hearts and letting in new rays of light. Meanwhile the sasswood test, slavery, and drunkenness have received in turn their blow, some stunning cases of retribution following close our preaching against the latter. But thoughts and practices long taken for granted as the only open way for them to walk in is sealing the doom of many just as though death and destruction were prepared for them of old, and as to relief from physical ills, there is nothing but child's play in anything but charms. Think of the mingled feelings of the missionary with medicine in his hands, down on his knees gently pleading with a man whose life is fast going out but refuses cure for either soul or body, and, stolidly sitting up or resting on his elbow, meets his own fate like a gladiator, spends almost his last breath in a plea for his boy that you will not allow him to be enslaved after the breath has left his father's body—the only fear, the only concern, he has. Stoical, but human, a human soul. There is so much we are too late to overtake, but what a call there is to cry aloud and stem the awful tide.

Pitiful Death

When death settles down on the people, as recently, taking away seven in a fortnight from one village, it becomes grim. One cannot but reflect that the very commonness of death must have its degrading effect on the sensibilities of the people. It must be said that their funeral feasting is not so wild nor so prolonged as in the more civilized parts, so called, and their dances are not obscene as are those. But O! the prominence of such things in their lives! How truly awful it is! A bundled corpse hurried down the mountain off to the grave amid volleys from guns, with groups here and there, some wailing, some looking on in fixed silence, some on the ground playing games, some cutting up raw meat or cooking, others dancing and yelling, others laughing and joking. One might imagine it as very near the pit itself, and it is indeed nearer than they themselves have any idea of, and there is the pang! You wonder at yourself how you endure it, and gazing on helplessly, the words almost think themselves aloud, "Like beasts they live, like beasts they die," and your soul cries out, "O, Lord, what shall I do? O, Lord, what can I do?" I should think it strange of anyone going forth in the Lubollo bearing precious seeds and not weeping now and again. Sometimes it is no small relief.

Lighting Up the Darkness

We are at the stage that has been called by some one the "Getting light into them." It is an experience of lights and shadows. The effect seems first to draw people out, then shut them up into themselves. The final test comes on later, just as men choose either the darkness or light. To us it is like watching for the morning. It will come on in due season if we faint not. I am very often reminded of former days in Quiongoa, wending my way over the hills to the chapel as it then was to either preach or teach; it seemed sometimes like such hopeless darkness that I could have thrown myself down on an anhill and sobbed out my anguish. Today how changed! But it has meant a succession of faithful continuance in well-doing to the present, and abiding God's time.

Lines of Work

We are seeking to make the chapel a home center for the people, and as attractive as possible. We hold the school there daily except Saturday and now that the station is completed are giving ourselves up more actively than ever to the people. We treat and nurse the sick and we are making a great deal of the daily school as the entering wedge in the darkness in the minds of the younger people. We have not yet succeeded in getting large or regular attendance on school. It goes by waves and it is a great joke among those who have sharpened their wits to see a novice before the chart displaying this thick-headedness. But even this popularizes it. The mass as yet attach no real value to education, but I believe we have gotten them over the stumbling-block that it was to be a hindrance to industry, for they are not a lazy people, but generally employed. The gun they know, and the hoe. These stand for meat and mush with them, and money for taxes, which now is a new spur. But some have already settled down to school and with characteristic earnestness fight like Trojans to learn. One encouragement as to the Lubollos is a disposition that when they won't they won't, and when they will they will.

Conversion from Lying

One of the young men hearing me speak of the plans we had for their good while with them spoke up and said: "Ngana, I do not know what the hearts of the others will lead them to, but as for me, here I am and you will find me ready." So far his words have stood for more than Peter's before the cock-crowing. He is the influential younger brother of the chief, and during our first year he could look me squarely in the face and with wide-open eyes, without the slightest quiver of a muscle, tell me the most bare-faced lies. But he cannot do it now. He has a distinct sense of what sin against God is, and seems on the road to repentance in word and deed. He would be a power for good when truly converted. Even now his understanding is so clear as to what is preached and taught that he can tell it off understandingly to others. Thus in word he teaches already.

Contrast with the Roman Catholics

Think of what the Roman Catholics have spent at Calulo! The chief, on my visit there last year, pointing to that mission, said to me, "There is a mission with a subsidy of \$5,000 a year for twenty-five years, and its influence today is bounded by the hills that inclose it."

What could we not have done in the Lubollo with that sum. Put that over against the less than \$1,500 in two years and a half, to place our Ndunga Mission where it is to-day, with its influence already felt over a large section, where human pity calls for help, where the death rate is simply appalling, and the light of common reason as to the things of even this life is so dim.

And yet, where have we seen the raw heathen respond in greater degree in so short a time than in this work so recently begun? Their chapel represented the united labor of six villages. Two of these are up on the plateau above us, two and four hours' distance respectively, who came at the call of the sobba, and lived upon the food they had brought while doing their share of the work.

A Thousand Within Call

When our new bell is mounted it can be heard by over a thousand people at once, the most of whom could answer the call in about thirty minutes, the line

of sound being more direct than their path over the hills. The greater part of these when at home are within call of a strong voice. When anyone dies we can hear the wailing of all but the two villages farthest off. When any of these have urgent business at the headquarters at Ndunga, they can be found there before we have finished our breakfast, though we rise at 4:30 A. M.

If four missionaries were stationed at Ndunga and by turns two employed their entire time evangelizing I believe more people could be thus reached than is possible at any other station outside Loanda.

The Territory

Three hours' walk to the west is the village of Kisongo, that thought themselves big enough to rebel against the Portuguese. Five hours northwest is Kenza, that looks more like a town than a village. A day and a half in this same direction brings you to Kabuta with twenty-two other villages of that densely populated region. At the same distance in a southerly direction is Kasueka, where Fort Magalhaes is situated. Mbanguanga and its surroundings is reached the same length of time, with Saci and Muhongo lying between. Calulo is distant a little over a day's comfortable walk, and could be reached in one day by a native messenger in haste. Just beyond Calulo begins the upper Kissama teeming with people from that region down beyond Dondo. But even a two days' journey in a radius from southeast to northwest thus puts you in touch with a sphere of labor that in the years ahead is to form a district at once populous and compact, where there is no opposition, and the attitude of the people toward us is one of welcome.

Ancient Title to Land

Ndunga has its advantages geographically, is a splendid place for a beginning, with elements in itself for a station of superior order. Besides it is one of the oldest sobbadas with defined boundaries registered at government headquarters and the original papers still guarded and handed down from sobba to sobba. While writing my report the chief loaned me these documents to look through. The original, now yellow with age, but still clear, was written in the year 1687, one year before the landing of William of Orange in England. Others follow bearing dates of 1744, 1748, 1756, 1759, 1778. Think of even handling a document preserved in the archives of heathendom of even date with the Declaration of Independence! More recent papers are dated 1808, and one as late as 1897, when Bishop Hartzell first came among us. Several of these papers successfully defend the title of "D. Sebastiao Francisco Ngolome Acombe," as the official title runs, against would be usurpers of his hunting grounds, the last being a judgment against our friend Sobba Kituxi kia Kalunga of Mbanguanga for 120 mil-reis for trespass and forcible occupation, from which he was ejected.

Sitting in Council with Native Chiefs

Last year this chief came to Ndunga with two head of cattle and a large retinue of men, ostensibly to pay his long delayed tribute, as he told me, to the deceased chief, old Ngolome Acombe, but I observed it turned into a great palaver in which I was invited to sit on the leopard skin with the Sobbas. It was a fine sight. I counted two hundred men equally divided and sitting in ranks facing each other. Sobba Ngolome led off in a speech of an hour and a quarter, which was matched with one of equal length by Sobba Kalunga. No one thought

of wearying of it, rather it increased in interest as it went on. They blarneyed each other on the matter of their relationship on their grandmother's side, and mutually complimented themselves on the felicity of the present occasion of state, and Sobba Kalunga had certainly caught them tenderly for I knew the people had not tasted beef for a long time. But when after he had fully established his blood-relationship, with the stroke of a diplomat he warmly proposed that now seeing they were of one blood they surrender the document held against him giving him full rights to the hunting ground and sit down together to the feast, there was a sudden dropping of black chins and a silence that could be felt. The Ndunga side retired to the grass and soon returned with the final word. They expressed warm appreciation of the visit, rejoiced in the relationship through the honored grandmother, indicated their willingness to enter into a feast in memory of their dead chief, but as to resigning their title to any of their land—Never! The company broke up, pleasant visiting was continued, but the next morning the visiting chief went away with men and cattle. Every man in Ndunga young and old knows those old documents and that they stand for a title defended over two hundred and thirty years, which they are still ready to fight for. This experience gave me a better understanding of the people and I could but feel a sort of honor in being identified in the welfare of such as these, who though abased by sin and reduced by repeated scourges from their evident former glory as a people, still retain such individuality and real love of country.

Soap Industry

If we wish to establish an Industrial Station in Angola that will pay and, at the same time, have a beneficial influence in the life of the people, I think we have come into possession of an opportunity to try. The industry I have in mind is that of the manufacture of soap. I believe at a very reasonable price we could buy the good will of the people to the greater part of the canyon in which our mission is situated and purchase the usual title from the government. We would not want to buy a tract large enough to crowd the people out, but just sufficient to show them how palm trees ought to be cared for and kept productive. Incidentally coffee in large quantities is suggested by the very look of the place. But a soap factory could be erected with power direct from the mountain streams, or these could be utilized to the same end in electric power. The natives for miles around would bring in oil even in far greater abundance than could be at first utilized. They would send their sons to labor and learn. School and church work would be vitalized, the source of drunkenness—palm wine—lessened, and a small nation of people lifted out of the mire.

QUIONGOA

HERBERT C. WITHEY

Laying Down a Twenty Years' Work

It is with feelings tinged with sadness that I present, perhaps for the last time, the report of Quiongoa Station. The more than twenty years that I have labored here, beginning as a boy, and at the starting point of the station, when there was nothing of either buildings or work, and the experiences passed through while growing up with the work, have altogether given Quiongoa and Quiongoa people a place in my heart and life such as it seems to me no other can ever have. The faces of not a few come up to me who I feel assured have

gone from these villages to their blessed abode, and some of whom have told me with tears in their eyes, or with their last breath, that they would meet me there.

Triumphs of the Gospel

The period has been one of much encouragement in the work at Quiongoa. The stirring among the people far and near around us, but principally in the Mukozo valley, has been much greater than at any time before. The attendance at the church services has been constant, and for a sparsely settled region, remarkably large. Many have been coming steadily from as far as eight or ten miles away, starting the night before and sleeping on the way in order to be present at the opening of the first service. Our church building became too small and now we enlarged it so as to increase its capacity by two thirds and now again it is too small. During the greater part of these eighteen months there was hardly a Sunday on which there were not some to give up their fetishes or otherwise acknowledge the evil of their ways, and make choice of the Way of God. There have been several burnings of accumulated fetishes, one heap of which was given up by more than fifty different persons, when one of those who set fire was the widow of the greatest medicine man of the region, who had said that when he died the earth would quake, a prophecy which the natives noticed was not fulfilled.

Conquest of Polygamy

Several leading men have freed themselves from polygamy while others seeking the way are still held fast in this great hindrance of the Gospel. The most noteworthy case among those who are now free is that of Luiz Buta, the ex-sergeant of the militia and prominent head-man at Lutete, some twenty-five miles or more from Quiongoa. It has become the center of wide-spread interest in that locality, and on four or five different occasions people have come from there to "present themselves" and to be "written down" and be more fully instructed.

Our Membership

We have kept a list of those who seem to merit the name of "earnest inquirers," but have been slow to increase our church membership fearing inflation instead of growth. However, in the period under view, the membership has increased from sixty-six to eighty-eight, and besides these the earnest inquirers on our list, new cases, number 130. A number of these I believe are ready to be received on probation, perhaps to the number that would mean the doubling of our membership since last Conference, and about a hundred on the waiting list besides. However, we felt, as did our leading native members, that slow but sure was the best policy.

Our People Die Well

Two women of our oldest members died since last report, one of whom, old Isabella, was especially bright in her death-bed testimony. She said the Lord Jesus was standing by her, and had opened a door by which she would enter the good place, and she was not afraid. At the last she sang earnestly, "I have a friend, a friend of the heart, His name is Jesus." At her funeral I said to the large crowd assembled, "Did you ever hear of one who has faithfully done all your medicine men told you, and sacrificed to keep on good terms with the



READING THE NEWLY ARRIVED HOME MAIL, QUIONGOA, ANGOLA

From left to right: Mrs. H. C. Withey, Mrs. J. C. Wengatz, Mr. Withey, a native servant, and Mr. Wengatz.

spirits [demons], who could say at the last, 'I am happy and not afraid, my demon has come to take me to a good place.'" They shook their heads, they never had.

Self-support

The natives have contributed in cash to the church collection \$23.71, of which \$15.25 was given in the last six months as thank offering for the church enlargement, and while they were paying at the same time their hut tax, which was this year one dollar and fifty cents, instead of sixty cents as heretofore.

Daniel Mande

Our native helpers have done good work, in connection with which much might be mentioned of interest. Daniel Mande is the most quaint and original character among them, effective, though almost illiterate. In the Lubollo he found one of his most earnest and well instructed hearers, "Soma-ieta" (chief of war) by name was related to the people of another village a couple of hours distant who were asking instruction, and that he frequently visited them. So Daniel got them together and with the air of a bishop said, "Here I appoint you to visit and teach these people." Taking a sheet of newspaper he tore it into twelve pieces, and giving them to the villagers said, "Now here are twelve pieces for twelve Sundays. He is to go to your village to teach each Sunday, and each time you give him a piece of paper, but only one at a time. By twelve Sundays I will be back again and I want to find these twelve pieces in his possession as proof that he has been doing his work." Soma-ieta's interest dates from Jacob Mawene's work in their village, and he is one of our earnest inquirers.

The Sunday School

Our native brother, Mariano Jose Christiano, who receives no financial help from the mission, has been most faithful and efficient in Sunday school superintendence and in some other work. I suppose the average attendance at Sunday school has been nearly, if not quite, 200. The only exact record kept was of Mrs. Withey's class of women, the enrollment of which was 130, and the average attendance forty-three. The teachers' class for the study of the lesson for the following Sunday has met regularly Friday evenings, the attendance being about ten. They have been most interested and the work of instructing a pleasure, while their progress in the knowledge and understanding of the Bible is quite marked.

The Mid-Week Prayer Service

The turnout to mid-week evening prayer meeting has kept up to a much higher average than ever before, and generally it has been a time of real refreshment. As often as not the leader has been a native. Several times women came two miles after dark to prayer meeting, evidently with real soul hunger, for one of them said in her prayer, "I have been where they talk about all kinds of things, most of them bad, and no one speaks any good words of anything about God, and I feel like one who has been in a hungry country."

Return of the Prodigal

In these months I have been reaping results in another way from the work of past years. The one who most excelled of the boys I had in manual training was Domingos Lopes, but although he had then a good Christian experience

we mourned him for years afterward as a hardened prodigal. He has been reclaimed, however, brought forth fruit meet for repentance, and for over two years now has walked worthily. He has been like a right hand to me in carpentering and making of furniture, and the specimens of his handiwork would be creditable anywhere.

THE MISSION PRESS¹

HERBERT C. WITHEY, Manager

The Beginning

In 1885 in Bishop Taylor's first party, which began the Angola Mission, there was, among the supplies, a small 7x11 Pearl Press and a one-hundred-pound font of phonetic type, paper, and other materials, of which I still have the original invoices. I remember also very well in our first experience at loading carriers how a man made for the box of type as a nice load for himself, and his surprise when he tried to lift it.

In the party there were two professional printers, but devoted young Charlie Miller died in Loanda shortly after landing. The printing outfit was placed at Nhungue Station, being at first set up in a tent. One of Bishop Taylor's stone pillows was used as an imposing surface. William H. Mead, of blessed memory, who was stationed there, was also an amateur printer and an ingenious mechanic. I was a boy in my thirteenth year at that time and was deeply interested in the press and its possibilities. The stress of the new, strange life, the necessity of making our own living, sickness, changes, and depletion of our ranks rendered abortive all attempts, and nothing was ever done with the press in those days.

The phonetic type with its modified characters was brought out with the idea that it would be taken into the far interior, where a new language would have to be mastered and reduced to writing, and that it would be an advantage to have a phonetic system of spelling. The principle was a good one, but the strange characters were not necessary. The standard Roman alphabet is quite efficient for a perfectly phonetic orthography in most of the languages of Central Africa, and presents no difficulty in this way to those who already read in some European language.

Reducing a Language to Writing

We did not go into the far interior as was at first proposed, but we did find an unknown language to reduce. The country had been a European possession for centuries; and it was subsequently found that work had been done in Kimbundu by Jesuit missionaries of the seventeenth century, but nothing was extant at the time. No books of any kind were available as helps, neither was there a single person knowing both Kimbundu and English who might help us. We found it necessary at the same time to learn Portuguese.

Confronted with such a problem, unable at first to distinguish in the jargon the beginning or end of any word, much less to know what it meant, the language itself being so dissimilar to those of Europe in its structure, with its grammar to be determined, its orthography to be devised, I shall always feel that we were highly favored in having in our party Heli Chatelin. He was a Swiss brother, a master of many languages, and an enthusiastic student along those lines. He

¹Removed in 1913 to Malange and now known as the Patton Press.

mastered Kimbundu in a wonderfully short time, got out the first reliable grammar of the language, devised the phonetic orthography now in use, which is in accord with the best modern usage, and in more ways than one started us on the right road at the time when we otherwise might have made many blunders. His translations of the Gospels of Saint John and Saint Luke were later published by the British and Foreign Bible Society.

Meantime the rest of us came on more slowly, in the midst of many trials and tribulations, picking up word by word and putting them into use as fast as learned. Many good words have by long search been hunted out of obscurity, and are now in common use in a Christian sense. One often thinks how easily and quickly an eager missionary may now acquire what it took so long to find out then, even though we have not the books we should have.

Translating Hymns

We early began the translation of hymns, some of which were very crude. Joao Garcia tells the story of how in recent years he was evangelizing in the village of Katepa near Malange, and the people, after expressing appreciation of his words, said that they used to hear such things once in a while when they went to the mission in the time of "Mr. Crocodile." "Mr. Crocodile," said Joao, "who is he?" "O, we don't know what his other name was," they replied, "but he used to make music and sing, 'I am a crocodile,' so that we called him Mr. Crocodile." Upon further inquiry it appeared that they referred to Rev. W. H. Mead, and the song was, "When the last trumpet sounds I'll be there." In this constantly recurring refrain, "I'll be there," they had understood as "I'm a crocodile."

Mr. Dodson and I made the first draft of our catechism, following the model of one that was used by John Wesley, and seemed to lend itself easily to our needs. Later we two, with Mr. Mead, were a committee to pass upon and revise all such work. One of the last translations made by Mr. Mead was his version of "I am so glad that our Father in Heaven," which he sang to the natives on his death bed, and which is now in our collection. We used the mimeograph a little in those days in duplicating, but not much. Each one made his own copy, and his own book of what was produced. After being engaged upon it several years I finished a translation of the Gospel of Saint Matthew, which was approved and published by the British and Foreign Bible Society. It has been often commended by educated natives familiar with the Portuguese version and still does not require any severe revision.

Opening the Press

At the first Conference which Bishop Hartzell held among us in 1897, while appointed at the same time superintendent of Quiongoa Station, I was made superintendent of Mission Press. The remains of the original outfit were still at Nhungue, considerable the worse for rust, dirt, and white ants. I went to Nhungue with carriers, brought the press to Quiongoa, and put it in order. The little press is still running and doing good work. The phonetic type was useless, but we had by that time one other font. Bishop Hartzell very soon sent out a larger 12x18 Gordon press, heavy paper cutter, staple binder, imposing table, and type to the value of \$800 in New York. The freight and inland transport brought the cost to over \$1,000, as all this very heavy material and machinery, after an ocean and a river voyage, was brought seventy-five miles from Dondo to Quiongoa by carriers. We have added other things to our equipment from

time to time until it is conservatively valued at \$2,000. The neat, substantial, two-room building on pillars in which the press is now housed was also built by myself and the boys, the lumber being hard wood and gotten out in a most laborious and primitive manner.

Before the new press and material reached Quiongoa I went on my first furlough to America after fifteen years' continuous residence in Africa. While in America I compiled and had printed the first Kimbundu hymnal, the Religious Tract Society, of London, and the Tract Society of the Methodist Episcopal Church sharing the expense. The book included also the catechism, some psalms, and other portions, and is the one we still use, although we have now doubled the number of hymns. At a later date we also printed in America the Kimbundu Discipline, containing the most immediately necessary parts of the English edition.

The Press Building

During my second term of five years the present press building was finished, the plant put in order, and I had to teach myself more or less how to do the work, and then the boys. We printed our little paper the "Mukunji ua Ngola," which has run to seventeen numbers, and makes a neat little volume bound in paper covers. Some tracts, Sunday school lessons, many hymn leaflets, school charts, circular letters, and job work have also been printed. Two issues of the "Angola News" have appeared to date. The press work, however, has always been intermittent and limited to times when there was relief from other heavy and exacting work. Our sales have been gratifying, and we have done considerable colportage. Millions of pages of Scripture portions, hymn books, and other literature, both Portuguese and Kimbundu, have been sold and distributed. The Bible Society supplies the Scriptures on "Missionary Terms," which means that the books are in general to be sold, but at a price within easy reach of the natives; that from the proceeds expenses may be deducted and the balance remitted to the society. We have thus far sent to the society £65 on this plan.

Bible Translation

In 1905, after sending a representative to investigate us (who, by the way, was much surprised and pleased to see the equipment of our press) the Bible Society asked that our own Board set me at liberty from other duties to work at their expense for two years to finish the New Testament. They later made it two and a half years. The request came just at the time that my health broke down on the field, and the two and a half years were spent in America principally upon this work. I then returned to go over all my work on the field, and in consultation with competent native workers. This has taken a long time, as the old experience of heavy demands has been repeated. We hear of persons of extraordinary ability to detach themselves from their surroundings and to concentrate themselves on the work of the moment, but I have not been able to do much of this kind of work when hands and mind were full and there was scarce an hour of any day when I was secure from interruption. Consequently my work on the New Testament has been mostly limited to such times as I could get away to native stations, or camp out for a month or two in the wilds. Now, thank God, it is finished and will go at once to the Bible Society to be printed. We know of course that time and further study will show

many particulars in which this translation can be improved, but even as it is, it is the fruitage of twenty-eight years' study and labor.

It is an interesting fact that in now bringing out the Kimbundu Testament in this Livingstone Centennial year we are fulfilling a desire of Livingstone, on record in his missionary travels. It is another interesting fact in connection with my wife's work on the typing of the final manuscript that her father was a missionary translator for the British and Foreign Bible Society in Persia, where she was born. Miss Martha Speicher also helped me in typing in America, and the greater part of the Testament has been written out in full three times.

I have esteemed the opportunity of doing this work a sacred and precious privilege. The slow and painstaking attention to the words of Scripture which translation necessitated has been a means of grace to my own soul. New spirit and life have been discovered in the words and they have become more endeared to me. I have had glimpses of the strength, beauty, and depth of the character of Jesus Christ, that have brought the tears to my eyes, and the words to my lips, "My Lord, and my God."

The Bantu Languages

It is very noticeable how opinion has changed in certain quarters about African languages in the time that we have been in the country. Bantu philology has become an interesting and scientific study. The euphony, the regular structure, the grammatical correctness of speech, the degree of fullness of vocabulary, the persistence with which some of these tongues have held their own and preserved their purity in long contact with foreign languages is really remarkable. And when one considers that the Bantu languages were, for no one knows how long, the unwritten speech of the savage peoples, the wonder increases. Reading of the difficulties which workers in the South Sea Islands encounter in Scripture translation one feels that Kimbundu is far superior. Its capabilities were not known. Here in Angola it used to be referred to as the "language of the dogs," and educated natives learned to be ashamed of their own language, as such men as these who are with us in Conference now acknowledge and lament. Now it is quite different, one does not hear such talk, and the governor-general told me recently that a knowledge of the native language was going to be required in all who were appointed as chiefs. We are recognized very widely as the place to come to for Kimbundu literature.

Staff and Equipment

The coming of Mr. and Mrs. Klebsattel in January last gave us great pleasure, and means much for the development of our Mission Press. He is well qualified as a printer and bookbinder, his heart is in the spiritual work, and in his good wife he has a worthy helpmate. I believe we can work together in harmony and to good purpose for the cause.

Our equipment needs further additions, among the first of which should be such things as are necessary for bookbinding. Our hymn book is nearly out of print and a new edition will soon be needed. The remainder of the old edition was in paper covers, and I this year had them bound in cloth, but they will not last long. Only a few copies of Chatelain's Grammar are left, and it would seem well to reprint it as the grammar is often called for. I have long cherished the project of getting out a Kimbundu version of Pilgrim's Progress well illustrated with really good pictures. We have the cuts for this purpose already on hand. I have reason to believe that the American Tract Society and the

Religious Tract Society of London would help us publish such a book, and it would undoubtedly give Kimbundu literature a great impetus. The Bible Society too can no doubt be counted on to print further translations of the Scriptures of the Old Testament. I still have in mind the printing of the abridged record of our first Conferences, for which I was commissioned some years back. School books and other helps of various kinds are needed. Our Kimbundu paper we would like to continue as monthly, and the Angola News as a quarterly.

Transfer to Malange

The time seems to have come for the transfer of the Mission Press to Malange. There are certain advantages in a country situation that we lose thereby, but on the other hand it would seem that much advantage can be gained by locating in a town the size of Malange on the railroad, with a large contiguous population, and in about the geographical center of the Kimbundu field. A good sales room ought to develop there.

We see many difficulties ahead and much hard work, but we are of good courage to go forward, trusting in the good hand of our God upon us. The building problem will be a pressing one, as the two old houses on the Malange property afford very little accommodation and have fallen into disrepair. The plans must be thought out carefully on the ground. A new residence, a church, a printing office with sales and storage rooms seem equally needed at once. It is quite impossible to house the press and the printer there for some time to come, unless we rent or buy another house. We have fully one thousand dollars' worth of building materials, tools, implements, and house furnishings on the grounds now, and another thousand on hand in cash. There are however yet many expenses incident to moving and making the present houses safely habitable, putting the property in decent order, and further equipment such as oxen and cart, which must come out of this. A further \$500 at least should be available, not necessarily at once, if we are to go ahead with building operations.

We are thankful that at the providential time there has come to the aid of the Mission Press the Patton bequest. This is a valuable estate worth probably \$40,000, willed to Bishop Taylor or his successor for the work in Africa. The estate is at present in the hands of the executor. The present income and future interest is to be devoted to the work of this institution, which will henceforth be known as the Patton Mission Press.

QUIONGOA BOYS' INDUSTRIAL SCHOOL

J. WENGATZ

Good Raw Material

I have often watched the boys at their work, and with a full heart have said that every boy here is a gem. They seem to fully appreciate their privileges and advantages here. The boys have stayed by us. Very few changes have occurred in registration and we consider this desire to stay one of the strongest indications of progress. Some of our classes have come up to the end of our equipment and a desire still to remain for two or three years compels us to seek for better and more complete equipment and supplies to meet their needs and demands.

We were limited to about twenty boys because of our insufficient means of support for a larger number. We might easily have thirty or forty if we had scholarships or any other support.

Our schoolhouse is already too small and steps are in progress for an addition that will allow room for proper conducting of recitations and promotion of classes.

Effort for Self-support

I think we are entering upon a new epoch for school support at Quiongoa. Our financial help from friends at home has been far too small to carry on the work as it ought to be done. So after praying and waiting for guidance from God I proposed to the guardians of the children who came to enter that they help support their boys while in school, and some have been glad to pay the \$6 asked for by a yearling, by work, or by bringing food such as they could raise. This plan seems to meet with favor and we believe and trust it will prove a success. Many have been here and asked to enter school, but had to be refused, and my heart has been made sad to see them turned away after walking many miles to learn the way of right living, the way of Light and Life. For years missionaries have been begging God to send on the people for instruction, and parents thought they ought to be paid for sending their children here. God has heard and answered the prayers of his people. The heathen are coming and asking, yea, begging, to enter our school and to learn of God's ways of living and working, and herein is fulfilled the promise, "Ask of me and I will give thee the heathen for thine inheritance," but we are obliged to turn them away. Some have repeatedly come and asked if there was no place for them yet. Some have pleaded as if it were for life, and I fear it was for life for some, and after being steadily refused, turned away with wet eye and trembling lip to go back to their dens of darkness, sin, superstition, and crime to work, live, sin, and die as did their fathers before them. Sometimes I have not been able to keep the tears back myself.

Death of a Christian Lad

Death has once more entered our flock. Paulo, the little son of our native worker Daniel, went home after a long and wearing illness. During the boy's last days Daniel was at Malange at work, and the child talked much about his father and how much he wanted to see him. He, though only a child, spent much time in prayer, and the day before his death said he wanted very much to see his father again, for Jesus was coming to get him. In the evening he again said he wished to see his father, but if he did not see him he would go to be with Jesus. The following morning he went. He passed away leaving a positive smile on his face which he took to his little grave.

Industrial Education

Our school has a class in carpentry which has helped to make several pieces of very much needed furniture for use and convenience in future years, besides the general repairs of the station. There is also a class in masonry which has been very busy and made excellent progress in their work. In the training special attention has been given to the use of the square, level, and line. They have during the last dry season built a large, roomy adobe dormitory for

themselves and this year a room in addition to the girls' dormitory and a room to Brother Webba's house. This latter was entirely done by the boys without any help whatever, and it is a very creditable house.

On the farm our work has not been playing. We were obliged to change and rebuild all the fences in order to make them goat and pig proof. Our crops of beans and corn were first class, and the mandioca, which will mature in another year, is in good condition. We are determined to make our school as nearly self-supporting as possible, and I believe that in five years three fourths of our expenses can be paid from products grown here. During the past Conference year the boys' school has earned \$298, but \$232 of this as labor donated to the station for improvements and upkeep.

We are very much in need of farm tools. It is very difficult to teach them to do things with old broken or wornout tools. My heart longs to be with the boys in the work and to teach them and associate with them as much as is good for them, but instead of this I am obliged to spend much of my time writing and begging for money for their support.

The month of June we spent in the bush at Quanza, getting out logs later to be hauled up and sawed for the boys' mechanical training as well as for use to the station. Though the work was hard, it was a needed change and rest, which we hope to profit by in the coming year.

WORK FOR WOMEN AND GIRLS

MRS. J. WENGATZ

In all we have had fifty children in school, though never more than thirty-nine at one time. Having no legal way of holding the children we are subject to all the moods of both parents and children and, since they realize so little the value of what they might learn, they allow themselves to be governed by what they want the present moment, and thus many who are really promising are lost to us.

Native Married Life

One of the older girls, while she was home, because of being ashamed to say what she really wanted, and afraid to displease her parents, promised to marry a young man who was not a Christian. She returned to school no doubt thinking the missionaries could save her from it, but the money had been paid and it was too late. Her father, when he learned that she no longer favored the boy, was very angry, sent and demanded his child at once, and accused her teacher of influencing her against him. The child refused to go, and the word was sent together with an earnest appeal to come to the mission to talk the matter over. This he refused, with a second demand for the girl. She cried and cried and said: "Can't the Senhora do something for me? I don't want to go." There was nothing we could do but offer her a home if she chose to stay, but she was afraid to resist longer, so she went away crying. When she arrived home her father told her that he had already received \$9 for her from the boy and he refused to return it. He told her that if she refused to marry the boy she must return the \$9 and in such case she would no longer be his daughter. Where could she find \$9? Of course she married him. About three weeks later the husband beat her with a hippo whip until the blood gushed from ten deep cuts on the

back. She was unable to do anything for weeks, and, five months later, when she came to say she wanted to leave him, she had five running sores which refused to heal. Before six months he divorced her and now her people have engaged her to another heathen man.

Musumbi, our girl in training for a teacher, and whose life had been so full of interesting events, also contributes an interesting story. Her mother was very ill and although she had steadily refused to go home to marry the relative her people had chosen for her, she felt it her duty to go and attend her mother in her last illness. This she did, and remained perhaps two months, until the mother died. She intended to return to school when the funeral was over, but an uncle, an enemy to everything that is good, scarcely waited until the days of mourning were over when he delivered her to the boy and said: "Here is your wife, take her." She did not want to go, but that made no difference. The boy said he would return home at once lest she get away from him again. She begged to come and say good-by to the school girls and me, but he refused and even forbade her taking her hymn book and Testament. This, however, she managed in some way to do. He and his brother started with her to his home—a distance of about fifteen miles. Her tears and pleadings were of no avail.

Word reached the mission about four o'clock that they had started at noon and it seemed to us that she whom the missionaries had pleaded for and helped so often was at last beyond our reach. I sat down to think it over, and it seemed the life and light of the school had left it. I tried to pray that the Lord would deliver her, but must confess I felt that when at last they had her in their clutches, two strong men with her on the road, and she only a child, it was almost too late even for God to help her. As I sat thus depressed with the burden of my thoughts a blinding storm was raging outside. Presently I looked and could hardly believe my eyes when the girl stood in the doorway looking at me. She was thoroughly drenched save the precious Gospels and hymn book, which, wrapped in an old waist and tied on her back, were safe and dry. She said they had gone about four miles on the way when by a piece of quick wit she eluded them both and ran with all her might to the mission—her "House of Refuge." The blinding storm hindered their pursuit of her, hence she arrived in safety. Once here she seemed to have no anxiety at all. About an hour later the would-be husband arrived and impudently announced that he had come to fetch her, but the chastising he received from Mr. Withey made him glad to get off the premises with few words.

Fearing lest they might try to steal her, I kept her in the room next to ours for two weeks or more, and all hours of the night we could hear her praying, thanking God for her deliverance. Since that time she has had a steady growth in her spiritual life and gives promise of being a valuable worker.

Death has visited us twice, first taking a little girl about eight years old. We saw that we could do nothing for her, so when her people wanted to take her home we could not refuse. She steadily grew worse and they wanted to try medicine from the witch-doctor, but she refused, saying: "I'm a child of the mission, you can go there for medicine." The day she died she called two relatives who had been mission boys and asked them to have a meeting with her. They chose the hymn, "I have a friend, a friend of the heart, His name is Jesus." She sang out with them and on after they had stopped. One of

them prayed asking the Lord to receive her. When he finished she said, "I'm a lamb." We think she referred to the song, "I am Jesu's little lamb," of which all the children are so fond. Having steadily refused the witch-doctor's medicine, desiring a meeting in the last hour of her life, and leaving the testimony, "I'm a lamb," gives us the assurance that she was one of those of whom He said, "Of such is the Kingdom of Heaven."

Less than a month ago a little girl about ten years old passed away to be with Jesus. Her last weeks before vacation she seemed to spend much time in prayer and her prayer and testimonies seemed to come from the heart. When she died she was kneeling down praying and they heard her say, "Jesus is coming to receive my spirit." Her father, a heathen man, wrote a note of thanks to me for teaching her to pray.

Queer Places for Secret Prayer

During the last year I think, almost without exception, the girls have made progress spiritually. Sunday afternoon we have a meeting for prayer and testimony and religious instruction, just for the younger ones, the oldest one attending being eleven years old. These have been helpful and some have prayed until they found peace in their hearts. The last meeting before the vacation in June I suggested to them that while they were at home they choose some place where they could be alone and go there every day to pray. When they returned I asked who had done it and where they had chosen to go. Several had remembered it. One little girl went every day to the side of a large anthill to pray; another went into the cattle yard; another behind a pile of wood; and one climbed down into a hole. Only one went into the house. But I have no reason to doubt that the Lord met them in these various places and that they were helped in many temptations. It was one of these who when her father said to her, "The mission is teaching you lies and you cannot return," answered him, "I've chosen the way of the Lord and I have begun to learn, and I cannot return to the things of the world." She waited two days until they sent her to the brook and she came on to the station with her gourd. When once she got on mission ground she was all smiles, without a thought of what the future might have in store. She too had reached the "House of Refuge." When asked what she would do if her father came for her, she looked as if she thought it impossible that he could take her away from the mission.

The First Christmas Tree

Last Christmas the girls saw their first Christmas tree. And what a sight it was! To see for the first time a live tree all dressed up in pillows, handkerchiefs, dresses, waists, pannos, pictures, books and the like, with candies and cookies and real loaf sugar on a box under the tree, and all of it for them, was quite enough to stun them until they only gazed, scarcely uttering a sound. Sala and I had done all the sewing ourselves at hours when the girls were either in the garden or off for wood, and although occasionally a bit of curiosity was aroused by a scrap of cloth left unnoticed on the floor, yet it was a complete surprise.

Early in the morning of Christmas Day we met for prayer, as usual, and enjoyed our Christmas lesson before the festivities could detract our thoughts from the real meaning of Christmas. Then the children followed us wonder-

ingly to the schoolhouse, where we were repaid for our hours of labor by seeing their happiness. The gifts were very rude ones, to be sure, compared with what children at home would expect and appreciate, and yet they were sufficient to make glad the hearts of our little ones, and we were thankful.

LUNDA DISTRICT

The Lunda District includes a region about 400 miles square, half of which lies in Angola and the remainder in the territory of the Belgian Congo. It is occupied by the Balunda people, who are full of promise. The Cape to Cairo Railroad is built as far as Kambove, located in the center of what is claimed to be the greatest copper deposits in the world.

Kambove

Situated at the present terminus of the Cape to Cairo Road is the present headquarters of the mission. Land grants for mission purposes have been made by the Belgian government, both at Kambove and at a point 300 miles further north. Buildings for residence, school, and mission press have been erected.

Missionaries: Rev. John M. Springer and Mrs. Springer, Dr. Arthur L. Piper and Mrs. Piper, and Herman Heinkle.

Institutions: The Fox Bible Training School.

JOHN M. SPRINGER, Superintendent

Slaves Who Become Evangelists

Advance into two strategic centers of our Lunda field has marked the year. Lukoshi Station has served as the most available base for entering and exploring the entire field.

In January, 1913, a most remarkable party arrived at Lukoshi. The leader was one Kayeka, a son of a former Kazembe. Stolen from his home as a lad, sold into slavery in Angola, converted in the American (Congregational) Mission, for ten years thereafter living a life of intercession for the salvation of his people, he now returned with a Christian wife and four bright children to share in the privilege of evangelizing his own people. Two years previously he had penetrated to where we were halted at Kalula and at his own request we had arranged for him to join us at as early a date as possible in his own country. Marvelous providences had attended the journey of his party through a war and famine desolated land.

Other liberated Christian Alunda, some of whom are evangelists and teachers, propose following Kayeka, accompanied by their families, back to the land of their nativity. These trained, seasoned Christian workers will aid very greatly in bringing the Gospel to the Lunda tribe.

A Slaver Becomes an Evangelist

With Kayeka was a man named Kalushi, a man of the great Luba tribe adjoining the Alunda to the north and east. Many years ago he had voluntarily joined a slave caravan to carry rubber to Bihe and had remained there, having also been converted and married. He too had had a burden on his heart for the salvation of his people, and so had other of his fellow countrymen, who are now ex-slaves, so these clubbed together and sent him as their representative to come in and spy out the land and return and report to them, preparatory to the return of the whole number.

He remained a month or so at Lukoshi and then, along with the faithful carrier, Umbundu, who had been furnished to him, passed on to his own

people another 600 miles northeast. Six months later he rejoined us in Kambove. He had found his father still living, but no missionary within hundreds of miles. The people there, he says, are like the trees of the forests for number, and they kept him talking, telling the story over and over to one delegation of people after another until he was quite worn out. Yes, their cry is for a missionary. Who will enter this open door? Or shall they be left for the Mohammedans who are pressing in from the east?

The Founding of the Kambove Station

We reached Kambove on April 20 after a hard journey of twenty-two days from Lukoshi. Many most startling and remarkable providences, too numerous to relate at length, attended our journey and our settling at Kambove. Within a month we had found and applied for an ideal site of land, in most respects, for the Fox Bible Training School and had begun the arduous task of building the station.

The rails of the Cape-to-Cairo Railway reached Kambove on June 6, 1913, heralded by construction camps employing hundreds of natives. These and those of the mine and town present a ready, ever-shifting and opportune field of labor. Comparatively few of the natives, and those mostly from Rhodesia, have been under any mission influence previously. The majority have never seen or heard a missionary before in their lives.

Books were at once in great demand by those who could read and those who could not. Testaments, Bibles, other portions of Scriptures, both in English and in a half-dozen vernaculars, went as fast as we could get them to those who had already learned to read in some other missions; primers, both English and native, were eagerly sought for by scores of natives who had only learned the value of reading since coming out to work. Thus the Katanga Book Store, the youngest of the Book Concerns, was started with a capital of ten dollars contributed by a Jew on the occasion of our first visit to these mines six years ago.

While building operations have necessarily employed most of our time and resources thus far, yet afternoon schools and evangelistic services have been pushed to the limit of our strength and workers. Polyglot crowds greet us everywhere. On one Sunday we counted thirty-five different tribes represented in six different services.

Opening Florence Station

From Lukoshi, Mr. Heinkel proceeded in April to the capital of Mwata Yamvo, where we have our second new station this year, namely, Florence Station. This station is six miles east of the government post, Pakanga, on the Lulua River. The chief has welcomed the building of a mission at his town and is greatly pleased at the prospect of having a medical missionary near him. An adobe house and kitchen have been built and await the coming of Dr. Piper in 1914. Mr. Heinkel having completed the two buildings, will leave the station in charge of Kayeka and come down to Kambove.

Financially, while under the extra expense of building, yet our needs up to the present have been supplied and we have confidence for the future. There is a tremendous warfare on here in the Katanga and we shall need many more "pray-ers," more funds, and certainly more missionaries ere the victory can be won, or if we are even to hold our own ground.

Translating the Bible Into Lunda

Translation of the Gospel of Mark into Lunda has also signaled the year. This work was begun in January and on the first three chapters Jacob Mawene secured sufficient training to enable him to continue and complete it while at Mwata Yamvo's helping in the building of the station. This first book of the Bible in Lunda will probably be printed on our own Katanga Mission Press, now on the ground and awaiting quarters and initiative.

MADEIRA ISLANDS DISTRICT

The Madeira Islands District includes the Islands of Madeira, a Portuguese possession, lying off the northwest coast of Africa. The chief island is thirty-five miles long and twenty-seven miles wide, and the population is about 150,000. The agricultural products which include corn, sugar cane, and grapes, are extremely valuable. Protestantism was introduced by a physician of the Established Church of Scotland in 1838. Later great persecutions followed under Roman Catholic rule and nearly 1,200 Protestants left the Island, and all Protestant public worship ceased. Evangelical Christianity again entered the Islands later, among those undertaking work being the Rev. Wm. G. Smart and his wife, who also conducted a Sailors' Home and Rest. In 1898 Bishop Hartzell received them and their work and organized the Mission under the Methodist-Episcopal Church.

Funchal

Principal city of the Islands, and a port for passing vessels. Population 45,000. Here the Methodist Episcopal Church possesses a large mission property with church, school, evangelistic work, and sailors' rest. There are churches and schools also in the interior at Mount Faith, Santa Crux, and Machico.

Missionaries: Rev. W. G. Smart and Mrs. Smart, Rev. George B. Nind (on furlough) and Mrs. Nind (on furlough), Rev. B. R. Duarte and Mrs. Duarte, Miss Newton.

WILLIAM GEORGE SMART, Superintendent

American Tourists in Funchal

About 30,000 Americans pass here every year going to Italy, Palestine, etc., and very many of these call at our Methodist Church House; many of them are Methodists. Bishops Nuelsen, Eveland, and Vincent were recent visitors. All who come to our building unite in praising it and its location. Last February, on a Sunday, Clark's excursion to Palestine came again, about 600 people this time, on the S. S. Laconia of the Cunard Line. Many are Christian people and Sunday school teachers. We served afternoon tea to about 200 the first day and had quite 200 visitors on the second day. Mr. and Mrs. Clark very kindly entertained Brother Nind and myself to breakfast and luncheon on board. Missionaries and others come from many places, and all unite in wishing us God-speed.

Lines of Work

Our meetings have been held regularly and on time; the attendance has been, on the whole, good. When the liners from New York or Boston arrive on Sunday it frequently happens that we have American Methodists at our morning service. The Sunday school has been regularly held, too, and the attendance of the children has been good. We often have more than thirty persons in the school.

The Monday Night Bible Class is an interesting work. Some of the boys have had great pressure put upon them to leave us, but they have held firm. The sacristan of Saint Peter's Church, in which parish our building is situated, gets hold of the young men and tries to persuade them that the

Protestant religion is all wrong; another sacristan attended many of our evening meetings and made acquaintance with the boys in that way. The priests and their friends are far more active now than under the monarchy; they have lost so much under the Republic that their blood is up, and any harm they can do us, they do. The other night while I was holding the class, two priests watched the door to see who came in.

The Sailors' Rest, Funchal

Through want of funds the work for sailors afloat has not been continued this last year as we desired, but certain vessels, such as the men-of-war and the liners from the United States have been visited regularly and Christian literature distributed to the sailors aboard, immigrants, and others. At the time of the visit of the cruiser "Illinois," Bishop Hartzell preached on board to 329 candidates from Annapolis Naval Academy and we were pleased to open the mission house for an afternoon tea to the cadets, and about 200 of them became Mrs. Smart's guests on that occasion. The Sailors' Rest is always ready to receive the men of all nations, and good literature and wholesome recreation and food are provided whenever necessary. We have letters from captains of men-of-war expressing their thanks for the open door of safety thus provided for their men when on shore.

Temperance Work

In connection with the Portuguese Bible Class conducted by Mrs. Smart a special effort is made in behalf of temperance. The third Wednesday of each month is devoted to this topic and Mrs. Thatcher, one of the World's Woman's Christian Temperance Union workers in America, has given prizes twice for the best essay on temperance. I sent these essays to Lisbon, where a society has been formed for temperance work and a secretary adjudicated the prizes. The temperance sentiment is growing among our people and we are more and more inclined to believe that in this branch we have a good work before us. The cheapness of wine and sugar cane brandy makes it very difficult to make progress as even the children are given over to indulgence in these.

Machico and Mount Faith Stations

Rev. B. R. Duarte is in charge of these. He says: "The time seems to have come when people who wish can come to our meetings without being openly stopped, and government employees who come need not fear being discharged. The Roman Catholic priests work harder than ever to keep people away from Protestant influence, but, of course, now they have not in this any legal right or authority. We sometimes hear the country people say, 'The Calvinistic party is now in power.'

"A few weeks ago we buried a child at Mount Faith, and for the first time we were privileged to bury one of our dead in the so-called sacred ground of the cemetery. It was also the first time we could sing a hymn before the open grave without fear of being arrested or stoned. 'Nearer, my God, to Thee' was the hymn we sang, and it sounded beautiful and impressive in that solemn hour. One said to me afterward, 'It is the first time I ever heard a hymn sung in the cemetery; I enjoyed it.' The parochial priest who lives but a few steps away could not help hearing the song from behind his closed blinds. What he felt or did I do not know, but I could well imagine him grinding his teeth as the old Giant Pope in Pilgrim's Progress.

NORTH AFRICA MISSION CONFERENCE

Work was begun by Bishop Hartzell in 1908, acting under authority of the General Missionary Committee passed in November, 1907. The mission was organized in 1910, and the Mission Conference in 1913. The mission is coextensive with the historic Barbary States, extending from the Atlantic to Egypt, a distance of about 2,400 miles, and from the Mediterranean southward on an average of about 200 miles, before reaching the very sparsely populated desert region; and has a coast line of over 3,000 miles. The area of the arable belt is approximately 482,100 square miles, or ten times that of the State of New York. Adding the part of the desert regions belonging respectively to Morocco, Algeria, Tunisia, and Tripoli, some 580,000 square miles, brings the total area to 1,039,600 square miles, or over a third of that of the United States proper, arable and arid. Algeria has valuable forests, including 645,000 acres of cork-oak trees. North Africa has several thousand miles of railroads, and in Algeria and Tunisia are over 10,000 miles of excellent automobile roads.

The population of the field, including the more accessible parts of the desert regions, is approximately 17,000,000. There are over 700,000 Europeans settled in Algeria, the French very largely preponderating, with the Spaniards next in number; over 200,000 in Tunisia, the Italians forming much the larger part, and enough more in Morocco to make the total well over a million Europeans. There are said to be 200,000 Jews in Morocco, 64,445 in Algeria, 60,000 in Tunisia, and 10,000 in Tripoli, 330,000 in all.

The Moslem population in North Africa, west of Egypt, is approximately 15,500,000, composed almost entirely of the descendants of the Berbers and Arabs, the former outnumbering the latter. Not only in numbers, but also in vigor, in industry, and in steadiness, the Berber is the backbone of the population. The Arab may be made to resist the advance of civilization; there appears to be no reason to doubt that the Berber will respond readily to it and to the Gospel, and continue to hold such parts of the country as are unsuited to Europeans, and even compete with them elsewhere along many lines.

THE SITUATION IN NORTH AFRICA

BISHOP J. C. HARTZELL

The Significance of Da Gama's Voyage

Da Gama, the Portuguese explorer, sailed his tiny ships in 1498 along the African coasts, opening an ocean route to the Far East for Europe. Perhaps no other event since the birth of our Lord meant as much to the followers of Christ. During the two centuries of Crusades up to 1275, with their awful carnage of blood, and two centuries more of diplomacy and protest, the Christian Empire has failed to loosen the grip of the Moslem Turk on the wealth of the East, or free itself from heavy tolls at Constantinople, on the Bosphorus and other cities in the Mediterranean. Worse than all, the Christian Church was still confined to the smallest continent and a fraction of the world's population. On the sails of Da Gama's ships were emblems of the cross and faithful priests of the church held daily prayer for guidance and visitors. Da Gama opened the way for fleets of commerce, protected by Christian navies, and thus began the downfall of Moslem power and the possibility of the Church of Christ obeying her Lord's Commission.

Our Work in the Madeira Islands

The Madeira Islands constitute one of the groups near the west coast of Africa. Funchal, the capital city, has 50,000 population and on the principal island are 150,000 people. Lying just west of Gibraltar, on the ocean highway between Europe, South America, and West and East Africa, more than 2,000 ships anchor in the harbor each year. It was the strategic location of those

beautiful islands in matters of commerce, politics, and religious movements to these continents, especially Africa, that led me in 1898 to make Funchal my Episcopal residence, and establish a mission among the Portuguese who had forsaken the Roman Catholic faith, and also conduct a Sailors' Rest.

We have congregations with Sunday and day schools in four centers. In Funchal we have a large four-story mission house which was purchased for \$20,000, and in two other centers in the mountainous interior we have built properties worth \$2,500 and \$1,500. This work forms a district of the West Central Africa Mission Conference, and is one of the permanent centers where the world-wide battle between Evangelical Christianity and Sacerdotal Romanism is to be fought.

North Africa

Our centers are Oran, Algiers, Constantine, and Tunis, four great cities, extending for nearly a thousand miles from Morocco to Tripoli. These are reached by rail. Another center is at Fort National in the Kabylia Mountains, the headquarters of the French military occupation, among a great population of Kabyles, through whom Christianity has most easy access to the heart of Mohammedanism. The trip can be made by automobile, over perfect mountain roads, scientifically graded, macadamized, and which form a part of over 10,000 miles of similar highways in Algeria and Tunisia. The swift speed along hillsides, over gorges and down and up heavy grades, the bracing air, the wild flowers, the cultivated fields, the orchards and vineyards, the constantly widening or receding vistas toward the Mediterranean to the north and to the Sahara to the farther south, all combine to make it an enchanting ride. The Kabyles have a history reaching back beyond Rome and even Carthage in North Africa. They are descended from the ancient Berbers who formed the bulk of the North Africa Christian Church. They have fought bravely for their independence. In my conversation with the French Commandant, I spoke of the tremendous responsibility of that nation toward at least 50,000,000 of native pagan and Mohammedan people under its flag in Africa. His reply was, "True, and the worst of it is our government has no conviction, no religion. Even the natives understand this. One Kabyle chief said to me, 'How can you expect us natives to obey your government when you have no religion or God?'" Among these people we are having already some rich fruit in soul-saving and in the establishing of Christian homes.

The Conference Session

The Conference met at Constantine, a city of 65,000, and capital of a province larger than the State of New York. It is one of the three provinces or states of Algeria, which are part of the French Republic. We met in our beautiful hall occupied by our French Church. In the opening religious exercises prayer was offered in English, French, Spanish, Arabic and Kabyle. The sessions were spiritual and thorough in details as to disciplinary requirements. In the matter of language study, extra requirements are met by a course of study and thorough examination of missionaries and native workers, in the languages required in the work of each. All are required to master the French sufficiently for practical work.

Organized as a Mission Conference

Under authority of the General Conference, I organized the North Africa

Mission Conference with ten members. The brethren were transferred from six Annual Conferences in the United States and Africa. Three annual sessions of the mission had been held; and, when we regard the exceedingly difficult character of that field and work, it is certainly a matter over which to be thankful that this new Mission Conference could begin with so many well-qualified men and women.

In mission fields, at many beginning centers, Quarterly Conferences are impracticable, and often where organized lack qualifications in their membership to meet intelligently the duties of that body. The remedy is the District Conference, including in its membership every worker and covering practically every phase of administration except those relating to the ministry. May 17, 19 and 20, 1913, the District Conference was organized and the whole work carefully adjusted, and May 21 the final session of the Mission Conference was held.

Thirty-nine missionaries and native local preachers and other workers were appointed for the coming year. Accepting the judgment of others, including that of Dr. Harlan P. Beach of Yale University, who recently made a tour of Africa to study missionary work, American Methodism is already successfully grappling with the Moslem missionary problem in North Africa. We are having conversions; we are establishing Christian homes among our converts; we have many Moslem boys and girls in our hostels; the walls of prejudice and Moslem hate are crumbling at many points; and the very fierceness of the battle we are having in individual cases to retain our boys and girls indicates that Methodism is recognized as a positive, effective, and abiding power.

Attitude of the French Government

The government is more and more favorable to us as our methods and spirit are better understood. At Oran land is offered free for dispensary work among Moslem women and girls, and our deaconess, a fine Syrian woman, with classic Arabic as her language, converted and trained in Germany, has been given official recognition by the city and receives medicine free for all our dispensary work. At Constantine the governor received me and the brethren of the Conference and we had an hour of frank talk on Methodism and its relations to governments; on a change of heart as necessary to save men from sin and to make loyal citizens of Moslems; and on our work in his own city and province. One of our fine French pastors—himself soundly converted a few years ago—gave his experience. The Prefect's reply was, "Oh, yes, if we had six millions of Methodists instead of Mohammedans we would have no trouble." On leaving I called special attention to our work in his own city, the French church, and boys' and girls' hostels, each in its own building, and where more than a score of Moslem boys and girls are being trained in morals and industries; and to our religious and evangelistic work, and what these all meant in meeting the Moslem problems, and to public morals and government. Our Constantine brethren were specially pointed out and I said, "Your Excellency, I wish you had twenty more such in your city." His reply was, "Send them along and we will take care of them." Until recently the word Methodism has stood in France and North Africa for extreme types of fanaticism in religious and social matters, and for disloyalty in politics. We have the French Jesuits to thank for this. I saw a letter from a French

Senator telling why the application for citizenship by an intelligent Christian North Africa Kabyle would be denied by the Senate. The last reason assigned was that he was a Methodist. All that will change as Methodism grows in Continental France and French Africa.

Work in French and Spanish

We have growing congregations among the French with French pastors in Algiers and Constantine, also a good congregation among the Spanish in Oran, and should soon have work among the 60,000 Italians in Tunis. This policy insures respect and influence from the government, roots the church among the intellectual, social as well as political, forces of the people, and reaches directly Moslems, whose hatred and fanaticism are being modified by their association with European people.

My Birthday

June 2 to 12—ten days—I was in Egypt, most of the time in Cairo. My 71st birthday came June 1, 1913, on a German steamer sailing from Naples to Alexandria. The day before the captain and others had been comparing ages. To my surprise, and to be frank, also to my delight, at breakfast in front of me there was an elaborately built cake crowned with German and American flags, under which the name and date were artistically traced. The cutting of the cake came in the afternoon, at a table surrounded by the officers of the ship, and there had been many pleasant things said concerning the happy relations between the two great nations represented and their people. At my request pieces were distributed as far as possible among the ship's crew. Incidents, though small, are great, when they cheer burdened lives and illustrate the unity of human souls when touched by mutual respect and sympathy.

Inter-mission Comity with Egypt

Three things called me to Egypt: (1) to meet Dr. S. M. Zwemer in preparation of the Report of the Commission on Moslem Lands for the Zurich Convention, of which I was chairman; (2) to have Arabic printing for North Africa; and (3) to help promote the "Moslem Mission Teaching Center," intended to aid missionaries to Moslems in special preparation for their work. I am a member of the Committee of Control. All this means the linking up of our North Africa work with the aggressive Moslem Mission Movements on the whole continent. These few days gave more opportunities to study the wonderful sixty years' work of the American United Presbyterian Church and of other churches; also the educational problems as related to Moslems and to appreciating some of the difficulties which Great Britain has in ruling Egypt, without having requested to do so. I asked Lord Kitchener what he thought would be the result of an election by the people of Egypt on the question of Great Britain's remaining as an uninvited guest in their midst. His reply was: "That depends upon how the vote was taken; an open ballot would say one thing, and a secret ballot probably quite another."

The World's Sunday School Movement

The World's Sunday School Association is a voluntary interdenominational missionary organization. Its motto is "The Sunday School and the Great Commission." Its purpose is to cooperate with all Mission Boards in helping to utilize Sunday schools in giving the Gospel to the unchristian world. Meth-

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MOHAMMEDANS AT PRAYER, BISKRA, NORTH AFRICA

odism is largely represented in this great movement. Our work in North Africa is an illustration of the inspirational and broadminded spirit of the movement and its leaders. Speaking of the series of prayer meetings in Rome, during which that work was suggested and partially financed, the late Bishop Warren said: "Considering the place, Rome; the people, representing nearly every influential division of Protestantism; the object, the founding of a mission to Mohammedans in Africa, and the giving of \$50,000 to inaugurate the movement under Methodist direction, will stand as one of the remarkable incidents in *Modern Missionary Annals*."

The Moslem child as the key to reaching the Moslem world was the supreme note of the great Convention at Zurich, 1913, and when final appeal was made for \$175,000 for the work during the next three years, by direction of the Executive Committee, the needs of the eighty millions of Moslem youth of the world were placed first. A Continuation Committee on Moslem lands was provided for, with \$5,000¹ a year for a secretary and other expenses. Of that committee I was made chairman.

NORTH AFRICA MISSION CONFERENCE

(Sphere: Morocco, Algeria, Tunisia, Tripoli)

EDWIN FIELD FREASE, Superintendent

Mohammedanism

Mohammedanism blights, warps, and deadens the moral and spiritual nature more than even idolatry or paganism. The resulting depravity is almost unthinkable. It takes long and intimate contact with it to enable one to realize even partially its full evil effects on human nature. This is one reason doubtless which makes the conversion of Moslem adults so difficult, and explains why so often the converts are not more satisfactory.

This unspeakably corrupting influence begins its baleful work early in life. The whirlpool of wickedness begins to pull at the boy even at the age of six! Nor is it much better in the case of the girls. It is appalling to think of the moral atmosphere and surroundings in which the Moslem child grows up to adult life.

In no part of the world field, therefore, is the argument for the importance, indeed of the real necessity, of beginning with the very young in the building up of a strong and permanent missionary work stronger than in Moslem lands. Nowhere is it more important to gather the young into Mission Homes at the earliest possible age to take them away from the evil influences mentioned and place them under Christian influence and training instead. Apparently slow at first, and expensive, this method in the end results not only in a better basis for the Christian community and for the Christian home, but also for a reliable, efficient, and trained working force and for a more rapid progress than otherwise would be possible. As a result of this conviction, special effort has been made to reach the children in our fields.

Algiers

Algeria is governmentally a part of France proper, with three Administrative Departments or States: Algiers, Constantine, and Oran.

¹Later this \$5,000 was increased to \$15,000 a year, and the plans of the Committee greatly enlarged.

Algiers is the capital of Algeria and is situated in a semicircle about a bay of the Mediterranean which affords an excellent harbor. The foreign population is made up of 65,000 French, 12,000 Jews, and 43,000 others, the majority of whom are Spaniards. The foreign section of the city is a modern town and is not unlike European cities. The Arab town is situated on the steep slope of a hill, has very narrow winding streets and lanes, and the usual marks of Orientalism.

Missionaries: Rev. Edwin F. Frease and Mrs. Frease. W. F. M. S.: Misses Emily Smith, Mary Anderson, and A. Dora Welch.

Other workers are Mr. and Mrs. Louis Campy and Miss Miriam Richards.

Work Among Europeans. The progress in the French Church during the time under review has been marked. There have been a number of admissions on probation and several into membership, and others appear about ready to identify themselves with us. The feeling that our little church is a real and permanent church of Christ, and a part of a great company of those of the same organization the world over, has gained ground. Those who come to us feel that they are identifying themselves with a real body, meeting a very great need in Algiers, and which can and will aid them in their service of God. For those familiar with French work this is distinct progress.

Work Among Moslems. Excellent work has been done in the classes for Kabyle women and girls, but without the cooperation of a similar work among men and boys, which I hope may soon be possible, this work cannot yield the fruit it should. Our Kabyle helper, Said Flici, has been in charge of this work and reports as follows:

Evangelistic Work

"About twenty-five attend the evangelistic meetings, in order, as they say, to hear some of God's words which are not told in the Mosque. We study with them the miracles, parables, the life of Christ, and His teachings. Some Kabyle hymns are sung and the Lord's Prayer repeated. These men are of a very poor class, but we know that Christ also worked among the poor people. Many of the better class people, living near our hall, come to our meetings out of curiosity.

Boys' Class and Young Men's Meeting

"The Boys' Class on Thursday afternoons seems more hopeful. Some forty to sixty boys attend this class, where they are taught the Gospels and lessons from the Old Testament. Mohand Abslam, our worker in training, has helped me with these classes, and it has encouraged me to see him so devoted to the work. We show the boys Bible pictures in explaining the lessons and, sometimes, magic lantern pictures. A few boys who have attended our class from the first have become helpful in keeping order among the younger boys. One of them, who is now a fishmonger, seems to understand the way of salvation. He has promised to help more and says he desires to become a Christian.

A Christian Kabyle Courtship and Marriage

"All the missionaries understand the difficulty of finding Christian wives for us young Kabyle Christian men. There was no Christian girl of suitable age for me to marry, or whom I wanted to marry. As a Christian it was very difficult for me to get an introduction into a good Mohammedan Kabyle family to ask for a daughter in marriage. But one of my Kabyle friends kindly introduced me to the young woman who is now my wife. Miss Gillard, whose mission class the young woman had attended for several years, spoke a good word for me. The family is what we call Marabout, who claim to know about

the Mohammedan religion better than any other Moslem. But as the young woman had lived in a French home since her childhood and had not kept the 'fast' or other Mohammedan rites for several years, she declared that she was no longer a Mohammedan.

