



THE
Sixty-third Annual Report
OF THE
Board of Foreign Missions
OF THE
Reformed Church in America,
AND
THIRTY-EIGHTH OF SEPARATE ACTION,
WITH THE
Treasurer's Tabular & Summary Reports of Receipts

FOR THE YEAR ENDING APRIL 30, 1895



OFFICES OF THE BOARD
IN THE
REFORMED CHURCH BUILDING
25 EAST 23D STREET
NEW YORK

PRESS OF E. SCOTT CO.
146 WEST TWENTY-THIRD STREET,
NEW YORK CITY.

REPORT.

The Board of Foreign Missions comes to the Synod cast down, but not destroyed—perplexed, but not in despair. Its perplexities are due in part to the dealings of Providence with it and its missionaries,—in part to the attitude of the Church toward the work in which it is engaged. The former it accepts with gratitude or in humble submission. The latter it respectfully presents to the Synod and the Church, and prays for effectual relief.

Both in its own membership and in the Mission forces serious losses have been sustained. The death of the Rev. Alexander R. Thompson, D.D., in February, 1895, removed from the Board one of its oldest members and original corporators. First elected in 1857, he was for thirty-eight years almost continuously a most faithful and useful participant in its counsels. For a number of years, and at his death, he was a member of its Executive Committee. By the death of the Rev. W. W. Scudder, D.D., at Glastonbury, Conn., in March, 1895, the Arcot Mission has been deprived of its oldest member, the Synod of its Theological Professor in the Arcot Seminary, and the Church of one of the oldest, most useful and best-beloved of its missionaries. Such losses are grievous to be borne, but there is inspiration in such lives and in their memory which death only makes more hallowed, and for which we give thanks to God. An appropriate minute was adopted and recorded by the Board in reference to each of these brethren beloved.

By the permanent withdrawal of Mr. and Mrs. Fagg in 1894, because of the failure of Mrs. Fagg's health, and of Mr. and Mrs. Van Dyck in the early part of 1895, by reason of his own physical weakness, the Amoy Mission has been deplorably reduced in strength.

After months of suffering, and the trial of numberless expedients without favorable result, it became manifest in mid-summer of 1894 that if Dr. Chamberlain were to be spared to the Church and the Mission he must leave India without delay. He was directed by cable to return, and started almost immediately, in company with Mrs. Chamberlain and Dr. and Mrs. W. W. Scudder, who had already been ordered home. But for his presence and attentions on the voyage, it is quite probable that Dr. Scudder would not have survived to reach this country.

But while with one hand the Lord has dealt affliction, with the other He has bestowed blessing. As will be seen from a rapid survey, and more clearly from a study of the various Mission reports hereto appended, there is in every field valid ground for encouragement, and in some for grateful joy, in the working of God's Spirit, the quickening of the churches and the increasing power of the Gospel.

SURVEY OF THE MISSIONS.

Amoy.—The reduced state of the Mission force, to which reference has been made, has laid unusually heavy burdens on those that remained. With three stations and 29 out-stations widely separated, it has been no easy task so to dispose the diminished force as to secure the best attainable results. It would have been impossible but for the indefatigable labors and indomitable courage of the ladies of the Mission. But for them, the work must have suffered grievously. The Lord has graciously helped them. The spiritual condition of many of the churches has greatly improved. Hundreds of inquirers are spoken of. Chapels and churches are thronged till some of them have become altogether too small for the congregations. The church of Sio-ke is already taking steps to enlarge its building. To the eleven churches 124 have been received on confession of their faith, an average of twelve for each church. The whole number of communicants is 1,119.

Their total contributions amounted to \$4,628 (silver), an average of more than \$4 per member. All things considered, this is far beyond any degree of liberality ever exercised by the churches in America, and affords one of the best possible evidences of the Christian zeal and sincerity of our Chinese brethren.

Through the generosity of an elder and his wife in Albany, a church at Toa-lo-teng, near Sio-ke, has been erected at a cost of \$1,000, and by the gift of \$700 from two sisters in another of our churches, a chapel at Thokio, near Tong-An, in memory of a sainted mother. Both have been dedicated, and both are crowded with inquirers and willing worshippers. An addition of \$700 was made to the funds for the erection of the Talmage Memorial School. Though less than the estimated sum needed, the low price of silver has made these funds sufficient for the completion of the school building, and also for the remodeling or reconstruction of the former school building for the residence of the missionary in charge. The school building is already completed, and in occupation.

The Mission also rejoices in the possession of a Sanitarium, erected by means of the gifts of a few friends, to which those who are enfeebled by the summer heats may go for rest and recuperation. Pitched on a mountain a few miles from Foo Chow, at an elevation of 2,200 feet, it cannot but be of great service in preserving or restoring the health of our missionaries. Had it been in earlier possession, some of the many losses this Mission has sustained might possibly have been averted.

The schools report increasing numbers and successful work. The "plague," which wrought such havoc at Hong Kong and Canton last year, appeared later at Amoy. Several members of the churches in the city were carried off by it, but the scholars and the missionaries were all mercifully spared.

The Neerbosch Hospital at Sio-ke, established and hitherto conducted by Dr. Otte, has passed into the charge of Dr. Dodd. During the last year, Dr. Otte

reported 15,898 patients treated, and 384 surgical operations for the year's work. Additions and improvements have been made to the buildings, at a cost of about \$500, of which \$360 were contributed by natives, both heathen and Christian.

Our English Presbyterian brethren have for some years maintained a hospital at Amoy, in the vicinity of the Second Church. As they are now without a physician, and its occupation is far more serviceable to our own work than to theirs, being more centrally located with reference to the former, it is proposed to transfer this hospital to the care of our Mission. The Board has accepted the proposition, and has authorized Dr. Otte, who is now at home with his family on a well-merited furlough, to raise the sum of \$5,000 for the purchase of the buildings and grounds, and such improvement and enlargement as the Mission desires and the work demands. The importance and value of this branch of missionary service, especially in such a country as China, are universally recognized. The Board earnestly commends Dr. Otte and this enterprize to the liberality of the Church, and especially to philanthropic individuals.

No difficulty has been experienced growing out of the war between China and Japan. Amoy is too far removed from the scene of earlier hostilities. The proposed cession of Formosa to Japan and its occupation by Japanese troops, brings them much nearer. Yet there is little ground for apprehension on this account. Local disturbances, from purely local causes, connected with the building of the chapel at Tho-kio, and of the house for the ladies at Chiang-chiu, assumed threatening proportions for a time, but in each instance were happily allayed.

The chief difficulty felt by the Mission and insistently pressed upon the Board, is the need of men. It is affecting to read of the Christians at Tong-an continually praying that the Lord would send them the missionaries they have so long desired and expected, to live among them, and work among the thousands of

that city and the surrounding villages. A population of 150,000 waits their coming and, by its accessibility, invites their labors. When shall that prayer be answered?

Arcot.—Dr. Jared W. Scudder left this country in September, 1894, with Mrs. and Miss Julia C. Scudder. Their return was opportune, in view of the departure of Dr. William Scudder, and the needs of the Theological Seminary. At the suggestion of the Board, the duties of the Professor of Theology and Principal of the Seminary have been assigned to Dr. Scudder, until the mind of the Synod concerning them could be known.

The number of native pastors (9) and churches (23) remains the same. To their membership 112 were received on confession, the whole number of communicants being 1,996. Their contributions amounted to \$1,320 (silver), an increase over the previous year of a little more than 12 per cent. When the extreme poverty of the great mass of those who chiefly compose our churches (Pariahs) is considered, this is highly gratifying. It is estimated that the average income of the Pariahs of India is less than \$10 a year. That out of such attenuated resources they are able and willing to contribute so much, and in increasing measure, to the support of the Gospel, is worthy of remark and admiration. The reports from all the stations show that, spite of their poverty, there is general growth in the grace of giving. That many of these Christians, in addition to their poverty, are in a condition of practical slavery to their high-caste neighbors and masters, and are often called upon to submit to the most unjust and oppressive exactions and persecutions because of their faith, should add greatly to our sympathy, and our admiration for their steadfastness and spirit of self-sacrifice.

The movement among the villages, noted in last year's report, continued through 1894. Tours made by several of the brethren revealed large sections to which the Gospel had never yet been brought, with multitudes of people who had never seen a missionary

or heard the tidings of salvation. Out of these we ought to expect and pray that many—even whole villages—as well as out of those districts where the Gospel has been frequently proclaimed in the hearing of multitudes, will come seeking instruction in the way of Life. Yet it is just this village and evangelistic work which suffers most—and must continue to suffer—by the retrenchments which have been forced upon the Mission for the last few years. Their cry for relief is earnest, almost bitter. To deny the bread of life to those who have begun to hunger for it—to refuse Christian instruction to those who desire it, and seek to place themselves under it—is a far sorer trial to the missionary than either the indifference or the opposition of the people could possibly be. A few villages have been received. More might have been but for the lack of men and means. The number of out-stations is 117.

In the midst of so much to dishearten, it is well that there is something to encourage. “There is one source of encouragement,” writes Mr. Wyckoff, “that we are able to do so much with so little. The monthly salary bill for all the native agents at my large station (Tindivanam), some forty or more in all, pastors, catechists and teachers, does not exceed 500 rupees (about \$150, gold). One native government official in the district receives a larger amount.” When so little money can do so much, it is unspeakably sad that the hands of the Mission should be tied for lack of means, so far as the expansion of this work is concerned.

As helping to promote the spiritual life and activity of the helpers, the Christian Workers' Conference seems to have become a regular feature of the work of this Mission. The third Conference of the kind was held at Timiry, in October, 1894, from the 10th to the 14th. Helpers, students and Christians were gathered together with the members of the Mission, to the number of over 500. Helpful and stimulating addresses on spiritual topics (the Holy Spirit, His character and offices) occupied the morning sessions, and on practical themes those of the afternoon. In the evenings, preach-

ing with the magic lantern brought the influence of the Conference to bear on the non-Christian population. Such gatherings cannot but be helpful, and have so proved unmistakably.

Festivals in various districts have also been held, apparently with great advantage. Time is given both for serious discussion and instruction, and also for recreation and amusement, games of various kinds and social intercourse. They serve to bind the Christians of the district together, and make them conscious of their strength, while they make, also, the impression of strength and unity upon the heathen about them. They also provide a harmless and even helpful substitute for the numerous festivals which characterize Hinduism and serve to strengthen its hold on the masses of the people, but in which it is impossible for the Christian to take part.

Among the helps in promoting Christian life and activity, "Christian Endeavor" finds frequent mention. One report speaks of it as "an important factor in deepening the spiritual life of the village congregations." Another, as "a means of grace to the station church." The fifth anniversary of the original Society, at Madanapalle, was an occasion of great interest, delegations being present bearing joyful Christian salutations and congratulations from the other Societies of the Mission. This Society still flourishes, and continues its aggressive work in the region round about Madanapalle.

The educational work of the Mission has been prosecuted with the usual fidelity and success. The number of scholars has increased. The opposition specially directed against the Hindu (High Caste) Girls' Schools seems largely to have spent its force, and is scarcely felt as a hindrance any longer. There are some features of importance in connection with the work of education which call for special notice.

1. By an arrangement with the Mission of the Church of Scotland, the High School maintained by it for many years at Vellore has been transferred, by pur-

chase, to the Arcot Mission. The High School of the Mission, so long at Ranipet, has been removed to Vellore, in January, 1895, and united with the Scotch School. At the latest accounts, there were 600 boys in the united school, 100 having joined it since the union. The school is under the efficient care of Rev. W. I. Chamberlain. The terms of the sale involve the payment by this Board of 10,000 rupees. The present rate of exchange is exceedingly favorable to such payment, requiring only about \$3,000 in gold, while the normal rate would require about \$5,000. The Board hopes that there may be some individual in the church, blessed with the means, who will enable it to take advantage of these favorable conditions before a rise in the price of silver increases the cost. It is hoped and expected that this institution may grow into a Christian College. Few opportunities offer greater inducements to the friends of Christian education. Who will associate himself or herself with this enterprise, and so confer upon more than 2,000,000 of people so great an aid to their enlightenment and elevation?

2. The step thus taken involved the removal of the Female Seminary from Vellore. In planning for such removal it seemed wise, for various reasons, to divide the school. The Normal, or Training, and the Primary departments have been sent to Chittoor, where excellent buildings, long unoccupied, exist for their accommodation, and will be under the care of Mrs. Beattie. The Intermediate (Lower Secondary, in government phrase) department is transferred to Ranipet (Arcot), and the Woman's Board has generously given \$1,800 to provide suitable quarters for it. A thoroughly trained teacher is needed to take charge of it, and is being earnestly sought.

3. The Hekhuis Industrial School, at Arni, has so completely demonstrated its usefulness, and vindicated the wisdom of its establishment, that the Board has, at the request of the Mission, formally adopted it as a department of its work in India. It therefore appears for the first time in the appropriations for 1895. The school

is so nearly self-supporting as to require but little financial aid, the appropriation for this year being only 500 rupees. The benefits conferred, however, are great, in the development of a spirit of industry, manly independence, and respect for manual labor among the scholars; in furnishing each scholar with a trade, and therefore with the means of livelihood in a land where living is made peculiarly difficult for Christians; and in thus aiding the establishment of self-supporting and self-respecting communities and churches.

In common with our brethren in China, the Mission makes continued and earnest appeal for men and women to help them bear the burdens of their growing work. The number of missionaries is less by two than it was a year ago. The return and death of Dr. Wm. Scudder withdraws Dr. Jared Scudder from the field to the work of the Theological Seminary, while the retirement of Mr. H. J. Scudder, who has for four years superintended the High School at Ranipet, has created a vacancy which the Board is besought, but is entirely unable, to fill. One of the missionaries writes, "I have never known such necessity as has been and still is upon us. I don't mind the efforts that are necessary, but the *distress* of not being able to accomplish what is crying to be done!" The care of the school, now greatly enlarged, is added to the burden resting on the missionary at Vellore, whose time, and strength of heart and brain and body would be fully taxed by the charge of that large station and its dependencies alone. The entire work of Madanapalle, for which two men and two women were not thought too much, is now maintained by one missionary. How long this condition can continue, it is impossible to say. God only knows. How long it *ought* to continue He knows too.

Japan.—Events transpiring in Japan during the last year have drawn the eyes of the world in that direction. For the purposes of this report we are concerned with those events only as they affect the Kingdom of Christ and the growth of our own mission work. By

the revision of treaties with other powers, first with great Britain, and later with the United States, greater freedom of movement and residence has been secured to the missionary. Passports, formerly issued for three months only, are now issued for a year. Formerly residence and travel were limited to certain specified places and routes. Departure from them subjected the offender to arrest. Now residence and travel are practically without restriction. The whole Empire, thus, in every part, is open to the missionary, and the entire population accessible to missionary effort. The attainment of this long and ardently cherished desire for such revision will also, as there is reason to believe, tend greatly to diminish the anti-foreign sentiment which has so long prevailed; to bring about a kindlier state of feeling, and greater readiness to listen to the Gospel message. The relation this fact bears to the evangelization of Japan, and the extent to which evangelistic effort may and should be put forth, is obvious.

With the outbreak of hostilities between Japan and China, many forebodings were entertained, not without reason, that the result would be highly injurious to the cause of Christ, the work of the church and the progress of the Gospel; that to the familiar saying, *Inter arma silent leges*, might be added, *silet evangelium*. It has not so proved. All accounts, both from North and South, agree as to the fact that such fears have been most agreeably disappointed. Not, indeed, that the church has witnessed large accessions to its membership. The additions have been comparatively few; in the Church of Christ 1,123, and in all Protestant Churches 3,422. But the war has furnished the occasion for breaking down many and strong prejudices, and for the introduction of the Gospel into circles from which it has hitherto been jealously and rigorously excluded.

Christians, in this crisis of the nation's history, have shown themselves as patriotic and self-sacrificing as their non-Christian compatriots. The Christian soldier has attracted the notice and received the commendation of his superiors for his high sense of duty and his fidel-

ity to its behests. The Red Cross Society, which has done such blessed service in the hospitals and among the wounded of both armies, and for whose use one of the best steamers at the disposition of the government was assigned, is indissolubly associated, in the minds of the people, with the religion of Jesus Christ. By official permission and invitation the Scriptures have been freely circulated in the hospitals and prisons, among the troops, and even by thousands of copies among the officers and soldiers of the Imperial Guard—the officers, even, lending themselves, in many cases, as agents for their distribution. More remarkable still, native pastors and preachers of the highest standing in the churches have been commissioned to accompany the troops to the seat of war.

It is interesting to note, also, that the conquest of Korea has awakened an evangelistic spirit among the Christians of Japan, and that an undenominational society for the promotion of Christian education in Korea has been already organized.

After a long period of depression, there are tokens of a revived interest in Christian education, and the prospect for Christian schools seems brighter than it has been for years.

North.—Several signal deliverances from harm and loss have been experienced. A violent earthquake, in June, 1894, wrought destruction to property and life in Yokohama and Tokyo. Happily, comparatively little damage was done to the buildings, and none to life or limb of those attached to the Mission. In the same summer the Ferris Seminary again narrowly escaped destruction by fire. On the other hand, a conflagration at Aomori destroyed a large number of houses, among them those occupied by Miss Winn and the Rev. Mr. Mr. Maki, the Japanese preacher, as a dwelling and chapel.

The evangelistic work of the Mission extends over eight prefectures, and embraces some 55 widely separated out-stations and preaching places. The most notable circumstance connected with it is found in the

adoption or extension of evangelistic effort by women for women. This was practically begun by Miss M. L. Winn, who has, for a year or more, been stationed at Aomori, in the extreme north of the main island. Her position is one of almost complete isolation, but her work is not without its encouragements. Miss Brokaw, after several tours of inspection and inquiry, has established herself at Ueda, where, as well as in other neighboring towns, she conducts meetings for women, and seeks access to their homes. She has later been joined by Miss Deyo.

The Meiji Gakuin reports, "in the main, a pleasant and profitable year," especially in the Theological Department. The number of students was 44, of whom four were graduated. The Academical Department had 64 students in the first term—of whom eleven were graduated—and 45 in the second. Founded in the interest of the Church, it is hoped that it may come, in the near future, to enjoy in larger measure than now "its active and hearty support." Recent advices give promise of improvement in this regard. The last Commencement is spoken of as the most successful in the history of the school, and an unusually large number of new students have applied for admission.

Ferris Seminary reports 67 students, of whom twenty-nine are Christians. It is gratifying to note their activity in Sunday-school work, and to know that five of the graduates are actively employed in evangelistic work in connection with our own and other Missions.

The Mission makes a most earnest plea that Dr. Verbeck be relieved from duty in the Theological Department of the Meiji Gakuin, that he may devote himself to evangelistic work, for which he is exceptionally qualified. This plea is enforced by the peculiar circumstances to which allusion has been made. That his release may be made possible, the Mission further pleads for a man qualified to take his place as an instructor, to be sent out at once. Who will heed the call?

South.—To the two stations already occupied—Nagasaki and Kagoshima—a third has been added. Saga has been chosen for occupancy by Mr. Oltmans and his family. Miss Couch will also accompany them, whether permanently or for a limited time only, remains to be determined.

Four churches and 46 out-stations and preaching places are connected with this Mission. The field is wide, the population great. Another missionary is sorely needed for the proper oversight of the work. Mr. Pieters has long sought to be freed from his position in the College, that he may enter this field, and so fulfil the calling to which he was ordained. That his desire is reasonable and should be granted, does not admit of question. But the Board, as yet, has been unable to supply his place, and so to accede to his request.

Opposition of a stubborn sort has been met with, principally at Usabara, where an interesting work has been begun among the Eta, the Pariahs of Japan, and at Tamiyama, in the neighborhood of Kagoshima. In each case, patient endurance prevailed. Elsewhere the attitude of the people is reported as more favorable than formerly.

Steele College, with 37 students in the Academical and 24 in the Theological Departments, has had a quiet year. Other Missions beside our own are represented among the students, the Presbyterian Missions ("North" and "South") both sending young men to it for instruction. By a happy arrangement with the Mission of the Presbyterian Church (South), and with the approval of their Committee at home, the Rev. R. B. Grinnan will be associated in the work of theological instruction during the absence of Dr. Stout on furlough. The Mission expresses the desire that the co-operation thus inaugurated may become permanent,—a desire in which the Board heartily concurs.

The Sturges Seminary holds on its prosperous way with 46 scholars, of whom 39 are boarders. The first Commencement, at which three girls were graduated, marks an epoch in its history. It is, probably, the only

institution of the kind in Japan which can say, "We cannot ask for more scholars, for we have all that we can accommodate."

Arabia.—No annual report, such as will be supplied in future, has been received, or was expected, from this Mission, newly brought under the administration of the Board. Of this there is the less need at this time, because the Quarterly Field Reports and the Sixth Annual Statement, published in October, 1894, have already made the Church familiar with the work of the year. A summary of its condition, however, prepared for and submitted to the Board, will be found in its appropriate place among the Reports from the Missions. From it, too, as from the others, comes the plea for help. That our brethren feel strongly on the subject, is evident from their letters. From one of them, of Rev. S. M. Zwemer, written at Busrah, the following extract is given :

"After Gen. Haig's letter (published in the *Mission Field* for January, 1895), it ought not be necessary to urge more the absolute need of a third clerical missionary or a second medical missionary. *I cannot leave Bahrein alone longer than three months at a time.* Even such a length of time is unchristian treatment of a new convert among a total Moslem population. We feel very grateful for printers' ink and the encouraging notices of our field and work. But the only way the dear Dutch Church can prove its earnestness is in sending us *men* to occupy Arabia."

Dr. Worrall's arrival, at Muscat on April 6th, and at Busrah about the 21st, brought strength and encouragement. "The arrival of a doctor with a Turkish diploma is a matter of great rejoicing."

A request for \$125 to \$150 for the purchase of a printing press and type, for use by Rev. P. J. Zwemer at Muscat, was promptly answered by the offer of three times the amount needed, within a week after its publication. This will be specially helpful, as "Muscat is the only place in Arabia where anything not Moham-

medan is allowed to be printed. From here we can distribute. I cannot tell you how much I rejoice."

From the surplus, with the consent of the donors, a number of medical books were sent to Rev. S. M. Zwemer at Bahrein. A considerable portion was returned, according to request. Would that all the needs of this and the other Missions might be as promptly and fully met.

To sum up all that has gone before, two things are manifest:

1. That the work has grown entirely beyond the present power of the Board and its missionaries properly to care for it. Neither with men nor means is it possible to meet its actual and pressing needs.

2. That everywhere a wide door is open to us which it is impossible to enter—fields white to the harvest, with no ability to send in the reaper—yet the legitimate result of the work we have already done.

Whether these facts have any meaning for the Church—any message from God to it—in them, is for the Church solemnly to consider and answer before Him.

MOVEMENT OF MISSIONARIES.

In addition to the movements already noted, the following changes have taken place:

Rev. D. Rapalje returned from Amoy early in 1894. Finding the health of Mrs. Rapalje restored, and having made arrangements for leaving his sons in this country, he returned again to China with Mrs. Rapalje and their daughter, in April last.

Rev. John Scudder, M.D., after an absence of twelve years in India, returned on furlough with Mrs. Scudder and their daughter, Miss Ida S. Scudder.

Mrs. W. W. Scudder and Miss M. K. Scudder returned with Dr. William Scudder and Dr. and Mrs. Chamberlain.

Mr. H. J. Scudder, having gone to India in 1890 for a term of three years, remained another year, out of regard for the necessities of the work in which he

was engaged. He returned to this country in October, 1894. In thus overstaying his time he has deserved, as he has received, the grateful acknowledgment of the Mission and the Board.

Miss Mary Deyo, of the North Japan Mission, after a year at home, returned to Japan in April, 1895.

Rev. and Mrs. Albert Oltmans, with their family, returned to Nagasaki and the South Japan Mission, in October, 1894.

REINFORCEMENTS.

Rev. and Mrs. James A. Beattie, whose departure was noted in the last report, joined the Arcot Mission in July, 1894, and were assigned to the station at Chittoor.

Dr. and Mrs. I. S. F. Dodd, of Garfield, N. Y., and their infant child; Miss Lily N. Duryee, also, in their company, sailed from Vancouver in August, and joined the Amoy Mission in October, 1894.

APPOINTMENT.

Rev. A. D. D. Fraser, of the Classis of Westchester, was appointed by the Board to the Amoy Mission in January, 1895. He expects to leave this country for the field in August. This is the only appointment the Board has made.

OFFICERS AND MEMBERS OF THE BOARD.

Rev. Wm. R. Duryee, D.D., resigned his membership in June, 1894, and Prof. J. Preston Searle, D.D., was elected in his place.

Mr. Charles L. Rickerson resigned at the same time. This vacancy was filled by the election of Mr. Francis Bacon.

Rev. D. Sage Mackay, of the Classis of Newark, was chosen to fill the unexpired term of Rev. A. R. Thompson, D.D. No other changes have occurred.

The term of the following members expires, with this session of the Synod :

Rev. J. H. Whitehead,	Rev. J. H. Oerter, D.D.,
“ T. W. Chambers, D.D.,	Mr. Jas. A. Williamson,
“ T. S. Brown,	“ F. S. Douglas,
“ Peter Stryker, D.D.,	“ Francis Bacon.

AGENCIES EMPLOYED.

Notwithstanding the direction of the Synod, and after earnest and protracted effort, it was found impossible to make suitable arrangements for holding a General Missionary Conference. If it should be thought desirable to renew the attempt this year, it is respectfully recommended that the place of meeting be secured before the action is taken.

District or Classical Conferences have been held, chiefly in connection, however, with the Woman's Classical Unions.

With a view to extending the admirable system of correspondence already so advantageously established in the appointment of Classical Missionary Agents, to the individual churches, a circular letter was sent to every pastor and consistory in January, inviting the appointment by consistory of a correspondent in each church, who should act in conjunction with the pastor on one hand, and the Missionary Agent of the Classis on the other. The Board indulged the hope that, by such a system, the churches might be made more familiar with its work, the missionary meetings more interesting and instructive, and the liberality of the churches enlarged. To this circular, 93 replies have been received, of which 73 announced the appointment of such correspondents (two of them women), and 20 declined, for various reasons, to do so. It is still believed that this plan, if generally adopted, would be productive of excellent results.

The usual means of communicating with the churches, societies, etc., by visits and addresses, by the circulation of tracts, leaflets and reports, by the use of

the pages of the *Mission Field* and the columns of the *Christian Intelligencer* (freely and generously opened to the Board at all times), and by the free distribution of mite boxes, have all been employed. Of the latter, exactly 1,000 were sent out, making the number issued from the beginning 28,676.

THE WOMAN'S BOARD.

The total amount received from the Woman's Board was \$24,748.25. This sum included a donation of \$1,800 for the erection of a bungalow at Ranipet for the Tamil Girls' School, removed thither from Vellore; \$1,600 for a house and chapel at Aomori, in Japan; \$995 for a chapel and parsonage at Thian-po, in China, and nearly 1,000 for other special objects. But for the aid thus afforded by the Woman's Board, none of these objects could have been accomplished. The total receipts of that Board for the year were \$29,717.42, and from the beginning \$316,982.

The twentieth anniversary of its organization was celebrated by a "Birthday Reception," held in the Reformed Church Building, on January 21, 1895. Appropriate services were observed, and the occasion was one of great interest and profit. The offerings freely made, amounting to nearly \$1,700, were appropriated, where not otherwise designated, to the buildings at Aomori, Japan.

The number of Auxiliaries and Mission Bands is 465, of which 39 were added during the year.

This brief statement but feebly suggests the obligation under which the Board of Foreign Missions is continually brought by the hearty, efficient and always harmonious co-operation of this admirable organization, its Auxiliaries and its officers, or the sense of that obligation entertained by the Board.

"THE MISSION FIELD"

Has been conducted, as stated in the last report, by Rev. A. D. W. Mason, as editor and business manager,

under the direction of a joint Committee of the Boards of Foreign and Domestic Missions. That its improved form and style have commended it to the Church, is shown by the fact that the number of paying subscribers has increased from 400 in March, 1894, to 2,610 in May, 1895. The cost to this Board for the fiscal year was \$623. This should be much diminished, and will be just so far and so fast as the subscription list is lengthened. From the churches at home and from our missionaries abroad gratifying expressions of satisfaction with the magazine are received. The protracted illness of the editor during last winter prevented the carrying out of all the improvements intended. No effort will be spared in this direction in the future. With added resources from subscriptions, such as it ought to have, enlargement will be made, and other features introduced. Believing that it deserves and should receive the support of the Church, and should find an entrance into every family, it is presented to the Synod for its approval and commendation.

MISSIONS IN THE THEOLOGICAL SEMINARIES.

The lectures on the Graves foundation, in the Seminary at New Brunswick, were given by the Rev. Wm. Imbrie, D.D., on "The Work of the Presbyterian and Reformed Missions in Japan," with great acceptance. For the next course Prof. Chester D. Hartranft, D.D., was elected. He has accepted the appointment, and the course will be delivered during the winter of 1895-6.

Thoroughly convinced, as the Board is, of the value of this lectureship, it is yet persuaded that the subject of Foreign Missions, at this stage of the missionary enterprise, is worthy of more particular attention and a recognized place in the curriculum of our Theological Seminaries. Not only is it important for the preparation of those who contemplate missionary service, but even more so, if possible, for the instruction, both in the theory and practice of Missions, of the ministry of the

church. The Board therefore prays that this subject be made a regular branch of instruction in the department of Practical Theology.

CO-OPERATION.

It is proper that the attention of the Synod should be called to a movement which promises to be of growing importance and of great service to the cause of Christ throughout the world. For three years a Conference has been held in New York of the officers and representatives of Foreign Mission Boards and Societies in the United States and Canada. The plan originated with the assembling of the Alliance of Presbyterian and Reformed Churches in Toronto, in October, 1892. In accordance with its suggestion, a Conference of Missionary Societies belonging to the churches in the United States and Canada, represented in the Alliance, was held in the following January. On the second day the invitation was broadened so as to include all Protestant Foreign Missionary Societies and Boards within the same countries. The result was so satisfactory that a proposition to repeat the Conference was unanimously adopted, and carried into effect in 1894. The Third Conference was held on February 14, 1895, in the Church Missions House of the Protestant Episcopal Church in New York. Twenty-two Boards and Societies were represented. A fourth is to be held in the Reformed Church Building, in 1896, and there is reason to believe and to hope that the permanent continuance of such Conferences is now assured.

Devoted to the discussion of problems of practical interest and great importance to all Missionary Societies, and of the best methods of prosecuting the work, and drawing together in fraternal intercourse and fellowship the representatives of these diverse yet harmonious bodies, and making possible the adoption of common methods, they cannot but prove, as they have already proved, of great advantage to the great work in which they are all engaged. As a demonstration of

the unity of the Spirit which controls those of different denominations working in a common cause, they are also of inestimable value.

As one practical result, the direct outcome of these Conferences, great pains and labor have been expended in securing accurate statistics from the field, relating to the cost of missionary operations and the extent to which the idea of self-support has been adopted and carried into execution by the native churches. The committee appointed on this subject has prepared a letter specially addressed to the "Churches which have been established through the instrumentality of the American churches" in all Mission fields, and to be sent to the various Missions through their Boards, call the attention of the native Christians to its importance, and urging them to action in regard to it.

Whether it be considered with reference to the building up of self-supporting, self-governing and self-propagating churches, to the removal from Christianity in every land of the stigma of being "a foreign religion," or to the necessity of relieving the home churches of the burden of carrying great foreign establishments and so setting free an increasing portion of the funds at their disposal for the extension of the Gospel to other fields, few subjects of greater magnitude and moment have come before the Conferences.

In this and other directions it is hoped that such united and harmonious action may be potent in its influence both at home and abroad.