"I stated clearly my faith in Christ, my occupation as an evangelist, what I intended to do, and that I hoped my wife would not be against my faith, but that she would become a Christian. Many difficulties were raised by Moslems trying to get the engagement broken off, saying no relationship should be contracted between a heathen man and a woman of Mohammedan family. But the Lord's power was sufficient to overcome all the pressure which was brought to bear on the young woman and her parents. My fiancée agreed to be married in the Christian way. We were married on the 27th of June. After the civil formalities according to the French law, the Christian marriage was solemnized in the home of Dr. and Mrs. Frease, following which a reception was given for us by them. It was also kindly arranged that we should occupy an apartment in a part of their villa. We have been most grateful for such kindness. Some time after our marriage, by attending the Sunday services, and still more by intercourse with Christians, my wife recognized that without repentance and faith in Christ no one can be saved. After we had had many talks about the matter and I had explained to her what it meant to be a Christian she declared her faith in Christ and was baptized."

Work in Hostels

The year has seen the establishment of three new hostels, while that for boys at Tunis had been started only at the end of the previous year. Our facilities have been poor, our obstacles as great as the Devil, and he has done his best, could make them! While last year we had but twenty-two children in the hostels there are now forty-four. Considering all the circumstances, I know of few greater achievements in the history of our mission, or events of greater promise for the future.

Algiers Girls' Hostel

Early in the year the oldest girl, Sadyia, was married to Said Abouadaou, our local preacher at Fort National. So far as is known, it was the first marriage between Kabyle Christians to be celebrated under the French civil law. The civil contract was followed by the religious ceremony according to our ritual, in our French Church, Algiers, before a large and intensely interested congregation.

This Christian marriage roused the opposition of the Moslem relatives of Sadyia, who made a determined effort to take from the hostel her two younger sisters, Algyia, aged fifteen, and Zehour, aged seven. When Algyia, helpless, was in the Moslem home under pretext of a three days' visit, the women shouted and used threats to make her a "witness" to the false prophet, that is, acknowledge Mohammed. "I will follow Jesus till I die," was the only answer. "And," added the little sister, "then she went away alone and sang 'Jusqu'à la mort nous serons fidèles' (Faithful we will be unto death) to encourage herself, you know." Then they threatened to kill them with a knife if they were obdurate or attempted to escape. But Algyia refused. The women said, "She finds her strength in the Book. Tear it up and she will fail." So they tore up the New Testament. "And that was the only time," said the little sister, "that Algyia cried."

There have been times during the year when it seemed to those in charge that it was almost hopeless to attempt to go forward in this work. One of those times was not many weeks ago. But such is the mysterious way of our God that today there are seven girls in the Home, the largest number in its history.

It is with great satisfaction that I am able to report that the Woman's Foreign Missionary Society during the year authorized steps to be taken toward the purchase of a suitable property for this and the other work of the Society in Algiers. After a long and difficult search a property was found for rent which appeared to be admirably adapted to our needs, and negotiations resulted in a lease being taken with the right to purchase within a stipulated time. The present unsanitary quarters are soon to be vacated, and the missionaries and the girls will move into the new place. Circumstances compelled immediate action, and it is a source of gratification that Bishop Hartzell has entirely approved what has been done. We cannot but feel that God has clearly guided us in this matter.

Property

We have reached a stage in the development of our work in this field when our need for our own properties is acute. We are handicapped by the unsuitableness and uncertain tenure of rented properties. The outlay for rent to the profit of other owners is a drain on our finances. Moreover, this whole region is in the process of development owing to the opening of new regions and Morocco, and property values, already high, are soaring so that every year of delay in purchasing will mean a heavy increase in the ultimate cost and a more restricted choice of suitable sites. Just now we could purchase excellent properties for our purpose. Soon it will be most difficult.

Attitude of Government and Resume

In the past the attitude of the French government has frankly been unfavorable to mission work, often actively hostile. We believe this era to be passing, if it has not already passed. The favorable change in the view of mission work taken by the authorities during the period under report can be characterized with no exaggeration as very remarkable. We do not believe that legitimate mission work directed wisely and keeping in view the peculiar position of the French government here, need from now on fear French official opposition, much less menace.

The passing of the whole of North Africa under European government; the rapid extension of settled administration, of modern education and trade; the inevitable breakdown of the Moslem defenses as a consequence; the favorable change in the attitude of the governments; and the increasing success of our work in all its branches emphasize more and more the truth of our contention that this field is the key point for the attack on Islam, and that the clock of God's providence has struck in tones unmistakable to indicate to His Church that here, now, is the acceptable time!

Constantine

Capital of the Department of Constantine; 65,000 inhabitants chiefly Arab, with large French population. Like all the cities of North Africa under French rule, the growth in European population, efficient administration of government, public schools, splendid public buildings, and of the city as a whole, is remarkable.

Missionaries: Rev. James L. Lockhead and Mrs. Lockhead, Rev. Percy Smith and Mrs. Smith, and Miss Nora Webbrand, Miss F. E. Harnden, associates.
Work: French and Arabic Churches, Hostels for Arab boys and girls; Arabic Schools, and evangelistic classes. Work among Arabs in neighboring towns.

J. L. LOCKHEAD, Missionary-in-charge

European Work

Six months of the past year were spent in Scotland on furlough, so that a large part of the time since last Conference is easily disposed of. When in Scotland we sought to maintain and develop the interest taken by quite a number of friends in the work in North Africa. Not a few take a most prayerful interest in the work here, and to all these friends we are greatly indebted. A number send financial help for branches of the work. Praying friends are true friends, and "more things are wrought by prayer than this world dreams of."

New Hall Opened

Last year we reported the opening of a new hall in a populous French quarter of the town. The numbers who came made it imperative for us to seek a more commodious hall. We were counting upon getting a café, which we understood was to be vacant shortly, but at the last moment the proprietor refused it. Some one said, "God must have something better." And indeed He had. We have now a beautiful and commodious hall, which can seat comfortably at least a hundred people, and it is perfectly situated. Since this was opened we have had an attendance of eighty to ninety people at our Friday and Sunday evening evangelistic services. On Tuesday nights we have had a special lantern service for young French men and boys, and the attendance has gone up gradually from about thirty until it has reached sixty. They sing the hymns most heartily, behave reverently at prayer, and listen to the explanation of the Bible pictures. This meeting is a most hopeful feature of our work and we earnestly pray that God may lay His hand on a number of these young fellows and save and sanctify them for His service and glory.

Arab Boys' Evangelistic Class

This has been continued all winter and spring on Thursday mornings and the attendance reached between forty and fifty. As the warm weather returns the attendance falls off. It is from such classes we hope to get boys willing to come to our hostels. Some of the older hostel boys get the opportunity at these evangelistic classes of explaining the Bible pictures. This they do very well. I have also taken my turn in addressing the Arab service on Sunday afternoons.

PERCY SMITH, Missionary-in-charge

Arab Work

The months that have passed since the last Conference have seen the establishment of the Boys' Hostel on a better basis and in new quarters. We hope that the foundations have been laid for what will prove a growing institution and an efficacious means of evangelizing the district of which Constantine is the center. When we entered our present quarters we found disorder and ruin, where formerly had been order and beauty. The garden had been well cultivated in the past, and had produced vegetables and fruit in abundance. But then, the soil was producing nothing but rank grass,

nettles, and thistles. Through the broken fence cows and donkeys could enter and graze at will.

That garden is, in general, the Moslem world around us, and, in particular, the souls of the children in our hostels. The weeds are rank enough and firmly embedded in these souls. The soul is there with its original divine plan, and its wondrous capacities, but it is running to waste and ruin.

Here is a sample of the weeds: evil talk, bad language, outbursts of violent passion, quarreling, lying, pilfering, gross selfishness, pride, not to mention dirt, disorder and laziness. There has been a decided clearance of these, but there remain seeds in the soil ever ready to crop up again.

A Typical Instance

A year ago a little waif was brought to me by one of our older lads. His mother married again and her second husband struck her with a heavy club before the eyes of this little boy. She died and the little orphan was taken by an Arab living in another village. This man also died and the little fellow was sent to Constantine where he became a drawer of water and general slave to all the families living in the house. He ran away several times, but had always been found, or had been forced by hunger to return. I found the people with whom he was staying, and they came and took him away, but he did not go willingly. They fastened his hands and feet together with a chain and padlock. As soon as he was set free he ran away again. This went on for about three weeks. I informed the police of the affair, and also urged the man to treat him more kindly. One day the boy came again looking more starved than ever. He said he had been locked up for three days and nights in a dark cellar. I informed the police again, giving in a written account of the whole affair. I was told to keep the boy until called for. The other party made a complaint against me to the Public Prosecutor saying that I had sequestered the child. I was summoned to appear before the Commissaire of Police to whom I had given the written statement. Before my arrival the boy was asked in the presence of the man who had illtreated him, with whom he wished to stay. He replied, "With Mr. Smith." Thereupon the Arab struck him, before the Commissaire. He was deemed unfit to have charge of the lad, and having no paper to establish any right to him, the boy was left in my care. This caused a little stir among a certain section of Arab population, and several tried to take him away by force. The man has since died, and we are left in undisputed possession of the child. I have succeeded in establishing his identity.

The boy's action showed a good deal of determination, but, although he was only nine years of age, he had learned so much evil. The only redeeming feature was that he seemed attached to me. Gradually he became changed. The bad language and fits of passion became less frequent, and he sometimes prays in our daily meeting. He is intelligent and is now going to the government school of the quarter. This is an example of the weeding process.

Seed Sown

Our seed basket contains the published Gospels of Luke and John, the Acts of the Apostles in manuscript, and also about forty hymns, all the foregoing being in the Modern Arabic, this being the seed best adapted for this kind of soil. There is also a catechism in French, of which the first part

has been translated into Modern Arabic. There are, besides, other works in French we are able to use. We have, in great measure, to subject the seed to a special kind of preparation. We cannot find a suitable kind ready to hand. This preparation takes the form of translation or composition in the Modern Arabic mentioned above.

A Nursery Garden

Our hostels are essentially nursery gardens. There human plants are to be reared and trained with a view to being eventually transplanted elsewhere to reproduce their kind. We have eleven boys in the hostel or under training, the oldest being nineteen and the youngest five. The others range from ten to seventeen. The four senior lads, aged from sixteen to nineteen, form the nucleus of a training school for Arab workers. Seven of the number go to the government schools. One has passed the examination for the "Certificate of Studies" and has also gained a prize of one hundred francs a year for two years. He has still one year to complete his course.

Every evening after school hours all these lads and boys meet at the hostel for an hour's religious instruction and prayer.

Baptisms

Three of the older lads have been baptized. This makes a total of eight baptized Arabs at this station, seven of them baptized since the Methodist Episcopal Church took over the work in Constantine.

There are three Arab brethren who help in various ways in the hostel and in the general evangelistic work, which consists of visiting and selling the Scriptures in the town and the surrounding districts, especially at Hamma, a village seven miles from Constantine, and Kroubs, eleven miles distant. Three boys have been transplanted from this hard soil to the hostel. There is at Constantine an Arab Sunday school; a Sunday evening service; and a service for worship for the lads and girls in our hostels, the Arab staff, and some inquirers and adherents. The number sometimes reaches thirty, not counting missionaries.

Arab Girls' Evangelistic Class

Mrs. J. L. Lockhead, reporting on woman's work, says: About thirty girls continue to come regularly to this class on Thursday and Sunday. Their attention is good, and they have learned a number of the hymns, Scripture texts, and have a certain knowledge of Bible stories.

From time to time one gets a glimpse of the influence on the girls of the Moslem homes from which they come. Recently I was teaching them the text, "I am He that liveth and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death." The girls said to me, "If you insist on us saying that, you are making infidels of us, for Mohammed has the keys." Such a spirit of fanaticism seemed to take possession of them that when I repeated it and told them that there is only one Saviour, they all exclaimed: "Let us rise and leave." This they did and left me alone. From this class, however, one of the older girls comes fairly regularly to the Arab Sunday afternoon service and I trust that in her heart there is some love to the Saviour. She happened to be absent the day of the outburst of fanaticism. The girls all returned the following Sabbath and listened exceptionally well, so there is no fathoming what is really passing in their minds.

Jewesses' Class

This class has been held weekly. Twelve names are on the roll and some have never missed since we began the class. "To the Jew first" is the Scriptural command and we are scarcely obeying this. May God raise up some one to work exclusively among His chosen people, of whom there are several thousands in this town.

Oran

Oran (population, 110,000) is the capital of the Department of Oran, the westernmost division of Algeria. It is on the coast of the Mediterranean, 266 miles by rail southwest of the city of Algiers. More than half the population are Spanish-speaking.

Missionaries: Rev. William E. Lowther and Mrs. Lowther. Other European workers are Mr. and Mrs. William Poole, and Sister Theodora Hanna, deaconess.

W. E. LOWTHER, Missionary-in-charge

Organization of First Spanish Church

Our work has passed through a year of progress and growth. We have had no disturbances in our meetings, nor found any obstacles in our path that we were not able to surmount.

During the year the first Spanish Methodist Episcopal Church in the history of Africa has been organized. The attendance is so numerous and so regular that we must begin to think of a larger meeting place. Shortly after our last Conference Mr. and Mrs. William Poole came from Spain to help us. They did excellent work, and successfully began the Saint Eugene Sunday school and evangelistic meetings. But Mrs. Poole's health was unable to resist the inroads of the Oran climate, and for that reason Mr. Poole was obliged to return to Spain with his family in the hope that the mountain air of his old home would restore his wife to health. Since the departure of Mrs. Poole, Mrs. Lowther has cared for the Saint Eugene Sunday school in addition to her other work.

Difficulties in Getting Married

The private life of the more than 60,000 Spaniards of Oran leaves much to be desired. While one of the problems of the workers among the Arabs is too much marriage, we are embarrassed among the Spaniards by too little marriage. We were about to baptize two Spanish families when we discovered that they had never been married and they did not consider this fact to be any hindrance to a consistent Christian life and public activity in our church. When their oversight was pointed out to them they immediately said they would be only too pleased to be married if they could afford to pay for the necessary papers. I promised to look into the matter for them. On inquiry, I found that they would need from twenty to twenty-five dollars for each marriage, an impossible sum for a goodly number of our Spanish families, where the father often earns no more than fifty cents a day, and from that income pays rent and buys clothes and feeds two and three persons, and that in a land where eggs cost three cents each and meat from forty to fifty cents a pound. The families have not yet been able to get their papers, and I have not thus far been able to help buy them. Therefore the marriages and baptisms have been postponed.

Aid from Germany

Ever since our arrival in Oran we have prayed and planned for the means and the workers to begin a mission to the Arabs. We rejoice that our prayers

have been answered and our plans in a measure realized. The Bethanien Verein, the German Methodist Deaconess Society, of the North Germany Conference, has taken an interest in the Oran Station and has sent Sister Theodora Hanna to us. Sister Theodora is a Syrian by birth and a Turkish subject. Arabic is her native language. She has received the greater part of her education in German schools and comes to us from a seven years' experience as a trained nurse in our German hospitals. The Arabs have received her well, and with her visiting and caring for the sick she is so overwhelmed with work that we have already begun to think of asking for a second deaconess. The dispensary that Sister Theodora has opened in the Arab quarter will minister to those women who are too proud to go to the public clinic to be treated alongside the poor. We believe that this dispensary will prove to be a center of Christian love and light in the midst of unspeakable darkness and moral degradation.

Mrs. Lowther's Work for Women and Children

Compared with last year we have made a great step in advance. Our children have been more regular and the attendance has kept up clear to the dreaded month of Mary (May) when Catholic opposition is strongest and when coming to us means persecution for some of our pupils.

A few have left school and Sunday school and have gone to work. We note with great satisfaction that they now attend the evening meetings of our church.

The sewing school is well attended. We teach all kinds of sewing and embroidery. The children bring the materials needed and we teach them free. As an encouragement we gave the customary Christmas treat and spring picnic. I have done regular visiting among our people and we are at home to them every Sunday afternoon.

While in Germany last summer, and also during the winter, I have devoted a good deal of time to correspondence and campaigning for a missionary to the Oran Arab women, and also for the Oran Mission House fund. Our fund has now reached the sum of five thousand francs, and the German Deaconess Society has sent us the desired missionary.

The Story of Theodora Hanna, Deaconess

After working a few years in the Mother House of Hamburg I was transferred to Stettin, where we have a station for private nursing. But I was not to remain long in the circle of these sisters and work with them, for one day the word came, "The Master is here and calleth thee to go into far Africa." It was hard to leave the dear sisters and the Mother House. But I accepted this call knowing that when our dear Saviour sends us, He gives us the strength to do His work. The Methodist Episcopal Mission had asked the Bethanien Verein, the Society of Nursing Deaconesses of the Methodist Church in Germany and Switzerland, to release one of the sisters for service in the mission in North Africa, to work among the suffering Arab women and children of Oran. In the last meeting of our governing committee it was decided that a sister should be sent, and as I knew the Arabic language and understood the habits and manners of the Arabs I was chosen to go.

I was born in Beirut, and before going to Germany I lived for several years in Alexandria in Egypt. Therefore I understood the life of the Arabs. I rejoice that I was chosen to serve our Lord in this part of His vineyard. I feel sure

that here among the Arabs of Oran pearls of great price lie buried unseen and that our Saviour has called me to help dig them up. As we work here among the Moslems and Powers of Darkness, the thought that our friends are praying for us will strengthen us mightily as we try to make Jesus King in this land.

In the last month I have visited a good number of sick women, and dressed many wounds, burns, and ulcers.

I treated a child's foot with iodine and he was so pleased with it that he came back next day and asked that I put some also on his hand, believing it was henna, the coloring matter with which the Arabs delight to color their hands and nails.

Our clinic for Arab women and children has just been established. It promises to render much service to the Arab women, especially those of the higher classes who refuse to go to the public clinic where the poor are also treated.

Fort National

This is a large and important military station, located in the interior in Kabilia, a mountainous region, the chief center of the Kabyle or Berber population in Algeria.

Missionaries: Rev. J. T. C. Blackmore and Mrs. Blackmore.

J. T. C. BLACKMORE, Missionary-in-charge

European Work

The garrison is a battalion of a French Alpine regiment, and there are a few Protestants among the officers and men. These worship with us on Sunday mornings in our dining-room which, cleared of its table, can pack in twenty. By free intercourse with the Roman Catholic population we have won our way, as declared Protestant missionaries, into the general esteem. I have been surprised to find a desire to hear biblical Christianity expounded.

Recently I desired to give popular Gospel lantern lectures, I asked the mayor to lend me the public hall, but he refused, and no other place is suitable—so we are waiting for a commodious place of our own.

Work in Native Villages

The attitude of the leaders of France to the Gospel is changing, as the following indicates. The new administrator doubted my liberty to hold classes in Kabyle villages. He inquired at his headquarters and, to my surprise, official permission was given me in writing to have boys' classes for religion only—and we thought France was bolting the door against God!

Thus armed, I sought to establish village classes. Previous medicine giving and village preaching had made us known. We selected Taorirth Amoqran, the biggest (population 2,500) and one of the nearest, villages. We had large attentive audiences there when itinerating. They liked us and wished we would come oftener. "Give us a house and then we will come regularly." Everybody knew some one who could lend us a house. The game of finding that some one went against us, so I offered to rent a place. A blind Mecca pilgrim let me part of an empty house outside the village, at a profitable six months' lease. We began a class and then the storm broke. The boys who came were beaten, locked indoors, and told I was recruiting soldiers for the Morocco war. The headman called a solemn assembly and claimed that if they maintained resistance for the six months the European would get discouraged and retire,

but that if he succeeded in buying and got in for good and all they might as well throw down their arms at once.

Medical Work

Thus we fell back on our medical work and now go to Taorirth once a week to give medicines to women and girls.

Recently, in another village, Thablalat, a man, whose son's broken leg I was tending, offered me a house, and there we hand out medicines to some fifty women and girls. That two men, one a Kabyle, thus give medicines unhindered to women and girls in a Moslem land will surprise many. I myself began giving to all and sundry a year ago and soon was overwhelmed, the French doctor getting no one. He sent for me and, as we are friends, told me his difficulty. As the native women never go to him inside the fort, it was arranged that I give to women only, if they came, being outside the walls. Twelve hundred women and girls, from fifty surrounding villages, have received medicines and heard the Gospel. My sole meeting and dispensing room is three yards square. We have preached and distributed there to fifty patients at once.

Kabyle Helpers

Said Abouadaou, our native preacher, has made real spiritual progress. The enemy beset him sorely, but by God's grace he has come through. He was married last year to a girl from our Kabyle Girls' Hostel in Algiers and now they have a little daughter. No better testimony could be seen than their little Mariama (Mary), so nicely kept. Owing to lack of accommodation here they live in the Fort, ten minutes from us. Said is studying and helps me with the lads in the hostel, in medicine giving, and in village preaching.

A Conference was held at Tazmalt, Kabylia, for missionaries and converts from all stations. The native tongue was exclusively used. Though not present in great numbers, the converts encouraged us by their spiritual progress.

This month a young Kabyle Christian approached Dr. Frease for employment and was sent to see us. He has served four years in the French army, and there won the esteem of comrades and officers. He and his wife testify boldly for Christ. We may take him on and, besides extending present branches, take up colportage also, but we have no suitable quarters for them.

Boys' Hostel and Training Home

This work was begun last summer. Three young Kabyles were received for a period on trial and found unsuitable. I now have one who, though young and lacking spiritual experience, will, I hope, become a helper later. Besides his studies he helps in preparing food for the boys.

At first little boys came slowly, but now they offer and we can pick and choose. We have five under our care. We base our best hopes for future work on such. One of these, "Ferhat" (Glad One), is eight. At the public school he is persecuted and the Kabyle children prove to their parents that my work is to turn them from Islam by saying, "The boy he sends to school will never acclaim Mohammed, although we offer him money and threaten him."

A Potted Mission Plant

The hostel building is a portable wooden structure of twenty-four square yards floor space, which, by God's help, we put in the garden last spring. This gives us two bright rooms. Yet it is clear that such accommodation is very

inadequate for a dozen boys even, their beds, meals, studies, and games. All branches of our work, European, village classes, medicine giving, and Gospel preaching, lodging of native preachers, and Hostel, and Training Home suffer from lack of accommodation, like a plant grown too big for its pot. Last year a station site came into the market. We did our best here, and gratefully I add, so did Bishop Hartzell in America, but others got the bargain. Lately another coveted spot has been snatched from us. The Lord knows our needs and we are really expecting soon a fine mission station of our own.

Tunis

Capital of Tunisia; under French protectorate; 250,000 inhabitants, the majority being Arabs; 60,000 Italians, 30,000 Jews, 20,000 Maltese; growing rapidly in fine residences and public buildings, and in population.

Missionaries: Rev. J. H. C. Purdon and Mrs. Purdon, Rev. J. J. Cooksey and Mrs. Cooksey, and Miss Annie Hammon.

Work: Hostels for Arab boys and girls; Bible depot; colporteur, and evangelistic work; Dispensary for Arab women.

EVANGELISTIC WORK

J. H. C. PURDON, Missionary-in-charge

The Moslem question is not one of civilization nor of education. It is one which demands much deeper consideration. Had any particular organized effort been effective, our Roman Catholic friends had not so easily withdrawn their forces from this field, and had governmental legislative power been operative our French friends would not have been so startled at the fanatical outbursts which occasionally occur. The problem may only be solved by seeking that genuine and sincere change of heart which our Lord Jesus calls "being born from above," and I do not hesitate to say that if we aim at any lower mark we will certainly meet with failure.

The Call of God

It is God who works for such as wait for Him. The Methodist Episcopal Church has not come to Africa upon its own initiative. God was here first, as He always is where there are souls turning to Him. He beckoned her over because she perhaps was free from certain disabilities which hindered His previously called servants. He wishes her to do what they could not have done, and to proceed with what she could not have commenced, for some plant and others water, but God giveth the increase.

Effect of War

The riots in this city in 1911, the Turco-Italian war, and the Balkan disturbances to the peace of Europe have all been under God's control and, despite the fact that our evangelistic work has this year suffered distressingly through fanatical enmity and boycott, the results have been beneficial in that certain Powers of Europe which hitherto had discountenanced missionary enterprise are beginning, as it seems to us, to recognize that the Church of Christ may as well be given a chance to effect what their education and legislative powers have failed to accomplish. The Church of Christ can and will, through God's grace, make the races of North Africa God-fearing and law-abiding citizens of the powers that control them, if only she will seek their hearts and not their outward profession. Therefore I am glad to report that

there seem to be very definite signs of God's grace reaching nearer to these people than ever before.

A Case of Conversion

It is not often one can record from among the Moslems a case of genuine and spiritual conversion, but this year one young man of seventeen years of age appeals to us all as one who has experienced a genuine change of heart. He came in touch with Mr. Cooksey two years ago and is now seeking baptism. He has been received on probation. Such an one is worth more to us than any number of professors. May God grant us many like him this coming year, and the patience and wisdom which we all so greatly need in seeking such.

Hostel for Boys: J. J. COOKSEY, Missionary-in-charge

The past year has been one of constant struggle. It has been the hardest year of missionary work we have yet done in this country. It has been crowded with work and experience. Twenty-seven boys have been under instruction for varying periods. We report eight boys in the hostel—an increase of six.

What We Have Been Doing

We commenced the year with two orphan boys—Hassan and Hosein. Our great difficulty was to obtain boys; we therefore sought the destitute, the friendless, and got our first party of five. Entrance into the hostel was by the rite of water—hot, and plenty of it, with unlimited soap. Mrs. Cooksey made them native clothing, and their instruction at the Franco-Arab government school and Bible teaching at home promptly commenced. They did well for a time, to repeat the commandments from memory was their pride, and the lads who were ignorant in a short time made remarkable progress.

But just how difficult it is for a lad used to the adventurous existence of the streets to settle down to an ordered life is not easy for us to grasp. They began to find home and school irksome, so they set themselves to be disagreeable. It was a long struggle between my patience and their wildness. Knowing that I still kept the rags they came in they set fire to them so that they could leave in good clothing. Happily I was able to extinguish the fire without further damage. They were so quarrelsome that it was difficult to get quietness for a meal or a wash.

Then the devil stirred up the two biggest lads to mortal personal enmity; one was quicker at lessons, the other resented it. It ended in a fierce fight when we were at a meeting. Then suddenly their quarrel ceased, one of them saw a native policeman at the door and complained that they were being kept in the house by force. An inquiry by the Commissaire of Police followed, and I was required to send them back to their home at Mateur. Several of the younger ones remained, however, and we learned our first lesson in a new work, that our best chances of success would probably lie with boys from seven to nine; longer experience has confirmed this deduction.

One of the younger ones who remained was Mohammed Bersoni, he was one of the roughest of the party and so profane that hardened Moslems were shocked. Today he is one of the gentlest boys in the hostel, and one of the best at school.

Another, named Mohammed Djeriani, was soon after this taken away from us against his will, back to his native town of Mateur. He promptly

set off to tramp back to us—a walk of about thirty-five miles—and arrived on a grain cart; a touching instance of the power of Christian love to win the heart of a rough Arab boy.

By this time we began to be known in the city as the people who cared for poor boys, and soon we had a number of applications.

I must discharge a just debt here by testifying to the helpfulness of the native worker—Sidi Meknasi. He was indefatigable in his care of them, taking them to school, or for a game, and showing them much genuine human sympathy.

A Season of Trial

Since December, 1912, with comparatively short intervals, we have been passing through severe trials. They commenced when Mohammed Djeriani's mother died, and he asked us to send to Mateur to bring his remaining brother and sister, as they would be destitute.

A young married Moslem there desired to keep the girl under his charge and procured a deed of guardianship, giving him charge of all three children. His claim was allowed by the Tunisian authorities and by their order we had to relinquish the boys, and Miss Hammon the girl.

This case made a stir against us; the ill-disposed and fanatical in our neighborhood were aroused, the boys were worried in the streets and railed against at school for living with Christians. Our position as to the government was also unsatisfactory. In vain we sought to know by what law, or means, we could make the existence of the hostel regular and safe. And now there appeared to be reasons to fear that its existence might be in danger. It thus became necessary for Dr. Frease to come to Tunis, which he did on consultation, to set before the authorities the nature and purpose of our hostel work and, if possible, to secure official recognition of it, and to find out what regulations would have to be observed. I believe he, with us, was plainly helped by God in this.

I was summoned to take the boys before the Chief Commissaire of Police and did so, accompanied by Dr. Frease and Mr. Purdon. The purpose of the hostel was fully explained to him and he said he appreciated the great need of such work as no other provision was made for such boys.

All the boys testified to their good treatment, that they were happy in the home, and desired to remain. After certain items of information concerning each were recorded they were all sent back to the hostel. We were informed by the Commissaire that all that the authorities required was that certain particulars should be sent to the "Chef de la Sureté" concerning each boy admitted to the hostel. This was fully confirmed in an interview with the "Chef de la Sureté" the next day. He was assured that he or his representative would be welcome to visit and inspect the hostel at any time. So the trial when we lost the two Mateur brothers and their sister, which at the time was a heart-breaking experience, resulted in a recognized and regulated position with the authorities, to obtain which had hitherto seemed impossible.

Later, a bright, independent little fellow named Aroosi was admitted from Sousse. His mother followed a few days later with the intention, we understood, of taking service in a Moslem home. A few days after her arrival the boy slipped out of the house and disappeared. Search was made in the city and environs without result. I learned during those nights, as I explored the

dark alleys and refuse boxes, where street Arabs crawl for the night, what a large number of hopeless, helpless little lives are being rapidly matured to fill the jails of Tunis.

The infuriated mother demanded her boy, charging us with secreting him or having sent him to England in a box to be made a soldier. Finally she threatened to commit suicide in our courtyard. We passed the most anxious week, I think, of our whole lives; the suspense was terrible. We knew not whether the boy were dead or alive, and the mother held us responsible for him.

Attacked by a Newspaper

She was interviewed by the editor of the native paper, "Le Zohra," who thereupon published a most violent article against us and the hostel. I interviewed the editor, explaining our work; he promised not to renew the offense and promptly published an article from me, in which I replied to the attack. He, however, frankly told me that influential Moslems in the city viewed with disfavor our work among boys. He said they felt that to endeavor to convince an adult Tunisian that we had a better religion was one thing—and the result of our efforts they did not fear—but to instill our teaching into the minds of the young, who were not fitted to combat our ideas, was a very different matter. At last the police found the boy at Grombolia, not far from the city, and returned him to his mother.

Home Siftings

The effect of all this upon the boys was disturbing. They felt marked as renegades wherever they went. Great pressure was being brought to bear upon them; at school by a fanatical underteacher, and by fellow scholars; in the street by neighbors. Two left us at this time.

Removal of the Hostel

It had long been evident to us that our city house, with only its center court for a playground, and being in a hostile quarter, was unsuitable for hostel work.

Our own health began to fail as the result of continual strain of living in what was practically a school playground. Sickness, too, was frequent among the boys. We felt that we should be not far from the city, so that boys could readily apply to us; within walking distance of a good school; outside the city to get a garden, and fresh air; and away sufficiently from a populous neighborhood to escape persecution from Moslem neighbors and objections from Europeans to having a colony of Arab boys near them. Protracted search was long and futile. It was when persecution and trial had come upon us, when we had been advised by the sheikh of the district that it would be very wise for us to leave, that God appeared for our help, and Mrs. Cooksey found the present hostel premises, which met the four essential requirements we had laid down. But there is this disquieting condition attached to our tenancy—that the proprietor reserves the right to sell the land in whole, or in part, for building sites, and the lease runs for only one year.

Seeing that to find a suitable place for hostel work here is of rare occurrence, and that there is danger of our losing this, I urge the advisability of purchasing it as a permanent home for hostel work in Tunis city.

SOUTH AMERICA AND MEXICO

The Methodist Episcopal Missions in South America are in Argentina, Paraguay, Uruguay, Bolivia, Chile, Panama, and Peru.

Methodist Episcopal mission work was commenced in Argentina in December, 1836, when the Rev. John Dempster arrived in Buenos Ayres. The work in this republic is included in the Eastern South America Conference.

Methodist Episcopal mission work was commenced in Paraguay in 1881, when the Rev. A. M. Milne and Juan Correa, a local preacher, visited Asuncion. The work in this republic is included in the Eastern South America Conference.

Methodist Episcopal mission work was commenced in Uruguay in October, 1839, when the Rev. W. H. Norris arrived in Montevideo. The mission work in this republic is included in the Eastern South America Conference.

Methodist Episcopal mission work was commenced in Bolivia in 1901, when Bishop Charles C. McCabe sent the Rev. Carlos G. Beutelspacher as pastor to La Paz. The mission work in this republic is included in the Chile Conference.

Methodist Episcopal mission work was commenced in Chile in 1877 by William Taylor. The work in this republic is included in the Chile Conference.

Methodist Episcopal mission work was commenced in Panama in 1906, when the Rev. J. C. Elkins arrived. The mission work in this republic is included in the North Andes Mission Conference.

Methodist Episcopal mission work was commenced in Peru in 1877 when William Taylor visited the principal cities on the west coast of South America. The mission work in this republic is included in the North Andes Mission Conference.

Methodist Episcopal mission work was begun in Mexico in 1873 by Dr. William Butler, honored founder of our mission in India, whose distinguished son, Dr. John M. Butler, is today the senior missionary of our staff in Mexico.

SOUTH AMERICA

SURVEY OF CONDITIONS

BISHOP HOMER C. STUNTZ

Historical Setting

Our church was the first North American evangelical body to begin work in South America. In 1836 the Rev. John Dempster began preaching to English and Scotch people in Buenos Ayres. During these seventy-eight years there has been no break in the service our church has rendered in South America. Work was begun in Spanish as soon as the laws were passed which gave liberty of worship and the Spanish work has now far outrun the English.

On the West Coast William Taylor began our work in the late seventies, coming fresh from his wonderful evangelistic triumphs in Southern India, and hoping to see similar results in Peru and Chile. He was bitterly disappointed. The English, among whom only he could preach, were few and scattered, and the laws of both republics made it a crime to do evangelical work in the Spanish language or among the natives of the country *in any language!* Schools for the teaching of the English language were eagerly desired and these were established on a self-supporting basis all along the coast, and through these schools we slowly secured a foothold in that part of South America which is soon to be brought to our very doors by the opening of the Panama Canal.

Our Field: 25,000,000

By agreement with the Methodist Episcopal Church, South, they work only in Brazil, where the Portuguese language gives them access to that vast nation, and we are left free (on behalf of North American Methodism) to carry on our work in all of Spanish-speaking South America. We are actually at work in seven Republics—Argentina, Uruguay, Paraguay, Chile, Bolivia, Peru, and Panama. Our work in Argentina and Uruguay is the oldest and the most advanced, but our schools in Chile, Bolivia and Peru are strong, and the time is come for an evangelistic uprising in all parts of our field.

Our Force

In all this stretch of country we have one hundred and eight foreign missionaries, aided by about the same number of workers who have joined our forces on the field, either British or citizens of the various countries where our work goes forward.

Distances

Our distances amaze the visitor. In point of time needed for the trip, Panama is farther from Punta Arenas, our last appointment in Southern Chile, than Rome, Italy, is from San Francisco. One can go from San Francisco to New York in five days, on to London in six days and thence to Rome in two days, or thirteen days in all. Twelve days are needed for the fastest steamers between Panama and Valparaiso, and four to six days from there to Punta Arenas, or from sixteen to eighteen days in all. The Bishop-in-charge holds

Conferences farther apart (in point of time) than the Oregon Conference is from our work in North Africa. He must range over these unthinkable distances at least once every year. If two bishops were needed in China ten years ago, two bishops will soon be required in South America, one at Santiago, Chile, for the immense reach of our work on the West Coast, and one at Buenos Ayres for the East Coast—a territory as large as all that part of the United States east of the Missouri River.

Hindrances. Religious Indifference

Our chief hindrance is not the sleepless hostility of organized Roman Catholicism, but *religious indifference*. The revolt against Roman Catholic superstition, formalism, greed and immorality has deadened interest in religion. Identifying Christianity with the one form of that faith which they know, their rejection of Romanism is felt by them to be a repudiation of all religion. At least one half of the men in these South American Republics have broken finally with Rome. In many parts of the continent the percentage is higher. The women are more largely under the control of the priests. But the men either openly ridicule the church or avoid an open breach with its leaders for social, political or business reasons. They never go to mass or confession and claim to be atheists or agnostics. In Cordoba, Argentina, a provincial capital having 125,000 people, and the seat of the next to the oldest university in either North or South America, the last census report shows that sixty per cent of the men claimed to be "atheistic." This is such a stronghold of Romanism that it is called "the Rome of Argentina." Last year Madame Belen de Sarraga of Montevideo gave public lectures against the Catholic Church in many of the large cities of South America. Some of her topics were: "The Romish Church and Persecution"; "The Jesuit in History"; "The Jesuit and the State." In Santiago, Chile, the largest theater was crowded with men, night after night. And a seat cost \$1.50! At the close of her seventh lecture she was escorted to her hotel by cheering crowds, who shouted: "Down with the Pöpe," and in every way possible showed their appreciation of her attack upon the church which has been the enemy of all religious and political progress in their midst. From Santiago she went to Valparaiso and the large cities of the West Coast, everywhere addressing crowds that packed the largest halls or theaters, and everywhere finding enthusiastic and influential support in her campaign against Romanism.

The students of the universities all over South America are either indifferent toward or opposed to religion. The Y. M. C. A. secretaries have found only four Protestants among the over five thousand students in the University of Buenos Ayres! Practically all the others are "Gallios," and "care for none of these things." As a result of all this, our churches and halls are not filled with eager hearers. We advertise and preach and sing to small crowds. When we go to new places, and in cities and towns where our work has been longest established we work hard to win a hearing with new groups from whom converts and members can be won. This is all so different from the curiosity and interest which draws us crowds in India and China and the Phillipine Islands, that it comes as a surprise and a deep disappointment. The church at home must bear the fact of this religious indifference in mind when attempting to appraise the results of our efforts in South America. Nor should the fact kill our zeal. Their need is not less because

they do not feel it, but more and deeper and more urgent in its challenge to our love and liberality.

Poor Equipment

This is our second hindrance. Shabby chapels, shabbier halls, old and ugly benches, dim lights, asthmatic organs, schools held in old residences "done over" for school uses—all these make but faint appeals to a public who are indifferent or but faintly interested at the beginning, and who have always been accustomed to imposing and attractive churches, and who are now familiar with splendid modern government school buildings, erected after the best architectural models, and furnished with the latest and best seats, globes, maps and general school apparatus that money will buy. I can count on my fingers every adequate church equipment which we have in all of this vast mission field. In Buenos Ayres, Rosario, Bahia Blanca, Chacabuco, Iquique, and Montevideo, we have churches that meet our needs, and we are tolerably well equipped at a few other points. But we must have better churches and more compelling equipment before this beauty loving people can be brought in large numbers to our schools and our services and thus to our Master.

Lack of Facilities for Raising up a Trained Leadership

Our intelligent and responsible laity and our leading ministers in North America are the products of our church schools, colleges and theological schools. Methodism has fifty colleges and universities in the United States. In all of Spanish-speaking South America there is not one Christian college. Neither is there a theological school which deserves the name, either in buildings or faculty. At every turn we are hindered because we lack the means which are needed if our young men and women are to be trained for the leadership which can acquire property, shepherd congregations, organize schools, create literature and carry forward the varied operations of a well considered program of evangelization.

Encouragements

1. A New Interest in South America

It can be seen journalistically. Reporters for North American and European periodicals are coming to this continent by nearly every steamer. At least two authors of note, besides Colonel Roosevelt, are now in South America gathering material for books upon the people and customs of these lands. This proves that the purveyors of world news have heard a new demand for information about South America, and are spending money freely to meet that demand. This new interest can be seen commercially. North America is awakening to the commercial possibilities of the Argentina, Brazil, Chile, and all these lands of fertile soil, vast forests of rubber and untold wealth in copper, silver and gold. The Boston Chamber of Commerce sent forty men through South America one year ago, and the Illinois Manufacturers' Association has just gone on from Buenos Ayres to the West Coast in their study of banking and commercial conditions. North America has begun to take South America seriously. This increased interest will all help the missionary leader to get his case into court.

2. The Sympathetic Attention of Public Men

In Bolivia the government grants financial aid to our two schools for

boys and young men. Our relations with the officials of the government there are most cordial. We have the opportunity of shaping the educational life of that entire Republic, and of profoundly affecting the moral and economic welfare of nearly three millions of people. In Chile there is a growing appreciation of our schools and our efforts to reform the vicious and lift up the illiterate. Leading school officials unite with the best journalists of the large cities in their approval of our missionary program. In the Argentina and Uruguay, we have every liberty accorded to us which is enjoyed in North America. These things give promise of a readier access in the future to classes largely closed against us hitherto.

3. The Adoption of a Wise General Policy for the Continent

Hitherto, we have been "opportunists." We have worked as opportunity opened to us from year to year, rather than followed a well-considered policy to be steadily pursued over a long period of years. Now it is proposed to lay out such a policy and work steadily toward its realization. Here is rational ground for encouragement.

4. An Evident Turn in Spiritual Tide

The Conferences this year brought proofs that the spiritual tide is rising. There was such brotherliness and harmony in the regular business of the sessions as made them periods of true Christian fellowship. On the last night of the Chile Conference in Valparaiso, over thirty persons publicly sought Christ at an old-fashioned altar service and nearly all of these gave good evidence of having found pardon and the new life in Christ. It was a glorious service! The ministers went to their charges determined to kindle revival fires in every part of the continent. But the great outpouring of the Spirit was in the session of the Eastern South America Conference. Special services with the general theme of evangelism were held each afternoon. The ministers have begun the new year of 1914 "with signs following." All through the Conference there is a new hopefulness for large evangelistic success, and our men believe that the tide has verily turned.

Gains in Membership

In Peru our gain in membership during 1913 was sixteen per cent, or more than double that of the year previous. In Chile the gain was smaller than we had hoped owing to several breaks in our line of workers by death or retirement from the field. In Eastern South America we gained over eight per cent as against one per cent during 1912. This gives us a slight advantage over the average gain throughout the membership in the United States, and this despite the fact of religious indifference, the hostility of Rome and the low moral tone amidst which our converts must live. Our schools open for 1914 with increased enrollment—in some cases such an increase as fills all classrooms and dormitory space and in at least one instance forces us to call a halt.

Special Features

1. The visit of Dr. S. Earl Taylor, one of the Corresponding Secretaries of the Board of Foreign Missions, is the outstanding special event of this church year. He has made such a study of our work with note book and camera as must result in the adoption of saner policies and in a more generous support in the years that lie ahead. Though his stay was brief, he came as an

expert knowing what to look for, and with the advantage of having studied our mission work in India, China, and other foreign fields and having had long and wide experience with missionary administration in nearly twenty years of unbroken identification with the foreign missionary work of our church. He takes back with him a wealth of pictures with which to provide a pictorial exhibit of the principal matters of interest in this field which will be mightily convincing.

2. The opening of the "Instituto Ward," a school in Buenos Ayres giving special emphasis to commercial training. Mr. George S. Ward, of New York City, gave the money necessary to start this school in the name of his revered mother. The institution was opened in a rented house in Buenos Ayres at the beginning of March and already several boarding pupils are enrolled. The school meets a great need in our work as a church, and in the commercial life of the great Republic of Argentina. It should render solid service both to God and man.

3. Religious liberty in Peru. Peru has been the Italy of both Americas and Lima is its Rome. Lima was the home of the Inquisition. More than two hundred men and women were burned at the stake in its central plaza. Bigotry and intolerance have a firmer grip in Peru than in any other part of the American continent. Twenty years ago the Rev. Francisco Penzotti, a Methodist preacher, was shut up eight months in a filthy jail in Callao, Peru, for the crime of preaching to a few hearers in a private house. For many years our missionaries—notably Dr. Thomas B. Wood—have labored for the repeal of the old laws prohibiting "public worship" by any non-Romish congregations. Last October the first steps were taken in a constitutional process which is necessary for the repeal of that relic of medievalism. By a vote of sixty-six to four the Congress of Peru granted liberty of public worship on October 6, 1913, despite all that the forces of Romanism could accomplish. The Constitution requires that this vote be confirmed in October of 1914 before the required change can come into effect. The leaders of Romanism are working by every means known to Jesuitical intrigue to prevent this ratifying vote. We are hoping and praying that their efforts will fail and that the last of the South American Republics will fall in line with the modern world in according to its citizens that liberty of conscience and worship which has furnished the only stable basis for free government either in Europe or America.

In Conclusion

This rapid survey but poorly tells the story of Methodism in South America for the church year of 1913. We have a slender line of battle, thrown out as a kind of picket rather than an occupying force, and our cry to the church is that we shall have men and women to fill the regiments and the necessary munitions of war for attack and siege purposes. These sparsely populated Republics are certain to fill with great rapidity. The Argentina is as large as all of the United States east of the Missouri River and has less than ten million population. It is immensely fertile, easily accessible to the congested nations of Europe and immigration flows in at the rate of more than a quarter of a million each year. The seven Republics which we are now occupying could support two hundred millions of people in a climate as good as that of California and feed and house them as well as China cares for her four hundred million. We are trying to do our share to shape the spiritual and moral future of the unguessed millions who will fill this continent before the end of another hundred years.

EASTERN SOUTH AMERICA CONFERENCE

The Eastern South America Conference includes the republics of Argentina, Uruguay, and Paraguay. These three republics have immense wealth in agriculture and cattle and sheep. Argentina, with an area of 1,135,000 square miles, is as large as the United States. She ships more corn than any other nation in the world, and is close to the United States and Canada in the production of wheat, hay, cattle, and sheep. She has 18,000 miles of railroad and has several thousand miles additional projected. Uruguay, though the smallest of the South America republics, is one of the most favored in climate and soil. Besides her great wealth from stock raising and agriculture, as is even more extensively the case with Argentina, Uruguay has valuable mineral deposits whose development is still in the initial stage. She has a number of rivers of considerable size and is well served with railroads. Paraguay is an inland country which is divided into two portions by the Paraguay River. The western portion is practically waste land, but with possibilities, through drainage and cultivation, of great future productiveness; the eastern part is almost inexhaustible in fertility. Her mineral resources are still undeveloped.

Methodist Episcopal mission work was begun in 1836, when the Rev. John Dempster was sent to Buenos Ayres. The work in this field was confined to English-speaking and other Protestant colonies and scattered residents, until 1864, when house-to-house work in Spanish was begun. The missionaries began preaching in Spanish in 1867. The first Annual Mission meeting was held in 1882, and the South America Annual Conference was organized July 4, 1893. At the General Conference in 1908 the name was changed to Eastern South America Conference.

The Conference Session. (Review by Bishop Stuntz.)

The Eastern South America Conference was held in Rosario de Santa Fe, February 4-10. All the members were there but one, and when we consider the immense distances of this Conference, this fact is really remarkable. Two of the pastors traveled as far as from Saint Louis to New York city in order to be present. When it is considered, further, that the session is held in the hottest season of the year, corresponding to our July or August, the full attendance is still more worthy of note.

Self-support and Worth

Genuine financial crisis holds all these southern republics in its grip. The Argentine and Uruguay suffer acutely. Because of the Balkan war and Mexican trouble, European capital has either raised its rate of interest on Latin-American loans or refused to negotiate new loans on any terms. Inasmuch as this part of the world is dependent upon European capital for building its railroads and all large public improvements, the tightening of the lines of credit in Europe affects business conditions here vitally and immediately. In addition to all these causes of economic disturbance the harvests have been poor throughout much of the Argentine Republic. Floods in the south, drought in the center and north, and severe hail storms over large areas have destroyed much of the wheat, and altogether the pastors and churches have had a hard financial year.

In spite of all this, the statistics show an increase in contributions for self-support of over \$3,000, and the total of the benevolent collections shows a handsome increase over last year.

The net increase in membership was about eight per cent. Had it not been for a general pruning of the records the apparent increase would have been much greater. We have the satisfaction of knowing that the increase as represented is real and furnishes a basis for a solid advance in 1914.

Evangelism

Those who were responsible for the Conference program had provided for special services of an evangelistic character each afternoon. On the third afternoon the leader was Dr. John F. Thompson. He was led to speak upon the work of the Holy Spirit, and placed considerable emphasis upon the conviction of sin which the Spirit brings home to the conscience. As he was about to close the service, one of the native pastors begged for an opportunity to be heard. He confessed that he had harbored hard feelings against one of the brethren and had spoken and written uncharitable things about him. He publicly asked forgiveness and requested that the brother he had offended should go with him to the altar and pray for him. This was immediately done amid tears and shouts of praise. At once the Spirit of God seemed to fall on the entire company. Confessions and reconciliations went on for nearly an hour. The whole body was melted down in love and praise to God. The oldest missionaries stated that they had never seen anything like such an outpouring of the Spirit in all their experience on the mission field.

Power of the Spirit

On Sunday morning the Conference Love Feast was marked by a continuation of the same spirit of prayer and Christian love which had prevailed in the previous service. Rev. Paul Penzotti, formerly of California and Porto Rico, was to preach immediately after, but if he had prepared a special sermon he promptly and courageously put it aside and spoke briefly and with unction upon the power of the Spirit of God to sanctify and energize his servants for their great tasks. At the close of his address, the company of ministers broke up into groups "and great grace was upon them all." Ministers returned from these gatherings to the places of their entertainment so moved that they could neither eat nor sleep. The larger part of the difficulties which had confronted the bishop and the cabinet disappeared—burned up in the hot fires of a new devotion and zeal.

So remarkable was this manifestation of spiritual power that it seemed wise to make special provision for reaping the harvest which it promises to bring us. Dr. John F. Thompson had been so used of God in beginning the movement, and had shared so largely its blessedness that he was appointed Conference evangelist. When I read his appointment, the Conference broke into applause and before the men had left the Conference room after adjournment several pastors had made tentative arrangements to have him help them in special services.

BUENOS AYRES DISTRICT

Buenos Ayres District includes a number of churches in and near the city of Buenos Ayres, and the work in what are called the Cuyo Provinces.

Buenos Ayres

Buenos Ayres, the capital of Argentina, is situated on the southern bank of the Plata River, 175 miles from its mouth, at a point where that river is 30 miles wide. It is the first city in size in South America, and the second largest Latin city in the world. Buenos Ayres is the great center of commerce and trade, and of social and political life in Argentina. Buenos Ayres is a progressive city. It has beautiful thoroughfares and parks, and numerous handsome buildings. Six lines of railroad connect the city with various other parts of South America, and numerous steamers run to Montevideo and the towns along the Parana and the

Uruguay as far as the confines of Brazil. It is also in steamship connection with ports of Europe and North America. Considerable manufacturing is carried on in Buenos Ayres. It has a population of 1,200,000, about 50 per cent of whom are of foreign birth.

Methodist Episcopal mission work was begun in 1836. Other denominations at work here are the Church of England, the Reformed Church of France, the Scotch Presbyterian, the Southern Baptist, the Lutheran, the Salvation Army, and the Plymouth Brethren.

Missionaries: Rev. Ernest N. Bauman (on furlough) and Mrs. Bauman (on furlough), Miss Estelle C. Long, M.D., Rev. William P. McLaughlin and Mrs. McLaughlin, Rev. Gerhard J. Schilling and Mrs. Schilling (on furlough), Rev. John F. Thompson and Mrs. Thompson. W. F. M. S.: Misses Carrie A. Hilts and Eleanora Le Huray.

Institutions: Publishing House, Boca Night School, Mariano Moreno School. W. F. M. S.: Rivadavia Lyceum.

Bahia Blanca

Bahia Blanca (population, 60,000) is the most important seaport in Argentina south of Buenos Ayres. From this port hundreds of thousands of tons of wheat and wool are shipped annually. It is also a naval port and the site of an arsenal. The population of Bahia Blanca is rapidly increasing.

Missionaries: Rev. E. A. Brinton and Mrs. Brinton, Rev. Frank J. Batterson (on furlough) and Mrs. Batterson (on furlough).

Institutions: Sarmiento Institute.

Lomas de Zamora

Lomas de Zamora (population 30,000) is a suburb of Buenos Ayres, with which it is connected by electric railway and by telephone. Its streets are well paved and shaded.

Missionary: Rev. William E. Myers.

Mercedes

Mercedes is a city of 18,000 inhabitants, about 66 miles west of Buenos Ayres, with which it is connected by three lines of railroad. Several commercial concerns are located here, and a number of fine schools.

Institutions: Nicholas Lowe Institute and the Evangelical Orphanage.

SOUTHERN DISTRICT

Southern District stretches from Buenos Ayres southwestward to Bahia Blanca, a distance of over 450 miles. This is the most southern point where our work is actually established in this Conference. But south and west from this city stretches a vast country almost untouched by the Gospel, including the five territories of La Pampa, Neuquen, Rio Negro, Chubut, and Santa Cruz, the smallest of which has an area about equal to that of Ohio, while the largest is nearly twice the size of New York, and comprises a combined area of over 350,000 square miles. This great country is but sparsely settled as yet. But it contains thousands of square miles of rich farming lands, and as the railway lines are extended these lands are being occupied by settlers. There is a great opportunity for entering these newly occupied regions with the Gospel. From various points the invitation has come to us, and everywhere the people are ready to welcome the messenger. This region is covered by the network of the Great Southern Railway.

Now included in the Buenos Ayres district.

GERHARD J. SCHILLING, Superintendent

In February of this year Bishop Stuntz presided for the first time over our Annual Conference, inspiring everyone by his evangelical spirit. Time and again the bishop was lost in the missionary brother. Our Conference was a perpetual love-feast. There were no radical changes in the appointments, but the bishop changed the number of the districts from five to three. He also relieved two of the superintendents from any other work. Formerly the presiding elders were also pastors of churches, a fact which naturally diminished

the attention they could bestow upon the districts. To the old Buenos Ayres District was added the work in and about Bahia Blanca.

Migration in Membership

The present has been my first full year as superintendent of this great district, and patient study has taught me many valuable lessons. One of them I feel I ought to incorporate here for the benefit of all who read this report and are truly interested in understanding evangelical conditions in the Argentine. It is the effect upon our work of the migratory life of our members. We have, even in this big city, very few members who own the land or the houses in which they live. Rents are exceedingly high. When I looked for lodgings last year on arrival here, I was asked \$75.00 (gold) a month for two unfurnished rooms. I did not rent them. As soon as some part of this immense city builds up, the landlords raise the rents. The general effect of this is, that the first tenants, our poorer members, have to move away and seek cheaper homes in the outskirts of the city. In some cases this has been instrumental in forming new centers of evangelization, but generally it has meant a loss of members to our established congregations. Of course new members have been added, for we have held before pastors and people constantly the necessity of evangelistic effort, but these new converts are not as yet well trained both in the Lord's way and in our Methodist methods. In concordance with the general spirit of Latin-American people, they show as yet little stability.

Changing Educational Conditions

Some years ago, when our Boco School was founded and the Nicholas Lowe Institute inaugurated, there were comparatively few schools in those centers. But Argentine has had a steady and healthy growth in public education. Splendidly equipped Normal Schools have produced good Normal teachers. And government sees to it that these teachers are employed and well maintained. In Mercedes, the seat of the Nicholas Lowe Institute, there were about five schools of all grades when our Institute opened. The city has not grown much, but now there are forty-two schools. The need for our present type of school has ceased to exist, for the parents send their children to the good public schools, whose certificates are recognized in all the republic.

There is however a great need here of a Methodist High School, which may some day blossom out into a Methodist University. Into such a school the sons of our members, such as have graduated from the grammar schools, can enter. We can then provide for them a first-class moral, professional, or commercial training. It is therefore with the keenest delight and gratitude that we welcome the "Ward School" donation. May there soon be nine more donations like it, so that we will be put into condition to buy land and build substantially. Thus we will avoid the payment of the exorbitant rents which naturally draw heavily upon our meager resources. Roman Catholic institutions and South American business men put up their buildings on imposing sites with a view to permanency. Unless and until we can do the same, we will be seriously handicapped.

Buenos Ayres Property

The problem of the municipal expropriation of our fine property now occupied by Second Church in Buenos Ayres, has kept us alert during its several movements. At last the judge before whom the case was tried has ordered the

government to pay us the sum of \$598,000 Argentine *pesos*, or approximately \$250,000. The money has not been put to our credit as yet, still the problem of location and reconstruction of the Second Church is constantly under consideration.

Conditions on the District

The southern part of this district, with the city of Dolores as its center, has been visited this year by unprecedented floods. An area of 30,000 square kilometers or about 11,000 square miles has been submerged and innumerable cattle drowned, while many homes and crops have been destroyed. We were to hold our next Annual Conference in the city of Dolores, but now the circuit is too poor to entertain us and we have accepted the cordial invitation from our two churches in Rosario.

Two of our missionaries have been absent from the field for the greater part of the year. Our staff has been strengthened, on the other hand, by the transfer to us from Porto Rico of the Rev. Paul Penzotti, son of our great Francisco Penzotti, general agent for South America of the American Bible Society. He comes to us as a trained and tried pastor and this district is happy in his acquisition.

The Churches in Buenos Ayres

Buenos Ayres American, or First Church, continues to be the center of ceaseless activity. The latest addition to its equipment has been a cinematograph which has been placed into the lecture hall. With this and a first-class balopticon, Dr. McLaughlin entertains every other Sunday afternoon a very large audience of happy children. While in Buenos Ayres Colonel Roosevelt attended the preaching service in this church on Sunday morning. At the Second Church, Dr. J. F. Thomson retains his accustomed vigor. His sermons grow in sweetness as the years of his life ripen into mellow fruitage. A notable festival, given at the occasion of his seventieth birthday, gave proof of the great esteem in which the pastor is held by everybody in these Southern Republics. Third, Fourth, and Fifth Churches have had their share of success. Their pastors are indefatigable workers, thoroughly evangelistic, and consecrated to every good work. The Italian Church has opened a new preaching place and is now holding forth in two parts of the city. Flores, Buenos Ayres, has had a very good year, especially in the strengthening of the spiritual life of the congregation, though there have been many accessions. An English Congregation has been added and Rev. W. J. Lawry, the enthusiastic young pastor, preaches every Sunday both in English and Spanish.

Our Girls' School in Flores has had a splendid year. Teachers and scholars have helped to fill our Flores Church, and there is no place on this district where the voice of gladsome song is heard more sweetly.

All of Buenos Ayres churches have one or more outside appointments and even street preaching is not neglected.

The Churches of the District

Let me mention the other churches on the district with a sentence or two only. Lanús has a church of many young people, ministered to by our Conference poet, young Felipe Seretta. Mercedes is the location of our Evangelical Orphanage which is growing annually, and of a Spanish Church. At Chacabuco, Pastor P. Penzotti has simply revolutionized both the church and its finances



Photograph by Dr. S. East Taylor

TYPICAL STREET IN BUENOS AYRES. THE FIRST METHODIST EPISCOPAL CHURCH TO THE LEFT

in a few months. Junin has a new edifice for worship and a school has been erected, a work to which the pastor has given his successful and undivided attention. Chivilcoy's new pastor has had notable success in the administration of its work. He also preaches in Bragado and Gorostiaga. At Lomas de Zamora we have a first-class English Girls' School, a self-supporting English church, and a growing Spanish congregation, all under the direction of one pastor. Dolores, already mentioned as the city which most suffered from the floods, is cared for by Pastor Borjas, seven years in this circuit, who is also teacher in the National College and director of the College Boarding Annex. Here a church erected entirely by his energy and abounding faith has been transferred to our Society. Castelli has a church building erected here under the leadership of Brother Borjas, which has also been deeded to our Mission. Bahia Blanca, the "Liverpool" of the Argentine, has a great future. We maintain here an English church, a Spanish church, and English School and a Spanish School, and two out-lying appointments.

Mission Press

Its administration is in the hands of the Rev. D. Hall, who by close attention to details and business sagacity has been able to give new life to that important work. We publish a number of religious periodicals, new books of a devotional nature, and a Spanish "Gist of the Sunday School Lessons." The old debt, that millstone about the Press's neck, once lifted—a good part of it has been paid off this year—and at last the new era, so long prophesied, will have come to this important line of work.

NORTHERN DISTRICT

Northern District comprises thirteen provinces of the Argentine Republic, a territory equal in extent to seven eighths of the United States east of the Mississippi. It is not densely populated, but the people are generally willing to listen to the Gospel, so that wherever a preacher goes he is invariably sure of getting an audience.

Rosario de Santa Fe

Rosario de Santa Fé (population, 190,000) is situated on the south bank of the Parana River, about 250 miles from its mouth. It is one of the principal ports of Argentina, being second to Buenos Ayres in size and importance. It is a great shipping port for wheat and livestock, and is visited not only by river steamers but also by ocean-going vessels.

Methodist Episcopal mission work was begun in 1864. The Church of England is also at work here.

Missionaries: Rev. Gustav A. Werner and Mrs. Werner. W. F. M. S.: Misses Mary F. Swaney (on furlough) and Susie A. Walker.

Institution: W. F. M. S.: North American Academy.

PARAGUAY DISTRICT

Paraguay District comprises the republic of Paraguay, with an area of 150,000 square miles. The republic has a delightful climate. The chief exports are hides, tobacco, oranges, and yerba mate. There are thousands of foreigners in the country, and these are, as a rule, of lower moral standard than the natives themselves. The people in the larger cities have lost all confidence in Roman Catholicism and have drifted into infidelity and materialism.

Asuncion

Asuncion (population, 80,000), the capital of Paraguay, is situated on the left bank of the Paraguay River, at the point of its confluence with the Pilcomayo.

Methodist Episcopal mission work was begun in 1881. Other Mission Boards at work here are the Church Missionary Society, the Seventh Day Adventists, the South America Inland Mission, the Plymouth Brethren, and the Salvation Army.

Institution: Evangelical Institute for Boys and Girls.
This is now included in the Northern District.

CHAS. J. TURNER, Superintendent

Conversions

There have been over 100 conversions during the current year, a small number truly, as we think of the prayerful and devoted labors of pastors and workers over the vast territory comprised by the Northern District of this Conference. In some cases whole families have been reached and the influence of the Gospel of Jesus Christ has turned many into laborers and witnesses for the Master. We rejoice in the awakening of several enthusiastic young men to the privileges awaiting them as heralds of the cross, and trust that in due course they may become efficient ministers of the Gospel.

Church Properties

In the prosperous colony of Alejandra on the far frontier of the Province of Santa Fe a property, comprising a church and an ample lot for a parsonage and schoolhouse, has been donated to the mission by Brother Pedro Tourn, and this, together with a donation of \$1,000 (pesos) toward the parsonage has greatly stimulated the faith of Pastor J. C. De Bohun, who, during several years, has labored to place the interests of the church on a firmer footing. The spiritual interests of this work are in a healthy condition, and a few accessions are reported. In the Colony of Rosario Tala, in the Province of Entre Rios, a movement has been initiated on behalf of a new chapel. By means of stereopticon lectures and a popular subscription more than \$1,400 (pesos) has been raised and we look forward with hope to a happy consummation of this enterprise. In Ramallo, where we have a large native congregation, the brethren have purchased a lot for a chapel and are at present forming plans for the making of the brick necessary for the structure. Pastor Albert Lestard has had a successful year, and the outlying towns, Baradero, Salto, San Pedro, and San Nicolas, have been visited from time to time.

Cordoba

The Rev. A. G. Tallon is the pastor at this point. He reports twenty-one conversions during the year. The financial situation, however, is not as bright as it has been in former years, due to a great exodus of members and friends consequent on the transfer of railway administration to the federal capital. All the interests of the cause have been maintained, however, and generous contributions have been raised for the various benevolences of the church, as also toward the liquidation of the debt on the parsonage.

Parana

The work here has been blessed with some success this year. Rev. Samuel Grimson, the faithful pastor, rejoices at the new life developed, as also for the direct signs of the favor of God in answer to prayer and patient endeavor. At a series of revival services held some time ago we rejoiced to see, night after night, larger congregations, until the church was packed to the doors. A small increase in membership is reported as a result of this effort. In Ramirez, Don Cristobal, and Nogoya, services have also been initiated, and some conversions have been made.

Rosario de Santa Fe—American Church

The work of the First Church of this city, under the ministry of Rev. G. A. Werner, has made progress. Associate members have been enrolled, the Epworth League, with its Senior and Junior branches, has proved to be a factor in the uplift of the church and numerous other activities wield a powerful influence on the public life. Brother Werner has initiated a work among the Scandinavians of the city and his services in this respect have met with appreciation and success. This is entirely a self-supporting cause, and generous contributions are made here annually toward local objects and the various benevolent collections of the church.

Rosario Spanish Church

There has been an awakening at this charge, and during two seasons of revival effort fifty accessions were reported, and the life of the church, with its many activities, quickened and made fruitful. The pastor, Rev. F. A. Barroetaveña, has been used of God in reaching many new families, and further developments in the outlying suburbs have been blessed with great success. Deaconess work has been organized, and homes have been visited and lives comforted by the loving service rendered. This is a self-supporting charge and the financial condition of the church is most prosperous.

In the two schools of the Woman's Foreign Missionary Society 250 scholars were enrolled, with thirty-two boarding pupils. The property has been embellished, and a large and fully equipped dormitory built and paid for entirely from local resources.

Venada Tuerto and Other Points

The Rev. D. G. Grant is pastor at this point, also principal of the Boys' School. The institution is entirely self-supporting and the outlook for the future is good. We have here a fine Sunday school and an enthusiastic congregation. An outpost has been developed at San Eduardo and fourteen people have been received into the church. In the Andine city of Mendoza we have a good congregation, a Sunday school with 130 scholars, and two day schools at present enjoying a small subsidy from the Provincial Government. The pastor, Rev. E. B. Aguirre, has experienced some success in conversions and the general outlook for the work is favorable. As a result of energetic revival effort a Young People's Society has been organized and the general round of church activity has received new inspiration. Frequent visits have been made to the town of Ingeniero Giannoni, where a few families await the establishment of regular Methodist work. The growing city of San Rafael, 120 miles from Mendoza, claims our urgent attention. We ought to have an evangelistic pastor for this center.

San Juan: Brother E. F. Claypole has done faithful work at this point and reports accessions and renewed vitality in the church. In the suburbs of Las Chimbas and Desamparados, organized preaching work is carried on, and an elementary school is gaining prestige in the city. Villa Mercedes: Rev. Ross C. Castles is the pastor of this extensive circuit which comprises the three railway centers of Villa Mercedes, Justo Darract, and San Luis. Small congregations meet at each of these points, a few conversions are recorded, and the day school, under the careful direction of Brother J. E. Labbe, has just terminated a successful year.

URUGUAY DISTRICT

Uruguay District includes the republic of Uruguay and the eastern section of the Argentine Province of Entre Rios, an approximate area of 85,000 square miles, with a population of more than 1,100,000. As in the other districts of this Conference, the predominant language is Spanish, the civilization Hispano-American, and the problem the evangelization of a people whose traditions are Roman Catholic, while their religion has lost its spiritual and moral power over the larger number of the inhabitants, among whom indifferentism and irreligion are all but universal. While the fiction of the union of church and state is maintained, ultraliberal sentiment has led to the establishment of religious liberty and exclusively civil control of public instruction, cemeteries, and the marriage contract in its civil aspects.

Montevideo

Montevideo is a city of 300,000, built partly beside the Atlantic Ocean and partly beside the Plata River. It is the capital of the republic of Uruguay. It is in connection by steamer with Buenos Ayres and also with Europe and North America. Montevideo is one of the most beautiful of American cities.

Methodist Episcopal mission work was begun in 1839. Other denominations at work here are the Anglican Church (no Spanish work), the Baptist Church (Southern), the Waldensian Church, and the Lutheran Church.

Missionaries: Mr. N. Bliss Dee and Mrs. Dee, Rev. Charles W. Drees (absent on leave) and Mrs. Drees (absent on leave), Rev. George P. Howard and Mrs. Howard, Frank M. Purdy (on furlough), and Mrs. Purdy (on furlough), Rev. S. P. Craver and Mrs. Craver. W. F. M. S.: Misses Elizabeth Hewitt and Abbie Hilts.

Institutions: North American Academy for Young Men, Theological Seminary. W. F. M. S.: Crandon Institute for Girls and Young Women.

No report.

CHILE CONFERENCE

The Chile Conference includes the republics of Chile and Bolivia.

Chile has a coast line of about 2,700 miles, and varies in width from 68 to 250 miles; its area is 292,580 square miles, and its population 3,415,060. Its chief industries are mining, agriculture, and stock-raising. It is a country rich in fruits and with extensive forests. Chile is one of the chief mineral-producing countries of South America, being the principal source of the world's supply of nitrate of soda, also of iodine and borax. Chile has large wealth of copper, for years leading the world in its production. Her manufactures are increasing in importance, and railroad facilities are rapidly extending. Chile is making great improvement in primary and higher education. The percentage of foreigners is not large, but they are very influential, taking the lead in all the great industrial movements. Spanish is the universal language in Chile, though some of the Indians speak their own language only. The great majority of the native Chilians are of mixed Indian blood, though the Indian strain is much less pronounced than in Mexico, and even in Peru or Bolivia.

Bolivia has an area of 708,195 sq. miles and a population of 2,267,935. Of the latter 50.9 per cent are Indians and 27.6 per cent are mixed blood. The country has great mineral wealth, including vast deposits of silver and tin. The gold mining is of less importance, but copper is abundant. There are great forests and vast stretches of fine farming land adapted to the raising of wheat, corn, fruits, coffee, cotton, and rubber. Bolivia is difficult of access because it is separated from the coast by the high Andes range, yet there are two railroads that extend from ports on the Pacific to La Paz, and a third is nearing completion. Argentina from the south and Brazil from the east are extending railways into Bolivia.

Methodist Episcopal mission work in western South America was begun by William Taylor in 1877. It was organized into the Western South America Mission Conference in 1897, and into an Annual Conference in 1901. The General Conference in 1904 divided the Western South America Conference and constituted the Andes Conference (now called the Chile Conference) and the North Andes Mission. During the first twenty years the missionary work in Chile was done largely through schools. Through the generous gifts of Anderson Fowler and others, properties to the value of \$200,000 had been secured, and well-organized schools of high grade, manned chiefly with missionary teachers, were having a decided influence on the country. Evangelistic work among the natives was begun in 1891.

BOLIVIA DISTRICT

Bolivia District includes the whole of the republic of Bolivia, the third republic of South America in size. It has an area equal to that of Germany, France, the British Isles and Japan, with the states of New Hampshire, New Jersey, and Connecticut thrown in to fill up the corners. The mountains of Bolivia are stored with rich deposits of gold, silver, and copper, and it is one of the greatest tin producing countries in the world. The country has great trackless forests and vast areas of valuable farm lands that are waiting to enrich future settlers. It is truly a Land of Promise, for its great resources are as yet undeveloped.

La Paz

La Paz (population about 80,000), the real capital of Bolivia, is situated near Lake Titicaca, in a great crater 12,000 feet above sea level. The president of the republic, ministers of state, and all foreign diplomats live here. Congress convenes in La Paz, and all other official business is transacted here except that of the supreme court. La Paz is connected with ports on the Pacific by three railroads.

Methodist Episcopal mission work was begun in 1901.

Missionaries: Mr. G. M. McBride and Mrs. McBride, Rev. C. F. Hartzell and Mrs. Hartzell, Mr. W. I. Gholz, Mr. C. A. Irle and Mrs. Irle, Miss Minnie M. Hockett, Mr. E. A. Robinson and Mrs. Robinson, Mr. R. G. Burns and Mrs. Burns.

Cochabamba

Methodist Episcopal mission work begun in 1912.

Missionaries: Rev. J. E. Washburn and Mrs. Washburn, Rev. J. A. Brownlee and Mrs. Brownlee, Mr. F. S. Beck and Mrs. Beck, Mr. S. P. Smith, Rev. C. S. Braden and Mrs. Braden, Mr. H. A. Nordahl and Mrs. Nordahl, Mr. E. F. Herman and Mrs. Herman.

C. F. HARTZELL, Superintendent

La Paz Evangelistic Work

The work has grown steadily. We have received thirty probationers and eight in full connection, baptized eleven children and twenty-three adults. The most encouraging feature of the work is a large and increasing number of regular attendants at the Sunday schools and at the preaching services. Our three Sunday schools, in different parts of the city, are all well attended, as also our night school for Indians, but we have united all our forces at First Church for the preaching services.

Our English service is well attended and the attendance is increasing. The Bolivian Railroad Company has brought a large number of employees to La Paz and they are getting interested in our English work. It would give a great impetus to our work if we had a church building. That is our great need.

School Work

THE AMERICAN INSTITUTE—MR. G. M. McBRIDE, Director

Our school continues to maintain its standing and hold its students, although we are greatly cramped for room. However we see something better for the future. Among our friends here and in the homeland we have raised between four and five thousand dollars (not enough) with which to purchase land.

We are pleased to report that fifty boys voluntarily enrolled in Bible study classes, which were held one night a week after study hours. As a direct result of that work, fourteen young men, all from the classes of Mr. and Mrs. Irle, were received into the church.

Evangelistic Work, Cochabamba

We are glad to report that our church has made an auspicious beginning in this fanatical center. The attendance has been good and some have been saved from sin. The Bolivian members number eleven. Among these are Mr. and Mrs. J. Graue, who have been a tower of strength in the fight for righteousness. Mr. Graue is manager of the Commercial Bank of Cochabamba. That gives to them a prestige which they use for the glory of God and the extension of His kingdom. Brother Brownlee is leading converts from regeneration to sanctification and perfect love.

The Cochabamba Institute

Our school has had to struggle against the combined opposition of the Bishop of the Roman Church and the Rector of the National University of Cochabamba. But it is winning its way. Although the attendance was not as large as we expected, yet it was large enough to maintain the prestige of the school, and at the close of the school year the leading papers of Cochabamba and the surrounding towns were enthusiastic in their praise of its work.

Viacha

The thirtieth day of March, 1913, marks the formal opening of Protestant work in Viacha. It was a great day. The writer went over there with a magic lantern and slides of the "Life of Christ." Word had been passed all over the town that the Protestants were going to hold a service. The hour of opening had been set for 7 P. M., but the people came early and at seven o'clock there was not even standing room in the house. The congregation,

mostly men who came in with their hats on, and smoking, was orderly and comparatively quiet. When we explained that the house was dedicated to God, the men took off their hats and threw down their cigarettes.

Everybody listened with great attention and once went so far as to show their approval by applause. So many people gathered about the door that it would have been impossible for anyone to have gone out had they so desired. Never before had the people of Viacha heard the Gospel of Christ preached in its simplicity. They were awed and withal attracted. A goodly number of those who first came have since found Christ as a personal Saviour.

Itinerating

The writer has visited several interior cities of the Republic, traveling afoot, on mule back, and in coach drawn by eight mules, distributing the Word and preaching the Gospel publicly and privately, being generally well received. He found the doors open to him everywhere, large towns like Corroico and Chulumani earnestly asking for a pastor; Santa Cruz, a large city away in the interior, in great need of the Gospel of Christ and ready to receive it.

NORTHERN DISTRICT

Northern District includes the provinces of Tacna, Tarapaca, and Antofagasta, in the northern part of Chile. The area of the district is 74,161 square miles, and the population is 300,000. In this district are vast quantities of nitrate of soda, the largest deposits in the world. There is also an abundance of iodine, borax, silver, and copper. Mining and exporting of minerals furnishes employment for many. This region is a dry desert, most uninviting in appearance. The water is brought from the distant mountains and the food supplies are brought by ship.

The American Presbyterian Church has a small work in the district, in charge of native preachers.

Iquique

Iquique (population, 40,171) is the capital of the province of Tarapaca, situated on the coast, 200 miles north of Antofagasta. It is the largest and most important town between Callao, Peru, and Valparaiso. Iquique has good streets, good stores, and several banks. There is considerable shipping in the harbor engaged in the nitrate trade.

Methodist Episcopal mission work was begun in 1878. The Seventh Day Adventists are at work here.

Missionaries: Rev. Harry L. Allen and Mrs. Allen, Rev. Edwin D. Kizer and Mrs. Nancy A. Kizer (contract), Miss Mae Kirchner, Rev. William T. Robinson and Mrs. Robinson (on furlough).

Institution: Iquique English College.

WM. T. ROBINSON, Superintendent

The Physical Base

The northern provinces of Chile are the richest in all the land and constitute one of the principal sources from which the national government receives its income. It is interesting to note that the export duties on metals and saltpeter alone sustain the entire national government. The cities of Iquique, Arica, Antofagasta, Pisagua and Tocopilla are important centers both for the export trade and as terminals of the important railroads which penetrate the interior, including in their compass the whole of Bolivia, which is naturally their means of outlet.

The Situation in Evangelical Work

Throughout the whole of this vast territory the Methodist Episcopal Church is gaining each year a firmer and better foothold. Although the greater part

of the land is a desert where nothing grows, the cities and towns are large and prosperous and welcome the approach of the Gospel.

Iquique

Iquique is the center of the district and the mission possesses a fine college for boys with a Spanish-speaking church that is both spiritual and enthusiastic. They raised during the current year for self-support the sum of pesos 3,500. The preaching services and the prayer meetings and class meetings are always well attended and the testimonies to the experiences of peace and joy through faith in our Lord Jesus Christ are clear and convincing. All along the coast this feature of personal testimony in prayer in the public services of the church is always readily and heartily responded to by the membership.

On the other points of the district, including Pisagua and Arica, the churches are growing in strength and influence. At Antofagasta we have one of the best congregations on the Western Coast, the church paying all current expenses, the pastor's entire salary, and being one of the few churches in South America which are entirely self-supporting. We are also undertaking work at Calama and Chuquicamata, large mining centers in the interior on the railroad to Bolivia. These towns are only about half an hour apart by rail, and the latter place has a population of about 3,000, of whom fully 800 are North Americans employed there in connection with the copper mines.

Self-support

The benevolent collections for the district have more than doubled during 1913 and there has been an increase both in members and in self-support. We stand in great need of men and means to extend the work.

CENTRAL DISTRICT

The Central District includes ten provinces of Chile, from Atacama on the north to Linares on the south, with an area of over 70,000 square miles, and a population of nearly 1,600,000. The northern part of the district was famous for years as the leading copper-producing region of the world. The valleys of the central part are noted for the production of most excellent fruits, the raisins of the Huasco Valley being especially famous. The southern provinces are devoted to general agriculture and fruit-raising, the climate therein being mild and the soil fertile.

The present Central District was formed in 1910 by the combining of the former Central District with the former Santiago District.

Santiago

Santiago (population, about 325,000) is the geographical and political center of Chile. It is 52 miles east by southeast from the port of Valparaiso, and 116 miles by rail. It is situated in a fertile plain. Santiago has great municipal buildings, an imposing cathedral, fine churches, pleasant tree-lined streets, and parks. With the exception of San Francisco, Santiago is the most populous city on the Pacific slope. It is in railroad connection with various parts of Chile and also with Buenos Ayres. Because it is the center of a centralized national government the revenues of the country flow into Santiago. Here reside those connected with the legislative and administrative departments of the government and many wealthy families.

Methodist Episcopal mission work was begun in 1878. The Presbyterian Church in the United States of America is at work here.

Missionaries: Rev. Ezra Bauman and Mrs. Bauman, Misses Laura J. Courtney, Elizabeth Cronin, Bessie C. Howland (on furlough), Myrta M. Keeler (contract), and Marjorie Lovejoy, Mr. L. Wayman Ogden and Mrs. Ogden, Rev. William F. Rice (on furlough) and Mrs. Rice (on furlough), Rev. William A. Shelly and Mrs. Shelly.

Institutions: Girls' College, Publishing House.

No report.

Valparaiso

Valparaiso (population, 162,447) is the principal port on the Pacific south of San Francisco. There is a large foreign population, the English element being especially influential. It is probably the most Anglicized of all South American towns. It was the first city in South America to introduce modern inventions. The harbor is spacious but not well protected. Several times in heavy storms steamers anchored in the harbor have dragged anchor or snapped their chains and have gone down from collision with each other or from having drifted on the rocks. The business part of the town was nearly destroyed, and the residence part suffered badly from the terrible earthquake of 1906, but the town is rapidly recovering. In reconstructing the city, great improvements were planned, such as widening and straightening the streets.

Methodist Episcopal mission work was begun in 1878. Other Boards at work here are the Presbyterian Church of the United States of America, and the Seventh Day Adventists.

SOUTHERN DISTRICT

Southern District includes eleven provinces, with an area of 81,933 square miles and a population of 1,323,691. The chief industries are fruit-raising, especially of grapes; wheat, stock-raising, lumbering, and coal mining. The fine forest lands of Chile begin in the northern part of this district and extend southward. The southern part was called Patagonia in the geographies of forty years ago, the home of the brave, hardy Araucanian Indians, who probably possess the best physique of any of the American Indian races. For three hundred years after the Spaniards had made their conquests and had established themselves, in the different parts of South America these Indians maintained their freedom. Within comparatively recent times the lands occupied by them have been opened to settlement, they being allowed to retain a part of the land. This region, which includes more than one half of the Southern District, is called *la frontera* (frontier). The great advance of Chile in recent years has been chiefly in this region, and here our evangelistic work has met with the largest returns.

Concepcion

Concepción (population, 55,000) is the third city in Chile in population. It is situated about the center of the district, on the banks of the Bio-Bio River, about seven miles from its mouth. It is the Roman Catholic episcopal see and the capital of the province of Concepción. It is also the commercial center of southern Chile. It is situated 238 miles south of Valparaiso by sea, and 365 miles from Santiago by rail. It was founded before any city in the United States, and was the first capital of Chile under the Spanish viceroys. The principal coal mines on the west coast of South America are near Concepción.

Methodist Episcopal mission work was begun in 1878. Other Mission Boards at work here are the Board of Foreign Missions of the Presbyterian Church in the U. S. A., and the Christian and Missionary Alliance.

Missionaries: Rev. Goodsil F. Arms and Mrs. Arms, Rev. Paul Barnhart and Mrs. Barnhart, Miss Virginia Bennett, Rev. Buel O. Campbell (on furlough) and Mrs. Campbell (on furlough), Rev. Walter D. Carhart and Mrs. Carhart, Misses Alice H. Fisher and Eurette Meredith, Dorothy M. Richard, Mary L. Snider, and Cora M. Starr, Mr. Irving Whitehead.

Institutions: American College (for boys), Girls' College.

No report.

MAGELLAN DISTRICT

Magellan District is in the extreme southern part of Chile, centering about Punta Arenas. The area is 66,193 square miles, and the population 17,330, more than half of which is in Punta Arenas (Sandy Point). There is some coal mining, also gold mining of small importance, and lumber industry. The chief industry is sheep raising, some farms having from 50,000 to 60,000 sheep.

Punta Arenas

Punta Arenas is a busy shipping town of 12,000 inhabitants, on the Strait of Magellan. It is a port of call for all steamers passing through the strait.

Methodism entered Punta Arenas with a colony of emigrants from farther north in 1898. The first visit of a Methodist missionary was made in November, 1902. The first missionaries to reside here arrived in March 1907.

Missionaries: Rev. John L. Reeder and Mrs. Reeder (on furlough).

Included in the Southern District.

NORTH ANDES MISSION CONFERENCE

The North Andes Mission Conference includes all of South America not included in the Eastern South America and the Chile Conferences, namely, Peru, Ecuador, Colombia, Panama, Venezuela, and the Guianas. Of these countries we have work only in Peru and Panama. Peru has an area of 695,730 square miles and a population of about 3,000,000. It is rich in minerals, including gold, silver, copper, lead, and quicksilver. Silver mining is the chief industry. Irrigation is extensively used, and abundant crops of sugar, cotton, rice, and tobacco are produced. Panama is the republic of the Isthmus and comprises an area of 31,570 square miles, most of which is but sparsely settled. Its natural resources are important, but are undeveloped. There are large banana, coffee, orange, lemon, coconut, and rubber plantations. Colon, on the northern side of the Isthmus, is the trading center for the Atlantic Coast; a railroad connects this port with Panama, the capital of the republic, on the southern side.

The General Conference in 1904 divided the Western South America Conference and constituted the North Andes Mission. It appears as a Mission Conference in the Discipline of 1908.

PANAMA DISTRICT

Panama District includes the English and Spanish work of the Methodist Episcopal Church in the republic of Panama and the Canal Zone. The republic is 450 miles long and from 37 to about 200 miles wide. There are about 350,000 inhabitants, about 5,000 of whom are Americans. Among the rest are representatives of nearly every country. The Panamanians are a mixture of Spanish and Indian blood.

Panama

Panama (population, 50,000) is one of the oldest cities of the New World, having been founded in 1513. It is a typical Spanish-American city, situated on Panama Bay. The streets are narrow but are well paved and clean. The plazas are ideally located and well kept. The water is piped from a mountain stream near Culebra. The population is cosmopolitan.

Methodist Episcopal mission work was begun in 1906.

Missionaries: Rev. Harry Compton and Mrs. Compton, Rev. Charles W. Ports and Mrs. Ports.

Institution: American College of Panama.

HARRY COMPTON, Superintendent

The American Church

The American congregation is passing through the most critical period since its formation. The Canal being practically completed, and the work of reducing the force begun, there has been a diminishing of the Canal workers resident here, which has taken away quite a number of our regular attendants and reduced the size of our congregation. Notwithstanding this embarrassment we still have the largest congregation on the Isthmus.

The English Sunday school in Panama has suffered from the reduction of the working force of the Canal even more than the congregation, but while there has been a loss in the number of American children in attendance, this has been more than equalized by the increase of the Spanish pupils. The various departments have been well maintained by Mrs. Compton and her corps of teachers. Classes have been taught in English and in Spanish. The Spanish work with the sweet singing of the pupils has proven especially interesting to the tourists who have visited the school. The review of the Sunday school lesson is always conducted in both the English and Spanish languages.

The American Church edifice is located in the residential section of the upper class Panamanians. Its conspicuous and beautiful location makes it extremely valuable, and the fine church building which can be seen from a long

distance serves as an emphatic announcement of the presence of the Methodist Episcopal Church in this city. This church is known as the Seawall Methodist Church—a name derived from its location.

Evangelistic Services and Prison Work

The pastors of the Panama District were greatly assisted in the evangelistic work during the past year by the presence of Rev. James M. Taylor, of Knoxville, Tenn., and his soloist and song leader, Rev. James Reid. The old-fashioned mourners' bench was brought out of the Methodist attic, and freely used in these meetings. The first series were held both in English and Spanish, and at their close Bishop Stuntz visited the mission and remained for a week preaching every night and several times on Sunday. His sermons were interpreted into Spanish by Dr. Thomas B. Wood, who was passing through on his way to the United States on furlough. This was the first time that our Spanish congregation had heard a Methodist bishop and they were delighted with the message. In the Spanish section of this church we have twenty-six members in full connection and seventy-eight on probation, representing a gain in the membership of 100 per cent.

An interesting prison work has been carried on under the direction of Rev. C. W. Ports and the local preachers of our congregations assisted by the ex-priest, Senor Arrandilla. Services were conducted both in English and Spanish, and quite a number of the prisoners have professed conversion. The average attendance was seventy-five.

The New Church at Guachapali

One of the most interesting features of our work this year grew out of the revival. We have long felt the need of a church in Guachapali, that beehive of the working class, herded together in that section of Panama composed of employees of the Canal Zone and the Panama Railroad. The Spanish congregation has been exceedingly enthusiastic over the building of this new church. Every prayer meeting has been marked by earnest prayer for its early completion. The Spanish people have helped us in the enterprise, those who could not give money giving volunteer services in the work of erection. Mr. Ports also spent much of his time, that he could spare from his school duties, in helping in the work of the building.

Panama College

We have prevailed on five of our pupils to go to the United States this year to finish their education. This has crippled the school a little as those who went came from families who had aided in our financial support, but the school has grown until we are at the limit of our seating capacity. It enrolled 126 pupils this year. It needs to be taken from the basement of our church property, and housed in a properly arranged building in the center of the city.

Attitude of Catholic Priests

Gabino Arrandilla, the Catholic priest who was converted over a year ago, has proven the folly of the predictions of "the prophets" that before many weeks he would be back in the Catholic Church and in its priesthood again. Though he suffered much persecution, he stood unmoved either by the entreaties of friends or the threats of enemies. After he had broken with Rome and come over to Methodism he was up against the question of what to do as to his

support. We had no funds with which to support such cases. There was no priest's home into which to invite him as in some Protestant cities. Our already over-taxed budget made it impossible to create work for him, and anyway his entire training had been for an entirely different line of work from that of ours. He has been a very enthusiastic personal worker since his conversion, never losing an opportunity to endeavor to persuade others to come to the saving knowledge of Christ. At first he found teaching work in the Canal Zone, and later he took service as a colporteur. He has now been licensed as a local preacher and has charge of the Spanish congregation in the Guachapali Church.

Another priest influenced by the example of Arrandilla is also considering the matter of a break with Rome. He knows how severe have been the temptations through which Senor Arrandilla has passed, how the Clericals have watched every step he has taken, and how he has been in constant danger of being poisoned by his enemies, and how when working as a day laborer he suffered from their taunts. It is a brave step for a man to take in the face of the price that must be paid.

PERU DISTRICT

Peru District includes all of Peru. Its regular circuits embrace a dozen cities and towns along the coast and the Transandean Railway of central Peru. The principal stations are at Lima and its port, Callao, and Tarma, over the Andes.

Callao

Callao (population, 31,000) is the principal seaport of Peru and the capital of the province of the same name. It is situated on the Callao Bay, 7 miles west of Lima, with which it is connected by rail. Callao is a modern city, with a spacious harbor, and is a center for great commercial activity. The manufacturing interests of Callao include the refining of sugar, work in lumber and iron, also the shops of the Central Railway of Peru.

Methodist Episcopal mission work was begun in 1891.

Missionaries: Rev. Hays P. Archerd and Mrs. Archerd, Mr. Milton M. Longshore, Mr. Merritt M. Thompson and Mrs. Thompson, Miss Anna B. Tourner (contract), Rev. James S. Willmarth (on furlough) and Mrs. Willmarth (on furlough). W. F. M. S.: Miss Helen Geiser.

Institutions: High School for Boys. W. F. M. S.: High School for Girls.

Lima

Lima (population, 140,000), the capital city of Peru, is situated on the Rimac River, seven miles from the port of Callao, and at the base of the Andes. The city has an excellent system of waterworks, several public squares, a number of hospitals, and very good stores. Its university, San Marcos, is the oldest on the Western continent, having been founded in 1551.

Methodist Episcopal mission work was begun in 1891. The Church of England, the Seventh Day Adventists, and the Regions Beyond Missionary Union are at work in Lima.

Missionaries: Rev. Thomas B. Wood (on furlough) and Mrs. Wood (on furlough). W. F. M. S.: Miss Elsie Wood (on furlough).

Institutions: Bible Training School of Lima and Callao. W. F. M. S.: High School.

Tarma

Tarma (population, 5,000) is located in a beautiful valley in the central highlands of Peru. It is in the midst of a fertile agricultural district, and close to the great copper and coal mines, and is on the main artery of commerce with the Amazon country, whence come great quantities of sugar, rum, rubber, coffee, cocoa (from which cocaine is made), and some gold from placer mining.

Methodist Episcopal mission work was begun in 1904.

Missionaries: Rev. Clarence R. Snell and Mrs. Snell, Mr. Carl Nye Vance (on furlough) and Mrs. Vance (on furlough).

Institutions: Tarma English Academy.

HAYS P. ARCHERD, Superintendent

The Fight for Religious Liberty

The year 1913 has been an epochal year for Protestant missionary work in Peru. It has marked the beginning of the end of the long fight for religious liberty which was begun twenty-two years ago, when the Methodist Episcopal Church unfurled the standard of Evangelical Christianity in Callao in the face of a prejudiced and fanatical public. It has been a struggle carried on unceasingly and with steadily growing signs of victory. The influence of our schools and the character of our workers and converts during these twenty-two years have been marked factors in the breaking down of prejudice and hostility. Of late years these influences have been augmented and strengthened by those of the other Protestant mission bodies that have established themselves in this great and spiritually poverty-stricken section of South America. By a strange ordering of events, Dr. Thomas B. Wood, the man who has done more than any half dozen other individuals toward the winning of religious liberty, has been absent the greater part of the year on the first furlough he has taken in many years, and so has missed this particular campaign.

In brief the history of the movement is as follows: A bill was introduced into the Peruvian Senate by one of the Senators, Dr. Bezada, to suppress the last part of Article 4 of the Constitution. It was quickly brought to consideration and approved on September 18, with only three votes against it. The Evangelical bodies had gotten into action early and instituted a campaign which resulted in the sending in of petitions from all parts of the Republic requesting the Senate to pass the measure. When that body so promptly responded, the clericals began to exert themselves and did their utmost to block the measure in the Chamber of Deputies. But their utter failure is shown in the fact that this chamber passed the bill on October 3, with only four opposing votes.

Being a constitutional reform, the question must now lie over until next year. It needs to be reapproved then by the two bodies of the legislature and receive the president's signature before becoming law. But there is such a strong public sentiment in favor of this reform, that there is little doubt as to the outcome.

Temperance and Reform

Not only in religious reform, but in social reform as well, Peru has taken a decided step forward. As a direct result of the Latin American Medical Congress held in Lima in November, the chief executive of the Republic issued a decree making temperance teaching obligatory in the public schools of Peru. We rejoice in this as a means to aid in the establishment of the Kingdom of Christ in this land. Although our work has felt keenly the absence of Dr. T. B. Wood, it has been able to carry forward successfully every department of the church activities. Senor Algorta, native pastor, did a magnificent work in behalf of the religious liberty measure by enlisting in its favor the most important labor union of the capital. He is continuing to use his influence with the workmen in order to win them to evangelical Christianity. Senor Algorta has initiated Methodism into two new towns, distant from Lima a few hours' ride by railroad. From one of these, Huaral, he presents a fine nucleus of members, and he expects to do the same by Huacho a year from now.

Work in Callao

The English Church, Callao, gave a hearty welcome to its new pastor, W. O. Stuntz, who arrived in the middle of the year. By unceasing planning and laboring, Mr. Stuntz has brought to the English Church a new quickening of life and interest.

The Spanish Church, Callao, has lost during the year, by actual count, one hundred members and active adherents, mostly by removal to other places, on account of scarcity of work in Callao; yet it is vigorous and full of enthusiasm, and Senor Vasquez, the pastor, is planning on increasing activities for next year.

The Callao schools have never had a more prosperous year. The attendance has taxed the capacity of the school quarters, while the grade of work done has been such as to form a standing recommendation widely known and acknowledged.

In Tarma, after a year and a half of bitter hostility, there has ensued a year of comparative peace which has resulted in a steady and material building up of the work of both church and school. It has been a victory worth while, and Rev. and Mrs. Snell are to be commended for their faith and steadfastness in riding out so bitter and protracted a storm of opposition.

The Circuit Rider in Peru

Senor La Cruz, pastor in Huancayo, has had a busy year and can show good results for his labors. He has intrenched himself firmly in the confidence of the people of Huancayo, and built up the church there in an encouraging manner. Moreover, he has made good use of the horse for whose purchase Bishop Stuntz so generously furnished the money. He has visited a considerable group of villages around Huancayo, and promises to report some interesting statistics from them a year from now. Moreover, he has opened up work in Oroya, where the Cerro de Pasco Ry. Co. (American) gives free use of the waiting room in their station, with seats and electric lights, as a temporary place for holding services. There is a greater demand for instruction and preaching there than Senor La Cruz can adequately meet with all his other obligations.

We are pleased to report a mission school in Huancayo, which was opened in September. Although starting so late in the school year (which runs from March to December in Peru) it has made a good record, and promises to be a strong educational center when it gets firmly established and properly equipped.

Cerro de Pasco also has a new Methodist school which was opened in March. This school was under severe fire for a time from those who wished to see all education of the children under the control of the Roman clergy. But it held on and conquered, and has made a magnificent record. Senor Ribeiro, pastor in Cerro de Pasco, has been obliged to give a great deal of time to oversight of the school, which has prevented him doing much evangelistic work outside of Cerro de Pasco itself. Both he and his wife have labored devotedly in school and church, under circumstances at times exceedingly trying.

MEXICO CONFERENCE

The Mexico Conference includes the republics of Mexico, with a population of 15,000,000, and Central America. Thus far mission work has been established principally in the central and southern parts of Mexico, notably in the states of Guanajuato, Hidalgo, Mexico, Morelos, Oaxaca, Puebla, Queretaro, Tlaxcala, and Vera Cruz, and in the Federal District. This part of Mexico is for the most part a high tableland interspersed by mountains. The climate is varied and fruits of all climes are grown. Agriculture and mining are the principal sources of wealth. The population is about 20 per cent white, 40 per cent Indians, and 40 per cent people of mixed blood. There are about thirty-seven indigenous languages and dialects in Mexico, but with the exception of a little work in Mexicano, Otomi, and Zapotec, Methodist work is carried on chiefly in Spanish, which is the dominant language, and in English.

Methodist mission work was commenced by the Rev. William Butler in February, 1873, and the Mexico Conference was organized January 15, 1885.

CENTRAL DISTRICT

Central District includes a number of cities and towns in the states of Guanajuato, Hidalgo, and Mexico, and in the Federal District. For fertility and mineral wealth this region is one of the most favored in the republic of Mexico.

Mexico City

Mexico City (population, 500,000) is the capital of the republic. It was founded by the Spanish in 1522, on the site of an ancient Aztec city in the center of the valley of Mexico, on a plateau 7,400 feet above sea level. It is beautifully situated. The inhabitants are chiefly full-blooded Indians and persons of mixed race, although there are 6,000 English-speaking people, and the English language is spoken in all the great commercial houses and hotels. The streets of the city are wide, and many of the buildings are of stone, including the public buildings. There are several attractive public squares and large suburban residences. The city is both the administrative and commercial center of the republic and the terminal of almost all the Mexican railways.

Methodist Episcopal mission work was begun in 1873. The headquarters of the mission are now here in a centrally located property. There are five Methodist congregations and two schools. Work is done in both Spanish and English. The Methodist Publishing House was established in 1878. Baptist, Presbyterian, and Episcopal missionaries are also at work here.

Missionaries: Rev. John W. Butler and Mrs. Butler, Rev. Raymond A. Carhart and Mrs. Carhart, Rev. J. P. Hauser and Mrs. Hauser, Rev. Frank E. McGuire and Mrs. McGuire. W. F. M. S.: Misses Harriet L. Ayres (on furlough) Vernis Gelvin, Dora B. Gladen, Grace A. Hollister, Laura Temple.

Institutions: Methodist Publishing House. W. F. M. S.: Sarah L. Keen College (for girls).

MIRAFLORES DISTRICT

Miraflores District includes the valley of ancient Tezcoco and the valley of Amecameca, both of which are in the state of Mexico, and a part of the state of Morelos. This territory extends from the region of perpetual snow to the rice and sugar fields of the tropics. The principal town of the district is the manufacturing village of Miraflores, nesting in the foothills of the great volcano of Ixtacihuatl.

Methodist mission work was begun in Miraflores in 1874.
Now part of central district.

JOHN W. BUTLER, Superintendent

The Huerta Coup

In no year of our history has the Revolution caused more interruptions in the work of our mission than in 1913. The coup of last February here in the City of Mexico came upon us with warning and after ten days of constant siege the Madero administration had its tragic end in events which have been published far and near. Our properties here in the Capital suffered but

little and that was covered by insurance. That more damage was not done seems to us like a miracle, for shot and shell fell all about us during these terrible days and nights and a valuable property adjoining us on the south was almost destroyed. But more than this was the Merciful Providence over the lives of all the missionaries and native workers, not one of whom was injured, though in the discharge of pastoral labors it was necessary to be on the streets frequently. There were, however, several killed and wounded among our members and friends. The Revolution has now lasted three years. It had for its primary object the overthrow of the administration of General Porfirio Diaz, who had held the reins of government over thirty years. That great things were done during that period no one can deny. The peace which prevailed through one entire generation was a great blessing, while the material development of the country was marvelous. Looking back we can only share the regret of those who were in power that more could not have been done for the education of the masses, and the sad fact faces us today that some eighty per cent of the people are still illiterate. Permanent peace and the advantages of true democracy can not be secured with such a preponderance of ignorance. As the legitimate fruit of ignorance is superstition the task becomes more difficult. The people of Mexico are not so much to be blamed as pitied, for the Roman Catholic Church has done but little during its four centuries of predominance to educate the masses, while the mixture of its forms and ceremonies with ancient pagan rites has done much to increase superstition, especially among the indigenous races, many of whom possess noble characteristics and are susceptible of remarkable development.

Madero's Dream of Social Uplift

The revolutionary movement which broke out in 1910 had its inspiration in the dream of Francisco Madero. His dream was a good one. It called for the education of the masses and their participation in the administration of the government and in the resources of their native land. Had the people who gathered around him in the early days of his success been honestly actuated by his ideals so that they could have developed him into the strong leader which the circumstances demanded the outcome would have been different. Yet, notwithstanding his untimely and tragic end, Francisco Madero did not dream in vain. Others have had similar dreams and "the dream has been told." As a result the people at large are thinking and talking and reaching out for better things as never before. As far as political parties are concerned the people are divided. They may follow different leaders, but all seem to claim an ambition for some kind of improved condition for the masses. No matter what we may think of methods nor how we may lament much that is going on, every man with whom one talks seems to believe that sooner or later a better day is coming to Mexico.

A Methodist Preacher Held for Ransom

The disturbances thus far have been most serious in the Northern States and outside of the ten tragic days here in Mexico City in February, 1913, the riot in Pachuca in May, 1911, and in Puebla in November preceding, nothing very serious has happened in the more important centers of our mission territory. The rural districts suffered somewhat. In the State of Puebla, Pascual Espinoza, one of our older ministers, was captured one Sunday morning by a

band of insurgents and demand made upon him for \$1,000. The poor preacher could only truthfully declare that he did not possess the cash or the power to raise the sum named. He was then threatened with death and while being marched to the edge of the town to be shot some of his members on the way to church met the procession and seeing the dilemma of their pastor begged for time to take a collection. After a while they returned with \$23 (Mexican) as the utmost that could be gathered in their poor parish. The insurgents accepted the money and let the preacher off. However, the episode was, to say the least, a novel preparation for Sunday services.

In the Hands of the Zapatistas

In the State of Mexico the Zapatistas assaulted Atlautla early one Sunday morning and among the many who suffered was our pastor, Petronilo Constantino, who with his wife and children had to give up about everything that they had except the clothes on their backs. But they were thankful to escape with their lives.

Marauding bands here and there, under the guise of revolutionists, have terrified our workers repeatedly in some of the smaller towns and villages so that aggressive missionary work is much hindered. Even in the large towns there is a feeling of uncertainty abroad and among the men the fear of being conscripted into the army. Hence attendance upon evening services has fallen off in some places.

After Peace—A Forward Movement

But, after all, the conviction is growing upon us that when this present upheaval quiets down there will be a wonderful opportunity for our church in Mexico. Our educational, industrial, medical, publishing and evangelistic work should all be strengthened for a forward movement. The revolution which resulted in the separation of Church and State and the adoption of the Constitution of 1857 opened a wide door of opportunity in Mexico. But, unfortunately, we were not ready to enter in. The movement which resulted in the collapse of the French Intervention and, soon thereafter, of the promulgation of the Reform Laws in the early seventies, opened another door of opportunity. But yet again we were far from ready to enter in in any worthy manner. Had we acted wisely in either case there would have been such an ingathering here as the church has rarely seen. To us it is quite evident that another superb opportunity is coming soon. Will we be ready? The Church at home must answer.

Our Present Inadequate Force

We have only nine men in the field as against twenty-five whom we should have. Of these one is a Medical Missionary, two are devoted to English-speaking work, one to publishing work, one to educational work, and four divide their time between evangelistic work and the duties of administration.

The Woman's Foreign Missionary Society has nine missionaries and six foreign teachers in the field. Two of the former are devoted entirely to evangelistic work, while seven divide their time between educational, administrative, and church work.

Our Territory and Workers

Our territory is more compact than the territory of any of the larger

missions in the country. It extends from Leon, some 250 miles north of the national capital to Oaxaca, over 300 miles to the south, though it spreads to the east as far as the port of Vera Cruz and follows a second line southward toward the Tehuantepec Isthmus. It is spread over the Federal district and eight States. It is well established in the National capital and six State capitals. In each of the six Conference Districts are large evangelistic circuits of great promise, especially in the States of Hidalgo, Vera Cruz, Oaxaca, and Puebla. Our communicants now number 7,190 which, with 14,000 adherents, gives us a Methodist family of over 20,000.

Educational Work

We have a Theological School, three Normal Schools, one Industrial School, five boarding and fifty-four day schools, in all of which 4,617 children were enrolled this year.

Influencing National Education

Our graduates are found in all the professions and many have risen to positions of distinction. Some twenty-five of these are employed in the public schools of the Federal District alone. One of our most successful teachers, Miss Juana Palacios, who won her Master's Degree at Boston University, has recently been appointed directress of primary schools for the entire Federal District. One of our boys, who recently graduated in law, has been appointed Superintendent of Primary Schools, and the diplomas of any of our institutions are readily accepted by the government.

Recently, Miss Laura Temple, of the Woman's Foreign Missionary Society, was appointed by the Minister of Education as a member of the Superior Board of Education. She is the second foreigner so honored.

Thus it will be seen how our educational work is growing in influence.

The Ministry to the Sick

The medical work consists of a hospital and a dispensary. To the former are admitted all classes of people, rich and poor alike, those with and those without religion. In the dispensary hundreds of people come for medical treatment and all hear the good news of salvation "without money and without price." This good work has its lines throughout all the State of Guanajuato and its surgical operations, as well as hydropathic treatment, have drawn the attention of people from far beyond the State limits.

Contact with Romanism and its Effect

Roman Catholicism has taken on new activity, especially where Protestantism is established. In their more important churches they are beginning to preach, and in the large centers they are planting schools. The disturbed conditions have given the hierarchy opportunities for seeking influence, in some cases with success, but the public have been too alert to allow clericalism the power it seeks. Public sentiment is decidedly against reaction in this direction.

Our workers, however, meet the old spirit of antagonism from Rome. Intolerance is still the watchword wherever she predominates. The Bible will not be circulated if her priests can prevent it. Indeed during the past year we have known the Sacred Volume to be burned right here in the National Capital.

Comity and Cooperation

The Methodist Episcopal Mission in Mexico stands for cooperation with all who are doing the Master's work, and our relations are most cordial with all other Protestant bodies. With the Presbyterians we have twice adjusted territorial boundaries to the advantage of both missions. About two years ago we entered into similar arrangements with the Methodist Episcopal Church South, which has proven to be both fair and wise. We are now using the same Sunday school helps in common with both these churches. Within a few months nearly all the Protestant churches of Mexico will be using the same hymnal. This book is the result of three years of united study and it is now going through the presses of the American Tract Society.

A union press, a union theological school, and one good, strong Protestant paper are among the things being discussed. The tendency in this direction here has rather been in advance of the authorization of our Home Boards, chiefly, perhaps, for lack of funds to finance our large plants.

A united front with all factors of interdenominational irritation removed would immensely strengthen our hands and hasten the coming of the Kingdom in this beautiful country where a formal and idolatrous church has long encouraged ignorance and superstition and its legitimate fruits are now sadly seen in political upheavals.

EASTERN DISTRICT

The Eastern District includes a number of mission centers in the state of Hidalgo, with two circuits in the states of Mexico and Puebla. Part of the district is on the tableland, the remainder sloping eastward toward the Gulf of Mexico. The principal occupations are mining and agriculture. The recent coming of the railroad into this section is opening up many towns for mission work.

No other Mission Boards have workers in this district.

Pachuca

Pachuca (population, 5,000) is situated at an elevation of 7,800 feet above the sea, 56 miles northeast of Mexico City, in the southern part of the state of Hidalgo, of which it is the capital. It is connected with Mexico City by railroad and is one of the richest mining centers in the world.

The Methodist Mission was established in 1873. Work is done both in Spanish and English. No other Mission Boards have workers in this place.

Missionaries: Rev. Harry E. Morrow and Mrs. Morrow. W. F. M. S.: Misses Blanche Betz and Helen M. Hewitt.

Institution: English Church. W. F. M. S.: Girls' School.

J P HAUSER, Superintendent

Work at Pachuca

In the city of Pachuca we have an English congregation, a Mexican congregation, the Woman's Foreign Missionary Society Girls' School, and the boys' day school. The Woman's Foreign Missionary Society School continues to hold first place, we believe, among all the Woman's Schools as to number of pupils enrolled. To accommodate the ever-increasing number of little folks the ladies rented an adjoining house, and still we are crowded. They have had an enrollment of over 700, with a daily attendance of more than 500. In August we had a very successful District Conference in Pachuca, attended by all the workers, and following that had a series of two weeks of special meetings in the Mexican Church, whose results were very noticeable in the addition to the membership and the quickened life of all.

English Work

The Rev. H. E. Morrow, pastor of the English congregation, has established services twice a month in the near-by mining camp of Real del Monte, where he has been well received.

A Methodist Preacher in Jail

In Tulancingo our work was interrupted for some time by the imprisonment of the pastor on false charges, but he employed the forty days he was in jail so well that he had more than seventy of the prisoners reading tracts and the New Testament and was able to reach some of them directly for Christ. Since his release he has secured the attendance at church of some of the families of the government employees, and the Watch Night Service this year was attended by forty people, whereas when the pastor began work the attendance was very small.

Another Goes Into Exile

On account of his political beliefs our pastor at Tezontepec had to leave his post in October, but before that time he had been able to get the work very well organized in this, his first, year on the circuit. A new school was established in Ixtlahuaca and the pastor visited nearly a dozen places where we could hold services later. This is an old circuit and used to have its fourteen preaching places. We hope some day to regain them all.

Evangelizing the Country Districts

During the month of April the pastor at Zacualtipan and the superintendent made a horseback trip through the mountain region known as La Huasteca. We held twenty-five services in two weeks, had over 800 people present, and traveled more than 300 miles. We visited fifteen different places and saw the possibility of establishing new work in this neighborhood, as at present there is no Protestant work being done besides our occasional visits. We found the people much more liberal and ready to receive our message than in the center of the country where they have been in larger contact with the Roman Catholic Church.

NORTHERN DISTRICT

The Northern District is situated on the central tableland of the Republic, and comprises the states of Queretaro and Guanajuato, in part, extending a distance of about 217 miles on either side of the line of the Mexican Central Railway, and part of the National Railway from the City of San Juan del Rio, in Queretaro, to Leon in Guanajuato. The district is composed of seven circuits and seventeen congregations. Mission work is conducted in important cities ranging in population from 12,000 to 110,000. This region is noteworthy for its strong adherence to the Roman Catholic Church.

Guanajuato

Guanajuato (population, 60,000) is the capital of the state of the same name. It is located 160 miles northwest of Mexico City, in a narrow valley or gulch on the Guanajuato River, at an altitude of 6,500 feet, in a very rich silver-mining region. It is said to have produced \$1,600,000,000 in silver bullion, or about one fifth of the world's present supply. The Mexican Central Railroad passes within ten miles of the city. There are several large churches and handsome residences and beautiful public and private gardens.

The Methodist Mission began its work in 1876. The Mexican congregation and one for English-speaking people are self-supporting. No other Mission Board has workers here.

Missionaries: Rev. Levi B. Salmans, M.D., and Mrs. Salmans. W. F. M. S.: Miss Effa M. Dunmore.

Institutions: Good Samaritan Hospital. W. F. M. S.: Mary Ann Cox Memorial Girls' School, Training School for Bible Women.

I. D. CHAGOYAN, Superintendent

Our work as a whole has been greatly hindered by the revolution, but the workers have been faithful and reaped many sheaves for the Master. Celaya Circuit has seven preaching places, of which the most prosperous are Valle and Guaje. In the latter place the brethren have material ready for a chapel and are only waiting for further help in order to build the same.

Guanajuato

This historical mining center has two congregations known as Pardo and San Francisco, which the pastor cares for, as well as the mining camp of Peregrina. The circuit pays the entire salary of the pastor. The Sunday schools are flourishing. The medical work, in charge of Dr. L. B. Salmans, is a strong incentive to evangelization. The Juarez College of the Woman's Foreign Missionary Society has had a prosperous year and is a great help in the life of the church. The boys' day school has had a good enrollment.

Queretaro

The district superintendent has charge of the Queretaro Church as well as two other congregations. While this city is exceedingly priestly, the Christian work progresses daily more and more. The Methodist Institute, in charge of Dr. B. N. Velasco, is a powerful Christian influence, and like a city set on a hill that cannot be hid its good effects are felt everywhere. Twenty-three conversions are recorded in Queretaro, besides others in outside congregations.

Guanajuato Medical Work. Dr. L. B. Salmans, physician-in-charge.

The Financial Problem

The widespread influence of the work is manifestly increasing. Dr. Nicolás Jaime, a student whom we sent to the United States to study medicine a few years ago, graduated in Chicago and returned at the beginning of the year, taking up work with us. He carried on the work alone while we were in Europe for a little less than half the year. These changes of doctors and these vacations always cause a great descent in the income, so that we end up the year struggling with a great scarcity of money to pay our bills, and are working alone again, because the Missionary Society in November dropped out of the appropriation for 1914 the provision it had made in 1912 for the support of the second doctor.

If the church at home could only appreciate the nature and importance of this branch of the work, and the way these pressures upon us tend to shorten our lives, wearing us out before our time, they would surely provide us a second doctor without these dreadful intermissions we have had during the last three or four years.

General Lines of Work

We graduated one more nurse during the past year, have continued the

publication of our health journal, and since our return from Europe have begun weekly lectures partly on our travels and partly on medical and health subjects. These we are illustrating with magic lantern views, and they are attracting the public in larger numbers than we have ever been able to reach before, and they will doubtless continue largely to the ends we are seeking, viz., the Christianization and uplift of this people.

Methodist Boys' School, Queretaro. B. N. Velasco, President

The Purpose of the School

The education which is given has for its supreme object the forming of a Christian and intelligent young manhood which will contribute to the evangelization of Mexico. While efforts are made to develop the students along every line, physical, intellectual, moral, and civic, special care is given to their religious training as we are trying to prepare future workers for the church. The Institute, with the aid of God, has been able to extend its influence throughout the whole republic through the many students who here have been educated and who at present are in different trades and professions. In this way the school is a permanent agency of active propaganda of the Gospel, since these same boys are messengers who carry the truths of Christianity to the different parts of the country. Special care is given to the education of the indigenous races, to the sons of our workers and boys from the families of our congregations.

The enrollment of the year was ninety, of whom seventy-five were boarding pupils. All of these passed a satisfactory examination and fifteen were graduated since they had finished their respective courses. Notwithstanding the bad financial condition of the country on account of the revolution, the college received \$4,600 (Mex.) in self-support from the students. There are two very urgent needs of this Institute: First: that repairs and improvements be made to the building; some of the roofs must be renewed and it is necessary to complete two of the classrooms so that the dormitories need not be used for recitation purposes. Second: We ought to increase the teaching force so that we may provide better for the different classes.

OAXACA DISTRICT

Oaxaca District includes a number of mission centers in the state of Oaxaca, which gave to Mexico such statesmen and reformers as Juarez, Diaz, and Matias Romeo. The region is made up of fertile, well-watered valleys and forest-clad hills. The climate is temperate and said to be the most even in the country. This is one of the richest mining sections in the republic. The city of Oaxaca, capital of the state, has about 30,000 inhabitants. Zaachila, one of our centers, was formerly the capital of the ancient Zapotec empire, and the descendants of the last reigning emperor are now members of our church.

Methodist Episcopal mission work was begun in 1888, when the Methodist Episcopal Church South relinquished its work in this region.

EDUARDO ZAPATA, Superintendent

A Devastated Parish

We are in the throes of the Revolution. Here in the state of Oaxaca we do not now hear the cannon's roar and the rifle's fusillade, but we see on every hand the dreadful effects of war, the fields not cultivated for lack of workers;

the mining activities paralyzed; prices of articles of prime necessity exceedingly high and our people suffering untold miseries through lack of money.

The Clericals and the Revolution

In addition, the Clerical Party, which never sleeps, but is always watching for the opportunity to satisfy its hunger for money and power, is trying to make the people believe that the present state of things which our country is suffering is due to impious Liberalism and demoniacal Protestantism. Moreover, since there are many who have forgotten to fulfill their duties to the Holy Mother Church in the giving of tithes and first fruits, they say that nothing else could happen than the punishment of the Revolution, which will not cease until all return so that the just wrath of the "Most Holy Virgin Mary of Solitude and of the Most Holy Sacrament of the Altar" be placated. This same party, in order to belittle Protestantism, does not cease to use its papers to calumniate it. Probably this was the same reason why, in the month of August when I was away from the state, my wife was taken by the secret police to the authorities on the pretense that they wished to investigate if she were the wife of the revolutionist, Emiliano Zapata.

Without doubt Romanism, given the liberties it is enjoying at present and taking advantage of the ignorance and superstition of our people, is making great efforts to secure again that which in 1857 was taken away from it by the immortal Juarez when he proclaimed the Reform Laws, that is to say, dominion over conscience, the slavery of thought, the union of the Church and State, and the ownership of property and public riches.

Evangelical Christianity Denounced

Recently this state of Oaxaca was visited by a group of Romanist missionaries who, when they arrived at the towns where we have Protestant work, preached that Protestantism is the doctrine of demons and a sect which is anti-patriotic and full of immorality. In some places some of the more fanatical families withdrew their children from our schools, preferring that they should remain without instruction, but "blessed" and that they should not attend Protestant schools "where their innocent souls would be condemned." Such was their work in the circuits of Nazareno, Huitzo, and Tenango, where we have had such hard work to establish the Gospel.

Revolt Against Romanism

The results were different in the extensive circuit of San Inez del Rio, which is located in the heart of the Mixteca Mountains. All these congregations are composed of indigenous Mixtecos, an intelligent race, which is receiving with joy the good news of Jesus. There are two places known as Rancho del Aguila and Rancho del Ora where the brethren are working enthusiastically to build their respective churches and houses for the preacher or school teacher. In this same town of Santa Inez del Rio the people, seeing that the authorities did nothing in their favor last year, but everything for the priests, have just elected new officers, and all of these are Protestants, of whom the Catholics themselves say that they are good and progressive people. Our day school here is greatly appreciated and Sunday services are well attended. With what great pleasure would these brethren receive our bishops

when they come to Mexico could they make a visit among these fertile and rich mountains. If we had more funds to sustain more workers we believe that the Kingdom of God would advance rapidly among the Mixteca Indians, since we have received invitations from many towns which desire to have the work of the Methodist Church established in their midst.

Mining and Self-support

We were obliged to close for a short time the work on the circuit of Taviche, since the mines have closed down, and naturally the people have moved elsewhere. Our work there was completely sustained by local offerings, since the principal men of the mining companies and the leading families contributed monthly to the support of the school. God grant that the condition of things may soon become better so that we may reopen our work here.

Needs of Oaxaca

The circuit of Oaxaca is demanding urgently the construction of a church worthy of this historical city, and the establishing of two boarding schools, one for boys and the other for girls. We are constantly receiving from near and far requests that we receive boys and girls as boarding pupils, with the offer that all necessary expenses be met, but we are sorry to refuse such, since we have neither the place, funds, nor workers. This city is not only the capital of the State, but the ecclesiastical capital of this region, since Archbishop Guillow, one of the most intelligent and richest of the prelates of the Roman Church, lives here. The magnificent Catholic temples cause our humble meeting house, where scarcely two hundred persons can be accommodated, to be lost to view. Next to the chapel is the pastoral home, which is in a most ruinous condition. When we shall be the possessors of a good church and schools, as just referred to, we believe that the Gospel will make its beneficent power felt in all social classes of the city.

ORIZABA DISTRICT

Orizaba District includes a number of mission centers in the state of Vera Cruz, and one center in the state of Oaxaca. The climate of the region is hot, and during the hotter months unhealthy. The Vera Cruz and Pacific Railway passes through the heart of this district on its way to Tehuantepec, where it makes connection for Central America. The people are not fanatical, but, on the contrary, seem ready to receive the truth.

Orizaba

Orizaba (population, 40,000) is a quaint town, situated in a valley in the western part of the state of Vera Cruz. Its altitude is 4,200 feet. It is the best market in the republic for tropical fruits. From here are made immense shipments of coffee to the United States and Europe.

Missionaries: Rev. Frederic F. Wolfe and Mrs. Wolfe.

F. F. WOLFE, Superintendent

The Territory

This district bears the name of the lofty volcano Orizaba, called by the Indians Citlaltapetyl, or Hill of the Star. The city of Orizaba, which nestles among the foothills some twenty-five miles from the snow-capped summit, is the head of this district, which extends eastward from here to the Gulf of Mexico, which it touches at a point near the great port of Vera Cruz, and

southward to the Isthmus of Tehuantepec, where an open field invites us to extend our work.

Life of the People

This coast region is the garden land of the nation. Here numerous sugar plantations extend back from the banks of great rivers, while farther from the water are fine grazing lands. All kinds of tropical fruit abound. The people are for the most part pacific and industrious as industry exists here. Many of them own their own homes and a little plot of ground and when left alone contentedly attend to their daily tasks, visit, smoke, and attend the cock fights and bull fights, and occasionally attend mass and go to confession, and always attend to baptizing the babies and burying the dead in conformity with the rites of the Roman Catholic Church. The majority of them are liberal in their theology, what little they have, and receive with gladness any effort to aid them, and they especially appreciate the good schools which we have established among them, realizing the need of educating their children and the difficulty of securing the advantages of education from which they themselves have been debarred in most cases. The people are ready to do all they can to secure and maintain schools, and in several places they have promised to erect a building for school and church purposes and pay half or more of the teacher's wages if we will only send them some one to conduct the school. One town offering these inducements was entered last year at an expense of \$100, and the results for the year were splendid. The self-support has been increased this year and the work will doubtless be self-supporting within a few years.

Impact on Young Life

The day school is the entering wedge and where once firmly established proves the means of evangelizing the village or community. The Sunday schools and the Junior League are in active operation wherever the day schools are opened, and these, together with the Bible study and Christian hymns in daily use, provide the moral and spiritual, as well as the mental training needed, and the people are not more deficient in one of these qualities than in another. Thus our Christian schools are endeavoring more than any other force in existence to make of Mexico a quiet and prosperous nation, for ignorance and lack of morality are the causes of the present unrest and strife.

On account of the peaceful nature of the majority of the people in this section the Revolution has not greatly interfered with our work, but bandits compelled us to close two of our schools temporarily and we are hoping that they will not be troubled again.

Development at Orizaba

In Orizaba we have taken a step forward this year by dividing the school into two, one for boys and one for girls. The boys' school has begun operations with nearly as many scholars enrolled as were found in the mixed school last year, and the girls' school, under the Woman's Foreign Missionary Society, has prospects of developing into a boarding school in a few years. Indeed the logical development of this work is to have boarding schools for both sexes in this city, to train workers for this low coast section, as the workers from the

central plateau fear the coast on account of health reasons and the coast people do not readily send their children to the cold tableland where all our schools above the sixth grade are now located. We are hoping and praying that this development may not long be deferred. The work in the native congregation here is most encouraging, both in numerical results and in the spiritual growth of the members.

Pushing Romanism to Higher Levels

In another important center, Tuxtepec, a county seat, the Catholic Church has put forth tremendous efforts to develop schools as good as ours, realizing that they would completely lose their hold in this place unless they put forth all their energies. The seed of Protestantism has been well sown here and we shall continue to push the work, rejoicing that we have been able to excite dormant Catholicism to do her best for those whom she has so long steadily neglected and defrauded of their rights and privileges.

In spite of the war there has been a slight increase in self-support for the past year. Of still greater importance we note the deepening and growth of the spiritual life, in which we greatly rejoice. Our native workers have heroically contended against the many difficulties about them and are deserving of great praise for their faithfulness and efficient labor.

PUEBLA DISTRICT

Puebla District occupies geographically the center of the Mexico Conference and embraces the states of Puebla and Tlaxcala, and a portion of the state of Morelos. The altitude of the district varies between 3,000 and 7,500 feet above sea level. The region is very fertile and agriculture is the chief industry, although there is considerable mining. The many mountain streams furnish power for a large number of cotton and woolen mills. The mountain towns are pleading for Methodist services.

Puebla

Puebla (population, 100,000) is the capital of the state of the same name, and is 7,300 feet above sea level. The city was founded in 1531, and is one of the most attractive cities in Mexico, a characteristic feature of its architecture being the use of glazed and colored tiles. Five railroads enter the city. It is an important center of the Roman Catholic Church.

Methodist mission work was begun in 1874, in the face of intense opposition, and the lives of the missionaries were threatened frequently. The first service was held under the protection of soldiers. Now there are two Methodist churches for Mexicans and an English congregation. The new building of the Mexican Methodist Institute for boys cost \$80,000 (gold), and is said to be the finest school building in the country. There are preparatory, commercial, normal, and theological departments. The Woman's Foreign Missionary Society school for girls, which occupies a half a block in the center of the city, has a commanding influence in all the southern part of the republic. Mission work is carried on also by the Baptists.

Missionaries: Rev. Harry A. Bassett and Mrs. Bassett (on furlough), Rev. Franklin Lawyer and Mrs. Lawyer, Rev. Frederick A. Lendrum and Mrs. Lendrum. W. F. M. S.: Misses Lois J. Hartung, Kathryn M. Johnson, Kathryn B. Kyser, and Carrie M. Purdy.

Institutions: Mexican Methodist Institute. W. F. M. S.: Normal School for Girls.

Puebla Institute

The president, Rev. P. F. Valderrama, makes the following statement:

Notwithstanding the difficulties caused by the war which devastates the country, we have had a prosperous year in the Puebla Institute, for we enrolled 134 boarding pupils and 108 day pupils. We received as self-support \$18,000,

although this sum would probably be larger if we could collect all the outstanding accounts with the school.