FINANCIAL.

Receipts.—The total of receipts from all sources, for the work of the Board (except the Arabian Mission), was \$105,506.72. This is \$1,064.76 less than the previous year. These receipts may be classified as follows: From churches, \$40,574.52; Sunday-schools, \$11,403.27; individuals through churches, \$3,933.76; Christian Endeavor Societies, \$3,273.34; Woman's Board, \$24,748.25; individuals not through churches, \$9,559.90; interest,

\$2,367.76; legacies, \$9,185.88; miscellaneous, \$460.04. Deducting legacies and interest, making together \$11,553.64, the total amount of contributions by the living is \$93,953.08. This is less, by \$6,687.05, than last year, an average of almost exactly 95 cents per member, instead of \$1.05 a year ago.

To this statement should be added the receipts of the Arabian Mission, \$5,781.28, from June 1, 1894, to April 30, 1895. Partly because of the peculiar relation it sustains to the Board, and partly, also, because it is impossible to say with accuracy how much has been given by the Reformed Church or its members, this amount was not included. Yet the larger part of it has undoubtedly its source in the Reformed Church.

Expenditures.—The entire expenditure of the year (again exclusive of the Arabian Mission) was \$109,541.57. This included, for the Amoy Mission, \$26,291.01; Arcot Mission, \$35,718.13; North Japan Mission, 21,734.64; South Japan Mission, \$15,831.89; interest on loans, \$2,129.31; home expenses other than interest, \$7,836.59. The last were almost exactly seven per cent. of the whole, so that of every dollar given 93 cents went to the maintenance of the Missions and their work. The items of this expenditure will be found in the report of the Treasurer.

Indebtedness.—Notwithstanding the fact that the receipts so nearly equalled those of last year, the indebtedness of the Board has been increased by a little over \$10,000. This is due to three causes over which the Board has no, or very slight, control, viz., (1) a considerable falling off in receipts from the churches, which are less by \$4,654.06; (2) the fact that of the whole amount received \$10,621 were for special objects, such as the building of chapels, schools, &c., which were not included in the appropriations, and could not, therefore, be used for the support of the general work, and (3) a considerable amount for traveling expenses of those whose enforced return to this country could not

possibly have been foreseen at the opening of the year. Had there not been, over against these, (1) a large increase in the legacies received, amounting to \$6,757.86; (2) a downward tendency in the price of silver, reducing the cost of the work in the field; and (3) the fact that a part of the sum appropriated for new missionaries for China and Japan has not been expended, the deficiency would have been much greater than it is. The comparative state of the treasury on May 1st, for the last three years, is shown by the following table:

	1893.	1894.	1895.
Amount of loans	\$27,067.60	\$44,116.41	\$43,603.43
Accrued int'r'st on loans	325.40	390.68	492.77
Acceptances outstand'g	9,796.16	4,100.00	10,400.00
	<hr/>	<hr/>	<hr/>
	\$37,189.16	\$48,607.09	\$54,496.20
Less cash on hand	3,035.85	12,622.02	8,398.83
	<hr/>	<hr/>	<hr/>
	\$34,153.31	\$35,985.07	\$46,097.37

It should not escape the notice of Synod, however, that of the gross amount of this indebtedness, only about \$12,000 (11,944.06 more exactly), represents the shortage of the last two years. Over against this is to be set the facts: (1) that more than \$20,000 (\$22,522) have been contributed and sent to the different fields during those two years, for various objects not included in the appropriations, but which have cheered the Missions and been a blessing to the work: (2) that these years embrace probably the most trying period in the financial world through which the Board has passed since the Civil War; and (3) that the great bulk of the indebtedness, about \$34,000, represents the honest effort of the Board to bring its business to a cash basis, as explained in the reports for 1893 and 1894. It still remains true that no acceptances, due and unpaid, cover a longer period than ninety days, instead of four and six months, as heretofore. The Board cannot too earnestly impress upon the Synod the importance, indeed the absolute necessity of removing this indebtedness, if the work is

to be properly and satisfactorily conducted. It hampers the Board, hinders giving, wearies the Church, and impedes all progress and all hope of it. Having entered upon this plan of estimating and reporting its obligations it must be pursued to the end. The end sought and the only end compatible with the honor and dignity of the Church, sound business methods, and the economy and safety of the Board's financial operations, is its speedy and complete extinction.

APPORTIONMENT.

The last General Synod recommended that no effort be spared to raise the sum of \$140,000 for the purpose of providing for the immediate wants of the Missions and also of removing the indebtedness then reported. In apportioning the amount to the several Classes a distinction was made between these objects. A specific sum was assigned to each Classis as its proportion for the general work, and an additional amount specified, for which additional gifts were sought, to be applied to the removal of the debt. To the latter *no Classis responded*. Of the former, the Classes of Iowa, Michigan and Paramus exceeded the amounts asked of them. All others fell—some of them very far—below. As to the question whether a further continuance of the system of apportionment is desirable, or, if it be desired, whether a different and more satisfactory distribution can be made; the Board cheerfully invites the instructions of the Synod.

It may as well be noted here as elsewhere, that only seventy-six churches failed entirely to contribute something to our Foreign Mission work—an unusually small proportion of the whole number of churches.

SPECIAL GIFTS.

The subject of special gifts for objects outside of the appropriations is an embarrassing one. That they are valuable in themselves, important and helpful to the

Missions, does not admit of question. This will sufficiently appear from their enumeration : Church at Toa-lo-Teng, China, \$1,000 ; Chapel at Tho-Kio, China, \$700 ; Church and parsonage at Thian-po, China, \$994.64 ; Building for Tamil Girls' School at Ranipet, India, \$1,800 ; Building at Aomori, Japan, \$1,755.50 ; salary, outfit and traveling expenses of Dr. and Mrs. Dodd, \$2,280. These, and a multitude of small ones, serve to make up the amount reported, \$10,621. They are the expression of special interest in the work on the part of individuals or of the Woman's board. The objects for which they are given are all greatly needed. The Board has not put them in the appropriations, though repeatedly and earnestly besought to do so, simply because it could not. But when freely offered, the Board cannot properly decline them, even if it would. It has no disposition to do so, even if it could. On the contrary, it receives them with hearty and grateful appreciation. It would gladly welcome more of the same kind, that it might thus be enabled to give joy and succor to our missionaries by granting still more of their reasonable requests which, to the extent of over \$50,000 in three years, it has been compelled to deny.

In order, however, that these gifts may not be confounded with the regular receipts of the Board for meeting the appropriations, a special account will, hereafter, be opened and special receipts issued for them. They will be reported and acknowledged by themselves and not as a part of the regular income of the Board. Nor, if apportionments continue to be approved, will they be counted in the amounts credited on the apportionments to the various Classes. Every dollar will be accounted for, but not in such a way as to convey a false impression as to the extent to which the churches are supporting the Missions, and enabling the Board to meet the obligations to them assessed in its appropriations.

This does not apply, however, to contributions of churches, Sunday-schools, etc., specially designated for the support of schools, scholars, helpers, teachers, etc., in our various fields. These form a class by themselves,

increasing in numbers and in the embarrassments to which they give rise. But as they are all included in the appropriations no change is sought or will be made at present in regard to them.

APPROPRIATIONS.

The appropriations for the Missions, based upon estimates carefully prepared by them and forwarded to the Board, are made in November of each year for the calendar year next following. As in the two preceding years, the appropriations for 1895 fell considerably below the estimates, being almost exactly equal in the gross amount, though varying with particular Missions, to the expenditures of the year just closed. The state of the case will be made more clear by the tabular form :

	Expended 1893-94.	Estimates for 1895.	Granted for 1895.
Amoy.	\$26,291.01	\$25,334	\$23,995
Arcot.	35,718.13	34,696	31,968
North Japan.	21,734.64	26,502	25,374
South Japan.	15,831.89	20,466	17,963
	<hr/>	<hr/>	<hr/>
	\$99,575.67	\$106,998	\$99,300

The reduction for last year was $6\frac{1}{2}$ per cent.; for the current year over 7 per cent.

This reduction cuts just where cutting is most injurious—in the evangelistic and educational work. It antagonizes the very purpose for which our missionaries are sent out. It prevents the reception of villages in India and the extension of Gospel light and knowledge in every field. It haunts the missionary as he preaches to the unevangelized, raising the unwelcome question, "What can I do for this people, or with them, if they accept the message I am sent to bring them?" Nay, more. It operates to discourage him from entering and working portions of his field that have not yet been cultivated, for fear of the added responsibilities such

labors would bring, especially if they were blessed of God with large success.

Added to this, it compels the Board to refuse the urgent, reiterated cry for men and women which comes to it from every quarter—men and women who are sorely needed to fill depleted ranks, occupy new posts, or help do the work and sustain the burdens of the old, and keep those who are already there from utterly breaking down under the load they are compelled to carry.

WHAT SHALL BE DONE?

This is the question the Board has long been compelled to face. Month by month, its Executive Committee have listened to pleas they cannot grant, and seen the work committed to them growing entirely beyond their ability to care for. The case has been repeatedly laid before the Church, and no adequate relief obtained. It is the deliberate judgment of the Board, forced upon it by the most trying experience, that it is not right that this state of things should continue; that one of two things is imperative, either that means should be provided adequate to meet the wants of all our Missions, and care for them properly, so that they can do their work efficiently, or *that one of them should be given up*. In this dilemma the Board finds itself.

It would gladly cherish, if it were possible, the hope that the mere statement of the case would be sufficient; that the Church would rise responsive to the height of the occasion, to the greatness of its opportunity and its solemn responsibility to Christ Jesus, our Lord and Master, for the work undertaken in His name and at His command, and its great debt of gratitude for the blessings He has bestowed upon it. If the lack of means were a thing of to-day only, brought on by the general condition of business depression, this hope might be indulged. But it is not so. The straitness is a thing of years, and has increased with the years. So far as

the Board can see, the future, with present interest and methods, gives no promise of relief. The Board finds itself compelled, therefore, with a sorrow it can neither disguise nor repress, to declare to the Synod its conviction that one of its Missions should be given up, its members, if possible, transferred to other fields, and the work itself to other hands than ours.

In taking this position, the Board does violence to its own feelings. If the Synod shall be able to find effectual means to prevent it, it will rejoice. Each Mission is endeared to it by many ties, through long years of fraternal intercourse, mutual confidence and common service. Nor can it be unmindful itself, nor would it have the Church unmindful, of the responsibility which attaches to such a step. The financial obligations of the Board are weighty, and cannot be disregarded. But these cannot be compared with other and far weightier obligations under which we have come.

Acknowledging our first and great obligation to do what we can for the extension of the kingdom of Christ, it may yet be a matter of choice as to the missionaries we send out and the fields we occupy. But when we have been unmistakably led by the hand of God—as the Reformed Church has in every case—to occupy certain fields; when we have sent out our missionaries to them, established schools and churches in them, and stirred great communities to inquiry by the preaching of the Gospel, have we no real and solemn responsibility to those missionaries, those churches, those heathen communities? And when, in answer to our own prayers, God has crowned the work with large success, and points us to successes greater still in store if we but persevere, is not our responsibility vastly increased and every obligation intensified to hold fast that which He has committed to us, and occupy till He come?—to make the enlargement He gives us and the opportunities His providence presents within the limits of these fields the measure of our dutiful endeavor and willing sacrifices in fulfilling the service we have received from Him?

The pity and the sadness of the situation lie in the fact that *it is not necessary*. Of that there can be no question when the means at the disposal of the church are considered. As shown on a previous page, notwithstanding the generous gifts of some individuals and churches, the average contribution of our nearly 100,000 church members to this work last year, as individuals and through every known channel and organization, did not equal the paltry pittance of two cents a week! An average of three cents a week from all our membership would suffice to sustain all our work and sweep away our debt. To say, then, that the fields are too large for us to cultivate, or that the needs of the Missions are too great for us to meet, is absurd. They can be met to overflowing if all those who bear Christ's name, profess to love Him, and repose in Him their hope of everlasting life, were once aroused to their obligation to obey His last command and to put forth any effort worthy of the name to communicate that hope of everlasting life—the hope of the Gospel—to the world for which Christ died.

The Board, however, is compelled to take facts as it finds them. It can no longer bear the spectacle and the responsibility of thriving Missions perpetually crippled; positions of advantage waiting and open, yet unoccupied; of opportunities neglected; of hosts of inquiring heathen turned away unsatisfied; of missionaries overwhelmed and breaking down beneath the burden of labors they are actually performing and “the *distress* of not being able to accomplish what is crying to be done.” It brings the appeal, familiar in its ears, and presents it to the Synod and the church. It asks—in their name and in Christ's, for whose name's sake those men and women have gone forth—respectfully, yet most earnestly, not for mere resolutions or expressions of opinion, but for effectual measures of relief. Whether that relief shall come by amputation, or enlargement of resources, is for the church to say. God grant it wisdom to know what He would have it do for such a work, in such a time as this.

In view of the considerations herewith presented, and the vital importance of the interest at stake, the Board respectfully suggests to the Synod the propriety of issuing a pastoral letter, to be read in all the churches, urging to a more thorough consecration of the entire membership to the work of Missions, to a more liberal provision for the maintenance of the work, and above all to prayer to the Lord of the Church and of the harvest, for His blessing upon both.

Approved and adopted by the Board.

HENRY N. COBB,

Corresponding Secretary.

May 20, 1895.

THE AMOY MISSION.

FOUNDED IN 1842.

Missionaries.—Revs. D. Rapalje, L. W. Kip, D.D., A. S. Van Dyck, P. W. Pitcher, John G. Fagg, Drs. J. A. Otte, I. S. F. Dodd.

Assistant Missionaries.—Mrs. Talmage, Mrs. Kip, Mrs. Pitcher, Mrs. Fagg, Mrs. Van Dyck, Mrs. Otte, Mrs. Dodd, Miss M. E. Talmage, Miss K. M. Talmage, Miss E. M. Cappon, Miss Nellie Zwemer, Miss M. C. Morrison, Miss Lily N. Duryee.

Native Pastors.—Revs. Ung Ho-Seng, 1st Church, Amoy; Ti Peng-Teng, 2d Church, Amoy; Keh Nga-Pit, Chioh-be; Tan Kam-Choa, Chiang-Chiu; Tiong Iu-Li, Thian-San; Iap Han-Chiong, Sio-Ke; Lim-Chi-Seng, Poa-a; Lim Khiok, Chi-Laim; Ong Ki-Siong, O-Kang; Iu Ho-Sui, Hong-San; Li Ki-chi, Tong-An.

Native Helpers.—(Unordained) 19.

Regular Preaching Places.—29, beside "Douglas Memorial Church," shared by the two Missions, (Reformed Church and English Presbyterian).

Theological Students.—18.

Teachers of Schools.—11.

Schools.—Middle School, under care of the two Missions; pupils 43, of whom 24 belong to our Church; Parochial, 11; pupils 220. The "Charlotte W. Duryee School for Women," 47 pupils. Sio-Ke Women's School, 12 pupils. Girls' Schools, Kolongau, 58 pupils. Amoy, 20. Sio-ke, 29. Total, 107.

TABULAR STATEMENT FOR 1894.

1894 CHURCHES.	Members at Beginning of Year.	Received.	Received on Certificate.	Dismissions.	Died.	Excommunicated.	Members at Close of Year.	Under Suspension.	Infants Baptized.	Contributions.
First Amoy	101	10	5	4	4	.....	108	11	16	\$513 20
Second Amoy	129	13	3	1	3	.....	145	7	7	691 60
Chioh-b (a)	70	12	4	2	4	.....	80	1	6	280 49
O-Kang (b)	104	8	.....	3	9	.....	100	3	5	258 30
Hong-San (c)	66	10	1	2	4	.....	71	.....	3	311 00
Chiang-Chiu (d)	87	8	.....	.....	.....	.....	100	8	.....	211 00
Tong-An (e)	131	16	.....	2	2	.....	143	3	11	402 00
Sio-khe (f)	141	23	2	.....	3	3	160	4	1	1,216 00
Thian-San (g)	72	5	.....	.....	1	1	75	8	2	301 70
Poa-a (h)	77	8	1	2	.....	.....	83	1	6	265 00
Lam-Sin (i)	45	11	.....	.....	1	1	54	.....	2	240 00
Total	1,023	124	26	16	31	5	1,119	46	59	\$4,628 29

(a) Has one out-station, *Hai-Teng*.

(b) Composed of the two congregations, *Kang-tau* and *Kio-tau*.

(c) Composed of the congregations, *Te-soa* and *Ang-tung-tau*, and the out-station of *Te-tau*.

(d) Has two out-stations, *Chhoa-poa* and *Ke-nih*.

(e) Has three out-stations, *Poa-thau-chhi*, *E-to-hang* and *Tho-ktio*.

(f) Has three out-stations, *Toa-lo-teng*, *E-che* and *Peng-ho*.

(g) Has three out-stations, *Leng-soa*, *Soa-sia* and *Lam-khi*.

(h) Has two out-stations, *Ko-khi* and *Toa-khi*.

(i) With *Chi-a-boey* and *Cheng-poa*, forms the *Chi-lam* Church.

FOREIGN MISSIONS.

REPORT FOR 1894.

The past year has been a trying one. The departure of the Rev. and Mrs. Fagg, followed so quickly by the return of the Rev. Mr. Rapaïje to the United States, reduced our number so greatly that we found ourselves compelled to leave much of the work, formerly superintended by them, unattended to, or only partially cared for.

Moreover, the coming of the dreaded plague, with the havoc it wrought, has not only caused much anxiety, but has also cast a deep gloom over the churches of this region.

The war between China and Japan has created considerable excitement, despite the fact that the seat of war is far removed from this region. The general effect will, we hope, prove beneficial in the end. Many who were formerly indifferent to the "foreigner's doctrine," or even opposed to it, are now more willing to listen to the Gospel truths. Moreover, the officials are very desirous to avoid friction with the workers and work connected with foreigners.

But notwithstanding reduced numbers, the presence of disease, and the unrest caused by war, we can report decided and steady progress in every phase of Christian work. The Lord has been good to us, having kept us, in the midst of pestilence and trouble, and He has blessed us and His work most richly.

One event must be noted before we take up the reports of the respective churches in this field. That event is the erection of our Sanitarium in the mountains north of and near to Foochow. The elevation of about 2,200 feet gives a change which makes the heat of Summer bearable; and the members of our Mission, who spent a part of the heated term there, returned to us greatly benefited. May those who have so generously contributed toward the erection of this building be abundantly rewarded.

THE AMOY STATION.

Rev. Alex. S. Van Dyck *in charge*.

The *Douglas Memorial Chapel*, on the island of Kolongsu, is attended by members of the churches belonging to the English Presbyterian Mission, and our own Mission, and among the attendants will also be found all the girls and women in the schools, together with the students belonging to the Primary, Middle and Theological Schools.

Services are conducted by the members of the English Presbyterian Mission, and our Mission. The results of these services are manifest in the schools, as well as in the continued additions which are made to the membership of the Amoy churches.

The *First Church, Amoy*—Rev. Ng Ho-seng, Pastor.—The progress in the church is very marked, and the increased number of those who attend the regular services of the church is very encouraging. But the greatest cause of rejoicing, is the growth in spirituality of the office bearers, and formerly lukewarm members.

The plague has taken from them one of the most energetic members, and this, together with many other deaths in this congregation, caused by

this dreaded disease, has thrown a cloud over this people. The pastor and family have one and all been very ill, and the continued ill-health of the Rev Mr. Ng is a great drawback to the progress of the church. Through it all, however, the Christians keep their eyes fixed upon the Lord of hosts, and trusting to Him for aid, press forward.

The *Second Church, Amoy*—Rev Ti Peng teng, Pastor.—The condition of this church does not present the same cause for rejoicing as does the First Church. There has been decided progress in numbers, but there seems to be a decided lack of spirituality among the members. The pastor and a few others have not been lacking in earnest efforts, but the results are not yet manifest.

These two churches continue their weekly union prayer meeting, and the bond of union seems to be closer than it was a few years past. The old feeling of jealousy appears to be passing away. This is due, doubtless, to the union prayer meeting, and their united efforts in connection with the little Mission Chapel which they have been supporting for the past five or six years.

This Mission church is making steady progress, and the change of location from a sea-shore village to one on the main road running from Amoy to the North, is a decided advantage.

The *O-kang Church*—Rev. Ong Ki siong, Pastor.—The two congregations composing this church have both grown but our chief joy is due to the fact that the members join hands with the pastor in preaching tours through the surrounding villages. As a consequence, several villages have expressed an urgent desire that we should open chapels for them. This we hope to do in one village at least, during the coming year. Our great lack of evangelists and funds is an obstacle not easily surmounted, and greatly retards our progress here and in other localities.

THE CHIOH-BE, CHIANG-CHIU AND THIAN SAN CHURCHES.

————— *in charge.*

The *Chioh-be Church*—Rev. Keh Nga-pit, Pastor.—The present pastor is a young man of great ability and activity. He took hold of the work earnestly, and his continuous and strenuous efforts to bring the church up into a better condition have not proved fruitless. Advancement is manifest, but the church has had much to contend with. The majority of the members are poor, several have met with sore persecution, and last but not least, the plague has wrought havoc among the members. The last blow is the sudden death, by plague, of the most energetic and able of the elders. He was the pastor's right-hand man, a man of singular energy and ability, very spiritually minded, and a man who devoted the greater portion of his time and money to the church. The pastor and members seem overwhelmed by this last blow. May the Lord turn them to look less to the arm of flesh, and more to Him.

The *Chiang-Chiu Church*—Rev. Tau Hui-hau, Pastor.—This church had been for some time without a pastor, and the coming of the present pastor resulted in a quickening in every way. The district is, however, a

very difficult one, and it will require much earnest effort to make this church a flourishing one. There has been progress, but not such as we wish. The recent opposition to the erection of a residence for the ladies, who expect to reside there, has caused much trouble, and work, for the present, is at a standstill. But if the present opposition ceases, and there seems to be every indication that it will, we doubt not that there will be a decided reaction and that the church will once again start forward.

The *Thian-san Church*—Rev. Tiu ek-sam, Pastor.—Much energy has been shown by the members of this church during the past year in raising funds towards the erection of a new school building; and not only have they erected the said building, but they have also contributed largely towards a fund for the rebuilding of the church and parsonage. The increase in membership has not been so marked as could be desired, but at one of the out-stations there has been quite a large growth in the number of inquirers. It will be necessary to open another chapel in that locality in a few weeks.

TONG-AN AND HONG-SAN CHURCHES.

Rev. P. W. Pitcher *in charge*.

The Tong-an Church is located in the city of the same name. Tong-an City is the county seat of Tong-an County. (Amoy is included in this county.)

Though only some twenty-five miles square, it is densely populated. If one may venture an estimate, the numbers may approach a million—outside of Amoy.

There are five organized Churches in this county, not including Amoy island, viz., Tong an and Hong-san, under our care, and three others, under the care of the London Missionary Society.

The population of Tong-an City and suburbs is variously estimated from 50,000 to 150,000. Of the two the latter seems more nearly correct. There are many little suburban towns within easy walking distance which may justly be reckoned as belonging to the city. In this sense the population of Tong an cannot be far short of 150,000. But the influence of the Church reaches out beyond this number. It is said by the workers at Tong-an to be in touch with 400,000 souls. Looking back over the year's work, we may see much that will encourage the brethren everywhere. Trials there have been, but even trials may be looked upon as blessings.

The first matter we notice is the change of pastors. Rev. Lim Chi-seng, who had served the Church since 1890, resigned the pastorate in April, and accepted a call to the new Church organization of Poa-a. Rev. Li Ki-che, formerly pastor of O-Kang Church, 1889-1892, tutor in the Theological Seminary, 1892-1894, succeeded to the pastorate, and was installed Tuesday evening, September 4th. Rev. Mr. Li is a spiritually minded man, well grounded in the faith, a man of experience, and an interesting and clear expounder of the Word. Though not such an active man as his predecessor, yet probably just the right sort of a man in the present history of the Church. It needs just such a conservatism as he possesses to develop the new material that has been brought into the membership of the Church. If he can accomplish this, the Church will grow and the Gospel spread.

The church edifice is well filled every Sabbath, and on Communion Sundays—which occur monthly—the building is crowded to overflowing.

A spiritual awakening has been manifested in the Church during the entire year. One hundred inquirers have been seeking the way of eternal salvation.

CHAPELS CONNECTED WITH TONG AN CHURCH.

(1) *Poa-than-chhi*.—The work here has practically been abandoned. We have just about shaken the dust of that place off our feet “for a testimony against them,” and have gone unto Lian-hoe soa.

(2) *Lian-hoe-soa*.—This place is some six or eight miles west of Tong-an. The work was begun here in November, and though new, it is most encouraging. In the little rented house we have a congregation of forty or fifty hearers. It is reported that a whole family have given up their idols, and are now seeking salvation through Jesus the Saviour. These are encouraging signs.

(3) *To-Kio*.—To-Kio village is about a mile southwest of Tong-an. This is a new work, which opens under most favorable circumstances. A beginning has been made by the building of a new and very pretty little chapel—the gift of two ladies at home. It will accommodate a congregation of two hundred people or more.

This new project met with the usual opposition. In the latter part of November (1894) a mob, seven or eight hundred strong, led by some literati, or instigated by them, appeared at To-Kio for the purpose of tearing down the (then) incomplete building. It was a critical moment, both for the chapel and the lives of Mr. Li and his associates, and only by Mr. Li's sagacity and “patient words” did he induce the mob to withdraw by agreeing to an armistice.

With the cessation of hostilities, Mr. Li came down to Amoy. I concluded that it would be best to seek the *advice* of the American Consul, not his official assistance, as there seemed no call for that. As a friend he advised us not to pursue our proposed plan, but make every effort to pacify the people. This advice was reported to my colleagues, and by them approved. Mr. Li was therefore sent back to make every effort to quiet the disturbing element. We also said to him, “Now you and your people make this matter a subject of earnest prayer.” It was also made a subject of prayer in our meetings. God blessed the decision and heard our prayers. The mob has not returned, and all is quiet.

The dedication took place on the 3d of February, 1895. The house was crowded with a congregation of three hundred men and women, beside a number of children. The Tong an Church closed their house of worship for the day, and came over to To-Kio in a body to join in the opening exercises.

Hong-san Church—This organization is in the same county, and about nine miles south of Tong-an. The mother Church is located in a small village named Te-soa, about ten miles from Amoy, and can be reached by boat. While the events connected with this Church have not been so stirring as in Tong-an, yet the work has been quite as interesting. It has been

a year of spiritual development and progress. Rev. Iu Ho-sui continues to be the efficient and aggressive leader of this people.

The good work of pastor and people has made the church building at Te-soa too small for the congregation. We rejoice that there are bright promises of relief near at hand, and by another year an enlargement of the present structure will be accomplished. Here, also, inquirers have multiplied, until about one hundred have been seeking the Truth, as it is in Jesus.

CHAPELS CONNECTED WITH HONG-SAN CHURCH.

(1) *Ang tung-tau*.—This little village is about three miles and a half north of Te-soa. No progress has been made here. We believe, however, that this lamentable state is due, in some measure, to the fact that we have been unable to have a man and his family (native) permanently located here.

(2) *Te-thau*.—This is a small seaport village, another three miles and a half north of Ang tung-tau, and some fifteen miles from Amoy. The small hired house used as a chapel was opened in 1892. The progress of the work has been not rapid, *but sure*. A little company of the faithful meet every Sabbath, and once during the week, for worship. And every day the chapel is open, and the Gospel invitation extended to all. One or two have been brought in during the year. "There shall be showers of blessing." The Hong-san parochial school has been very prosperous. Twenty-eight scholars have been in attendance.

THE THEOLOGICAL SCHOOL.

Rev. Wm. McGregor, Eng. Pres. Mission. } *in charge.*
Rev. Alex. S. Van Dyck, Am. Ref. Ch. Mission, }

There has been an unusually large number of students in the school during the past year, twenty-four in all, thirteen of whom belong to our Mission.

The outlook for future laborers is brightening. Lectures, on the usual subjects, have been delivered as regularly as possible during the past year.

The students showed a very earnest desire to prepare themselves for their future labor. The spirit which at present manifests itself is very encouraging.

The long absence of Mr. McGregor made it necessary to lengthen the Summer vacation, and thus cut short the usual time for study. This, together with the fact that I was able to devote only a portion of my time to the above work, has been a great drawback.

THE BOYS' ACADEMY (MIDDLE SCHOOL).

Rev. P. W. Pitcher *in charge.*
Mr. Ang Khek-Chhiong, *Assistant.*

The year just closed, 1894, has been the most prosperous and successful in the history of this school. *Numerically*, the institution has never been so large. Forty-four boys—ranging from fifteen to twenty-two years—have been in attendance. Each class has faithfully pursued the prescribed course. *Economically*, I think we may also lay claim to some success. The *total* cost of tuition and board, including light and bedding, *per boy* was \$21 20cts.,

Mexs, for the year—i. e., something like \$12 United States currency. *Mentally*, we have cause to think that the boys have been greatly improved, and should they continue to follow on in the paths of knowledge into which they have been directed, they should become useful and helpful in shaping the future history of this Empire. Western sciences have been introduced as fast as time and circumstances permitted.

In connection with the mental training, we have made it a point to look after the physical culture of the boys, not so much in the way of gymnastics, as along the line of cleanliness. It was this care and course of instruction that prevented, in a great measure, a serious epidemic in the school during the last three months of the term. In the latter part of November fever broke out, and two-thirds of the boys fell sick before it was stamped out. The only name given to the fever was "malarious." The doctors did their part, and we did all we could with disinfectants, and insisting upon cleanliness. By the middle of December the fever germs were destroyed, and not another boy came down with it. All recovered, and when the school closed all were well, and able to pass their examinations. Had we known at the time that the "plague" was in Amoy, we should have been more anxious, but a kind providence withheld that knowledge from us.

But more than the mental and physical instruction has been our concern about the growth of the spiritual life and character of these boys. Though the effort has been made to have the students faithful in all their studies, it has been my purpose to have them prize, above all, the Bible and its teachings. And I am glad to report that more hours *a day*, and more hours *a week*, are devoted to this book than any other in the curriculum. One-half of the scholars are professing Christians.

Our Friday evening prayer meeting has been faithfully observed. The Sabbath services, and the daily worship in the school, have also been faithfully attended.

Believing that the Christian Endeavor movement could be utilized in the school to good advantage, a Society composed of seven *active* members was organized November 20th, 1894. That it has already proved a help and blessing to the boys, I do not for one moment question. They recognize a responsibility, which for some reason they never felt before. It has wrought wonderful changes. They are becoming *active* Christians. They were merely *passive* before. When some were approached and asked to join, they were very shy and timid, and excused themselves by saying that they feared they would meet with greater opposition in the Christian life by being in such a Society than out of it,—thereby intimating that they would rather live the easier and unaggressive Christian life. Does this not illustrate the character of many a Christian? Our little Society has grown, and now we have twelve active, six associate and two honorary members—twenty in all.

Looking back then along these three lines of work, we cannot help feeling that some progress has been made, and some good attained. And for all we thank our Lord, who hath wrought it.

"THE TALMAGE MEMORIAL."

The Talmage Memorial Hall adorns the crest of the "little Eastern mountain" of Kolongsu. It rejoices us to look upon this handsome struct-

ure, which is at the same time a beautiful monument to the memory of Rev. Dr. J. V. N. Talmage—commemorating forty-two years of faithful and loving service.

The foundations are of stone, the superstructure entirely of hard-burned brick. The style is plain and massive, yet simple in detail. The building has a frontage of seventy-five feet. In the rear a wing extends forty feet back, making the extreme depth seventy-six feet. In the centre of the front elevation there are two rows of arcades, forming wide and spacious verandahs for the first and second stories, and adding greatly to the beauty of the building.