Because of the illness of the president, Rev. H. A. Bassett, dean of the theological department, and vice-president of the Institute, had charge of the institution for seven months. Although this brother spent much time in the classroom, he attended, as far as possible, to the management of the institution and the spiritual welfare of the students. To this end several religious services were held in the school and conferences were given by several of the professors twice a month, Sunday afternoons, to the boarding pupils. We think that we certainly have had a year of blessings, notwithstanding, we repeat, the difficulties through which the nation is passing.

GENERAL DATA

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TREASURERS' REPORT

**TO THE GENERAL COMMITTEE OF FOREIGN MISSIONS FOR
THE YEAR ENDING OCTOBER 31, 1913**

Receipts from Conferences and Missions

	From Nov. 1, 1910, to Oct. 31, 1911	From Nov. 1, 1911, to Oct. 31, 1912	From Nov. 1, 1912, to Oct. 31, 1913
Alabama.....	\$388 00	\$402 00	\$458 00
Alaska Mission.....	64 00	155 00	157 00
Arizona Mission.....	1,131 25	1,143 40	1,304 00
Arkansas.....	645 00	615 50	538 00
Atlanta.....	573 00	524 00	436 00
Atlantic.....	50 00	36 00	
Austria-Hungary Mission Conference.....	43 20	58 40	59 20
Austin.....	1,834 60	1,371 00	
Baltimore.....	29,956 19	29,864 00	26,801 92
Bengal.....	315 40	126 66	95 00
Black Hills Mission.....	271 70	365 00	393 00
Blue Ridge.....	232 00		
Blue Ridge-Atlantic.....			249 00
Bombay.....	388 09	66 38	
Bulgaria Mission Conference.....	101 14		
Burma Mission Conference.....	56 80	51 67	64 29
California.....	8,412 86	11,238 22	11,452 32
California German.....	1,145 00	989 00	1,041 00
Central Alabama.....	421 17	396 70	443 75
Central China.....	602 75		
Central German.....	4,714 00	4,587 50	4,759 00
Central Illinois.....	16,071 75	16,772 55	14,349 77
Central Missouri.....	666 25	466 12	616 35
Central New York.....	24,565 44	24,008 06	26,968 04
Central Ohio.....	21,152 78	21,214 28	
Central Pennsylvania.....	33,729 07	34,186 80	34,090 29
Central Provinces.....	47 38	55 00	53 00
Central Swedish.....	2,732 00	2,858 00	3,000 00
Central Tennessee.....	380 00	345 00	357 00
Chicago German.....	3,238 50	2,872 00	3,018 00
Chile.....	184 00	145 00	134 65
Chinese Mission.....			
Cincinnati.....	18,108 99	18,416 92	
Colorado.....	12,140 08	11,565 32	13,033 65
Columbia River.....	6,890 29	7,663 42	7,498 58
Dakota.....	4,548 39	7,941 68	6,809 80
Delaware.....	2,486 50	2,009 10	3,624 00
Denmark.....	717 52	779 51	798 38
Des Moines.....	17,621 55	19,317 46	17,788 71
Detroit.....	18,802 57	18,162 44	20,779 31
East Central Africa Mission Conference.....	11 00		
East German.....	2,649 00	2,457 00	3,004 00
East Maine.....	1,956 80	1,603 22	1,675 22

	From Nov. 1, 1910, to Oct. 31, 1911	From Nov. 1, 1911, to Oct. 31, 1912	From Nov. 1, 1912, to Oct. 31, 1913
East Ohio	\$29,285 02		
East Oklahoma	839 00		
East Tennessee	171 00	\$427 00	\$631 90
Eastern South America	1,223 00	755 00	846 00
Eastern Swedish	1,485 00	1,618 00	1,638 00
Erie	16,324 97	18,315 83	17,703 00
Finland		585 83	590 48
Finland and Saint Petersburg Miss. Conf.	721 36		
Florida	401 45	331 00	368 00
Foochow	138 28	143 05	
France Mission Conference	25 00	25 00	
Genesee	24,253 92	24,956 68	25,996 52
Georgia	278 50	332 00	268 00
Gulf	1,063 26	867 00	1,046 90
Hawaii Mission			101 00
Hinghwa	36 79	37 76	42 08
Holston	2,760 75	4,247 00	3,251 57
Idaho	3,390 86	3,109 19	3,229 06
Illinois	23,029 35	24,546 19	24,560 90
Indiana	17,386 09	16,808 75	17,788 76
Iowa	11,416 81	11,742 00	11,948 00
Italian Mission	49 54	54 25	207 00
Italy	320 00	325 00	363 00
Kansas	15,225 99	14,659 50	14,757 63
Kentucky	1,494 50	1,366 00	1,595 00
Korea			
Lexington	820 25	876 11	1,072 00
Liberia	279 00	318 00	393 00
Lincoln	216 20	338 40	171 65
Little Rock	334 50	336 00	320 00
Louisiana	999 84	538 00	870 75
Maine	5,175 25	3,854 25	3,628 66
Malaysia		633 00	214 05
Mexico	434 00	408 00	384 00
Michigan	22,842 81	22,580 69	22,858 47
Minnesota	6,133 67	6,146 76	6,447 00
Mississippi	576 45	1,039 90	754 00
Missouri	5,875 85	6,018 45	6,094 00
Montana	2,197 52	2,101 90	2,082 41
Nebraska	11,112 05	10,609 16	18,857 76
Nevada Mission	582 00	632 00	632 00
New England	15,488 04	17,014 54	16,847 84
New England Southern	9,242 96	9,611 50	9,746 31
New Hampshire	4,100 00	4,160 50	4,292 26
New Jersey	15,311 12	14,835 54	14,758 50
New Mexico English Mission	1,083 00	999 50	997 00
New Mexico Spanish Mission Conf.	179 00	105 00	145 00
New York	25,879 93	23,495 25	22,734 26
New York East	28,338 62	27,767 05	28,547 02
Newark	26,878 93	25,286 88	26,707 19
North Africa Mission Conference			
North Andes Mission Conference	55 00		57 00
North Carolina	233 00	476 25	118 25
North China	954 42		
North Dakota	3,754 53	4,879 00	5,006 87

	From Nov. 1, 1910, to Oct. 31, 1911	From Nov. 1, 1911, to Oct. 31, 1912	From Nov. 1, 1912, to Oct. 31, 1913
North Germany	\$1,139 12	\$1,273 76	\$1,722 06
North India		361 72	714 97
North Indiana	21,687 43	21,137 78	22,220 62
North Montana	852 00	868 77	1,067 00
North Nebraska	4,900 77	5,011 51	
North Ohio	11,412 98		
North-East Ohio		42,901 16	46,252 30
Northern German	2,059 50	2,153 00	2,313 00
Northern Minnesota	6,051 85	6,744 49	7,601 47
Northern New York	11,661 00	12,149 07	13,039 76
Northern Swedish	1,113 00	1,235 00	1,353 00
Northwest German	2,336 00	2,730 50	2,767 50
Northwest India	344 07	144 75	
Northwest Indiana	11,624 50	11,848 61	12,346 26
Northwest Iowa	16,267 66	17,807 37	17,967 84
Northwest Kansas	6,734 42	5,236 63	5,602 95
Northwest Nebraska	669 00	714 65	856 00
Norway	1,001 34	1,034 95	1,064 25
Norwegian and Danish	2,881 00	2,316 50	2,392 00
Ohio	17,150 99	18,303 16	20,704 15
Oklahoma	8,787 88	5,292 01	5,667 16
Oregon	6,552 00	7,939 28	8,058 53
Pacific Chinese Mission	100 00	168 00	168 00
Pacific German	896 00	929 00	971 70
Pacific Japanese Mission	390 00	390 00	500 00
Pacific Swedish Mission Conference	645 00	702 00	625 00
Philadelphia	36,016 32	33,425 54	34,938 11
Philippine Islands	36 00		
Pittsburgh	34,363 80	35,411 71	38,262 98
Porto Rico Mission	116 00		61 00
Puget Sound	9,034 15	9,367 75	10,218 31
Rock River	27,962 37	28,362 79	29,431 78
Russia Mission		118 40	287 46
Saint Johns River	1,092 12	1,121 90	1,293 00
Saint Louis	18,318 74	10,910 89	9,514 99
Saint Louis German	3,459 50	3,396 50	3,347 24
Savannah	409 00	413 00	334 00
South Carolina	2,676 64	2,357 25	2,229 00
South Florida Mission	79 30	75 00	
South Germany	1,315 24	1,375 65	1,491 20
South India	121 40	124 11	149 43
South Kansas	10,781 13	9,954 00	10,330 59
Southern California	23,080 37	27,627 47	25,257 83
Southern German	1,644 00	1,640 50	1,807 00
Southern Illinois	8,182 61	11,205 85	10,506 00
Southern Swedish Mission Conference			728 00
Southwest Kansas	17,208 82	14,697 30	13,609 25
Sweden	4,009 41	4,117 20	4,025 80
Switzerland	2,055 45	2,068 35	1,249 00
Tennessee	158 00	407 00	393 65
Texas	905 45	507 00	1,091 00
Troy	21,794 66	22,025 68	21,442 94
Upper Iowa	16,796 02	18,927 27	18,558 71
Upper Mississippi	634 40	781 00	886 00
Utah Mission	758 00	643 00	660 00

	From Nov. 1, 1910, to Oct. 31, 1911	From Nov. 1, 1911, to Oct. 31, 1912	From Nov. 1, 1912, to Oct. 31, 1913
Vermont	\$3,086 52	\$3,679 80	\$3,121 00
Washington	2,628 00	2,305 50	2,383 00
West Central Africa Mission Conference	27 00	4 00	35 00
West China Mission Conference			192 09
West German	5,549 00	6,257 35	4,948 50
West Nebraska	3,325 00	2,980 50	
West Ohio			38,151 00
West Texas	981 00	1,032 45	1,194 00
West Virginia	11,955 84	12,693 70	14,010 11
West Wisconsin	5,911 43	7,424 63	6,477 00
Western Norwegian-Danish	468 00	624 00	639 00
Western Swedish	1,639 00	1,667 00	1,650 00
Wilmington	14,321 00	14,126 50	14,572 05
Wisconsin	9,797 32	8,820 33	9,038 70
Wyoming	19,008 75	17,923 00	17,738 78
Wyoming Mission	897 00	976 00	1,083 70
Total	\$1,040,215 66	\$1,046,113 51	\$1,060,824 00

RECAPITULATION OF REGULAR RECEIPTS AND DISBURSEMENTS FOR 1913

Regular Receipts

Conference Collections	\$1,060,824 00
Lapsed Annuity Funds	13,972 47
Legacies	68,863 20
Miscellaneous Receipts:	
Contributions direct to the Treasury	\$8,575 89
Sundries	5,233 84
	13,809 73
Total Regular Receipts	\$1,157,469 40

Regular Disbursements

Austria-Hungary	\$5,987 14
Bengal	16,888 61
Bolivia	3,976 76
Bombay	25,876 54
Bulgaria	10,985 42
Burma	11,328 32
Central China	40,435 14
Central Provinces	22,123 70
Chile	26,625 17
China (General Editorial, Educational, and Publishing Work)	7,075 00
Denmark	7,670 14
East Central Africa (including Inhambane, \$7,010.88, and Rhodesia, \$9,058.18)	16,069 06

East Japan	\$41,099 64
Eastern South America	53,283 68
Finland	8,659 03
Foochow	33,122 14
France	9,261 70
Germany (Martin Mission Institute)	1,000 00
Hingwa	15,371 15
Italy	59,040 10
Kiangsi	6,857 92
Korea	42,174 30
Liberia	18,031 03
Malaysia	31,655 86
Mexico	62,908 07
North Africa	8,352 00
North Andes (including Panama, \$2,319.87, and Peru, \$16,933.93)	19,253 80
North China	50,764 03
North Germany	15,000 00
North India	71,079 30
Northwest India	38,462 96
Norway	12,149 88
Philippines	33,981 44
Russia	5,653 13
South Germany	16,591 44
South India	29,340 24
Sweden	14,261 52
Switzerland	6,098 31
West Central Africa (including Angola, \$9,041.85, and Madeira Islands, \$4,074.60)	13,116 45
West China	19,577 30
West Japan	23,483 41
Incidental Needs of the Missions (\$23,797.23, charged to Mission Accounts)	1,901 84
Allowances for Retired Missionaries, Widows, and Orphans	23,600 00
	<hr/>
Total Disbursements for Missions	\$980,172 67
Publication Fund	16,860 40
Young People's Work (Department of Missionary Education)	6,748 89
Field Secretaries	6,693 92
Follow-up Work	4,565 17
Department of Income	10,494 29
Office Secretaries	21,000 00
Office and General Committee Expenses	28,226 27
Miscellaneous Expenses	16,670 47
Interest, Rent, and Treasurer's Office	17,529 29
	<hr/>
Total Regular Disbursements	\$1,108,961 37

COMBINED STATEMENT OF REGULAR RECEIPTS AND DISBURSEMENTS AND SPECIAL GIFTS FOR 1913

Summary of Regular Receipts and Disbursements

Receipts from November 1, 1912, to October 31, 1913.....	\$1,157,469 40
Disbursements from November 1, 1912, to October 31, 1913.....	1,108,961 37
	<hr/>
Receipts in excess of Disbursements.....	\$48,508 03

Statement of Debt

Treasury in debt November 1, 1912.....	\$138,361 29
Applied from Debt and Emergency Fund.....	\$1,365 01
Receipts in excess of Disbursements.....	48,508 03
	<hr/>
	49,873 04
	<hr/>
Treasury in debt November 1, 1913.....	\$88,488 25

Summary of Special Gifts

Balance on hand November 1, 1912.....	\$24,203 24
Receipts from November 1, 1912, to October 31, 1913.....	325,058 78
	<hr/>
	\$349,262 02
Disbursements from November 1, 1912, to October 31, 1913.....	332,640 95
	<hr/>
Balance Special Gifts on hand November 1, 1913.....	\$16,621 07

Combined Receipts

Regular Receipts from November 1, 1912, to October 31, 1913.....	\$1,157,469 40
Special Gifts Receipts from November 1, 1912, to October 31, 1913...	325,058 78
	<hr/>
Total.....	\$1,482,528 18

Combined Disbursements

Regular Disbursements from November 1, 1912, to October 31, 1913..	\$1,108,961 37
Special Gifts disbursed from November 1, 1912, to October 31, 1913..	332,640 95
	<hr/>
Total.....	\$1,441,602 32

FOR CONVENIENCE OF COMPARISON

ANALYSIS OF DISBURSEMENTS (IN PART, 1912)

Emergencies in the Missions

Sundry special grants for Outgoing and Homecoming Expenses of Missionaries and their families.....	\$18,196 80
Sundry other special grants to Missionaries and their families for salaries—otherwise unprovided for—rent, etc.....	10,186 80
Sundry special grants to Missions (for repairs, \$9,508.50); other property expenses (\$857.50); Immediate Financial relief to University of Peking (\$2,500); expenses caused by rebellion in China (\$4,007.32); and other smaller items (\$3,482).....	20,355 32
	<hr/>
Total (all charged to the respective Missions).....	\$48,738 92

Incidental Needs of the Missions

Sundry special grants for Outgoing and Homecoming Expenses of Missionaries and their families	\$5,545 48
Sundry other special allowances to Missionaries and their families	8,883 74
Sundry special grants to Missions for Property expenses (\$1,581.27); Furniture (\$550); to inclose our property in Puebla (\$3,575); Interest on Bombay Vernacular Property Debt (\$2,000); the work at Bastar (\$900); Sanitarium expenses (\$800); Repairs (\$2,220); and other items—all under \$1,000—(\$3,559.56)	15,185 83
Total charged to Missions	\$29,615 05
Episcopal Visitation	3,408 93
Cablegrams (\$724.50) and expenses incurred in examination of candidates (\$608.49)	1,332 99
Total (including \$29,615.05 charged to the respective Missions)	\$34,356 97

Publication Fund

World-Wide Missions, including cost of		
Paper	\$2,722 88	
Plates	848 87	
Presswork	1,636 47	
Composition	2,017 23	
Mailing	872 05	
Postage	830 61	
Other Items	243 23	
Refund under the contract for advertising	2,580 37	
		\$11,751 71
Less receipts from subscriptions	\$859 39	
and advertising	2,572 97	
		3,432 36
		\$8,319 35
World-Wide Missions—Clerical Work		\$1,164 00
Missionary Editor's Office; Salaries (\$4,617.00) and other items (\$13.84)		4,630 84
Literature Department:		
Printing	\$874 64	
Postage	599 50	
Tracts and other supplies	476 81	
Expressage, etc	106 17	
		\$2,057 12
Less receipts from sales of literature		701 53
		1,355 59
Literature Department—Clerical Work		1,142 00
Annual Report		2,427 83
Apportionments		2,167 47
Total		\$21,207 08

Office and General Committee Expenses

Salaries of bookkeepers, stenographers, etc.	\$16,690 61
Supplies: Printing, stationery, blank books, etc.	2,142 83
General Committee expenses, 1911.	4,681 87
	<hr/>
Total.	\$23,515 31
Less income from bequest of Oliver Hoyt.	400 00
	<hr/>
Total.	\$23,115 31

Miscellaneous Expenses

Our share of the cost of supporting certain Anglo-American churches in various parts of the foreign field.	\$282 00
Collection: Printing.	\$434 16
Postage.	281 06
Traveling Expenses to Conventions, etc.	300 48
Expenses of Relief and Reinforcement Commission.	6,505 63
Sundry other expenses.	588 81
Exchange on Checks.	570 01
	<hr/>
	8,680 15
Interest paid (\$23,654.22); less Interest received (\$14,508.20).	9,146 02
Conference visitation by secretaries and other representatives of the Board.	1,966 67
Administration: postage (\$926.10); auditing accounts (\$400); office furniture (\$339.65); telegrams, printing, and other expenses (\$1,240.26).	2,906 01
Rent.	4,875 25
	<hr/>
Total.	\$27,856 10

ANALYSIS OF DISBURSEMENTS (IN PART, 1913)**Emergencies in the Missions**

Sundry special grants for Outgoing and Homecoming Expenses of Missionaries and their families.	\$15,811 07
Sundry other special grants to Missionaries and their families, for salaries—otherwise unprovided for—rent, etc.	7,531 02
Sundry special grants to Missions for repairs (\$9,356.75); legal expenses defending members of our Church in Korea (\$725); special allowance to Bengal to apply on debt (\$631), to France Mission for indebtedness (\$1,200), to Central China for deficiencies in 1912 (\$1,850), for Mission in Zambesie Province, Philippine Islands (\$550), and for sanitary system for the grounds of Reid Christian College, Lucknow, India (\$1,311.47), and other smaller items (\$2,589.26).	18,213 48
	<hr/>
Total (all charged to the respective Missions)	\$41,555 57

Incidental Needs of the Missions

Sundry special grants for Outgoing and Homecoming Expenses of Missionaries and their families.....	\$3,708 57
Sundry other special allowances to Missionaries and their families.....	6,326 73
Sundry special grants to Missions for Property expenses (\$2,262.53); Furniture (\$869.64); to inclose our property at Puebla, Mexico (\$1,175); interest on the C. B. Ward property debt, India (\$1,300); and Grant Road property debt (\$1,150); for the debt Anglo-Chinese College, Foochow (\$2,000); for West China Union University (\$1,250); special relief for the Boys' School at Rome (\$751.12), and other items—all under \$1,000 (\$3,003.64).....	13,761 93
Total charged to Missions.....	\$23,797 23
Cablegrams (\$813.76) and expenses incurred in examination of candidates (\$1,088.08).....	1,901 84
Total (including \$23,797.23) charged to the respective Missions.	\$25,699 07

Publication Fund

Salaries.....	\$4,696 00
Literature: (printing, booklets, tracts, etc.).....	\$2,389 57
Postage.....	429 07
Expressage.....	200 22
	<u>\$3,018 86</u>
Less receipts from sale of Literature.....	1,494 87
	<u>1,523 99</u>
Lantern Slide Bureau: (Slides, negatives, prints, etc.).....	1,846 20
Multigraphing.....	889 32
Annual Report.....	2,309 91
Apportionments.....	3,135 21
Exhibit.....	393 59
Other supplies and sundries.....	2,066 18
Total.....	\$16,860 40

Office and General Committee Expenses

Salaries of bookkeepers, stenographers, etc.....	\$22,761 96
Supplies: Printing, stationery, blank books, etc.....	2,724 08
General Committee expenses, 1912.....	3,140 23
Total.....	\$28,626 27
Less income from bequest of Oliver Hoyt.....	400 00
Total.....	\$28,226 27

Miscellaneous Expenses

Our share of the cost of supporting certain Anglo-American churches in various parts of the foreign field.....		\$300 00
Collection: Postage.....	\$623 42	
Traveling Expenses to Conventions, etc.....	2,020 51	
Exchange on checks.....	537 07	
Sundry other expenses.....	1,161 24	
		<hr/> 4,342 24
Conference visitation by secretaries and other representatives of the Board.....		2,167 57
Administration: postage (\$1,344.70); auditing accounts (\$400); office furnishings (\$3,387.75); typewriters (\$695.25); one fourth expenses of alterations (\$1,339.39); telegrams (\$445.03); and other expenses (\$2,248.54).....		9,860 66
		<hr/> Total..... \$16,670 47

Interest, Rent, and Treasurer's Office

Rent.....		\$8,254 33
Treasurer's Office (salaries).....		3,720 31
Interest paid.....	\$22,497 02	
Less Interest received.....	16,942 37	
		<hr/> 5,554 65
		<hr/> Total..... \$17,529 29

JOHN R. HUFF, Acting Treasurer.

H. C. JENNINGS, Assistant Treasurer.

APPROPRIATIONS FOR 1914

I.—INDIRECT APPROPRIATIONS TO MISSIONS

(These appropriations are administered by the Board)

1. Emergencies in the Missions	\$50,000 00
2. Incidental Needs of the Missions	30,000 00
3. Allowances for retired missionaries, widows, and orphans	23,000 00
Total	\$103,000

II.—DIRECT APPROPRIATIONS TO THE MISSION FIELDS

NOTE.—All appropriations are to be distributed by the Finance Committees of the respective Missions, with the concurrence of the presiding Bishops and the approval of the Board of Managers. In the distribution of appropriations, if, in the judgment of the Finance Committees of the respective Missions, the Bishops in charge and the Board of Managers, any part thereof can be applied to property, it may be done.

DIVISION 1.—Eastern Asia

1. CHINA: (1) FOOCOW CONFERENCE	\$31,826 00
(2) HINGHWA CONFERENCE	14,988 00
(3) CENTRAL CHINA CONFERENCE (of which \$3,300 is for Nanking University)	27,887 06
(4) KIANGSI MISSION CONFERENCE	16,212 94
(5) NORTH CHINA CONFERENCE	51,563 00
(6) WEST CHINA MISSION CONFERENCE	27,207 00
Union Publishing House	1,500 00
Salary and rent for editor	600 00
Interest on loan to Publishing House	1,000 00
Salary, rent, and traveling expenses of Secretary of Board of Education	3,000 00
Total for China	\$175,784
2. JAPAN: (1) EAST JAPAN CONFERENCE (of which \$1,000 is for Aoyama Gakuin and \$1,960 for Theologi- cal School, Tokyo)	\$42,169 00
(2) WEST JAPAN CONFERENCE (of which \$742 shall be applied to debt on Chinzei Gakuin)	22,392 00
Interest on Publishing House Debt	3,000 00
Total for Japan	67,561
3. KOREA CONFERENCE	41,422
Total for Eastern Asia	\$284,767

DIVISION 2.—Southern Asia

1. INDIA:	(1) NORTH INDIA CONFERENCE.....	\$66,941 00
	(2) NORTHWEST INDIA CONFERENCE (of which \$4,000 is for Delhi).....	38,262 00
	(3) SOUTH INDIA CONFERENCE.....	27,528 00
	(4) CENTRAL PROVINCES CONFERENCE.....	19,993 00
	(5) BOMBAY CONFERENCE.....	27,129 00
	(6) BENGAL CONFERENCE.....	14,579 00
	(7) BURMA MISSION CONFERENCE.....	12,432 00
	Total for India.....	\$206,864
2. MALAYSIA:	(1) MALAYSIA CONFERENCE.....	\$23,778 00
	(2) PHILIPPINE ISLANDS CONFERENCE.....	31,250 00
	Total for Malaysia.....	55,028
	Total for Southern Asia.....	\$261,892

DIVISION 3.—Africa

1. LIBERIA CONFERENCE.....	\$15,612 00
2. EAST CENTRAL AFRICA MISSION CONFERENCE.....	16,434 00
3. WEST CENTRAL AFRICA MISSION CONFERENCE.....	13,389 00
4. NORTH AFRICA MISSION CONFERENCE.....	9,834 00
Total for Africa.....	\$55,269

DIVISION 4.—South America

1. EASTERN SOUTH AMERICA CONFERENCE.....	\$54,130 00
2. CHILE CONFERENCE: Chile.....	\$25,040 00
Bolivia.....	5,910 00
Total for Chile Conference.....	30,950 00
3. NORTH ANDES MISSION CONFERENCE:	
Ecuador and Peru.....	\$15,980 00
Panama.....	3,800 00
Total for North Andes Mission Conf.	19,780 00
Total for South America.....	\$104,860

DIVISION 5.—Mexico

MEXICO CONFERENCE (of which \$1,000 gold shall be for the Dispensary and Hospital at Guanajuato).....	\$60,996
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DIVISION 6.—Europe

1. AUSTRIA-HUNGARY MISSION CONFERENCE	\$6,211 00	
2. NORTH GERMANY CONFERENCE	15,000 00	
3. SOUTH GERMANY CONFERENCE	18,000 00	
4. MARTIN MISSION INSTITUTE	1,000 00	
5. SWITZERLAND CONFERENCE	7,000 00	
6. NORWAY CONFERENCE: For the work	\$11,550	
For Theological School	500	
At disposal of resident Bishop	150	
Total for Norway	12,200 00	
7. SWEDEN CONFERENCE: For the work	\$13,550	
For Theological School at Upsala, at disposal of resident Bishop	1,500	
For interest	350	
Total for Sweden	15,400 00	
8. DENMARK CONFERENCE: For the work	\$7,600	
For property in Copenhagen	2,000	
Total for Denmark	9,600 00	
9. FINLAND CONFERENCE: For the work	\$6,850	
For Theological School, at disposal of resident Bishop	1,000	
Total for Finland	7,850 00	
10. RUSSIA MISSION	6,000 00	
11. BULGARIA MISSION CONFERENCE, at disposal of resident Bishop	11,200 00	
12. ITALY CONFERENCE	54,278 00	
13. FRANCE MISSION CONFERENCE (of which \$2,000 is for Grenoble)	10,100 00	
14. ITALIAN CHURCH, ZURICH	500 00	
Total for Europe	\$174,339	

III.—GENERAL EXPENSES**1.—Expenses of Collection**

(1) Publication Fund	\$19,000 00	
(2) Department of Missionary Education	6,750 00	
(3) Field Secretaries and Cooperation with Commission on Finance	7,000 00	
(4) Follow-up work	4,750 00	
(5) Department of Income, including Special Gifts, Station Plan, Parish Abroad, Annuities, etc	10,268 00	
		\$47,768

2.—Expenses of Administration

(1) Office Secretaries	\$21,000 00	
(2) Office and General Committee Expenses	25,778 00	
		46,778

3.—Miscellaneous

(1) Miscellaneous.....	\$10,000 00	
(2) Treasurer's office, interest, and rent.....	7,800 00	
		<u>\$17,800</u>
Total for General Expenses.....		\$112,346

RECAPITULATION

I. INDIRECT APPROPRIATIONS TO MISSIONS (administered by the Board).....		\$103,000 00
II. DIRECT APPROPRIATIONS TO THE MISSION FIELDS:		
China.....	\$175,784	
Japan.....	67,561	
Korea.....	41,422	
India.....	206,864	
Malaysia.....	55,028	
Africa.....	55,269	
South America.....	104,860	
Mexico.....	60,996	
Europe.....	174,339	
		<u>942,123 00</u>
Total for Missions.....		\$1,045,123
III. GENERAL EXPENSES:		
Expenses of collection.....	\$47,768 00	
Expenses of administration.....	46,778 00	
Miscellaneous.....	17,800 00	
		<u>112,346</u>
Total for General Expenses.....		112,346
Grand Total.....		\$1,157,469

SPECIAL GIFT APPROPRIATIONS

WHEREAS, The burden of cultivating special gifts in many of our missions is proving intolerable to the missionaries and they ought not to be compelled to spend so much of their energies in raising supplies for their own fields; and,

WHEREAS, These gifts, when invested in the current work of the missions, cannot cease without doing irreparable harm to the whole life of the mission; and,

WHEREAS, The General Conference has ordered (Paragraph 407, Section 2, Discipline of 1912) that the General Committee shall make supplemental appropriations for the work of the several missions of the average amount of special gifts received and applied in the previous three years, "such supplemental appropriations not to be paid, except as special gifts are received for the Missions";

THEREFORE, BE IT RESOLVED, That the General Committee of Foreign Missions request the Board carefully to ascertain the amount of special gifts received for the current work in each of our mission fields during the past three years, and that the Board be authorized to apply both designated and undesignated amounts as supplemental to these missions up to the average amount of special

gifts received for this purpose during the past three years, so far as this money can be secured from the donors.

WHEREAS, There are several missionaries regularly appointed by the Board dependent upon special gifts, which in many cases have a large degree of permanency in expectation;

RESOLVED, That the Board be authorized in cases where a special gift missionary is supported from reasonably permanent sources to transfer his salary to the regular budget, which shall be increased by that amount.

WHEREAS, A large proportion of the income from special gifts is for the current work of our missions; and,

WHEREAS, Many of these gifts have a large degree of permanency in expectation;

RESOLVED, That the Board be authorized in cases where there is a satisfactory financial guarantee to transfer such gifts and the work for which they provide to the regular budget.

MEMOIRS ADOPTED BY THE BOARD

BISHOP THOMAS BOWMAN

Few men in the history of our church have equaled the years which Bishop Thomas Bowman, long the senior vice-president of the Board of Foreign Missions, was privileged to devote to the Kingdom of our Lord and Master. Born in Pennsylvania in 1817, just two years before the Missionary Society came into existence, at the time of his death, March 3, 1914, he lacked only three years of completing a full century of life on this earth, a life which spanned the entire history of missionary enterprise in our own church and to which he was officially related through many years. Son of a Methodist stock which traces its beginning back to Asbury, he was the embodiment of the finest traditions of the church.

Bishop Bowman was essentially an educator. He founded Dickinson Seminary, and later, as president of De Pauw University, opened that institution to women students. In 1864 he was elected chaplain of the United States Senate, serving for two years, and becoming a warm friend of Abraham Lincoln, whom he warned of the danger of assassination five days before that lamentable event occurred. Elected bishop in 1872, in the course of his official duties he made the tour of our mission stations throughout the world. It was in connection with his visit to China that Ah Hok, a rich Chinese merchant, contributed \$10,000 for the purchase of a site for the Anglo-Chinese college at Foochow. Nature and grace wonderfully fitted him for the duties of pastor and preacher. His presence was the embodiment of dignity, directness, sympathy, and tenderness, united with gracious benignant love. Those who were privileged to know him will never forget the charm of his beautiful Christian personality.

BISHOP JOHN MORGAN WALDEN

Bishop John Morgan Walden, widely known and universally beloved, passed away at Daytona, Florida, January 21, 1914, after an extraordinarily long and useful life. Born in Ohio eighty-three years ago, his early life was spent in a grapple with hardships and limitations which developed a sturdy independence and self-reliance that distinguished him in the positions of responsibility and high honor to which in later years he was called. Thrown upon his own resources as a lad, through toil and privation he acquired a thorough education, and in the days previous to the Civil War served as a public school teacher, a member of the State Legislature, and State superintendent of education in Kansas. It was natural that he should throw himself into the fight against slavery and form one of those groups of men who, with Lincoln, brought in a new day for the colored man. He was always an unswerving friend of the Afro-American, and in the interests of the larger questions involved in the Civil War was privileged to serve as an officer in the Union Army and later as the corresponding secretary of an interdenominational society organized to aid the freedmen. This led to the founding by Bishop Walden and a group of men of the Freedmen's Aid Society in 1866 and he served as its first secretary, an office which he held for two years. This was followed by his election

as publishing agent of the Western Methodist Book Concern in 1868. Sixteen years later, in 1884, the General Conference elected him to the office of bishop, and assigned him to the presidency of the Freedmen's Aid Society.

His election as bishop made him one of the vice-presidents of the Missionary Society and its successor, the Board of Foreign Missions, and a member of the General Missionary Committee, and to the performance of his duties he brought a dignity, a richness, and preparedness of mind, a wide outlook, and a sympathy of heart that made him both a welcome and influential member of our body. From 1889 to 1899 he visited for the purpose of Episcopal supervision our fields in Mexico, South America, Eastern Asia, and Europe. He returned with a rich store of information and conviction concerning our foreign missionary enterprise.

Vigilant, undaunted, always composed, a quiet but forceful figure in the forefront of advancing Christian enlightenment and evangelization for three-score years, he will abide in the memories of those that knew him and in the history of the church as one of our conspicuous personalities. He was the superb committee-man of recent years. He combined with a high native talent for business an encyclopedic knowledge of Methodist Episcopal affairs and an amazing grasp of details, an unswerving devotion to every duty, and a clear, practical mind.

EZRA B. TUTTLE

A MEMORIAL MINUTE

Mr. Ezra B. Tuttle was born in 1834 and would have reached the full fourscore years if he had lived a few days longer. He was of Dutch ancestry and as such was a member of the Holland Society. He was also a member of the Sons of the Revolution and several benevolent societies. For many years he was identified with coal and real estate interests in Brooklyn and also with important banking interests. He was a director of the Nassau Trust Company and also a director and vice-president of the Williamsburgh Savings Bank, the second largest savings bank in Greater New York. In 1908 he became president of this bank, giving special attention to its affairs. Mr. Tuttle was a member of Saint John's Church, Brooklyn, since its organization and has always been actively identified with its interests. He became a member of the Board of Managers of the Missionary Society in 1880 and of the Board of Foreign Missions in 1907, and for thirty-three years has served with unswerving fidelity and conspicuous ability. The missionary interests of the church always had a large place in his thought and to them he gave much valuable time and effort. At the time of his death he was a member of three standing committees; namely, Finance, Nominations and Audits. It was in connection with the work of the Finance Committee and that of the Committee of Audits that he rendered very valuable service to the Board. A banker of long experience and training, he brought to the service of the Board wisdom and ability of a high order. His judgment was conservative and wise and he helped materially in maintaining the high standing which this Board has so long enjoyed.

For thirty-three years he has gone in and out among us, a quiet, dignified figure, never aggressive but always marked by firmness. The confidence in which he was held by his fellow members of the Board is indicated by the

many times which he was sent as their representative to the General Missionary Committee. Mr. Tuttle was not given to much speaking in the meetings of the Board, but his judgments were always well considered and clearly expressed and where the principles of sound finance were involved his stand was always firm and unyielding. His place cannot be easily filled.

The Board tenders to Mrs. Tuttle and family its deepest sympathy in the great bereavement through which they are passing.

MINNE S. CORNELL

Minne S. Cornell was born in Brooklyn, N. Y., April 6, 1854, and died in the same city November 7, 1913, at the age of fifty-nine. His parents were among the first members of the De Kalb Avenue Methodist Episcopal Church, Brooklyn, of which his father was treasurer for twenty-seven years. Mr. Cornell was a life-long Methodist, being converted in his boyhood in his father's church, of which later he became an official member. He was for many years a leading official of the Sumner Avenue Methodist Episcopal Church, from which he moved to Saint Mark's Church in Flatbush, Brooklyn, and became like his father before him, the treasurer of the church. During all these years of official connection with the church, he was a faithful attendant of its services, a loyal supporter and wise counselor. He was always deeply interested in all the causes of Methodism and a generous giver. And the church he loved and so loyally served honored him in many ways.

In 1875 he married Miss Margaret J. McCormick and commenced home life that for thirty-eight years was a life of deepest affection and tenderest service. There was something of the sweet, unaffected manner of the child about him in his bearing toward his wife and children. He was a princely man, the tenderest of husbands, a most indulgent father, a genuine companion, the truest of friends and a consistent and loyal follower of his Lord. His going is like the extinguishing of a bright light—an inestimable loss to the church and an inexpressible grief to his loved ones and his friends. He leaves a widow, two sons and a wide circle of friends to mourn him, to miss him and to cherish his memory.

For the past seven years he has been a member of this Board. He never played a conspicuous part in the public activities of the Board and his voice was rarely heard in debate and discussion. But he was always faithful to the work assigned him, almost always to be found in his place and always deeply interested in the great work committed to this Board. At the battle of Lookout Mountain, in the brave, heroic charge which marked that engagement, a young soldier in the advancing column, fell mortally wounded half way up the slope. His comrades dashed on to the assault. On their return, after the victorious charge, they found him and placed water to his dying lips. With feeble voice he asked: "Is the flag on the enemy's field?" When they told him that it was, he replied, "Then I helped put it there."

In the battle for God and His Kingdom, there are many who never reach a conspicuous place or attain to the honor of placing the flag on the conquered height; but, for all that, they "helped to put it there." When some day the heathen strongholds are taken for God, Minne S. Cornell must be counted among those who helped to put it there.

THE FOREIGN MISSIONS

The Methodist Episcopal Church is maintaining foreign missionaries in various non-Christian lands and in certain Roman Catholic and Greek Church lands, and assists in the support of the Methodist Episcopal churches which have been organized in certain Protestant countries of Europe.

The missions in non-Christian lands are those in Africa, China, Japan, Korea, India, and Malaysia.

The missions in Roman Catholic lands are those in South America, Italy, France, Mexico, the Philippine Islands, and Madeira.

The missions in Greek Church lands are in Bulgaria and Russia.

The Methodist Episcopal Church in America assists in the maintenance of the Methodist Episcopal churches that have been organized in Germany, Norway, Sweden, Switzerland, Denmark, and Finland.

ANNUAL MEETINGS IN 1913

CONFERENCES AND MISSIONS	ANNUAL MEETINGS IN 1913	BISHOP
	Place and Date	
Foochow	Foochow, October 8.	Lewis.
Hingwa	Hingwa, October.	Lewis.
Central China	Nanking, November 12.	Lewis.
North China	Peking, September 10.	Lewis.
West China	Chungking, October.	Lewis.
Korea	Seoul, June 4.	Harris.
North India	Shahjahanpur, February 20.	Warne.
Northwest India	Allgarh, March 6.	Warne.
South India	Hyderabad, December 11.	J. E. Robinson.
Central Provinces	Jabalpur, February 26.	J. W. Robinson.
Bombay	Baroda, March 6.	J. W. Robinson.
Bengal	Loop, February 6.	Warne.
Burma	Rangoon, November.	J. W. Robinson.
Malaysia	Singapore, February 13.	J. E. Robinson.
Philippine Islands	Manila, January 23.	Eveland.
Liberia	Robertsport, February 5.	Scott.
East Central Africa	Old Umtali.	Hartzell.
West Central Africa	Quiongos, August 30.	Hartzell.
North Africa	Constantine, May 16.	Hartzell.
Eastern South America	Buenos Aires, February 19.	Stuntz.
Chile	La Serena, January 28.	Stuntz.
North Andes	Lima, Peru, December 16.	Stuntz.
Mexico	Puebla, February 25.	McConnell.
North Germany	Koenigsberg, June 19.	Nuelsen.
South Germany	Pirmasens, May 28.	Nuelsen.
Austria-Hungary	Budapest, Hungary, September 11.	Nuelsen.
Switzerland	Luzern, May 21.	Nuelsen.
Norway	Bergen, June 11.	Nuelsen.
Sweden	Gothenburg, July 23.	Nuelsen.
Denmark	Randers, June 4.	Nuelsen.
Finland	Abo, July 31.	Nuelsen.
Russia	Wirballen, June 26.	Nuelsen.
Bulgaria	Pleven, January 29 [1914].	Nuelsen.
Italy	Naples, May 7.	Nuelsen.
France	Gray-sur-Isère, October 2.	Nuelsen.

MISSIONARY BISHOPS

Elected by the General Conference

- BISHOP JAMES MILLS THOBURN (Retired), Meadville, Pa.
 " JOSEPH CRANE HARTZELL, Funchal, Madeira Island;
 " FRANK WESLEY WARNE, Lucknow, India.
 " ISAIAH BENJAMIN SCOTT, Montrovia, Liberia.
 " JOHN EDWARD ROBINSON, Bangalore, India.
 " MERRIMAN COLBERT HARRIS, Seoul, Korea.
 " JOHN WESLEY ROBINSON, Bombay, India.
 " WILLIAM PERRY EVELAND, Manila, Philippine Islands.

MISSIONARIES BY MISSIONS AND CONFERENCES

Corrected to May 15, 1914

Those marked † are laymen.

Bishops Resident in Foreign Lands

- BISHOP JAMES W. BASHFORD, Peking, China.
 BISHOP WILSON S. LEWIS, Foochow, China.
 BISHOP HOMER C. STUNTZ, Buenos Aires, Argentina.
 BISHOP JOHN L. NUELSEN, Zurich, Switzerland.

INDIA

NORTH INDIA

- Badley, Brenton T., Lucknow, India.
 Badley, Mrs. Mary S., Lucknow, India.
 Badley, Theodore C., Lucknow, India.
 Badley, Mrs. Clara N., Lucknow, India.
 Bare, Charles L., Musaffarpur, India.
 Bare, Mrs. Susan W., Musaffarpur, India.
 Bare, John W., Lucknow, India.
 Bare, Mrs. Olive M., Lucknow, India.
 †Blackwood, Oswald H., Lucknow, India.
 Boggess, Arthur C., Lucknow, India.
 Boggess, Mrs. Ina G., Lucknow, India.
 †Branch, M. Wells, Lucknow, India.
 Branch, Mrs. May W., Lucknow, India.
 Buck, Oscar M., Philo, Ill.
 Buck, Mrs. Bernice B., Philo, Ill.
 Busher, Richard C., Naini Tal, India.
 Busher, Mrs. Richard C., Naini Tal, India.
 Core, Lewis A., Bareilly, India.
 Core, Mrs. Mary K., 1311 Sycamore Ave., Hollywood, Cal.
 Cudahaw, Joseph, Lucknow, India.
 Cudahaw, Mrs. Ruth C., Lucknow, India.
 Dease, Stephen S. (M.D.), Bareilly, India.
 Dease, Mrs. Jennie D. (M.D.), Bareilly, India.
 Denning, John O., 1075 Bateman St., Galesburg, Ill.
 Denning, Mrs. Margaret B., 1075 Bateman St., Galesburg, Ill.
 Faucett, Robert L., Moradabad, India.
 Faucett, Mrs. Myrtle B., Moradabad, India.
 Gill, Mrs. Mary W., 150 Fifth Ave., New York City.
 †Henry, George F., 150 Fifth Ave., New York City.
 Hewes, George C., Fithoragarh, India.
 Hewes, Mrs. Annie B., Fithoragarh, India.
 Hollister, John N., Lucknow, India.
 Hyde, Preston S., Pauri, Garhwal, India.
 Hyde, Mrs. Irene M., Pauri, Garhwal, India.
 Jones, E. Stanley, Sitapur, India.
 Jones, Mrs. Mabel L., Sitapur, India.
 †Kumlien, Wendell F. L., Moradabad, India.
 Kumlien, Mrs. Eva T., Moradabad, India.
- †Langdon, Ernest H., Lucknow, India.
 Langdon, Mrs. Viola G., Lucknow, India.
 Mansell, Mrs. Florence P., Bareilly, India.
 †Meek, William S., Lucknow, India.
 Meek, Mrs. Maud Van H., Lucknow, India.
 Millholland, Paul, Shahjahanpur, India.
 Millholland, Mrs. Harriett H., Shahjahanpur, India.
 Perrill, Fred M., Arrah, U. P., India.
 Perrill, Mrs. Mary V., Arrah, U. P., India.
 †Pickett, J. Waskom, Lucknow, India.
 Rokey, Clement D., Bareilly, India.
 Rokey, Noble L., Gonda, Oudh, India.
 Rokey, Mrs. Mary H., Gonda, Oudh, India.
 Schutz, Herman J., Ballia, U. P., India.
 Schutz, Mrs. Grace B., Ballia, U. P., India.
 Simpson, Charles E., Balrampur, via Gonda, In. In.
 Simpson, Mrs. Kerstin B., Balrampur, via Gonda, In. In.
 Titus, Murray T., Bijnor, India.
 Titus, Mrs. Olive G., Bijnor, India.
 Weak, Harry H., Shahjahanpur, India.
 Weak, Mrs. Clara H., Shahjahanpur, India.
 West, John N., 100 Oak Hill Ave., Delaware, O.
 West, Mrs. Irene W., 100 Oak Hill Ave., Delaware, O.
 Wood, Otho Don, Lucknow, India.

NORTHWEST INDIA

- Aldrich, Floyd C., Ajmer, India.
 Aldrich, Mrs. Annie H., Ajmer, India.
 Ashe, William W. (M.D.), Cawnpore, India.
 Ashe, Mrs. Christine C., Cawnpore, India.
 Baker, J. Benson, Meerut, India.
 Baker, Mrs. Ida V., Meerut, India.
 Buck, Philo M., Mussoorie, India.
 Buck, Mrs. Carrie McM., Mussoorie, India.
 Butcher, John C. (M.D.), Ferozpur Road, Lahore, India.
 Butcher, Mrs. Ada P., Ferozpur Road, Lahore, India.
 Calkins, Harvey R., 1808 Sherman Ave., Evanston, Ill.
 Calkins, Mrs. Ida von H., 1808 Sherman Ave., Evanston, Ill.
 Clancy, Dennis C., Roorkee, India.
 Clancy, Mrs. Ella P., Roorkee, India.
 Clancy, W. Rockwell, 50 Rajpur Road, Delhi, India.

Clancy, Mrs. Charlotte F., 50 Rajpur Road, Delhi, India.
 Donohugh, Thomas S., 126 Claremont Ave., New York City.
 Donohugh, Mrs. Agnes L., 126 Claremont Ave., New York City.
 Grey, Arthur L., Easton, Talbert Co., Md.
 Grey, Mrs. Arthur L., Easton, Talbert Co., Md.
 Jones, Lucian B., Aligarh, India.
 Jones, Mrs. Nellie R., Aligarh, India.
 Keislar, Mott, Muttra, India.
 Keislar, Mrs. Edna B. (M.D.), Muttra, India.
 Lyon, James, Hissar, Punjab, India.
 Lyon, Mrs. Lillias R., Hissar, Punjab, India.
 †Noon, Raymond W., Meerut, India.
 Plomer, Claudius H., Agra, India.
 Plomer, Mrs. Ella M., Agra, India.
 Price, Frederick B., Allahabad, India.
 Price, Mrs. Emma S., Allahabad, India.
 Robertson, John T., Bulandshahr, India.
 Robertson, Mrs. Amelia H., Bulandshahr, India.
 Tomlinson, W. Edwin, Oriska, N. D.
 Tomlinson, Mrs. Viola S., Oriska, N. D.
 Wilson, Franklin M., 436 West Elm St., Canton, Ill.
 Wilson, Mrs. Mary G., 436 West Elm St., Canton, Ill.

SOUTH INDIA

Anderson, Karl E., Kolar, India.
 Anderson, Mrs. Emma W., Kolar, India.
 †Bateman, Clark N., 19 Mount Road, Madras, India.
 Beal, William D., Orland, Ill.
 Beal, Mrs. Bessie R., Orland, Ill.
 Buttrick, John B., Bowringpet, Bangalore, India.
 Buttrick, Mrs. Mary P., Bowringpet, Bangalore, India.
 Coates, Alvin B., Richmond Town, Bangalore, India.
 Coates, Mrs. Olive B., Richmond Town, Bangalore, India.
 Cook, Albert E., 607 Forest Ave., Ypsilanti, Mich.
 Cook, Mrs. Edith L., 607 Forest Ave., Ypsilanti, Mich.
 Ernsberger, David O., Belgau, India.
 Ernsberger, Mrs. Margaret C., Belgau, India.
 †Gabel, Clayton E., Kolar Town, Mysore, India.
 Gabel, Mrs. Alice H., Kolar Town, Mysore, India.
 Garden, Joseph H., Gulbarga, Deccan, India.
 Garden, Mrs. Frances B., Gulbarga, Deccan, India.
 Harris, John D., Madras, India.
 Harris, Mrs. Alice B., Madras, India.
 Hilmer, Henry F., Hyderabad, Deccan, India.
 Hilmer, Mrs. Matilda H., Hyderabad, Deccan, India.
 Hollister, William H., Hyderabad, Deccan, India.
 Hollister, Mrs. Emma H., Hyderabad, Deccan, India.
 Hottot, David P., Raichur, Deccan, India.
 Hottot, Mrs. Florence B., Raichur, Deccan, India.
 King, Earl L., Belgau, India.
 King, Mrs. Edith B., Belgau, India.
 King, William L., Madras, India.
 King, Mrs. Sara H., 174 North Washington St., Delaware, O.
 Kingham, James J., Tuticorin, India.
 Kingham, Mrs. Grace W., Tuticorin, India.
 Linn, Hugh H. (M.D.), Bidar, Deccan, India.
 Linn, Mrs. Minnie L., Bidar, Deccan, India.
 Lipp, Charles F., Belgau, India.
 Lipp, Mrs. Clara L., Belgau, India.
 Morgan, Walter L., Vikarabad, Deccan, India.
 Ogg, Albert E., 137 N. Main St., Ashland, Ore.
 Ogg, Mrs. Dolores D., 137 N. Main St., Ashland, Ore.
 Parker, C. Edward, Vikarabad, Deccan, India.
 Parker, Mrs. Sarah T., Vikarabad, Deccan, India.
 Ross, Marcellus D., Hyderabad, Deccan, India.
 Ross, Mrs. Annie S., Hyderabad, Deccan, India.
 Ross, de Souza, Charles W., Vepery, Madras, India.
 Ross, de Souza, Mrs. Maude M., Vepery, Madras, India.
 Scharer, Charles W., Belgau, India.
 Scharer, Mrs. Elizabeth H., Belgau, India.
 Simmons, John W., Baldwin Boys' High School, Bangalore, India.
 Simmons, Mrs. Alice D., Bangalore, India.
 †Taylor, Oswald G. (M.D.), Vikarabad, Deccan, India.
 Taylor, Mrs. Frances W., Vikarabad, Deccan, India.
 †Trieschmann, Jacob E., Bangalore, India.

CENTRAL PROVINCES

Abbott, David G., Jubbulpore, C. P., India.

Abbott, Mrs. Martha D., Jubbulpore, C. P., India.
 Aldis, Steadman, Basim, Berar, India.
 Aldis, Mrs. Ethel F., Basim, Berar, India.
 Auner, Orval M., Jubbulpore, C. P., India.
 Campbell, Frank D., Jagdalpur, Bastar, C. P., India.
 Campbell, Mrs. Ada G., Jagdalpur, Bastar, C. P., India.
 Darling, Arthur E., Kamptee, C. P., India.
 Darling, Mrs. Ellen M., Kamptee, C. P., India.
 Felt, Frank R. (M.D.), Nagpur, C. P., India.
 Felt, Mrs. Nettie H., Nagpur, C. P., India.
 Gilder, George K., Raipur, C. P., India.
 Gilder, Mrs. Louise B., Raipur, C. P., India.
 Guse, C. F. Herman, Muscatine, Ia.
 Guse, Mrs. Anna E., Muscatine, Ia.
 Herrmann, Carl C., Khandwa, C. P., India.
 Herrmann, Mrs. Florence E., Khandwa, C. P., India.
 Moore, William A., Gondia, C. P., India.
 Moore, Mrs. Laura W., Gondia, C. P., India.
 Musser, Howard A., 70 North Ohio Ave., Columbus, O.
 Musser, Mrs. Rachel M., 70 North Ohio Ave., Columbus, O.
 Perkins, Judson T., Drug, C. P., India.
 Perkins, Mrs. Delia S., Drug, C. P., India.
 Scholberg, Henry C., Narsinghpur, C. P., India.
 Scholberg, Mrs. Ella C., Narsinghpur, C. P., India.

BOMBAY

Bancroft, William E., Byculla, Bombay, India.
 Bancroft, Mrs. Clara V., Byculla, Bombay, India.
 Bisbee, Royal D., Baroda, India.
 Bisbee, Mrs. Pearl G., Baroda, India.
 Clarke, William E. Lee, Byculla, Bombay, India.
 Clarke, Mrs. Bertha M., Byculla, Bombay, India.
 †Conley, Carl H., Nadiad, India.
 Conley, Mrs. Freda H., Nadiad, India.
 Corpron, Alexander (M.D.), 150 Fifth Ave., New York City.
 Corpron, Mrs. Esther D., 150 Fifth Ave., New York City.
 Hill, Charles B., Baroda Camp, India.
 Hill, Mrs. Glenora G., Baroda Camp, India.
 Lampard, John, Godhra, India.
 Lampard Mrs., Susan H., Godhra, India.
 Linzell, Lewis E., 150 Fifth Ave., New York City.
 Linzell, Mrs. Phila K., 150 Fifth Ave., New York City.
 Park, George W., Karachi, Sind, India.
 Park, Mrs. Eugenia J., 1207 Madison St., Syracuse, N. Y.
 Parker, Albert A., 150 Fifth Ave., New York City.
 Parker, Mrs. Luetta O., 150 Fifth Ave., New York City.
 Shaw, Fawcett, E. N., Karachi, Sind, India.
 Shaw, Mrs. Caroline H., Karachi, Sind, India.
 Stephens, William H., Poona, India.
 Stephens, Mrs. Anna T., Poona, India.
 Warner, Ariel N., Bowen Church, Apollo Bunder, Bombay, India.
 Warner, Mrs. Helen L., Bowen Church, Apollo Bunder, Bombay, India.
 Wood, Frederick, Nadiad, India.
 Wood, Mrs. Elizabeth L., 290 Albert St., Kingston, Ontario, Canada.

BENGAL

Byers, William P., Asansol, E. I. Railway, India.
 Byers, Mrs. Charlotte F., Asansol, E. I. Railway, India.
 Byork, John, Calcutta, India.
 Byork, Mrs. John, Calcutta, India.
 Geisenhener, Miss Augusta M. (contract), Calcutta, India.
 Gould, Philip A., Calcutta, India.
 Gould, Mrs. Mildred G., Calcutta, India.
 Grose, Richard C., Osage City, Kan.
 Grose, Mrs. Margaret R., Osage City, Kan.
 Henderson, George S., Calcutta, India.
 Henderson, Mrs. Mabel G., Keuka Park, Yates Co., N. Y.
 Koch, Clinton H. S., 763 Frye St., St. Paul, Minn.
 Koch, Mrs. Grace O., 763 Frye St., St. Paul, Minn.
 Lee, David H., 13 Wellington Square, Calcutta, India.
 Lee, Mrs. Ada J., 13 Wellington Square, Calcutta, India.
 Manley, David H., 52 Tangra Road, Calcutta, India.
 Manley, Mrs. Cora M., 52 Tangra Road, Calcutta, India.
 Mattlack, Miss Edith L. (contract), Calcutta, India.
 Meik, James P., Asansol, E. I. Railway, India.
 Meik, Mrs. Isabella Y., Asansol, E. I. Railway, India.

Plank, Charles D., Calcutta, India.
 Schaenslin, Gottlieb, Bolpur, India.
 Schaenslin, Mrs. Elizabeth L., Bolpur, India.
 Swan, Henry M., Pakur, E. I. Railway, India.
 Swan, Mrs. Edna L., Pakur, E. I. Railway, India.
 Wark, Homer E., 151 Dharamtala St., Calcutta, India.
 Wark, Mrs. Gertrude B., 151 Dharamtala St., Calcutta, India.

BURMA

Graves, Willard E., 1405 East Sixtieth St., Chicago, Ill.
 Graves, Mrs. Almyra A., 1405 East Sixtieth St., Chicago, Ill.
 Jones, Benjamin M., Pegu, Burma.
 Jones, Mrs. Luella R., Pegu, Burma.
 Riggs, Clarence H., 27 Creek St., Rangoon, Burma.
 Riggs, Mrs. Blanche S., 27 Creek St., Rangoon, Burma.
 Severance, Cyrus W., Rangoon, Burma.
 Severance, Mrs. Ella E., Rangoon, Burma.
 †Soelberg, Christian J., Rangoon, Burma.
 Tynan, Irving M., Syriam, Hausahawddy District, Burma.

MALAYSIA

Amery, Albert J., Queen St., Singapore, Straits Settlements.
 Amery, Mrs. Ruth A., Queen St., Singapore, Straits Settlements.
 Baughman, Burr J., 1930 Sherman Ave., Evanston, Ill.
 Baughman, Mrs. Mabel H., 1930 Sherman Ave., Evanston, Ill.
 Bower, Harry C., Soerabaya, Java.
 Bower, Mrs. Mabel C., Soerabaya, Java.
 Buchanan, Charles S., Tjisaroca, Zuid, Buitenzorg, Java.
 Buchanan, Mrs. Emily E., Tjisaroca, Zuid, Buitenzorg, Java.
 Cherry, William T., Singapore, Straits Settlements.
 Cherry, Mrs. Miriam T., Singapore, Straits Settlements.
 Davis, Charles E., Sibul, Sarawak, Borneo.
 Davis, Mrs. Delle H., Sibul, Sarawak, Borneo.
 Denyes, John R., Singapore, Straits Settlements.
 Denyes, Mrs. Mary O., Singapore, Straits Settlements.
 Draper, Charles E., Sitiawan, Perak, F. M. S.
 Draper, Mrs. Mary P., Sitiawan, Perak, F. M. S.
 †Fisher, Albert H., 19 Kramat, Batavia, Java.
 †Freeman, Mark, Banks, Pangkal, Singapore, Straits Settlements.
 Fries, Miss Susan M. (contract), Batavia, Java.
 Hawes, Miss Louize (contract), Singapore, Straits Settlements.
 Hibbard, Earl R. (contract), Penang, Straits Settlements.
 Hibbard, Mrs. Jessie B. (contract), Penang, Straits Settlements.
 Hooley, Osborne E., Singapore, Straits Settlements.
 Hoover, James M., Chambersburg, Pa.
 Hoover, Mrs. Ethel Y., Chambersburg, Pa.
 Horley, William E., Ipoh, Perak, F. M. S.
 Horley, Mrs. Ada O., Ipoh, Perak, F. M. S.
 Kenyon, Miss Carrie C. (contract), Singapore, Straits Settlements.
 Klaus, Armin V., Batavia, Java.
 Mansell, Harry B., Upper Middletown, Pa.
 Mansell, Mrs. Ethel W., Upper Middletown, Pa.
 Nagle, J. Stewart (contract), Singapore, Straits Settlements.
 Nagle, Mrs. Katherine T. (contract), Singapore, Straits Settlements.
 Oechali, Leonard, Singapore, Straits Settlements.
 Oechali, Mrs. Loula B., Singapore, Straits Settlements.
 Peach, Preston L., Kuala Lumpur, F. M. S.
 Pease, Kingsley E., 5725 Drexel Ave., Hyde Park Station, Chicago, Ill.
 Pease, Mrs. Florence A., 5725 Drexel Ave., Hyde Park Station, Chicago, Ill.
 †Perkins, Raymond G. (M.D.), Sitiawan, Perak, F. M. S.
 Perkins, Mrs. Pearl McL., Sitiawan, Perak, F. M. S.
 Pickett, George F., Ancon Road, Penang, Straits Settlements.
 Pickett, Mrs. Amelia Y., 41 Sussex Place, Slough, England.
 Read, Miss Harriet C. (contract), Singapore, Straits Settlements.
 Shellbear, William G., Singapore, Straits Settlements.
 Shellbear, Mrs. Emma F., Singapore, Straits Settlements.
 Steele, Miss Bessie A., Singapore, Straits Settlements.

Sullivan, Floyd H., Williamston, Mich.
 Van Dyke, Benjamin F., Medford, Ore.
 Van Dyke, Mrs. Esther J., Medford, Ore.
 Ward, William T., Medan, Sumatra.
 †Wilcox, Berton O., Singkawang, West Borneo.
 Wilcox, Mrs. Rita K., Singkawang, West Borneo.
 Worthington, Charles M., 19 Kramat, Batavia, Java.
 Zimmerman, Cassius R. (contract), Ipoh, Perak, F. M. S.
 Zimmerman, Mrs. Lucy P. (contract), Ipoh, Perak, F. M. S.
 Zimmerman, Miss Amy (contract), Ipoh, Perak, F. M. S.

PHILIPPINE ISLANDS

Bernhardt, Charles J., Vigan, Ilocos Sur, Philippine Islands.
 Chenoweth, Arthur E., Fostoria, O.
 Chenoweth, Mrs. Minnie S., Fostoria, O.
 Cottingham, Joshua F., Malolos, Bulacan, Philippine Islands.
 Cottingham, Mrs. Bertha D., Malolos, Bulacan, Philippine Islands.
 Farmer, Harry, 8 Isla de Romero, Manila, Philippine Islands.
 Farmer, Mrs. Olive O., Manila, Philippine Islands.
 Housley, Edwin L., San Fernando, Pampanga, Philippine Islands.
 Housley, Mrs. Ella S., San Fernando, Pampanga, Philippine Islands.
 Huddleston, Oscar, Vigan, Ilocos Sur, Philippine Islands.
 Huddleston, Mrs. Leona L., Vigan, Ilocos Sur, Philippine Islands.
 Kinsey, William F., Fuguegarao, Cagayan, Philippine Islands.
 Kinsey, Mrs. Martha H., Fuguegarao, Cagayan, Philippine Islands.
 Klinefelter, Daniel H., 338 Lope de Vega, Manila, Philippine Islands.
 Klinefelter, Mrs. Blanch P., 338 Lope de Vega, Manila, Philippine Islands.
 Koehler, Charles W., Lingayen, Pangasinan, Philippine Islands.
 Koehler, Mrs. Ida S., Lingayen, Pangasinan, Philippine Islands.
 Lee, Edwin F., 229 Nozaleda, Manila, Philippine Islands.
 Lee, Mrs. Edna D., 229 Nozaleda, Manila, Philippine Islands.
 Lyons, Ernest S., Manila, Philippine Islands.
 Lyons, Mrs. Harriet E., Manila, Philippine Islands.
 Moe, Rex R., San Isidro, Nueva Ecija, Philippine Islands.
 Moe, Mrs. Julia N., San Isidro, Nueva Ecija, Philippine Islands.
 Peterson, Berndt O., Dagupan, Pangasinan, Philippine Islands.
 Peterson, Mrs. Alice M., Dagupan, Pangasinan, Philippine Islands.
 Rader, Marvin A., New Berlin, N. Y.
 Rader, Mrs. Jean H., New Berlin, N. Y.
 Snyder, Alva L., 150 Fifth Ave., New York City.
 Snyder, Mrs. Grace E., 150 Fifth Ave., New York City.