There are twenty-eight sleeping rooms, providing comfortably for sixty boys. By a little crowding, we can take in seventy-five or eighty. There are three recitation or class rooms, a study room, a chapel, dining room, drill room, kitchen and store room. The cost of this structure has been \$6,048.89, Mex. There may be one or more extras that will increase this a little. We hope it will be ready for occupancy within two months. There will be sufficient remaining from the amount received to renovate the old house for the occupancy of the missionary in charge. So we thank God for permitting us to accomplish all we anticipated, and thereby save the Mission \$500 a year rent. We thank everybody who has shared in this work, whether by prayers or gifts, or both.

SIO-KE STATION.

Rev. L. W. Kip, D.D., *Missionary in charge.*

We have had much reason to thank God during the past year, as we saw the Girls' School completed, and opened, and the Toa lo-teng Church built, and ready for use. Both were greatly needed, and we hope and pray that both may do their part in the great work of building up the Church of Christ in this land.

The Sio-ke Church also embraces Toa lo-teng, E-che and Peng-ho. The two latter may be considered out-posts. But Sio-ke, under its veteran pastor Iap, is steadily growing. The church building indeed is getting too small for the attendants, and the brethren have bought a piece of land in the rear of the church, so that an extension may be built in that direction. The Sunday school and the Society of Christian Endeavor are useful agencies, and the study of the Romanized Colloquial is encouraged. All these tend to a greater knowledge of the word of God, and increase the spiritual power and energy of the church.

The Toa lo-teng Church is also prospering. Here and at Sio-ke twenty-three have been received during the year. And we may hope that now that we can invite people to come to the church, women especially, we may see a strong church growing up. We desire to thank the kind Christian friends whose liberality has provided the much-needed place of worship. If they could have seen the joy of the people at the dedication on January 2d, 1895, they would have felt more than repaid. E-che has for some time seemed almost hopeless. Some of the literati frightened the people from coming. But this opposition appears to be somewhat relaxed, and with an earnest preacher there, we may hope for better things. Nor can we, in view of the tokens of divine approval we experienced in opening work at Peng-ho,

despair of any expectation of good, but rather believe that we shall see an enlargement there as well.

The Poa-a Church is increasing under the care of its active pastor, who is full of zeal for its welfare, as well as for the extension of its work and influence. And we hope that its two outposts of Ko-khi and Toa-khe may also greatly prosper.

The Lam-sin Church is growing. During the year eleven have been received to church fellowship. The brethren are happy because of the building of a parsonage, in which to house their pastor. It seems proper that his headquarters should be at Lam-sin, which is a market town, while the other two congregations with which Lam-sin has united to form the Chi-lam Church are in country villages.

I am happy to say that there seems to be a general willingness on the part of the people to listen to the gospel. May we have grace and strength to take advantage of this. We need the prayers of all God's people, that our going in and out with the gospel may not be found in vain.

WORK FOR WOMEN AND GIRLS AT SIO-KE.

Mrs. L. W. Kip *writes* :

Girls' School.—The chief event in the history of the school during the past year was its removal into the new building on the 1st of May, when it was dedicated by a short service, attended by women only. Several ladies, wives of the local Mandarins, improved the opportunity to visit the school, and inspect the new building. We began the year with twenty three pupils, and ended it with twenty-nine on our roll. Two have been married since school closed, and will not come again, but we hope the instruction they have received will bear fruit in their lives. We have the promise of several new pupils from Poa-a, but it requires much work and urging in many cases to convince parents that it is their duty to educate their girls as well as their boys.

The course of study has been the same as in previous years, Romanized Colloquial in the mornings, and Chinese character in the afternoons, with sewing twice a week. Miss Zwemer was obliged to leave Sio-ke last year on account of her health, and her place was taken by Miss Morrison, who now has charge of the Girls' School.

Woman's School.—In the Woman's School we have had twelve different women under instruction for a longer or shorter time, besides many who have come in to attend worship or listen. Two of our women were received into the church last Summer. One was a neighbor, who heard the gospel for the first time there, and has had to endure a great deal of petty persecution since she became a Christian. The other was an old woman, over seventy years of age, who has been coming to church for several years, but was too ignorant to be received until she had received much patient instruction at the school. Many strangers often stop in passing, and some who hear the truth there become interested, and we hope some of the seed sown may spring up and bear fruit. Many of the neighbors too attend the evening worship quite

regularly, and the little room is often quite crowded. One youth of nineteen, who died last Autumn, had often attended worship, and learned to pray, and seemed a sincere believer, but was afraid to confess in public. His death seemed to make quite an impression on his mother and sister-in-law, for they said he smiled and seemed happy when he was dying, and the former has begun to come to church occasionally.

Besides work in the schools, two meetings a week have been held for women. The one on Sunday, just after the morning service, is especially for the benefit of those who live at a distance, and have no other opportunity to receive instruction.

Visits to the out-stations and surrounding villages have been made as there was opportunity, but there is room for unlimited work in that direction, and we feel the need of trained Bible women. The great difficulty is to find suitable women who are not tied by family cares.

MEDICAL WORK.

Neerbosch Hospital, *Sio-ke*; J. A. Otte, M.D., *in Charge*.

This report covers a period of thirteen months and twenty-one days of actual work.

Looking backward we cannot help but recognize the kind, guiding, helping hand of Divine Providence. When sent out to China, we were told there was no money available for a hospital building. But, with the help of the Rev. J. G. Fagg, we were enabled to collect a small sum in the Netherlands, though this was far from sufficient. No sooner, however, was the land for a hospital and residence procured, than the Board felt it was clear to allow us to begin building.

A very plain structure was then put up, quite unsatisfactory in many respects, but the best that our circumstances would allow. Since then the hospital has been gradually enlarged and improved, until the present available floor space is more than twice as large as it was when first finished. For all this additional space the Board has been called upon to pay only about fifty dollars in silver; all the rest was donated by Christian and Heathen natives and missionaries. All of these have helped willingly to build what they saw were necessary additions to the hospital.

During the past year our latest additions were finished. They consist of three student's rooms, a very nice operating room, and a store room. This building, though plain, is very substantially built and very suitable in every way. It cost just four hundred dollars. A large outhouse of two stories was also put up, at a cost, including the land, of about eighty dollars. Both these sums were covered by donations. Not only were these buildings paid for, but there was also a surplus left over to be applied to other purposes.

When the location of the hospital is taken into consideration, away from any large city, in a small place of some three thousand inhabitants, we are almost surprised at the amount contributed to the hospital here in China. This year the donations amounted to just \$500.03; of this sum about \$360.00 was given by the natives. All of the churches belonging to our Board con-

tributed. Also all the officials of this district willingly helped with their offerings. For this kind help we feel grateful not only to the native churches and to the officials, but to all the missionaries as well.

The work in the hospital has gone on as usual. We have had no startling successes, nor have there been any decided failures. More patients have been visited in their homes, as this work, except in serious and mid-wifery cases, is now delegated to the dispensers. They have done well in this work, and the people seem to appreciate their help. Indeed, some of the officials, even, have requested their services in case our own time should be too limited. This shows their confidence in them, which is certainly very gratifying to us.

During the time covered by this report, a dispensary was opened in the district city of Peng-ho. Our dispensers went in turn. After eight months this work was discontinued, as the violent opposition to the gospel had by this time abated in this region. Besides this it was so costly and so inconvenient to continue there, that, seeing our object had been obtained (viz.: the overcoming of opposition) we did not deem it would pay to keep up this work any longer.

The money contributed at home to our work during this year, has fallen off considerably. When we consider the depression of trade at home we are not surprised; still, though we may know the cause, it does not diminish the weight of the additional burden which this want of support throws upon us. When patients in distress come to us, we cannot send them away and say, "The friends at home are too poor this year to help you in your trouble." The hospital being once established, the work *must* go on. Nor can we deny our patients the remedies they need.

The work in the Neerbosch Hospital will for the next few years be in charge of Dr. I. S. F. Dodd. We solicit for him the same kind, prayerful help which the home church has given us.

Our thanks are due to our many friends and supporters both in the United States and in the Netherlands. We wish especially to thank those churches which have supported us from the very beginning of our work. This unremitting kindness has greatly cheered and encouraged us.

We also wish to thank all those who have sent us boxes and parcels for the hospital.

EVANGELISTIC.

The evangelistic part of our work has suffered severely from the want of help.

Not having an evangelist, we were forced to take our colporteur from his useful work among former patients, and make him assume the evangelistic work in the hospital. He was faithful, but being a man of limited attainments, he could not fill the place of those we had lost.

A few months ago we secured the services of Lim Kian-Hian. With careful training he promises in time to become a useful evangelist.

While there has been no exciting revival among our patients, still a number before leaving gave evidence of sincerely believing in the Lord Jesus Christ. One young boy to whom we were especially attracted, and who was suffering from an almost incurable eye disease, showed how sin

cere was his faith by asking permission to pray God that He would heal his disease, before he went under chloroform. Though it was not possible to restore his eyesight completely, still he went home seeing enough to find his way about, and thankful for what he had gained.

Another patient who came for the same disease, and who now sees sufficiently to see his way about, walks every Sunday a distance of nearly two miles to church.

We might give other, and perhaps more interesting, cases, but the limits of this report forbid us doing so.

Some of our former patients, living some eight miles from here, in a valley where the gospel first found a foothold in this region, but where the parent church died in giving birth to five others, are now gathering by themselves for daily worship, and are fitting up a room in one of their homes, to be used as a chapel.

The whole of the Sio-Ke region is in a most flourishing condition. We do not think it too much to say, that, in a measure, at least, the hospital has had something to do in bringing about this happy result. Thousands have heard the gospel in the hospital during the past six years, and hundreds have been visibly touched, but all of these need still to be labored with in order to preserve the seed sown in their hearts. Some of these are being brought into the fold, but many more could be saved if only we had a larger foreign and native force to gather in the harvest. It is sad to allow so much seed to go to waste. O, that the Lord of the Harvest would send us more laborers! At present we need this more than anything else.

EDUCATIONAL.

Three new students were added to our number during the time covered by this report. Two of these were not church members when they came to us, but have since joined.

During all these six years the most pleasant part of our work has been the educational. Our students have been, on the whole, diligent and faithful. After careful investigation, we have not been able to discover one single dishonest or dishonorable act on their part. It is due to them that I should make this statement, as so many seem to be skeptical of the possibility of a Chinaman ever being perfectly honest. If we had gone to work on this basis, we doubt very much whether they would all of them have remained honest. To consider and treat a man as a thief is, in the long run, apt to make him a thief. We have, as yet, no cause to regret that we have treated them from the beginning as honest young men.

We feel certain that all of the students have become more consecrated during the year. This, I think, is largely due to the fact that they are better and more diligent students of the Bible. This, again, is a result of the C. E. Society which they started in the Sio-Ke Church. They are among the most active workers in the native church here, and it is only a short time ago that the pastor publicly thanked them for the help they were giving him. But we often tremble when we think of their possible future. When they leave the hospital, the temptations to which they will be exposed will be so great that only the power of the Holy Spirit can keep them from falling.

They are only human, and when we see how often those who were considered Christians at home fall, when they come out here, we can but tremble and pray.

The subjects taught during the time covered by this report were: Anatomy, Physiology, General Chemistry, Ophthalmology, Obstetrics, Practice, and Surgery. The students were examined on the first three of these subjects, and all, with one exception, passed.

OPIUM REFUGE.

Opium, as a medicine, is one of the best of God's gifts to mankind, but when used where it is not indicated, it is one of the greatest curses which mankind suffers. After six years of experience with opium users, I consider the above statement scarcely strong enough. Excepting in cases where the indications are for its use, it is harmful in every instance, even though in two of the cases appended, in which opium was not used for disease, the patients said opium made them stronger. In making these statements I do not wish to be considered fanatical. There is no denying the fact that the immediate effects of liquor are worse than those of opium. One under the influence of liquor is generally a maniac; a man under the influence of opium, generally an imbecile. While the *moderate* use of wine and liquor, from my experience, seldom produces evil effects, the moderate use of opium always does. Even the rich, who can obtain an abundance of the best food to counteract some, at least, of the evil effects of opium, show by the gain in flesh, after leaving it off, the loss of the sallow, muddy complexion, which the vast majority of even the moderate users have, that opium did injure them, their own statements, perhaps, to the contrary.

What do the heathen themselves think of the use of opium? After associating with thousands of them, I have yet to find the first who favors its use. They all consider it a great calamity when a member of a family begins to use opium. I have in mind one of the high military officials in the Chiang chiu prefecture, who told me last year that his family was greatly distressed because a widowed sister had taken to opium for the cure of dyspepsia.

Some time ago I sat on the roof of our new building directing the workmen; next to me was a native workman who entertained not the faintest idea of ever becoming a Christian. Indeed, he often made fun of Christianity. He had used opium for years, and was consequently a good case to study as to its effects. I said to him: "My friend, some of our people say that the moderate use of opium is not harmful, and that in some cases it is even beneficial. Now you have been, comparatively speaking, a moderate user for many years, and you can tell me whether what some of our people say is true. Please tell me, for I am very anxious to know the truth." As I proceeded, his face gradually drew up into a frown. Finally he laid down his tools, and held out his bare arm. "Look at this arm," said he; "before I used opium that arm was large, now it is dried up. Opium good? No, it is a curse. Before I used opium I worked with pleasure, now work is a burden. I am drying up, and if I do not soon stop I shall not be able to do my work. This is the good of opium."

FOREIGN MISSIONS.

Seventy-four patients were treated for the cure of the opium habit during the past year; many of these suffered indescribable agonies. This was in no way due to the manner of treatment, for every known method has been tried with no difference in the amount of suffering, except where the opium was gradually diminished, in which cases the sufferings were not appreciably less, while they were greatly prolonged.

Some of our patients were transformed into maniacs, threatening to kill the watchers if they did not let them go. One deliberately set fire to the hospital, in order to get out. Others (one a hunchback) jumped down a height of fifteen feet in order to escape. Did they do this because they repented of their determination to be cured? No, for nearly all of the run-aways, having once more satisfied their cravings for opium, returned begging piteously to be re-admitted to the refuge.

THE ARCOT MISSION, INDIA.

ORGANIZED IN 1854.

The Mission occupies:

The North Arcot District.—Area, 5,017 square miles; } population about 3,000,000
 The South Arcot District.—Area, 4,076 square miles; }

The force engaged consists of:

Missionaries.—Rev's J. W. Scudder, D.D., *Palmaner*; J. H. Wyckoff, *Tindivanam*; Wm. I. Chamberlain, *Vellore*; Lewis R. Scudder, M.D., *Arcot*; E. C. Scudder, Jr. *Arni*; L. B. Chamberlain, *Madanapalle*; James A. Beattie, *Chittoor*.

Assistant Missionaries.—Mrs. J. W. Scudder, Mrs. L. R. Scudder, Mrs. E. C. Scudder, Jr., Mrs. William I. Chamberlain, Mrs. J. H. Wyckoff, Mrs. J. A. Beattie, Miss Julia C. Scudder, and Miss Lizzie von Bergen.

In America.—Rev. and Mrs. J. Chamberlain, Rev. and Mrs. John Scudder, Mrs. W. W. Scudder, Miss M. K. Scudder and Miss Ida Scudder.

Native Pastors.—Revs. Moses Nathaniel, *Gnanodiam*; Erakine Thavamony, *Kattugadi*; Paul Bailey, *Orattur*; Isaac Lasar, *Kandiputtur*; John Peter, *Varikal*; Abram Muni, *Yehamur*; A. Masilamani, *Vellore*; P. Souri and J. Souri, *Madanapalle*.

Native Assistants.—Licentiate, 7; Catechists, 19; Assistant Catechists, 24; Anglo-Vernacular Schoolmasters, 86; Theological Teachers, 2; Readers and Schoolmasters, 79; Schoolmistresses and Zenana Teachers, 31; Colporteurs, 12; Female Bible Readers, 13; Zenana Women, 5. Total, 278. (Last year's report).

STATISTICAL TABLE FOR 1894.*

STATIONS.	Out-stations.	Churches.	Communicants, 1893.		Communicants, 1894.	Baptized Adults, not Communicants.	Baptized Children.	Total of Congregations, 1893.	Total of Congregations, 1894.	Number of Schools.	Scholars.			Contributions.
			Boys.	Girls.							Total.			
Arcot	29	2	307	351	205	1519	430	480	32	14	379	173	552	R. A. F. 334 6 6
Arni	10	4	180	175	28	614	679	18	1	40	20	60	332	277 12 6
Chittoor	11	2	170	134	72	215	233	1	1	40	20	60	332	177 12 6
Coonoor	1	1	97	97	16	610	610	16	1	40	20	60	332	476 5 10
Madanapalle	13	1	143	132	127	69	90	2	2	30	90	120	139	8 3
Palmaner	1	1	38	43	6	1707	1682	27	27	726	178	904	517	14 4
Tindivanam	36	8	527	560	105	1607	1607	21	21	.....	.....	.....	498	6 6
Vellore	16	4	497	504	95	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	117	23	1959	1996	654	6771	6771	131	131	.....	.....	.....	2753	1 11

Girls' Boarding Schools, 2.—Madanapalle, 38 scholars; Vellore, 81. Total, 119.
 Boys' Boarding Schools, 5.—Palmaner (Theological Seminary), 14 students; Arcot, 64; Arni, 99; Madanapalle, 52; Tindivanam, 45. Total, 260.
 Hindu (Caste) Girls' Schools, 13.—Arcot, 4; Arni, 1; Madanapalle, 3; Palmaner, 1; Tindivanam, 1; Vellore, 2. Scholars, about 1,000.

* This table is made up, so far as possible, from the Station Reports,—the full Report of the Mission not having been received at the time of going to press.

EXTRACTS FROM STATION REPORTS, 1894.

ARCOT.

Rev. L. R. Scudder, M.D., *in charge*.

With thankful hearts we again record a year of substantial progress.

Educational work has been carried on as usual. The four Hindu Girls' Schools at Kavariyak, Wallajah, Ranipet and Arcot show a slight decrease in the number of pupils. The total enrolment is 305. A rival school under Hindu management at Kavariyak has made our work more difficult. Their teachers have also done their best, by circulating ridiculously false reports and appealing to Hindu prejudice, to break up our school. But thanks to the efforts of our teachers they have not succeeded, and the year closed with 77 girls on the roll. The efficiency of all our schools will be very much increased when "our young lady" can devote her time to them. We can do scarcely more than just keep them running till she arrives, as we hope she will before long.

The boys' school at Wallajah and the mixed school at Ranipet have continued to bring a large number of heathen children under religious-instruction. They have only maintained their strength of last year. But in the village primary schools we can record a decided gain. Six new schools have been established, and about 90 children more than last year brought into them. It is an encouraging sign for the future that of the 908 children in all the primary schools, 664 are non-Christian. May God impress indelibly upon these 664 little hearts the Christian truths they have learned during the year.

EVANGELISTIC WORK.

The names of four new villages stand on our list as a result of evangelistic work. We thank God that He has given us this encouragement. If statistics can prove anything, they show that a larger number of people have been reached this year than last.

Sunday-schools in and about Ranipet have been kept up faithfully. In Wallajah we have been encouraged by active opposition. Hindu teachers in Municipal Primary Schools recently found out which of their pupils attended the American Mission Sunday-school, and gave each of them a whipping, with an admonition never to go there again. This very decidedly diminished the attendance for a few Sundays. But we are glad to see that a number of children from their schools continue to attend in spite of the punishment. At Ranipet we have had no opposition, and quiet, steady work has been done. Of the 367 children in the six schools, 230 are heathen. Through want of helpers, we have been unable to open schools in other places. Sunday-schools have also been kept up in connection with our village schools. Five hundred and nineteen children have been enrolled in these schools, of whom 231 are heathen.

READING ROOM.

The Wallajah Reading Room has continued to exert its quiet influence. Three thousand three hundred and eighty-six visitors have been recorded during the year. But we unfortunately cannot record how many impulses

towards a nobler life have been given and received. We trust they have been many. The book depot connected with the Reading Room has sold 978 school books and 301 Bible portions and tracts, realizing Rs. 171-8 5. Religious papers, books and tracts have always been available for reading, and every effort made to turn the thoughts of all who came, to a higher life. We record with thanks the fact that we have received Rs. 30-14 0 in subscription from the native gentlemen of Wallajah.

MEDICAL WORK.

The Ranipet Hospital shows a gain over even the large increase of 1893. Many who have applied to be received as in-patients have been sent away, because the Government allotment for diets has not been sufficient to feed them all. But no severe case has been turned away on that account. The records show that 586 in-patients and 10,706 out-patients were treated during the year. Sixty nine major operations were performed, and 749 minor operations. Ninety-three lying-in cases were treated in the Hospital, and the midwife attended 9 cases in the town, making a total of 102. The total number of cases treated were 11,292, as against 10,390 last year. During the last week in October, Miss Mary Rajanayakam, who has been trained as an apothecary by the ladies of the Synod of Albany, came to Ranipet for a course of hospital training. I have been very glad of her help in the female wards, where she has been of great assistance to me, and where she can gain much practical experience. But I am especially glad of her strong Christian influence over the patients. It has been due to her influence that two Hindu women, mother and daughter, with four little children, have asked to be received as Christians. They are now under instruction, and show every sign of being in earnest.

During the year I made one long tour into new regions, when I took a small stock of medicines with me. People in large numbers came for medicine, and in a few days exhausted my supply. My helpers improved the opportunity of bringing the Gospel truths home to the people. Since then I have had quite a number of patients from that region, at the hospital, some of them having to come thirty miles. The influence on the whole region, I believe to have been very favorable. I hope during the coming year to go out there again, with a larger stock of medicine. I have great hopes from this work. And I trust that during the coming year I can take more than one such tour.

During the year, in addition to the visitation of the churches, I was out on two evangelistic tours. One was a short one, to the neighboring town of Vallimalai, during the large heathen festival that takes place there every year. Rev. W. I. Chamberlain and I, with our two bands of helpers, met and preached to the vast crowds assembled. The place, as its name indicates, is a hill. Around the hill a rough road of about three miles in length has been made. Over this, vast crowds of devotees drag a huge wooden car, adorned with figures of horses and hobgoblins of wonderful shape, in which the idol is placed. The car is said to be the gift of a rich widow, who gave Rs. 50,000 to have it built. It is drawn with large chains.

to which ropes are attached when the crowds are very large. On the second afternoon, on our arrival, the car had just reached a bit of rising ground where the road was very sandy. The wheels sank into the sand. Every effort made to move them proved fruitless. The temple authorities were doing their best to urge the people to greater efforts. But they no sooner caught sight of Mr. Chamberlain on his bicycle than they dropped the chains and crowded about him. We went off to one side, drawing the people after us, and had large audiences to listen to the Word. This made the temple officials very indignant, and they did their best to drive the people away from us. But we were good-natured, and the people were curious, and good-natured also, and would not respond to the efforts to provoke a disturbance. We spent the afternoon preaching to large audiences. The car did not move that night.

On our return the next morning it was in the same spot. Again the bicycle proved a stronger attraction than the idol car, and we were surrounded with a large crowd. This time the temple officials began to treat with us. They said we were preventing them from drawing their car. We answered that we compelled no one to come. They could all go and draw the car if they wished. They then admitted that the little bicycle was more of an attraction than the huge car, and said that by staying there we were preventing them from moving it. We answered that we did not come there to prevent them from drawing their car. But we had come to tell of a better way of salvation, through a living God. If they would give us an uninterrupted audience, we would say our say, and depart. They agreed to our terms, and we again preached to a very attentive crowd the unsearchable riches of Christ. We parted from them in good nature, and shortly afterwards the car moved on its way. We hope that the time will come soon when our preaching will stop the wheels of that car, not temporarily, but permanently, by drawing the people away to Him who was "lifted up."

The other tour was in a new direction from Ranipet, in a region where none of our missionaries had been. It was new ground. But we were invited into it by several families who were related to some of our Christian families, and had learned of Christianity by visiting them. They said they would be glad to become Christians, and that many were ready to join them as soon as they should know more about Christianity. We spent a most interesting week, and preached in many villages where a Christian preacher had probably never been. Everywhere we received most earnest attention. The tangible result of the work was one new village. The region is a very populous one, and there is promise of a large and important movement about there. A catechist has already been sent, and I think a permanent footing has been established. It is especially interesting ground for medical touring, as there are no dispensaries near by, and the people came in large numbers for medical relief, quickly exhausting the little stock of medicines I had brought with me.

In addition to the village just mentioned, three other villages have come over to us during the year, signing the usual promise. There seems to be good material in each of them. Twice during the year I was invited to

establish work in the Arcot Taluq. But each time, on testing the people a little more thoroughly, they were found to lack the courage to stick to their convictions.

The records of preaching to the heathen during the year show that the Word has been preached in the Arcot field in 5,950 places 8,795 times, to audiences aggregating 154,521. Add to this total the number reached by the Zenana Bible woman, and we have a total of 158,958. Tracts and leaflets to the number of 16,978 were given away. This abundant sowing must bring us in an abundant harvest hereafter.

NATIVE CHURCH.

The developing and strengthening of the native church must occupy much of the time, attention and strength of the missionary. If all who came to us were truly converted by the grace of God, it would be a simpler matter. But we do not conceal the fact that most of those who come to us come from mixed motives. All have a substructure of belief in the falsity of Hinduism, and all believe that Christianity is a better religion. But of the lofty ideals and saving truths of Christianity they know nothing. In leading such we have to strive to awaken the desire for a better life. And to do that we have to struggle not only against the low moral conceptions, and the ridiculous and debasing superstitions branded upon their nature by Hinduism, but also against the same influence in the Hinduism that exists about them, and like a poisoned atmosphere would poison them as they attempt to rise above it. This would be an impossible task but for the grace and power of God in Christ. But with God all things are possible. We can see the transformation going on under His guidance. And we can thank Him for using us to accomplish the impossible.

It is perhaps in the matter of self-support that our Christian community at present shows its greatest weakness. I am glad to see in my field a decided advance over last year in this grace of liberality. At the beginning of the year, after prayer and consultation with my helpers, we determined to make a special effort to persuade the Christians to support their own native pastor. We decided to try to persuade each Christian family to give at least one rupee during the year for this purpose. On visiting the villages, I called up personally each family, and got them to agree to do so. While I have to report that only a few kept their promise, yet there has been a very encouraging advance in their contributions. The amount given for congregational purposes by the village congregations connected with the Yehamoor church amounted to Rs. 142-13-6, an advance of Rs. 50-9-7 over last year. The encouraging feature of this is, that the advance is almost entirely due to an increase in the contributions of the village churches, and only slightly to an increase in the amounts given by the Mission helpers. Wherever the people took up the plan of weekly offerings, the increase in their contributions was especially noteworthy.

An important factor in deepening the spiritual life of the village congregations has been the monthly meetings of the Christian Endeavor Society formed among the helpers. The members all meet, at a different village each

month, for a little convention of two days' duration. At these conventions special topics are taken up suitable to the condition of village congregations. Special efforts are made to lead the people into a deeper Christian experience. The helpers also utilize the time not spent in meetings in going in force, with flags and musical instruments, to the neighboring villages to preach to the heathen. As a result of these meetings, a Christian Endeavor Society has been formed among the young men in the village of Yehamoor. They have their own regular meetings, and also take much more interest in preaching the Gospel to their fellow young men. This is to me a most encouraging sign.

It remains to mention one more influence which we hope will in future grow into a powerful factor in developing the Christian community. I refer to the Harvest Festival held at the Ponney Annicut in March. Ponney was selected as the most suitable place for the three fields of Chittoor, Vellore and Arcot. Our purpose was to get as many as possible of the Christians of these three fields together at one place for a bright and happy festival. The Hindu heart delights in festivals, as may be seen from the great number of them that are observed. The grip that Hinduism has on its devotees undoubtedly largely lies in these oft-recurring festivals and seasons of rejoicing. But when these people become Christians, we cut off entirely their participation in such festivals. It was to supply the void thus made, as well as to utilize their desire for festivals as a means of grace, that this festival was established. Our aim was to give them a joyful, happy Christian festival. We met for three days, holding morning and afternoon sessions, at which topics like Sabbath observance, prayer, the benefits of Christianity, etc., were discussed in a way to profit village Christians, most of whom are uneducated. The late afternoons were devoted to sports and games, and the evenings to magic lantern exhibitions and preaching to the heathen. We were slightly disappointed in the number of Christians present. But several hundred came, and were greatly interested in the discussions. My helpers reported afterwards a decided improvement in Sabbath observance resulting from the discussion on that topic. The last night ended in a magic lantern "preach," and a show of fireworks.

A vast crowd of people, mostly Hindus, gathered in the bed of the Ponney River. There must have been 2,000 or more. And they listened attentively to the Gospel message. It was a most inspiring sight, and all present must have had their minds most favorably turned towards Christianity. The assembling of such large crowds at a Christian festival was a new thing. It encouraged and strengthened our Christians who, scattered here and there in little groups, and often persecuted by their more powerful Caste neighbors, stand very much in need of such encouragement. It was also well calculated to impress the Hindus, and show them that Christianity is not so insignificant as they are accustomed to think it. We trust also that this festival will prove to be a powerful evangelistic agency, though that was not its primary object. An exhibition of fireworks, which all much enjoyed, brought the Harvest Festival to a close.

ZENANA WORK.

Mrs. Scudder *writes* :

Our work has been very much broken into by sickness this year, so that it has not been carried on for more than eight months in Wallajah and about two months in Old Arcot, but I think the work itself looks no less encouraging. I am welcomed to our Zenana woman's nine houses in Wallajah, and their only displeasure is that I will not promise to come "*next week*."

Quietly the forces are at work north and south. We have no conversion to report, but if account could be taken of prejudice lessened, I think we might have something to show.

The statistics show 15 houses visited in Wallajah and Arcot, and in the four villages Wallajah, Arcot, Ranipet and Paramasathu, together, 942 visits and 4,437 hearers.

ARCOT HIGH SCHOOL.

Mr. H. J. Scudder, *in charge till August, 1894.*

The first term opened auspiciously on the 15th of January; most of the students returning promptly and in good health. A fine class of a dozen boys was sent here in February in regular promotion from the Industrial School Arni.

The school has been larger this year than for the past three—numbering 50 boarders and 15 day scholars for the first term, and 49 boarders and 14 day students for the second.

During the first term of three months a fair amount of work was accomplished; most of the students showed a happy and contented spirit and studied with considerable zeal.

Two interesting expeditions were made during the term. One to Ponnai—a village twelve miles distant—where all the teachers and students went for the purpose of attending a District Convention.

The second expedition was to the Kavaripak tank, twelve miles in another direction. This is one of the largest tanks in the Presidency and irrigates an extensive territory. It also contains the reserve water supply for Madras. Such trips as these have an educational benefit and give the students some idea of the important engineering projects of the English Government.

The second term began on the 15th of June and the school has now been in session a little over a month and a half. Four of the boarders did not return, for various causes, and several of the day scholars left. Ten Hindu students have attended this year, partly on account of the reported transfer of the school to Vellore, either at the middle or the end of the year.

The Annual Prize Giving for the School was held on the 27th of July. This is a day yearly looked forward to by the students, on account of the usual attendant festivities. This year most of the members of the Mission graced the occasion by their presence. The Rev. Jas. A. Beattie, whom we all gladly welcomed to Ranipet for the first time, kindly gave an interesting address, after the distribution of prizes by Mrs. Beattie. The indoor exercises being over, races, gymnastics, a tug of war, "kolatum," and various native games were indulged in, much to the amusement of all present.

In their *Sunday work*, in connection with the Y. M. C. A., the students have been very diligent and earnest. Five or six bands have gone out every Sunday to the adjoining villages, from one to four miles distant, preaching the Word to all that could be gathered to listen. It has been a pleasure to frequently accompany and help the boys in the work they are doing for their Master. May the Lord of all prosper the words that have been spoken.

It is with regret that I lay aside the work of the school, since I have become greatly attached to it, as well as to many of the students.

During the four years that it has been my privilege to have charge of this work, there have been many discouraging moments, and the cares and anxieties have, at times, been great, but the *encouragements* outweigh them all. The privilege of having been permitted to see weak characters develop and grow strong, and the love of Christ take full possession of many a sinful soul, fills my heart at this time of parting from the work with a deep inward joy, and a sense of true gratitude and thankfulness to Him from whom all blessings flow.

Eight boys have united with the Church of Christ this year, making a total of 31 communicant members in the school, and the grace of God is working, it is believed, in the hearts of many others.

Dr. L. R. Scudder writes :

On the departure of Mr. H. J. Scudder the duties of manager devolved on me. But I am glad to say that they have been only nominal, owing to the effort of the boys and teachers to increase my burdens as little as possible. In the latter part of the year the boys went on two expeditions. They attended in a body the Christian Workers' Conference, held at Timiry, a distance of only seven miles from Ranipet, and I feel sure were benefited by the five days conference. In September, at the invitation of the Arni school they spent two enjoyable days there, at which time the inter-school sports were held. In these the Industrial school carried off the lion's share of the prizes. But the Academy boys secured a few, most notable among which was the tennis tournament.

The close of this year closes also the work of the Academy at Ranipet, and I would take this opportunity of expressing my appreciation of the faithful and earnest work done by teachers and students in the evangelization of the neighboring villages and in the regular church service. They have prayerfully and zealously sown the good seed over a wide area, and many thousand have yearly heard the gospel message from their lips. We feel sure that these efforts will not prove fruitless and that future years will show an abundant harvest from their labors. God has also blessed their own hearts in their efforts to bless others. Their departure will leave a very regrettable vacancy at Ranipet, which I fear can never be supplied. But Ranipet's loss will be Vellore's gain, and with our "God Speed" we express the hope that they will do as good work at Vellore as they have at Ranipet.

ARNI.

Rev. E. C. Scudder, Jr., *in charge*:

The year 1894 has been, on the whole, the most encouraging one I have

had in India. There has been distinct progress made in almost every department of the work. It might be said that the advance has been only a little, but we are glad of the little.

The evangelistic work has been pushed on the same lines as last year, the effort being to reach the same people repeatedly, rather than a far greater number occasionally. The Helpers have preached faithfully around their villages. Several special tours have been made. The preaching, as usual, has in some places been heard quietly and even gladly, in others with opposition. The latter has been the case in the great valley around Periapolliam, where the abuse and insults have been most marked—not only to the helpers but to myself as well. A feature of this work has been regular and systematic teaching in certain appointed villages. A result has been that the people of one large village have placed themselves under the Christian instruction, they themselves providing a house for the teacher and school, and oil for light.

The village of Periapolliam has been at last added to our list. I have long hesitated and held off, but for two years the people have stood firm through cruel persecution. Recently when I was visiting the place I spoke to them as though they were still "heathen." One man deformed in body, but strong in will and mind rose up in the crowd, his poor crooked legs hardly able to hold him up even with the help of his bamboo staff, and said, "Sir you do us an injustice. For two years what have we had? only trouble, persecution and hate from our neighbors. And all because we have said we were Christians, and now you will not acknowledge us. You *must* acknowledge us. We shall remain firm no matter what happens?" I hope they will—I believe they will.

The schools, especially in two or three of the villages of this field are a great satisfaction. The teachers are themselves taught monthly by Mrs. Scudder, when they come in for salary, and the results are very evident. The children in Maruthuvambodi and Sevier are most enthusiastic and have done well in their lessons, both secular and religious.

A tour among several villages just at Christmas time was greatly enjoyed. The pleasure shown by the children at unexpected toys and eatables was "immense."

Hindu Girls' Schools:—Mrs. Scudder has written concerning the Hindu Girls Schools. It is enough to add that Arni has quieted down from the excitement of last year. Confidence has been pretty well restored and the outlook for work among the higher classes of the people of the town is bright.

Mrs. Scudder writes :

The school in Kosapoliyam (Arni), has done well. It began the year with a small attendance, about 30 being the daily average, and has grown until now there are 80 names on the roll, and an average attendance of about 65 per cent. The examination held in August showed that teachers had worked faithfully and children had studied with attention. The Bible lessons again call for remark because of the thorough knowledge of the prescribed

course shown by all the classes. It is a joy to feel that many of these 80 girls know accurately all the principal events in the life of Christ, and many of His words. The opposition to the school has ceased, the rival school having starved to death.

Last year we reported the closing of one of our girls' schools, owing to the opposition of a Hindu faction. The school supported by it there, too, has come to an end, Hindu zeal having tired of educating its girls, and we hear that the people of the town talk of applying to us for a Mission School once more.

In Chetpet, 16 miles from Arni, we have a mixed school of Hindus and Mohammedans, about one third of whom are girls. In July a girls' school, maintained by the Roman Catholics, in Chetpet, was closed, and most of its pupils came to us. We take pleasure in thanking Father Darras for the courtesy shown in sending with the girls all school records necessary to their good standing in our school.

Zenana Work—There has been no paid Bible woman in Arni this year. The work has been carried on irregularly, owing to the ill health of the Christian women who voluntarily took it up at the beginning of the year. There are now ten houses open to Christian visitors and there are encouraging signs leading us to hope for many more opportunities for Zenana work in the coming year.

Sunday Schools have been carried forward on the same lines as last year. Our four Arni schools have done better than last year. the average attendance of heathen children being 152. Of these 76 received prizes at Christmas for attending more than half the sessions of the school, and 20 were absent less than 10 times. This is more encouraging than a larger average of children who attend only a few times. for we find quite a number of children who have learned definitely something about Christ.

The village teachers have held their Sunday-school as usual and are doing steady, earnest work. They have been learning to illustrate the lessons simply with chalk and black-board, and have discovered that the children like such pictures as much as printed ones. The learning of Bible verses and stories and Tamil lyrics goes steadily on, and many of the 257 children in attendance at these 8 schools could pass a creditable examination at the end of the year in the lessons studied.

A new work has been started this year, Sunday-school on Wednesday, that is, each helper who holds such a school in his own village every Sunday evening is trying to plant one. having the same lessons, in a neighboring village every Wednesday at a uniform time. The work is still in the experimental stage, and we can tell of fruits in only one case. About 100 people in one village have been persuaded by this uniform Wednesday teaching to put themselves under Christian instruction, and they now have one of our teachers living in a house they have provided, and teaching them daily in a school house they have built. If their interest proves lasting, we may hope for an active Christian Congregation there in later years.

The "Poor" school is such only in the fact that the children are almost entirely from the "depressed" classes. It has increased in number and the

children in wisdom. The "raw materials" are not encouraging to begin on, but the "finished products," *i. e.* those who pass the Primary examination—and there are some every year—cause greater wonder and joy.

The Industrial School has continued, we think, to justify the time and labor spent upon it. It was examined by Mr. J. P. Lewis, who is thoroughly qualified to give a full and proper test of the attainments made in the various departments, and who expressed himself as well pleased with what he saw and heard.

A good class of boys was sent to the High School in February. Their places were more than filled by a class, which came from Tindivanam. The total number in the school this year is 93. The general health of the boys has been good, and there have been very few cases of serious misbehavior. In fact, the moral tone of the school is high. Wrong doing is considered "bad form," as well as sinful, and there is a real manliness among even the small boys, which gives great promise for the future. Manual labor is considered honorable, and the fact that they help support themselves is a matter of no little pride. All this, however, is of small importance compared to the still higher or deeper motive which we believe is the source and impulse of whatever good there is.

The Nazareth carpenter is truly loved by many, and He is personally accepted and courageously "lifted up" by them. Of the 49 communicants all but two have been thoroughly exemplary in their conduct. A noticeable thing in this connection is the fact that all seem to be guarding their tongues. Strife and bad language are hardly known. These vices too are considered "bad form."

An interesting event occurred early in the year, one of the "graduates" in rug weaving was married and settled in one of the Arni villages. As this was the first wedding among our technical boys, all who wished were allowed to go to Vellore for the ceremony. Upon the arrival of the bride and groom in Arni they were taken possession of by a Committee, placed in the centre of the admiring crowd and the "tamasha" began. This consisted of speech making, fire works, garlands and eatables. Suddenly there appeared a procession of small and big boys, each of whom carried some article suitable for housekeeping. Everything needed for the new home was provided, even to a box of matches. The following morning the Committee accompanied the party to the village, where they went to work to help them get in order. Furthermore, the boys call him their own "helper," and have undertaken his entire support, beyond what Japamany is able to earn at his trade and farming. The village is prospering under this dual interest and care.

It is a pleasure to learn that the Board has decided to recognize the school as one of its own institutions.

CHITTOOR.

Rev. W. I. Chamberlain, *in charge*:

It is pleasing to note that there has been considerable development and some progress in all the departments of our work in the field. One village has been added to those belonging to the Station—seven families having

recently placed themselves under instruction, and two villages have been removed from the list, being transferred to the Arcot field during the course of the year.

Congregational.—The development of the Congregational work is not as apparent as it has been real, there being diminution in the number of communicants. But this is entirely owing to the fact that the removals and deaths have been comparatively large. A majority of the removals have been from Chittoor itself, where consequently there is the greatest loss. There have been appreciable gains in the number of congregations and of baptized and unbaptized adherents.

While the day of self-support has not yet dawned in this field, we look upon every increase in the contributions of the native church with especial interest and gratification as it contains the promise of longed for accomplishment. In this direction there is considerable gain. A large increase in contributions was observed last year, and this year again we note a decided increase to the amount of Rs. 170. A pastor has not yet been called to either of the churches of the field and the people do not appear to be ready for such a step.

The Sunday Schools continue to prosper. Three have been added, while a decrease in the strength and average attendance is reported, probably owing to greater accuracy in the records. The Sunday-school connected with the Hindu Girls' School in the town of Chittoor, under the faithful and well directed efforts of the Bible master, has grown to an attendance of 108, all Hindu girls regularly taught by classes. The members of the C. E. Society have continued to carry on the other Sunday-schools in Chittoor and Iruvaram. This society has continued to maintain its regular meetings and a vigorous life.

Educational.—The number of village schools remains the same, the gains and losses balancing each other, but they have improved in organization and efficiency, as evidenced by the fact that the Government grants received on the results of the examinations are nearly Rs. 400 in excess of those of last year. Monthly inspections by the Supervisors are continued and these improved results are doubtless in part owing to this fact. The Hindu Girls' School, in Chittoor, has about maintained its strength, 150, and latterly improved in average attendance, reaching 118.

A very interesting prize-distribution took place during the year, at which the Judge and Collector and other officials of the District were present. The residents of Chittoor, both European and native contributed toward the purchase of the prizes Rs. 75.

The educational work carried on in connection with the stations in the large towns of Vayalpad and Punganur for the benefit of the Hindu boys and girls has shown genuine improvement. As the conditions were favorable and the way was opened, a system of fees was reintroduced and the payment regularly insisted upon. This resulted in a diminution of strength by 50 in the Primary class, leaving the school about equal in number to last year, but with a better set of pupils and an income from fees increased by Rs. 600, the

total fees received being Rs. 762-3-9. The organization of the school and the quality of instruction have also improved. The Hindu Girls' School of Vayalpad remains at about 50. A Sunday-school is maintained in connection with the boys' school.

The High School at Punganur continues to do well under the Head-Mastership of Mr. T. Srinivasachari, who has now completed his fourth year of service.

The Rajah's annual contribution or grant was reduced this year from Rs. 600 to Rs. 384. As it was necessary to make up this amount by other receipts all concessions in the matter of fees were withdrawn, except in a very few deserving cases, and the regular payment of full fees insisted upon. This resulted in an increase from this source of Rs. 400. The grants drawn from the Government have been somewhat less on account of the want of funds at the disposal of the Educational Department. The strength of the High School remains at 80 and the Primary School at 100.

The Hindu Girls' School preserves its good name under the efficient Brahmin Widow Head-Mistress. The strength varies between 100 and 110. During the year a petition reached us from the leading Mohammedans of Punganur urging us to assume the management of a girls' school for their community. The Mission sanctioned a three months' trial and the school has already risen to a strength of 76.

The Sunday Schools are regularly maintained in connection with the Schools at Punganur by the Bible-Master, Mr. Lazarus Marion. These have an aggregate strength of 330 and an average attendance of 280, as against 200 and 175 last year. All these are non-Christian boys and girls.

The Bible examination of all these schools in Vayalpad and Punganur was conducted as usual this year, and evidences of better work in the study of the Scripture were produced.

Evangelistic.—There has been a most gratifying increase in the amount of distinctly Evangelistic work carried on in this station and its out stations during the year. Especially is this noticeable in the town of Chittoor, where the Gospel has been proclaimed in 1,500 places, 2,000 times, to 48,000 people, as against 750, 1,400 and 23,000 last year. The figures for the whole field are approximately :

3,500 places, 6,000 times and 110,000 hearers, as against 2,300 places, 4,000 times, and 66,000 hearers for 1893.

This large amount of Evangelistic work has been done in and about Chittoor and its 11 out-stations, and at the ordinary festivals of the region, without the aid of many Evangelistic tours of the Missionary or of any great festivals. The returns of the Catechists and village helpers have been inspected monthly and evidences of good work commended. Beyond this no pressure has been brought. It is rather a gratifying evidence of the growing sense of duty toward this important service on the part of our Mission agents. The figures quoted include the work of the Bible and Zenana Women, who are also carrying on an increasing work, and the returns of the reading rooms which continue to exercise their religious and beneficent influence in increasing measure.

During the great May Festival at Punganur the Gospel was proclaimed 262 times to 12,647 people gathered from far and near, to whom also 1,500 tracts and leaflets were given

It is this witness-bearing which we hope and believe in God's time will result in a bountiful harvest to the glory of His name and the truest welfare of the people of this land.

COONOR.

Rev. E. C. Scudder, Jr., *in charge*:

It is a pleasure to state that this, one of the strongest churches in our Mission, is continuing to do well, notwithstanding the fact that the Missionary in charge lives about 300 miles away. This prosperity is due to several causes, among which may be mentioned the kindly interest shown and help given by many of the residents of Coonor, the quiet faithful work of the Catechist, and the true Christian zeal of many of the congregation.

This year the people had additional encouragement in their work, owing to the residence at Coonor for three months of Rev. W. W. Scudder, D. D., Mrs. Scudder and Miss Kitty, and for two months of Rev. L. R. Scudder, M. D., and family, who all, of course, took a deep interest and active part in everything. The impulse given to all departments of the work was plainly evident when I visited the station in September.

The congregation increased slowly in numbers, but the increase is fairly satisfactory, the additions being what we trust are *true* additions. The total strength of the congregation is 223, as against 215 last year. The number of communicants remains the same, though six persons have joined on confession of faith.

The contributions of the people have materially increased.

Four Sunday-schools are carried on by the members.

Cottage, Mothers' and general prayer meetings are held weekly, and often several members of the congregation accompany the Catechist to the coffee estates, miles away, to hold such meetings.

The report of the Catechist (Christian Samuel), is given in full, as containing certain items of interest:

"I beg to report that the evangelistic work amongst the members of our church at this station has been conducted regularly and with much encouraging results.

The Rev. William Scudder and the Rev. Dr. L. R. Scudder and their families have helped us a great deal by their earnest work in our midst during their stay in this station. Tea meetings and other social gatherings were held to promote union amongst our members.

A lady by name Miss Trail, of the Indo-Ceylon Evangelistic Mission, has helped us by regularly conducting the Mothers' Meeting in our Church on Wednesday evening and Childrens' meeting on Tuesday morning.

There are others who though not in any way connected with our Mission are doing their utmost to advance the Lord's Kingdom and the prosperity of His Church. The Sunday evening service has, during the year, been converted into a Bible class both for the older people of the Church as well as for the young ones, and much good result is experienced thereby. The same lessons as those issued by the International Sunday School Union are being used.

The following members of our church have done some good acts for the equipment of our church :

Thamboosawmy Jeremiah, has at a cost of Rs. 75, supplied a large window, both glass panes, at the back of the pulpit.

Mr. John Isaac, elder, has at a cost of Rs. 26 supplied table cloth, towels and napkins for the use of the Communion table, and linoleum for the platform.

I have to mention in particular the meritorious liberality and sincere piety of one Surah Abraham, a (widow) member of our church, who has given a donation of Rs. 15 towards the needed lamps for the use of our church. She is by profession a grass cutter, but I was much impressed with her contentedness in all matters. She lives in a small hut which is always kept scrupulously clean and her joy knows no bounds when prayer meetings are held in it. She has erected a tomb over the site where her husband is buried in our cemetery, and has already for herself dug a grave by the side of it. She is quite happy in the Lord and always contented "

It is worth while to help those who try to help themselves, and I gladly testify that the Coonoor congregation is trying to help itself, and help people outside of itself near and far, on these Nilgiri Hills. It is a light that shines far down to the Missionary's home in Arni, and helps and encourages him. A house to house visitation made when at Coonoor in September, showed him as never before the love these people have for our Mission, and better yet, our Mission's Master.

MADANAPALLE.

Rev. L. B. Chamberlain, *in charge*.

The final departure of Rev. and Mrs. J. Chamberlain to America, and of Mr. and Mrs. J. A. Beattie to take up work in Chittoor, reduces the staff at Madanapalle, which, for ten years, has been at least a Missionary and two Assistant Missionaries to a single Missionary.

Two congregations are ready to be formed—have been for some nine months. But the land around the villages belongs to bigoted men, who, either to resist Christianity as a religion, or from fear that if Christianity is allowed a footing they will lose their slaves, will not sell. They are polite enough to make no objection, and promise readily to sell, but the land is owned in common and it is impossible to get all the owners together or to buy without the consent of all ; as not even the land on which the houses of the adherents stands is theirs. they are helpless and we are unable to station a Catechist to instruct them.

A Christian Festival was attended in October and proved a decided success. The congregations came to the place selected under the lead of their Catechists, with banners flying, singing Christian lyrics, some accompanied by native drums, and those great graceful horns which sent their weird notes far abroad. Several of the banners consisted of the Providence Sunday-school pictures, depicting Scripture scenes. Contests with prizes between congregations, in games, etc., were arranged. Two meetings were held, when able and practical talks were given on benefits of Christianity, Education of Children, Sabbath Observance and Responsibility of Christians. Revs. W. I. Chamberlain and J. A. Beattie came to aid and join in the festivities. Gollapalle, the place of meeting, is 15 miles from Madanapalle and the centre

of our Christian villages. Besides the native Pastors and all helpers, several teachers, the scholars of the Boys' Boarding School and visitors from Palmaner were present. The unusual gathering drew heathens from the surrounding country who witnessed the sports, heard the addresses and mingled with the Christians—prominent officials among them. Quite a score of Christian women also were in attendance. A thrill of hope and thanksgiving was mine as, with prizes all distributed, people happy and tired and helpers encouraged, at 1 o'clock the second night, the Long Metre Doxology swelled on the moonlight air in closing praise and benediction.

The *Christian Endeavor Society* celebrated its *Fifth Anniversary* by meetings on September 2d and 3d. Delegates were sent from the Chittoor and Tindivanam Societies. Rev. W. I. Chamberlain, founder of the Madanapalle Society, gave the chief address on Sunday, and several other addresses, as well as resumes of the work of the Society for the past year and the five years were given. A social gathering on the last evening with songs specially composed by the Musical Committee of the local and visiting societies and other features (including garlands, coffee and sweets) ended the anniversary.

Two new congregations are in process of formation. One of them nine miles from Madanapalle, is the one involved in the matter of the Torn Red Cloth, already published. The people chide us for not taking them under instruction and seemed in earnest. We are trying to find land for a Chapel and Helper's house. The other is composed of villagers from three or four little hamlets, who agree to come all together and form one congregation. They too have been ready for some months, but we have delayed to test them. At present we are looking for land there also. It is near a large town in the heart of a large stretch in which we have no congregation, and will be a connecting link between two other congregations, some 15 miles apart.

Two Evangelistic tours in untraveled regions have been managed. The first took us into the Southwest corner of the Madanapalle Taluk, some 40 miles away. Rains caught and troubled us greatly, but having started we kept on, and in fact found rain an assistance in preaching in the day time, for we could find an audience ready for entertainment, huddled under shelter. But Magic Lantern preaching had to suffer.

Two of the large towns had each been visited once by a Missionary, but the region was ignorant of the Gospel and it was well received and tracts generously purchased, so much so that our faith was rebuked, for they bought us out and even bought up the hand bills usually given away. One Reddi, a rich land owner, who has a town house open for all travelers, purchased the New Testament to leave in it, much as the Bible Society puts them in hotels. One of the Catechists writing of this trip gives a crude picture of our troubles :

"We had to encounter the flow of rivers and our hunger, as we were kept up without food by the heavy rain we had. As the wheels pierced deep into the mud, the bullocks could not draw the loaded bandy, so we had to give help to the bullocks, while it was raining. During the intervals of the rain we showed Magic Lantern. On the whole, though we suffered a great many difficulties, our work was not satisfactory. However, many people heard God's Word attentively."

The *second trip* was through the South and Southwestern portion of the Vayalpad Taluk, taken in charge this year. Here, too, several large towns had been visited, but the interior had not. It was a happy, though heavy trip.

On this trip a young Brahmin joined us as an enquirer, mingled, lived and ate freely with the Christian Helpers, did any work assigned, from cooking to packing, carrying messages to other places and bearing testimony for Christ. Later when we learned that he had been baptized elsewhere and confronted him with the fact he owned up to having stayed with five other Missionaries, gave natural and plausible explanations of how he had been turned aside, said he had really wanted to be a Christian, but had been dissuaded and frightened by others, expressed repentance, begged not to be driven off, agreed to go back to the Missionary and ask him if he would receive him back, and in the dusk disappeared. May God bring him into the full light. While such cases are disappointing, they are not disheartening, if read aright, it seems true. He is the fourth Brahmin of whom I have heard similar accounts in the past three months. What does it mean, but that they are awakening to a knowledge of the lack in their religion, the truth in Christianity and that though they have not strength to stand, they are no longer fossils, no longer asleep in unquestioning satisfaction with old customs and faith? Awakening, yes, awakening may be written. In my drawer for the past two months has been the voluntary written declaration of faith in Christ by a Brahmin lad of 18, in the highest class in our school, brought to it by his study and the teaching of the Bible in school. As yet I have not thought it wise to make it public. The lad is afraid to face his relations and wishes to go away to be baptized. But I hope he will prove to have courage.*

While these have been coming, others have been going. Two of our caste converts, who were young men when they came, have studied well and behaved acceptably in school and only took up work this year. They have found the life of a Helper, subject to authority and small pay, so contrary to their former irresponsible, happy-go-lucky condition that they have become dissatisfied. One actually struck, and by his actions and words has seriously retarded the work in the region of his home. The other resigned, but reconsidered and is holding on, though I do not feel sure of him. However, the former one has also come round, expressed repentance and is taking punishment well, so perhaps the latter will learn by him and remain firm.

Women too, are learning to think for themselves. Out of several the following incident is proof, as reported by Licentiate J. Yesuratnam :

“ There is a well-to-do woman at Vayalpad. Her name is Lutchumapka. She is a very good Christian in her heart. She fully believes in Christ and likes to be baptized in secret. Ever since I went to Vayalpad she comes to me, or my wife in my absence, and asks us to tell about Christ more. Always she is very attentive. During market days she attends my preaching and sometimes tells me to preach Christ a long time as people do not understand Him well. She acts like an earnest and good Christian. I am sorry to say her husband and sons are very much prejudiced about their

*Later advices state that great excitement existed in Madanapalle and throughout the district in regard to this young man. Strenuous efforts were being made to prevent his baptism. The case had not been decided.

caste. They threaten her very severely. Once she took the Gospel of Mark from me and secretly asked some of her friends to read it to her. On another time she took John's Gospel. She questioned me why Christ should not perform miracles now. She preaches Christ to some of her native sisters and sympathizes with me at all times. Once she requested my wife and me to sing a hymn, accompanied by our accordion and violin. When she and I sang "In the Christian's Home in Glory," in Telugu, the woman was awakened from her slumber, as it were, and promised us that she was an earnest Christian. She felt that God made us sing that hymn. She asks why God should not turn all people to Him in our time. I hope she is and will be an earnest Christian till she dies."

Such in brief are the special features of the year :

The *regular work* has been carried on as usual and calls for no extended remarks. Tours among the Christian villages and preaching in them and the region are the work and report of Missionary, Native Pastor and Catechist. The year seems to have been peculiarly prolific of problems, almost every congregation on every visit presenting some. But the efforts of Catechists and the remarkable tact and judgment of Pastor J. Souri have settled most without my intervention. It is not comforting, however, to find the leading member of a congregation guilty of breaking the Fourth Commandment openly and accused of breaking the Seventh secretly, nor to hear that a native assistant is breaking the Eighth.

Sunday Schools continue to be held and act helpfully, we hope, on the scholars. Those in Madanapalle are becoming somewhat of an old story to the heathen children and some parents refuse to have their children go. But we work on. While I cannot personally inspect the work in Zenanas we have some good workers and they report advance (under pressure) in two lines—selling tracts and teaching reading.

The *Home Congregation* has fallen off slightly in strength, chiefly through the transfer of several native assistants and their families from Madanapalle. The contributions, however, have decidedly increased and the special occasions already mentioned have occasioned special contributions. The transfer of the Sunday-school for Hindu boys to the school building has left the reading room free on Sunday afternoons, and several of the church members are sustaining an Evangelistic service.

The meetings of the Y. P. S. C. E. have been held regularly and are improving in helpfulness. The female members have broken the ice and take part, timidly though it be, in prayer and remark (and one has made the chief address). The usual Sunday afternoon preaching has been done by the members, 7,500 being the total audience they have reached. Eight associate members have become active members—a result directly traceable to the work and influence of the Society.

BOYS' BOARDING SCHOOL.

We commenced the year with 60 boys on our rolls, and toward the close the number of pupils receiving instruction, boarders and day scholars included was 52 ; the average attendance was 48. This, taking into consideration the sickness that was prevalent among the pupils during the closing months of the year, may be considered fairly satisfactory.



JUNE, 1895.

* Of the 52 scholars 35 are boarders and the remaining 17 day scholars. Of the latter about one-half are Christians and the rest non-Christians. The majority of Christian pupils are the children of the native agents connected with the Mission.

The Weekly Honor Role.—The system of totalling up the weekly marks and determining the relative position of the scholars, in the several classes according to the number of marks obtained, has been maintained during the year, with very beneficial results. This plan has proved a very good incentive in stirring up, especially the backward pupils, to put forth fresh exertions, with a view to making up their leeway and thus keep pace with the rest of the class.

The Gymnastic Class.—The gymnastic class has worked satisfactorily during the year. Native lads generally are not very partial to athletics, and when the class was newly started our pupils did not take kindly to their exercises. Gradually, however, there was a decided change for the better and the gymnastic hour is now fully utilized. Early in November we had our inter-school games, in which several Hindu schools in the town, besides our own took part. The competition was very keen. The Government Inspector of Schools and the Superintendent of Police acted as umpires. It is a satisfaction to record that more than 75 per cent. of the prizes offered was carried away by our boys.

GIRLS BOARDING SCHOOL.

The strength of the school at the close of the year is thirty eight, with six teachers. During the year five girls passed the Primary school examination, and two passed the lower secondary examination, of these three are sent to Madras for being trained as school mistresses.

The burden of the work in the Girls' Boarding School has been carried by Miss L. Von Bergen, who, though entitled to freedom from such work, for the prosecution of her study of Telugu, yet devoted much time, thought and effort to the school, despite the anomalous and rather ungrateful position involved of bearing the responsibility without the ultimate authority. That teachers and pupils appreciated her work was evidenced by a gathering and presentation in December. Thanks are due and most heartily tendered her for the material assistance rendered me at the serious expense to her own special work. The presence and residence of Rev. and Mrs. J. A. Beattie at Madanapalle, from August to December, while studying Telugu, has also been an assistance.

The effort to develop a self-reliant and self-respecting spirit is bearing fruit. By their own efforts, directed by the Missionaries, the pupils of the two boarding schools have earned Rs. 28-0-0 a school, and given over Rs. 23 a school to the Pastor's Fund.

PALMANER.

Rev. J. H. Wyckoff writes:

The work of this station centres so largely about the Theological Seminary, that there is little else to report. Divine service is held in the church on Sabbath mornings (three times a month in Tamil and once in

Telugu) and a Sunday school in the afternoon at 4 o'clock. The Christians are principally composed of families residing in the Seminary and Mission compounds. A goodly number of Hindus and Mohammedans attend the church services, and not a few also come to Sunday school. The station Catechist spends his mornings in out-preaching. One heathen family has been received under Christian instruction. The Primary Boys' school has had an attendance of about 30. The examination was but poorly sustained. The station-work has suffered from want of a resident missionary.

Mrs. Wyckoff *writes* :

Women's Work.—Though prevented by my ignorance of Telugu from taking much part in the town work in Palmanér, I enjoyed a few visits made among some Tamil speaking Mohammedans, in company with the Bible woman Susannah. After the first friendly visit, I said that if I came again it must be with my book, to read to such as cared to listen. My condition was accepted with pleasure, and at my second visit I found myself seated facing several men, while the women I sought, except the oldest, were in the doorways or lingering behind convenient walls. Desirous of not exciting argument, I read a parable and then a psalm, to the explanation of which my audience could only nod or speak their assent, and one gruff old man, to whom others repeated my points, seemed to think my visit had hardly been worth while, as there had been nothing to which he could take exception.

The next time I was left more to the women, and the husband of one, a friendly young bazaar-keeper, who brought to me, as I was about to leave, a cheap, coarsely-printed little book which gave, he said, *their* account of the birth of our Prophet, which he wanted me to read to them, and also asked me if I would not tell them what our Book said about it. This I gladly agreed to do at the next visit, and took the publication home with me to examine at leisure. I found it to be a most curious tale of the supernatural birth of Christ, burdened with fantastic details, defaced by true Oriental indecency, and belittled by absurd exaggerations. Mary, as the daughter of Zacharias and Elizabeth, with the angel Gabriel and Satan were the chief actors, no mention being made of Joseph.

What a beautiful contrast was the pure simplicity of the brief account in St. Luke, as I read it to my awaiting friends, gathered again at the house of the gruff old man! They listened quietly, but inevitably the conversation afterwards waxed warm, and mine host finally burst forth with heat against calling Christ the Son of God. "How can God have a Son? Is He married?" The young men looked attentive as I said that such gross earthly ways of speaking of it were as repulsive to me as to them, and that on that point I felt our Scripture much finer than their book that I had been reading; and therefore I read to them an extract in point. This was but fuel to the flame in mine host's bosom, and rising he exclaimed at white heat that no more such words were to be spoken in *his* house, I but showed myself thereby to be a child of the devil and fit object of God's wrath!

Of course I rose to leave, only reminding them that I had come that afternoon and read what I did by their express invitation. The others of the

company made what apologies they could for the rudeness shown, begging me not to be angry. With these I had one more very pleasant visit. when I took portions of Scripture which they promised to read and I sent a copy of Psalms to my peremptory old friend also, and came away feeling the others to be my warm friends.

THEOLOGICAL SEMINARY IN THE ARCOT MISSION.