CHINA

FOOCHOW

Bankhardt, Frederick, Berea, O.
 Bankhardt, Mrs. Laura W., Berea, O.
 Billing, Arthur W., Foochow, China.
 Billing, Mrs. Mabel S., Foochow, China.
 Bissonnette, Wesley S., Mintang, via Foochow, China.
 Bissonnette, Mrs. Estelle S., Mintang, China.
 Caldwell, Ernest B., Slotsburg, Rockland Co., N. Y.
 Caldwell, Mrs. Gertrude B., Slotsburg, Rockland Co., N. Y.
 Caldwell, Harry R., Futsing, China.
 Caldwell, Mrs. Mary B. C., Futsing, China.
 Coole, Thomas H. (M.D.), care of Methodist Book Concern, 1018 South Wabash Ave., Chicago, Ill.
 Coole, Mrs. Cora S., Kutien, care of Methodist Book Concern, 1018 South Wabash Ave., Chicago, Ill.
 Eyestone, James B., Mount Vernon, Ia.
 Eyestone, Mrs. Isabelle L., Mount Vernon, Ia.
 †Ford, Eddy L., 623 Cook St., Evanston, Ill.

Ford, Mrs. Effie C., 623 Cook St., Evanston, Ill.
 Gossard, Jesse E. (M.D.), Yenping, via Foochow, China.
 Gossard Mrs. Ethel W., Yenping, via Foochow, China.
 Gowdy, John, Pittston, Pa.
 Gowdy, Mrs. Elizabeth T., Pittston, Pa.
 †Jones, Edwin C., Foochow, China.
 †Kellogg, Claude R., Foochow, China.
 Kellogg, Mrs. Mary C., Foochow, China.
 †Lacy, Henry V., Lungtien, via Foochow, China.
 Lacy, Mrs. Jessie A., Lungtien, via Foochow, China.
 †Lacy, Walter N., Foochow, China.
 Lacy, Mrs. Helen M., Foochow, China.
 Lacy, William H., 10 Woosung Road, Shanghai, China.
 Lacy, Mrs. Emma N., 10 Woosung Road, Shanghai, China.
 Main, William A., Foochow, China.
 Main, Mrs. Emma L., Foochow, China.
 Miner, George S., Foochow, China.
 Miner, Mrs. Mary P., Foochow, China.
 Miner, Wallace H., Foochow, China.
 Miner, Mrs. Florence F., Foochow, China.
 Paddock, Bernard H., Yenping, via Foochow, China.
 Sites, C. M. Lacey, Foochow, China.
 Sites, Mrs. Evelyn W., Foochow, China.
 Skinner, James E. (M.D.), Yenping, via Foochow, China.
 Skinner, Mrs. Susan L. (M.D.), Yenping, via Foochow, China.
 †Trimble, Charles G. (M.D.), Kutien, via Foochow, China.
 Trimble, Mrs. Edna A., Kutien, via Foochow, China.
 Trimble, Frederick H., Foochow, China.
 Trimble, Mrs. Rena E., Foochow, China.
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 Ward, Mrs. Mildred W., Foochow, China.
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HINGHWA

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 Carson, F. Stanley, Hinghwa, via Foochow, China.
 Carson, Mrs. Grace D., Hinghwa, via Foochow, China.
 Cole, Winfred B., Hinghwa, via Foochow, China.
 Cole, Mrs. Edith F., Hinghwa, via Foochow, China.
 Didline, Harry G., Hinghwa, via Foochow, China.
 Didline, Mrs. Maud La D., Hinghwa, via Foochow, China.
 Hawley, Joseph W., Noxen, Wyoming Co., Pa.
 Hawley, Mrs. Harriet R., Noxen, Wyoming Co., Pa.
 †Irish, John H., Hinghwa, via Foochow, China.

CENTRAL CHINA

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 †Hummel, William F., Nanking, China.
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 †Johnstone, Ernest M. (M.D.), Wuhu, China.
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 Rowe, Harry F., Nanking, China.

Rowe, Mrs. Maggie N., Nanking, China.
 Roys, Harvey C., Nanking, China.
 Roys, Mrs. Grace W., Nanking, China.
 Sibley, Fred R., Barnesville, O.
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 Wilson, Wilbur F., Nanking, China.
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 Taylor, Mrs. Nellie B., Kongju, Korea.
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 Taylor, Mrs. Bertha B., Seoul, Korea.
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 Coleman, Mrs. Etta T., Monrovia, Liberia.
 Gendrou, Miss Violet M., Garraway, Cape Palmas, Liberia.
 Hall, Miss Anna E., South Atlanta, Ga.
 McLaurin, William M., Monrovia, Liberia.
 McLaurin, Mrs. Karlene DeB., Monrovia, Liberia.
 McNeil, Miss Diana B., Monrovia, Liberia.
 Price, Frederick A., Wassika, Cape Palmas, Liberia.
 Price, Mrs. Luna J., Fort Meyers, Fla.
 Robertson, Mrs. Friederika S., Jacktown, Sinoe, Liberia.
 Simpson, John A., Monrovia, Liberia.
 Simpson, Mrs. Mattie H., Monrovia, Liberia.
 Warner, Mrs. Nancy J., Jacktown, Sinoe, Liberia.
 Williams, Walter B., Nanah Kroo, via Cape Palmas, Liberia.
 Williams, Mrs. Maude W., Nanah Kroo, via Cape Palmas, Liberia.

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Buchwalter, Mrs. Lizzie McN., Old Umtali, Rhodesia.
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 Gates, Mrs. Harriott L., 30 North St., Moncton, N. B., Canada.
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 Greeley, Eddy H., Old Umtali, Rhodesia.
 Gurney, Samuel (M.D.), Mrewas, Rhodesia.
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 James, Henry I., Penhalonga, Rhodesia.
 James, Mrs. Edith M., Penhalonga, Rhodesia.
 Kent, Charles A., Umtali, Rhodesia.
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 Dodson, Mrs. Catherine M., Calulo, Lubollo, Angola.
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 Duarte, Mrs. Maria C., Santa Cruz, Madeira Islands.
 †Gibbs, Austin J., Pungo Andongo, Angola.
 Guptill, Roger L., Kambove, Congo-Belge, via Capetown, Africa.
 Guptill, Mrs. Constance S., Kambove, Congo-Belge, via Capetown, Africa.
 Kipp, Ray B., Quessua, Malange, Angola.
 Kipp, Mrs. Lettie M., Quessua, Malange, Angola.
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 Klebsattel, Mrs. Elise S., Malange, Angola.
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 Shields, Robert, Loanda, Angola.
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 Morrow, Harry E., Sibley, Ia.
 Morrow, Mrs. Myrtie P., Sibley, Ia.
 Salmans, Levi B. (M. D.), 150 Fifth Ave., New York City.
 Salmans, Mrs. Sara S., 150 Fifth Ave., New York City.
 Wolfe, Frederic F., Ortonville, Mich.
 Wolfe, Mrs. Grace H., Ortonville, Mich.

EUROPE

Byashe, Ernest W., 16 Place Notre Dame, Grenoble, France.
 Byashe, Mrs. Mildred T., 16 Place Notre Dame, Grenoble, France.
 Clark, Walling, Via Firenze 38, Rome, Italy.
 Clark, Mrs. Felicia B., Via Firenze 38, Rome, Italy.
 Count, Elmer E., Ulitza Neophite Rilski 68, Sofia, Bulgaria.
 Count, Mrs. Viette T., Ulitza Neophite Rilski 68, Sofia, Bulgaria.
 Greenman, Almon W., Via Cimbrì 8, Naples, Italy.
 Greenman, Mrs. Marinda G., Via Cimbrì 8, Naples, Italy.
 Luering, Henry L. E., Wittelsbacher-Allee 2, Frankfurt-on-the-Main, Germany.
 Luering, Mrs. Violet B., Wittelsbacher-Allee 2, Frankfurt-on-the-Main, Germany.
 Simons, George A., 9th Line 34, W. O., Saint Petersburg, Russia.
 Tipple, Bertrand M., 150 Fifth Ave., New York City.
 Tipple, Mrs. Jane D., 150 Fifth Ave., New York City.

WOMAN'S FOREIGN MISSIONARY SOCIETY

CHINA

FOOCHOW

Adams, Jean, Foochow, China.
 Allen, Mabel, Ngucheng, via Foochow, China.
 Baker, Lulu C., R. F. D. 1, Box 128, Seattle, Wash.
 Bartlett, Carrie M., Ngucheng, Lungtien, via Foochow, China.
 Bonsfield, Julia A., Morgantown, W. Va.
 Carleton, Mary E. (M.D.), Mintsingshien, via Foochow, China.
 Clark, Elsie G., Foochow, China.
 Deyoe, Ella M., Eugene, Ore.
 Ehly, Emma L., Yenping, China.
 Eichenberger, Emma, Foochow, China.
 Fox, Eulalia E., Foochow, China.
 Frazey, Laura, Nickerson, Kan.
 Gaylord, Edith F., Foochow, China.
 Glassburner, Mamie F., Tangtau, Haitan Island, China.
 Hall, E. Baylie, Foochow, China.
 Hartford, Mabel C., Yenping, China.
 Hatfield, Lena (M.D.), 2822 Washington Blvd., Chicago, Ill.
 Hetty Lura M., Kutien, via Foochow, China.
 Hostetter, Flossie May, Foochow, China.
 Hu King Eng (M.D.), Foochow, China.
 Hu, May L., Foochow, China.
 Hurlbut, Floy, Foochow, China.
 Jewell, Carrie I., Box 15, Winnetka, Ill.
 Jones, Edna, 129 Haight St., San Francisco, Cal.
 Jones, Jennie D., Tangtau, Haitang, China.
 Li Bi Cu (M.D.), Ngucheng, China.
 Linam, Alice, Warsaw, Ind.
 Lvon, Ellen M. (M.D.), Foochow, China.
 Mae, Rose A., Mintsingshien, via Foochow, China.
 Mann, Mary, Foochow, China.
 Nevitt, Ellen J., Foochow, China.
 Peters, Mary, Kutien, via Foochow, China.
 Plumb, Florence J., Foochow, China.
 Sia, Ruby, Foochow, China.
 Simpson, Cora, Foochow, China.
 Strow, Elizabeth M., Foochow, China.
 Trimble, Lydia A., Foochow, China.
 Wallace, Lydia E., Foochow, China.
 Wanzer, Menia H., Foochow, China.
 Wells, Phebe, Foochow, China.

HINGHWA

Betow, Emma J. (M.D.), Sienyu, via Foochow, China.
 Brown, Cora M., Hinghwa, via Foochow, China.
 Lebeus, Martha, Sienyu, via Foochow, China.
 Marriott, Jessie A., Hinghwa, China.
 McClurg, Grace, Hinghwa, via Foochow, China.
 Nicolaisen, Martha, Sienyu, via Foochow, China.
 Seidmann, Paula, Berca, O.
 Strawick, Gertrude, 1919 Sherman Ave., Evanston, Ill.
 Todd, Althea M., Hinghwa, China.
 Varney, Elizabeth W., Hinghwa, via Foochow, China.
 Westcott, Pauline E., Hinghwa, via Foochow, China.
 Wilson, Minnie E., Hinghwa, via Foochow, China.

CENTRAL CHINA

Carneross, Flora E., Lodi, Wis.
 Crane, Edith M., Laingsburg, Mich.
 Goucher, Elizabeth, Nanking, China.
 Hyde, Flora A., Chinkiang, China.
 Kesler, Mary G., Nanking, China.
 Loomis Jean, Nanking, China.
 Muir, Winifred E., Rushville, Ind.
 Ogborn, Kate L., Wuhu, China.
 Peters, Sarah, Nanking, China.
 Rahe, Cora L., Nanking, China.
 Robbins, Emma E. (M.D.), Chinkiang, China.
 Shaw, Ella C., Nanking, China.
 Taft, Gertrude (M.D.), Chinkiang, China.
 White, Laura M., Nanking, China.
 Youtsey, Edith R., Nanking, China.

KIANGSI MISSION

Beggs, Nelle, Kiukiang, China.
 Brown, Zula F., Nanchang, China.
 Honsinger, Welby B., Nanchang, China.
 Howe, Gertrude, Nanchang, China.
 Hughes, Jennie V., Kiukiang, China.
 Jordan, Ella E., Nanchang, China.
 Kahu, Ida (M.D.), Nanchang, China.
 McDonnell, Clella E., Kiukiang, China.
 Merrill, Clara F., Kiukiang, China.
 Stone, Mabel C., Nanchang, China.
 Stone, Mary (M.D.), Kiukiang, China.
 Tang, Ihen, Nanchang, China.
 Woodruff, Mabel A., Kiukiang, China.

NORTH CHINA

Baugh, Evelyn B., Peking, China.
 Boddy, Estie T., 5240 Brooklyn Ave., Seattle, Wash.
 Bridenbaugh, Jennie B., Changli, China (via Siberia).
 Cushman, Clara M., Tientsin, China.
 Dillenbeck, Nora M., Taianfu, Shantung, China (via Siberia).
 Dyer, Clara P., Changli, China (via Siberia).
 Fearon, Dora C., Peking, China.
 Fearon, Josephine, Peking, China.
 Filley, Georgia A. (M.D.), Tientsin, China.
 Gilman, Gertrude, Peking, China.
 Gloss, Anna D. (M.D.), Peking, China.
 Glover, Ella E., Room 46, 581 Boylston St., Boston, Mass.
 Gray, Frances, Peking, China.
 Gregg, Eva A., Tientsin, China.
 Heath, Frances J. (M.D.), Peking, China.
 Jaquet, Myra A., Peking, China.
 Jewell, Mrs. Charlotte M., Room 715, 150 Fifth Ave., New York City.
 Knapp, Elsie L., Taianfu, Shantung, China.
 Knox, Emma M., Peking, China.
 Lewis, Ida B., Tientsin, China.
 Manderson, Melissa (M.D.), Hamilton, Lot 18, Prince Edward Island.
 Martin, Emma E. (M.D.), Otterbein, Ind.
 Meek, Grace A., Changli, China.
 Miller, Iva M. (M.D.), Tientsin, China.
 Powell, Alice M., Peking, China.
 Pyke, Mildred, Tientsin, China.
 Stevenson, Ida M. (M.D.), 420 Washington Ave., Burlington, Ia.
 Stryker, Minnie (M.D.), Peking, China.
 Watrous, Mary, Changli, China (via Siberia).
 Wheeler, Maude L., Peking, China.
 Wilson, Frances O., Tientsin, China.
 Young, Effie G., Taianfu, Shantung, China (via Siberia).

WEST CHINA

Brethorst, Alice B., Chengtu, via Hankow, China.
 Brethorst, Stephens Marie, Chengtu, via Hankow, China.
 Collier, Clara J., Chengtu, via Hankow, China.
 Conner, Lottie M., Chungking, via Hankow, China.
 Day, Georgia E., Chengtu, via Hankow, China.
 Edmonds, Agnes M. (M.D.), Chungking, China.
 Ellison, Grace F., Chungking, China.
 Galloway, Helen R., Suining, China.
 Golsch, Anna L., Chengtu, via Hankow, China.
 Holmes, Lillian L., Chungking, via Hankow, China.
 Householder, C. Ethel, Chungking, China.
 Jones, Dorothy, Chungking, via Hankow, China.
 Ketring, Mary (M.D.), Drawer M, Toledo, O.
 Larsson, Maria E., Chengtu, via Hankow, China.
 Lindblad, Anna C., Suining, China.
 Lybarger, Lela, Tsechow, via Chungking, China.
 Manning, Ella, Tsechow, via Chungking, China.
 Nelson, Lena, Tsechow, via Chungking, China.
 Rahe, Cora L., Nanking, China.
 Royer, Mary Anna, Chungking, via Hankow, China.
 Smith, Madora E., Chengtu, via Hankow, China.

Snyder, F. Chestora (M. D.), Chungking, via Hankow, China.
 Tyler, Gertrude W., Suining, China.
 Wells, Annie M., Chungking, China.

JAPAN

Alexander, Elisabeth, Hiroasaki, Japan.
 Ashbaugh, Adella M., Delaware, O.
 Atkinson, Anna P., Nagoya, Japan.
 Bangs, Louise, Nagasaki, Japan.
 Baucus, Georgiana, 37 Bluff, Yokohama, Japan.
 Blackstock, Ella, North 7th St., La Fayette, Ind.
 Bullis, Edith M., Aoyama, Tokyo, Japan.
 Chappell, Mary, Aoyama, Tokyo, Japan.
 Cody, Mary A., 595 Longfellow Ave., Cleveland, O.
 Daniel, Nell M., Traer, Ia.
 Dickerson, Augusta, Hakodate, Japan.
 Dickinson, Emma E., 37 Bluff, Yokohama, Japan.
 Draper, Winifred F., Aoyama, Tokyo, Japan.
 Finlay, L. Alice, Kagoshima, Japan.
 Fretts, Millicent N., Sapporo, Japan.
 Gardner, Minnie, Aoyama, Tokyo, Japan.
 Griffiths, Mary B., The Haven, Horsham Road, Sussex, England.
 Hampton, Mary S., Hakodate, Japan.
 Heaton, Carrie A., Sendai, Japan.
 Hewett, Ella J., Sendai, Japan.
 Imhof, Louisa, Sendai, Japan.
 Ketchum, Edith L., Nagasaki, Japan.
 Kidwell, Lola M., Fukuoka, Japan.
 Lee, Edna M., Aoyama, Tokyo, Japan.
 Lee, Mabel, Nagoya, Japan.
 Lewis, Amy G., Hamburg, N. Y.
 McDowell, Jessie L., Nagasaki, Japan.
 Melton, Mary E., Nagasaki, Japan.
 Phelps, Frances E., 1317 Las Palmas Ave., Hollywood, Cal.
 Pider, Myrtle Z., Aoyama, Tokyo, Japan.
 Preston, Grace, Hiroasaki, Japan.
 Russell, Elisabeth, Nagasaki, Japan.
 Russell, M. Helen, Gorham, Me.
 Santee, Helen C., 24 South Franklin St., Wilkes-Barre, Pa.
 Seeds, Leonora, 118 University Ave., Delaware, O.
 Seeds, Mabel K., Aoyama, Tokyo, Japan.
 Singer, Florence E., Hakodate, Japan.
 Slate, Anna B., 221 Bluff, Yokohama, Japan.
 Snapp, Reba C., Aoyama, Tokyo, Japan.
 Soper, E. Maud, 226 Belmont St., Glendale, Cal.
 Spencer, Matilda A., Aoyama, Tokyo, Japan.
 Sprowles, Alberta B., Hakodate, Japan.
 Starkey, Bertha, Nagasaki, Japan.
 Taylor, Erma, Aoyama, Tokyo, Japan.
 Teague, Carolyn, Karakara 3 bancho, Kumamoto, Japan.
 Thomas, Hettie A., Karakara 3 bancho, Kumamoto, Japan.
 Thomas, Mary M., 1029 Wesley Ave., Cincinnati, O.
 Van Petten, Mrs. Caroline W., Santa Monica, Cal.
 Wagner, Dora A., Aoyama, Tokyo, Japan.
 Watson, Rebecca J., 221 Bluff, Yokohama, Japan.
 Weaver, Georgia, Nagoya, Japan.
 White, Anna L., Aoyama, Tokyo, Japan.
 Wythe, K. Grace, Hiroasaki, Japan.
 Young, Mariana, Marysville, O.
 Zollocker, Johanna Z., Aoyama, Tokyo, Japan.

KOREA

Albertson, Millie May, Seoul, Korea.
 Anderson, Naomi A., Seoul, Korea.
 Beiler, Mary, Haiju, Korea.
 Benedict, Ruth E., Pyengyang, Korea.
 Brownlee, Charlotte, Seoul, Korea.
 Cutler, Mary M. (M.D.), Pyengyang, Korea.
 Dillingham, Grace L., Yungbyen, Korea.
 Estey, Ethel M., Jacksonville, New Brunswick, Canada.
 Frey, Lulu E., Seoul, Korea.
 Hsenig, Huldah A., Seoul, Korea.
 Hall, Mrs. Rosetta S. (M.D.), Pyengyang, Korea.
 Harmon, Grace L., Seoul, Korea.
 Haynes, E. Irene, Pyengyang, Korea.
 Hess, Margaret I., Seoul, Korea.
 Hillman, Amanda (M.D.), Seoul, Korea.
 Hillman, Mary R., Newark, O., R. F. D. No. 6.
 Krook, Mrs. Ruby L., Seoul, Korea.

Marker, Jessie B., Seoul, Korea.
 Miller, Lula A., Chemulpo, Korea.
 Pye, Olive F., Seoul, Korea.
 Robbins, Henrietta P., Pyengyang, Korea.
 Seharppf, Hannah, Chemulpo, Korea.
 Shaffer, Olga, Yungbyen, Korea.
 Sharp, Mrs. Robert, Kongju, Korea.
 Snavelly, Gertrude E., Haiju, Korea.
 Stewart, Mrs. Mary S. (M.D.), Seoul, Korea.
 Tuttle, Ora M., Norwalk, O.
 Walter, A. Jeanette, Seoul, Korea.

INDIA

NORTH INDIA

Ashwill, Agnes, Naini Tal, India.
 Bacon, Nettie A., Lucknow, India.
 Barber, Emma J., Lucknow, India.
 Budden, Annie N., Champawat, Kumaon, India.
 Charter, Mabel, Moradabad, India.
 Crouse, Sara E. D., Lucknow, India.
 Davis, Grace, Lucknow, India.
 Easton, Celesta, 441 Lemon St., Riverside, Cal.
 Easton, Sarah A., Naini Tal, India.
 Ekey, Mary E., Sitapur, India.
 Finch, Harriet, Lucknow, India.
 Gimson, Esther (M.D.), Bareilly, India.
 Hadden, G. Evelyn, Lucknow, India.
 Hardie, Eva M., Naini Tal, India.
 Hill, Katharine L., 33 Ayrault St., Newport, R. I.
 Hoge, Elizabeth, Lucknow, India.
 Huffman, Loal E., Pauri, India.
 Landrum, Margaret, Moradabad, India.
 Loper, Ida G., Bareilly, India.
 Means, Alice, Budoun, U. P., India.
 Means, Mary, Pauri, India.
 Oldroyd, Roxanna H., Lucknow, India.
 Organ, Clara M., Room 18, 36 Bromfield St., Boston, Mass.
 Peters, Jessie L., Moradabad, India.
 Reed, Mary, Chandag Heights, via Almora, U. P., India.
 Rexroth, Elizabeth, Gonda, India.
 Robinson, Flora L., Lucknow, India.
 Robinson, Ruth E., Lucknow, India.
 Rocky, Lois, Darjeeling, India.
 Ruddick, E. May, Eldorado, Kan.
 Scott, Frances A., Budoun, U. P., India.
 Sellers, Rue A., Naini Tal, India.
 Sullivan, Lucy W., Pithoragarh, U. P., India.
 Waugh, Nora Belle, Naini Tal, India.
 Wright, Laura S., Sitapur, India.
 Yeager, Maud, Pauri, India.

NORTHWEST INDIA

Aaronson, Hilma A., 1753 Fresno, Cal.
 Bobenhouse, Laura G., Ajmer, India.
 Boddy, Grace, Muttra, India.
 Christenson, Lydia D., Meerut, India.
 Clancy, M. Adelaide, Muttra, India.
 Cochran, Ruth, Cawnpore, India.
 Forsyth, Estella M., Phalera, India.
 Gabrielson, Winnie M., Ghaziabad, India.
 Greene, Lily D., Lahore, Punjab, India.
 Hoffman, Carlotta E., Aligarh, India.
 Holman, Charlotte T., 3036 Hoover St., Los Angeles, Cal.
 Kipp, Cora I. (M.D.), Brindaban, U. P., India.
 Kipp, Julia I., Mineral, Ill.
 Lawson, Anne P., Cawnpore, India.
 Livermore, Melva A., Smith Center, Kan.
 McKnight, Isabel, Muttra, India.
 Mills, Harriet M., Ajmer, India.
 Nelson, E. Lavinia, Phalera, India.
 Nelson, Caroline C., Meerut, India.
 Porter, Clara G., Cawnpore, India.
 Porter, Eunice, Brindaban, India.
 Randall, S. Edith, Phalera, India.
 Richmond, Mary A., Cawnpore, India.
 Scott, Emma (M.D.), Chintonville, O.
 Schroepfel, Marguerite E., Cawnpore, India.
 Terrell, Linnie, Brindaban, U. P., India.
 Whitnig, Ethel L., Cawnpore, India.
 Winslow, Annie S., 11088 Fairfield Ave., Morgan Park, Ill.

SOUTH INDIA

Biehl, Elizabeth, Bidar, Deccan, India.
 Brewer, Edna C., Vikarabad, India.
 Ericson, Judith, 1417 Grand Ave., Galesburg, Ill.
 Evans, Alice A., Hyderabad, Deccan, India.
 Fenderich, Norma H., Elm Avon, Pa.
 Fisher, Fannie F., Bangalore, India.
 Griffin, Martha A., Kolar, India.
 Isham, Ida Gertrude, Bangalore, India.
 Lewis, Margaret D. (M.D.), Kolar, India.
 Low, Nellie, Hyderabad, India.
 Maskell, Florence W., Anamosa, Ia.
 Montgomery, Urdell, Kolar, India.
 Morgan, Margaret, Hyderabad, Deccan, India.
 Morrow, Julia E., Bangalore, India.
 Simonds, Mildred, Vikarabad, India.
 Stephens, Grace, Madras, India.
 Toll, Kate Evalyn, Madras, India.
 Voigtlander, Gertrude, 91 West Philadelphia St., Detroit, Mich.
 Wells, Elizabeth J., Carlisle, Ark.
 Wood, Catherine, Hyderabad, Deccan, India.

BOMBAY

Abbott, Anna A., 47 Mazagon Road, Bombay, India.
 Allen, Belle J. (M.D.), Room 46, 581 Boylston St., Boston, Mass.
 Austin, Laura F., Willamette University, Salem, Ore.
 Chilson, Mary E., Baroda Camp, India.
 Crouse, Margaret D., Holmes, Delaware County, Pa.
 Davis, Joan, Apollo Bunder, Bombay, India.
 Eddy, Mrs. S. W., 228 West Friendship St., Medina, O.
 Godfrey, Annie Louise, Nadiad, Gujarat, India.
 Goodall, Annie, Poona, India.
 Haney, Ida C., Baroda Camp, India.
 Holmes, Ada, Nadiad, Gujarat, India.
 Lawson, Christina H., Talegaon, Dabhada, India.
 Loyalbourne, Ethel M. (M. D.), Baroda Camp, Gujarat, India.
 Mayer, Lucile C., Talegaon, Dabhada, India.
 Morgan, Cora L., Godhra, Panch Mahals, India.
 Nelson, Dora L., Baroda Camp, India.
 Newton, Minnie E., Godhra, Panch Mahals, India.
 Nicholls, Elizabeth W., 47 Mazagon Road, Bombay, India.
 Nunan, Nellie F. (M.D.), Baroda Camp, Gujarat, India.
 Robinson, Helen E., Baroda Camp, India.
 Ross, Elsie, Panch Mahals, Godhra, India.
 Stephens, Vida W., Poona, India.

CENTRAL PROVINCES

Clinton, E. Lahuna, Jubbulpore, C. P., India.
 Gruenewald, Cornelia H. A., Khandwa, India.
 Harvey, Emily L., Raipur, C. P., India.
 Holland, Mrs. Alma H., Jubbulpore, India.
 Luck, Ada J., Sironcha, C. P., India.
 Liers, Josephine, Clayton, Ia.
 Naylor, Nell F., Sironcha, India.
 Pool, Lydia S., Jubbulpore, C. P., India.
 Reynolds, Elsie, Villisca, Ia.
 Thompson, Vera R., Raipur, India.
 Wilson, Nellie A., Basim, Berar, India.

BENGAL

Bennett, Fannie A., Calcutta, India.
 Blair, Katherine A., Tamuk, India.
 Carr, Rachel C., Asansol, E. I. Railway, India.
 Creek, Bertha, Olney, Ill.
 Grandstrand, Pauline, Pakur, E. I. R. Loop Line, India.
 Hunt, Ava F., Calcutta, India.
 Knowles, Emma L., Darjeeling, India.
 Maxey, Elizabeth, Calcutta, India.
 Moyer, Jennie, Muzaffarpur, India.
 Norberg, Eugenia, Roste Balluas, Sweden.
 Perrill, Mary L., Muzaffarpur, India.
 Reilly, Marnie B., Pakur, India.
 Stahl, C. Josephine, Darjeeling, India.
 Swan, Hilda, Pakur, India.
 Wisner, Julia E., Darjeeling, India.
 Wood, Daisy D., 152 Dharamtala St., Calcutta, India.

BURMA

Files, Estelle M., Thandaung, via Toungoo, Burma.

Illingworth, Charlotte J., Thandaung, via Toungoo, Burma.
 James, Phoebe, Baldwin, Kan.
 Mellingner, Roxie, Rangoon, Burma.
 Orcutt, Hazel A., Rangoon, Burma.
 Perkins, Fannie A., Thandaung, Burma.
 Robinson, Alvina, Fullerton, Cal.
 Ryder, Mary A., Thandaung, via Toungoo, Burma.
 Secor, Valeria, 25 Creek St., East Rangoon, Burma.
 Shannon, Mary E., 25 Creek St., East Rangoon, Burma.
 Stockwell, Grace L., Rowan, Ia.
 Wiegand, Marie, Rangoon, Burma.

MALAYSIA

Anderson, Luella R., Kuala Lumpur, Selangor, Federated Malay States.
 Atkins, Ruth E., Malacca, Malaysia.
 Blackmore, Sophia, Deaconess Home, Singapore, Strait Settlements.
 Brooks, Jessie, Penang, Straits Settlements.
 Bunce, Thirza E., Chicago, Ill.
 Cliff, Minnie B., Singapore, Malaysia.
 Holland, Ary J., 204 Enterprise St., Abilene, Kan.
 Holmberg, Hilda, Sockasari, Buitenzorg, Java.
 Jackson, C. Ethel, 21 Wallich St., Singapore, Malaysia.
 Lilly, May B., Menlo, Wash.
 Marsh, Mabel, Kuala Lumpur, Selangor, Federated Malay States.
 Martin, Clara, Penang, Malaysia.
 Olsen, Mary E., Neil Road, Singapore, Straits Settlements.
 Pugh, Ada, Malacca, Straits Settlements.
 Rank, Minnie L., Kuala Lumpur, Selangor, Federated Malay States.
 Ruth, E. Naomi, Sockasari, Buitenzorg, Java.
 Stefanski, Pauline, Sockasari, Buitenzorg, Java.
 Sutton, Marianne, 3402 University Ave., S. E., Minneapolis, Minn.
 Vail, Olive, Penang, Malaysia.
 Wagg, Ada, Anson Road, Penang, Malaysia.
 Wheeler, Hetta A., Kuala Lumpur, Malaysia.

PHILIPPINE ISLANDS

Blakeley, Mildred M., Lingayen, Philippine Islands.
 Carson, Anna, Manila, Philippine Islands.
 Charles, Bertha, 906 Rizal, Manila, Philippine Islands.
 Crabtree, Margaret M., 906 Rizal, Manila, Philippine Islands.
 Decker, Marguerite M., 906 Rizal, Manila, Philippine Islands.
 Dreisbach, Gertrude, Alba, Jasper County, Mo.
 Dudley, Rosa E., 310 Eighth St., Olympia, Wash.
 Erbst, Wilhelmina, 3402 University Ave., S. E., Minneapolis, Minn.
 Evans, Mary A., 906 Rizal, Manila, Philippine Islands.
 Parish, Rebecca (M.D.), Manila, Philippine Islands.
 Parkes, Elizabeth, Dagupan, Philippine Islands.
 Pond, Mrs. Eleanor (M.D.), Manila, Philippine Islands.
 Salmon, Lena L., Mary J. Johnston Hospital, Manila, Philippine Islands.
 Spaulding, Winifred, 848 Elm Ave., Long Beach, Cal.
 Stixrud, Louise, 906 Rizal, Manila, Philippine Islands.
 Thomas, Judith Edna, Manila, Philippine Islands.
 Washburn, Orrilla F., Lingayen, Philippine Islands.

AFRICA

Anderson, Mary, Les Aiglons, El Bair, Pres Alger, Africa.
 Clark, Grace, Old Umtali, Rhodesia.
 Coffin, Sophia J., Truro, Nova Scotia.
 Collins, Susan, Quessua, Malange, Angola.
 Cross, Cilia, Missao Americano, Saint Paul de Loanda, Angola.
 Drummer, Martha A., Quessua, Malange, Angola.
 Nourse, Emma D., Old Umtali, Rhodesia.
 Roush, Hannah E., Missao Americano, Saint Paul de Loanda, Angola.
 Smith, Emily, Les Aiglons, El Bair, Pres Alger, Africa.
 Welch, Dora, Les Aiglons, El Biar, Pres Alger, Africa.

SOUTH AMERICA

Barstow, Clara G., 282 Camacua, Flores, Buenos Ayres, Argentina.
 Hewett, Elizabeth, 1615 Soenic Ave., Berkeley, Cal.
 Hilts, Abbie M., Calle San Jose, 257, Montevideo, Uruguay.
 Hilts, Carrie A., 282 Camacua, Flores, Buenos Ayres, Argentina.
 Marsh, Jessie L., Charlotte, Mich.
 Reid, Jennie, Montevideo, Uruguay.
 Rubright, Caroline B., 1352 Avenida Pellegrini, Rosario, Argentina.
 Tallou, Mrs. Bertha Kneeland, 1352 Avenida Pellegrini, Rosario, Argentina.
 Wood, Elsie, 628 South Anderson St., Tacoma, Wash.

MEXICO

Ayres, Harriet L., 3a Industria 76, Mexico City, Mexico.
 Benthien, Elizabeth M., Mexico City, Mexico.
 Betz, Blanche, Pachuca, Mexico.

Dunmore, Effie M., 15 Genesee Ave., Binghamton, N. Y.
 Gladen, Dora B., Pardo 51, Guanajuato, Mexico.
 Hartung, Lois J., Van Home, Ia.
 Hewitt, Helen M., 256 McClure Ave., Elgin, Ill.
 Hollister, Grace A., 3a Industria 76, Mexico City, D. F., Mexico.
 Johnson, Katherine M., Puebla, Mexico.
 Kyser, Kathryn B., Instituto Normal, Apartado 152, Puebla, Mexico.
 Purdy, Carrie M., Puebla, Mexico.
 Temple, Laurs, 3a Industria 76, Mexico City, D. F., Mexico.

EUROPE

Blackburn, Kate B., Lovetch, Bulgaria.
 Davis, Dora, Lovetch, Bulgaria.
 Porter, Anna D., 38 Via Garibaldi, Rome, Italy.
 Sweet, Mary B., 35 Via Garibaldi, Rome, Italy.
 Swift, Edith T., Villa Albani Porta Salaria, Rome Italy.

MISSIONARY BISHOPS

Elected by the General Conference

- BISHOP JAMES MILLS THOBURN, India and Malaysia.
 " JOSEPH CRANE HARTZELL, Africa.
 " FRANK WESLEY WARNE, Southern Asia.
 " ISAIAH BENJAMIN SCOTT, Africa.
 " JOHN EDWARD ROBINSON, Southern Asia.
 " MERRIMAN COLBERT HARRIS, Korea.
 " JOHN WESLEY ROBINSON, Southern Asia.
 " WILLIAM PERRY EVELAND, Malaysia.

MISSIONARIES OF THE BOARD

For post-office addresses see list of Missionaries classified by Conferences

In this list the name of the missionary is followed, first, by the date of entering upon Methodist mission work; second, the Conference in America or the town (the latter in italics) from which the missionary went out; third, the foreign Conference or mission in which the missionary is working. Those marked * were not sent out or appointed by the Board, but were received into Conferences on the field; those marked † are laymen.

A

- Abbott, David Gushwa, 1900, Iowa, Central Provinces.
 Abbott, Martha Day (Mrs. D. G.), 1900, *Fairfield, Ia.*, Central Provinces.
 Adlis, Steadman, 1912, Southwest Kansas, Central Provinces.
 Aldis, Ethel Fry, 1912, *Arlington, Kan.*, Central Provinces.
 Aldrich, Floyd C., 1903 (appointed by the Board, 1909), Des Moines, Northwest India.
 Aldrich Annie Hanley (Mrs. F. C.), 1903 (appointed by the Board, 1909), Northwest India.
 Alexander, Robert Percival, 1893, New England Southern, Japan.
 Alexander, Fanny Wilson (Mrs. R. P.), 1896, *Chattanooga, Tenn.*, Japan.
 Allen, Elma Wines (Mrs. F. C.), 1896 (reappointed, 1913), *Chicago, Ill.*, Chile.
 Allen, Harry Linus, 1909, Puget Sound, Chile.
 Allen, Edith Marlatt (Mrs. H. L.), 1909, *Seattle, Wash.*, Chile.
 Alston, William G., 1912, Texas, Liberia.
 Alston, Nellie Landry (Mrs. W. G.), 1912, *Beaumont, Tex.*, Liberia.
 Amery, Albert John, 1895, *England*, Malaysia.
 Amery, Ruth Allen (Mrs. A. J.), 1905, *Singapore, S. S.*, Malaysia.
 †Anderson, Albin Garfield (M.D.), 1910, *Chicago, Ill.*, Korea.
 Anderson, Hattie Peterson (Mrs. A. G.), 1910, *Chicago, Ill.*, Korea.
 Anderson, Karl Edwards, 1899 (reappointed, 1913), Northwest Iowa, South India.
 Anderson, Emma Wardle (Mrs. K. E.), 1903 (reappointed, 1913), *Cedar Rapids, Ia.*, South India.
 Archerd, Hays Pennington, 1909, Northern Minnesota, North Andes.
 Archerd, Mildred Grinols (Mrs. H. P.), 1910, *Fair Haven, Minn.*, North Andes.
 Arms, Goodsil Filley, 1888, Vermont, Chile.

- Arms, Ida Taggard (Mrs. G. F.), 1888, *Newport, Vt.*, Chile.
 Ashe, William Wesley (M.D.), 1894, Georgia, Northwest India.
 Ashe, Christine Christensen (Mrs. W. W.), 1894, *Brooklyn, N. Y.*, Northwest India.
 Auner, Orval Marion, 1913, Southwest Kansas, Central Provinces.

B

- Badley, Brenton Thoburn, 1899, *New York City*, North India.
 Badley, Mary Stearns (Mrs. B. T.), 1899, *Wilton, N. H.*, North India.
 Badley, Theodore Charles, 1904, *New York City*, North India.
 Badley, Clara Nelson (Mrs. T. C.), 1904, *Delaware, O.*, North India.
 Baker, Albert Hamilton, 1881, Vermont, South India.
 Baker, Rachel Sorby (Mrs. A. H.), 1883, South India.
 Baker, Joseph Benson, 1904, South Kansas, Northwest India.
 Baker, Ida Vanatta (Mrs. J. B.), 1904, *Melvern, Kan.*, Northwest India.
 †Baldwin, Jesse Hayes (M.D.), 1906, *Kansas City, Kan.*, Central China.
 Bancroft, William Ethan, 1904, Ohio, Bombay.
 Bancroft, Clara Vaughn (Mrs. W. E.), 1904, *Washington Court House, Ohio*, Bombay.
 Bankhardt, Frederick, 1906, *Berea, O.*, Foochow.
 Bankhardt, Laura Walther (Mrs. F.), 1907, *Cleveland, O.*, Foochow.
 Bare, Charles Lysander, 1879, Des Moines, North India.
 Bare, Susan Winchell (Mrs. C. L.), 1879, *Indianola, Ia.*, North India.
 †Bare, John Winchell, 1913, *Waukegan, Ill.*, North India.
 Bare, Olive Moore (Mrs. J. W.), 1913, *Waukegan, Ill.*, North India.
 †Barnhart, Paul, 1911, Southern Illinois, Chile.
 Barnhart, Mrs. Paul, 1912, *England*, Chile.

- Bassett, Harry Albert, 1897, Upper Iowa, Mexico.
 Bassett, Nettie Kepler (Mrs. H. A.), 1905, *Mount Vernon, Ia.*, Mexico.
 †Bateman, Clark Newton, 1913, *Kansas City, Mo.*, South India.
 Batterson, Frank John, 1902, *Portsmouth, O.*, Eastern South America.
 Batterson, Nettie Russell (Mrs. F. J.), 1902, *Latridge, O.*, Eastern South America.
 *Baughman, Burr J., 1910, Malaysia.
 *Baughman, Mabel Hastings (Mrs. B. J.), 1910, Malaysia.
 Bauman, Ernest Nicholas, 1907, *Birmingham, O.*, Eastern South America.
 Bauman, Mary Kessler (Mrs. E. N.), 1907, *Mount Vernon, N. Y.*, Eastern South America.
 Bauman, Ezra, 1907, East German, Chile.
 Bauman, Florence Carhart (Mrs. Ezra), 1908, *Fairfax, S. D.*, Chile.
 Beal, William Dorsey, 1904, North Ohio, South India.
 Beal, Bessie Robinson (Mrs. W. D.), 1904, *Claverack, N. Y.*, South India.
 †Beck, Frank Spurgeon, 1912, *Canton, S. D.*, Chile.
 Beck, Bessie Dunn (Mrs. F. S.), 1913, *Mitchell, S. D.*, Chile.
 Becker, Arthur Lynn, 1903, *Reading, Mich.*, Korea.
 Becker, Louise Smith (Mrs. A. L.), 1905, *Albion, Mich.*, Korea.
 Beebe, Robert Case (M.D.), 1884, North Ohio, Central China.
 Beebe, Rose Lobenatine (Mrs. R. C.), 1909, *Hwaiyuan, China*, Central China.
 Beech, Joseph, 1899, New York East, West China.
 Beech, Nellie Decker (Mrs. J.), 1904, *Dixon, Ill.*, West China.
 Bennett, Virginia, 1912, *Paris, Ark.*, Chile.
 †Bernhardt, Charles John, 1913, *Cincinnati, O.*, Philippine Islands.
 Berry, Arthur Daniel, 1902, Newark, Japan.
 Billing, Arthur William, 1907, *Berthoud, Colo.*, Foochow.
 Billing, Mabel Spohr (Mrs. A. W.), 1907, *Boston, Mass.*, Foochow.
 Billings, Bliss Washington, 1908, *Saint Louis, Mo.*, Korea.
 Billings, Helen Taylor (Mrs. B. W.), *Denver, Colo.*, Korea.
 Bills, Pearl Adele, 1913, *Albion, Ia.*, Chile.
 Bisbee, Royal Daniel, 1910, Columbia River, Bombay.
 Bisbee, Pearl Gosnell (Mrs. R. D.), 1911, *Everett, Mass.*, Bombay.
 Bishop, Charles, 1879, North Indiana, Japan.
 Bishop, Olive Whiting (Mrs. C.), 1876, *Jasper, N. Y.*, Japan.
 Bissonnette, Wesley Smith, 1903, *Colorado Springs, Colo.*, Foochow.
 Bissonnette, Estella Stenhouse (Mrs. W. S.), 1904, *Colorado Springs, Colo.*, Foochow.
 Björklund, Ellen Eleanora, 1909, *Stromsholm, Sweden*, East Central Africa.
 Blackstone, James Harry, 1906, Central New York, Central China.
 Blackstone, Barbara Treman (Mrs. J. H.), 1906, *Sheldrake, N. Y.*, Central China.
 †Blackwood, Oswald Hance, 1909, *Flushing, O.*, North India.
 Boggess, Arthur Clinton, 1910, *Forest Grove, Ore.*, North India.
 Boggess, Ina Gould (Mrs. A. C.), 1910, *Forest Grove, Ore.*, North India.
 Boyyer, John Wesley, 1912, *Vancouver, B. C.*, Central China.
 Boyyer, Anna Ellmers (Mrs. J. W.), 1912, *Brooklyn, N. Y.*, Central China.
 Bowen, Arthur John, 1897, Puget Sound, Central China.
 Bowen, Nora Jones (Mrs. A. J.), 1897, *Neponset, Ill.*, Central China.
 Bower, Harry Clayton, 1905, Central Pennsylvania, Malaysia.
 Bower, Mabel Crawford (Mrs. H. C.), 1907, *Sioux City, Ia.*, Malaysia.
 †Braden, Charles Samuel, 1912, *Herington, Kan.*, Chile.
 Braden, Grace McMurray (Mrs. C. S.), 1912, *Cheney, Kan.*, Chile.
 †Branch, Montgomery Wells, 1908, *Wayland, N. Y.*, North India.
 Branch, May Widney (Mrs. M. W.), 1906, *Lynden, Kan.*, North India.
 Brewster, William Nesbitt, 1888, Cincinnati, Hinghwa.
 Brewster, Elizabeth Fisher (Mrs. W. N.), 1884, *London, O.*, Hinghwa.
 Brinton, Edward Arthur, 1909, Iowa, Eastern South America.
 Brinton, Rilla Bates (Mrs. E. A.), 1909, *Oxford, Ia.*, Eastern South America.
 Brown, Frederick, 1886, Ohio, North China.
 Brown, Agnes Barker (Mrs. F.), 1886, *England*, North China.
 Brown, Fred Richards, 1910, Troy, Kiangsi.
 †Brownlee, James Andrew, 1911, *Munfordsville, Ky.*, Chile.
 Brownlee, Sara Holt (Mrs. J. A.), 1911, *Munfordsville, Ky.*, Chile.
 Buchanan, Charles Sumner, 1896, *Delaware, O.*, Malaysia.
 Buchanan, Emily Early (Mrs. C. S.), 1897, *Delaware, O.*, Malaysia.
 Buchwalter, Abraham Lincoln, 1890, *Philadelphia, Pa.*, East Central Africa.
 Buchwalter, Lizzie McNeil (Mrs. A. L.), 1887, *Albany, Ore.*, East Central Africa.
 Buok, Oscar MacMillan, 1909, New York East, North India.
 Buck, Berenice Baker (Mrs. O. M.), 1909, *Hempstead, L. I.*, North India.
 Buck, Philo Melvin, 1870, Kansas, Northwest India.
 Buck, Carrie McMillan (Mrs. P. M.), 1872, *Gettysburg, Pa.*, Northwest India.
 Bull, Earl Rankin, 1911, New England, Japan.
 Bull, Blanche Tilton (Mrs. E. R.), 1911, *Martinsburg, O.*, Japan.
 Bunker, Dalzell Adelbert, 1895, *Sherman, N. Y.*, Korea.
 Bunker, Annie Eilers (Mrs. D. A.), (M.D.), 1895, *Saint Louis, Mo.*, Korea.
 Burdick, George Moxham, 1903, Vermont, Korea.
 †Burns, Ray George, 1912, *Oklahoma City, Okla.*, Chile.
 Burns, Perle Hall (Mrs. R. G.), 1912, *Oklahoma City, Okla.*, Chile.
 Bush, Raymond Lester, 1910, *Sebring, O.*, East Central Africa.
 Busher, Richard C., 1909, *Lucknow, India*, North India.
 Busher, Jessie Foy (Mrs. R. C.), 1909, *Lucknow, India*, North India.
 Butcher, John Clarke (M.D.), 1885, Rock River, Northwest India.
 Butcher, Ada Proctor (Mrs. J. C.), 1888, Northwest India.
 Butler, John Wesley, 1874, New England, Mexico.
 Butler, Sara Aston (Mrs. J. W.), 1878, *Patchogue, L. I.*, Mexico.
 Buttrick John Basandall, 1888, *Nova Scotia*, South India.
 Buttrick, Mary Pease (Mrs. J. B.), 1890, South India.
 Byers, William Pryce, 1887, *Stratford, Ont.*, Bengal.
 Byers, Charlotte Forster (Mrs. W. P.), 1889, *Georgetown, Ont.*, Bengal.
 Byork John, 1902, *Gateborg, Sweden*, Bengal.
 Byork, Mrs. John, 1902, *Norrköping, Sweden*, Bengal.
 Bysshe, Ernest Wilfred, 1909, New York East, France.
 Bysshe, Mildred Thompson (Mrs. E. W.), 1909, *Roxayton, Conn.*, France.

C

- Cable, Elmer Manasseth, 1899, Northwest Iowa, Korea.
 Cable, Myrtle Elliott (Mrs. E. M.), 1901, *Hubbard, Ia.*, Korea.
 Caldwell Ernest Blake, 1899, Northern New York, Foochow.
 Caldwell, Gertrude Beele (Mrs. E. B.), 1899, *Westmoreland, N. Y.*, Foochow.
 Caldwell, Harry Russell, 1900, Northern New York, Foochow.

- Caldwell, Mary Belle Cope (Mrs. H. R.), 1902, *Chattanooga, Tenn.*, Foochow.
- Calkins, Harvey Reeves, 1900, Rock River, Northwest India.
- Calkins, Ida Von Holz (Mrs. H. R.), 1900, *Chicago, Ill.*, Northwest India.
- Campbell, Buel Owen, 1892, New Hampshire, Chile.
- Campbell, Esther Soule (Mrs. B. O.), 1892, *East Rochester, N. H.*, Chile.
- Campbell, Frank Daniel, 1910, *Bloomington, Ill.*, Central Provinces.
- Campbell, Ada Luella Gibson (Mrs. F. D.), 1910, *Bloomington, Ill.*, Central Provinces.
- Canright, Harry Lee (M.D.), 1891, *Battle Creek, Mich.*, West China.
- Canright, Margaret Markham (Mrs. H. L.), 1891, *Battle Creek, Mich.*, West China.
- Carhart, Raymond Albert, 1908, Dakota, Mexico.
- Carhart, Edith Noble, 1911 (Mrs. R. A.), *Mitchell, S. D.*, Mexico.
- Carhart, Walter Doeh, 1908, *Mitchell, S. D.*, Chile.
- Carhart, Ethel Shepherd (Mrs. W. D.), 1909, *Mitchell, S. D.*, Chile.
- Carson, Frederick Stanley, 1905, Northwest Iowa, Hinghwa.
- Carson, Grace Darling (Mrs. F. S.), 1905, *Sioux City, Ia.*, Hinghwa.
- Chappell, Benjamin, 1889, *Charlottetown, P. E. I.*, Japan.
- Chenoweth, Arthur Ellsworth, 1901, Central Ohio, Philippine Islands.
- Chenoweth, Minnie Viola Sprout (Mrs. A. E.), 1901, *Fostoria, O.*, Philippine Islands.
- Cherry, William Thomas, 1899, Troy, Malaysia.
- Cherry, Miriam Thorpe (Mrs. W. T.), 1899, *Churubusco, N. Y.*, Malaysia.
- Chew, Nathaniel Durbin, Jr., 1903 (reappointed, 1909), *Colorado Springs, Colo.*, Korea.
- Chew, Nettie Trumbauer (Mrs. N. D.), 1905 (reappointed, 1909), *Colorado Springs, Colo.*, Korea.
- Ciancy, Dennis Cranmer, 1898, Rock River, Northwest India.
- Ciancy, Ella Pink (Mrs. D. C.), 1899, *Walton, England*, Northwest India.
- Ciancy, William Rockwell, 1883, Michigan, Northwest India.
- Ciancy, Charlotte Fleming (Mrs. W. R.), 1892, *Dublin, Ireland*, Northwest India.
- Clark, Nathaniel Walling, 1889, Newark, Italy.
- Clark, Felicia Butts (Mrs. N. W.), 1889, *Madison, N. J.*, Italy.
- Clarke, William E. L., 1884, *India*, Bombay.
- Clarke, Bertha Miles (Mrs. W. E. L.), 1888, Bombay.
- Coates, Alvin Bruce, 1908, *Wilkinsburg, Pa.*, South India.
- Coates, Olive Briney (Mrs. A. B.), 1907, *Wilkinsburg, Pa.*, South India.
- *Coates, Harper H., 1913, *Tokyo*, Japan.
- *Coates (Mrs. Harper H.), 1913, *Tokyo*, Japan.
- Cole, Winfred Bryan, 1909, Idaho, Hinghwa.
- Cole, Edith Fonda (Mrs. W. B.), 1911, *Berwyn, Ill.*, Hinghwa.
- Coleman, Joseph F. B., 1911, Washington, Liberia.
- Coleman Etta Townsend (Mrs. J. F. B.), 1911, *Greenville, S. C.*, Liberia.
- Compton, Harry, 1883, Cincinnati, North Andes.
- Compton, Rebecca Myers (Mrs. H.), 1883, *Greenville, O.*, North Andes.
- †Conley, Carl Hall, 1910, *Newport, Ind.*, Bombay.
- Conley, Freda Herriek (Mrs. C. H.), 1910, *Newport, Ind.*, Bombay.
- Cook, Albert Edward, 1892, Detroit, South India.
- Cook, Edith Lewis (Mrs. A. E.), 1892, *Owosso, Mich.*, South India.
- Coole, Thomas Henry (M.D.), 1906, Kansas, Foochow.
- Coole, Cora Shepard (Mrs. T. H.), 1908, *Chicago, Ill.*, Foochow.
- Core, Lewis Addison, 1889, West Virginia, North India.
- Core, Mary Kennedy (Mrs. L. A.), 1892, *Des Moines, Ia.*, North India.
- Copron, Alexander (M.D.), 1906, *Medford, Ore.*, Bombay.
- Copron, Esther Darling (Mrs. A.), 1906, *Medford, Ore.*, Bombay.
- Cottingham, Joshua F., 1910, North Indiana, Philippine Islands.
- Cottingham, Bertha D. DeVer (Mrs. J. F.), 1910, *Sheridan, Ind.*, Philippine Islands.
- Count, Elmer Ernest, 1905, New York, Bulgaria.
- Count, Viette Thompson (Mrs. E. E.), 1905, *Mari-boro, N. Y.*, Bulgaria.
- Courtney, Laura Jean, 1911, *Jackson, Mich.*, Chile.
- Craver, Samuel Poreh, 1875, Iowa, Eastern South America.
- Craver, Laura Gassner (Mrs. S. P.), 1875, *Mount Pleasant, Ia.*, Eastern South America.
- Crawford, Walter M., 1903, *Hamline, Minn.*, West China.
- Crawford, Mabel Little (Mrs. W. M.), 1905, *Kasson, Minn.*, West China.
- Cronin, Elizabeth, 1911, *Holland, Mich.*, Chile.
- Culshaw, Joseph, 1893, Bengal.
- Culshaw, Ruth Cartland (Mrs. J.), 1897, Bengal.
- Curnow, James Oats, 1894, *England*, West China.
- Curnow, Mary Eland (Mrs. J. O.), 1894, *England*, West China.

D

- Darling, Arthur Ellis, 1912, Northern New York, Central Provinces.
- Darling, Ellen Minard (Mrs. A. E.), 1912, *Frankfort, N. Y.*, Central Provinces.
- Davis, Charles Elwood, 1911, Southwest Kansas, Malaysia.
- Davis, Delle Holland, 1911, *Pawnee Rock, Kan.*, Malaysia.
- Davis, George Lowry, 1902, *Long Plain, Mass.*, North China.
- Davis, Irma Rardin (Mrs. G. L.), 1902, *Portsmouth, O.*, North China.
- Davis, George Ritchie, 1870, Detroit, North China.
- Davis, Maria Browne (Mrs. G. S.), 1892, *Melrose, Mass.*, North China.
- Davis, Walter Wiley, 1907, *Evanston, Ill.*, North China.
- Davis, Maybelle Gilruth (Mrs. W. W.), 1911, *Dela-ware, O.*, North China.
- Davison, Charles Stewart, 1902, Newark, Japan.
- Davison, Florence Bower (Mrs. C. S.), 1905, *Cincinnati, O.*, Japan.
- Davison, John Carroll, 1872, Newark, Japan.
- Davison, Mary Stout (Mrs. J. C.), 1872, *Andover, N. J.*, Japan.
- Dease, Stephen Stragen (M. D.), 1880, Philadelphia, North India.
- Dease, Jennie Dart (Mrs. S. S.), (M.D.), 1895, *Kansas City, Kan.*, North India.
- †Dee, Norman Bliss, 1911, *Lebanon, Ill.*, Eastern South America.
- Dee, Loubelle Jolly (Mrs. N. B.), 1911, *Collinsville, Ill.*, Eastern South America.
- Deming, Charles Scott, 1905, New York, Korea.
- Deming, Edith Adams (Mrs. C. S.), 1911, *Newton Center, Mass.*, Korea.
- Denning, John Otis, 1890, Illinois, Bengal.
- Denning, Margaret Beahm (Mrs. J. O.), 1890, Bengal.
- Denyes, John Russell, 1897, *Evanston, Ill.*, Malaysia.
- Denyes, Mary Owens (Mrs. J. R.), 1897, *Evanston, Ill.*, Malaysia.
- Dildine, Harry Glenn, 1903, *Ionia, Mich.*, Hinghwa.
- Dildine, Maud LaDow (Mrs. H. G.), 1903, *Ionia, Mich.*, Hinghwa.
- †Dobson, Robert James, 1910, *Abison, Mich.*, North China.
- Dodson, William Patterson, 1898, *Easton, Md.*, West Central Africa.
- Dodson, Catherine MacKensie (Mrs. W. P.), 1898, *Belle Creek, Nova Scotia*, West Central Africa.
- Donohugh, Thomas Smith, 1904, *Philadelphia, Pa.*, Northwest India.
- Donohugh, Agnes Leaycraft (Mrs. T. S.), 1906, *New York City*, Northwest India.
- Draper, Charles Edwin, 1910, *Denver, Colo.*, Malaysia.
- Draper, Mary Parks (Mrs. C. E.), 1911, *Denver, Colo.*, Malaysia.
- Draper, Gideon Frank, 1880, Central New York, Japan.
- Draper, Mira Haven (Mrs. G. F.), 1880, *Owensville, O.*, Japan.

Drees, Charles William, 1874, New England Southern, Eastern South America.
 Drees, Mary Combe (Mrs. C. W.), 1877, Owensville, O., Eastern South America.
 Duarte, Benjamin Rufino, 1906, *New Bedford, Mass.*, West Central Africa.
 Duarte, Maria Cavaco (Mrs. B. R.), 1906, *New Bedford, Mass.*, West Central Africa.

E

Ernsberger, David Oliver, 1882, North Indiana, South India.
 Ernsberger, Margaret Carver (Mrs. D. O.), 1898, *Delaware, O.*, South India.
 Eyestone, James Bruce, 1905, Iowa, Foochow.
 Eyestone, Isabelle Longstreet (Mrs. J. B.), 1910, *Unionville, Mich.*, Foochow.

F

Farmer, Harry, 1904, Upper Iowa, Philippine Islands.
 Farmer, Olive Osborn (Mrs. H.), 1904, *Center Point, Ia.*, Philippine Islands.
 Fauoett, Robert Isaac, 1899, *Chicago, Ill.*, North India.
 Fauoett, Myrtle Bare (Mrs. R. I.), 1904, *Delaware, O.*, North India.
 Felt, Carl Alfonso, 1908, Upper Iowa, North China.
 Felt, Louise Whittlesey (Mrs. C. A.), 1908, *Madison, N. J.*, North China.
 Felt, Frank Ray (M.D.), 1894, Detroit, Central Provinces.
 Felt, Nettie Hyde (Mrs. F. R.), 1897, *Hopkins, Mo.*, Central Provinces.
 Fisher, Albert Henry, 1910, Toronto, Malaysia.
 Fisher, Alice H., 1893, *Calauisasa, Pa.*, Chile.
 Follwell, Edward Douglas (M.D.), 1895, *Brooklyn, N. Y.*, Korea.
 Follwell, Mary Harris (Mrs. E. D.), 1895, *Delaware, O.*, Korea.
 †Ford, Eddy Lucius, 1906, *Westfield, Wis.*, Foochow.
 Forl, Effie Collier (Mrs. E. L.), 1906, *Racine, Wis.*, Foochow.
 Frease, Edwin Field, 1887, East Ohio, North Africa.
 Frease, Ella Bates (Mrs. E. F.), 1887, *Canton, O.*, North Africa.
 †Freeman, Claude Wesley (M.D.), 1905, *Burlington, Ont.*, West China.
 Freeman, Florence Morteau (Mrs. C. W.), 1906, *Hamilton Ont.*, West China.
 †Freeman, Mark, 1913, Malaysia.
 Fries, Susie Mary (contract), 1913, *Connersville, Ind.*, Malaysia.

G

†Gabel, Clayton E., 1910, *Walkerton, Ind.*, South India.
 Gabel, Alice Hollister (Mrs. C. E.), 1912, *Bangalore, India*, South India.
 Gale, Francis Clair, 1908, California, Kiangsi.
 Gale, Allie Spencer (Mrs. F. C.), (M.D.), 1908, *Oakland, Cal.*, Kiangsi.
 Ganewell, Francis Dunlap, 1881, Newark, North China.
 Ganewell, Mary Ninde (Mrs. F. D.), 1909, *Providence, R. I.*, North China.
 Garden, Joseph Hendry, 1884, Kentucky, South India.
 Garden, Francis Byers (Mrs. J. H.), 1887, *Stratford, Ont.*, South India.
 Gates, John Richard, 1906, Rock River, East Central Africa.
 Gates, Harriott Lodge (Mrs. J. R.), 1906, *Charlottetown, P. E. I.*, East Central Africa.
 †Gault, Frank Payton (M.D.), 1913, *Saint Louis, Mo.*, Central China.
 Gault, Mary Moore (Mrs. F. P.), 1913, *Macon, Mo.*, Central China.
 Geisenhoner, Auzusta M. (contract), 1913, *Lawrence, Kan.*, Bengal.
 Gendrou, Violet May, 1909, *Buffalo, N. Y.*, Liberia.
 †Gholz, Walter Irvin, 1911, *Pasadena, Cal.*, Chile.
 Gibb, John McGregor, Jr., 1904, *Philadelphia, Pa.*, North China.
 Gibb, Katherine Candlin (Mrs. J. McG.), 1905, *Philadelphia, Pa.*, North China.
 †Gibbs, Austin Josiah, 1907, *Bowersville, O.*, West Central Africa.