Rev. J. H. Wyckoff; *Acting Principal.*

Rev. J. W. Scudder. D.D.; *Principal and Acting Professor.*

Mr. J. D. Solomon, } *Theological Teachers.*
Mr. S. Daniel, }

Mr. Wyckoff reports :

The sudden departure in July to America of Rev. W. W. Scudder, D.D., Principal of the Seminary, on account of ill health, threw the temporary charge of the institution unexpectedly upon me. I found it no easy task to step in and fill the breach, but I have cheerfully done all I could for the students, and am glad to be able to give so hopeful and encouraging a report. I feel that the Seminary has been peculiarly favored in having had for its first Principal a man so thoroughly fitted in every way for the office as Rev. Dr. William Scudder. His influence will long linger in the lives and work of the students who were permitted to receive his instruction. Much as we regret his enforced retirement, we rejoice that the place is to be filled by another of our honored missionaries. Rev. Jared W. Scudder, D.D., brother of the former principal, arrived in Madras from America in November, and will assume charge of the Theological Seminary in January, 1895. His long and distinguished service in India; his thorough acquaintance with the vernaculars of our Mission district; and his well-known theological scholarship; make him eminently adapted for the work to which he has been called, and the institution is assured of a prosperous career under his leadership.

There has naturally been no change in the curriculum of studies during the year. The native teachers have done their work faithfully and well. I finished the course in Theology and Romans laid out by Dr. Scudder, and likewise took the English class left by Mrs. Scudder. Mrs. Wyckoff assumed charge of the catechists' wives' class from Miss M. K. Scudder, and met the women daily during her three months' stay at Palmanér. The class will hereafter be taught by Miss Julia Scudder, daughter of the new principal.

The examination of the students was conducted by the Board of Superintendents, on Thursday and Friday, December 13th and 14th. All the classes passed creditably, except the senior and upper middle in Telugu and Sanskrit. The three students of the graduating class, Meshach Peter, John Wilkins and Jonas Soondram, having finished the full four years' course, were granted the usual certificates and will be examined for licensure to preach, at the coming meeting of Classis in January. Certificates were also presented to the three members of the Lay class who had completed the prescribed

course for one year. The members of the junior and upper middle classes (there being no lower middle) containing four and seven students respectively, were promoted to the next higher class.

The health of the students has been generally good. The Tamil prayer meetings on Wednesdays and English prayer meetings on Saturday evenings have been regularly sustained. Saturday mornings and Friday and Sunday evenings have been devoted by the students to preaching to the heathen. While at Palmanér, I generally accompanied one of the preaching bands on Sunday evenings and reached large audiences in the town. I was very sorry to observe that the Seminary teachers rarely or never coöperated with the students in their street preaching. A Sunday school has also been maintained by the students in one of the Mala hamlets in Palmanér, attended by some 30 or 40 children and adults.

TINDIVANAM.

Rev. J. H. Wyckoff, *in charge*:

A tour through all my congregations near the close of the year and the healthy condition in which I found the churches and schools have convinced me as never before of the growing efficiency of my native helpers. To me this fact is one of the most encouraging features of the year's work. It helps largely to solve the question so often presented, as to how the gospel is to be carried to the multitudes who are yet wholly unevangelized. That missionaries in large numbers can or will be sent from America to India, we do not dare to hope. But with a body of consecrated native brethren, gradually increasing in numbers and influence, we may reasonably expect an ever growing native church.

Agents' Meeting.—In order to develop a greater feeling of responsibility and independence among my agents, I have for the last two years been in the habit of holding once a month a meeting in which we discuss various subjects relating to the progress and growth of our work. Each helper is encouraged to freely express his opinion, and at the close the united sentiment of the meeting is made the basis for some practical method which we at once endeavor to carry into effect. In this way several plans for enlarging and strengthening our village congregations and schools have been adopted and put into practice. Among the subjects discussed have been the following: "Best Plan of Promoting Self-Support." "Desirability of Holding Sabbath Morning Services Only at Central Places." "How Can We Arouse The Village Laity to do More For Their Church?" "What Hindu Customs Must be Abandoned; What May be Retained by Christians?" "What can be Done to Secure Better Observance of the Sabbath?" Some of the meetings have been exceptionally helpful and stimulating, and it is interesting to observe how much more promptly and thoroughly a helper carries into effect a plan that he has had a part in adopting.

Teachers' Association.—In addition to this general meeting for all the helpers, a Teachers' Association has been formed at which model lessons and lectures on educational topics are given once a month. Arrangements are

being made for holding a sessional school at Tindivanam next year for the benefit of our Mission Teachers. One great drawback in our work is the want of efficient teachers. As a mission, while we have been successful in sending out a considerable number of good preachers and catechists, our machinery for producing school teachers is somewhat lacking. As a consequence we have to depend on other missions for Christian teachers, imported usually at large expense.

Schools.—The schools at the station and out-stations are in as prosperous a condition as I have ever known them. The Middle and Feeder schools in the town have an attendance of 250 boys, the largest in any period of its history. The Hindu Girls' School has also improved, and now that a rival school which has been in existence for several years is abolished, we may hope to make the institution in every way more efficient. That these schools for non-Christians do good and are well worth the effort and expense put upon them, is no longer an open question. Although conversions do not result from their establishment, yet that they are a powerful evangelizing force helping to make all other work easy, I have had frequent practical illustrations. A large number of the students who have left the institution are occupying places of influence in the district, and are almost without exception, friendly to our work.

Village Schools.—The schools in the village, likewise, show improvement. There is a marked advance on the part of the lower classes in their desire for education. This is shown not only by more regular attendance, but also by their willingness to leave the children longer in the school. Several schools have pupils reading in the fourth standard, and were the government less exacting in its requirements, the number of such schools would increase. A few night schools have been organized and more will come into existence the coming year.

Churches and Congregations.—The churches and congregations show a gain of 125 adherents and 33 communicants over all losses. The number of persons received from heathenism was 283. Only 22 adults, however, have been baptised, and but 25 in all have been received into the churches on confession. More baptisms would have taken place, had I not been hindered by the rains from visiting several villages. The year has been one of severe persecution in several places. Those who think it easy for Pariahs to become Christians, and wonder they do not embrace the Gospel in larger numbers, would have their illusion dispelled could they witness a little of the trials that a Pariah community undergoes on abandoning idolatry and accepting Christianity. In one village, the Brahmins, after annoying the new converts in every possible way, finally maliciously set fire to the teacher's house, burning it to the ground, hoping thereby to defeat our efforts to enter the village. The matter was at once reported to the police, but with the usual impotence of those officers no one was arrested. But the culprits were not to escape so easily. A threat to burn the building had been made by certain parties, and a charge of criminal intimidation was framed against a Brahmin and a Sudra, both belonging to wealthy and respectable families. The accused made a determined and desperate defence, engaging the ablest lawyers in the district,

but the evidence against them was too strong to be rebutted, and after long and vexatious delays, they were at last convicted, and sentenced to six months' imprisonment. An appeal carried to the district judge resulted in a confirmation of the sentence, and the Brahmin, who had been released on bail, was thrust back into prison. The relatives of the accused, stung by the disgrace that had come upon them, retaliated by bringing a counter charge against the leading member of the congregation, accusing him of threatening to cause him hurt. The native judge, although a Brahmin, investigated the charge with great fairness, and dismissed the case. Foiled in this attempt, they now proceeded to rake up an old hereditary debt, forged a new deed, and filed it in the civil court, actually securing a judgment for Rs 90, and now threaten to attach all the property of the poor man unless the sum is instantly paid. Is it a wonder that some of the more timid ones relapse into their old ways? Only those who are actually engaged in it can realize the care, worry and tremendous strain that work among these lower classes bring to the missionary. Oftentimes I return from my villages weary and heartsick over attempts to adjust difficulties and meet the wants of the poor people entrusted to me. But difficult as the work is, I am persuaded there is none that approaches nearer the standard of the Master, nor that will in time yield happier results. Here are thousands of brother men whom Hinduism has cast out of its pale, and for whom it can offer no hope; but whom Christianity is taking by the hand and raising to a condition of self respecting manhood. And the development of these village congregations constitutes the most important part of our mission work, for it is upon them that everything else depends. The missionary need consider no time nor money lost that is judiciously spent in strengthening and encouraging his village churches. It may be interesting to gather a lot of children on the compound, and arraying them in mission coats and dresses, exhibit them with pride to visiting friends. But to my mind, an indigenous Christian community, earning its own living by tilling its own land, is a far more inspiring sight.

Self-support.—The matter of self-support has been urged upon the people with more persistency than ever, and while the results have not been as gratifying as we had hoped, yet we are privileged to report some advance. The contributions for congregational purposes are the largest yet reached in the history of this station, and we intend that they shall go on increasing. The amount, Rs. 373, represents the gifts of the natives only, any sums given by Europeans being deducted. The sum of Rs. 145. has also been contributed for benevolent purposes, making a total of contributions Rs. 518. Some of these gifts have cost the people real self-denial.

spiritual Growth.—The usual methods have been employed for promoting the spiritual growth of the people. Services are held on Sabbath morning at 16 different centers, and in the afternoon at 31 different points. Evening prayers are likewise conducted at each place where there is a resident teacher when special instruction is given in the catechism; twenty-eight Sunday-schools with an attendance of 542 boys and 143 girls, are in operation, 282 of whom are non-Christians. The Sunday-school work is not as thoroughly developed as it ought to be. With the multifarious duties that press upon

the Missionary, there is much that must remain imperfectly done. The Christian Endeavor Society continues to be a means of grace to the station church. The second anniversary took place on December 8th with considerable enthusiasm. Delegates from Chittoor and Madura were present, and several Hindus of prominence showed their interest by attending. A branch society has been established at Narasinganur and is doing much good in that congregation. The way has not been clear to organize societies in other villages.

The High-Caste Hindus, especially the more educated portion, cannot be said to exhibit a spirit very favorable to the gospel. The day was when educated Hindus regarded their religion as moribund and doomed to decay. That time has passed and to day we find the natives staunchly contending for the superiority of Hinduism over all other religions. Before me lies a book written with great care by a University Graduate, in which the superior elements of Hinduism are triumphantly asserted. Books and tracts of the same author are being extensively circulated in the vernacular, and not a few of his disciples may be found in the smaller towns preaching his doctrines and challenging Christians to refute them. Although unpleasant and disheartening at present to the Missionary, yet the revival of Hinduism is a hopeful rather than a discouraging sign. It is not due to the Parliament of Religions, as some assert, although that meeting may have helped to intensify it, but it is simply the result of forces that have been long working. The spiritual lethargy in which the Hindus have for ages been sunk, has at last yielded to the powerful influence of Christianity, and it is only natural that, waking from their long sleep, they should first turn to the old religion to satisfy their spiritual wants. But sooner or later the earnest seeker after truth will come to experience the hollowness of higher Hinduism, and will turn to the soul's true and only Saviour. In the meantime it becomes us missionaries and our helpers to bring ourselves into sympathy with the Hindu's needs, and so present the gospel that they may be attracted to it. Mere tirades against idolatry and the heathen gods, or platitudes on Christian truth will not suffice. We are approaching the culmination of the struggle and we shall find that back of caste, back of polytheism, lies the inner citadel of Hinduism—the Brahminic philosophy—which must be assailed and taken before the victory is ours. There is plenty of hard work yet before us—work that requires brave hearts and keen minds—but above all unflinching faith in the gospel's power. It behooves us to quit ourselves like men and continue on until India becomes Christ's.

WOMAN'S WORK.

Mrs. Wyckoff writes:

We are glad to report that the work among Hindu women in Tindivanam is carried on by two women instead of one, as heretofore and includes among those who regularly hear the Gospel quite a number who are learning to read. Our long established woman, Mrs. Sawyer, has done faithful work as far as her health would permit, visiting now the patients in the hospital, now the Paracheris, and again entering high caste houses, or stopping in bazaars or

beside the tanks to talk of Christ and His Kingdom to familiar friendly people, men and women alike. Not seldom is she called in by the people themselves, and appealed to, to settle a family quarrel, to give reproof to a recreant son or to a turbulent wife, or again to speak words of comfort in a time of sorrow. Still she has often found herself not invited within the doors on account of caste distinctions, nor has she hitherto had any woman willing to learn to read at home. No one was quite brave enough to start the fashion, enduring the ridicule of neighbors whose first sarcastic question to the poor ignorant woman, "are you intending to pass the B. A. examination," was enough to wither all her incipient intentions.

But as we were about leaving in August for a three months' absence in Palmaner, another Christian woman, wife of a newly employed teacher from the South, asked for Bible work, and all we could agree to in our small knowledge of her fitness for the work, was to employ her if she could find heathen women who would learn to read.

With the advantage, in the eyes of the heathen, of a somewhat higher social origin, and by great persistence she finally succeeded in her attempt, and now after four months is teaching thirteen pupils (seven others having discontinued their attempts) who learn first a primer lesson and then some things from Christ's history at every visit. I have greatly enjoyed visiting these women in their homes and hearing their colloquial renderings of Scripture stories, and feel much encouraged at the development of this work. The ice having been broken, Mrs. Sawyer has also persuaded nine women to learn to read under her instruction. These women are of all sorts and conditions, some with the bare shoulder and unkempt head of coolie women, others in silk and jewels and in the houses of officials, while two women from the Paracheri of Rosanai stop in for a lesson on their way to the bazaar as they are not yet brave enough to be taught in the sight of neighbors.

The Hindu Girls' School has not made much headway in our long absence, but at the present seems on a better footing, the average daily attendance has increased to over 50, and we look for better results in 1895. A Sunday-school has been kept up by the Christian Head Master and the two school mistresses, and the International S. S. Lessons taught.

VELLORE.

Rev. W. I. Chamberlain, *in charge*.

The missionaries in charge of this large station have so recently taken up their residence in Vellore that they cannot assume to have that grasp of the field which would justify extensive comments or generalizations. The most noteworthy occurrence of the year was the departure, in May, of the Rev. Dr. and Mrs. John Scudder and Miss Ida Scudder from this station and the Mission. Their absence is felt by both keenly, and we all sincerely hope that the day of their return, with renewed strength and courage, is not far removed.

Congregational.—One village congregation has been added to the number last year recorded. The number of churches remains the same, but a native

pastor has been added to the staff of the field. A most noteworthy step in the direction of self-support has been made in connection with this addition to the pastoral force. The Rev. E. Tavamani, who was a member of the first class that graduated from our Theological Seminary, was called to the church at Katpadi in January last. Having expressed his readiness to trust the church for his support, with assistance from the Pastors' Aid Society, and without the usual one-third contribution from the Mission, the Classis heartily concurred, and he was ordained and installed over the church and its village congregation in March, 1894. It is gratifying to be able to report that the relation continues with mutual satisfaction, and a promise that argues well for the future. The railway officials residing in Katpadi do not a little to strengthen our pastor's hands, and in turn the pastor frequently arranges English services for them.

The churches of Kandiputtur and Sekadu have continued to hold their own in the number of communicants, but have lost somewhat in the number of baptized and unbaptized adherents. A large number of Christians from the villages of this and other congregations of this station have temporarily removed to the Kolar gold fields for the purpose of securing employment. While we are glad to know that they are cared for by the catechists and missionary of the Wesleyan Missionary Society, their absence materially weakens some of our village congregations, though only for a season.

The church at Vellore has gained in the number of communicants by 13, chiefly owing to the removal of several families from Chittoor to this place. The pastor, Rev. A. Massilamani, has been very faithful in the care of this large and important congregation. For several months during the year he was quite alone and without the usual assistance of the resident missionary at the station. On the whole, the station and its villages have held their own in the number of families and communicants, though there have been material losses in the number of baptized and unbaptized adherents, having a net loss to the congregation of about 30 people. The contributions of the churches of Vellore, Kandiputtur and Sekadu have been about equal to last year, while those of the Katpadi Church have increased by nearly Rs. 50, a natural result of the step made in the direction of self-support.

Educational.—The number of village schools has increased by three, but in aggregate strength, and in other respects, the returns for these schools are about the same as those of last year. An effort has been made to improve the teaching ability of the village schoolmasters by taking advantage of one of the Government Sessional schools of the district. These schools, under the direction of the Educational Department, continue in session at various centres three months at a time. The village schoolmasters of the region are urged to attend, and receive stipends of Rs. 5 per month to do so. They are instructed with a view to their passing the primary examination, and thus to qualify to teach in primary schools as certificated teachers. At our request the District Board selected Katpadi as the centre for the last quarter of the year, and eight of our teachers were received and granted stipends; the examination for the year having just been concluded, they could leave their work without especial prejudice to results of the following year.

The work of next year will show the advantage of this especial instruction.

The number of schools in the town of Vellore remains the same, but the strength has slightly decreased, there being 380 now under instruction as against 392 last year. The two Caste Girls' Schools hold their own, the Arasamaram Street Girls' School having now a slightly increased attendance of 65, and the Circarmandy Street Girls' School 160.

The Female Seminary practically contains three schools: the Normal Training Classes, the Lower Secondary, and the Primary Department or Practicing School for the pupils under training. This arrangement has come to be rather unsuited to progress, aside from the fact that it is contrary to recent proceedings of the Educational Department affecting the organization of Training Schools. It has therefore been decided to separate them. The Normal School will go to Chittoor, and, with the addition of a Telugu Department, will use the Hindu Girls' School of the town as a Practicing Department. The Lower Secondary School will ultimately be placed in Ranipet, and enlarged under the immediate supervision of a lady to be sent by the Woman's Board. The Seminary closes this year with 69 boarders and 12 day scholars. The Bible examination was conducted by the Mission Committee, in November and December, and the girls were reported, with very few exceptions, to have "acquitted themselves remarkably well, showing that they have been carefully instructed."

Evangelistic.—Notwithstanding the inability of the missionary in charge to exercise any personal supervision over the evangelistic work of this station, the pastors and catechists of the three circles, Vellore, Katpadi and Kandiputtur, have added to their labors in this important direction, the most conspicuous increase being in the Katpadi group. The figures for the whole field stand as follows:

1,112 Places,	8,275 Times,	162,509 Hearers,	as against
1,030 " "	7,056 " "	151,979 " "	last year.

The Zenana and Bible women have also been busy in making visits to 48 houses, 2,152 times talking to 6,653 people 16,700 tracts and leaflets have been distributed, last year the number being 10,400. In addition, 600 religious and Christian school books have been sold. The Reading Room at Vellore has continued to exercise its quiet, Christian influence, 13,000 visitors having profited by its privileges during the year.

THE NORTH JAPAN MISSION.

ORGANIZED 1859.

TOKYO-YOKOHAMA STATION.

Missionaries.—Revs. G. F. Verbeck, D.D., James H. Ballagh, Eugene S. Booth, Howard Harris, and Prof. Martin N. Wyckoff.

Assistant Missionaries.—Mrs. Verbeck. Mrs. Ballagh, Mrs. Booth, Mrs. Harris, Mrs. Wyckoff, Miss A. de F. Thompson, Miss Mary Deyo, Miss Julia Moulton and Miss Mary E. Brokaw.

MORIOKA STATION.

Missionary.—Rev. E. R. Miller.

Assistant Missionaries.—Mrs. Miller and Miss M. L. Winn.

The year just closed has been a most important one in the history of the Japanese nation, and from its political importance it has a value also for the Church.

Two great events have made Japan the cynosure of all eyes,—the war with China and her reception into the comity of Western nations by the revision of her treaties on a basis of equality. This latter is the goal towards which the eyes of the Japanese have been turned with longing for so many years. And it is a consummation for which the wishes of the missionaries have coincided with those of the Japanese, and for which we have prayed and hoped so long that we thankfully record our gratitude for what we cannot but regard as a great help and stimulus to our work. Many if not most of the missionaries were willing to put themselves under Japanese laws long ago, if by doing so they could secure freedom of travel and residence throughout the empire. The freedom of travel which the new passports give the missionaries is truly appreciated, especially by those who live in the interior.

The other great event of the year is the war with China, in which the Japanese have been uniformly victorious, except in some insignificant engagements, until now they have driven China out of Korea, and hold large portions of Chinese territory in Shinking and Manchuria, which they have put under civil law.

We are glad to call the attention of Christians at home to the proclamations issued by commanders of the Japanese armies in regard to the treatment of Chinese soldiers, and especially of the inoffensive people in the conquered districts, and also to the remarkable manner in which, except on one occasion, these proclamations were obeyed.

One of the most remarkable exhibitions of this war is the absolute unanimity of the Japanese nation in its patriotic sentiment, and its hearty co operation in the plans of the government.

We make these allusions to the war because of its bearing on missionary work. A dislike to foreigners has been manifested more or less for some years past, and this has been showing itself in the interior of the country, while it is almost dying out at the great centres. Though the war may have

the effect of making some of the little urchins in the towns more outspoken, still the better class of the people feel that this war and the revision of the treaties have put them on an equality with other nations, and, the old cause of irritation being removed by the new treaties, any feeling of dislike they may have had against foreigners is passing away.

It was to be expected from the state of the country during the year, that the growth of the Church would not be so rapid as heretofore, even though it were not very materially retarded. Most missionaries think that the people have been so much engaged in thinking of the war, or working for it or the soldiers in some way or other, that they have not been so much inclined as formerly to listen to the preaching of the Gospel. But we should remember, that many of those whom we speak of as too busy to attend the preaching would not have paid any attention to it any how, and so the number of those who would have come if it had not been for the war is comparatively small. A change has indeed come over the people, as shown in the fact that lectures do not hold the place in the attention of the people which they held some years ago. If the small numbers who come to the lectures be taken as a criterion of interest, we might be led to think that it was on account of the war. It may be from a very different cause. A time has come when it is more difficult to reach the people than it was formerly. Some of the older Japanese ministers do not realize this fact, and do not shape their manner of presenting the truth in accordance with it. For the future, house-to-house visiting will be the great force in teaching Christianity. Those who can do this work successfully will bring in the most souls to the church. But what is meant by house-to-house visiting is not the dividing a city into districts and having some one to go to each house and ask the inmates if they are Christians, but that the teacher must be acquainted with the people personally, so that he can visit them in their houses and there around their braziers present the truths of Christianity, see what the difficulties are which arise in their minds, and so reason with them and dispel their doubts that they may be induced to accept Christ as their Saviour.

We gladly notice among the encouragements in Christian work which have grown out of the war the facilities afforded for work among the soldiers in garrison. Hitherto there has been little, if any, direct work among these, though many have been reached by their coming to the preaching places when not on duty. In most places it was not easy to get access to the soldiers. They were more or less influenced by the attitude of their officers, and in some cases hindered from inquiring into Christianity, so that many Christian soldiers had to endure somewhat of persecution for the sake of their religion. Since the opening of the war, the authorities are said to have had their eyes on the Christians, to see how they would use the opportunity presented to them of doing good to those in the army. A paragraph appeared in one of the papers to the effect that in the Nagoya and Osaka garrisons the officers had noticed that the Christian soldiers were better in morals than the others, and had no fear of death. The officers had therefore determined that for the future they would allow Christian teaching and preaching to the soldiers in those divisions. Whether this is true or no, the fact is that the agent of the

American Bible Society has had permission from the Vice-Minister of War to distribute the Bible throughout the garrisons of the empire, and has already begun the distribution. On his expressing a doubt of being able to visit all the barracks in person, he was told that any one whom he designated would be appointed for a particular garrison or locality. He was given an interview with Prince Komatsu, then Commander in Chief of the Imperial Body Guard, and his Chief of Staff, who told him that if there were any book that would make them better men or better soldiers, he wanted it distributed among them by all means.

The prospect for the near future is bright with promise for Mission work, especially in the line of independence of the native Church from foreign aid. The working of the native mind in this direction can be clearly seen. The leading men in the different churches have united in forming a society to send men on an educational mission to Korea, and we make special mention of one item of importance in the proceedings of the Synod at its annual meeting in Tokyo in July, 1894.

It had been felt for some time, both by foreigners and Japanese, that the old rules of the Mission Board of the Japanese Church were not altogether satisfactory.

During the sessions of the Synod (Daikwai), committees were formed to consult with the Council of Coöperating Missions, which was in session at Tokyo at the same time, in reference to such changes in the rules, as would lead to more effective work. It was finally decided that there should be Classical (Chiukwai) Boards of Missions, practically independent of each other, which should make arrangements directly with the missions working within their bounds as to the grants of money to be given. No ratio was fixed as heretofore, and each Board was authorized to collect and disburse its own funds without reference to the Synod.

Besides this, however, the Synod thought there ought to be a central Board, directly under its control, which could operate in those places where there was special need for evangelistic work which could not be met by the local Boards. Such work had been done the year before in the province of Tosa, by a committee of the Synod appointed for the purpose. This had been so encouraging that the Synod thought there ought to be a permanent body which could undertake such work in the future. For, besides the many indirect results achieved, there had been 175 persons baptized, and there were several times that number of candidates for baptism, and, during one year, services had been carried on in three places every day and every night.

After several conferences of the committees, it was found that the Council did not want to commit themselves to any central Board. The Synod, therefore, determined to start a purely Japanese Board, and appeal to the churches for aid, asking them to take up collections for this purpose on the first Sabbath of each month. Such a Board has been formed, and during the last six months has been carrying on work in the province of Shinano, not entirely, however, to the satisfaction of the missions and the churches in that province.

Before giving the reports of the different branches of our mission work for the year, we wish, as a mission, to record our thankfulness to our heavenly Father for his watchful care during the trying scenes through which we have passed; especially during the severe earthquake in June, at which time, though much damage was done to the homes of the missionaries, not one of the members of the mission or those under their care were in the least injured. It is of our Father's mercies too that in the fire which raged in the village, just below the Ferris Seminary, the school and its inmates were spared; as was also Miss Winn, in the three fires which laid waste large portions of Aomori, and burned down the preaching place and house of the minister, Mr. Maki, though, even then, no one of the family were hurt.

EDUCATIONAL WORK.

The Meiji Gaku In—Theological Department.—Our thoughts first turn to the Theological department of the Meiji Gaku In, and it is a pleasure to record, that maugre the fact that the institution has been so maligned at home by irresponsible persons, Dr. Alexander, of the theological faculty, reports: "The year has passed off pleasantly and profitably, there being no trouble of any kind, and the students doing fairly good work. It may be interesting too, to know that the spiritual tone of the school was good, and, that so far as I know, the students showed an earnest and sincere desire to learn and to accept the truth. There was no disposition to run after new theories nor to underate old ones. In short, the tone of the Theological Department throughout was a healthy one, on the whole, both as regards doctrine and Christian life.

There were enrolled during the year 44 students; 26 in the regular department, 6 in the special course, (prepared for those who cannot take the full course and yet wish to do evangelistic work), and 12 in the preparatory year. Four young men were graduated last spring, two of them being very promising.

Dr. Verbeck has been engaged during the year in teaching at the Meiji Gaku In the introduction to the Old and New Testaments, Old Testament Exegesis, Homiletics, Pastoral Theology, with occasional preaching and lecturing in Tokyo and the vicinity. He has received repeated and urgent invitations from different quarters, to engage in evangelistic work, which he was unable to accept on account of his duties in the Meiji Gaku In. Among these was an invitation from the Naniwa Chiukwai to labor within their bounds for a year, one from different missionaries in Tosa, to work there, a pressing invitation from the committee in Hiroshima to come there and labor among the soldiers who were going to the war. The agent of the American Bible Society also wanted him to write a tract on the Bible, which might be distributed with the different portions to the soldiers in barracks. In lieu of this he sent a tract which he had written on 'Man's Need of Worship,' large quantities of which have been struck off and distributed with the Bibles.

Academic Department.—In this department, to which Prof. Wyckoff and Mr. Harris have given their entire time, various changes have been made; three Japanese members of the faculty have resigned, and their places

were supplied by others, all of whom are earnest Christians, only the president, and the professor of mathematics remaining as they were, with Mr. Ishimoto still abroad. The time of graduation and the names of the classes have also been changed. The school year hereafter closes in March, to correspond with that of the government schools.

The only regrettable event which occurred during the year was the suspension of the senior class, for the following reason :

The Board of Directors having their attention called to the fact that Mr. Onishi, a lecturer on Psychology in the Theological Department, had Unitarian tendencies, he was informed that his labors would be dispensed with. Upon this the entire senior class of '94 revolted, and were indefinitely suspended, but upon proper apology being made they were reinstated with two exceptions, and were regularly graduated. With this exception, the spirit of the students and their work may be regarded as very fair. The school perhaps lacks the active and hearty support of the Church, and its condition may reflect some of the results of the troubles in the Church.

Extra and post-graduate courses are given in Latin, Greek, German, English Literature, Philosophy of History, History of Philosophy, Metaphysics, Business and Ethics. Bible instruction is given regularly every morning for half an hour, and the president expounds some portion once a week to the whole school. He also lectures once a week on practical ethics to all except the students of the advanced course. Other lectures and instruction by Japanese specialists are given in the departments of Political Economy, Sociology, and drawing. The lectures on sociology and political economy are also open to the theological students.

The members of the school are fewer than they have been, the attendance being as follows :—

From January to June, '94, sixty-four, (11 of whom graduated). From September to December, '94, forty-five, beside six who entered the Theological Department.

Prayer Meetings are held twice a week, one of which the members of the faculty attend, the other being conducted by the Y. M. C. A. on Sunday evenings. The students attend the various churches of the city, of which many are active members, there being twenty Christians in the school.

By the earthquake in June most of the buildings of the school sustained more or less damage, the theological building being so badly injured that it had to be taken down to the first story.

Ferris Seminary.—The Ferris Seminary reports a loss of two foreign teachers by the return of Miss Deyo to America and the entering of Miss Brokaw into evangelistic work, leaving Mr. Booth and Miss Thompson beside Miss Moulton in the Music Department, with four Japanese male teachers and six female teachers, two assistants and the matron. At present there are 67 pupils, half of whom are in the Preparatory Department, of these 24 receive assistance and 29 are Christians, five were baptized during the year. There is reason for expecting a considerable increase in the number of the pupils in the next year, especially in the preparatory department.

Five of the pupils, three from the Academic and two from the Grammar Department, are now engaged in active evangelistic work, and it is gratifying to hear of the satisfaction they are giving. Two are with Miss Winn and Miss Brokaw, two with the Canadian Methodist Mission, and one with the American Baptist Mission.

The teachers and older pupils continue their Sunday-school work at Ota, Hodogaya and in Yokohama. A Sunday-school is held in the Seminary school rooms every Sunday morning after the church service, the children being mostly girls gathered from the streets in the neighborhood. There is another school for boys in the afternoon at the same hour as the Seminary school.

Mr. Booth's time and strength have been given to the Academic Department. He reports that while the progress of the pupils in the higher classes has not been as satisfactory as in some previous years, the progress in the preparatory department has been more satisfactory than ever before.

Miss Thompson's whole time since her return from America in February, has been given to the work in the Grammar Department. She reports that in some instances results have been more satisfactory than in former years due probably to the fact that the classes are smaller, giving greater opportunity for individual drill in the class rooms. On the other hand, the limited time given to English in the lower classes has caused the higher grade pupils to enter those classes with perhaps too little preparation for their work, increasing the difficulties both for the teachers and pupils.

Miss Moulton reports thirty music pupils, twenty-four for the organ and six for the piano. The vocal classes, which comprise the whole school, are steadily advancing; there is manifest a growing interest and appreciation, and in part-singing and sight-reading they are improving rapidly.

The second session of the Girls' Summer School was held in the Ferris Seminary in the early part of September. This session was neither so largely attended as was that of the year before nor was there anything like the former enthusiasm.

Besides these regular schools under the care of the mission, those who are living in the interior are all engaged in teaching more or less English, as they consider it is the best way to get access to the young people of the places where they are, hoping gradually to get them interested in Christianity. Mr. and Mrs. Miller in Morioka, Miss Winn in Aomori, and Miss Brokaw in Ueda are all teaching English pupils, as are indeed some of our Japanese helpers.

EVANGELISTIC WORK.