Gilder, George King, 1874, Central Provinces.
 Gilder, Louise Blackmar (Mrs. G. K.), 1873, Central Provinces.
 Goddard, Ruby Neal, 1911, *Lake Bluff, Ill.*, East Central Africa.
 Goold, Philip A., 1913, *Boston, Mass.*, Bengal.
 Goold, Mildred Graham (Mrs. P. A.), *Concord, Mass.*, Bengal.
 †Gossard, Jesse Earl (M.D.), 1908, *Chicago, Ill.*, Foochow.
 Gossard, Ethel Ward (Mrs. J. E.), 1908, *Chicago, Ill.*, Foochow.
 Gowdy, John, 1902, New Hampshire, Foochow.
 Gowdy, Elizabeth Thompson (Mrs. J.), 1902, *Pittston, Pa.*, Foochow.
 Graves, Willard Edwin, 1908, *Salina, Kan.*, Burma.
 Graves, Almyra Alford (Mrs. W. E.), 1908, *Salina, Kan.*, Burma.
 Greeley, Eddy Horace, 1889, *Saint Paul, Minn.*, East Central Africa.
 Greenman, Almon Witter, 1880 (reappointed, 1907), North Indiana, Italy.
 Greenman, Marinada Gammon (Mrs. A. W.), 1880 (reappointed, 1907), *Odell, Ill.*, Italy.
 *Grey, Arthur Lee, 1907, *Maryland*, Northwest India.
 *Grey, Mrs. Arthur L., 1907, *Easton, Md.*, Northwest India.
 Grose, Richard Charles, 1900, New England Southern, Bengal.
 Grose, Margaret R. (Mrs. R. C.), 1900, *Providence, R. I.*, Bengal.
 Grove, Paul Luther, 1911, Des Moines, Korea.
 Grove, Frances Phillips (Mrs. P. L.), 1911, *Saint Louis, Mo.*, Korea.
 Guptill, Rogers S., 1914, *Berwick, Me.*, West Central Africa.
 Guptill, Constance Sanborn (Mrs. R. S.), 1914, *Tilton, N. H.*, West Central Africa.
 Gurney, Samuel (M.D.), 1903 (reappointed, 1909), New York East, East Central Africa.
 Gus:, Carl Friedrich Herman, 1903, Minnesota, Central Provinces.
 Gus:, Anna Eicker (Mrs. C. F. H.), 1912, *Muscatine, Ia.*, Central Provinces.

H

Hall, Anna Eliza, 1906, *Atlanta, Ga.*, Liberia.
 Hanson, Perry Oliver, 1903, *Minneapolis, Minn.*, North China.
 Hanson, Ruth Ewing (Mrs. P. O.), 1903, *Minneapolis, Minn.*, North China.
 †Harrington, John C. F., 1914 (contract), *Portland, Ore.*, Chile.
 Harrington, Mary Shinn (Mrs. J. C. F.), 1895 (reappointed, 1914, contract), *Portland, Ore.*, Chile.
 Harris, John D., 1913, Genesee, South India.
 Harris, Alice Bockstahler (Mrs. John D.), 1913, *Painted Post, N. Y.*
 Hartzell, Corwin Francis, 1906 (reappointed, 1910), Northwest Iowa, Chile.
 Hartzell, Laura Kennedy, 1906 (reappointed, 1910), *Stouev City, Ia.*, Chile.
 Hauser, J. P., 1902, New England, Mexico.
 Hauser, Gold Corwin (Mrs. J. P.), 1905, *Mitchell, S. D.*, Mexico.
 Hawes, Loueze (contract), 1913, *Los Angeles, Cal.*, Malaysia.
 Hawley, Joseph Willis, 1907, *Dorranceton, Pa.*, Hinghwa.
 Hawley, Harriet Ransom (Mrs. J. W.), 1907, *Dorranceton, Pa.*, Hinghwa.
 Headland, Isaac Taylor, 1890, Pittsburgh, North China.
 Headland, Marian Sinclair (Mrs. I. T.), (M.D.), 1894, *Springs, Ont.*, North China.
 Heckelman, Frederick William, 1905, North Ohio, Japan.
 Heckelman, May Duncan (Mrs. F. W.), 1905, *Lakeside, O.*, Japan.
 Heicher, Merlo Karl Wordsworth, 1906, *Plainfield, N. J.*, Japan.
 Heicher, Margaret Hallock (Mrs. M. K. W.), 1906, *Rochester, N. Y.*, Japan.
 Henderson, George Smith, 1892, Bengal.
 Henderson, Mabel Griffin (Mrs. G. S.), 1892, Bengal.

†Henry, George Frederick, 1906, *Lewiston, Ida.*, North India.
 †Herman, Ernest Frederick, 1899, *Fairville, N. Y.*, Chile.
 Herman, Clementine Gregory (Mrs. E. F.), 1899, *Fairville, N. Y.*, Chile.
 Herrmann, Carl Christiann, 1908, West German, Central Provinces.
 Herrmann, Florence Engelhardt (Mrs. C. C.), 1910, *Wausau, Wis.*, Central Provinces.
 Hewes, George Cavender, 1891, Illinois, North India.
 Hewes, Annie Butcher (Mrs. G. C.), 1894, *Brooklyn, N. Y.*, North India.
 Heydenbuek, Alice Edna (contract), 1913, *Essexville, Mich.*, Chile.
 †Hibbard, Earl Randall (contract), 1913, *Glen Elyn, Ill.*, Malaysia.
 Hibbard, Jessie Blaine (Mrs. E. R.), (contract), 1913, *Glen Elyn, Ill.*, Malaysia.
 Hill, Charles Baylis, 1897, Northern New York, Bombay.
 Hill, Glenora Green (Mrs. C. B.), 1897, *Adams, N. Y.*, Bombay.
 Hilmer, Henry Frederick, 1911, California German, South India.
 Hilmer, Matilda Hollmann (Mrs. H. F.), 1911, *Los Angeles, Cal.*, South India.
 Hobart, William Thomas, 1887, Wisconsin, North China.
 Hobart, Emily Hatfield (Mrs. W. T.), 1882, *Evanson, Ill.*, North China.
 †Hollister, John Norman, 1912, *Delaware, O.*, North India.
 Hollister, William Henry, 1887, Wisconsin, South India.
 Hollister, Emma Hodge (Mrs. W. H.), 1887, *Fond du Lac, Wis.*, South India.
 †Hooley, Osborne Edward (contract), 1913, *Milwaukee, Wis.*, Malaysia.
 Hoover, James Matthews, 1899, *Chambersburg, Pa.*, Malaysia.
 Hoover, Ethel Young (Mrs. J. M.), 1903, *Singapore, S. S.*, Malaysia.
 Hopkins, Nehemiah Somes (M. D.), 1885, *Auburndale, Mass.*, North China.
 Hopkins, Fannie Higgins (Mrs. N. S.), 1885, *Auburndale, Mass.*, North China.
 Horley, William Edward, 1894, Malaysia.
 Hrcley, Ada O. (Mrs. W. E.), 1894, Malaysia.
 Hotton, David Paul, 1908, Southwest Kansas, South India.
 Hotton, Florence Broom (Mrs. D. P.), 1908, *Winfield, Kan.*, South India.
 Housley, Edwin Lowman, 1907, Ohio, Philippine Islands.
 Housley, Ella Schmuck (Mrs. E. L.), 1907, *Osnaburg, O.*, Philippine Islands.
 Howard, George Parkinson, 1909, Northwest Indiana, Eastern South America.
 Howard, Rebecca Delvigne (Mrs. G. P.), 1909, *La Crosse, Ind.*, Eastern South America.
 Howard, Herbert Nagle, 1909, New England, East Central Africa.
 Howard, Estella Searles (Mrs. H. N.), 1909, *Canon-daiqua, N. Y.*, East Central Africa.
 Howland, Beattie Celia, 1907, *Clyde, N. Y.*, Chile.
 Hockett, Minnie Muir, 1911, *Kansas City, Mo.*, Chile.
 Huddleston, Oscar, 1906, Southwest Kansas, Philippine Islands.
 Huddleston, Leona Longstreth (Mrs. O.), 1906, *Pawnee Rock, Kan.*, Philippine Islands.
 †Hummel, William F., 1903, *Nashville, Ill.*, Central China.
 Hummel, Mildred Stuart (Mrs. W. F.), 1912, *Nanking, China*, Central China.
 Hyde, Preston Shepherd, 1901, *Moore's Hill, Ind.*, North India.
 Hyde, Irene Martin (Mrs. P. S.), 1904, *Moore's Hill, Ind.*, North India.

I

Iglehart, Charles Wheeler, 1909, New York, Japan.
 Iglehart, Florence Allebin (Mrs. C. W.), 1911, *Kyoto, Japan*, Japan.

Iglehart, Edwin Taylor, 1904, New York, Japan.
 Iglehart, Luella Miller (Mrs. E. T.), 1907, *Katonah, N. Y.*, Japan.
 Irish, John Hulbert, 1912, *Delaware, O.*, Hinghwa.
 Irle, Charles Arthur, 1911, *Sumner, Wash.*, Chile.
 Irle, Orpha Cook (Mrs. C. A.), 1911, *Castle Rock, Wash.*, Chile.
 †Irwin, Henry Wilbur (M.D.), 1910, *San Francisco, Cal.*, West China.
 Irwin, Marguerite Vincent (Mrs. H. W.), 1910, *San Francisco, Cal.*, West China.

J

James, Henry I., 1913, Wisconsin, East Central Africa.
 James, Edith Mabel (Mrs. H. I.), 1913, *Appleton, Wis.*, East Central Africa.
 Johnson, William Richard, 1907, *Cornell, Ill.*, Kiangsi.
 Johnson, Ina Buswell (Mrs. W. R.), 1907, *Cornell, Ill.*, Kiangsi.
 †Johnstone, Ernest Marshall (M.D.), 1911, *San Dimas, Cal.*, Central China.
 Johnstone, Violet Higley (Mrs. E. M.), 1913, *Waukegan, Ill.*, Central China.
 Jones, Benjamin Milton, 1903, *Minneapolis, Minn.*, Burma.
 Jones, Luella Rigby (Mrs. B. M.), 1909, *Mechanicsville, Ia.*, Burma.
 †Jones, Edwin Chester, 1904, *Southport, Conn.*, Foochow.
 Jones, Eli Stanley, 1907, *Baltimore, Md.*, North India.
 Jones, Mabel Lossing (Mrs. E. S.), 1910, *Clayton, Ia.*, North India.
 †Jones, James Ira, 1909, *Delaware, O.*, Japan.
 Jones, Bertha Masden (Mrs. J. I.), 1909, *Delaware, O.*, Japan.
 Jones, Lucian Berry, 1908, Iowa, Northwest India.
 Jones, Nellie Randle (Mrs. L. B.), 1911, *Spokane, Wash.*, Northwest India.

K

†Keeler, Joseph Leonard (M.D.), 1903, *Lauder, Canada*, North China.
 Keeler, Elma Nichol (Mrs. J. L.), 1903, *Brooklyn, N. Y.*, North China.
 Keeler, Myrta M. (contract), 1913, *Warren, O.*, Chile.
 Keislar, Mott, 1899, Upper Iowa, Northwest India.
 Keislar, Edna Beck (Mrs. M.), (M.D.), 1901, *San Jose, Cal.*, Northwest India.
 †Kellogg, Claude Rupert, 1911, *Denver, Colo.*, Foochow.
 Kellogg, Mary Crow (Mrs. C. R.), 1911, *University Park, Colo.*, Foochow.
 Kent, Charles Augustus, 1912, Southern California, East Central Africa.
 Kent, Pearl Finney (Mrs. C. A.), 1912, *Monrovia, Cal.*, East Central Africa.
 †Kent, Edwin Mills (M.D.), 1909, *Cazenovia, N. Y.*, North China.
 Kent, Florence Van Dyke (Mrs. E. M.), 1909, *East Canton, Pa.*, North China.
 Kenyon, Carrie C. (contract), 1913, *Connellsville, Pa.*, Malaysia.
 Keys, Pliny Whittier, 1909, South Kansas, East Central Africa.
 Keys, Clara Evans (Mrs. P. W.), 1909, *Chanute, Kan.*, East Central Africa.
 †King, Earl Leslie, 1909, *Fort Atkinson, Wis.*, South India.
 King, Edith Broadbooks (Mrs. E. L.), 1912, *Attica, N. Y.*, South India.
 King, Harry Edwin, 1894, Michigan, North China.
 King, Edna Haskins (Mrs. H. E.), 1894, *Coldwater, Mich.*, North China.
 King, William Leslie, 1888, Minnesota, South India.
 King, Sarah Hockenbuhl (Mrs. W. L.), 1888, *Chatfield, Minn.*, South India.
 Kingham, James Jay, 1905, *Rocky Ridge, O.*, South India.
 Kingham, Grace Woods (Mrs. J. J.), 1911, *Evanson, Ill.*, South India.
 Kinsey, William Frederick, 1913, *Dennison, O.*, Philippine Islands.
 Kinsey, Martha Henry (Mrs. W. F.), 1913, *Albion, O.*, Philippine Islands.

- Kipp, Ray Bassett, 1903, *Onarga, Ill.*, West Central Africa.
- Kipp, Lettie Mason (Mrs. R. B.), 1905, *Lowell, Mass.*, West Central Africa.
- Kirchner, Mae, 1908, *Peterson, Ia.*, Chile.
- Klaus, Armin V., 1913, *La Crosse, Wis.*, Malaysia.
- †Klebsattel, August, 1913, *Pforzheim, Germany*, West Central Africa.
- Klebsattel, Elise Schick (Mrs. A.), 1913, *Pforzheim, Germany*, West Central Africa.
- Kiser, Edwin Dicken, 1913, *East Maine*, Chile.
- Kiser, Mrs. Nancy A. (contract), 1913, *Ellsworth, Me.*, Chile.
- Klinefelter, Daniel Herbert, 1904, *Watonga, Okla.*, Philippine Islands.
- Klinefelter, Blanch Palmer (Mrs. D. H.), 1904, *Watonga, Okla.*, Philippine Islands.
- †Knapp, Percy Charles, 1909, *Jamestown, N. Y.*, West China.
- Knapp, Hattie Mays (Mrs. P. C.), 1911, *Denton Harbor, Mich.*, West China.
- Koch, Clinton Humboldt Stegner, 1905, *Saint Paul, Minn.*, Bengal.
- Koch, Grace Ostrander (Mrs. C. H. S.), 1907, *Devils Lake, N. D.*, Bengal.
- Koehler, Charles William, 1907, Southern Illinois, Philippine Islands.
- Koehler, Ida Smith (Mrs. C. W.), 1907, *Saint Louis, Mo.*, Philippine Islands.
- †Korns, John Hamilton (M.D.), 1911, *Chicago, Ill.*, North China.
- Korns, Bessie Pennywit (Mrs. J. H.), 1911, *Chicago, Ill.*, North China.
- †Krause, Oliver Josiah, 1903, *Salisbury, Md.*, North China.
- Krause, Minnie Lankford (Mrs. O. J.), 1907, *Princess Anne, Md.*, North China.
- †Kumlien, Wendell Friciof Ludwig, 1911, *Fort Atkinson, Wis.*, North India.
- Kumlien, Eva Theleen (Mrs. W. F.), 1913, *Kenosha, Wis.*, North India.
- Kupfer, Carl Frederick, 1881, Central German, Kiangsi.
- Kupfer, Lydia Krill (Mrs. C. F.), 1881, *Perrysburg, O.*, Kiangsi.
- L
- †Lacy, Henry Veere, 1912, *Delaware, O.*, Foochow.
- Lacy, Jessie Anken (Mrs. H. V.), 1913, *York, Neb.*, Foochow.
- †Lacy, Walter Nind, 1908, *Delaware, O.*, Foochow.
- Lacy, Helen Murdoch (Mrs. W. N.), 1908, *Delaware, O.*, Foochow.
- Lacy, William Henry, 1887, Wisconsin, Foochow.
- Lacy, Emma Nind (Mrs. W. H.), 1887, *Menominee Falls, Wis.*, Foochow.
- *Lampard, John, 1912, *London, England*, Bombay.
- *Lampard, Susan Hart (Mrs. J.), 1912, *Nagpur, India*, Bombay.
- †Langdon, Ernest Heber, 1912, *Danville, Ill.*, North India.
- Langdon, Viola Griffith (Mrs. E. H.), 1912, *Danville, Ill.*, North India.
- Lawrence, Benjamin Franklin, 1908, *Bluefield, W. Va.*, West China.
- Lawrence, Jennie Borg (Mrs. B. F.), 1913, *Lindsay, Neb.*, West China.
- †Lawton, Burke Reed, 1909, *Twin Bluffs, Wis.*, Korea.
- Lawton, Olive Hardy (Mrs. B. R.), 1909, *Evanson, Ill.*, Korea.
- Lawyer, Franklin Pierce, 1902, Mexico.
- Lawyer, Amelia Van Dorsten (Mrs. F. P.), 1902, Mexico.
- Lesser, Eva, 1913, *Sioux City, Ia.*, Chile.
- Lee, David H., 1876, Erie, Bengal.
- Lee, Ada Jones (Mrs. D. H.), 1876, *West Virginia*, Bengal.
- Lee, Edwin Ferdinand, 1910, Upper Iowa, Philippine Islands.
- Lee, Edna Dorman (Mrs. E. F.), 1910, *New Hampton, Ia.*, Philippine Islands.
- †Lewis, John Abraham, 1912, *Sioux City, Ia.*, Central China.
- Lewis, Spencer, Rock River, North China.
- Lewis, Esther Bilbie (Mrs. S.), 1881, *Anoka, Minn.*, North China.
- †Linn, Hugh Harrison (M.D.), 1909, *Shelby, Ia.*, South India.
- Linn, Minnie Logeman (Mrs. H. H.), 1910 *Rockham, S. D.*, South India.
- Linzell, Lewis Edwin, 1899, Cincinnati, Bombay.
- Linzell, Phila Keen (Mrs. L. E.), 1899, *Arcarum, O.*, Bombay.
- Lipp, Charles Franklin, 1907, *Shiloh, O.*, South India.
- Lipp, Clara Emptage (Mrs. C. F.), 1907, *Marselles, O.*, South India.
- Long, Estella Claraman (M.D.), 1900 (reappointed, 1913), *Albion, Mich.*, Eastern South America.
- †Longshore, Milton Mahlon, 1912, *Los Angeles, Cal.*, North Andes.
- Longshore, Faith Scott (Mrs. M. M.), 1913, *Los Angeles, Cal.*, North Andes.
- Lovejoy, Marjorie, 1912, *Minneapolis, Minn.*, Chile.
- †Lowry, George Davis N. (M.D.), 1894, *Delaware, O.*, North China.
- Lowry, Cora Calhoun (Mrs. G. D. N.), 1894, *Delaware, O.*, North China.
- Lowry, Hiram Harrison, 1867, Ohio, North China.
- Lowry, Parthenia Nicholson (Mrs. H. H.), 1867, North China.
- Lowther, William Ernest, 1902 (reappointed, 1910), Northwest Indiana, North Africa.
- Lowther, Stefanie Roesch (Mrs. W. E.), 1910, *West Bend, Wis.*, North Africa.
- Luesing, Heinrich Ludwig Emil, 1889, Germany.
- Luesing, Violet Beins (Mrs. H. L. E.), 1892, *Singapore, S. S.*, Germany.
- Lyon, James, 1879, Delaware, Northwest India.
- Lyon, Lilius Rhenius (Mrs. J.), 1881, *Bangalore, India*, Northwest India.
- Lyons, Ernest Samuel, 1899, Rock River, Philippine Islands.
- Lyons, Harriet Ewers (Mrs. E. S.), 1900, *Springfield, Ill.*, Philippine Islands.
- M
- †McBride, George McCutcheon, 1908, Chile.
- McBride, Harriet F. (Mrs. G. McC.), 1898, *Colfax, Ia.*, Chile.
- McCartney, James Henry (M.D.), 1890, *Girard, O.*, West China.
- McCartney, Saddle Kissack (Mrs. J. H.), 1896, *Paisley, Ont.*, West China.
- †McCartney, Le Roy Wesley, 1913, *Ada, O.*, West China.
- McCraeken, Mabel Anna, 1911, *Greenville, Pa.*, Central China.
- McLaughlin, William Patterson, 1892, Ohio, Eastern South America.
- McLaughlin, Mary Long (Mrs. W. P.), 1892, *London, O.*, Eastern South America.
- McLaurin, William Marshall, 1911, Florida, Liberia.
- McLaurin, Karlene De Bose (Mrs. W. M.), 1913, *Gainesville, Fla.*, Liberia.
- McNell, Diana Bralah, 1913, *Monrovia, Cal.*, Liberia.
- Main, William Artyon, 1896, Des Moines, Foochow.
- Main, Emma Little (Mrs. W. A.), 1896, *Woodbine, Ia.*, Foochow.
- Manley, David Huron, 1907, *Revere, Mass.*, Bengal.
- Manley, Cors Miller (Mrs. D. H.), 1907, *Revere, Mass.*, Bengal.
- Manly, Wilson Edward, 1893, Upper Iowa, West China.
- Manly, Florence Brown (Mrs. W. E.), 1893, *Plainfield, Ind.*, West China.
- Mansell, Harry Beeson, 1907, *Upper Middletown, Pa.*, Malaysia.
- Mansell, Ethel Wakefield (Mrs. H. B.), 1907, *Grindstone, Pa.*, Malaysia.
- Mansell, Florence Perrine (Mrs. W. A.), 1888, *Albion, Mich.*, North India.
- Martin, Arthur Wesley, 1905, *Indianola, Ia.*, Central China.
- Martin, Alice Bull (Mrs. A. W.), 1905, *Creston, Ia.*, Central China.
- Matlack, Edith L. (contract), 1912, *Rockford, Ill.*, Bengal.

- †Meek, William Shankland, 1904, *Wheeling, W. Va.*, North India.
 Meek, Maude VanHorn (Mrs. W. S.), 1904, *Wheeling, W. Va.*, North India.
 Meik, James Patriok, 1881, Michigan, Bengal.
 †Meik, Isabella Young (Mrs. J. P.), 1886, Bengal.
 Meredith, Eurette, 1910, *Yellow Springs, O.*, Chile.
 Miller, David, 1913, *Kilguth, Scotland*, Central China.
 Miller, George, 1908, *Kilguth, Scotland*, Central China.
 †Miller, Ira Milton (M.D.), 1910, *Saybrook, Ill.*, Korea.
 Miller, Alice Starke (Mrs. I. M.), 1910, *Saybrook, Ill.*, Korea.
 Miller, William S., 1886, *Baltimore, Md.*, West Central Africa.
 Milholland, Paul, 1913, Rock River, North India.
 Milholland, Harriett Holland (Mrs. P.), 1913, *Evanston, Ill.*, North India.
 Millward, William, 1908, *Crafton, Pa.*, Central China.
 Millward, Jennie Fitzgerald (Mrs. W.), 1911, *Mount Pleasant, Pa.*, Central China.
 Miner, George Sullivan, 1892, Nebraska, Foochow.
 Miner, Mary Phillips (Mrs. G. S.), 1892, *DeWitt, Neb.*, Foochow.
 Miner, Wallace Herman, 1912, Erie, Foochow.
 Miner, Florence Folsensbee, 1913, *Scholarie, N. Y.*, Foochow.
 Moe, Rex Rogers, 1907, *Fremont, Neb.*, Philippine Islands.
 Moe, Julia Noyes (Mrs. R. R.), 1908, *Fremont, Neb.*, Philippine Islands.
 Moore, William Arnold, 1880, *India*, Central Provinces.
 Moore, Laura Wheeler (Mrs. W. A.), 1884, *India*, Central Provinces.
 Morgan, Walter Leslie, 1912, Pittsburgh, South India.
 Morris, Charles David, 1900, Newark, Korea.
 Morris, Louise Ogilvy (Mrs. C. D.), 1903, *Topeka, Kan.*, Korea.
 Morrow, Harry Earle, 1912, Des Moines, Mexico.
 Morrow, Myrtie Person (Mrs. H. E.), *Yorktown, Ia.*, Mexico.
 Mullikin, Pearl, 1909, *Wilmore, Ky.*, East Central Africa.
 Myers, William Edward, 1907, Philadelphia, Eastern South America.
 Myers, Bertha F. (Mrs. W. E.), 1913, *Buenos Aires, Argentina*, Eastern South America.
 Nagle, James Stewart, 1913, *Baltimore, Md.*, Malaysia.
 Nagle, Katherine Thatcher (Mrs. J. S.), 1913, *Govan, Md.*, Malaysia.
- N
- Neumann, George Bradford, 1908, New York East, West China.
 Neumann, Louisa Stockwell (Mrs. G. B.), 1908, *New Britain, Conn.*, West China.
 Nind, George Benjamin, 1900, Cincinnati, West Central Africa.
 Nind, Elizabeth Gilbert (Mrs. G. B.), 1907, *Cambridge, Mass.*, West Central Africa.
 Noble, William Arthur, 1892, Wyoming, Korea.
 Noble, Mattie Wilcox (Mrs. W. A.), 1892, *Wilkes-Barre, Pa.*, Korea.
 †Noon, Raymond Wesley, 1914, *Lunenburg, Mass.*, North West India.
 †Nordahl, Henry Alfred, 1912, *Los Angeles, Cal.*, Chile.
 Nordahl, Ruth Iliff (Mrs. H. A.), 1912, *Los Angeles, Cal.*, Chile.
 Norton, Arthur Holmes (M.D.), 1908, *North Adams, Mich.*, Korea.
 Norton, Minnette Schnittker (Mrs. A. H.), 1908, *North Adams, Mich.*, Korea.
- O
- Oechali, Leonard, 1913, New England, Malaysia.
 Oechali, Loula Boicourt (Mrs. L.), 1913, *Arlington Heights, Mass.*, Malaysia.
 O'Farrell, Thomas Arch, 1909, *Pana, Ill.*, East Central Africa.
 O'Farrell, Josephine Bost (Mrs. T. A.), 1909, *Pana, Ill.*, East Central Africa.
 Ogata, Sennosuke, 1885, North Indiana, Japan.

- Ogata, Fuki Kanno (Mrs. S.), 1886, Japan.
 †Ogden, Lloyd Wayman, 1910, *Clarksburg, W. Va.*, Chile.
 Ogden, Rachel Cousins (Mrs. L. W.), 1910, *Hadley, Pa.*, Chile.
 Ogg, Albert Edward, 1907, *Gaithersburg, Md.*, South India.
 Ogg, Dolores Davis (Mrs. A. E.), 1907, *Gaithersburg, Md.*, South India.

P

- Paddock, Bernard Horace, 1909, New Jersey, Foochow.
 Park, George Washington Valleau, 1890, *Simcoe, Ontario, Bombay*.
 Park, Wilhelmina Jonsson (Mrs. G. W. V.), 1890, *Chicago, Ill.*, Bombay.
 Parker, Albert Austin, 1905, Southwest Kansas, Bombay.
 Parker, Luetta Oldham (Mrs. A. A.), 1905, *Wichita, Kan.*, Bombay.
 Parker, Charles Edward, 1901, *West Durham, N. C.*, South India.
 Parker, Sarah Turner (Mrs. C. E.), 1902, *Pittsburgh, Pa.*, South India.
 Peach, Preston Littlepage, 1913, Central New York, Malaysia.
 Pease, Kingsley Eugene, 1901, *West Plains, Mo.*, Malaysia.
 Pease, Florence Archer (Mrs. K. E.), 1904, *Los Angeles, Cal.*, Malaysia.
 Peat, Jacob Franklin, 1893, Illinois, West China.
 Peat, Emily Gaskell (Mrs. J. F.), 1893, West China.
 Penzotti, Paul Marán, 1913, Southern California, Eastern South America.
 Penzotti, Clara Kildare (Mrs. P. M.), 1913, *Guayama, Porto Rico*, Eastern South America.
 †Perkins, Edward Carter (M.D.), 1910, *Yonkers, N. Y.*, Central China.
 Perkins, Judson Thomas, 1911, West Wisconsin, Central Provinces.
 Perkins, Delia Scheible (Mrs. J. T.), 1913, *New Ulm, Minn.*, Central Provinces.
 †Perkins, Raymond George (M.D.), 1913, *Poughkeepsie, N. Y.*, Malaysia.
 Perkins, Pearl McLean (Mrs. R. G.), 1913, *Harrowsmith, Ontario, Canada*, Malaysia.
 Perrill, Fred Maxson, 1906, *Salina, Kan.*, North India.
 Perrill, Mary Voight (Mrs. F. M.), 1911, *Kankakee, Ill.*, North India.
 †Persson, Josef Alfred, 1907, *Stockholm, Sweden*, East Central Africa.
 Persson, Henny Anderson (Mrs. J. A.), 1909, *Linköping, Sweden*, East Central Africa.
 Peterson, Berndt Oscar, 1904, *Scandia, Kan.*, Philippine Islands.
 Peterson, Alice Mercer (Mrs. B. O.), 1904, *Scandia, Kan.*, Philippine Islands.
 Pickett, Jarrell Waskom, 1910, *Wilmore, Ky.*, North India.
 Pflaum, William Otto, 1913, Puget Sound, Chile.
 Pflaum, Mame Messner (Mrs. W. O.), 1913, *South Prairie, Wash.*, Chile.
 †Piper, Arthur Lewis (M.D.), 1913, *Buffalo, N. Y.*, West Central Africa.
 Piper, Maude Garrett (Mrs. A. L.), 1913, *New York, N. Y.*, West Central Africa.
 †Plank, Charles D., 1913, *West Lafayette, Ind.*, Bengal.
 *Plomer, Claude Harrison, 1882, *India*, Northwest India.
 *Plomer, Ella Mercado (Mrs. C. H.), 1886, Northwest India.
 Pointer, James Doan, 1913, Gulf, East Central Africa.
 Pointer, Marvyn McNeil (Mrs. J. D.), 1913, *Iowa, La.*, East Central Africa.
 Ports, Charles William, 1900, *Sunbury, O.*, North Andes.
 Ports, Rosa Pena (Mrs. C. W.), 1909, *Panama*, North Andes.
 Price, Frederick A., 1904, *Brooklyn, N.Y.*, Liberia.
 Price, Luna Jones (Mrs. F. A.), 1905, *Myers, Fla.*, Liberia.
 Price, Frederick Beman, 1901, Saint Louis, Northwest India.

- Price, Emma Stockwell (Mrs. F. B.), 1901, *Murray, Ia.*, Northwest India.
- †Pyke, Frederick Merrill, 1913, *Cambridge, Mass.*, North China.
- Pyke, James Howell, 1873, Southeast Indiana, North China.
- Pyke, Anabel Goodrich (Mrs. J. H.), 1873, *Tipton, Ind.*, North China.
- Pykett, George Frederick, 1891, *Woolwich, England*, Malaysia.
- Pykett, Amelia Young (Mrs. G. F.), 1894, *Penang, S. S.*, Malaysia.
- R
- Rader, Marvin Andrew, 1903, Colorado, *Philippine Islands*.
- Rader, Jean Halstead (Mrs. M. A.), 1903, *Denver, Colo.*, *Philippine Islands*.
- †Rape, Chester Bertram, 1908, *Evanston, Ill.*, West China.
- Rape, Rebecca Burnett (Mrs. C. B.), 1908, *Evanston, Ill.*, West China.
- Read, Harriet C. (contract), 1913, *San Diego, Cal.*, Malaysia.
- Reeder, John Lewis, 1899, Vermont, Chile.
- Reeder, Marian Milks (Mrs. J. L.), 1892, *New York City, Chile*.
- Reppert, Roy Ralph, 1908, *Kansas, Korea*.
- Reppert, Nellie Morgan (Mrs. R. R.), 1908, *Baldwin, Kan.*, Korea.
- Rice, William Francis, 1896, *Rock River, Chile*.
- Rice, Emma Parsons (Mrs. W. F.), 1896, *Elwood, Ill.*, Chile.
- Richard, Dorothy Mary, 1897, *Newport, Vt.*, Chile.
- Riggs, Clarence Howard, 1903, *Indianola, Ia.*, Burma.
- Riggs, Blanche Spurgeon (Mrs. C. H.), 1911, *Orient, Ia.*, Burma.
- †Roberts, George Arthur, 1907, *Marathon, Ia.*, East Central Africa.
- Roberts, Bertha E. F. (Mrs. George A.), Mountain Dale, Ore., East Central Africa.
- Robertson, Friederika Smith (Mrs. J. B.), 1898, *Bremen Germany*, Liberia.
- Robertson, John Thomas, 1889, *Charlottetown, P. E. I.*, Northwest India.
- Robertson, Amelia Haskew (Mrs. J. T.), 1894, *Calcutta, India*, Northwest India.
- †Robinson, Earl Asa, 1912, *Arkansas City, Kan.*, Chile.
- Robinson, Etta Gordon (Mrs. E. A.), 1912, *Arkansas City, Kan.*, Chile.
- Robinson, William Theodore, 1883, *Des Moines, Chile*.
- Robinson, Cora Naylor (Mrs. W. T.), 1883, *Chile*.
- Rockey, Clement Daniel, 1913, *Scotch Plains, N. J.*, North India.
- Rockey, Noble Lee, 1884, Colorado, North India.
- Rockey, Mary Hadsell (Mrs. N. L.), 1884, North India.
- Robrback, Juniata P. (contract), 1913, *Washington, D. C.*, North China.
- Ross, Marcellus Dow, 1912, Northwest Kansas, South India.
- Ross, Annie Sams (Mrs. M. D.), 1912, *Lindsborg, Kan.*, South India.
- Ross de Souza, Charles Wilton, 1881, *India*, South India.
- Ross de Souza, Maude Gay (Mrs. C. W.), 1911, *Hyderabad, India*, South India.
- Rowe, Harry Flemming, 1898, Northern New York, Central China.
- Rowe, Maggie Nelson (Mrs. H. F.), 1898, *Rome, N. Y.*, Central China.
- Rowland, Henry Hosie, 1911, *Genesee, North China*.
- Rowland, Mildred Ament (Mrs. H. H.), 1911, *Rochester, N. Y.*, North China.
- *†Roys, Harvey Curtis, 1913, *Nanking, China*, Central China.
- *Roys, Grace Woodbridge (Mrs. H. C.), 1913, *Nanking, China*, Central China.
- Rufus, Will Carl, 1907, *Detroit, Korea*.
- Rufus, Maud Squire (Mrs. W. C.), 1907, *Owosso, Mich.*, Korea.
- S
- St. John, Burton Little, 1902, *Sterling, Ill.*, North China.
- St. John, Io Barnes (Mrs. B. L.), 1902, *Duluth, Minn.*, North China.
- Salmans, Levi Brimmer (M.D.), 1885, *New England Southern, Mexico*.
- Salmans, Sara Smack (Mrs. L. B.), 1885, *Chatham, N. J.*, Mexico.
- Schaenzlin, Gottlieb, 1906, *Central German, Bengal*.
- Schaenzlin, Elizabeth Lagemann (Mrs. G.), 1912, *New Knoxville, O.*, Bengal.
- Scharer, Charles Wesley, 1904, *West Toledo, O.*, South India.
- Scharer, Elizabeth Hastings (Mrs. C. W.), 1904, *Clyde, O.*, South India.
- †Schilling, George Edward, 1913, *Chicago, Ill.*, Chile.
- Schilling, Mary Collins (Mrs. G. E.), 1913, *Chicago, Ill.*, Chile.
- Schilling, Gerhard Johannes, 1893, *Newark, Chile*.
- Schilling, Elizabeth Bull (Mrs. G. J.), 1893, *New York City, Chile*.
- Scholberg, Henry Caesar, 1906, *Minnesota, Central Provinces*.
- Scholberg, Ella Conrad (Mrs. H. C.), 1906, *Ortonville, Minn.*, Central Provinces.
- Schutz, Herman Jacob, 1906, *Saint Louis, Mo.*, North India.
- Schutz, Grace Bills (Mrs. H. J.), 1908, *Evansville, Ind.*, North India.
- Schwartz, Henry Butler, 1899, *New England, Japan*.
- Schwartz, Mary Frazier (Mrs. H. B.), 1899, *Newburyport, Mass.*, Japan.
- Schwartz, Herbert Woodworth (M.D.), 1884, *New York East, Japan*.
- Schwartz, Lola Reynolds (Mrs. H. W.), 1884, *Japan*.
- Scott, Francis Newton, 1903, *Northern Minnesota, Japan*.
- Scott, Annie McLellan (Mrs. F. N.), 1903, *Litchfield, Minn.*, Japan.
- Severance, Cyrus William, 1911, *Missouri, Burma*.
- Severance, Ella Ebright (Mrs. C. W.), 1911, *Hannibal, Mo.*, Burma.
- *Shaw, Fawcett Eber Neville, 1889, *Maine, Bombay*.
- *Shaw, Caroline Hill (Mrs. F. E. N.), 1889, *Bombay*.
- Shellabear, William G., 1890, *England, Malaysia*.
- Shellabear, Emma Ferris (Mrs. W. G.), 1892, *Athens, Ore.*, Malaysia.
- †Shelly, William Austin, 1905, *Galveston, Ind.*, Chile.
- Shelly, Jessie Tribby (Mrs. A. W.), 1905, *Galveston, Ind.*, Chile.
- Shields, Robert, 1898, *Neury, Ireland*, West Central Africa.
- Shields, Louise Raven (Mrs. R.), 1898, *Chicago, Ill.*, West Central Africa.
- Sibley, Fred Ray, 1908, Northwest Indiana, Central China.
- Sibley, Nora Bailey (Mrs. F. R.), 1908, *Coshocton, O.*, Central China.
- Simmons, John Wesley, 1910, *Philadelphia, South India*.
- Simmons, Alice Deal (Mrs. J. W.), 1910, *Jarrettown, Pa.*, South India.
- Simons, George Albert, 1907, *New York East, Russia*.
- Simpson, Charles Eric, 1904, *Central Swedish, North India*.
- Simpson, Kerstin Barck (Mrs. C. E.), 1907, *Trede Lake, Wis.*, North India.
- Simpson, John Arthur, 1899, *Atlanta, Liberia*.
- Simpson, Mattie Hampton (Mrs. J. A.), 1899, *Liberia*.
- Sites, Clement Moore Lacey, 1907, *China, Foochow*.
- Sites, Evelyn Worthley (Mrs. C. M. L.), 1907, *Brunswick, Me.*, Foochow.
- †Skinner, James Edward (M.D.), 1897, *Chicago, Ill.*, Foochow.
- Skinner, Susan Lawrence (M.D.), (Mrs. J. E.), 1897, *Chicago, Ill.*, Foochow.
- Smart, William George, 1898, *Cardiff, Wales*, West Central Africa.
- Smart, Eliza Newton (Mrs. W. G.), 1898, *West Central Africa*.
- Smith, Frank Herron, 1905, *Chicago, Ill.*, Korea.
- Smith, Iva Bamford (Mrs. F. H.), 1905, *Chicago, Ill.*, Japan.
- †Smith, Stephen Parsons, 1912, *New Brunswick, N. J.*, Chile.
- Snell, Clarence Romane, 1903, *Pleasant, N. Y.*, North Andes.

Snell, Ida Miller (Mrs. C. R.), 1905, *Cheviot, N. Y.*, North Andes.
 Snider, Mary Louise, 1909, *Leptondale, N. Y.*, Chile.
 Snyder, Alva Lee, 1908, *Winfield, Kan.*, Philippine Islands.
 Snyder, Grace Edmondson (Mrs. A. L.), 1908, *Winfield, Kan.*, Philippine Islands.
 †Soelberg, Chris. Jorgen, 1913, *Indianola, Ia.*, Burma.
 Spencer, David Smith, 1883, Wyoming, Japan.
 Spencer, Mary Pike (Mrs. D. S.), 1883, *Factoryville, Pa.*, Japan.
 Springer, John McKendree, 1901, *Branston, Ill.*, West Central Africa.
 Springer, Helen Rasmussen (Mrs. J. M.), 1900, *Wenonah, N. J.*, West Central Africa.
 Starr, Cora M., 1902, *Greencastle, Ind.*, Chile.
 †Stauffacher, Charles John (M.D.), 1913, *Battle Creek, Mich.*, East Central Africa.
 Stauffacher, Grace Bekins (Mrs. C. J.), 1913, *Battle Creek, Mich.*, East Central Africa.
 Steele, Bessie Angeline (contract), 1914, *Auburn, N. Y.*, Malaysia.
 Stephens, William H., 1880, Bombay.
 Stephens, Anna Thompson (Mrs. W. H.), 1895, *Cincinnati, O.*, Bombay.
 Stuntz, William O., 1913, New England, North Andes.
 *Sullivan, Floyd H., 1912, *Williamston, Mich.*, Malaysia.
 Swan, Henry Marcus, 1908, Central Swedish, Bengal.
 Swan, Edna Lundeen (Mrs. H. M.), 1908, *Galva, Ill.*, Bengal.
 Swearer, Wilbur Carter, 1898, Pittsburgh, Korea.
 Swearer, Lillian Shattuck (Mrs. W. C.), 1906, *Brooklyn, N. Y.*, Korea.

T

Taylor, Corwin, 1907, Northwest Iowa, Korea.
 Taylor, Nellie Blood (Mrs. C.), 1907, *Sioux City, Ia.*, Korea.
 Taylor, Henry Carl, 1909, Northwest Iowa, Korea.
 Taylor, Bertha Blood (Mrs. H. C.), 1910, *Sioux City, Ia.*, Korea.
 Taylor, Minnie Viola, 1906, *Cogan House, Pa.*, Chile.
 †Taylor, Oswald Grettton (M.D.), 1913, *Turtle Creek, Pa.*, South India.
 Taylor, Frances Woods (Mrs. O. G.), 1913, *Turtle Creek, Pa.*, South India.
 Teeter, William Henry, 1904, *Racine, Wis.*, Philippine Islands.
 Teeter, Edga Graham (Mrs. W. H.), 1904, *Racine, Wis.*, Philippine Islands.
 Terrell, Alice, 1894, *Ludington, Mich.*, North China.
 Terril, William Charles, 1907, *Chicago, Ill.*, East Central Africa.
 Terril, Jessie Goldsmith (Mrs. W. C.), 1907, *Chicago, Ill.*, East Central Africa.
 †Thompson, Merritt Moore, 1911, *Atlantic City, N. J.*, North Andes.
 Thompson, Elizabeth Munson (Mrs. M. M.), 1912, *Atlantic City, N. J.*, North Andes.
 Thomson, John Francis, 1886, Central Ohio, Eastern South America.
 Thomson, Helen Goodfellow (Mrs. J. F.), 1866, *Northfield, O.*, Eastern South America.
 Tipple, Bertrand Martin, 1909, New York East, Italy.
 Tipple, Jane Downs (Mrs. B. M.), 1909, *Stamford, Conn.*, Italy.
 Titus, Murray Thurston, 1910, *Sleepy Eye, Minn.*, North India.
 Titus, Olive Glasgow (Mrs. M. T.), 1910, *Seamon, O.*, North India.
 Tomlinson, William Edwin, 1906, North Dakota, Northwest India.
 Tomlinson, Viola Van Steenbergh (Mrs. W. E.), 1906, *La Moure, N. D.*, Northwest India.
 Torrey, Ray Le Valley, 1900, *Wichita, Kan.*, West China.
 Torrey, Kate Wincher (Mrs. R. L.), 1906, *Wheeling, W. Va.*, West China.
 Tournier, Anna Belle (contract), 1913, *Bloomington, Ind.*, North Andes.
 †Townsend, Jacob David, 1913, *Stone Harbor, N. J.*, North Africa.
 Townsend, Helen Frease (Mrs. J. D.), 1913, *Stone Harbor, N. J.*, North Africa.

†Trieschmann, Jacob E., 1911, *Wellman, Ia.*, South India.
 †Trimble, Charles Garnet (M.D.), 1913, *Hibbing, Minn.*, Foochow.
 Trimble, Edith Alford (Mrs. C. G.), 1913, *Helena, Mont.*, Foochow.
 Trimble, Frederick Homer, 1904, *Sioux City, Ia.*, Foochow.
 Trimble, Rena Bowker (Mrs. F. H.), 1906, *Odebolt, Ia.*, Foochow.
 Trindle, John Robert, 1903, *Van Meter, Ia.*, Kiangsi.
 Trindle, Josie Newland (Mrs. J. R.), 1903, *Shanghai, China*, Kiangsi.
 Tynan, Irving Muir, 1907, *Stapleton, Staten Island, N. Y.*, Burma.

V

Vail, Jennie Stevenson, 1879, *Cincinnati, O.*, Japan.
 Van Buskirk, James Dale (M.D.), 1908, Saint Louis, Korea.
 Van Buskirk, Harriet Evans (Mrs. J. D.), 1910, *Kansas City, Mo.*, Korea.
 Van Dyke, Benjamin F., 1899, *Portland, Ore.*, Malaysia.
 Van Dyke, Esther Jackson (Mrs. B. F.), 1906, *San Francisco, Cal.*, Malaysia.
 †Vaughan, John George (M.D.), 1909, *Chicago, Ill.*, Kiangsi.
 Vaughan, Daisy Mathis (Mrs. J. G.), 1909, *Prophetstown, Ill.*, Kiangsi.
 Verity, George Washington, 1893, Wisconsin, North China.
 Verity, Frances Wheeler (Mrs. G. W.), 1881, *Wisconsin*, North China.

W

Wachs, Victor Hugo, 1911, New England, Korea.
 Wachs, Sylvia Allen (Mrs. V. H.), 1911, *Townsend, Mass.*, Korea.
 Ward, Ralph Ansel, 1909, North Ohio, Foochow.
 Ward, Mildred May Worley (Mrs. R. A.), 1909, *Boston, Mass.*, Foochow.
 Ward, William Taylor, 1905, *India*, Malaysia.
 Wark, Homer Ethan, 1912, Kansas, Bengal.
 Wark, Gertrude Beecher (Mrs. H. E.), 1912, *Kansas City, Kan.*, Bengal.
 †Warner, Ariel Nathaniel, 1911, *Hamilton, Va.*, Bombay.
 Warner, Helen Leggett (Mrs. A. N.), 1911, *Hamilton, Va.*, Bombay.
 Warner, Mrs. Nancy Goodall, 1909, *Los Angeles, Cal.*, Liberia.
 Washburn, John Ernest, 1911, Dakota, Chile.
 Washburn, Grace Judd (Mrs. J. E.), 1911, *White Plains, N. Y.*, Chile.
 Weak, Harry Hanson, 1907, Dakota, North India.
 Weak, Clara Hatheway (Mrs. H. H.), 1909, *Mitchell, S. D.*, North India.
 †Weller, Orville Axlina, 1911, *Denver, Colo.*, Korea.
 Weller, Olive Barton (Mrs. O. A.), 1911, *Denver, Colo.*, Korea.
 †Wengatz, John Christman, 1910, *McCordsville, Ind.*, West Central Africa.
 Wengatz, Susan Talbott (Mrs. J. C.), 1910, *McCordsville, Ind.*, West Central Africa.
 Werner, Gustav Adolph, 1912, Pacific Swedish Mission, Eastern South America.
 Werner, Marie Anderson (Mrs. G. A.), 1912, *Los Angeles, Cal.*, Eastern South America.
 West, John Nikark, 1892, North Ohio, North India.
 West, Irene White (Mrs. J. N.), 1892, *West Carlisle, O.*, North India.
 †Wheeler, Harvey Arnold, 1910, *Eugene, Ore.*, Japan.
 Wheeler, Ruth Baldersee (Mrs. H. A.), 1910, *Eugene, Ore.*, Japan.
 †Whitehead, Irving, 1912, *Denver, Colo.*, Chile.
 †Wilcox, Berton Oliver, 1910, *Norwalk, O.*, Malaysia.
 Wilcox, Rita Kinzly (Mrs. B. O.), 1912, *Nevada, O.*, Malaysia.
 Williams, Elrick, 1906, Illinois, West China.
 Williams, Florence Somers (Mrs. Elrick), 1909, *Fort Dodge, Ia.*, West China.
 Williams, Franklin Earl Cranston, 1906, Colorado, Korea.

- Williams, Alice Barton (Mrs. F. E. C.), 1906, *Denser, Colo.*, Korea.
- Williams, Walter Webster (M.D.), 1901, Iowa, Fochow.
- Williams, Grace Travis (Mrs. W. W.), 1910, *Poughkeepsie, N. Y.*, Fochow.
- Williams, William Walter Burford, 1905, Northern Minnesota, Liberia.
- Williams, Maude Wigfield (Mrs. W. W. B.), 1918, Philadelphia, Pa., Liberia.
- Willmarth, James Scott, 1907, *Stillwater, Minn.*, North Andes.
- Willmarth, Mary Barber (Mrs. J. S.), 1907, *Stillwater, Minn.*, North Andes.
- Wilson, Franklin Marshall, 1905, Central Illinois, Northwest India.
- Wilson, Mary Gregg (Mrs. F. M.), 1912, *Mount Pleasant, Ia.*, Northwest India.
- Wilson, Wilbur Fisk, 1896, *Evanston, Ill.*, Central China.
- Wilson, Mary Rowley (Mrs. W. F.), 1900, *Crystal Springs, Mich.*, Central China.
- Winans, Edward Jones, 1910, *Los Angeles, Cal.*, North China.
- Withey, Herbert Cookman, 1891, *Lynn, Mass.*, West Central Africa.
- Withey, Ruth Bassett (Mrs. H. C.), 1910, *Los Angeles, Cal.*, West Central Africa.
- Wixon, Adelaide May, 1918, *New York, N. Y.*, Central China.
- Wolcott, Maynard Lawson, 1913, *Valley Stream, N. Y.*, Eastern South America.
- Wolcott, Edna Thompson (Mrs. M. L.), 1913, *Valley Stream, N. Y.*, Eastern South America.
- Wolfe, Frederic Fay, 1908, Detroit, Mexico.
- Wolfe, Grace Henderson (Mrs. F. F.), 1908, *Ortonville, Mich.*, Mexico.
- Wood, Frederic, 1892, *Toronto, Ontario*, Bombay.
- Wood, Elisabeth Lloyd (Mrs. F.), 1892, *Kingston, Ontario*, Bombay.
- Wood, Ocho Don, 1910, Rock River, North India.
- Wood, Thomas Bond, 1869, Northwest Indiana, North Andes.
- Wood, Ellen Dow (Mrs. T. B.), 1869, *Valparaiso, Ind.*, North Andes.
- Worley, James Harvey, 1882, Nebraska, Fochow.
- Worley, Imogene Field (Mrs. J. H.), 1882, *Palmyra, Neb.*, Fochow.
- Worthington, Charles Myron, 1902, *Abingdon, Ill.*, Malaysia.

Y

- Yard, James Maxon, 1910, New Jersey, West China.
- Yard, Mabelle Hickcox (Mrs. J. M.), 1910, *Nichols, Conn.*, West China.
- Yost, John Wyoliffe, 1903, *Stewartstown, Pa.*, West China.
- Yost, Edna Bowman (Mrs. J. W.), 1904, *Stewartstown, Pa.*, West China.

Z

- Zimmerman, Amy Popham, 1913, *Marengo, Ia.*, Malaysia.
- Zimmerman, Cassius R., 1913, Iowa, Malaysia.
- Zimmerman, Lucy Popham (Mrs. C. R.), 1913, *Marengo, Ia.*, Malaysia.

MISSIONARIES OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY

In this list the name of the missionary is followed by first, the year of appointment; second, the Branch under whose auspices she went out; and third, the foreign Conference or mission in which she is working.

A

Aaronson, Hilma A., 1905, Des Moines, Northwest India.

Abbott, Anna A., 1901, Northwestern, Bombay.
Adams, Jean, 1900, Philadelphia, Foochow.
Albertson, Millie May, 1907, Cincinnati, Korea.
Alexander, Bessie, 1903, Cincinnati, Japan.
Allen, Belle J. (M.D.), 1888, New England, Bombay.
Allen, Mabel, 1894, Des Moines, Foochow
Anderson, Luella R., 1900, Cincinnati, Malaysia.
Anderson, Mary, 1911, Philadelphia, North Africa.
Anderson, Naomi A., 1910, Northwestern, Korea.
Ashbaugh, Adella M., 1903, Cincinnati, Japan.
Ashwill, Agnes, 1908, Cincinnati, North India.
Atkins, Ruth E., 1912, Minneapolis, Malaysia.
Atkinson, Anna P., 1882, New York, Japan.
Austin, Laura F., 1905, Columbia River, Bombay.
Ayres, Harriet L., 1886, Cincinnati, Mexico.

B

Bacon, Nettie A., 1913, New York, North India.
Baker, Lulu C., 1907, Cincinnati, Foochow.
Bangs, Louise, 1911, Northwestern, Japan.
Barber, Emma S., 1909, Northwestern, North India.
Barstow, Clara Grace, 1912, Pacific, South America.
Bartlett, Carrie M., 1904, Des Moines, Foochow.
Baucus, Georgiana, 1890, New York, Japan.
Baugh, Evalyn B., 1907, Pacific, North China.
Beggs, Nellie, 1910, Northwestern, Kiangsi Mission.
Belier, Mary, 1910, New England, Korea.
Benedict, Ruth E., 1910, New York, Korea.
Bennett, Fannie A., 1901, Northwestern, Bengal.
Benthien, Elizabeth M., 1896, Northwestern, Mexico.
Betow, Emma J. (M.D.), 1904, Cincinnati, Hinghwa.
Beiz, Blanche, 1907, Northwestern, Mexico.
Biehl, Elisabeth M., 1911, Philadelphia, South India.
Blackburn, Kate B., 1892, Northwestern, Bulgaria.
Blackmore, Sophia, 1887, Minneapolis, Malaysia.
Blackstock, Anna, 1913, Topeka.
Blackstock, Ella, 1889, Minneapolis, Japan.
Blair, Katherine A., 1888, Cincinnati, Bengal.
Blakeley, Mildred M., 1913, Topeka, Philippine Islands.
Bohenhouse, Laura G., 1897, Des Moines, Northwest India.
Boddy, Estie T., 1907, Des Moines, North China.
Boddy, Grace, 1912, Topeka, Northwest India.
Bonafield, Julia, 1888, Cincinnati, Foochow.
Brethorst, Alice B., 1906, Minneapolis, West China.
Brethorst, Stephens Marie, 1913, Minneapolis, West China.
Brewer, Edna C., 1913, Northwestern, South India.
Bridenbaugh, Jennie B., 1911, Des Moines, North China.
Brooks, Jessie, 1907, New York, Malaysia.
Brown, Cora M., 1910, Topeka, Hinghwa.
Brown, Zula F., 1911, Pacific, Kiangsi Mission.
Brownlee, Charlotte, 1913, Cincinnati, Korea.
Budden, Annie M., 1880, New York, North India.
Bullis, Edith M., 1905, Northwestern, Japan.
Bunce, Thirsa E., 1908, Northwestern, Malaysia.

C

Carleton, Mary E. (M.D.), 1887, New York, Foochow.
Carneros, Flora, 1908, Northwestern, Central China.
Carr, Rachel C., 1909, Northwestern, Bengal.
Carson, Anna, 1913, Northwestern, Philippine Islands.
Chappell, Mary, 1912, Cincinnati, Japan.
Charles, Bertha, 1912, Cincinnati, Philippine Islands.

Charter, Mabel, 1913, Topeka, North India.
Chilson, Elma M., 1911, Topeka, Bombay.
Christensen, Lydia D., 1913, Des Moines, Northwest India.
Clancy, M. Adelaide, 1909, Pacific, Northwest India.
Clark, Elsie G., 1912, Baltimore, Foochow.
Clark, Grace, 1911, Columbia River, East Central Africa.
Cliff, Minnie B., 1913, Northwestern, Malaysia.
Clinton, E. Lahuna, 1910, Des Moines, Central Provinces.
Cochran, Ruth, 1912, Northwestern, Northwest India.
Cody, Mary A., 1905, Cincinnati, Japan.
Coffin, Sophia J., 1906, New York, East Central Africa.
Collier, Clara J., 1895, New England, West China.
Collins, Susan, 1901, Pacific, West Central Africa.
Conner, Lottie, 1912, Northwestern, West China.
Crabtree, Margaret M., 1905, Cincinnati, Philippine Islands.
Crane, Edith M., 1904, Northwestern, Central China.
Creek, Bertha, 1905, Northwestern, Bengal.
Cross, Cilicia, 1913, Minneapolis, Africa.
Crouse, Margaret D., 1906, Philadelphia, Bombay.
Crouse, Sara E. D., 1913, Philadelphia, North India.
Cushman, Clara M., 1880, New England, North China.
Cutler, Mary M. (M.D.), 1893, New York, Korea.

D

Daniel, Nell M., 1897, Des Moines, Japan.
Davis, Dora, 1900, Northwestern, Bulgaria.
Davis, Grace, 1908, Cincinnati, North India.
Davis, Joan, 1902, Des Moines, Bombay.
Day, Georgia E., 1910, Des Moines, West China.
Decker, Marguerite M., 1905, Pacific, Philippine Islands.
Deyoe, Ella M., 1910, Columbia River, Foochow.
Dickerson, Augusta, 1888, Philadelphia, Japan.
Dickinson, Emma E., 1897, New York, Japan.
Dillenbeck, Nora M., 1913, New York, North China.
Dillingham, Grace L., 1911, Pacific, Korea.
Draper, Winifred F., 1911, New York, Japan.
Dreisbach, Gertrude I., 1906, Topeka, Philippine Islands.
Drummer, Martha A., 1906, Pacific, West Central Africa.
Dudley, Rosa E., 1907, Columbia River, Philippine Islands.
Dunmore, Effie M., 1891, Philadelphia, Mexico.
Dyer, Clara Pearl, 1907, New England, North China.

E

Easton, Celesta, 1894, Pacific, North India.
Easton, Sarah A., 1878, Cincinnati, North India.
Eddy, Mrs. S. W., 1902, Cincinnati, Bombay.
Edmonds, Agnes M. (M.D.), 1901, Des Moines, West China.
Ehly, Emma L., 1912, Northwestern, Foochow.
Eichenberger, Emma, 1910, Northwestern, Foochow.
Ekey, Mary E., 1911, Cincinnati, North India.
Ellison, Grace F., 1912, Topeka, West China.
Erbet, Wilhelmus, 1909, Minneapolis, Philippine Islands.
Ericson, Judith, 1906, Topeka, South India.
Estey, Ethel M., 1900, New York, Korea.
Evans, Alice A., 1895, Des Moines, South India.
Evans, Mary A., 1913, New England, Philippine Islands.

F

Fearon, Dora C., 1912, Cincinnati, North China.
Fearon, Josephine, 1911, Cincinnati, North China.
Fenderich, Norma H., 1903, Philadelphia, South India.
Files, Estelle M., 1888, New York, Burma.

Filley, Georgia A. (M.D.), 1913, Northwestern, North China.
 Finch, Harriet, 1911, New England, North India.
 Finlay, L. Alice, 1905, Cincinnati, Japan.
 Fisher, Fannie F., 1896, Northwestern, South India.
 Fox, Eulalia E., 1913, Northwestern, Foochow.
 Forsyth, Estella, 1907, Northwestern, Northwest India.
 Frazey, Laura, 1908, Topeka, Foochow.
 Fretta, Millicent N., 1911, Philadelphia, Japan.
 Frey, Lulu E., 1893, Cincinnati, Korea.

G

Gabrielson, Winnie, 1908, Topeka, Northwest India.
 Galloway, Helen R., 1894, Des Moines, West China.
 Gardner, Minnie, 1908, Topeka, Japan.
 Gaylord, Edith F., 1914, Des Moines, Foochow.
 Gilman, Gertrude, 1896, New England, North China.
 Gimson, Esther (M.D.), 1905, Northwestern, North India.
 Gladen, Dora B., 1911, Minneapolis, Mexico.
 Glassburner, Mamie F., 1903, Des Moines, Foochow.
 Gloss, Anna D. (M.D.), 1885, Northwestern, North China.
 Glover, Ella E., 1892, New England, North China.
 Godfrey, Annie Louise, 1912, Columbia River, Bombay.
 Golisch, Anna L., 1908, Des Moines, West China.
 Goodall, Annie, 1911, Des Moines, Bombay.
 Goucher, Elizabeth, 1913, Baltimore, Central China.
 Grandstrand, Pauline, 1905, Minneapolis, Bengal.
 Gray, Frances, 1912, New York, North China.
 Greene, Lily D., 1894, Northwestern, Northwest India.
 Gregg, Eva A., 1912, Northwestern, North China.
 Griffin, Martha, 1912, Northwestern, South India.
 Griffiths, Mary B., 1889, Des Moines, Japan.
 Grunewald, Cornelia H. A., 1912, Des Moines, Central Provinces.

H

Hadden, G. Evelyn, 1913, Pacific, North India.
 Haenig, Huldah A., 1910, Northwestern, Korea.
 Hall, E. Baylie, 1913, Pacific, Foochow.
 Hall, Mrs. Rceetta S. (M.D.), 1890, New York, Korea.
 Hampton, Mary S., 1881, New York, Japan.
 Haney, Ida C., 1912, New England, Bombay.
 Hardie, Eva M., 1895, Cincinnati, North India.
 Harmon, Grace L., 1911, Northwestern, Korea.
 Hartford, Mabel C., 1887, New England, Foochow.
 Hartung, Lo s J., 1911, Pacific, Mexico.
 Harvey, Emily L., 1884, New England, Central Provinces.
 Hatfield, Lena (M.D.), 1907, Northwestern, Foochow.
 Haynes, E. Irene, 1906, New York, Korea.
 Heath, Frances J. (M.D.), 1913, New York, North China.
 Heaton, Carrie A., 1893, Northwestern, Japan.
 Hefty, Lura M., 1909, Columbia River, Foochow.
 Heas, Margaret I., 1913, Cincinnati, Korea.
 Hewett, Elizabeth, 1886, Northwestern, Eastern South America.
 Hewett, Ella J., 1884, Philadelphia, Japan.
 Hewitt, Helen M., 1904, Northwestern, Mexico.
 Hill, Katharine L., 1905, Philadelphia, North India.
 Hillman, Amanda (M.D.), 1911, Northwestern, Korea.
 Hillman, Mary R., 1900, Cincinnati, Korea.
 Hilt, Abbie M., 1911, New York, Eastern South America.
 Hilt, Carrie A., 1911, New York, Eastern South America.
 Hoffman, Carlotta, 1906, Northwestern, Northwest India.
 Hoge, Elizabeth, 1892, Cincinnati, North India.
 Holland, Mrs. Alma H., 1904, Des Moines, Central Provinces.
 Holland, Ary J., 1905, Topeka, Malaysia.
 Hollister, Grace A., 1905, Cincinnati, Mexico.
 Holman, Charlotte T., 1900, Pacific, Northwest India.
 Holmberg, Hilda, 1913, Minneapolis, Malaysia.
 Holmes, Ada, 1905, Columbia River, Bombay.
 Holmes, Lillian L., 1911, New York, West China.
 Honsinger, Welthy B., 1906, New York, Kiangsi Mission.
 Hostetter, Flossie May, 1913, Cincinnati, Foochow.
 Householder, C. Ethel, 1913, Topeka, West China.
 Howe, Gertrude, 1872, Northwestern, Kiangsi Mission.
 Hu King Eng (M.D.), 1895, Philadelphia, Foochow.
 Hu, May L., 1904, Des Moines, Foochow.
 Huffman, Leal E. (M.D.), 1911, Cincinnati, North India.
 Hughes, Jennie V., 1905, New York, Kiangsi Mission.
 Hunt, Ava F., 1910, Northwestern, Bengal.

Hurlbut, Floy, 1913, Topeka, Foochow.
 Hyde, Flora A., 1912, Northwestern, Central China.

I

Illingworth, Charlotte J., 1898, Philadelphia, Burma.
 Imhof, Louisa, 1889, Topeka, Japan.
 Isham, Ida G., 1912, Pacific, South India.