In the Evangelistic Work of the Mission the important event of the year has been the sending out of two ladies to begin work in two different centres. In 1892 when Miss Winn went to Morioka to take charge of the work among the women, during Mrs. Miller's absence, it was the first instance in the history of the mission where a single lady undertook purely evangelistic work. This year Miss Winn has gone to Aomori and Miss Brokaw to Ueda.

Miss Winn reached Aomori in April, and at first had much difficulty in

obtaining a suitable house, houses of all kinds being scarce on account of the numerous fires and the growing population. With her helper, Miss Hiro Hirano, a graduate of Ferris Seminary, she has kept up two Sunday-schools in which are enrolled 70 scholars, has organized a little day school for street waifs, 32 in number, and has two meetings a week for women. One of these is for the wives of R. R. officials, three of whom have become Christians.

Miss Brokaw was in the Ferris Seminary till the middle of March, after which time she went, on the advice of the mission, through the different fields which were under the care of the mission with a view of selecting a place of residence to carry on evangelistic work.

Her first tour was in the province of Shinano, where she spent about two weeks. Beginning at Nagano, the capital of the prefecture, she made visits to the towns and villages, holding meetings for women and visiting the people in their homes. Some of the most successful meetings were in the villages in the farm houses of the peasants. From Ueda she was accompanied by Miss Serada, a very earnest worker who is a graduate of the Ferris Seminary, making a circle through the villages in that vicinity.

Her second trip was to the Shizuoka field, where she spent a short time which was curtailed on account of the silk worm season, everybody being too busy to have her call or hold meetings.

Her third trip was to Aomori and Hakodate, from the middle of May to the end of June. Eleven days were spent in Hakodate where she visited twenty-five of the Christian families. On her way back to Yokohama she stopped for a day with a Christian woman who lives in a town some twelve miles off the line of the railroad. This woman, on receiving notice of Miss Brokaw's coming, had walked twelve miles from the village, where she lived to Sambogi, the town where the meeting was to be held, and then gone twelve miles by *jinrikisha* to meet Miss Brokaw and Miss Hirano at the station, as she did not wish them to take the long ride by themselves.

After the summer vacation Miss Brokaw decided to settle for the present at the town of Ueda in Shinano, the centre of the mission's work in that province. After various delays she set out on the 25th of October with Miss Kane Hirano, a graduate of Ferris Seminary, and arrived at Ueda the same evening, where they were received by the pastor and others of the church.

Miss Brokaw's time is fully occupied in holding meetings for women in Ueda and in the near towns and villages, in visiting among the people and teaching a little English, besides carrying on Sunday-schools. A kindergarten will be begun as soon as she can find a suitable house.

The other evangelistic work of the mission is carried on in eight of the 42 prefectures (Ken), and one of the three capital cities, Tokyo, of the empire. These are as follows: Aichi Prefecture, in the middle of the empire, with Nagoya as the working centre; Shizuoka Prefecture, around the base of Fuji no-Yama; Kanagawa Prefecture, with the centre at Yokohama; Chiba Prefecture, on the eastern shore of Tokyo Bay; Saitama Prefecture, just north of Tokyo; Nagano Prefecture, to the north-west of Tokyo, comprising the province (Kuni) of Shinano; Iwate Prefecture, with the capital of Morioka, 350 miles north of Yokohama; and Aomori Prefecture, in the extreme north of the main island.

From the mission's reports of these districts we take the following:

The work in *Aichi* has almost all been passed over to the care of the Southern Presbyterian Mission, which has a strong centre of work at Nagoya. The disposition of the people is not promising. They have become accustomed to the preaching of the Gospel, and are absorbed in secular pursuits.

The work at *Shizuoka* has suffered the loss of Rev. Mr. Ito, the earnest pastor of the Mishima Church for many years, who has become the associate acting pastor of the Kaigan Church at Yokohama. Discouraging features are found in the various stations, such as the removal of believers to other places, the absence of women from services, the lack of Sabbath observance, and the overshadowing of sister churches. On the other hand the workers are encouraged by the willingness of members to take part in meetings, and comparative ease of reaching the young.

The Kanagawa District includes the Kaigan Church, the oldest in the body, now in its twenty-second year. It is practically free from the mission's financial aid, but not from the need of its counsel and sympathy. It has passed through a time of trial in which division was feared, but in God's good providence this has been averted.

The preaching place at Ota has had a daily prayer meeting for several months, with happy results. This place has had the personal attention of Mr. Ballagh throughout the year.

The church at Yokosuka thanks the mission for its care through many years, and assumes self-support. It also undertakes aggressive work in three places. This is the more praiseworthy because it has suffered serious depletion through the departure of many of its members to the war.

Special attention is called by the mission to the death of two believers, one in *Chiba* and the other in *Saitama*. Shinichi Sakuma, of Chiba, who died at the age of eighty-seven, had been a believer for many years. His whole family, wife, son and grandsons, are Christians. One is a successful preacher, and the other an earnest Christian school teacher. Shinzaemon Iwakami, of Saitama, passed away after an illness of several years. He was partially paralyzed, yet a joyous and trustful believer, making everyone happy with whom he came in contact. He left precious memories in Yokohama, where he spent some months in a hospital two years ago. Souls were led to Christ, and believers to a more happy and devoted Christian life. Thus our mission fields are yielding up their precious fruits for the garner of the Lord.

The large work done in *Nagano* calls for no special mention. We note that at Komoro discord among the believers, and opposition on the part of school teachers, have given way before the persevering efforts of Rev. Mr. Kimura aided by visits from Dr. Verbeck and Rev. Mr. Inagaki, and the revival of interest in the place is very gratifying.

Tours have been made by Mr. Ballagh and the Rev. Mr. Inagaki through all this field, and great good has resulted from them. During one tour a conference of the evangelistic workers was held on Thanksgiving Day, November 29th, at Ueda, which was of great benefit to all who participated. Reports of work were given, plans for the future were discussed, and subse-

quent meetings arranged for. In connection with this meeting there were lectures in the Ueda church, which were well attended and appreciated.

Mr. Ballagh, to whom the care of all these fields is assigned, regrets that the amount of mission business and the oversight of Mission buildings in Yokohama and elsewhere being heavier this year than usual, together with the carrying on of the work in Ota, as well as the state of his health, have not permitted him to make as many tours through the field as he could wish, yet his personal visits were supplemented by those of faithful workers, the Rev. Messrs. Inagaki and Ito. He says: "A man at 62 is not so well adapted to traveling, and roughing it in Japanese houses, as one of 30, and though the desire to labor and the joy of it is increasingly great, the ability to perform the work is disproportionately less. At a time of so much promise it is well to cry to the Lord of the harvest to send forth laborers into His harvest."

MORIOKA STATION.

The Mission is carrying on work in the Iwate Prefecture at present in Morioka, the capital city, and in the towns of Hanamaki and Ichinoseki.

In looking over the work of the year, though there is a little advance to be seen in some points, in other things it seems as if there were retrogression. There were only two baptisms during the year. The number of believers is at present 71, of whom 38 are living in Morioka and 12 in Hanamaki, while the rest, though their names are still on the roll, are scattered through the empire.

Much harm has been caused by the falling away of some of the believers. One in particular, a young man of great promise who had been active in Christian work in the past, was led away by bad companions, and yielded to an inborn taste for liquor, and has gone on from bad to worse till he has lost his position and the confidence of his superiors, and, as it seems, his own self-respect. He says himself that he laments it, but he has no faith in what he formerly believed. His example has been a bad stumbling-block in the way of others. Some have ceased coming to the meetings altogether. There will be many cases of discipline during the coming year.

A Sunday-school at the upper end of the city, which had been started by Mr. Pierson at a place where services had been carried on for some time, was given up because the children stopped coming. Though the boys had always been unruly, there seemed to be hopes of influencing the girls, but the boys, after staying away themselves, waylaid the girls, and took away their papers and tore them up, till finally they prevented them from coming.

Near the beginning of the year a new preaching place was opened in the heart of the city, and Mr. Senzo Sato was put in charge, a young graduate of the Meiji Gaku In. At first it seemed as if much good would result from this, but gradually it became apparent that those who came did so merely for sport, being led on in the beginning by some young priests who wished to enter into a dispute. These, however, were sorry for what they had done and apologized, and four of them came towards the end of the year and requested Mr. Miller to teach them the Gospel of Matthew. The class was

continued into the new year. The disturbances were kept up by the young men and boys till the owner of the house requested us to leave, giving as a reason that he wished to live in the house himself, but the real reason was that he was afraid that the boys would do some permanent mischief to the house. On account of this request of the landlord, and also because it was thought best to start work in Ichinoseki, a large town of over six thousand inhabitants on the border of the prefecture, and there was no one to send there but Mr. Sato, it was determined to close the preaching place, especially as no one came to the morning preaching services or the Sunday-school.

Mr. Sato removed to Ichinoseki in the end of August, and though he has not opened a preaching place, he is gradually becoming acquainted with the people, and as soon as there are those who will come to the room when it is rented, he will open a suitable place.

The great difficulty with Ichinoseki, and indeed with all places where the Greek Church has been, is that the people have become demoralized by receiving so much support from foreign funds, so that every one thinks that if he becomes a Christian he will be supported should he get into trouble. For this reason Mr. Sato will try in every way to instil into the converts' minds the fact that they must do something towards the support of their own preaching place when they become Christians.

Mr. Fukui, who was laboring at Hanamaki with his wife, left at the end of June for the Hokkaido, and as there was no one then to take his place, it was decided to urge the believers to keep up the services among themselves for a while, with occasional visits from Morioka and Ichinoseki, but they simply dropped all meetings of every kind. Since the new passports were issued at the end of October, Mr. Miller has been able to go there every other week, and after the spring opens, it is hoped to secure the services of a permanent evangelist, who can also begin work in the town of Tono, a place of over five thousand people to the east of Hanamaki.

A promising feature of the work in Morioka is the Bible classes. Mr. Miller has one—alluded to above—of four young men who are studying in a Buddhist school with a view of becoming priests. They take the Bible lessons, doubtless, as a study in Comparative Religions, or with the idea of refuting its teachings, but whatever their motive, they will learn somewhat of the purity of its teachings, and they may in time come to the true light which lighteth every man coming into the world. Mr. Miller has another Bible class of young men from the Middle School.

The work among the women is specially encouraging, carried on by Mrs. Miller in meetings and Bible classes. One of the women, the mother of the young man who was baptized in Sendai, has a strong character, and is very earnest in her efforts to bring others to the knowledge of the truth.

Mrs. Miller continues to edit her paper for women and children, under the auspices of the Brooklyn Foreign Sunday School Association, which makes up deficiencies in the receipts, between two and three hundred dollars a year. This paper "The Glad Tidings" (Yorokobi no Otozure) has a monthly circulation of 6600 copies, and "The Little Tidings," (Chüzaki Otozure) a circulation of 9600, together making 16,200 copies a month. Both are published twice a month.

AOMORI.

The town of Aomori is the capital of the prefecture, and, though it is not yet the largest town within its borders, bids fair before long to justify the expectations entertained of it. It is the northern terminus of the main line of the railroad running through the empire, and during the year has received two impulses, which are bound before long to increase its size and importance. One was the completion of the railroad from the port of Mororan in the Hokkaido (which has since been declared an open port) and the capital, Sat-supuro, so that the steamers from Aomori now make Hakodate a stopping place *en route* to Mororan, this being a great convenience to passengers and shippers of freight: the other impetus was given in the opening of the section of railroad between Aomori and Hirosaki, which road will eventually run to Akita on the west coast, and bring all the trade of those sections into Aomori to be forwarded either to the Hokkaido or Tokyo.

The work at Aomori was begun by the mission in the fall of 1891, when Mr. Maki went there with his family. There were at the time a few Christians of the Church of Christ in Japan, living at Aomori, but they have mostly fallen away or left the place. At present there are about 20 believers, 8 of whom were baptized during the year.

From the great lack of good houses for rent, Mr. Maki has had to move five times before getting into a really comfortable house, and one suitable for a preaching place. He was burnt out in one of the many fires that swept over Aomori, but providentially no one of his family was injured, and he was able to save most of his goods. He is now rejoicing in the healthy surroundings and conveniences for his family as well as for the church services.

He writes that there were special meetings held during January, to pray for a Pentecostal outpouring of the Holy Spirit; and since Christmas he has himself been refreshed in spirit, and applied himself with renewed zeal to labor for the salvation of others, so that he grudges the time that is not spent in direct evangelistic work. He hopes that his work will be blessed, though heretofore he has not had any brilliant success, and so needs special power from on high. What he says is truly applicable to all of us in our work for the Master, and it may be well to close with his words:

"My work is growing very slowly but steadily. The season is not come yet when I can bring in sheaves into the Heavenly Granary, but am picking up one grain after another."

In closing this report, the mission wish to impress on the Reformed Church their own conviction that Japan is just now passing through a new stage in her progress, and that we must be prepared to take advantage of every opening which presents itself during the coming months.

From the permission of the government, just granted, to send Christian chaplains to the army in the field, and to distribute the Bible to all the men of the army and navy, whether in garrison or in the field, in dock-yard or on ship-board, great good must be expected. After the war, when these men return to their homes, they will, in many instances, bring kindly recollections of what they have seen and heard of their chaplains, and knowing that the Bibles were distributed by the permission and through the medium of their

officers, they will have no hesitancy in reading them, or in hearing them explained. We must be ready to cultivate these seeds of truth thus sown.

We are convinced that Dr. Verbeck should be released from his duties in the Meiji Gaku In, so as to give his time to evangelistic work, for which he is eminently fitted, and this, apart from the pressing need in the near future ; for we should have a larger force of foreign evangelists, as their visits help to stimulate the native evangelists, and interest and instruct both Christians and unbelievers. Japan wants at present teachers of aggressive moral force and entire consecration, in sufficient numbers to leaven the whole church, and through the church the whole nation.

We would also press upon the attention of the Board the desirability of sending out a thoroughly equipped professor for the theological department of the Meiji Gaku In, one who would be an authority on the Bible text, and so could refute the superficial criticisms which are advanced by some of the Japanese. Such a one need not be a young man, but one who is in touch with the theological thought at home, and so could speak with authority as well as sympathy. He could begin his work at once, as he could lecture through an interpreter.

THE SOUTH JAPAN MISSION.

ESTABLISHED 1859. ORGANIZED 1889.

Missionaries.—Revs. H. Stout, D.D., A. Oltmans, A. Pieters, H. V. S. Peeke.

Assistant Missionaries.—Mrs. Stout, Mrs. Oltmans, Mrs. Pieters, Miss S. M. Couch, Mrs. Peeke, Miss M. E. Duryea, Miss H. M. Lansing, Miss A. B. Stout, teaching music in Sturges Seminary.

PLACES.	Non-Resident Mem.	Resident Members.	Baptized Children.		S. S. Pupils.	Candidates.	Preaching Places.	Average Audience.	Total Contributions.	
			Adults	in 1894.					Children	Baptized in 1894.	Yen. Sen.
Nagasaki.....	74	77	21	6	4	76	1	2	90	209 43
Kagoshima.....	20	21	8	5		39	*	1	4	20
Karatsu.....	2	41	19	1		9		5	45	80 50
Saga.....	10	27	17	1		9		3	30	33 69
Miakochojo.....	1	12				50		6	40	9 63
Kawanabe.....		2				6	1	1	40	11 58
Taniyama.....										
Shibushi.....		5	2			8	2	2	20	
Oita.....		11				7		2	17	2 60
Hiji.....		12	1	1		9		2	17	14 85
Nakatsu.....	4	19	1			16	1	2	24	18 02
Usa.....		17				19		2	25	26 00
Hita.....										
Kurume.....	10	18	1			11	1	2	15	35 38
Sasebo.....	6	17	5	1	5	8	3	1	8	59 86
Shimabara.....	7			6				1	7	2 25
Totals.....	134	269	73	21	10	258	11	46	405	528 47

* No report.

The year 1894 has been one of great excitement in Japan. From its very beginning, great events have crowded one another, and the eyes of the whole civilized world have been fixed upon this empire. The anti-foreign agitation in the first few months resulted in establishing once for all the fact that neither the Japanese Government nor the Japanese people desire to cast annoying restrictions about the residence and travel of foreigners.

This liberal attitude on the part of the Japanese was worthily met a little later by the consent of the great powers, beginning with Great Britain, to a revision of the treaties. Had this event occurred at any other time, it alone would have sufficed to make the year a memorable one. As it was, its importance has been somewhat obscured by the absorbing interest felt in the origin and progress of the war with China. To thoughtful minds, however, the revision of the treaties was a triumph no less signal than the conquest of Corea and the humiliation of the Middle Kingdom. It is all the more significant that it occurred before the military operations had shown Japan to be a valuable ally and a formidable enemy; for what in that case might have been merely an indication that the great powers considered the friendship of

Japan strategically necessary, is now a voluntary acknowledgment that in the organization and administration of both domestic and foreign affairs, and in all the arts of peace, Japan is entitled to rank as a civilized nation.

The question thus settled, of the status of foreigners, is one having immediate and important bearing on our own work. Our position is much more favorable than at the time of our last report. Of course, the full advantages of the new treaties will not be enjoyed until the five years provided for have elapsed, but already the passport regulations have been modified so as to give much greater liberty of travel than hitherto. In consequence, the attitude of the people is decidedly better than it was a year ago.

The war with China need not be discussed in this report except so far as we can trace its influence upon our own work. Its mention, therefore, will be brief, for its influence has been slight. We feared greatly when the war began, not knowing what might be in store for our work, but the Lord has mercifully overruled it for good. The quietness and despatch with which troops were moved, the suppression of much exciting news, the steady advance and uniform victory of the army and navy, and above all the implicit confidence of every Japanese that nothing else was to be expected, have in great measure prevented undue excitement. Indeed, the country has been quieter than usual. It is said that the civil and criminal courts have far less to do than in ordinary times.

At Sasebo, the work among the men has practically been suspended, since almost all were attached to the army or navy, and have either taken an active part in the sea fights or are on continuous duty at the station. Among the women, however, the work has gone on without interruption. Here and there men who were enrolled in the reserves have been ordered back to the barracks, but beyond this we cannot see that the war has embarrassed or retarded our work in any way. On the contrary, it has in some respects worked for good.

All Japan is interested in the Red Cross Society, and almost everybody, from the Empress down, has contributed to it. Our preachers are not slow to call attention to the fact that the very name and emblem of the Society prove its distinctively Christian origin, and the argument carries weight with the hearers.

Again, the war has furnished an opportunity to Christians practically to disprove the slander that no Christian can be a loyal and patriotic Japanese. Naturally quite as much interested as their countrymen, the spur of this thought has caused them to excel in zeal in collecting money and holding meetings at which the issues of the conflict are discussed. These meetings are frequently attended by the chief men of the town, and, being held in the Christian meeting-house and presided over by the evangelist of the place, have done much to remove popular prejudice. During the month of October, two Christian lecturers made such a tour of Kiushiu, with favorable results. In one preaching place of Miakonojo the audiences after the visit were three times as large as before.

All assistance of this kind during the year has been most welcome to our

evangelists, since, owing to the absence of Mr. Oltmans on leave, there was no one from the Mission to give them counsel and help. We have done our best, by a system of regular reports and correspondence, to keep in touch with the work, and have succeeded to some extent, but we have had occasion to know that any system of correspondence is but a poor substitute for personal contact. That under these circumstances the work has not gone forward by leaps and bounds is not to be wondered at.—that it has held its own is a matter for devout thanksgiving.

Our work naturally divides itself into three parts, one on the Northwest, comprising the old and established stations at Karatsu, Saga and Kurume, with Shimabara and Sasebo; the Northeast, including Nakatsu, Usa, Hita, Hiji and Oita, with the Eta work at Usabara, and the Southern field, with its centre at Kagoshima.

In the Northwest district this has been an apparently fruitless year. Shimabara has had the discouraging experience so common in Japan that the converts have moved. Of nine men baptized there since its occupation, seven have gone, and the other two have lapsed. Kurume and Saga have been at a standstill, if, indeed, the end of the year does not find the work here weaker than the beginning. Karatsu enjoyed its accustomed prosperity during the first five months, but after that has given us much anxiety. A quarrel has arisen between the pastor and consistory on the one hand, and on the other, one of the elders, who had studied a year in Nagasaki, and had been sent back in hope that he would be the pastor's right-hand man. Every effort has been made, both by the Mission and by Japanese ministers, to settle the matter by mutual concession, but in vain so far.

In the Northeast district things look brighter. Nothing unusual has occurred, but no quarrels or other drawbacks have been met with, and steady, earnest, aggressive work has been done in every station throughout the year. The only partial exception is Hiji, where the work has been somewhat hindered by the illness of the evangelist. In this district the preachers have a habit of combining occasionally in union meetings, with marked success.

Near Usa is situated the Eta village of Usabara, where work has been commenced this year as provided for by a special gift. An elder of the church in Kagashima has undertaken this work, and has manifested in it a truly Christian love for these poor people, and an earnest perseverance in spite of all obstacles. Nor were these few, for the Buddhists have opposed his work with all their power, even establishing a school, that there might be no need for his. During most of the year these tactics were successful, and the people would have nothing to do with the Christian. Gradually, however, Mr. Tokunaga gained the confidence of the villagers, and in November thirty of them attended one of the union meetings mentioned above. From that time the Eta have been quite willing to talk with Mr. Tokunaga even upon religious themes, and there seems now a fair prospect that work can be carried on among them with at least a measure of success.

The general condition of the Southern district might be stated in almost the same words as were employed above for the Northeastern field. Mr.

Peeke's residence at Kagoshima has helped to give the preachers hope and courage. The language has both negatively and positively prevented his being an active factor in the work, but in two trips over the field, counseling with the evangelists and acquainting himself with the needs of the people and the methods in use, he has laid a foundation for effective superintendence in the future.

Kawanabe and Tamiyama are new out-stations. In the latter place the most stubborn opposition was at first met with. The preacher was ostracized by the people of the town, and the old stories about Christians using human eyes and vital organs for medicine were circulated. A burglary which took place in the village was even ascribed to our evangelist. Here also the popular prejudice has been largely overcome by patient continuance in well doing, and the door to work in Tamiyama is slowly opening. The outlook in the whole Southern field is a most hopeful one.

The work of Nagasaki Church itself is much as reported before. The work goes on steadily, but extraordinary developments do not occur, are, in fact, not to be expected. The branch of work carried on in the native city by Mr. Shiraiishi is in better condition than it has ever been before. Five persons were baptized during the year as the result of his labor.

A review of the condition of the work at the end of this year can not fail to impress one with the fact, that, as far as concerns places, men, and organization, the South Japan Mission has now excellent facilities for bringing the Gospel to the millions of Kiushiu, and, as we turn our faces forward, we cannot help cherishing the confident hope that with the blessing of God, we are entering upon a year which is to witness a decided advance all along the line of our evangelistic work. For this we humbly pray the power and direction of the Holy Spirit.

Steele College has enjoyed a very quiet year. No modifications have been made in the curriculum, no important changes have taken place in the teaching force, and no great events have occurred in the school. There is thus little to report. As far as the class work is concerned this is as it should be; the less there is to disturb the quiet work of the institution the better. In spiritual things, on the contrary, we would gladly have more to tell. The first half year was barren of visible spiritual results. Our hearts were cheered however, by two conversions later. One of these is a member of the Senior class, and a young man of great promise. His is a peculiarly interesting case, as he was, a year or two ago, known among the students as an opponent of Christianity. That he has surrendered, cannot fail to impress his fellow-students.

In June, one young man graduated from the Academic department. He was a student of whose mental attainments the school had every reason to be proud, but not a Christian. After returning to his home in Saga, he has shown considerable interest in the truth, but whether he has accepted it remains uncertain.

Besides the spiritual condition, we could wish our school to be different in one respect, that of numbers. From thirty to fifty students have attended the recitations of the secular department during the year, closing with thirty-

seven, in six classes. It seems, however, that we cannot expect a considerable increase in this particular, except after our Christian constituency has grown. This illustrates the thoroughly interdependent character of the different kinds of missionary activity. At first the evangelistic work had to wait for men to be trained : now, in turn, the school must wait for these men to build up a constituency.

Dr. Stout reports for the Theological department as follows :

“ During the past year there have been twenty-four students connected with the Theological department of Steele college. Of these, two graduated in June, and one, who had been taking a partial course for a time, left. All three were appointed to work at out-stations under the care of our own mission. Three men were obliged to stop their studies, one on account of health, one for family reasons, and one, being in the army reserves, has been called to his post on the breaking out of the war. Two men, who had broken their course to fill vacancies on the field, returned in September to resume their studies. One man only, entered the Junior class. There are, at present, eighteen students in the Theological department, ten Seniors, seven Middles, and one Junior. Of these, seven are under the care of the Reformed Church Mission, six of the Presbyterian Mission North, and three of the Presbyterian Mission South. Two are self-supporting.

“ There is little, if anything, to call for remark, for even with the changes that have been above indicated, everything has gone on very much according to the ordinary routine of such an institution. It is a pleasure, however, to be able to say that a good spirit has prevailed among the students ; studious habits have been observed, and success has been achieved, as has been apparent in the examinations. There has been commendable zeal shown on the part of those who have engaged in work in the city and villages near by, whether under the direction of the Mission or of the Society of Christian Endeavor. The one thing in which disappointment has been felt is the fact that but one man was found to enter the Junior class. This was in part because the standard for the entrance examination in the vernacular course has been somewhat advanced, and in part also, no doubt, that greater care was observed, by one of the missions, at least, in the selection of men. In this way the status of the institution will be improved, though at the expense of present depletion. However, our own supply of recruits for the field will not be interfered with, for the man in the Junior class is under the care of our own Mission, and another man also connected with us, who was obliged to break off in the Senior class in the Academic department two years ago, is expected to take up his studies in theology after the holidays.

Sturges Seminary is at present the most thoroughly prosperous enterprise of this mission. With the general conduct of the school in the hands of the Principal, Mr. Saito, the Home department under the care of Miss Lansing, and the English classes receiving the instruction of Miss Duryea, it would be difficult to wish for anything more. We cannot wish for more students, for we could not accommodate them if they should come. We can and do pray that these girls may grow in all Christian knowledge and grace, and this we have good reason to believe is being accomplished by means of the daily Bible lessons and the other religious exercises and life of the school.

The Principal reports with satisfaction that the teachers of the government Female Normal School attended the Commencement Exercises last June and expressed great approval of what they saw and heard. One of them requested the privilege of reading the essays of the graduates to his own pupils. In addition to this it is stated that the institution is becoming the favorite one for those who wish to prepare to enter the Normal School, and Mr. Saito justly remarks that the influence of the Christian teaching of Sturges Seminary may thus become very far-reaching indeed.

The first real Commencement was held last June, three young ladies having then completed the entire course. Of these, one was married shortly after to a Christian teacher in Yanagawa, another became an assistant to Miss Couch, and the third has returned to her home. All three had been believers for several years. The present figures of the school are as follows : In attendance, 46; boarders, 39, day-pupils, 7; average attendance at chapel, 44.

It only remains briefly to refer to the health and individual work of members of the mission. For the most part the health has been good, for which we praise God.

Rev. A. Oltmans was welcomed back with his family in the beginning of November, and immediately visited the stations to the North. Miss Lansing has been considerably hindered in her work by illness, which obliged her to spend from the middle of May to the middle of August in Chefoo, China, and has troubled her again in December. By the mercy of God, she has each time been restored to a measure of health and strength.

In view of the return of Dr. and Mrs. Stout to America in 1895, owing to the impaired health of Mrs. Stout, negotiations were opened with the Southern Presbyterian Mission, requesting them to supply a man to fill the prospective vacancy in the Theological department of Steele College. The Lord inclined the hearts of our brethren both here and at home to look upon this request with favor, and a short time ago we received notice that the Rev. R. B. Grinnan had been appointed to this place temporarily.

We look with great joy upon so substantial an evidence of the interest felt by Southern Presbyterian Mission in this school and of the cordial harmony existing between that mission and ours. We have not concealed from the Southern Presbyterian Mission our hope that the appointment of Mr. Grinnan may in time be a permanent one, to continue even when Dr. Stout is back in his accustomed place.

THE ARABIAN MISSION.

ORGANIZED 1889.

INCORPORATED 1891.

CONSTITUTION, &C.

Missionaries.—Revs. James Cantine, Samuel M. Zwemer, Peter J. Zwemer. H. R. L. Worrall, M.D.

Native Agents.—Daoud Yusuf, Salome Anton, Razouki Namaan, Yakob Yuhanna, Yuhanna Yezdi, Hochim Safir, Ibrahim Said.

Medical Dispenser.—Naif Kainey.

Agreeably to the direction of the General Synod of 1893, and in accordance with the plan reported to the Synod of 1894, this Mission is now under the general oversight and management of the Board of Foreign Missions of the Reformed Church. The Mission having been previously incorporated under the laws of New Jersey, it was not deemed desirable to merge the existing corporation in that of the Board, nor to provide for its legal dissolution or extinction. It was believed that certain advantages would result, both to the Board and the Mission, from the maintenance of its corporate existence. It was therefore agreed, in order to place its management in the hands of the Board, that its trustees should be annually chosen from the members of the Board exclusively, that regular reports of their proceedings should be made to the Board, and that the Secretary and Treasurer of the Mission should be those of the Board. The Constitution of the Mission, revised to suit these changed conditions, was formally adopted in January, 1895. It remains to be seen how far the advantages expected from the present arrangement will be realized.

The following members constitute the present Board of Trustees:

Rev. Prof. J. P. Searle, D.D.,	Rev. C. L. Wells, D.D.,
“ T. W. Chambers, D.D.,	“ Lewis Francis,
“ M. H. Hutton, D.D.,	Mr. Charles H. Harris.
Mr. John C. Giffing.	

As the Sixth Annual Statement of the Mission was issued in October, 1894, and has been freely circulated through the church, it is not deemed necessary to repeat the details therein presented, at this time. Hereafter the annual reports will synchronize with those of the Board of Foreign Missions. The Quarterly Field Reports it is proposed to issue as heretofore.

THE MISSIONARY FORCE.

The number of missionaries, and the stations occupied, remain the same. The vacancy occasioned by the regretted return of Dr. Wyckoff to this country, in November, 1894, was filled by the appointment of H. R. L. Worrall, M. D., of New York City. Dr. Worrall was appointed in November, and sailed from New York on January 2d, 1895. By the imperative requirement of the Turkish government, all physicians who desire to practice medicine within the Empire are obliged to secure a diploma, after examination by the

Imperial College at the Capital. authorizing such practice. Dr. Worrall, therefore, proceeded first to Constantinople, where the examination, which detained him till the middle of February, was successfully passed. Departing thence, his arrival at Busrah in good condition was announced by cable on April 21st. His coming was anxiously looked forward to by the brethren, to whom his presence cannot but bring relief and comfort.

The Rev. James Cantine, the first member of the Mission to enter the field, in 1889, has applied for and received permission to return home on furlough, and is now on his way hither. It is the opinion of physicians acquainted with the conditions, that five years are quite enough for a first term of service in such a climate, undoubtedly the most trying to which any of our missionaries are exposed.

Neither in ordained or medical missionaries is the Mission so strong as it should be. If the present number of stations is to be occupied, an addition of one, at least, should be made in each branch of the service. In one element of strength—so important and efficient in other Missions—the presence and work of women, it is entirely wanting. The absence of this element in the days of experiment and exploration was entirely reasonable, and even desirable, for many reasons. The necessity exists no longer. The way is open for the residence of women. The Mission House at Busrah was planned and built for such use. There, as elsewhere, there are women and children to be saved who can only, or most easily and effectively, be reached through the instrumentality of believing, loving, sympathizing, devoted women. But the resources of the Mission are not sufficient to make any of these additions, nor its income adequate to their maintenance if they should be sent.