J

Jackson, C. Ethel, 1902, Northwestern, Malaysia.
 James, Phæbe, 1906, Topeka, Burma.
 Jaquet, Myra A., 1909, Northwestern, North China.
 Jewell, Carrie I., 1884, Cincinnati, Foochow.
 Jewell, Mrs. Charlotte M., 1883, New York, North China.
 Johnson, Katharine M., 1912, Baltimore, Mexico.
 Jones, Dorothy, 1903, Northwestern, West China.
 Jones, Edna, 1907, Baltimore, Foochow.
 Jones, Jennie D., 1912, Des Moines, Foochow.
 Jordan, Ella E., 1911, Northwestern, Kiangsi Mission.

K

Kahn, Ida (M.D.), 1896, Northwestern, Kiangsi Mission.
 Kesler, Mary G., 1912, Topeka, Central China.
 Ketchum, Edith L., 1911, Des Moines, Japan.
 Ketring, Mary (M.D.), 1888, Cincinnati, West China.
 Kidwell, Lola M., 1894, Cincinnati, Japan.
 Kipp, Cora I. (M.D.), 1910, Northwestern, North India.
 Kipp, Julia I., 1906, Northwestern, Northwest India.
 Knapp, Elsie L., 1912, Northwestern, North China.
 Knowles, Emma L., 1881, New England, Bengal.
 Knox, Emma M., 1906, Northwestern, North China.
 Krook, Mrs. Ruby L., 1913, Northwestern, Korea.
 Kyser, Kathryn B., 1911, New York, Mexico.

L

Landrum, Margaret, D. 1909, Northwestern, North India.
 Larsson, Maria E., 1911, Topeka, West China.
 Lauck, Ada J., 1892, Des Moines, Central Provinces.
 Lawson, Anne E., 1885, Des Moines, Northwest India.
 Lawson, Christina H., 1892, New York, Bombay.
 Laybourne, Ethel M. (M.D.), 1911, Northwestern, Bombay.
 Lebeus, Martha, 1897, Cincinnati, Hinghwa.
 Lee, Mabel, 1903, Minneapolis, Japan.
 Lewis, Amy G., 1898, Baltimore, Japan.
 Lewis, Ida B., 1910, Des Moines, North China.
 Lewis, Margaret D. (M.D.), 1901, Northwestern, South India.
 Li Bi Cu (M.D.), 1905, New York, Foochow.
 Liers, Josephine, 1907, Des Moines, Central Provinces.
 Lilly, May B., 1897, Columbia River, Malaysia.
 Linam, Alice, 1895, New York, Foochow.
 Lindblad, Anna C., 1908, New England, West China.
 Livermore, Melva A., 1897, Topeka, Northwest India.
 Loomis, Jean, 1912, Pacific, Central China.
 Loper, Ida Grace, 1898, New York, North India.
 Low, Nellie, 1913, Cincinnati, South India.
 Lybarger, Lela, 1909, Cincinnati, West China.
 Lyon, Ellen M. (M.D.), 1890, Northwestern, Foochow.

M

Mace, Rose A., 1911, Baltimore, Foochow.
 Manderson, Melissa (M.D.), 1907, Northwestern, North China.
 Mann, Mary, 1911, Northwestern, Foochow.
 Manning, Ella, 1899, Des Moines, West China.
 Marker, Jessie B., 1905, Cincinnati, Korea.
 Marriott, Jessie A., 1901, New England, Hinghwa.
 Marsh, Jessie L., 1906, Northwestern, Eastern South America.
 Marsh, Mabel, 1910, Topeka, Malaysia.
 Martin, Clara, 1897, Minneapolis, Malaysia.
 Martin, Emma E. (M.D.), 1900, Northwestern, North China.
 Maskell, Florence W., 1898, Des Moines, South India.
 Maxey, Elizabeth, 1888, New York, Bengal.
 Mayer, Lucile C., 1912, New York, Bombay.
 McClurg, Grace, 1912, Cincinnati, Hinghwa.
 McDonnell, Ciella E., 1912, Minneapolis, Kiangsi Mission.
 McDowell, Jessie L., 1912, Northwestern, Japan.
 McKnight, Isabel, 1901, Topeka, Northwest India.
 Means, Alice M., 1897, Cincinnati, North India.

Means, Mary, 1896, Cincinnati, North India.
 Meek, Grace A., 1911, Minneapolis, North China.
 Mellinger, Roxie, 1913, Cincinnati, Burma.
 Melton, Mary E., 1897, Northwestern, Japan.
 Merrill, Clara E., 1896, Northwestern, Kiangsi Mission.
 Miller, Iva M. (M.D.), 1909, Columbia River, North China.
 Miller, Lula A., 1901, New York, Korea.
 Mills, Harriet M., 1911, Northwestern, Northwest India.
 Montgomery, Urdell, 1902, Topeka, South India.
 Morgan, Cora L., 1904, Topeka, Bombay.
 Morgan, Margaret, 1910, Northwestern, South India.
 Morrow, Julia E., 1913, Columbia River, South India.
 Moyer, Jennie, 1899, New York, Bengal.
 Muir, Winifred, 1908, Northwestern, Central China.

N

Naylor, Nell F., 1912, Topeka, Central Provinces.
 Nelson, Caroline C., 1906, Topeka, Northwest India.
 Nelson, Dora L., 1910, Northwestern, Bombay.
 Nelson, E. Lavinia, 1906, Topeka, Northwest India.
 Nelson, Lena, 1911, Philadelphia, West China.
 Nevitt, Jane Ellen, 1912, Baltimore, Foochow.
 Newton, Minnie E., 1912, New York, Bombay.
 Nicholls, Elizabeth W., 1896, New York, Bombay.
 Nicolaisen, Martha, C. W., 1899, Minneapolis, Hinghwa.
 Norberg, Eugenia, 1907, Northwestern, Bengal.
 Nourse, Emma D., 1909, Northwestern, East Central Africa.

Nunan, Nellie F. (M.D.), 1913, New England, Bombay.

O

Ogborn, Kate L., 1891, Des Moines, Central China.
 Oldroyd, Roxanna H., 1909, Topeka, North India.
 Olsen, Mary E., 1903, Minneapolis, Malaysia.
 Orcutt, Hazel, 1912, Cincinnati, Burma.
 Organ, Clara M., 1900, New England, North India.

P

Parish, Rebecca (M.D.), 1906, Northwestern, Philippine Islands.
 Parkes, Elizabeth, 1903, Pacific, Philippine Islands.
 Parkes, Fannie A., 1890, Des Moines, Burma.
 Perrill, Mary L., 1910, Topeka, Bengal.
 Peters, Jessie I., 1903, Northwestern, North India.
 Peters, Mary, 1894, Northwestern, Foochow.
 Peters, Sarah, 1888, Northwestern, Central China.
 Phelps, Frances E., 1889, Des Moines, Japan.
 Pider, Myrtle Z., 1911, Topeka, Japan.
 Plumb, Florence J., 1900, New York, Foochow.
 Pond, Eleanor J. (M.D.), 1911, Baltimore, Philippine Islands.
 Pool, Lydia S., 1903, Des Moines, Central Provinces.
 Porter, Anna D., 1913, Topeka, Italy.
 Porter, Clara G., 1912, Topeka, Northwest India.
 Porter, Eunice, 1913, Topeka, Northwest India.
 Powell, Alice M., 1907, New York, North China.
 Preston, Grace, 1912, New York, Japan.
 Pugh, Ada, 1906, Minneapolis, Malaysia.
 Purdy, Caroline M., 1895, Philadelphia, Mexico.
 Pye, Olive F., 1911, New York, Korea.
 Pyke, Mildred, 1912, Northwestern, North China.

R

Rahe, Cora L., 1912, Northwestern, West China.
 Randall, Susie E., 1911, Topeka, Northwest India.
 Rank, Minnie L., 1906, Minneapolis, Malaysia.
 Reed, Mary, 1884, Cincinnati, North India.
 Reid, Jennie, 1913, Philadelphia, South America.
 Reilly, Marnie B., 1913, Northwestern, Bengal.
 Rexroth, Elizabeth, 1912, Cincinnati, North India.
 Reynolds, Elsie, 1906, Des Moines, Central Provinces.
 Richmond, Mary A., 1909, Topeka, Northwest India.
 Robbins, Emma E. (M.D.), 1911, Topeka, Central China.
 Robbins, Henrietta P., 1902, New York, Korea.
 Robinson, Alvina, 1907, Des Moines, Burma.
 Robinson, Flora L., 1909, Minneapolis, North India.
 Robinson, Helen E., 1902, New York, Bombay.
 Robinson, Ruth E., 1900, Baltimore, North India.
 Rockey, Lois, 1912, Cincinnati, North India.
 Ross, Elsie, 1909, Philadelphia, Bombay.
 Roush, Hannah E., 1911, Northwestern, West Central Africa.
 Royer, Mary Anna, 1913, Northwestern, West China.

Rubright, Caroline B., 1913, Philadelphia, South America.
 Ruddick, E. May, 1901, New England, North India.
 Russell, Elizabeth, 1879, Cincinnati, Japan.
 Russell, M. Helen, 1895, Pacific, Japan.
 Ruth, E. Naomi, 1911, Philadelphia, Malaysia.

S

Salmon, Lena L., 1910, Northwestern, Philippine Islands.
 Santee, Helen C., 1908, Philadelphia, Japan.
 Scharpf, Hanna, 1910, Northwestern, Korea.
 Schroepel, Marguerite E., 1913, Des Moines, Northwest India.
 Scott, Emma (M.D.), 1896, Cincinnati, Northwest India.
 Scott, Frances A., 1889, Cincinnati, North India.
 Secor, Valeria, 1909, Des Moines, Burma.
 Seeds, Leonora H., 1890, Cincinnati, Japan.
 Seeds, Mabel K., 1902, Northwestern, Japan.
 Seidlmann, Paula, 1908, Cincinnati, Hinghwa.
 Sellers, Rue A., 1889, Cincinnati, North India.
 Shaffer, Olga, 1910, Cincinnati, Korea.
 Shannon, Mary E., 1908, Topeka, Burma.
 Sharp, Mrs. Alice H., 1908, New York, Korea.
 Shaw, Ella C., 1887, Northwestern, Central China.
 Sia, Ruby, 1904, Des Moines, Foochow.
 Simonds, Mildred, 1906, Des Moines, South India.
 Simpson, Cora E., 1907, Northwestern, Foochow.
 Singer, Florence E., 1893, Philadelphia, Japan.
 Slate, Anna B., 1901, Philadelphia, Japan.
 Smith, Emily, 1910, Cincinnati, North Africa.
 Smith, Madorah E., 1911, Minneapolis, West China.
 Snapp, Reba C., 1913, New York, Japan.
 Snavelly, Gertrude E., 1906, Philadelphia, Korea.
 Snyder, T. Chestora (M.D.), 1912, Cincinnati, West China.
 Soper, Ethel Maud, 1903, Philadelphia, Japan.
 Spaulding, Winifred, 1902, Topeka, Philippine Islands.
 Spencer, Matilda A., 1878, Philadelphia, Japan.
 Sprowles, Alberta B., 1906, Philadelphia, Japan.
 Stahl, Josephine, 1892, Northwestern, Bengal.
 Starkey, Bertha, 1910, Cincinnati, Japan.
 Stefanaki, Pauline, 1912, Topeka, Java.
 Stephens, Grace, 1892, Baltimore, South India.
 Stephens, Vida W., 1910, Pacific, Central Provinces.
 Stevenson, Ida M. (M.D.), 1890, Topeka, North China.
 Stewart, Mrs. Mary S. (M.D.), 1911, Philadelphia, Korea.
 Stivrud, Louise, 1906, Minneapolis, Philippine Islands.
 Stockwell, Grace L., 1901, Des Moines, Burma.
 Stone, Mabel C. (M.D.), 1913, Northwestern, Kiangsi Mission.
 Stone, Mary (M.D.), 1896, Des Moines, Kiangsi Mission.
 Strawick, Gertrude, 1906, Northwestern, Hinghwa.
 Struw, Elizabeth M., 1904, New York, Foochow.
 Stryker, Minnie (M.D.), 1908, Philadelphia, North China.
 Sullivan, Lucy W., 1888, Cincinnati, North India.
 Sutton, Marianne, 1907, Minneapolis, Malaysia.
 Swan, Hilda, 1905, Topeka, Bengal.
 Sweet, Mary B., 1911, Topeka, Italy.
 Swift, Edith T., 1902, Northwestern, Italy.

T

Taft, Gertrude (M.D.), 1895, Pacific, Central China.
 Tallon, Mrs. Bertha Kneeland, 1900-1913, New England, South America.
 Tang, Hien, 1905, Minneapolis, Kiangsi Mission.
 Taylor, Erma, 1913, Philadelphia, Japan.
 Teague, Carolyn, 1912, Cincinnati, Japan.
 Temple, Laura, 1903, New York, Mexico.
 Terrell, Linnie, 1908, Cincinnati, Northwest India.
 Thomas, Hettie A., 1903, Cincinnati, Japan.
 Thomas, Judith Edna, 1914, Cincinnati, Philippine Islands.
 Thomas, Mary M., 1904, Cincinnati, Hinghwa.
 Thompson, Vera R., 1913, Baltimore, Central Provinces.
 Todd, Althea M., 1895, New England, Hinghwa.
 Toll, Kate Evelyn, 1904, Northwestern, South India.
 Trimble, Lydia A., 1889, Des Moines, Foochow.
 Tuttle, Ora M., 1907, Cincinnati, Korea.
 Tyler, Gertrude W., 1909, Des Moines, West China.

V

Vail, Olive, 1913, Topeka, Malaysia.
 Van Patten, Mrs. Caroline W., 1881, Northwestern, Japan.

Varney, Elisabeth W., 1898, Topeka, Hinghwa.
 Voiglander, Gertrude, 1912, Northwestern, South India.

W

Wagg, Ada, 1913, Minneapolis, Malaysia.
 Wagner, Dora A., 1913, Topeka, Japan.
 Wallace, Lydia E., 1906, Baltimore, Foochow.
 Walter, A. Jeanette, 1911, Topeka, Korea.
 Wanser, Menia H., 1911, New England, Foochow.
 Washburn, Orrilla F., 1912, Topeka, Philippine Islands.
 Watrous, Mary, 1912, New York, North China.
 Watson, Rebecca J., 1883, Topeka, Japan.
 Waugh, Nora B., 1904, Cincinnati, North India.
 Weaver, Georgia, 1902, New York, Japan.
 Webster, 1914, Minneapolis.
 Welch, Dora, 1910, Cincinnati, North Africa.
 Wells, Annie M., 1905, Des Moines, West China.
 Wells, Elisabeth J., 1901, Des Moines, South India.
 Wells, Phebe C., 1895, New York, Foochow.
 Westcott, Pauline E., 1902, Northwestern, Hinghwa.
 Wheeler, Hetta A., 1913, Northwestern, Malaysia.
 Wheeler, L. Maude, 1903, Northwestern, North China.
 White, Anna L., 1911, Minneapolis, Japan.

White, Laura M., 1891, Philadelphia, Central China.
 Whiting, Ethel L., 1911, Topeka, Northwest India.
 Wiegand, Marie, 1914, Northwestern, Burma.
 Wilson, Frances O., 1889, Des Moines, North China.
 Wilson, Minnie E., 1893, Northwestern, Hinghwa.
 Wilson, Nellie A., 1913, Des Moines, Central Provinces.
 Wisner, Julia E., 1885, Cincinnati, Bengal.
 Wood, Catherine A., 1892, Des Moines, South India.
 Wood, Daisy D., 1909, Des Moines, Bengal.
 Wood, Elsie, 1889, New York, North Andes.
 Woodruff, Mabel A., 1910, New York, Kiangsi Mission.
 Wright, Laura S., 1895, Northwestern, North India.
 Wythe, K. Grace, 1909, Pacific, Japan.

Y

Yeager, Maud, 1910, Northwestern, North India.
 Young, Effie G., 1892, New England, North China.
 Young, Mariana, 1897, Cincinnati, Japan.
 Youtsey, Edith R., 1912, Topeka, Central China.

Z

Zolliker, Johanna Z., 1913, New York, Japan.

CHANGES AMONG MISSIONARIES

The changes here indicated cover the period from November 1, 1912, to October 31, 1913. Names of new missionaries are marked with an asterisk (*).

CHINA

ARRIVED IN THE UNITED STATES

November 18 (1912): Ernst M. Johnstone, M.D.
 February 13 (1913): Rev. Eddy L. Ford.
 February 13: Mrs. E. L. Ford.
 May 19: Rev. Frederick Bankhardt.
 May 19: Mrs. Frederick Bankhardt.
 June 2: Mrs. Carl A. Felt.
 June 11: Rev. William H. Lacy.
 June 11: Mrs. W. H. Lacy.
 June 23: Rev. Arthur J. Bowen.
 June 23: Mrs. A. J. Bowen.
 June 23: Mrs. Caroline M. Hart.
 July 16: Rev. William R. Johnson.
 July 16: Rev. W. R. Johnson.
 August 5: Rev. Frederick G. Henke.
 August 5: Mrs. F. G. Henke.
 September 1: Rev. George R. Davis.
 September 1: Mrs. G. R. Davis.

SAILED

November 9 (1912): Rev. Jacob F. Peat.
 November 9: Mrs. J. F. Peat.
 November 16: Rev. Frank D. Gamewell.
 November 16: Mrs. F. D. Gamewell.
 January 9 (1913): Rev. Harry L. Canright, M.D.
 January 9: Mrs. H. L. Canright.
 January 9: Miss Adelaide M. Wixon.*
 January 23: Mr. LeRoy W. McCartney.
 February 15: Jesse H. Baldwin, M.D.
 March 1: Mr. Frederick M. Pyke.
 March 15: Rev. Ray L. Torrey.
 March 15: Mrs. R. L. Torrey.
 April 19: Joseph L. Keeler, M.D.
 April 19: Mrs. J. L. Keeler.
 April 19: Rev. Harry R. Caldwell.
 April 19: Mrs. H. R. Caldwell.
 April 19: E. C. Perkins, M.D.*
 August 26: Rev. William T. Hobart.
 August 26: F. P. Gaunt, M.D.*
 August 26: Mrs. F. P. Gaunt.*
 September 11: Claude W. Freeman, M.D.
 September 11: Mrs. C. W. Freeman.
 October 1: Rev. William H. Lacy.
 October 1: Mrs. W. H. Lacy.
 October 1: Miss Jessie V. Ankeny.*
 October 7: Rev. Wallace H. Miner.*
 October 7: Mrs. W. H. Miner.*

MARRIED

William F. Hummel married Mildred Stuart.
 May 7: Benjamin F. Lawrence married Jennie Borg.

JAPAN

ARRIVED IN THE UNITED STATES

February 13 (1913): Rev. Frederick W. Heckelman.
 April 7: Rev. Edwin T. Iglehart.
 April 7: Mrs. E. T. Iglehart.
 August 23: Rev. Robert P. Alexander.
 August 23: Mrs. R. P. Alexander.

SAILED

June 10 (1913): Rev. David S. Spencer.
 June 10: Mrs. D. S. Spencer.
 August 16: Rev. John C. Davison.
 August 16: Mrs. J. C. Davison.
 August 16: Rev. F. Herron Smith.
 August 16: Mrs. F. H. Smith.
 September 10: Rev. Harper H. Coates.*

KOREA

ARRIVED IN THE UNITED STATES

June 16 (1913): Rev. Elmer M. Cable.
 June 16: Mrs. E. M. Cable.
 June 16: Rev. Franklin E. C. Williams.
 June 16: Mrs. F. E. C. Williams.
 August 5: Rev. W. Carl Rufus.
 August 5: Mrs. W. C. Rufus.

SAILED

May 10 (1913): Rev. W. Arthur Noble.
 May 16: Rev. E. Douglas Follwell, M.D.

INDIA

ARRIVED IN THE UNITED STATES

January 24 (1913): Rev. Charles B. Hill.
 February 12: Rev. Oscar M. Buck.
 April —: Rev. Albert E. Cook.
 April —: Mrs. A. E. Cook.
 May 4: Rev. Arthur L. Grey.
 May 4: Mrs. A. L. Grey.
 July 23: Rev. Christian B. Hansen.
 July 23: Mrs. C. B. Hansen.
 July 28: Mrs. Lewis A. Core.
 September 20: Rev. Joseph Culshaw.
 September 20: Rev. John Lampard.
 September 22: Rev. Alexander Corpron, M.D.
 September 22: Mrs. Alexander Corpron.

SAILED

November 2 (1912): Rev. Homer E. Wark.*
 November 2: Mrs. H. E. Wark.*
 November 16: Rev. William H. Stephens.
 November 16: Mrs. W. H. Stephens.
 November 23: Rev. Gottlieb Schaezlin.*
 November 23: Mrs. Gottlieb Schaezlin.*
 December 8: Miss Edith L. Matlack (contract).
 January 4 (1913): Rev. William W. Ashe, M.D.
 January 4: Mrs. W. W. Ashe.
 January 14: Rev. Dennis C. Clancy.
 January 14: Mrs. D. C. Clancy.
 January 17: Miss Augusta M. Geisenhener (contract).
 January 22: Mrs. David G. Abbott.
 January 22: Miss Delia E. Scheible.*
 February 15: Mr. Clark N. Bateman.*
 March 15: Rev. Stephen S. Dease, M.D.
 March 15: Mrs. S. S. Dease, M.D.
 March 31: Rev. Charles E. Simpson.
 March 31: Mrs. C. E. Simpson.
 April 6: Rev. Clement D. Rockey.*
 July 17: Mr. Charles D. Plank.*
 July 17: Miss Eva M. Theleen.*
 September 4: Rev. Charles W. Scharer.
 September 4: Mrs. C. W. Scharer.
 October 1: Rev. Philip A. Goold.*
 October 1: Mrs. P. A. Goold.*
 October 11: Rev. John W. Bare.*
 October 11: Mrs. J. W. Bare.*
 October 11: Rev. James Lyon.
 October 11: Mrs. J. Lyon.
 October 15: Rev. Orval M. Auner.*
 October 25: Mrs. W. H. Hollister.

MARRIED

November 2 (1912): Rev. Gottlieb Schaezlin married Miss Elizabeth C. Lagmann.*
 December 31: Mr. Clayton E. Gabel married Miss Alice E. Hollister.*

March 3: Rev. Judson T. Perkins married Miss Delia E. Scheible.*
 August —: Rev. Earl L. King married Miss Edith Broadbrooks.*
 August —: Mr. Wendell F. Kumlien married Miss Eva M. Meleen.

BURMA**SAILED**

August 9: Rev. Chris. J. Soelberg.*

MALAYSIA**ARRIVED IN THE UNITED STATES**

July 29 (1913): Rev. Burr J. Baughman.
 July 29: Mrs. B. J. Baughman.
 September 9: Rev. James M. Hoover.
 September 9: Mrs. J. M. Hoover.

SAILED

January 17 (1913): Miss Lorenze Hawes (contract).*
 January 17: Miss Harriet C. Read (contract).*
 January 17: Mr. Earl R. Hibbard (contract).*
 January 17: Mrs. E. R. Hibbard (contract).*
 May 3: Rev. Leonard Oechsli.*
 May 3: Mrs. Leonard Oechsli.*
 June 24: Miss Susan M. Fries (contract).*
 July 16: Rev. Osborne E. Hooley.*
 July 16: Mr. J. Stewart Nagle.*
 July 16: Mrs. J. S. Nagle.*
 July 19: Rev. A. Vincent Klaus.*
 September 20: Raymond G. Perkins, M.D.*
 September 20: Mrs. R. G. Perkins.*

PHILIPPINE ISLANDS**ARRIVED IN THE UNITED STATES**

April 16 (1913): Rev. Joshua F. Cottingham.
 April 16: Mrs. J. F. Cottingham.
 May 6: Rev. Rex R. Moe.
 May 6: Mrs. R. R. Moe.
 May 12: Mrs. Bertha K. Armand.
 June 19: Rev. Ernest S. Lyons.
 June 19: Mrs. E. S. Lyons.
 August 5: Rev. Edwin L. Housley.
 August 5: Mrs. E. L. Housley.

SAILED

November 15 (1912): Rev. Daniel H. Klinefelter.
 November 15: Mrs. D. H. Klinefelter.
 January 4 (1913): Rev. William T. Cherry.
 January 4: Mrs. W. T. Cherry.
 May 17: Mr. Charles Bernhardt.*
 July 26: Rev. Charles W. Koehler.
 July 26: Mrs. C. W. Koehler.

AFRICA**ARRIVED IN THE UNITED STATES**

June 12 (1913): Rev. Pliny W. Keys.
 June 12: Mrs. P. W. Keys.
 June 24: Rev. George B. Nind.
 June 24: Mrs. G. B. Nind.
 July 5: Miss Anna E. Hall.
 August 4: Rev. Edwin F. Frease.
 August 4: Mrs. E. F. Frease.
 August 13: Mrs. F. A. Price.

SAILED

December 15 (1912): (from Germany): Mr. August Klebsattel.*
 December 15: (from Germany) Mrs. August Klebsattel.*
 December 19: Miss Karlene E. DeBose.
 December 19: Miss Diana B. McNeil.*
 January 11 (1913): Rev. John H. Reed.
 January 11: Mrs. J. H. Reed.
 January 23: Rev. James D. Pointer.*
 January 23: Mrs. J. D. Pointer.*
 February 8: Charles J. Stauffacher, M.D.*
 February 8: Mrs. C. J. Stauffacher.*

April 12: Rev. Walter B. Williams.
 April 12: Mrs. W. B. Williams.
 July 5: Rev. Henry I. James.*
 July 5: Mrs. H. I. James.*
 October 18: Arthur L. Piper, M.D.*
 October 18: Mrs. A. L. Piper.*

MARRIED

January 24 (1913): Rev. William M. McLaurin married Miss Karlene E. DeBose.

SOUTH AMERICA**ARRIVED IN THE UNITED STATES**

January 30 (1913): Miss Bessie C. Howland.
 February 5: Rev. Ernest N. Bauman.
 February 5: Mrs. E. N. Bauman.
 February 5: Mr. Frank M. Purdy.
 February 5: Mrs. F. M. Purdy.
 March 31: Rev. Frank J. Batterson.
 March 31: Mrs. F. J. Batterson.
 April 17: Rev. Buel O. Campbell.
 April 17: Mrs. B. O. Campbell.
 April 24: Rev. William T. Robinson.
 April 24: Mrs. W. T. Robinson.
 May 13: Miss Estella C. Long, M.D.
 May 13: Rev. Thomas B. Wood.
 May 13: Mrs. T. B. Wood.
 May 29: Miss Mae Kirehner.

SAILED

November 23 (1912): Mrs. Ernest F. Herman.
 November 23: Miss L. Alice Traylor.*
 November 23: Mr. Irving Whitehead.*
 December 26: Rev. John L. Reeder.
 January 25 (1913): Rev. Samuel P. Craver.
 February 15: Miss Myrta M. Keeler (contract).
 February 15: Rev. Edwin D. Kizer.*
 February 15: Mrs. E. D. Kizer (contract).*
 February 15: Miss Anna B. Tournier (contract).*
 February 28: Rev. Charles W. Ports.
 February 28: Mrs. C. W. Ports.
 June 26: Rev. William O. Stuntz.*
 July 19: Miss Bessie Dunn.*
 July 25: Miss Alice E. Heydenburk.*
 August 9: Rev. William O. Pfbaum.*
 August 9: Mrs. W. O. Pfbaum.*
 September 17: Miss Bessie C. Howland.
 September 26: Rev. Ernest N. Bauman.
 September 26: Mrs. E. N. Bauman.

MARRIED

August 16 (1913): Mr. Frank S. Beck married Miss Bessie Dunn.

MEXICO**LEFT FOR THE UNITED STATES**

April 21 (1913): Mrs. Harry A. Bassett.
 April 21: Rev. Frederic F. Wolfe.
 April 21: Mrs. F. F. Wolfe.
 May 14: Rev. Levi B. Salmans, M.D.
 May 22: Rev. Frederick A. Lendrum.
 May 22: Mrs. F. A. Lendrum.
 September 25: Rev. Harry A. Bassett.
 October 3: Rev. John W. Butler.
 October 3: Mrs. J. W. Butler.

LEFT FOR THE FIELD

October — (1913): Rev. Levi B. Salmans, M.D.

ITALY**ARRIVED IN THE UNITED STATES**

January 25 (1913): Rev. Bertrand M. Tipple.
 September 9: Rev. Almon W. Greenman.
 September 9: Mrs. A. W. Greenman.

SAILED

April 25 (1913): Rev. Bertrand M. Tipple.

RECRUITS OF THE
BOARD OF FOREIGN MISSIONS

NOVEMBER 1, 1912—OCTOBER 31, 1913



Wallace H. Miner
Madison, N. J.
Allegheny College, '07
Drew Theological Sem., '13
Foochow, China



Mrs. Wallace H. Miner
Schoharie, N. Y.
Oneonta (N. Y.) Nor. Sch.
Foochow, China



Edward Carter Perkins,
M.D.
New York City, N. Y.
Yale University, '98
N. Y. Coll. of Physicians
and Surgeons, '10
Kiukiang, China



Harvey C. Roys (S. V.)
Grand Rapids, Mich.
University of Michigan, '09
Nanking, China



Mrs. Harvey C. Roys
Shanghai, China
Fredericksburg (Va.) Col-
lege, '08
Nanking, China



Frederick M. Pyke (S. V.)
Cambridge, Mass.
De Pauw University, '06
Harvard University, '09
Peking, China



LeRoy W. McCartney
Belleville, Ont.
Ohio Northern Univ. Sch.
of Pharmacy, '12
Chungking, West China



Mrs. Frank P. Gaunt (S. V.)
Macon, Mo.
University of Missouri, '10
Nanking, China



Frank P. Gaunt, M.D.
Saint Louis, Mo.
University of Missouri, '06
Nanking, China



Mrs. John W. Boyer
Brooklyn, N. Y.
Union Miss'y Trg. Institute
Chinkiang, China



Charles J. Bernhardt (S. V.)
Cincinnati, O.
Ohio Wesleyan Univ., '10
Boston University
School of Theology, '13
Manila, P. I.



Adelaide Wixon (S. V.)
New York City, N. Y.
N. Y. State Nor. Sch., '95
Deaconess Trg. Sch., '11
Nanking, China



Clark N. Bateman
Kansas City, Mo.
High School, '06
Madras, India



John W. Bare (S. V.)
Waukegan, Ill.
Ohio Wesleyan Univ., '08
Lucknow, India



Mrs. John W. Bare
Waukegan, Ill.
Shortridge (Indianapolis) H. S.
Lucknow, India



Rev. Orval M. Auner (S. V.)
Winfield, Kan.
Southwestern College, '13
Jubbulpore, India



Mrs. Wendell Kumlien
(S. V.)
Kenosha, Wis.
Lawrence College, '11
Moradabad, India



Chris. J. Soelberg
Indianola, Ia.
Simpson College, '12
Boston University
School of Theology, '13
Rangoon, Burma



Charles D. Plank (S. V.)
West Lafayette, Ind.
Purdue University, '12
Calcutta, India



Mrs. Philip Goold (S. V.)
Concord, Mass.
Deaconess Bible Trg. Sch.
Boston Hospital and
Nurses' Trg. Sch., '12
Calcutta, India



Philip A. Goold (S. V.)
Boston, Mass.
Boston University College
of Liberal Arts, '08
Boston University
School of Theology, '13
Calcutta, India



Miss Augusta M. Geisenhener
Lawrence, Kan.
Ottawa University, '12
Calcutta, India



Mrs. Gottlieb Schaenzlin
New Knoxville (O.)
High School, '01
Bolpur, India



Miss Edith L. Matlack
Rockford, Ill.
Northwestern Univ., '12
Calcutta, India



[Mrs. Judson T. Perkins (S. V.)
New Ulm, Minn.
Bethesda Hospital, '07
Moody Bible Inst., '09
Drug, Central Provinces,
India



Homer E. Wark
Kansas City, Kan.
Campbell College, '99
Boston University
School of Theology, '06
Calcutta, India



Mrs. Homer E. Wark
Kansas City, Kan.
Boston University
Calcutta, India



Raymond G. Perkins
M.D. (S. V.)
Poughkeepsie, N. Y.
Syracuse University, '07
Medical Department
Syracuse University, '11
Singapore, Straits Settlements



Mrs. Raymond G. Perkins
(S. V.)
Harrowsmith, Ont., Can.
Harrowsmith H. Sch., '06
St. Luke's Hospital
Training School, '12
Singapore, Straits Settlements



Armin Vincent Klaus
La Cross, Wis.
Charles City (Ia.) Col., '10
Garrett Biblical Inst., '13
Batavia, Java



Leonard Oechsli (S. V.)
Arlington Heights, Mass.
Baker University, '08
Boston University
School of Theology, '11
Singapore, Straits Settlements



Mrs. Leonard Oechsli
(S. V.)
Arlington Heights, Mass.
Baker University, '06
Singapore, Straits Settlements



Osborne E. Hooley
Milwaukee, Wis.
University of Wisconsin, '10
Singapore, Straits Settlements



James Stewart Nagle
Baltimore, Md.
Dickinson College, '11
Singapore, Straits Settlements



Mrs. James Stewart Nagle
Govans, Md.
Goucher College
Singapore, Straits Settlements



Miss Susie M. Fries
Connersville, Ind.
Earlham College, '08
Indiana State Nor. Sch., '12
Batavia, Java



Mrs. Charles J. Stauffacher
Battle Creek, Mich.
Minneapolis High Sch., '98
Business College, Sioux
City, Ia., '00
Inhambane, East Africa



Charles J. Stauffacher,
M.D. (S. V.)
Battle Creek, Mich.
Northwestern College, '03
Univ. of Illinois (Med.), '12
Inhambane, East Africa



August Klebsattel,
Pforzheim, Baden,
Germany
Pforzheim Industrial
School, '98
Loanda, Angola, Africa



Mrs. James D. Pointer (S.V.)
Iowa, La.
Meridian (Miss.) Woman's
College, '06
Inhambane, East Africa



James D. Pointer (S. V.)
Iowa, La.
Birmingham (Ala.), Col., '02
Asbury College, '05
Inhambane, East Africa



Mrs. August Klebsattel
Pforzheim, Baden,
Germany
State Sch., Mannheim, Ger-
many
Loanda, Angola, Africa



Mrs. Walter B. Williams
Collingswood, N. J.
Philadelphia Nor. Sch., '98
Cape Palmas, Liberia



Mrs. Arthur L. Piper
New York City, N. Y.
Northfield (Mass.) Sem., '05
Deaconess Training
School, New York, '08
Katanga, Central Africa



Arthur L. Piper, M.D.
Buffalo, N. Y.
University of Buffalo, '07
College of New York
Ophthalmic Hospital, '13
Katanga, Congo-Belge,
Africa



Mrs. Henry I. James
Appleton, Wis.
Chicago Training School
for Missions, '12
Penhalonga, Rhodesia



Henry I. James
Appleton, Wis.
Lawrence College, '13
Penhalonga, Rhodesia



Miss Diana Bralah McNei
(S. V.)
Monrovia, Cal.
Univ. of Southern Cal., '09
Chicago Training School
for Missions, '12
Monrovia, Liberia



Miss Anna B. Turner (S.V.)
Bloomington, Ind.
Indiana University, '07
Chicago University, '10
Callao, Peru



Mrs. William O. Pflaum
South Prairie, Wash.
Cedar Rapids (Ia.) High
School, '96
Iquique, Chile



William O. Pflaum
South Prairie, Wash.
Univ. of Puget Sound, '05
Iquique, Chile



William O. Stuntz (S. V.)
Boston, Mass.
Leland Stanford Univ., '07
Garrett Biblical Inst., '11
Lima, Peru



Miss L. Alice Traylor
Oklahoma City, Okla.
Jefferson University, '04
La Paz, Bolivia



Edwin D. Kizer
Ellsworth, Me.
Oklahoma College, '08
Iquique, Chile



Preston L. Peach
 Mitchellville, Md.
 Cornell University, '09
 Kuala Lumpur, F. M. S.



Mrs. Frank S. Beck (S. V.)
 Hecla, S. D.
 Dakota Wesleyan Univ., '13
 Cochabamba, Bolivia



Miss Myrta M. Keeler (S.V.)
 Warren, O.
 Mount Union College, '88
 Santiago, Chile



Miss Carrie C. Kenyon
 Connellsville, Pa.
 California (Pa.), State Nor.
 '07
 Singapore, Straits Settlements



Irving Whitehead
 Denver, Colo.
 University of Denver, '10
 Santiago, Chile



Miss Alice E. Heydenburck
 (S. V.)
 Essexville, Mich.
 Oberlin College, '12
 Santiago, Chile



Mrs. Henry V. Lacy
York, Neb.
Simpson College, '08
Lungtien, China

Mrs. Ernest M. Johnstone
Waukegan, Ill.
University of Chicago, '07
Taianfu, China

Mrs. Paul M. Penzotti
Guayama, Porto Rico
Guatemala Nor. Sch., '97
Chacabuco, Argentine
Republic

Mrs. Benjamin F. Lawrence
Lindsay, Neb.
Omaha (Neb.) Deaconess
Training School
Hochow, China

PORTRAITS OF THESE MISSION-
ARIES WERE UNOBTAINABLE

Gertrude F. Barnhart

Clement D. Rockey
Madison, N. J.
Ohio Wesleyan Univ., '09
Drew Theol. Sem., '12
India

Miss Loueze Hawes
Los Angeles, Cal.
Hillsdale (Mich.) Col., '11
Singapore, Straits Settlements

Miss Harriet C. Read
San Diego, Cal.
Singapore, Straits Settlements

Mrs. William M. McLaurin
Gainesville, Fla.
New Orleans Univ., '08
Monrovia, Liberia

Harper H. Coates
Vancouver, B. C.
Tokyo, Japan
(Received by transfer from
the Meth. Ch. of Canada)

Earl R. Hibbard (S. V.)
Glen Ellyn, Ill.
Baker University, '08
Penang, Straits Settle-
ments



Mrs. Earl L. King
Attica, N. Y.
Northwestern Univ., '12
Belgaum, India

Paul M. Penzotti
Guayama, Porto Rico
Wesleyan Academy, '97
Chacabuco, Argentine
Republic

Mrs. Harper H. Coates
Vancouver, B. C.
Tokyo, Japan
(Received by transfer from
the Meth. Ch. of Canada)

Mrs. Earl R. Hibbard
Glen Ellyn, Ill.
Baker University, '09
Penang, Straits Settle-
ments

RETIRED MISSIONARIES OF THE BOARD

In this list the name of the missionary is followed by the year in which he entered the work, the field in which he labored, and his present post-office address.

- | A | L |
|--|---|
| <p>Appenzeller, Mrs. Ella D., 1884, Korea, 730 North Lime St., Lancaster, Pa.
Armand, Mrs. Bertha K., Butleville, Ind.</p> | <p>Long, Mrs. Flora S., 1880, Japan, East Syracuse, N. Y.
Long, Miss Pauline H., 1908, South America, East Syracuse, N. Y.
Longden, Wilbur C., 1883, Central China, 1109 Willard St., Ann Arbor, Mich.
Longden, Mrs. Gertrude K., 1883, Central China, 1109 Willard St., Ann Arbor, Mich.</p> |
| B | M |
| <p>Baker, Albert H., 1880, South India, Delaware, O.
Baker, Mrs. Rachel S., 1883, South India, Delaware, O.
Bishop, Mrs. Nellie D., 1904, Bombay, Mount Pleasant, Ia.
Blackstock, Mrs. Lydia D., 1881, North India, Bareilly, India.
Bruere, William W., 1880, Bombay, Khedgaon, Bombay Presidency, India.
Bruere, Mrs. Carrie P., 1886, Bombay, Collingwood, N. J.</p> | <p>McMahon, Mrs. Sarah D., 1870, India, Cross Ave., Elizabeth, N. J.
Mansell, Mrs. W. A., 1888, North India, Bareilly, India.
Marsh, Mrs. Evelyn P., 1898, Foochow, 307 West Seventh St., Sterling, Ill.
Mead, Samuel J., 1886, West Africa, 2232 Clifford St., Los Angeles, Cal.
Mead, Mrs. Ardella K., 1886, West Africa, 2232 Clifford St., Los Angeles, Cal.
Messmore, Mrs. Elizabeth H., 1861, North India, Simcoe, Ontario, Canada.</p> |
| C | N |
| <p>Cady, H. Olin, 1886, West China, 2025 Sherman Ave., Evanston, Ill.
Cady, Mrs. Hattie Y., 1894, West China, 2025 Sherman Ave., Evanston, Ill.
Carlson, Bengt A., 1869, Sweden, Bergsgatan 34, Stockholm, Sweden.
Chew, Mrs. Flora J., 1899, North India, 9730 Logan Court, Cleveland, O.
Cleveland, Mrs. M. Ella, 1887, Japan, 1056 Fourteenth St., San Francisco, Cal.
Conklin, Mrs. Mary, 1886, Northwest India, 24 North Franklin St., Delaware, O.</p> | <p>Neeld, Frank L., 1881, North India, 1566 Broad St., Hartford, Conn.
Neeld, Mrs. Emma A., 1881, North India, 1566 Broad St., Hartford, Conn.</p> |
| D | O |
| <p>Davis, Mrs. Mary C., 1880, India, 130 West 104th St., New York City.</p> | <p>Ohlinger, Franklin, 1870, China and Korea, Monterey Flats No. 5, Toledo, O.
Ohlinger, Mrs. Bertha S., 1876, China and Korea, Monterey Flats No. 5, Toledo, O.
Osborne, Mrs. Grace, 1874, India, 13 Elgin Road, Allahabad, India.</p> |
| F | P |
| <p>Fox, Mrs. Ellen, 1881, Bombay, Poona, India.
Fulkerson, Epperson R., 1887, Japan, 907 South Third St., Canon City, Colo.
Fulkerson, Mrs. Anna S., 1905, Japan, 907 South Third St., Canon City, Colo.</p> | <p>Parker, Mrs. Lois L., 1859, North India, Hardoi, India.
Parker, Mrs. Lucy M., 1906, Bombay, Adams, N. Y.
Pilcher, Mrs. Mary G., 1876, North China, 417 Eric St., Albion, Mich.</p> |
| G | R |
| <p>Gill, Mrs. Mary W., 1894, North India, 150 Fifth Ave., New York City.</p> | <p>Richards, Erwin H., 1896, East Central Africa, 270 East College St., Oberlin, O.
Richards, Mrs. Mary McC., 1903, East Central Africa, 270 East College St., Oberlin, O.
Robbins, William E., 1872, India, 62 Whymark Ave., London, England.
Robbins, Mrs. Alice M., 1876, India, 62 Whymark Ave., London, England.</p> |
| H | S |
| <p>Hall, Mrs. Christiania W., 1901, China, 920 West Fifth St., Faribault, Minn.
Hart, Mrs. Caroline M., 1904, Central China, 1759 West Ninety-fourth St., Chicago, Ill.
Hoekins, Mrs. Charlotte R., 1867, Northwest India, 1036 West 36th St., Los Angeles, Cal.
Humphrey, Mrs. Nancy, 1894, North India, Little Falls, N. Y.</p> | <p>Scott, Thomas J., 1862, North India, Ocean Grove, N. J.
Scott, Mrs. Mary W., 1862, North India, Ocean Grove, N. J.
Schou, Mrs. Louise, 1878, Norway.
Sherman, Mrs. Florence M., 1898, Korea, 1620 Magnolia Ave., Los Angeles, Cal.
Shuett, Mrs. Mary B., 1898, West Central Africa, 4948 Indiana Ave., Chicago, Ill.
Siberts, Mrs. Mary F., 1876, South America, Bedford, Ia.
Smith, Mrs. Sarah O., 1881, Mexico, 176 North Bever St., Wooster, O.
Smyth, Mrs. Alice H., 1884, Foochow, 2509 Hearst Ave., Berkeley, Cal.
Soper, Julius, 1873, Japan, 226 Belmont St., Glendale, Cal.
Sopea, Mrs. Mary D., 1873, Japan, 226 Belmont St., Glendale, Cal.</p> |
| J | T |
| <p>Jackson, Henry, 1860, Bengal, 90 Stuyvesant Ave., Arlington, N. J.
Jackson, Mrs. Helen M., 1868, Bengal, 90 Stuyvesant Ave., Arlington, N. J.
Johnson, Thomas S. (M.D.), 1862, India, Waukeo, Dallas County, Ia.</p> | <p>Knowles, Mrs. Isabella K., 1852, India, Spring Cottage, Naini Tal, India.</p> |

Spangler, Mrs. Martha T., 1887, South America, 144 South Kingsley Drive, Los Angeles, Cal.
 Steensen, Mrs. S. A., 1858, Norway, Bodo, Norway.
 Stevens, Mrs. Minnie P., 1890, China, University Place, Neb.
 Stone, George I., 1879, Bombay, Titusville, Pa.
 Stone, Mrs. Marilla M., 1879, Bombay, Titusville, Pa.
 Stuart, Mrs. Anna G., 1886, Central China, 1027 West 34th St., Los Angeles, Cal.

T

Tallon, Mrs. Bertha K., 1909, Eastern South America, Rosario, Argentina.
 Thoburn, Mrs. Ruth C., 1899, India, Philander Smith Institute, Naini Tal, India.
 Thomas, James B., 1889, India, 1036 West 36th St., Los Angeles, Cal.
 Thomas, Mrs. Elisabeth W., 1889, India, 1036 West 36th St., Los Angeles, Cal.
 Tindale, Matthew, 1892, India, Secunderabad, Deccan, India.

W

Walker, Wilbur F., 1873, North China, 39 North Ritter Ave., Indianapolis, Ind.
 Walker, Mrs. Mary M., 1873, North China, 39 North Ritter Ave., Indianapolis, Ind.
 Walley, Mrs. Louise, 1886, Kiangsi, Claude Hill, Whitnall, Stone Staffs, England.
 Ward, Mrs. Ellen M., 1879, Central Provinces, Medan, Sumatra.
 Waugh, Mrs. Jane T., 1876, North India, Richmond, Villa, Naini Tal, India.
 West, Benjamin F., 1888, Malaysia, 4759 Fourteenth Ave., N. E., Seattle, Wash.
 West, Mrs. Letty G., 1888, Malaysia, 4759 Fourteenth Ave., N. E., Seattle, Wash.
 Wilcox, Myron C., 1881, Foochow, Mount Vernon, Ia.
 Wilcox, Mrs. Hattie C., 1886, Foochow, Mount Vernon, Ia.
 Withey, Amos E., 1885, West Africa, Huntington Beach, Cal.
 Withey, Mrs. Irene A., 1885, West Africa, Huntington Beach, Cal.

In Memoriam



Mrs. Rosalie Ruelsen
Germany, 1865-1889

Mrs. George F. Henry
India, 1906-1914

Mrs. Edward James
China, 1896-1906

Mrs. George Miller
China, 1909-1913

John M. Spangler
South America, 1887-1913

Ulric R. Jones
China, 1904-1909

Mrs. John Z. Moore
Korea, 1905-1908

MISSIONARIES AND FORMER MISSIONARIES
WHO HAVE RECENTLY PASSED AWAY

WOMAN'S FOREIGN MISSIONARY SOCIETY

Officers

President Emeritus

MRS. CYRUS D. FOSS, 4816 Warrington Avenue, Philadelphia, Pa.

President

MRS. WILLIAM F. MCDOWELL, 1936 Sheridan Road, Evanston, Ill.

Vice-President

MRS. AMOS WILLIAMS PATTEN, 616 Foster Street, Evanston, Ill.

Secretary

MRS. CHARLES WESLEY BARNES, 354 Perry Street, Fostoria, Ohio.

Treasurer

MISS FLORENCE HOOPER, Room 30, 10 South Street, Baltimore, Md.

General Counselor

LEMUEL SKIDMORE, 67 Wall Street, New York City.

Corresponding Secretaries

MISS FLORENCE L. NICHOLS, 53 Arlington Street, Lynn, Mass.

MRS. JOHN M. CORNELL, Seabright, N. J.

MISS CARRIE JAY CARNAHAN, Shady Avenue and Walnut Street, E. E., Pittsburgh, Pa.

MRS. ELIAS D. HUNTLEY, Washington Grove, Md.

MRS. ROLLA L. THOMAS, 792 E. McMillan Street, Walnut Hills, Cincinnati, Ohio.

MISS E. L. SINCLAIR, 328 S. Douglas Ave., Springfield, Ill.

MRS. WILLIAM B. THOMPSON, Maxwell, Iowa.

MRS. FREDERICK F. LINDSAY, 25 Seymour Avenue, S. E., Minneapolis, Minn.

MISS ELLA M. WATSON, 1701 S. Seventeenth Street, Lincoln, Neb.

MRS. S. FRANK JOHNSON, 273 S. Catalina Avenue, Pasadena, Cal.

MRS. ALBERT N. FISHER, 214 Twelfth Street, Portland, Ore.

Appropriations for 1914

<p>CHINA:</p> <table border="0" style="width: 100%;"> <tr><td>North China</td><td style="text-align: right;">\$46,391</td></tr> <tr><td>Central China</td><td style="text-align: right;">23,530</td></tr> <tr><td>Kiangsi</td><td style="text-align: right;">36,475</td></tr> <tr><td>West China</td><td style="text-align: right;">41,077</td></tr> <tr><td>Poochow</td><td style="text-align: right;">70,709</td></tr> <tr><td>Hingwa</td><td style="text-align: right;">17,285</td></tr> <tr><td colspan="2"><hr/></td></tr> <tr><td>Total for China</td><td style="text-align: right;">\$235,467</td></tr> </table> <p>JAPAN:</p> <table border="0" style="width: 100%;"> <tr><td>East Japan</td><td style="text-align: right;">\$45,375</td></tr> <tr><td>West Japan</td><td style="text-align: right;">28,421</td></tr> <tr><td colspan="2"><hr/></td></tr> <tr><td>Total for Japan</td><td style="text-align: right;">73,796</td></tr> </table> <p>KOREA:</p> <table border="0" style="width: 100%;"> <tr><td>.....</td><td style="text-align: right;">49,785</td></tr> </table> <p>INDIA:</p> <table border="0" style="width: 100%;"> <tr><td>North India</td><td style="text-align: right;">\$81,716</td></tr> <tr><td>Northwest India</td><td style="text-align: right;">61,204</td></tr> <tr><td>South India</td><td style="text-align: right;">47,452</td></tr> <tr><td>Central Provinces</td><td style="text-align: right;">28,066</td></tr> </table>	North China	\$46,391	Central China	23,530	Kiangsi	36,475	West China	41,077	Poochow	70,709	Hingwa	17,285	<hr/>		Total for China	\$235,467	East Japan	\$45,375	West Japan	28,421	<hr/>		Total for Japan	73,796	49,785	North India	\$81,716	Northwest India	61,204	South India	47,452	Central Provinces	28,066	<p>INDIA:</p> <table border="0" style="width: 100%;"> <tr><td>Bombay</td><td style="text-align: right;">\$45,386</td></tr> <tr><td>Bengal</td><td style="text-align: right;">21,167</td></tr> <tr><td>Burma</td><td style="text-align: right;">8,681</td></tr> <tr><td colspan="2"><hr/></td></tr> <tr><td>Total for India</td><td style="text-align: right;">\$293,672</td></tr> </table> <p>MALAYSIA</p> <p>PHILIPPINES</p> <p>AFRICA</p> <p>SOUTH AMERICA</p> <p>MEXICO</p> <p>BULGARIA</p> <p>ITALY</p> <p>GERMANY</p> <p>FRANCE</p> <p>NORWAY</p> <p>SWITZERLAND</p> <p>CONTINGENT</p> <p>RETIREMENT FUND</p> <p>MISCELLANEOUS</p> <table border="0" style="width: 100%;"> <tr><td colspan="2"><hr/></td></tr> <tr><td>Total</td><td style="text-align: right;">\$860,719</td></tr> </table>	Bombay	\$45,386	Bengal	21,167	Burma	8,681	<hr/>		Total for India	\$293,672	<hr/>		Total	\$860,719
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SUMMARY OF STATISTICS

CONFERENCE OR MISSION	Missionaries of the Board		Missionaries of the Wom. Foreign Missionary Society		Other Foreign Workers		Ordained Native Preachers		Unordained Native Preachers		Other Native Male Workers		Native Female Workers		Members	Probationers	Total Members and Probationers	Baptized Children	Unbaptized Adherents	Adults Baptized	Children Baptized	No. of Univ. or Colleges		No. of Teachers in same		No. of Students		No. of Theological and Bible Training Schools		No. of Teachers in same		No. of Students		No. of High Schools		No. of Teachers in same					
	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women								Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
SOUTHERN ASIA																																									
North India	33	29	36	20	174	523	395	761	19799	30454	50253	27085	...	3482	4191	2	24	392	2	11	95	8135	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Northwest India	19	18	28	17	132	489	309	594	25531	54532	80063	33251	...	8801	4442	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
South India	26	23	20	4	17	228	182	356	2610	23710	26329	29289	...	1514	5749	
Central Provinces	13	12	11	4	12	168	83	213	1301	2195	3496	1867	...	240	260	
Bombay	14	14	22	6	29	263	35	223	2386	14557	17143	5462	...	1789	536	
Bengal	13	14	16	10	51	54	80	1336	1636	2902	1460	87	128	
Burma Mission	6	4	11	1	1	54	6	672	...	...	...	...	...	48	25	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total for India	124	114	144	68	375	1736	1060	2234	53835	127449	181284	98623	3543	18963	15065	2	24	392	6	29	245	2436	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Malaysia	29	27	21	2	6	56	6	12	2163	1118	3281	1243	...	1557	221	
Philippine Islands	15	14	17	...	50	771	2	47	16153	14891	31044	804	...	11970	1283
Total for Southern Asia	168	155	182	70	431	2563	1068	2293	72151	143458	215609	100670	17070	20467	16113	2	24	392	9	37	278	2646	
EASTERN ASIA																																									
Foochow	26	24	41	4	84	138	484	123	9933	8321	18254	3168	...	3919	1021	
Hingwa	6	5	14	...	45	424	89	4170	2745	6915	2724	6700	...	338	350
Central China	23	20	30	...	19	31	34	22	1387	879	2266	190	...	519	109
North China	26	24	36	...	34	114	4	728	3331	10511	5773	3683	...	948	311
West China Mission	18	17	23	...	7	70	12	1589	1303	2892	167	2900	...	172	41
Total for China	99	90	144	4	189	777	518	250	24359	16479	40838	6826	17721	2588	1320	8	92	1352	12	56	483	2727	
Japan*	20	19	46	...	2	18	421	37	81	10822	9548	20870	...	2461	17652
Korea	25	24	29	...	2	18	421	37	81	10822	9548	20870	...	2461	17652
Total for Eastern Asia	144	133	219	6	202	1198	555	331	35181	26027	61208	9287	35373	4111	1995	9	97	1362	16	63	628	2627
AFRICA																																									
Liberia	6	11	2	...	50	105	5907	3726	9633	175	...	1027	452	
East Central Africa Miss.	15	15	3	...	3	2	128	...	1927	3878	5895	231	...	10219	610
West Cent. Africa Miss.	14	12	3	...	12	405	584	989	9	...	236	7
North Africa Mission	3	3	3	...	2	63	50	119
Total for Africa	38	41	8	5	64	116	129	7	8308	8238	16546	415	10455	1856	767	1	9	350	4	...	10	1	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SOUTH AMERICA																																									
Eastern South America	14	15	7	...	28	54	36	13	3685	1670	5555	15	...	5168	21
Chile	30	42	43	30	25	2	1881	1589	3470	53	167
North Andes Mission	9	9	1	...	5	10	2	8	381	972	1353	134	...	1	43
Total for So. America	53	66	8	43	63	89	38	21	5947	4431	10378	149	5168	75	645	
Mexico	8	8	12	...	9	26	45	63	26	3698	3492	7190	...	14324	153
EUROPE																																									
Austria-Hungary Miss.	556	271	827	36	...	2	20	
North Germany	9869	4536	14396	1	372
South Germany	11362	2135	13497	826	392
Switzerland	1	1	1338	888	10224	5	265
Norway	5696	534	6230	1	254
Sweden	15830	1101	16931	342	...	2	120
Denmark	3732	372	4104	107
Finland	1981	332	1613	48	19
Russia	245	207	452	16	15
Bulgaria Mission*	1	1	563	148	711	1	58
Italy	3	3	...	...	...	...	...	...	3211	1379	4590	755	...	4																											

STATISTICS OF MEDICAL

NAME OF HOSPITAL	Number of Beds	Number of Dispensaries	Hospital In-Patients Received During Year	DISPENSARY TREATMENTS	
				First Visits	Return Visits
CHINA					
Kutien: Wiley General	60	1	341	1,270	11,530
Magan Memorial		1	282	4,490	7,009
Woolston Memorial		1	368	8,546	17,096
Yenpingfu: Alden Speare Memorial	55		293	1,120	1,369
Yungan Christian					
Haitiang			172	1,200	2,050
Sites Memorial			252	3,010	
Lungtien			2,800		1,014
Chinking: Lettie Mason Quine (W. F. M. S.)			157	2,381	2,413
Nanking: Philander Smith Memorial			477	14,373	9,155
Wuhu: General			1,133	4,813	6,717
Chengtou: Men's		1	25	3,523	9,847
Chungking: Men's		1	1,361	14,378	9,537
Women's		1	344	5,167	8,887
Changli: Martyrs Memorial			174	933	1,568
Peking: John L. Hopkins Memorial		2	262	4,522	11,304
Elizabeth Sleeper Davis Memorial	25	1	352	4,761	14,835
Tainfu					
Siensyu: Margaret Eliza Nast (W. F. M. S.)	70	1	456	1,350	3,116
Nanchang (W. F. M. S.)		1	76		9,828
Kiukiang: Elizabeth Danforth (W. F. M. S.)	100	1	504		17,712
Nanchang: General	30	2	48	2,290	4,231
KOREA					
Pyongyang				2,695	10,305
Haiju: General				4,704	12,500
Yengbyen				3,308	4,727
Kongju				1,642	4,306
INDIA					
Bidar		1	68		
Kolar		1	402		
Bareilly: W. F. M. S.	52	1	500		
Pithoragarh: Zenana (W. F. M. S.)	20		198		
PHILIPPINE ISLANDS					
Manila: Mary J. Johnston (W. F. M. S.)	42	1	536		
MEXICO					
Guanajuato: Good Samaritan	32	1	241	1,675	1,635
Total	486	19	9,022	94,951	182,691

NOTE.—Hospitals from which no satisfactory statistics have been received: Liengau Hospital (W. F. M. S.) China; Nathan Sites Memorial Hospital (W. F. M. S.), Mintsinghsien, China; Women's Hospital (W. F. M. S.), Chengtu, China; Lillian Harris Memorial Hospital (W. F. M. S.) and Po Ku Nyo Kwan (W. F. M. S.), Seoul, Korea; M. S.), Phalera, India; Garhwal (W. F. M. S.), India; Ellen Thoburn Cowen Hospital (W. F. M. S.), Kolar, India; India.

MISSION WORK, 1913

Outside Patients Visited	Outside Patients Return Visits	Total Number of Individual Patients	Total Number of Treatments	SURGICAL OPERATIONS		RECEIPTS			EXPENDITURES		
				Major	Minor	Fees	Special Gifts	Appropriations	Current Expenses	Property	Total Expended
170	500	1,475	13,505	96	610	\$1,188	\$4,350	\$200	\$3,433	\$3,081	\$6,514
200	250	4,690	12,231			2,304	10,000	3,640	5,944	10,000	15,944
467	94	9,381	26,571	65	675	1,818	7,321	2,190	2,203	5,820	8,023
13	46	12,70	8,891	58	145	314		400	1,082	567	1,649
275	200	1,647	3,897			120		400	520		520
350		4,112	4,536			435		2,770	3,205		3,205
						152		50	202		202
41		2,579				1,416		1,592			
		24,890		24	480	3,521		2,500			
511	386	8,905				1,087		9,523	1,075		
295	13,600					100	57	428	282	1,085	49
452	26,228					608	463	2,378	704	4,173	4,106
145	14,543					104	228	675	2,034	1,690	199
15		2,552				111	50	1,311	126	229	1,348
262		4,798	16,176	340	22	12				3,400	1,339
754								1,782			4,739
54			4,976	50	120	471	950				
110			10,014			1,246					
320						581	809				
84		2,290	6,605	67	146	573	1,640	781	620	587	1,207
KOREA											
832						1,100					
222						294	940				
						45	217	551			
100						5	83	205			
INDIA											
						200					
		6,699				366					
		13,204				500		50			
420			39,000			321			70		
50			3,280			34					
PHILIPPINE ISLANDS											
			36,000			2,229	3,996				
MEXICO											
150	58	2,066	19,138	68	370	6,699		1,000	8,617		8,647
6,292	55,905	90,558	204,820	1,714	5,445	42,671	32,348	18,919	38,285	26,094	65,857

and Woolston Memorial Hospital (W. F. M. S.), Foochow, China; Lungtien Hospital (W. F. M. S.), Lungtien, Chinking, China; Women's Hospital (W. F. M. S.), Changli, China; Ingang Hospital; Chengtu Hospital, West Seoul, Korea; Brindaban Hospital (W. F. M. S.), Brindaban, India; Phalera Medical Dispensary (W. F. M. S.), Phalera, India; Sironcha Dispensary (W. F. M. S.), Sironcha, India; Mrs. William Butler Memorial Hospital (W. F. M. S.), Baroda, India.