Adhering conscientiously to the policy adopted when the Mission was inaugurated, the trustees have not felt at liberty, nor been willing, to run into debt, even to supply these manifest needs. An earnest plea for the formation of Church Syndicates, or Syndicates composed of individuals in the several churches, was prepared in November, 1894, and a copy addressed and sent to each pastor. As yet the responses have been few. Yet a comparatively small subscription by the members of each church, or a considerable number of churches, in addition to their other contributions, would enable the trustees to meet these wants of the Mission, and secure it against the possibility of disaster so plainly and forcibly pointed out by Gen. F. T. Haig, in his letter published in the *Mission Field* of January, 1895. It is hoped that the presence of Mr. Cantine, and his movement among the churches, may be greatly helpful in stimulating interest, and securing larger contributions for the work of the Mission.

THE FIELD.

The stations occupied, as is well known, are three :—BUSRAH, at the head of the Persian Gulf, or rather on the Shat-el-Arab, formed by the junction of the Tigris and Euphrates Rivers, occupied hitherto by Mr. Cantine and now by Dr. Worrall ; BAHREIN, on one of the islands of that name, midway of the Persian Gulf and the seat of extensive pearl fisheries, occupied by Rev

S. M. Zwemer, and MUSCAT, on the coast of Oman, and its Capital, occupied by Rev. P. J. Zwemer.

The first is under Turkish dominion and shares with all other mission stations in the Empire, the risks of interference with work of every sort by Government officials, as well as the dangers always incident to Gospel labors among and for the conversions of Moslems. It should occasion no surprise, therefore, that the book and Bible shop was, at one time during the year, closed and sealed without warning or assigned reason, and the books of every sort seized and held for weeks, or that one and another of the faithful helpers have been arrested and thrown into prison. Bahrein and Muscat are, in a measure, under what may be called "British influence," and therefore free from some of the difficulties and restrictions felt at Busrah.

This is, perhaps, more true of Muscat than Bahrein. But there the weakness, rather than the strength of the Sultan's Government, has resulted in the early part of the current year, in the temporary suspension of all labors and the withdrawal of Mr. Zwemer for a time. In February last a rebellious Bedouin Sheik, with a considerable following, attacked and captured the city. The Sultan, driven from his Capital, eventually regained his palace, but hostilities more or less active, were maintained for several weeks, the city given over to pillage and fire. The number of lives lost were more than 200. Mr. Zwemer tarried for ten days after the outbreak. Then finding work impossible, and having been assured that the Bible shop would be safe, and bestowed his goods in a place of fancied security, he betook himself to Karachi to wait for peace. He returned in March to find all his property and the books in the Bible shop stolen or destroyed. The Mission house having been for several days in possession of some Bedouins, was found in an uninhabitable condition. The British Consul kindly received him till it could be cleansed and disinfected.

Trouble of a similar sort arose later at Bahrein, during the absence of Mr. S. M. Zwemer, at Busrah. A battle occurred in which some half dozen were killed. But the native assistant, Ibrahim was not at all annoyed, nor was the work of the station directly interfered with. Quiet has since been restored, and the disturbance has indirectly been helpful to the work, as the Kadhi, who has been its chief enemy, is in disgrace.

In all these stations the common obstacles to successful effort are such as spring from the ignorance of the people, their fanatical attachment to the religion of "the Prophet," and hatred of the "infidel," universal suspicion, greed and craftiness, dread of one's neighbors and the fear of being known as interested in the Gospel. Methods of work must be conformed to these conditions. Public preaching is, of course, excluded for the present. Medical practice, personal intercourse and influence and the sale of Scriptures and Scripture portions, religious and educational books, with tours in the surrounding regions, are the methods in use.

In the absence of a physician, Mr. S. M. Zwemer has fortunately been able to treat a large number of patients. This branch of work will, it is confidently hoped, be largely extended by Dr. Worrall. Each of the missionaries has made tours, one or more, through the regions adjacent to his

station. The distribution of Bibles and other books at the several stations during 1894 reached considerable proportions, as is evident from the subjoined table :

	Scriptures	Religious	Educational	Total.
Busrah,	839	271	647	1757
Bahrein,	523	350	257	1130
Muscat,	427	90	119	636
	<u>1789</u>	<u>711</u>	<u>1023</u>	<u>3523</u>

In addition, Rev. S. M. Zwemer distributed 530 copies of the Scriptures, of which 494 were Hebrew New Testaments, on a tour undertaken by him through Yemen to Sanaa, at the request of the Mildmay (London) Mission to the Jews, of which a separate account has been published. The grand total of Scriptures is, therefore, 2319, and of all books, 4053, of the value of 1459 rupees. Whatever restrictions may be imposed on other forms of labor and influence, here as elsewhere—now as always—“the Word of God is not bound.”

It is gratifying to report that the American Bible Society—which has so generously coöperated with Bible work of our other Missions—has, in response to a statement by the Mission, liberally appropriated \$600 for its use in the work of Bible distribution in Arabia, of which \$300 has been received. The British and Foreign Bible Society has, also, for several years, granted £50 a year for the like purpose. This grant will be continued for at least another year. The aid afforded by these societies is entitled to grateful recognition.

FINANCES.

The cash balance received at the time of transfer was \$223.06. Contributions from Syndicates and other sources from June 1, 1894, to April 30, 1895, amounted to \$5,714.95, to which should be added interest amounting to \$66.33, making a total income of \$6,004.34 applicable to the general work of the Mission. In addition, as before noted, \$7.00 have been received from the American Bible Society to aid in the work of Bible distribution.

The total expenditure for the same period was \$5,583.74, of which \$4,971.53 was for the support of the Mission, and traveling expenses and outfit of Dr. Worrall, and \$605.81 for home purposes, including \$275 for book-keeper and \$161.35 for printing Field Report, Annual Statement, &c., and \$169.46 for incidentals, leaving a balance in the treasury of \$420.60. The Mission holds, also, \$4,000, the balance of the bequest of Mrs. Catharine Crane Halstead still unexpended and at interest, as a reserve fund.

The appropriations for the coming year are as follows:

For support of missionaries, and traveling expenses . . .	\$2,650 00
“ Busrah Station, rents, helpers, &c.	933 00
“ Bahrein. “ “ “ “	574 50
“ Muscat “ “ “ “	610 80
“ Miscellaneous expenses, all stations.	131 70
	<hr/>
Total Field expenses.	\$4,900 00
For Home expenses.	600 00
	<hr/>
Total appropriations for 1895.	\$5,500 00

The cost of the work can hardly be lessened, but is likely, rather, to be increased, even with no addition to the force in the field. The regular income counted upon, however, has suffered some reduction and is hardly sufficient to meet the regular expenditure. Every proper effort ought to be made to increase it, so as not only to prevent any deficiency, but also to provide for at least two new missionaries, one of whom should be a physician. Now that the Mission has come under the care of the Reformed Church through its Board of Foreign Missions, it is only reasonable to ask, and fair to expect, that the influence of the Synod, by whose direction this result has been accomplished, should be used and felt throughout the denomination in its behalf.

“Our church,” writes one of the Missionaries, “has thrown the glove into the arena, and may not retreat. To send a hundred missionaries to Arabia would be folly. But there should be at least a half dozen of us, to be able to occupy some of the coast towns. These our denomination is able and ought to send.”

GENERAL SUMMARY, 1894-5.

	CHINA.	INDIA.	NORTH JAPAN.	SOUTH JAPAN.	ARABIA	TOTAL.
Stations.....	3	8	4	3	3	21
Out-stations and Preaching places.....	29	*117	55	40	.....	247
Missionaries, ordained.....	5	10	5	4	3	27
Missionaries, unordained.....	2	1	1	.....	1	5
Assistant Missionaries, married.....	7	9	6	4	.....	26
Assistant Missionaries, unmarried.....	6	4	5	3	.....	18
Native Ordained Ministers.....	11	9	20	3	.....	43
Other Native Helpers, male.....	19	*229	14	23	8	292
Native Helpers, female.....	5	*49	11	.....	.....	65
Churches.....	11	23	10	4	.....	48
Communicants.....	1119	1996	1679	403	.....	5197
Received on Confession, 1894.....	124	112	112	21	.....	369
Seminaries, male.....	2	4	1	1	.....	8
Scholars.....	54	260	32	37	.....	383
Seminaries, female.....	5	2	1	1	.....	9
Scholars.....	166	119	67	46	.....	398
Theological Schools and Classes.....	1	1	1	1	.....	4
Students.....	13	14	22	24	.....	73
Sunday Schools.....	3	123	17	12	.....	155
Scholars.....	300	4401	537	258	.....	5496
Day Schools.....	11	*134	.....	.....	.....	145
Scholars.....	220	*4747	.....	.....	.....	4967
Hospitals and Dispensaries.....	1	1	.....	.....	2	4
Patients treated.....	15898	11292	.....	.....	1888	29078
Native Contributions.....	\$4,628	\$1,320	\$2,252	\$528	.....	\$8,728

* Subject to Correction

All contributions are in silver.

† The figures in this column are not "estimated," as heretofore, but represent the work under the care of the Mission. Beside this, it is associated with other Missions and with the Church of Christ, in a large amount of work which cannot be tabulated.

COMPARATIVE SUMMARY FROM 1858.

	1858.	1868.	1878.	1888.	1895.
Stations.....	6	10	11	11	21
Out-stations.....	2	18	49	123	247
Missionaries, men.....	8	14	16	28	32
Missionaries, married women.....	6	12	14	21	26
Missionaries, unmarried women.....	1	.....	9	9	18
Native Ordained Ministers.....	.....	4	6	26	43
Other Native Helpers, male.....	22	76	86	173	293
Native Helpers, female.....	.....	2	10	47	65
Churches.....	7	13	31	47	48
Communicants.....	297	816	1563	4559	5197
Boarding Schools, boys.....	.....	2	1	7	8
Boarding Schools, scholars.....	.....	55	40	308	383
Boarding Schools, girls.....	.....	1	3	5	9
Boarding Schools, scholars.....	.....	46	97	300	398
Theological Students.....	.....	7	19	32	73
Day Schools.....	6	17	44	106	145
Day Schools, scholars.....	87	473	1341	2612	4967
Hospitals or Dispensaries.....	.....	1	1	.....	4
Patients treated.....	.....	15507	9073	.....	29078
Native Contributions.....	.....	\$1,134	\$1,590	\$8,325	\$8,728

TABULAR VIEW OF RECEIPTS.

CLASSES AND CHURCHES.	From Churches	From S. Schools.	From Individuals.	From Y. P. S. C. E.	Through Woman's Board.	Total.
Classis of Albany.						
First, Albany.....	\$633 91			\$30	\$185 10	\$849 01
Madison Avenue.....	854 01	\$50	\$490		178	1,572 01
Third, Albany.....	13	14		1 50	25	53 50
Fourth, Albany.....	34					34
Holland, Albany.....	15	24			35	74
First, Bethlehem.....	22	2 50			8 50	33
Second, Bethlehem.....	45	50			20	115
Second, Berne.....						
Knox.....						
Clarksville.....	7 18				6	13 18
Coeymans.....	49 04		30		40 90	119 94
Onesquethaw.....						
Jerusalem.....	11			7 18	10	28 18
New Salem.....	8 59					8 59
Union.....	3					3
New Baltimore.....	37 38				54 44	91 82
Westerlo.....					7 05	7 05
Classis of Bergen.						
First, Hackensack.....	219 29	60	300	24	219 57	822 86
Schraalenburgh.....	11 37	30		5	45 85	92 22
English Neighborhood.....					15	15
New Durham.....	150	64 81		12	116	342 81
First, Hoboken.....						
Park, Jersey City.....	89 98	10 50		45		145 48
North Bergen.....	55				31	86
Second, Hackensack.....	273 50				5	278 50
German Evangelical, Hoboken.....		40				40
Third, Hackensack.....						
Closter City.....	42 37	7 21			32 53	82 11
Palisades.....	17			5 60		22 60
Guttenberg.....						
Central Ave., Jersey City.....	24				10	34
Cherry Hill.....	12	5 02				17 02
Secaucus.....						
Spring Valley.....	12					12
Westwood.....	89 93	40 39				130 32
Oradell.....	25 16			2 75	72 46	100 39
Hasbrouck Heights.....	1					1
South Classis of Bergen.						
Bergen.....	181 33				219 79	401 12
First, Bayonne.....	140 07	25	15	23 85	81 50	285 42
Wayne St., Jersey City.....	100 15	60	10	41 07	189 40	380 62
Bergen Point.....	76				84 49	160 49
Second, Hudson City.....	12 11	10				22 11
Lafayette.....	152 99	74		3	46 50	276 49
Greenville.....	5 21	8 82			186 38	200 41
Free, Jersey City.....	12				10	22
Third, Bayonne.....	5					5
South Bergen.....	9 17	50		17 11	68 85	145 13
First German Ev., Jersey City.....						
St. John's German Ev.....	12					12

CLASSES AND CHURCHES.	From Churches	From S. Schools.	From Individuals.	From Y. P. S. C. E.	Through Woman's Board.	Total.
Classis of Dakota.						
Centreville.....						
Charles Mix.....	\$ 2				\$ 1	\$ 3
Grand View.....	10 25	\$ 6 50				16 75
Harrison.....	49 71					49 71
Hope.....				\$ 1 75		1 75
Hull.....	10 51	27 78				38 29
Immanuel.....	4 65					4 65
Lennox, First.....						
Lennox, Second.....	6					6
Lennox, Third.....	6					6
Orange City, A. R.....		7 50		4		11 50
Salem.....						
Sandham Memorial.....						
Sioux Falls.....						
Vandenberg.....						
Van Raalte.....	5					5
Wakonda.....	2			5		7
Willow Lakes.....						
Scotland.....	4 95					4 95
Classis of Grand River.						
Atwood.....		5				5
Coopersville.....	9 62				18	27 62
Detroit.....	12	12	\$ 5		5	34
Falmouth.....	9 92				9	18 92
First, Grand Haven.....	70	84 62		30	104 17	288 79
Second, Grand Rapids.....	37 50	160			180	327 50
Third, Grand Rapids.....	57 35	59 75	24 50			141 60
Fourth, Grand Rapids.....	20	52 44			47	119 44
Fifth, Grand Rapids.....	53 13	160			65	278 13
Oakdale Park.....	5					5
Seventh, Grand Rapids.....	22 12	30 38				52 50
Eighth, Grand Rapids.....						
Ninth, Grand Rapids.....	9 50				11 65	21 15
Bethany.....	13 78	43			11 61	68 39
Grandville.....	31 60	10		3	8	52 60
First, Kalamazoo.....	73 16		25		149 15	247 31
Third, Kalamazoo.....	29	7 40			25	61 40
Fourth, Kalamazoo.....	10					10
Moddersville.....	2 25					2 25
First, Muskegon.....	21 63	110 01	5	2 50	50	189 14
Second, Muskegon.....	1 47			5		6 47
Rehoboth.....						
South Haven.....						
Spring Lake.....	6 10	33 06	18 24		3	60 40
Twin Lakes.....		10 50				10 50
Vogel Centre.....	1					1
Classis of Greene.						
First, Athens.....	140 50	70		3	18 61	232 11
Second, Athens.....	3 62					3 62
First, Catskill.....	185 09	40	45	75	222 54	567 03
First, Coxsackie.....	40 30	13 72		5	8 65	67 87
Second, Coxsackie.....	286 95			23 42	145 25	455 62
Kiskatom.....	27 93		5	8	21 70	62 63
Leeds.....	17 18			10	45 35	72 53
Classical Union.....					12 53	12 53
Classis of Holland.						
Beaverdam.....	35 46	6				41 46
Second, Cleveland.....	3 97	24 16		2		30 13
Drenthe.....					35	35
Ebenezer.....	23 93	31 48				55 41
East Overisel.....						

CLASSES AND CHURCHES.	From Churches	From S. Schools.	From Individuals.	From Y. P. S. C. E.	Through Woman's Board.	Total.
Classis of Holland.						
(CONTINUED.)						
Fynaart.....						
Graafschap.....	\$45 34	\$12 91			\$ 1 00	\$59 25
Hamilton.....	7 98					7 98
First, Holland.....	33 58	67 70			12 50	113 78
Third, Holland.....	35 63	94 55	\$ 1 50		17 50	149 18
First, Jamestown.....	35 20	66 18				101 38
Second, Jamestown.....	17 37					17 37
North Holland.....	34 93	98 74	26 30			154 97
Overisel.....	235 95	69 90	60 70	\$13 19	55 36	436 10
Saugatuck.....						
South Blendon.....		14 45				14 45
Three Oaks.....						
Vriesland.....	89 74	60	100			249 74
Zeeland.....	365	410 68	45	110		1,098 59
Classis of Hudson.						
First, Claverack.....	52 68	107 58	91 27	65 34		316 87
Gallatin.....	23 71			6 40	5	35 11
Germantown.....	3 06	12 73			13	28 79
Greenport.....	1 60	1 70			43 61	46 91
Hudson.....	269 48	120 36	105	10 96	81 65	587 45
Lanithgo at Livingston.....	20			30	28 50	78 50
Livingston at Lanithgo.....						
Mellenville.....	82 13	15 53		10	9 59	117 30
Philmont.....	238 97			25 57	25	279 54
Upper Red Hook.....	104 45	7 51			68 41	200 37
West Copake.....	5	16		10	25	56
Classis of Illinois.						
Bethany.....				11 25	31 50	42 75
Bethel.....	13 67	7				20 67
Bushnell.....						
Ebenezer.....						
Fairview.....	24 32	50		10		84 32
Galesburg.....	3 89					3 89
Havana.....	9 30		30			39 30
Irving Park.....	59 12	30		78	200	367 12
Manito.....						
Norris.....						
Northwestern.....	5		2 50			7 50
Norwood Park.....					6	6
Otley.....	20					20
First, Pekin.....						
Second, Pekin.....	5 25				12 50	17 75
Second Pella.....	23 58			34 84	217 40	275 82
Raritan.....		17 35		3 21		20 56
Spring Lake.....	12 08					12 08
Trinity.....	91 20	4 25		17		112 45
Classis of Iowa.						
Alton.....	50 66	24 69	2 25	3	32 38	112 98
Bethel.....	3 15					3 15
Boydén.....	45 98	10	20		11	86 98
Churchville.....						
Firth.....	5		1			6
Free, Grace.....	37 70				10	47 70
Holland, Neb.....	156 50	109 61			113 50	379 61
Hospers.....	10					10
Hull.....	14 50		30 00		10 40	54 90
Le Mars.....	43 05					43 05
Luctor.....	7 54					7 54
Maurice.....	31 59	10			30 90	72 49

CLASSES AND CHURCHES.	From Churches	From S. Schools.	From Individuals.	From Y. P. S. C. E.	Through Women's Board.	Total.
Classis of Iowa.						
(CONTINUED.)						
Muscataine.....	\$ 5 23	\$ 5 06			\$12	\$22 89
Newkirk.....	73 83	100 53		10	94 65	279 01
Orange City.....	92 40	221 54	\$100 00	9	80	502 94
First, Pella.....	251 02		23 15		89 50	363 67
Third, Pella.....	7 50					7 50
Pella, Neb.....	30 49					30 49
Rock Valley.....	14 74					14 74
Roseland.....						
Rotterdam.....	9 75					9 75
Sioux Centre.....	163 95	89 87	62 44	4 33	20 76	341 35
Classis of Kingston.						
Bloomington.....	20					20 00
The Clove.....	47 27	47 08		7 11	99 63	201 09
Dashville Falls.....						
Gardiner.....				2	46 50	48 50
Guilford.....	11					11
Hurley.....	68	18 47		15	35 25	136 72
Kingston, Fair St.....	30				80 29	90 29
Krumville.....	2 63					2 63
Lyonsville.....	4 95					4 95
Marbletown.....	24 21				36	60 21
North Marbletown.....	4 10	5				9 10
New Paltz.....	161 18			16 88	105	283 06
Rochester.....	14 53	2 85		18 30		35 68
Rosendale.....	3					3
St. Remy.....	5					5
Classical Union.....					2 50	2 50
North Classis of Long Island.						
Jamaica.....	45 65	35		9 67	127 74	218 06
Newtown.....	16 16	20		15	45	96 16
Oyster Bay.....	5 33	20 40			25	51 23
North Hempstead.....	7 45			10 11	8	25 56
Williamsburgh.....		30			199 20	229 20
Astoria.....	47 02	25 97		9 90	55 20	138 09
Flushing.....	73 63	90		63 95	37 50	265 08
Kent St., Brooklyn.....	161 27			50	75	286 27
South Bushwick.....				37 50	50	87 50
Second, Astoria.....	20	15				35
East Williamsburgh.....				8 63		8 63
Queens.....	42 37	112 81			54 37	209 55
German Evangelical, Brooklyn.....	20					20
Sayville.....	7 75					7 75
Locust Valley.....	10	6		2 50		18 50
College Point.....	38 11	80		9 24		127 35
First, L. I. City.....	14 30	11 02		5	5	35 32
Bushwick.....						
German Evangelical, Jamaica.....	18 72			5		18 72
Hicksville.....						
German, Second, Newtown.....	5					5
Steinway.....	234 97			6 50	5	246 47
Grace, Woodhaven.....						
Church of Jesus, Brooklyn.....	2					2
New Hyde Park.....						
South Classis of Long Island.						
First.....	602 86				252 20	855 06
Centennial Chapel.....						
Flatbush.....	823 54		\$180		139 75	1,143 29
Grace Chapel.....				16		16
New Utrecht.....	194 72	129 54	85	65	254	728 26
Gravesend.....	55 50	100 12		5	135 26	295 88

CLASSES AND CHURCHES.	From Churches	From S. Schools.	From Individuals.	From Y. P. S. C. E.	Through Woman's Board.	Total.
South Classis of Long Island.						
(CONTINUED.)						
Flatlands.....	\$36 75	\$65 65		\$30	\$48	\$180 40
New Lots.....	145		\$110	20		275
East New York.....					87 26	87 26
South Brooklyn.....	32 65	85		10	65	192 65
Twelfth Street.....	34 47	30		25	60	149 47
North.....	50 81	4 11			30	84 92
Church on-the-Heights.....	962 25				234	1,196 28
Bethany Chapel.....		80			30	110
New Brooklyn.....	10					10
Second, Flatbush.....	5					5
Canarsie.....	5					5
Bedford.....		55			7	7 55
St. Thomas, W. I.....						
Ocean Hill.....	7 60				20	27 60
Edgewood.....						
Ridgewood.....						
Greenwood Heights.....	10					10
Classis of Michigan.						
Britton.....						
Centreville.....					20	20
Constantine.....		3 80				3 80
De Spelder.....						
First, Grand Rapids.....	73 33	11 16		7 50		91 99
Hope.....	76 46	52 58			53 11	182 15
Second, Kalamazoo.....	248 55	36 36		5 71	69	359 62
Macon.....				2 33		2 33
South Bend.....	3 26					3 26
South Macon.....				3 09		3 09
Hope College.....		28 29				28 29
Second, Grand Haven.....	9 22	18 61		5	78 61	111 44
Classis of Monmouth.						
First, Freehold.....	63 20			5	15 50	83 70
Holmdel.....	133 50	44 93		9	100	287 43
Spotswood.....	35					35
Middletown.....	40 75				60	100 75
Second, Freehold.....	206 74	62 27		24 50	60 60	354 11
Keyport.....	20					20
Long Branch.....		10			10 50	20 50
Colt's Neck.....	26 26				40 28	66 64
Highlands.....	4					4
Asbury Park.....	31 28	13 71		10 87	16	71 86
Classis of Montgomery.						
Amsterdam.....	30	50			24 98	104 98
Amsterdam, Trinity.....	7 70					7 70
Aurlesville.....	14				10	24
Canajoharie.....					24	24
Cicero.....						
Columbia.....	10					10
Cranesville.....	3 35					3 35
Currytown.....	62 50			9 70	9 50	81 70
East Palatine.....						
Ephratah.....						
Florida.....					18 15	18 15
Fonda.....	78 50				13 50	92
Fort Herkimer.....						
Fort Plain.....	71 52	30			62 98	164 45
Fultonville.....	66 25	30				96 25
Glen.....	19 85					19 85
Hagaman's.....	10 60				4	14 60
Herkimer.....	51 64	36 31		30	18 82	136 77

FOREIGN MISSIONS.

CLASSES AND CHURCHES.	From Churches	From S. Schools.	From Individuals.	From Y. P. S. C. E.	Through Women's Board.	Total.
•Classis of Montgomery.						
(CONTINUED.)						
Manheim.....	\$ 3 90					\$ 3 90
Mapletown.....	8 16					8 16
Mohawk.....	26			\$ 5	\$70 66	101 66
Naumburg.....	9	\$ 5 50				14 50
New Bremen.....	2 50					2 50
Owasco.....	30 31			5		35 31
Owasco Outlet.....					11	11 00
Point Rock.....	15 10					15 10
St. Johnsville.....	15 10				10	25 10
Sprakers.....	19 94				25	44 94
Stone Arabia.....						
Syracuse.....	232 47		300	45	162 50	739 97
Thousand Islands.....	66 95				47	113 95
Utica.....	81 86				141 50	223 36
West Leyden.....	5	1				6
Johnstown.....	4 81					4 81
Classis of Newark.						
Belleville.....	78 10	22	5	15 40	86 68	207 18
First, Newark.....					5	5
Irrington.....		8 50		10		13 50
New York Ave., Newark.....	5 05	32 03		18 50	98 25	149 43
Franklin.....	17 32			12 50		42 32
North, Newark.....	17 00			15	796 63	2511 63
West, Newark.....	4					8
Clinton Ave., Newark.....	304 46	45	20		371 30	740 76
Trinity, Newark.....	8 65			5	31 48	45 13
Linden.....		7 01				7 01
Christ, Woodside.....	17 40				78	95 40
Stone House Plains.....	27 25	12		6 20		45 45
Orange.....	659 05	146 70			157 12	962 87
Trinity, Plainfield.....	224 43	48		30 46	67 95	370 84
German, Plainfield.....	10					10
Avondale.....						
Classical Union.....					15	15
Classis of New Brunswick.						
First, New Brunswick.....	156 42	150	1	36	222 73	566 15
Six Mile Run.....	370 26			6 50	150 42	527 18
Hillsborough.....	64 16				58 76	123 92
Middlebush.....	102 20	7 38			26	135 58
Griggstown.....	16 02				32 40	48 42
Second, New Brunswick.....	357			22 75	340 95	720 70
Bound Brook.....	20				19	39
Third, New Brunswick.....	29 05					29 05
East Millstone.....	10 48				33 87	44 30
Metuchen.....	111 32	7 75		1 50		161 57
Suydam St., New Brunswick.....	93 93	72 64			134	300 57
Highland Park.....	6 25				10	16 25
Classis of New York.						
Collegiate, New York City.....	6238 57	246 91	331	51 10	1777 31	8644 89
De Witt Chapel.....						
Knox Mem. Chapel.....			98			98
Vermilye Chapel.....		25		5		30
Collegiate, Harlem.....	823 50	1270		63 08	278 50	2441 08
South.....	1008 37				180	1108 37
Manor Chapel.....	30			23	50	103
Staten Island.....	102 65	110		31	100	343 65
Bloomingdale.....	19			10		29
Madison Avenue.....	1085 74			85	583 81	1754 55
Thirty-fourth Street.....	67 61	10	20	5	63 43	196 04

CLASSES AND CHURCHES.	From Churches	From S. Schools.	From Individuals.	From Y. P. S. C. E.	Through Woman's Board.	Total.
Classis of New York. (CONTINUED.)						
German Ev. Mission.....	\$200	\$50				\$250
Huguenots.....	5					5
Mott Haven.....	5 02					65 02
Union, High Bridge.....	290 48			\$49 45	\$60 149	488 93
Fourth, German.....	27	131 91				148 91
Prospect Hill.....		90				90
Holland.....						
Ave. B. German Ev.....						
Brighton Heights.....	27 99	25		30	48 55	131 54
Union, Eleventh St.....	4				58 50	62 50
German, Norfolk St.....	30					30
Kreischerville.....						
German Ev., Yorkville.....						
Grace.....	26 08	66			49 50	141 58
Hamilton Grange.....	33			15	40	88
Comforter.....	6 37					6 37
Classis of Orange.						
Berea.....	25 00					25 00
Bloomingsburgh.....	15 20	25		1 75	19	60 95
Callicoon.....	9 80					9 80
Clarville.....						
Cuddebackville.....	12	20				32
Deer Park.....	170	125	\$20		25	340
Ellenville.....	50 75	52		40	71 95	214 70
Fallsburgh.....	58 06	4 50			29 27	91 83
Grahamsville.....					17 80	17 80
Kerhonkson.....						
Mamakating.....	5					5 00
Minnisink.....						
Montgomery.....				40	18 72	58 72
Newburgh.....	30 07	60	1	5	120	206 07
New Hurley.....	84 54					84 54
New Prospect.....	68 86			1 68	40 50	110 54
Shawangunk.....	23					23
Unionville.....						
Walden.....	152 46	29 94	5	23 60	24	235
Walkill Valley.....	47 50	11		5 15	25	88 65
Walpack (Upper).....	4 95					4 95
Walpack (Lower).....	27 88				5 60	33 48
Wawarsing.....	3 47				12 64	16 11
Classical Union.....					7	7
Classis of Paramus.						
Acquackanonck.....	460 20	230		25	369 40	1,084 60
Broadway, Paterson.....	78 39	38 40		2 50	53 05	172 34
Centreville.....	15					15
Clarkstown.....	62 80	15			7 60	85 40
Clifton.....	20 42				15	35 42
First, Holland, Paterson.....	25	17 37				42 37
Garfield.....	25 80			4 75	13 03	43 58
Holland, Lodi.....	12					12
Holland, Passaic.....	28					28
Holland, Wortendyke.....						
North Passaic.....	369	100		80 92	104 85	654 77
Nyack.....	268 57	66 40		40	312 50	687 47
Paramus.....	74 87	14 91		20 06	13	122 84
Pascack.....	22 06	3 59		3 28	17	45 93
Piermont.....	75 97	44 03		10	22 50	152 50
Ramapo.....						
Ramseys.....						
Ridgewood.....	25	37 68		20	52	134 68
Saddle River.....						
Second, Lodi.....	12 50					12 50

FOREIGN MISSIONS.