APPROPRIATIONS TO MISSIONS AND CONFERENCES FOR THE YEARS 1905-1914

MISSIONS	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	Total
DIVISION 1.—Eastern Asia											
China: Foochow.....	\$25,730	\$27,050	\$28,745	\$25,325	\$28,325	\$27,215	\$27,065	\$27,665	\$28,681	\$31,826	\$281,177
Hingwa.....	10,700	10,700	11,370	12,200	12,200	11,722	13,722	13,722	13,722	14,988	125,046
Central China.....	30,162	38,800	41,235	40,635	40,635	38,545	38,545	37,479	39,179	27,887	379,102
Kiangsi Mission.....											16,213
North China.....	44,734	46,200	49,100	53,300	53,300	50,713	51,713	50,363	50,363	51,563	501,349
West China.....	16,075	17,500	18,600	18,340	18,340	18,874	22,874	22,874	25,124	27,207	205,808
Union Publishing House, Shanghai.....		2,500	1,500	4,750	4,750	5,750	6,000	2,500	1,500	1,500	30,750
For other purposes.....							3,300	4,300	6,300	4,600	18,500
Total for China.....	133,401	142,750	150,550	157,550	157,550	152,819	163,819	158,903	164,819	175,784	1,557,945
Japan.....	58,366	59,300	62,500	62,500	62,500	60,625	65,061	63,109	65,061	67,561	626,583
Korea.....	25,705	26,940	28,465	28,465	38,465	37,311	39,922	38,679	39,922	41,422	345,296
Total for Division 1.....	217,472	228,990	241,515	248,515	258,515	250,755	268,802	260,691	269,802	284,767	2,529,824
DIVISION 2.—Southern Asia											
India: North India.....	60,474	61,400	62,200	62,200	62,200	60,328	62,594	60,674	65,441	66,941	624,450
Northwest India.....	28,558	30,500	31,500	31,500	31,625	30,676	32,512	31,537	34,262	38,262	320,932
South India.....	19,816	22,400	23,650	23,650	23,775	23,062	24,670	23,950	26,028	27,528	238,609
Central Provinces.....	11,570	14,500	16,100	17,006	17,131	16,620	18,493	17,938	18,493	19,993	167,844
Bombay.....	17,351	21,400	22,650	22,650	22,775	22,092	24,129	23,405	24,129	27,129	227,710
Bengal.....	13,999	15,900	16,900	16,900	17,025	16,514	17,926	17,388	13,579	14,579	160,710
Burma.....	6,786	9,100	9,900	9,900	10,025	9,724	10,932	10,604	10,932	12,432	100,335
Total for India.....	158,534	175,200	182,900	183,806	184,556	179,014	191,256	185,476	192,864	206,864	1,840,490
Malaysia.....	14,703	16,580	21,380	21,380	21,380	20,739	22,278	21,610	22,278	23,778	206,106
Philippine Islands.....	16,965	21,350	23,650	25,650	25,900	25,123	27,250	26,433	27,250	31,250	250,821
Total for Division 2.....	190,222	213,130	227,930	230,836	231,836	224,876	240,784	233,519	242,392	261,892	2,297,417
DIVISION 3.—Africa											
Liberia.....	13,161	13,661	15,061	15,061	15,378	14,912	15,612	15,142	15,612	15,612	149,210
East Central Africa.....	15,294	15,630	16,230	16,230	16,065	14,083	14,883	14,434	14,434	16,434	153,717
West Central Africa.....	13,701	13,951	14,351	14,351	14,201	12,274	12,774	12,389	12,389	13,389	133,770
North Africa.....						3,000	4,000	3,878	7,834	9,834	28,546
Total for Division 3.....	42,156	43,242	45,642	45,642	45,642	44,269	47,269	45,843	50,269	55,269	465,243
DIVISION 4.—South America											
Eastern South America.....	50,670	51,592	52,592	52,592	52,592	51,130	53,130	52,113	53,130	54,130	623,671
Chile.....	24,120	24,675	27,175	30,175	28,175	27,450	29,450	28,365	29,450	30,950	280,015
North Andes.....	11,550	12,300	13,800	14,800	15,800	15,680	18,280	17,310	18,280	19,780	157,580
Total for Division 4.....	86,340	88,567	93,567	97,567	96,567	94,260	100,860	97,818	100,860	104,860	981,266
DIVISION 5.—Mexico.....	54,495	55,900	58,900	58,900	58,900	56,539	60,496	58,662	60,496	60,996	584,284
DIVISION 6.—Europe											
Austria-Hungary.....							3,500	5,032	6,211	6,211	20,954
North Germany.....	16,507	16,932	18,880	18,880	18,580	17,995	15,600	15,007	15,000	15,000	168,374
South Germany.....	20,200	20,721	20,721	20,721	20,721	20,100	19,800	19,000	19,000	19,000	199,984
Switzerland.....	7,306	7,494	7,565	7,565	7,535	7,290	8,290	8,000	7,500	7,000	75,545
Norway.....	11,927	12,235	12,625	12,625	12,555	12,165	12,500	12,050	12,200	12,200	123,082
Sweden.....	15,423	15,820	15,970	15,970	16,085	15,595	15,875	15,300	15,400	15,400	156,848
Denmark.....	7,203	7,385	7,985	7,985	7,960	7,960	7,950	7,950	7,600	7,600	78,983
Finland.....	6,823	6,998	9,048	9,048	9,348	9,000	7,850	7,615	7,850	7,850	81,490
Russia.....							4,000	4,500	6,000	6,000	20,500
Bulgaria.....	8,426	8,643	9,500	9,500	9,500	9,205	9,500	9,500	10,700	11,200	95,674
Italy.....	47,000	51,218	50,152	50,152	55,312	53,600	58,134	54,278	54,278	54,278	528,402
France.....					5,840	5,814	6,840	6,840	8,100	10,600	44,034
Total for Division 6.....	140,815	147,446	152,446	152,446	163,446	158,539	169,839	164,715	169,839	174,339	1,593,870
Appropriations to be administered by the Board.....			69,300	69,300	115,050	112,050	127,250	127,250	103,000	103,000	826,200
Special Appropriations for Property in Foreign Fields.....	75,000	33,093	36,093								144,186
Total for the Mission Fields.....	806,500	810,368	925,393	903,206	969,956	941,288	1,015,300	988,498	996,658	1,045,123	9,402,290

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FINANCES OF THE MISSIONARY SOCIETY, 1819-1906

"Special Gifts" are included in the Receipts, Disbursements, Surplus, and Debts

DATES	Members and Probationers	Conference Contributions	Special Gifts	Legacies	Miscellaneous	Total Receipts	Average per Member	Disbursements	Surplus	Debt
April 5, 1819—April 13, 1820	240,924	\$	\$	\$	\$	\$823 04	\$.003	\$85 78	\$737 28	\$
April 14, 1820—April 30, 1821	256,881					2,328 76	.009	500 00	2,566 04	
May 1, 1821—May 31, 1822	281,146					2,547 39	.009	1,689 28	3,424 15	
June 1, 1822—May 31, 1823	297,632					5,427 14	.018	3,740 22	5,111 07	
June 1, 1823—May 11, 1824	312,540					3,589 92	.011	4,996 14	3,704 85	
May 12, 1824—May 4, 1825	328,623					4,140 16	.012	4,704 22	3,138 79	
May 5, 1825—May 11, 1826	341,144					4,964 11	.014	5,510 85	2,592 05	
May 12, 1826—April 25, 1827	360,800					6,812 49	.019	7,379 42	2,025 12	
April 26, 1827—April 10, 1828	381,997					6,245 17	.016	8,103 18	167 11	
April 11, 1828—April 30, 1829	421,156					14,176 11	.033	9,233 76	5,109 47	
May 1, 1829—April 30, 1830	447,743					13,128 63	.029	10,545 03	7,693 07	
May 1, 1830—April 30, 1831	476,153					9,950 57	.029	11,497 28	6,146 36	
May 1, 1831—April 30, 1832	513,114					11,379 66	.022	12,658 99	4,867 03	
May 1, 1832—April 22, 1833	548,593					17,097 05	.031	20,356 57	1,607 51	
April 23, 1833—April 30, 1834	599,736					35,700 15	.059	31,061 89	6,245 77	
May 1, 1834—April 30, 1835	638,784					30,492 21	.048	38,535 62		1,797 64
May 1, 1835—April 15, 1836	652,528					59,517 16	.091	52,067 56	5,651 96	
April 16, 1836—April 16, 1837	653,032					57,096 05	.087	66,536 85		3,788 84
April 17, 1837—April 9, 1838	658,157					96,087 36	.146	89,257 97	3,040 55	
April 10, 1838—April 9, 1839	696,549					132,480 29	.19	103,661 58	31,859 26	
April 10, 1839—April 19, 1840	740,459					136,410 87	.184	152,507 02	15,763 11	
April 20, 1840—April 19, 1841	795,445					139,905 76	.176	158,698 05		3,029 18
April 20, 1841—April 19, 1842	852,918					139,473 25	.163	145,092 73		8,648 66
April 20, 1842—April 19, 1843	913,901					146,482 17	.16	139,306 51		1,473 10
April 20, 1843—April 19, 1844	1,068,525					146,578 78	.137	155,020 36		9,904 68
April 20, 1844—April 30, 1845	1,171,356					94,562 27	.08	85,729 55		1,071 94
May 1, 1845—April 30, 1846	1,139,587					89,528 26	.078	64,372 60	24,083 72	
May 1, 1846—April 30, 1847	644,299					78,932 73	.122	76,634 13	26,382 32	
May 1, 1847—April 30, 1848	631,558					81,600 34	.129	86,835 50	21,147 18	
May 1, 1848—April 30, 1849	639,066					84,045 15	.131	102,739 82	2,452 49	
May 1, 1849—April 30, 1850	662,315					104,579 54	.157	99,899 71	7,142 32	
May 1, 1850—April 30, 1851	689,682					126,471 31	.183	131,163 40	2,450 23	
May 1, 1851—April 30, 1852	728,700	138,284 42		2,804 68	9,393 38	150,482 48	.208	155,606 07		3,173 34
May 1, 1852—Dec. 31, 1853	752,626	298,473 39		21,262 03	16,232 97	335,968 39	.446	282,229 87	50,565 18	
Jan. 1, 1854—Dec. 31, 1854	783,358	211,052 01		4,930 74	6,529 30	223,412 05	.285	238,694 06	35,283 17	
Jan. 1, 1855—Dec. 31, 1855	799,431	204,484 86		6,924 17	6,815 01	218,204 04	.272	217,567 05	35,920 16	
Jan. 1, 1856—Dec. 31, 1856	800,327	199,696 50		7,784 81	29,660 52	237,441 92	.296	274,182 49		820 41
Jan. 1, 1857—Dec. 31, 1857	820,519	247,753 13		8,544 96	12,592 39	268,890 48	.327	266,972 17	1,097 90	
Jan. 1, 1858—Dec. 31, 1858	956,555	220,987 64		8,813 55	25,423 42	255,224 61	.265	251,600 88	4,711 63	
Jan. 1, 1859—Dec. 31, 1859	974,345	243,863 44		8,824 64	12,479 11	265,167 19	.272	262,117 03	17,761 79	
Jan. 1, 1860—Dec. 31, 1860	994,447	236,269 21		10,109 97	10,343 59	256,722 77	.258	270,701 27	3,783 29	

Jan. 1, 1861—Dec. 31, 1861	988,523	222,709 28		10,051 44	13,364 21	246,124 93	.248	249,071 09	837 13	
Jan. 1, 1862—Dec. 31, 1862	942,906	241,247 29		12,874 78	11,026 64	265,148 71	.281	226,309 64	29,676 20	
Jan. 1, 1863—Dec. 31, 1863	923,394	388,109 18		16,941 24	11,743 33	416,793 75	.451	291,602 81	164,867 14	
Jan. 1, 1864—Dec. 31, 1864	928,320	497,867 17		22,172 93	29,953 16	549,993 26	.592	437,568 10	267,292 30	
Jan. 1, 1865—Dec. 31, 1865	929,259	587,569 41		12,765 76	31,405 50	631,740 67	.680	523,338 90	385,694 07	
Jan. 1, 1866—Dec. 31, 1866	1,032,184	641,450 32		13,636 79	27,293 19	682,380 30	.661	902,476 44	165,597 93	
Jan. 1, 1867—Dec. 31, 1867	1,146,081	558,520 35		28,532 17	20,468 44	607,520 96	.53	805,703 17		32,584 28
Jan. 1, 1868—Dec. 31, 1868	1,255,115	575,624 90		11,909 36	10,627 43	598,161 69	.476	649,773 03	84,195 62	
Jan. 1, 1869—Dec. 31, 1869	1,298,938	576,397 48		27,618 21	14,210 92	618,226 61	.475	623,820 95	89,789 96	
Jan. 1, 1870—Oct. 31, 1870	1,370,134	576,774 10		12,194 45	5,775 22	594,743 77	.434	515,896 32		10,942 51
Nov. 1, 1870—Oct. 31, 1871	1,421,323	603,421 70		11,456 41	8,581 14	623,459 25	.438	588,528 86	23,987 88	
Nov. 1, 1871—Oct. 31, 1872	1,458,441	627,646 60		10,359 16	23,050 84	661,056 60	.453	598,647 63	86,396 85	
Nov. 1, 1872—Oct. 31, 1873	1,464,027	647,103 76		15,817 38	17,915 50	680,836 64	.465	725,169 69	42,063 80	
Nov. 1, 1873—Oct. 31, 1874	1,563,521	618,004 99		47,603 37	9,471 96	675,080 32	.431	703,855 26	13,288 86	
Nov. 1, 1874—Oct. 31, 1875	1,580,559	613,927 12		35,123 15	13,435 62	662,485 89	.419	721,865 34		46,030 59
Nov. 1, 1875—Oct. 31, 1876	1,651,512	533,594 45		51,338 09	9,255 84	594,188 38	.359	699,904 35		151,746 56
Nov. 1, 1876—Oct. 31, 1877	1,671,608	566,765 66		39,616 74	22,594 85	628,977 25	.376	560,055 40		82,824 71
Nov. 1, 1877—Oct. 31, 1878	1,698,282	477,166 15		41,652 12	32,546 78	551,365 05	.324	511,169 90		42,629 56
Nov. 1, 1878—Oct. 31, 1879	1,700,302	480,428 80		38,818 55	32,611 95	551,859 30	.324	572,266 90		63,037 16
Nov. 1, 1879—Oct. 31, 1880	1,742,922	500,182 46		34,710 27	22,478 41	557,371 14	.319	576,335 69		82,001 71
Nov. 1, 1880—Oct. 31, 1881	1,713,104	570,965 77		33,865 26	20,832 66	625,663 89	.365	648,084 82		104,422 64
Nov. 1, 1881—Oct. 31, 1882	1,748,021	621,381 08		48,605 99	21,679 84	691,666 01	.395	653,428 41		66,185 04
Nov. 1, 1882—Oct. 31, 1883	1,767,114	650,772 54		78,991 32	22,606 04	751,409 90	.425	728,321 76		43,086 90
Nov. 1, 1883—Oct. 31, 1884	1,835,400	652,188 99		49,970 02	28,966 85	781,125 86	.398	775,724 16		87,685 20
Nov. 1, 1884—Oct. 31, 1885	1,890,336	694,034 95		101,901 83	30,891 58	826,828 36	.437	779,878 74		40,685 58
Nov. 1, 1885—Oct. 31, 1886	1,987,376	836,692 37		133,958 21	14,752 89	985,303 47	.496	820,173 41		124,444 48
Nov. 1, 1886—Oct. 31, 1887	2,093,935	932,208 91		35,843 78	71,318 22	1,039,370 91	.496	1,002,805 19		161,010 20
Nov. 1, 1887—Oct. 31, 1888	2,156,119	928,596 38		41,983 67	23,476 19	994,056 24	.461	1,156,646 08		1,579 64
Nov. 1, 1888—Oct. 31, 1889	2,236,463	1,014,082 09		92,125 25	19,080 46	1,125,287 80	.503	1,159,962 42		36,254 26
Nov. 1, 1889—Oct. 31, 1890	2,283,953	1,051,642 04		58,681 26	20,748 52	1,131,071 82	.495	1,163,738 92		68,921 36
Nov. 1, 1890—Oct. 31, 1891	2,386,549	1,078,541 81		22,109 23	117,515 44	1,246,907 27	.522	1,146,708 39		31,277 52
Nov. 1, 1891—Oct. 31, 1892	2,442,627	1,119,886 36		12,110 12	122,678 46	1,265,133 04	.513	1,241,011 52		55,399 04
Nov. 1, 1892—Oct. 31, 1893	2,524,053	1,109,457 65		35,060 23	72,436 37	1,013,975	.519	1,227,094 20		98,550 24
Nov. 1, 1893—Oct. 31, 1894	2,690,000	1,088,186 96		46,301 50	35,107 28	1,013,612	.438	1,241,517 80		160,158 08
Nov. 1, 1894—Oct. 31, 1895	2,766,656	1,072,990 11		68,105 35	86,262 20	1,065,077	.447	1,298,485 19		220,634 14
Nov. 1, 1895—Oct. 31, 1896	2,831,787	1,149,596 57		43,410 35	43,758 80	25,482 81	.445	1,210,586 19		168,971 80
Nov. 1, 1896—Oct. 31, 1897	2,851,525	1,067,134 90		44,029 05	50,189 48	14,416 29	.412	1,176,369 72		172,077 35
Nov. 1, 1897—Oct. 31, 1898	2,886,389	1,110,639 08		60,838 00	57,120 97	117,184 16	.466	1,253,018 11		79,313 25
Nov. 1, 1898—Oct. 31, 1899	2,876,057	1,122,159 51		76,286 90	53,590 78	124,061 88	.478	1,376,099 07		9,649 71
Nov. 1, 1899—Oct. 31, 1900	2,929,674	1,143,263 18		76,803 16	55,864 63	43,796 67	.45	1,339,814 03		10,436 68
Nov. 1, 1900—Oct. 31, 1901										

FINANCES OF THE BOARD OF FOREIGN MISSIONS, 1907-1913

"Special Gifts" are included in the Receipts, Disbursements, and Debt.

YEAR	Members and Probationers	Conference Contributions	Special Gifts	Legacies	Miscellaneous	Total Receipts	Average per Member	Disbursements	Debt
Nov. 1, 1906—Oct. 31, 1907	3,307,275	\$988,859 06	\$331,019 99	\$57,762 54	\$24,278 69	\$1,401,920 28	.423	\$1,519,314 16	\$11,852 23
Nov. 1, 1907—Oct. 31, 1908	3,379,584	1,013,272 36	281,757 85	27,240 88	35,064 97	1,357,336 06	.401	1,397,621 76	52,137 93
Nov. 1, 1908—Oct. 31, 1909	3,444,606	984,975 35	305,834 66	39,748 96	11,563 81	1,342,122 78	.389	1,417,438 71	127,453 86
Nov. 1, 1909—Oct. 31, 1910	3,489,696	1,101,043 91	320,905 12	40,555 52	15,195 37	1,477,699 02	.423	1,425,341 23	75,095 17
Nov. 1, 1910—Oct. 31, 1911	3,543,589	1,040,215 66	438,126 43	27,879 38	4,902 95	1,511,124 42	.426	1,557,412 16	121,382 91
Nov. 1, 1911—Oct. 31, 1912	3,628,063	1,046,113 51	391,979 51	42,126 89	59,184 06	1,539,403 97	.424	1,546,967 81	95,331 90
Nov. 1, 1912—Oct. 31, 1913	3,775,791	1,060,824 00	325,058 78	68,863 20	27,782 20	1,482,528 18	.392	1,441,602 32	88,488 25
Total		\$7,235,303 85	\$2,394,682 34	\$304,177 37	\$177,972 05	\$10,112,135 61	.....	.....	.....

SUMMARY OF STATISTICS

Missionaries of the Board, Men.....	418
Missionaries of the Board, Women.....	409
Missionaries of the Woman's Foreign Missionary Society.....	436
Other Foreign Workers	133
Total Foreign Workers	1,396
Ordained Native Preachers.....	1,225
Unordained Native Preachers.....	4,535
Other Native Male Workers.....	1,853
Native Female Workers.....	2,680
Total Native Workers.....	10,293
Full Members	187,144
Members on Probation.....	197,794
Total Number of Members.....	384,938
Baptized Children	220,040
Unbaptized Adherents	82,390
Total Number of Members and Adherents.....	687,368
Adults Baptized, 1913	25,878
Children Baptized, 1913	21,508
Universities or Colleges	12
Teachers in Colleges	130
Students in Colleges	2,104
Theological and Bible Schools.....	31
Teachers in Theological and Bible Schools.....	109
Students in Theological and Bible Schools.....	925
High Schools	76
Teachers in High Schools.....	796
Students in High Schools.....	10,921
Elementary Schools	2,628
Teachers in Elementary Schools.....	3,748
Students in Elementary Schools.....	72,544
Total Number of Students in all Schools.....	86,415
Sabbath Schools	6,906
Sabbath Scholars	323,440
Churches and Chapels.....	2,284
Estimated Value of Churches and Chapels.....	\$7,050,466
Parsonages and Missionary Homes.....	1,259
Estimated Value of Parsonages and Missionary Homes.....	\$2,225,904
Estimated Value of Schools, Hospitals, etc.....	\$3,024,147
Estimated Value of Property of the Woman's Foreign Missionary Society	\$2,386,307
Debt on Real Estate	\$3,107,339
Amount Paid on Property Indebtedness in 1913.....	\$72,598
Contributions of the Church on the Foreign Field:	
For Foreign Missions.....	\$19,133
For Other Benevolent Purposes.....	\$28,226
For Support of the Local Church.....	\$372,641
For Church Building and Repairing.....	\$125,356
For Other Local Purposes.....	\$265,174
Total Contributions of the Church on the Foreign Field.....	\$810,530

PATRONS

Constituted by the payment of five hundred dollars or more at one time

- Rev. Bishop Bristol
 Rev. Bishop Thoburn
 Acker, E. M.
 Albritton, Rev. J. L.
 Allen, Josiah
 Andrus, John E.
 Archbold, John D.
 Armstrong, R. W.
 Ayres, Mrs. D.
 Baker, Mrs. Wm. H.
 Baker, William
 Banks, Louis A., D.D.
 Banner, John J.
 Barnes, Rev. John W. F.
 Barnier, Miss Eliz. S.
 Barnum, N. K.
 Bennett, Lyman
 Benton, Rev. S. O. (2)
 Booth, Joseph W.
 Bradstreet, H.
 Brady, James Boyd, D.D.
 Bridge, Amos D.
 Bronson, Rev. Dillon
 Bronson, Mrs. Dillon
 Brown, James N.
 Brown, Levi D.
 Bryson, James H.
 Buckley, J. M., D.D.
 Bunnell, Mrs. Maria
 Burson, Hon. John W.
 Calvert, Joseph
 Canright, Melzar
 Canright, Mrs. Irena M.
 Carpenter, Mrs. P. W.
 Chadwick, Elihu
 Chadwick, Isabel
 Chadwick, J. S., D.D.
 Clark, Rev. George
 Cleveland, Rev. H. A.
 Collins, T. D.
 Cook, Mrs. Hattie M. (2)
 Corbit, M. Emma
 Cornell, Helen M.
 Cornell, Mrs. J. B.
 Cornell, Mrs. J. M.
 Cornell, Miss M. L.
 Cowen, Mrs. B. R.
 Crook, Isaac
 Darby, Benjamin
 Darwood, W. M. K., D.D.
 Davison, Robert G.
 Dayton, Wm. B.
 Dean, Mrs. G. F.
 Dean, Rev. J. J.
 Delanoy, J. A., Jr.
 Detmar, Joseph F.
 Dill, Isaac O.
 Donohoe, Richard
 Dorlew, E. W.
 Duffell, Dr. C. L.
 Eakins, Rev. Wm.
 Eggleston, Rev. A. C.
 Espechied, J. M.
 Ferguson, Mrs. Rev. W. G.
 Ferry, George J.
 Filbard, Rev. W.
 Fisher, John, M.D.
 FitzGerald, Kirke B.
 Fleming, James H.
 Fletcher, Hon. Thos. C.
 Fowler, Jonathan O.
 Fox, Rev. R. C.
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 Ployd, Jacob
 Pollard, Samuel L.
 Pomeroy, Rev. F. T.
 Pond, Lucius W.
 Poole, Achish H.
 Porter, Mrs. Jane T.
 Porter, John V.
 Post, Rev. Samuel E.
 Powell, William
 Pray, Matilda
 Prentiss, S. M.
 Price, Rev. J. A.
 Price, S. W.
 Prickett, Edward
 Prosser, William H.
 Pugh, Mrs. Daniel W.
 Pulman, Oscar S.
 Pulman, Mrs. O. S.
 Purdy, A. E. M., M.D.
 Pusey, William B.
 Quincey, Charles E.
 Ramsay, John F.
 Raymond, Aaron
 Raymond, L. Loder
 Raymond, William L.
 Raynor, Fannie R.
 Read, Thomas
 Rector, George
 Reed, George E., D.D.
 Reed, Mrs. George E.
 Reed, Mrs. Seth
 Reeve, Tappin
 Reynolds, Frank
 Reynolds, George G.
 Reynolds, S. C.
 Rich, Rev. Albert R.
 Rich, Richard
 Richardson, J. Smith
 Richardson, Hon. Samuel
 Rigby, Philip A.
 Roach, Mr.
 Roath, Frederick
 Roberts, Virgil
 Roberts, W. C.
 Robertson, Lucy
 Robinson, Mrs. J. Norris
 Rockefeller, Jane E.
 Rogers, Robert
 Roll, Eliza Ann
 Romer, Mrs. Jane R.
 Root, R. T.
 Rose, Mary M.
 Ross, Miss Lucy
- Rossiter, Hon. N. T.
 Rothwell, James
 Rowden, George
 Rowe, Mrs. A. Theresa
 Rowe, Edward
 Rowlee, J. W.
 Roy, Frank
 Rudisill, A. W., D.D.
 Rujo, Edna
 Rulison, Mrs. Mary
 Rumberger, Rev. C. C. (2)
 Rushmore, Benjamin
 Rusling, Gen. J. F.
 Russell, Henry
 Russell, W. F.
 Salter, Edon J.
 Sampson, Mrs. David
 Sampson, E. T.
 Sanborn, Orlando
 Sandaver, John
 Sanders, George
 Sands, Emanuel
 Sanderson, Mrs. J. H.
 Savin, M. D.
 Sawyer, John
 Saxe, Charles J.
 Sayre, Israel E.
 Schaeffer, Jacob
 Schenck, W. E.
 Schoeder, Annette
 Schuyler, Capt. Thomas
 Schevdel, Annette
 Scott, George
 Scott, Rev. T. J.
 Seaman, James A.
 Seaman, John
 Searing, Ichabod
 Selliehe, George
 Sessions, W. E.
 Seymour, William D.
 Sharpley, W. P.
 Shaw, Charles R.
 Shelton, Ald. George
 Shelton, Willis C.
 Shepherd, Mrs. G. B.
 Shepherd, Rev. Thomas B.
 Shepherd, Mrs. Thomas B.
 Shickney, Mrs. L.
 Shiels, Ella
 Shillicon, John
 Shoemaker, Miss M.
 Simmons, Ella
 Simmons, Thomas S.
 Skinner, Mrs. Eunice
 Skinner, James R.
 Slayback, John D.
 Slayback, W. Abbott
 Slicer, Eli
 Sloan, Charles
 Sloan, Joseph
 Smedley, Joseph S.
 Smith, Addison M.
 Smith, Emily L.
 Smith, Eugene R., D.D.
 Smith, George G.
 Smith, H. Morris
 Smith, Henry Peters
 Smith, Mrs. J. Coventry
 Smith, J. Thomas
 Smith, Job
 Smith, Rev. John W.
 Smith, Hon. Joseph S.
 Smith, Julius D.
 Smith, P. B.
 Smith, W. T., D.D.
 Snodgrass, J. C.
 Snodgrass, W. L., D.D.
 Snow, Ara
 Somera, D. H.
 Soper, Samuel J.
 Southerland, Benj. D. L.
 Spaulding, Erastus
 Spear, Ann
 Spencer, Blanch

Spencer, Miss M. A.
 Spencer, P. A.
 Spencer, William
 Stagg, Charles W.
 Stahl, J. W.
 Stainford, John
 Starr, Daniel
 Start, Joseph
 Steele, Daniel, D.D.
 Stephens, A. J.
 Stickney, George
 Stickney, Leander
 Still, Joseph B.
 Stillwell, R. E.
 Stockwell, Rev. George E.
 Stockwell, Mrs. George E.
 Stone, John T.
 Stone, Miss Sabella
 Story, Jacob
 Stott, James
 Stowell, Frank W.
 Stowell, George F.
 Strang, H. L.
 Sturgeon, Hon. D., M.D.
 Summers, E. W.
 Sundstrom, K. J.
 Supplee, J. Frank
 Swetland, William
 Swett, John W.
 Swope, Frederick E.
 Tackaberry, John A.
 Talbot, Micah J., D.D.
 Taylor, Mrs. Charlotte G.
 Taylor, Cyrus H.
 Taylor, Mrs. Eliza M. F.
 Taylor, Forrester
 Taylor, John M.
 Teale, Charles E.
 Teller, Mrs. Charlotte
 Terry, M. S., D.D.
 Thatcher, Rufus L.
 Thomas, Sterling
 Thomas, Sterling, Sr.
 Thompson, Mrs. H. B.
 Thompson, Horace
 Thompson, Rev. J. J.
 Thompson, Mrs. Mary P.
 Thomson, Edward O.
 Thomson, Frederick W.
 Thomson, Mrs. Helen
 Thomson, Helen F.
 Thomson, J. F., D.D.
 Thomson, Louisa H.
 Thomson, Mary D.
 Thomson, Maude A.
 Thorpe, J. Mason
 Thurber, Mrs. Julia A.
 Thurston, F. A.

Tilley, Mary
 Tinker, Ezra, D.D.
 Tower, Stephen A.
 Townsend, J. B.
 Travers, Samuel H.
 Tremain, Mary A.
 Trowbridge, F. E.
 Trowbridge, F. S.
 Truslow, Mrs. Annie F.
 Tucker, Jennie
 Tudor, Mrs. H. C.
 Tulleys, Lysander W.
 Turner, William
 Turpin, Charles J.
 Turpin, Phoebe Anne
 Tuttle, Alexander H., D.D.
 Tuttle, Mrs. Eliza J.
 Tuttle, Robert K.
 Twombly, Peter
 Tyson, Henry H.
 Underhill, Thomas B.
 Urduch, Nicholas H.
 Van Gilder, Abraham
 Van Ness, Miss Jennie
 Van Nostrand, Daniel
 Van Pelt, Henry
 Van Valkenburgh, Rev. I. D.
 Van Velsor, Benjamin
 Van Velsor, Charles B.
 Viall, William
 Voorlie, John
 Vosburgh, Miss Minnie
 Walker, Thomas
 Walker, William E.
 Walker, William J.
 Walsh, Josiah
 Wandle, Sarah
 Ward, Ella B.
 Ware, Robert G.
 Ware, S. M.
 Warfield, Dr. Jesse L.
 Waring, Thomas
 Warren, Rev. George
 Waters, F. G.
 Watkins, Joseph P.
 Watters, J. Howard
 Watters, Mary F.
 Weatherby, Charles
 Webster, Mrs. William R.
 Weed, J. N.
 Weeks, Jotham
 Welch, Rev. Joseph
 Welch, N. W.
 Welch, W. Abbott
 Wells, E. H.
 Wells, George N.
 Welsh, Mrs. Margaretta

Westcott, Rev. John B.
 Westerfield, William
 Westervelt, Mrs. H. R.
 Wheeler, Mrs. Eliza
 White, Lewis C.
 Whittaker, George, D.D.
 Wideman, Rev. L. T.
 Wideman, Samuel B.
 Wilbur, Thomas B.
 Wilcox, W. J.
 Wiles, Robert P.
 Wilkes, Samuel
 Wilkins, Mrs. Achsah
 Wilkins, Charles P.
 Wilkinson, Charlotte
 Wilks, Mrs. Deborah
 Williams, Ann
 Williams, Hon. John
 Williams, Philip H.
 Williams, W. M.
 Williams, William A.
 Wilmer, John
 Wilson, Henry C.
 Wilson, Mrs. Luther
 Wilson, Mrs. Mary H.
 Wilson, Prof. W. C.
 Wiltberger, D. S.
 Winegardner, A. A.
 Winne, Walter
 Winter, W. P.
 Wood, C. R.
 Wood, Mrs. Charlotte
 Wood, Mrs. D. M.
 Wood, Maria H.
 Wood, S. S.
 Woodin, Mary
 Woodruff, Mary E.
 Woolen, George W.
 Woolton, Jonah, Jr.
 Worme, Edward H.
 Worth, Mrs. William
 Wray, Henry
 Wright, Archibald
 Wright, A. A., D.D.
 Wright, James S.
 Wright, Mary E.
 Wright, Samuel
 Wright, W. S.
 Wyckoff, Mrs. Ruth
 Wymen, Abraham
 Yei, Miss Matsumoto
 Yerrington, Miss Mary
 Young, Rev. J. W.
 Youngman, Rev. T. H.
 Youngs, Joshua
 Youngs, Mrs. Caroline A.
 Zurmehly, Peter

NOTE.—Any person may hereafter be constituted a Patron or Honorary Life Manager more than once. The number of times will be indicated by a figure opposite the name.

LIFE MEMBERS

Constituted in 1912 by the payment of twenty dollars at one time

Browning, Mrs. L. E.

Christensen, Edward C.
 Miller, Charles

Morris, Clara

CHARTER OF THE BOARD OF FOREIGN MISSIONS

Charter of the Board of Foreign Missions of the Methodist Episcopal Church, as amended April 4, 1873.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Act entitled "An Act to Amend the Charter of the Missionary Society of the Methodist Episcopal Church," passed April fourteenth, eighteen hundred and sixty-nine; also the Act entitled "An Act to Consolidate the several Acts relating to the Missionary Society of the Methodist Episcopal Church into one Act, and to amend the same," passed April eleventh, eighteen hundred and fifty-nine; and the Act entitled "An Act to Incorporate the Missionary Society of the Methodist Episcopal Church," passed April ninth, eighteen hundred and thirty-nine, and the several Acts amendatory thereof, and relating to the said Society, are respectively hereby amended and consolidated into one Act; and the several provisions thereof, as thus amended and consolidated, are comprised in the following sections:

SEC. 2. All persons associated, or who may become associated, together in the Society above named are constituted a body corporate, by the name and style of "The Missionary Society of the Methodist Episcopal Church," and are hereby declared to have been such body corporate since the passage of said Act of April ninth, eighteen hundred and thirty-nine; and such Corporation is and shall be capable of purchasing, holding, and conveying such real estate as the purposes of the said corporation shall require; but the annual income of the estate held by it at any one time, within the State of New York, shall not exceed the sum of seventy-five thousand dollars.

SEC. 3. The objects of the said Corporation are charitable and religious; designed to diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian Missions throughout the United States and Territories, and also in foreign countries.

SEC. 4. The management and disposition of the affairs and property of the said Corporation shall be vested in a Board of Managers, composed of thirty-two laymen of the Methodist Episcopal Church and thirty-two traveling ministers of the Methodist Episcopal Church, appointed by the General Conference of said Church at its quadrennial sessions, and of the Bishops of said Church, who shall be *ex officio* members of said Board. Such Managers as were appointed by said General Conference at its last session shall be entitled to act as such from and after the passage of this Act, until they or others appointed by the ensuing General Conference shall assume their duties. Any such Board of Managers may fill any vacancy happening therein until the term shall commence of the Managers appointed by an ensuing General Conference; said Board of Managers shall have such power as may be necessary for the management and disposition of the affairs and property of said Corporation, in conformity with the Constitution of said Society as it now exists, or as it may be from time to time amended by the General Conference, and to elect the officers of the Society, except as herein otherwise provided; and such Board of Managers shall be

subordinate to any directions or regulations made, or to be made, by said General Conference.

SEC. 5. Thirteen members of the said Board of Managers, at any meeting thereof, shall be a sufficient number for the transaction of business. The Corresponding Secretaries, the Treasurer, and the Assistant Treasurer of said Society shall be elected by the General Conference of the Methodist Episcopal Church, and shall hold their office for four years, and until their successors are elected; and in case of a vacancy by resignation, death, or otherwise, the Bishops of the said Methodist Episcopal Church shall fill any vacancy in the office till the ensuing General Conference. And until the next session of the General Conference said Board of Managers may appoint and remove at pleasure the Treasurer and the Assistant Treasurer of said Corporation; and the latter officer may exercise his duties, as the Board may direct, in any State.

SEC. 6. The said Corporation shall be capable of taking, receiving, or holding any real estate, by virtue of any devise contained in any last will and testament of any person whomsoever; subject, however, to the limitation expressed in the second section of this Act as to the aggregate amount of such real estate, and also to the provisions of an Act entitled "An Act Relating to Wills," passed April thirteen, eighteen hundred and sixty; and the said Corporation shall be also competent to act as a Trustee in respect to any devise or bequests pertaining to the objects of said Corporation, and devises and bequests of real or personal property may be made directly to said Corporation, or in trust, for any of the purposes comprehended in the general objects of said Society; and such trusts may continue for such time as may be necessary to accomplish the purposes for which they may be created.

SEC. 7. The said Corporation shall also possess the general powers specified in and by the Third Title of Chapter Eighteen of the First Part of the Revised Statutes of the State of New York.

SEC. 8. This Act shall take effect immediately.

II

AN ACT to Amend the Charter of the Missionary Society of the Methodist Episcopal Church. Became a law April 6, 1906, with the approval of the Governor. Passed, three fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Sections two and three of chapter one hundred and seventy-five of the laws of eighteen hundred and seventy-three, entitled, "An act to amend the charter of the Missionary Society of the Methodist Episcopal Church," are hereby amended to read respectively as follows:

SEC. 2. All persons associated, or who may become associated, together in the Society above named, are constituted a body corporate by the name and style of the "Board of Foreign Missions of the Methodist Episcopal Church," and are hereby declared to have been such body corporate since the passage of such act of April ninth, eighteen hundred and thirty-nine; and such corporation is, and shall be, capable of purchasing, holding, and conveying such real estate as the purposes of such corporation shall require; but the annual income of the

real estate held by it at any one time, within the State of New York, shall not exceed the sum of two hundred and fifty thousand dollars.

SEC. 3. The objects of the said Corporation are charitable and religious; designed to diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian Missions, in foreign countries, and also in such other places, subject to the sovereignty of the United States, which are not on the continent of North America, or the islands adjacent thereto, as may be committed to the care of said Corporation by the General Conference of the Methodist Episcopal Church.

SEC. 4. This act shall take effect on the first day of January, in the year nineteen hundred and seven.

CONSTITUTION OF THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH

As Adopted by the General Conference in 1912

ARTICLE I

NAME AND OBJECT

The name of this organization shall be the Board of Foreign Missions of the Methodist Episcopal Church. Its objects are religious and philanthropic, designed to diffuse more generally the blessings of Christianity, by the promotion and support of Christian Missions and educational institutions in foreign countries, and also in such other places subject to the sovereignty of the United States which are not on the continent of North America or the islands adjacent thereto, as may be committed to the care of said organization by the General Conference of the Methodist Episcopal Church, under such rules and regulations as said General Conference may from time to time prescribe.

ARTICLE II

LIFE MEMBERS, HONORARY MEMBERS, AND PATRONS

All members of the Methodist Episcopal Church, contributing to the funds of the Board of Foreign Missions, shall be nominally members of said Board. Any person contributing \$20 at one time shall be a Life Member. Any person giving \$200 at one time shall be an Honorary Life Member. Any person giving \$500 at one time shall be an Honorary Manager for life, and any person giving \$1,000 at one time shall be a Patron for life; and such Manager or Patron shall be entitled to a seat and the right of speaking, but not of voting, in the meetings of the Board of Managers. Honorary Managers, not to exceed twenty in number, may be elected by the General Conference, and, in case of vacancies, may be elected by the Board of Managers during the interval between the sessions of the General Conference, said Honorary Managers being entitled to speak in the meetings of the Board of Managers, but not to vote.

ARTICLE III

GENERAL COMMITTEE OF FOREIGN MISSIONS

There shall be a General Committee of Foreign Missions, composed of the General Superintendents, the Missionary Bishops, the Corresponding Secretaries, the Recording Secretary, the Treasurer, the Assistant Treasurer, two representatives, one lay and one ministerial, from each General Conference District, and as many representatives from the Board of Managers as there are General Conference Districts.

The representatives of the Board of Managers shall be elected by the Board from its own members, and shall include as nearly as may be an equal number of Ministers and Laymen.

The representatives of the General Conference Districts shall be elected by the General Conference, on nomination of the delegates within the respective districts, for a term of four years.

If a vacancy should occur in the General Committee by the death, resignation, or removal of a district representative from the district of his Conference or church membership, or otherwise, the Board of Bishops shall fill such vacancy by the appointment of a successor from the Annual Conference to which such representative belonged; or if a layman, from within the bounds of the Annual Conference within which he resided; such appointee to hold office until the end of the quadrennium.

The General Committee of Foreign Missions shall meet annually at such place in the United States as the General Committee from year to year, may determine, and at such time in the month of November as shall be determined by the Corresponding Secretaries and Treasurers, due notice of which shall be given to each member. But the annual meeting of the said Committee shall not be held in the same General Conference District more frequently than once in four years. The Bishops shall preside over said annual meeting.

The General Committee of Foreign Missions shall determine what fields shall be occupied as Foreign Missions and the amount necessary for the support of each and shall make appropriations for the same, including an Emergency Fund of Fifty Thousand Dollars (\$50,000); provided, that the General Committee of Foreign Missions shall not appropriate for a given year, including the emergency appropriation of Fifty Thousand Dollars (\$50,000) more than the total income for the year immediately preceding. In intervals between the meetings of the General Committee of Foreign Missions, the Board of Managers may provide, from the Emergency Fund, for any unforeseen emergency that may arise in any of our Foreign Missions.

The General Committee of Foreign Missions shall be amenable to the General Conference, to which it shall make a full report of its doings. Any expense incurred in the discharge of its duties shall be paid from the treasury of the Board of Foreign Missions.

ARTICLE IV

BOARD OF MANAGERS

The management and disposition of the affairs and property of the Board of Foreign Missions and the administration of the appropriations and all other funds shall be vested in a Board of Managers, consisting of the General Superintendents and the Missionary Bishops, who shall be ex-officio members of said Board, thirty-two Laymen, and thirty-two Traveling Ministers of the Methodist Episcopal Church, elected by the General Conference, according to the requirements of the existing Charter of said Board of Foreign Missions. Vacancies in the Board shall be filled as the Charter provides; and the absence, without reasonable excuse, of any member from six consecutive meetings of the Board shall create a vacancy. The Board shall also have authority to make By-laws, not inconsistent with this Constitution or the Charter, to print books, periodicals, and tracts for Foreign Missions; to elect a President, Vice-Presidents, a Recording Secretary, and such Assistant Secretaries as may be necessary; to fill vacancies that may occur among the officers elected by the Board. It shall present a statement of its transactions and funds to the Church in its annual report, and shall lay before the General Conference a report of its transactions for the preceding four years, and the state of its funds

The Board of Foreign Missions shall have power to suspend a Corresponding Secretary, Treasurer, Assistant Treasurer, or any elected member of the said Board of Managers, for cause to it sufficient; and a time and place shall be fixed by the Board of Managers, at as early a day as practicable, for the investigation of the official conduct of the person against whom complaint shall have been made. Due notice shall be given by the Board to the Bishops, who shall select one of their number to preside at the investigation, which shall be before a committee of twelve persons, six Ministers and six Laymen, none of whom shall be members of the Board of Managers. Said Committee shall be appointed by the Bishop selected to preside at the investigation. Two thirds of said Committee shall have power of removal from office, in the interval of General Conference, of the official against whom complaint has been made.

In case a vacancy shall occur in the office of Corresponding Secretary, Treasurer, or Assistant Treasurer, the Bishops shall have power to fill the vacancy; and, until they do so, the Board of Managers shall provide for the duties of the office.

Thirteen members present at any meeting of the Board of Managers shall be a quorum.

The Board shall have authority to solicit and receive funds for the publication and distribution of tracts.

ARTICLE V

CORRESPONDING SECRETARIES

There shall be three Corresponding Secretaries having coordinate power, who shall be the executive officers of the Board of Foreign Missions, all of whom shall be elected by the General Conference quadrennially.

They shall be subject to the direction of the Board of Managers and their salaries, which shall be fixed by the Board of Managers, shall be paid out of the treasury. They shall be employed exclusively in conducting the correspondence of the Board, in furnishing the Church with missionary intelligence, in supervising the Foreign Missionary work of the Church, and by correspondence, traveling, and otherwise shall promote the general interests of the cause.

ARTICLE VI

ELECTION OF OFFICERS

The officers to be elected by the Board shall be chosen and hold their office for the term of one year, or until their successors shall be elected; or, if a vacancy should occur during the year by death, resignation, or otherwise, it may be filled at any regular meeting of the Board. The first election of each quadrennium shall be held at the regular meeting of the Board next succeeding the General Conference.

ARTICLE VII

PRESIDING OFFICER

At the meetings of the Board, the president shall preside. But if he should be absent, one of the vice-presidents shall take his place. In the absence of the president and of all the vice-presidents a member appointed by the meeting for the purpose shall preside. The minutes of each meeting shall be signed by the Chairman of the meeting at which the same are read and approved and by the Recording Secretary.

ARTICLE VIII**SPECIAL GIFTS**

Credit shall be given for special gifts from any Charge when said Charge, including the Sunday School, shall have raised its full apportionment for the Board of Foreign Missions, and such special donations shall be received by the Board for the specified purpose. Special donations shall be applied in full to the purposes designated by the donors, but shall be included in estimating the cost of collection and administration.

Nevertheless, whenever a charge or an individual or group of individuals in any Charge shall support entirely one of our Missionaries in the foreign field, who is a regularly appointed Missionary of the Board, and assigned to the Charge, the entire amount may be credited, irrespective of apportionments.

The General Committee shall make supplemental appropriations for the work to the several missions of the average amount of special gifts received and applied in the previous three years, such supplemental appropriations not to be paid except as special gifts are received for the missions. Obligations beyond the amount of the money thus appropriated shall not be assumed in the missions, except as the necessary funds are received. All special gifts received for the fields shall be paid through the office of the Board of Foreign Missions, though the total thereof shall exceed the appropriation.

The Board shall exercise general supervision over appeals for special gifts.

ARTICLE IX**SUPPORT OF RETIRED AND OTHER MISSIONARIES**

The Board may provide for the support of retired Missionaries, and of the widows and orphans of Missionaries, who may not be provided for by their Annual Conferences, respectively; provided, they shall not receive more than is usually allowed retired Ministers, their widows and orphans, in home Conferences.

No one shall be acknowledged as a Missionary or receive support as such from the funds of the Board of Foreign Missions who has not been approved by the Board of Managers, and been assigned to some definite field, except as above provided. Ministerial Missionaries shall be constituted by the joint action of a General Superintendent and the Board. Lay Missionaries shall be appointed by the Board of Managers.

ARTICLE X**AMENDMENTS**

This Constitution shall be subject to amendment or alteration only by the General Conference.

BY-LAWS OF THE BOARD OF FOREIGN MISSIONS

I

DUTIES OF THE OFFICERS

I. PRESIDENT AND VICE-PRESIDENTS

The President or one of the Vice-Presidents shall preside at all meetings of the Board, and they shall hold their respective offices during the year for which they have been elected, unless the Board of Managers otherwise determine. If the President and all of the Vice-Presidents be absent, the Board may elect a President *pro tem*.

2. CORRESPONDING SECRETARIES

The Corresponding Secretaries, under the direction of the Board of Managers, shall have charge of the correspondence of the Board with its missions and shall be exclusively employed in promoting its general interests. They shall advocate the cause of foreign missions at such Annual Conferences and in such churches and conventions as their judgment may dictate and the Board approve. They shall keep a vigilant eye upon all the affairs of the Board and especially upon all its missions, and promptly convey to the Bishops in charge of the missions respectively, to the Board, or to the standing committees, all such communications from and all information concerning our foreign missions as the circumstances of the case may require.

They shall give to such missionaries as may be sent out by the Board a copy of the Manual of Instructions authorized by the Board, with such other instructions and explanations as the case may call for; and they shall explicitly inform all missionaries that they are in no case to depart from such instructions. The accounts of outgoing and returning missionaries shall also be audited by a Corresponding Secretary before final settlement of the same; and all bills for office and incidental expenses before they are presented to the Treasurer for payment. The Corresponding Secretaries shall also superintend all the property interests of the Board exclusive of its current receipts, permanent or special funds and fixed property, subject to instruction from the Board of Managers.

3. ASSISTANT SECRETARIES

Assistant Secretaries shall be chosen and assigned to their respective duties by the Board of Managers.

Such Assistant Secretaries as are chosen for field work shall devote their time exclusively to promoting the interests of foreign missions among the churches, at Annual Conferences, and at conventions under the direction of the Board and of the Corresponding Secretaries, to whom they shall make monthly reports of the service rendered.

4. TREASURER

The Treasurer shall keep proper books of accounts, showing the receipts and disbursements and all other financial transactions connected with the treas-

ury of the Board, except such transactions as are committed to the care of the Corresponding Secretaries. He shall, under advice of the Finance Committee, keep all uninvested moneys of the Board on deposit in some safe bank or banks in the name of the Board of Foreign Missions, subject to the order of its Treasurer. He shall honor all orders of the Board upon the treasury and within the several appropriations made by the General Committee and the Board, shall pay all drafts and furnish the Corresponding Secretaries with bills of exchange or drafts for the support of foreign missions; and he shall, on the warrant of a Corresponding Secretary, pay the outgoing and return expenses of missionaries; and shall pay all bills for office and incidental expenses when properly audited. He shall be subject to the direction of the Finance Committee and of the Board in respect to all investments, loans, and other financial transactions of the Board. He shall report the state of the funds and whenever required shall exhibit his books, vouchers, and securities at meetings of the Finance Committee and of the Auditing Committee; and shall report monthly to the Board the state of the treasury. He shall keep an account of all receipts by Conferences and all expenditures by missions and particular appropriations.

The Treasurer is authorized to receive and give receipts for all moneys due and payable to the Board from any source whatever and to indorse checks and warrants in its name and on its behalf to give full discharge for the same.

He shall keep the seal of the Board of Foreign Missions and affix the same to such documents, contracts, and conveyances of real estate as may be ordered by the Board, and shall execute conveyances of real estate whenever ordered by the Board.

5. ASSISTANT TREASURER

The Assistant Treasurer shall reside at Cincinnati, Ohio, and shall be subject to the direction of the Board of Managers and of the Treasurer. He shall forward to the Treasurer a monthly statement of his accounts to the first of each month, in order that the same may be presented to the Board at its regular meetings. He shall exhibit his books and accounts, vouchers, and securities to such auditors as may be appointed by the Board.

6. RECORDING SECRETARY

The Recording Secretary shall hold his office during the year for which he may have been elected, unless the Board shall otherwise determine.

It shall be his duty to give notice of all meetings of the Board and to record the minutes of their proceedings; also to give notice of all meetings of committees, as ordered, and to record the proceedings of the Executive Committee and several standing committees in separate books. He shall notify the Treasurer or the Auditing Committee, as the case may require, of all grants or expenditures authorized by action of the Board of Managers.

He shall forward to all the members of the Board, as soon as practicable after each regular meeting, a copy of the Minutes of the same. These copies, however, shall not include the text of the reports or other documents.

He shall, under the direction of the Corresponding Secretaries, make appropriate record of all wills under which the Board of Foreign Missions may be interested and of all actions of the Board and any other information relating thereto.

He shall under like direction record a statement of all the property of the Society and of any conveyances thereof, or other proceedings touching the same.

He shall supervise the preparation of the Annual Report of the Board of Foreign Missions; and shall keep the roll of the Officers and managers and of the members of the several standing committees in the proper order according to seniority of their consecutive service, respectively, except that the chairman of each committee shall be first named, and shall see that such lists are printed in such order in the Annual Reports.

He shall facilitate the outgoing and homecoming of missionaries and their families, by securing transportation and by supervising the shipment of their effects, and such supplies as may be purchased in America for personal or family use.

II

FINANCIAL REGULATIONS

Appropriations made by the General Committee of Foreign Missions for the payment of salaries of missionaries, where a schedule of salaries has been fixed by the Board of Managers for any foreign mission or by the Board for the expenses of outgoing and returning missionaries and all special appropriations of the Board or of the General Committee, except for the purchase or improvement of property shall be paid by the Treasurer upon the requisition of the Corresponding Secretaries without further action of the Board. Except when otherwise ordered by the Board, payments made in foreign countries are to be by drafts on the Treasurer to the order of the superintendent or treasurer of the mission; and payments made in this country on account of foreign missions may be made by draft of the Corresponding Secretary upon the Treasurer, payable to the order of the person entitled to receive the same, and the Treasurer shall not be authorized to pay any other.

But where the appropriation is general and for a mission not yet occupied, and where the Bishop in charge shall have appointed a missionary, the Board has power to determine what portion of such appropriation shall be applied to particular objects and what amount may be placed at the discretion of the superintendent or the Finance Committee (where such committee exists) for general purposes; and when the Board has so determined the Corresponding Secretaries may make requisition for payment of such sums in manner and form as above stated.

Office and incidental expenses shall be audited by a Corresponding Secretary and paid on his order on the face of the original bills. No missionary or person other than a Corresponding Secretary shall be allowed to make drafts on the Treasurer for foreign missions, except on letters of credit duly issued.

Real estate may be purchased for the Board and improvements made on real estate by the erection of buildings or otherwise only by direction of the Board of Managers and by persons specifically authorized and appointed to make such purchases or improvements.

Where the General Committee makes a special appropriation for the purchase or improvement of real estate in any foreign mission, as the administration of the appropriation and the management of the property of the Board rest with the Board of Managers, the Board shall determine the time and manner of payment and designate the person by whom such appropriation shall be ex-

pending, before the Corresponding Secretaries are authorized to make requisition therefor.

Appropriations and balances of appropriations of any mission unexpended at the close of the calendar year, whether in the hands of the Treasurer of the Board or any of its agents, shall lapse into the treasury and may not be thereafter used for the purpose for which they were appropriated, except to discharge preëxisting obligations.

III

THE EXECUTIVE COMMITTEE

There shall be an Executive Committee, consisting of not less than twenty-one members of the Board. The President of the Board shall be *ex officio* a member of the Executive Committee. The Corresponding Secretaries, the Recording Secretary, and the Treasurer shall be advisory members of the same.

The Executive Committee shall meet at such stated time as it may determine or at the call of the Corresponding Secretaries and a statement of all actions of the Executive Committee shall be sent to each member of the Board at least two days in advance of the ensuing regular meeting of the Board.

Seven members of the Executive Committee shall constitute a quorum for the transaction of business.

The President of the Board shall be *ex officio* chairman of the Executive Committee and the Recording Secretary shall be its secretary.

The Executive Committee shall have authority to pass upon the following classes of items, subject to the approval of the Board at its next meeting; nevertheless, whenever the Corresponding Secretaries deem it preferable to do so, they may refer items included in any of these classes to a standing committee or bring them directly to the Board:

1. Matters specifically referred by the Board to the Executive Committee.
2. The appointment of treasurers and finance committees in the Missions.
3. Redistributions by the Finance Committees of the Missions.
4. Allowances for retired missionaries and for the widows and orphans of missionaries.
5. School allowances for children of missionaries.
6. The assignment of missionaries under the "Parish Abroad Plan."
7. Provision for transit expenses.
8. The granting of furloughs when recommended by Finance Committees on the field and in emergent conditions upon medical certificate; also the extension of furloughs.
9. Grants from Emergency and Incidental Funds of amounts not exceeding \$500.
10. Matters to be referred or calling for further correspondence before specific action.
11. Any other matters of a formal or routine character.
12. With the approval of the Corresponding Secretaries, the Executive Committee shall be authorized also to consider and act upon any matters of an emergent character which may arise in the interim between the regular meetings of the Board; provided, however, that no financial obligation shall be incurred beyond that which is indicated in Item 9.

IV

STANDING COMMITTEES AND THEIR DUTIES

At the regular meeting of the Board, in June of each year, the following standing committees shall be appointed:

1. *Foreign Administration.* It shall be the duty of the Committee on Foreign Administration to consider and report upon all matters relating to the Missions which may be referred to it by the Board or by the Corresponding Secretaries.

2. *Home Base.* It shall be the duty of the Committee on Home Base to consider and report on all matters relating to income, apportionments, education, field work, records, office supervision, investigation of methods and details of administration and Christian stewardship, as shall be referred to it by the Board or by the Corresponding Secretaries.

It shall also make and recommend to the Board, estimates for the salaries to be paid to any persons employed in the service of the Board, except missionaries on the foreign field and the Corresponding and Recording Secretaries; also estimates for other office and administrative expenses.

3. *Finance.* It shall be the duty of this Committee to aid the treasurer to provide ways and means. It shall have authority to advise the treasurer as to the deposit of all uninvested moneys of the Board, and in the intervals between the sessions of the Board to direct him in respect to all investments, loans, and other financial transactions of the Board. It shall have the management, care, and supervision of the interests of the Board in the building known as the Methodist Episcopal Publishing and Mission Building, 150 Fifth Avenue, New York city, subject to the orders of the Board.

This Committee shall consider and report on all applications for loans to the Missions or to institutions connected with the Missions and on all questions arising under wills or concerning lands temporarily held by the Board, which may be referred to it by the Board or by the Corresponding Secretaries.

It shall be its duty also to make estimates for the salaries to be paid to the Corresponding Secretaries and the Recording Secretary and to report the same for the action of the Board.

4. *Candidates.* It shall be the duty of this committee to consider and report upon all matters pertaining to the selection, cultivation, and training of candidates which may be referred to it by the Board or by the Corresponding Secretaries. It shall also examine candidates for appointment as missionaries under this Board and the credentials of candidates for appointment under the Woman's Foreign Missionary Society and shall report to the Board its recommendations.

5. *Nominations.* This committee shall consist of the chairmen of the several standing committees and six other members to be chosen in such manner as the Board may determine. Its duty shall be to nominate the officers of the Board, the members of the Executive Committee and of the standing committees and suitable persons to fill any vacancies that may occur in the list of officers or in the membership of the Board of Managers. The vote of the Board on all such nominations shall be by ballot.

6. *Comity and Coöperation.* It shall be the duty of this committee to consider and report upon all matters referred to it by the Corresponding Secretaries or by the Board, pertaining to the relations of this Board to other benevolent organizations of the Methodist Episcopal Church, to Mission Boards of other religious denominations, to the Federal Council of the Churches of Christ in

America, and any other denominational or interdenominational movements and organizations.

7. *Audits.* There shall be two committees on Audits, one in New York and one in Cincinnati, Ohio. The former shall audit the accounts of the Treasurer and the latter the accounts of the Assistant Treasurer, annually or oftener if deemed necessary and ordered by the Board. They shall also audit such other accounts as may be referred to them by the Board.

The meetings of the Committee on Foreign Administration shall be held at ten o'clock A. M. of the day upon which the Board regularly meets; and the meetings of the Committee on Home Base shall be held at 1:30 P. M. of the same day or at such days and hours as shall be designated by the Corresponding Secretaries.

V

GENERAL RULES

1. Each Standing Committee shall, at its first meeting after election, select its own chairman, who, however, shall not be chairman of any other Standing Committee, except that he may be chairman of the Committee on Nominations; and if he be absent at any meeting, it shall choose a chairman *pro tem*. Each committee shall cause to be recorded a correct minute of all its proceedings in regard to business brought before it and deposit the same in a book for that purpose; and said committee may hold a regular meeting once a month or meet at the call of the chairman, the Corresponding Secretaries, or the Treasurer.

2. The Corresponding Secretaries, the Recording Secretary, and the Treasurer shall constitute a committee to carefully consider the estimates prepared by the Finance Committees of the missions and report recommendations on the same to the General Committee at its annual meeting, for its guidance in making its appropriations for the ensuing year.

3. The President of the Board shall be *ex officio* a member of all the standing committees.

The Treasurer shall be *ex officio* a member and the Corresponding Secretaries advisory members, without a vote, of each of the standing committees except the Committees on Audits, and the Bishop having charge of a foreign mission shall be *ex officio* a member of the respective committees having charge of the same.

4. When any matter is referred to a committee with power, it shall be the duty of that committee to report to the Board its final action in the case for record in the Minutes of its proceedings.

VI

MEETINGS OF THE BOARD, ORDER OF BUSINESS, AND RULES OF DEBATE

I. MEETINGS OF THE BOARD

1. The Board shall hold its regular meetings on the third Tuesday of each month, at 2:30 o'clock P. M., at the Mission Rooms of the Board, but the meeting for August may be omitted at the discretion of the Corresponding Secretaries.

2. The presiding officer shall preserve order, keep the speaker to the point under consideration, and appoint committees not otherwise provided for. He shall not take part in debate, nor propose any new measure, unless he first leave the chair, but he may vote as any other member.

3. All meetings of the Board shall open with reading the Scriptures and prayer, and close with prayer or the benediction, under the direction of the chairman.

4. The Corresponding Secretaries, the Treasurer, or any five managers may call a special meeting of the Board.

II. ORDER OF BUSINESS

1. Reading of Scriptures and Prayer.

2. Approval of the Minutes of the previous meeting.

At each regular meeting the Chairman shall inquire if there are any corrections to the Minutes as printed, and, if not, the Minutes shall stand approved.

3. Communications from the Corresponding Secretaries.

4. Treasurer's Monthly Statement.

5. Reports of Committees in the following order: Executive Committee, Foreign Administration, Home Base, Candidates, Finance, Nominations, Comity and Coöperation, Audits and special committees.

The report of each committee shall be made by simply reading the Minutes of its proceedings upon which the Board shall take such action as the case may require. When any one of the standing committees may be called in the regular proceedings of the Board, it shall be in order to present any miscellaneous business pertaining to the particular matters of which that committee has charge as well as to receive and consider any report from that committee.

6. Unfinished business.

7. Miscellaneous business.

8. Adjournment and benediction.

The Board shall elect, in the month of October of each year, the members of the General Committee of Foreign Missions to which it is entitled, according to the provisions of Article III of the Constitution of the Board of Foreign Missions.

III. RULES FOR THE TRANSACTION OF BUSINESS

1. A motion having been made, seconded, and stated from the Chair shall be considered in possession of the Board, but may be withdrawn by the mover before any action is taken on it. Every motion shall be reduced to writing, if the presiding officer, or any other member, require it; and, when the question contains several distinct propositions, any member may have the same divided.

2. A motion to amend shall be considered first in order, and shall be decided before the original motion; and a substitute for any pending motion or amendment may be offered, and shall, if it prevail, supersede the original motion or proposed amendment, and may itself be amended.

3. Every member wishing to speak shall arise and address the Chair, and no one shall speak more than once on one question, until every member desiring to speak shall have spoken; and no member shall speak over ten minutes without the permission of the Board.

4. Motions to lay on the table and motions that the previous question be put shall be taken without debate.
5. When a report is presented by a committee it shall be considered in possession of the Board, and may be adopted, amended, recommitted, laid on the table, or otherwise disposed of, as the Board may judge proper.
6. It shall be deemed out of order to use personal reflections in debate, or to interrupt a speaker, except to explain or call him to order.
7. It shall be deemed out of order for any member to leave the meeting without permission of the Chair or the Board.
8. A motion to adjourn shall always be considered in order, and shall be taken without debate.
9. A call of the ayes and noes shall be ordered on the demand of any five members present.
10. Any decision of the presiding officer shall be subject to an appeal to the Board, and such appeal shall be decided without debate, but the presiding officer may assign his reasons for his decision.
11. When a question has been once put and decided it shall be in order for any member who voted in the majority to move for the reconsideration thereof, but no motion for reconsideration shall be taken more than once.

VII

PUBLICATION AND AMENDMENT OF BY-LAWS

1. The Charter, the Constitution of the Board, and the By-laws shall be published with each Annual Report.
2. The Board of Managers shall not make, alter, or amend any By-law, except at the regular monthly meeting thereof, nor at the same meeting at which such By-law, alteration, or amendment may be proposed.

ORDER OF BUSINESS

1. Reading the Scriptures and Prayer.
2. Approval of the Minutes of the previous Meeting.
3. Communications from the Corresponding Secretaries.
4. Treasurer's Monthly Statement.
5. Reports of Committees:
 - (1) Executive Committee.
 - (2) Foreign Administration.
 - (3) Home Base.
 - (4) Candidates.
 - (5) Finance.
 - (6) Nominations.
 - (7) Comity and Coöperation.
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