CLASSES AND CHURCHES.	From Churches	From S. Schools.	From Individuals.	From Y. P. S. C. E.	Through Women's Board.	Total.
Classis of Paramus.						
(CONTINUED.)						
Second, Totowa.....	\$16 45	\$18 94		\$7 81	\$132	\$175 20
Spring Valley.....	83 55	34 25			82 50	200 30
Tappan.....					48	48
Warwick.....	290 64	57		85	140 85	513 49
West New Hempstead.....	42 83	12 07				54 90
Classis of Passaic.						
Boardville.....						
Boonton.....	10 72			17 45	20	58 17
Fairfield.....		60			62 83	122 83
First, Little Falls.....	15 56	12 16		9 36	30	67 08
Second, Little Falls.....	7					7
Montville.....	16			5	25	46
Sixth Holland, Paterson.....	21 92	27 93				49 85
People's Park, Paterson.....	10					10
Pompton.....	95 67	10		37 50	70	213 17
Pompton Plains.....		47 85	\$171 71		50	269 56
Ponds.....	27 65					27 65
Preakness.....	22 77			1 68	27 12	51 57
Riverside, Paterson.....	12 15	24 97		3 96		41 08
First, Totowa.....	15 09	35 65			16	66 74
Union.....	62		15 14			77 14
Wyckoff.....	29 60	7		5	40 50	82 10
Classis of Philadelphia.						
North and South Hampton.....	138 64	27 15		8		168 79
Haringen.....	24				42 40	60 40
Neshanic.....	62 79	55 68		10	30	158 47
First, Philadelphia.....	85 50	59 19		10	142 08	296 77
Second, Philadelphia.....	204 90			5	115 81	325 71
Fourth, Philadelphia.....	198 75					198 75
Blawenburgh.....	16 14			10	16	42 14
Stanton.....	12 23			6 56		18 79
Clover Hill.....	5 65				7 62	13 27
Rocky Hill.....	55 07	14			10	79 07
Fifth, Philadelphia.....	50		60			110
Addisville.....	63 37	12 68			9 69	91 74
Three Bridges.....	30 50	15			18 50	64
Talmage Memorial.....		14				14
Classical Union.....					10	10
Classis of Pleasant Prairie.						
Baileyville.....	60					60
Buffalo Centre.....						
Cromwell Centre.....		2 07	1 78			3 85
Ebenezer, Oregon.....	45 35					45 35
Elim, White Rock.....	10					10
Hope, George.....						
Immanuel.....	30		50			30 50
Monroe.....	34					34
Monroe, S. D.....						
Parkersburg.....	36 38					36 38
Peoria.....	7 20	7				14 20
Ramsay.....	19 27					19 27
Silver Creek.....	215 85					215 85
Washington.....	25					25
Zion.....	6 32					6 32
Mission Churches.....	19 84					19 84

CLASSES AND CHURCHES.	From Churches	From S. Schools.	From Individuals.	From Y. P. S. C. E.	Through Women's Board.	Total.
Classis of Poughkeepsie.						
First, Poughkeepsie	\$705 33	\$35			\$242 55	\$982 88
Second, Poughkeepsie	470 25			5	83	558 25
Fishkill	37 20	20 01		10	95 17	162 38
Hopewell	29 17				76 83	106
New Hackensack	76 03		55 55	1 50	27 75	110 83
Rhinebeck	67 73	30	100	14	89 56	301 31
Fishkill-on-Hudson	70 68				86	156 08
Hyde Park	77 75	12		33 56		123 31
Glenham	4					4 50
Cold Spring	4 50					4 50
Millbrook	40 57		8		105	153 37
Classical Union					2 90	2 90
Classis of Raritan.						
First, Raritan	202 03	73 58	2	20	103	490 61
Readington	34 62	32 21		4 61	73	144 44
Bedminster	120 53	50			61 28	231 80
Lebanon	62 97	10 22				73 19
Rockaway	8 89	5 91			38 82	53 12
North Branch	66 79	30 03			75	171 81
Second, Raritan	257 81	56 12		31	145	489 93
Peapack	15 50			2 18	25	42 68
Branchville	45		55	10		110
Third, Raritan	76 52	52 70		2 31	63 60	195 13
Pottersville	29 14					29 14
High Bridge	16				12	28
Annandale	27 11					27 11
Fourth, Raritan	7					7
Classis of Rensselaer.						
Bath-on-Hudson		7 47			14 71	22 18
Blooming Grove	41 59	10			7 10	58 69
Castleton	23		2 50			25 50
Chatham	100 20	100 00		15	79 50	294 70
First, Ghent	38 59	22 37			53	113 06
Second, Ghent	2 50					2 50
Greenbush	17 37	7 15		12 07	10	46 59
Kinderhook	539 81	203 93	30	35		816 74
Nassau	23 92			5	50 75	79 67
New Concord						
Schodack	30 96	25 69	10			66 65
Schodack Landing	39 23				46 15	85 38
Stuyvesant	70 99			33 26	64 46	168 71
Stuyvesant Falls	11 62					11 62
Classical Union					4 50	4 50
Classis of Rochester.						
Abbe	16 16	40 43			14 16	70 66
Arcadia	4					4
Brighton	30 20	14 64	5		5	54 84
Clymer Hill	42 31	24 72	1	2 50	30	100 53
East Williamson	63 37	124 20				186 57
Christ, Buffalo	5		4	4		13
Farmer	30 55		30	30	69 56	160 11
Lodi		14 08		9 50	10	33 58
Marion	8 75	61 02			18	88 37
Palmyra	8 74					8 74
Pultneville	17 20	6 17			18	41 37
First, Rochester	128 50	120	2		25	275 50
Second, Rochester	56	48 88			12	116 88
Tyre		21 55		5		26 55
First, Cleveland	13	12 50		2	20	47 50

FOREIGN MISSIONS.

CLASSES AND CHURCHES.	From Churches	From S. Schools.	From Individuals.	From Y. P. S. C. E.	Through Woman's Board.	Total.
Classis of Saratoga.						
Boght.....	\$23 22					\$23 22
Buskirks.....	40		\$5		\$7 25	52 25
Cohoes.....	187 29	\$47			47	281 29
Fort Miller.....	10					10
Gansevoort.....					15	15
Northumberland.....	13				20 66	33 66
Saratoga.....	63 83			5		67 83
Schaghticoke.....	23					23
Union Village.....	112 56	22 44		25	46 20	206 20
West Troy, North.....	140 39			11 90	15	167 29
West Troy, South.....	40				21	61
Wynantskill.....	24 24	10 91		19 40		54 55
Classis of Schenectady.						
First, Schenectady.....	280			18	160	458
Second, Schenectady.....	55				69 40	124 40
First, Glenville.....	20 02	13 21		1 89	25	70 12
Second, Glenville.....	32 50	30			10 53	73 08
First, Rotterdam.....	11 99					11 99
Second, Rotterdam.....	38 62			2 10		40 72
Helderberg-Altamont.....	31 74			5	28	64 74
Niskayuna.....	160 50	46		10	39	255 50
Lishas Kill.....	16				17	33
Amity.....					15	15
Princetown.....					30 70	30 70
Mt. Pleasant.....	5 82					5 82
Bellevue.....	20 00			6 75		26 75
Classis of Schoharie.						
Beaverdam.....	0 10					6 10
Berne.....	21 65				4	25 65
Breakabeen.....	13 18				12	25 18
Central Bridge.....	9 22				9 85	19 07
Cobleskill.....	3 11			1	3	7 11
Eminence.....						
Gallupville.....				5		5
Gilboa.....	14 70		10			24 70
Howe's Cave.....	14					14
Lawyersville.....	9 23				15	24 23
Middleburgh.....		5 22		4 91	15	25 13
Moresville.....						
North Benheim.....	7 07				10	17 07
Prattsville.....	3 40					3 40
Schoharie.....	14 53	40			43 42	97 95
Sharon.....	12 29				6 25	18 54
South Gilboa.....						
Classical Union.....					8	8
Classis of Ulster.						
Blue Mountain.....					4 25	4 25
Esopus.....	7 50			8 60	27 40	43 50
Fatbush.....	16	10 19		5	58 12	89 31
Katsbaan.....	196 75	66 05		33 95	101	447 75
Kingston.....	248 75	102 53	170	50	201 21	772 49
Port Ewen.....	38 40	8 50			13 10	60
Plattekill.....	32			22 79		54 79
Roxbury.....	40			10	6 18	56 18
Saugerties.....	24 20	30			58 40	112 60
Shandakin.....	3 30		5			8 30
Shokan.....					2 50	2 50
Stewartville.....						
West Hurley.....						
Wiltwyck.....	44 24	12 80			17	74 14
Woodstock.....						

CLASSES AND CHURCHES.	From Churches	From S. Schools.	From Individuals.	From Y. P. S. C. E.	Through Woman's Board.	Total.
Classis of Westchester.						
Belmont.....						
Bronxville.....	\$34 91	\$19 86	\$40	\$10	\$13 70	\$118 53
Courtlandtown.....		8 50	10	4 92		18 42
Fordham.....	37 51			30	365	432 51
Greenburgh.....	6					6
Greenville.....					30	30
Hastings.....	30	30				60
Melrose.....						
Mount Vernon.....	76 75	20		32 39	98 66	227 80
Park Hill.....	11 43				35	46 43
Peekskill.....			40		15	55
First, Tarrytown.....	90		32 55	17 69	219 13	359 37
Second, Tarrytown.....		77 50		3	30	110 50
Unionville.....	14 75					14 75
West Farms.....	5 25					5 25
Yonkers.....	39 29	60		6 30	120	225 59
Classis of Wisconsin.						
Alto.....	54 61		29 08		114 75	199 04
Bethany.....	4 25	6 50	1 50			12 25
Bethlehem.....	18					18
Cedar Grove.....	38 50	35	45	10	84	207 50
First, Chicago.....		175				175
Danforth.....	56 41	32 12				88 53
De Motte.....						
Englewood.....	184 22					184 22
Forrester.....	16		1			22
Franklin.....	14		1	5	10	24
Fulton.....	130 68	53 40	35			225 08
Gano.....	10 57	4 55			5	20 12
Gibbsville.....	39 38	27 29		2	87 82	156 49
Goodland.....						
Greenbush.....	3 29					3 29
Greenleafton.....	32 04			50		82 04
Hingham.....	12 69				10	22 69
Hope.....						
Koster.....						
Lafayette.....	2 38					2 38
Lansing.....			8			8
Milwaukee.....	87 92	130			140	357 92
Oostburg.....	28 08				30	58 08
First, Roseland.....	274 47	35 07	102		40	451 54
Randolph Centre.....	40 10					40 10
Sheboygan Falls.....					18	18
South Holland.....	118		32			150
Waupun.....	39 76	20 10	8			67 86

MISCELLANEOUS.

Woman's Board, additional,	3,073 79
Interest on Bonds, etc.	2,367 76
American Bible Society	83 75
Miss Elizabeth Munn	5 00
Miss Anna Lansing	10 65
Christian Ref. Ch., Hackensack, N. J.	20 00
Wellesley College Christian Association	18 00
Mrs. Henry T. Gray	2 00
Board of Publication for Tamil Liturgy	100 00
Rev. W. D. More	20 00
Greylock Mills S. S., North Adams, Mass.	10 00
S. S., Glastonbury, Conn.	30 00
Rev. J. Chamberlain, D.D.	24 00
Madison Ave. Ref. Ch., Albany, N. Y. (special)	13 00
Daniel L. Morris and family	35 00
Loantaka S. S., Madison, N. J.	60 00
Sale of old Psalm Book	5 00
Cash	23 64
	<hr/>
	\$5,901 59

LEGACIES.

Mrs. M. C. Davies	200 00
Miss Elsie Manton	40 00
Rev. S. A. Bumstead	100 00
Henry Van Eyk	100 00
Miss Jane Van Schaick	5,000 00
Miss Jane Bartholf	1,000 00
Mrs. C. A. Townsley, balance	224 88
Miss M. Debaay	21 00
Mrs. J. H. Te Paske	500 00
Miss Mary E. Remsen, in part	2,000 00
	<hr/>
	\$9,185 88

FOREIGN MISSIONS.

RECEIPTS BY CLASSES.

CLASSES OF SYNOD OF New York.	From Churches	From S. Schools	From Individ'ls	From Y. P. S. C. E.	Through the Woman's Board.	Total.
Hudson.....	\$791 13	\$281 41	\$196 27	\$158 27	\$319 76	\$1,746 84
Kingston.....	395 87	73 40	.....	59 29	355 17	883 73
North Long Island.....	765 23	446 20	.....	233	687 01	2,131 44
South Long Island.....	2,976 18	494 97	375	171	1,362 49	5,379 64
New York.....	10,027 38	2,014 82	449	367 63	3,448 60	16,307 43
Orange.....	778 64	327 44	26	117 18	416 48	1,665 74
Poughkeepsie.....	1,583 23	97 01	113 55	64 06	808 76	2,666 61
Westchester.....	345 89	210 86	122 55	104 30	936 55	1,710 15
Total.....	\$17,663 55	\$3,946 11	\$1,282 37	\$1,374 73	\$8,324 83	\$32,491 58
Albany.						
Albany.....	\$1,733 11	\$140 50	\$520	\$38 68	\$569 99	\$3,002 28
Greene.....	701 57	123 72	50	124 42	474 83	1,474 54
Montgomery.....	931 91	152 81	300	94 70	653 49	2,132 91
Rensselaer.....	939 76	376 61	42 50	100 33	338 17	1,797 39
Rochester.....	422 76	488 65	42	53	221 72	1,238 15
Saratoga.....	670 53	80 35	5	61 30	172 11	989 29
Schenectady.....	672 19	89 21	.....	43 74	404 63	1,209 77
Schoharie.....	128 48	45 22	10	10 91	126 52	321 13
Ulster.....	651 24	290 07	175	180 34	489 16	1,725 61
Total.....	\$6,851 59	\$1,727 14	\$1,144 50	\$707 42	\$3,450 62	\$13,881 27
New Brunswick.						
Bergen.....	\$1,022 60	\$257 93	\$300	\$94 45	\$547 43	\$2,222 31
South Bergen.....	706 03	227 82	25	85 03	866 91	1,910 79
Monmouth.....	560 73	130 91	.....	40 37	302 98	1,043 99
Newark.....	3,055 71	320 84	25	113 06	1,714 91	5,229 52
New Brunswick.....	1,337 04	237 77	1	66 75	1,069 13	2,711 69
Paramus.....	2,009 05	689 64	.....	239 32	1,378 28	4,316 29
Passaic.....	346 13	225 56	186 85	79 95	351 45	1,189 94
Philadelphia.....	953 54	137 70	60	44 56	402 10	1,637 90
Raritan.....	1,059 90	310 76	37	70 10	596 20	2,093 96
Total.....	\$11,050 73	\$2,598 93	\$654 85	\$842 49	\$7,229 39	\$22,376 39
Chicago.						
Dakota.....	\$101 07	\$41 78	.....	\$10 75	\$1	\$154 60
Grand River.....	496 13	778 16	\$77 74	40 50	636 58	2,029 11
Holland.....	965 08	951 75	233 50	125 19	289 27	2,564 79
Illinois.....	267 41	108 66	32 50	151 30	467 40	1,030 21
Iowa.....	1,054 56	371 96	243 84	36 33	505 09	2,411 74
Michigan.....	410 82	150 80	.....	24 63	230 72	816 97
Pleasant Prairie.....	509 21	9 07	2 28	.....	.....	520 56
Wisconsin.....	1,204 35	519 03	262 18	67	539 57	2,592 13
Total.....	\$5,008 65	\$3,131 09	\$852 04	\$448 70	\$2,669 63	\$12,110 11
Grand Total.....	\$40,574 52	\$11,408 27	\$3,933 76	\$3,273 34	\$21,674 46	\$80,859 35

CLASSICAL
 APPORTIONMENT AND CONTRIBUTIONS.

CLASSES.	Apportionment. 1894.	Contributed 1894-95.	Contributed 1893-94.	Gain 1894-95.	Loss 1894-95.
Albany.....	\$5,600	\$3,002 28	\$3,382 48		\$380 20
Bergen.....	2,600	2,222 81	2,557 15		334 84
South Bergen.....	3,000	1,910 79	2,509 53		598 74
Dakota.....	400	154 60	120 59	\$34 01	
Grand River.....	2,650	2,029 11	2,185 03		155 92
Greene.....	1,850	1,474 54	1,486 87		12 33
Holland.....	2,800	2,564 79	2,838 13		273 34
Hudson.....	2,300	1,746 84	1,846 45		99 61
Illinois.....	1,150	1,030 21	720 70	309 45	
Iowa.....	2,200	2,401 74	2,070 39	331 35	
Kingston.....	1,850	883 73	1,023 97		140 24
North Long Island.....	3,600	2,131 44	2,621 28		489 84
South Long Island.....	7,800	5,379 64	4,978 70	400 94	
Michigan.....	800	816 97	450 94	366 03	
Monmouth.....	1,250	1,043 99	653 19	390 80	
Montgomery.....	3,150	2,132 91	1,913 73	219 18	
Newark.....	6,500	5,229 52	4,875 95	353 57	
New Brunswick.....	3,700	2,711 69	3,021 29		309 60
New York.....	19,000	16,307 43	18,278 28		1,970 85
Orange.....	3,600	1,665 74	2,151 69		485 95
Paramus.....	4,200	4,316 29	4,253 19	63 10	
Passaic.....	1,800	1,189 94	1,396 54		206 60
Philadelphia.....	2,600	1,657 90	1,934 31		276 41
Pleasant Prairie.....	600	520 56	418 48	102 08	
Poughkeepsie.....	3,600	2,666 61	3,012 30		345 09
Raritan.....	3,300	2,093 96	2,121 98		28 02
Rensselaer.....	3,050	1,797 39	2,013 07		215 68
Rochester.....	1,400	1,223 15	1,349 47		121 32
Saratoga.....	1,350	969 29	894 85	184 44	
Schenectady.....	2,300	1,209 77	1,742 27		532 50
Schoharie.....	600	321 13	325 25		4 12
Ulster.....	2,600	1,725 81	2,025 11		299 30
Westchester.....	2,600	1,710 15	1,573 40	136 75	
Wisconsin.....	3,600	2,592 13	2,833 79		271 66
Total.....	\$109,400	\$80,859 35	\$85,520 41	\$2,891 70	\$7,552 76

Net loss 1894-95\$4,661 06

FOREIGN MISSIONS.

RECEIPTS OF THE BOARD SINCE 1857, IN PERIODS OF FIVE YEARS, WITH TOTALS AND AVERAGES.

YEARS.	RECEIPTS.	TOTALS FOR 5 YEARS.	AVERAGE FOR 5 YEARS.	INCREASE.	DECREASE.
1858....	\$16,076 87				
1859....	25,034 61				
1860....	30,181 58				
1861....	34,159 26				
1862....	28,603 17				
		\$134,055 49	\$26,811 10		
1863....	42,257 36				
1864....	35,391 18				
1865....	82,038 22				
1866....	55,783 75				
1867....	*63,030 89				
		278,501 40	55,700 28	\$28,889 18	
1868....	53,472 91				
1869....	81,410 38				
1870....	57,342 94				
1871....	71,125 52				
1872....	65,173 26				
		328,535 01	65,705 00	10,004 72	
1873....	83,948 61				
1874....	55,352 95				
1875....	54,249 95				
1876....	64,342 91				
1877....	58,152 53				
		316,046 95	63,209 37		\$2,495 63
1878....	69,085 87				
1879....	58,443 49				
1880....	63,185 71				
1881....	92,984 32				
1882....	58,184 71				
		341,884 10	68,376 82	5,167 45	
1883....	65,284 58				
1884....	76,955 23				
1885....	88,131 04				
1886....	86,386 55				
1887....	86,787 02				
		403,544 42	80,708 88	12,332 06	
1888....	†109,946 11				
1889....	93,142 24				
1890....	117,090 24				
1891....	116,265 45				
1892....	112,163 59				
		548,607 53	109,721 50	29,012 62	
1893....	136,688 10				
1894....	106,571 48				
1895....	105,506 72				

* In addition \$56,500 were given by Mr. Warren Ackerman to remove the debt resting on the Board.

† In addition \$45,335.06 were given for the Endowment of the Theological Seminary in the Arctic Mission, through the efforts of Rev. Jacob Chamberlain, D.D.

The total amount given since 1857 is \$2,801,766 26.

TREASURER'S ANNUAL REPORT,

*The Board of Foreign Missions of the Reformed Church in America, in account with PETER DONALD, Treasurer,
for the year ending April 30, 1895.*

DR.	
To Cash paid on account of Amoy Mission.....	\$96,291 01
" " Arcot ".....	35,718 13
" " North Japan Mission.....	21,734 64
" " South Japan ".....	15,831 89
To Home Expenses:	
Salaries.....	\$4,700
Rent and care of office, etc.....	910
Account books and stationery.....	100 37
Postage.....	130 48
Mite Boxes.....	111 90
General Synod's Com. on Syst. Beneficence.....	25
Sundries.....	286 12
Printing Annual Report.....	471 50
Printing leaflets, etc.....	281 50
Traveling.....	197 32
Mission Field.....	023
	7,836 50
Due on acct. of Loans May 1st, 1894.....	\$44,116 41
To Cash paid interest on loans.....	2,129 31
	46,245 72
Balance to new account.....	8,398 83
	\$162,056 81

SECURITY FUND.

This Fund consists of		
29 First Mortgage Bonds	Illinois Central R. R. Co., par value.....	\$29,000
6 " " "	Lehigh Valley R. R. Co., ".....	6,000
12 " " "	West Shore R. R. Co., ".....	12,000
6 General " "	Central N. J. R. R. Co., ".....	6,000
		\$53,000
PETER DONALD, <i>Treasurer.</i>		
New York, May 4, 1895.		

CR.	
By Balance brought forward, May 1, 1894.....	\$12,622 02
By Cash received from Churches, Sunday Schools, Y. P. S. C. E. and Woman's Board.....	83,933 14
By Cash Legacies.....	9,185 88
Interest on Security Fund (including interest on legacy received from Ref. Ch. Berne, N. Y., \$8.75)	2,202 50
By Cash Individuals and Miscellaneous sources.....	10,185 20
Due on Loans, April 30, 1895.....	43,003 43
Due to Arcot Mission on account of India rugs.....	324 64
	\$162,056 81
Acceptances, \$10,400.	

Examined, compared with vouchers and found
correct.
NEW YORK, May 15th, 1895,
JAMES A. WILLIAMSON, }
JOHN C. GIFFING, } *Auditing Committee.*
C. H. HARRIS, }

JUNE, 1895.

FOREIGN MISSIONS.

ARABIAN MISSION RECEIPTS.

OCTOBER 1, 1894 to APRIL 30, 1895. (Seven months.)

SYNDICATE OF ONE HUNDRED DOLLARS.

Rev. T. W. Chambers, D.D..	\$75 00	Hon. N. F. Graves	\$75 00
Mrs. Elizabeth N. Collier.....	75 00	Thomas Russell.....	100 00
Rev. E. T. Corwin, D.D.	25 00	Mrs. Sarah Welling.....	75 00
		Mrs. Jacob S. Wyckoff	75 00

SYNDICATE OF SIXTY DOLLARS.

John Wharton	45 00
--------------------	-------

SYNDICATE OF FIFTY DOLLARS.

H. P. Cortelyon.....	\$50 00	Rev. T. H. P. Sailer.....	50 00
L. M. S., Madison Ave. Ref. Ch., Albany, N. Y.....	50 00	Miss Emily D. Sumner	50 00
Peter Lott.....	50 00	Miss Sarah F. Sumner.....	50 00
		Wm. H. Tweddell.....	50 00
		Rev. S. M. Woodbridge, D.D.	50 00

SYNDICATE OF THIRTY DOLLARS.

Fred'k Frelinghuysen.....	\$30 00	Rev. John Hutchins.....	30 00
		The Misses Zwemer.....	22 50

SYNDICATE OF TWENTY-FIVE DOLLARS.

Miss Lily N. Duryee.....	\$25 00	Rev. H. D. B. Mulford.....	25 00
Rev. Lewis Francis.....	25 00	Miss Anna C. Ward.....	23 00
Hon. Henry Hospers.....	12 50	Y.P.S.C.E., Stone Ridge, N.Y.	35 00
The Misses Merry.....	25 00	Rev. A. Zwemer.....	18 75

SYNDICATE OF TWENTY DOLLARS.

Rev. Henry E. Cobb.....	\$10 00	Rev. J. G. Lansing, D.D.....	5 00
Peter Cortelyon.....	15 00	"Catskill, N. Y.".....	15 00
Rev. Peter Crispell.....	20 00	Y.L.M.B. 1st Ref. Ch., Orange City, Ia.....	15 00
Rev. J. Elmendorf, D.D.....	15 00	Rev. J. F. Zwemer.....	15 00
Rev. Geo. D. Hulst, Ph. D....	20 00		

SYNDICATE OF FIFTEEN DOLLARS.

Rev. P. H. Milliken, Ph. D....	\$15 00	Miss Susan Yntema.....	15 00
Dr. B. H. B. Sleight	15 00	Y. L. M. S., Ref. Ch., Spring Lake, Mich.....	11 25

SYNDICATE OF TWELVE AND ONE HALF DOLLARS.

Rev. J. W. Chapman, D.D.....	12 50
------------------------------	-------

SYNDICATE OF TWELVE DOLLARS.

Miss Lina Vandermev.....	9 00
--------------------------	------

SYNDICATE OF TEN DOLLARS.

Miss Katherine H. Cantine.....	\$10 00	A. W. Hopeman.....	\$10 00
Mr. and Mrs. H. A. Collins ...	10 00	S. Joldersma.....	7 50
Rev. Henry N. Cobb., D.D....	7 50	John H. Kase.....	10 00
Rev. J. P. De Jong.....	10 00	Prof. J. G. Kollen.....	20 00
Rev. J. A. De Spelder	10 00	L. M. S., 1st Ref. Ch., Roches-	
Miss Lily Dougherty.....	10 00	ter, N. Y.....	10 00
Miss Minnie S. Dougherty.....	10 00	L. M. S., Ref. Ch., Grand	
Miss Susan R. Duryee.....	10 00	Haven, Mich.....	7 50
Rev. A. S. Freeman, D.D....	15 00	John B. Pike.....	10 00
Miss Anna G. Frisbee.....	10 00	Rev. W. W. Schomp.....	10 00
Rev. G. W. Furbeck.....	5 00	Rev. A. H. Strabbing.....	7 50
L. M. G.....	5 00	Prof. J. G. Sutphen.....	10 00
Rev. J. G. Gebhard.....	7 50	If Cl., Plk. Rd. Chapel, S. S.,	
John Glysteen.....	10 00	Weehawken, N. J.....	5 00
Mrs. G. W. Hulse and Mrs. J.		Rev. A. Vennema.....	10 00
J. Beattie.....	10 00	Rev. B. V. D. Wyckoff.....	7 50
Rev. J. N. Jansen.....	7 50	Rev. F. J. Zwemer.....	7 50

SYNDICATE OF EIGHT DOLLARS.

Rev. W. H. Boocock.....	\$8 00	Mrs. Julia H. Nichols.....	4 00
Clayton Demarest.....	6 00	Isaac J. Van Hee.....	6 00
Rev. W. E. Griffis, D.D.....	6 00	Mrs. P. Wayenberg.....	6 00

SYNDICATE OF SIX DOLLARS.

J. B. D. Myers.....	6 00
---------------------	------

SYNDICATE OF FIVE DOLLARS.

The Misses Abeel.....	\$5 00	Rev. Geo. Seibert.....	3 75
Rev. E. J. Biekkink.....	7 50	Harry L. Spence.....	5 00
Rev. F. M. Bogardus.....	5 00	Rev. Abraham Stegeman.....	3 75
A. J. Bogest.....	5 00	Rev. Edgar Tilton, Jr.....	3 75
John Boon.....	5 00	Rev. J. A. Thompson.....	5 00
Rev. W. S. Cramner.....	5 00	M. Vandervelde.....	5 00
Miss E. M. Crowell.....	5 00	Miss A. T. Van Santvoord.....	5 00
P. J. DeKruif.....	3 75	Miss W. Van Beynum.....	5 00
Rev. A. J. Hageman.....	5 00	Miss Mary L. Van Epps.....	5 00
S. E. Jemison.....	5 00	Mrs. D. F. Winkelmann, Jr.....	3 75
John Kloote.....	5 00	Mrs. Gertrude E. Williams.....	5 00
Miss Kate Lang.....	3 75	Miss Emma Williams.....	5 00
H. J. Mentink.....	5 00	Rev. and Mrs. P. A. Wessells..	7 00
Miss Jennie Nyland.....	2 50	Y. W. M. B., 1st Ref. Ch., New	
Mrs. E. E. Olcott.....	5 00	Brunswick, N. J.....	5 00
Rev. P. T. Phelps.....	2 50	Y. P. S. C. E., Ref. Ch., Little	
Miss Sarah B. Reynolds.....	10 00	Falls, N. J.....	5 00
Mrs. Joseph Scudder.....	5 00	Y. P. S. C. E., Ref. Ch., Man-	
		hasset, N. Y.....	5 00

SYNDICATE OF TWO AND ONE HALF DOLLARS.

Mrs. E. W. Dunham.....	\$2 50
CHURCH SYNDICATES.	
Syndicate of Ref. Ch., Grand	
Rapids, Mich.....	27 50
Syndicate of West End Col-	
legiate Ch., N. Y. City.....	50 00
Syndicate of Ref. Ch., Mt. Ver-	
non, N. Y.....	27 50
Syndicate of 1st Ref. Ch., New	
Brunswick, N. J.....	24 30
For Syrian helper and Scrip-	
tures, per Rev. D. M. Stearns.	36 00

ANNUAL CONTRIBUTIONS NOT CLASSED UNDER SYNDICATES.

Miss Jennie De Swarte & oth'rs	\$60 00	Ch. & S. S. Pine Plains, N. Y.	10 81
James Cantine Arabian Miss.		Y. P. S. C. E., Yonkers, N. Y.	15 00
Union.....	50 00	Zeeland (Mich.) Arabian Miss.	
		Association.....	100 00

MISCELLANEOUS GIFTS.

In Memoriam, James Lansing		A friend.....	30 00
Veeder.....	\$25 00	Mrs. J. P. De Jong.....	5 00
Miss Carrie B. Wheeler.....	5 00	J. J. Van Wyck.....	10 00
Miss Susie Vanderveelde.....	5 00	S. S., Little Neck, L. I.....	10 00
Free Grace Ch., Middleburg, Ia	10 05	Y. P. S. C. E., Stuyvesant, N. Y.	3 17
L. M. S., Franklin Park, N. J.	40 00	A friend.....	10 00
" North Holland, Mich	10 00	Cash.....	10 00
" 2d Ch., Paterson, N. J	10 00	Y. P. S. C. E., Ellenville, N. Y.	5 00
Old Boonton, Union S. S.....	10 00	S. S., 5th Ch., Grand Rapids,	
Roel De Jong.....	100 00	Mich.....	40 00
Maj. Gen. F. T. Haig, £10.....	48 40	Mrs. Chas. Hoffman.....	5 00
1st Church, Pella, Ia.....	10 00	Mrs. S. A. Sandham.....	25 00
W. M. S., Syracuse, N. Y.....	10 00	Y. P. S. C. E., Lower Montville,	
4th Ch., Grand Rapids, Mich.	5 86	N. J.....	5 00
Miss Mary E. Miles.....	12 00	A friend of Foreign Missions..	100 00
Cash for Syrian Helper and		Members, Ch. Kingston, N. Y.	5 00
Scriptures.....	25 00	J. A. Cooke.....	50 00
In Memoriam, by J. T. L.....	50 00	Member, Ch. Kinderhook, N. Y.	5 00
S. S., Woodside, Newark, N. J.	4 59	Mrs. C. M. & Mr. J. H. Huys-	
Member, 1st Ch., Schenectady,		soon.....	10 00
N. Y.....	2 00	M. S., 2d Ch., Somerville, N. J.	10 00
Y. L. M. Bd., Fifth Ch., Grand		A. G. Huizinga, M. D.....	25 00
Rapids, Mich.....	10 00	In Memoriam, E. Y. J.....	50 00
Miss M. C. Van Brunt.....	3 00	W. M. S., 1st Ch., Muskegon,	
Chas. H. Harris.....	20 00	Mich.....	10 00
2d Ch., Bethlehem, N. Y.....	5 50	Mrs. J. J. Demarest.....	1 75
North Ch., West Troy, N. Y.	5 00	American Bible Society.....	300 00
Mrs. A. Le Febre.....	10 00	W. M. S., Flatlands, L. I. . .	15 00
D. Niessink	5 00	" 5th Ch., Gr. Rapids,	
Ch. Spring Lake, Mich.....	7 82	Mich.....	15 00
Miss Minnie Le Febre.....	10 00	Rev. S. W. Mills, D. D.....	5 00
W. M. S., 1st Ch., Muskegon,		Ch. Le Mars, Ia.....	5 00
Mich.....	10 00	M. J. Schwartz.....	3 90
Y. P. S. C. E., Ch. Pine Plains,		M. B., Acquackanonck, N. J..	25 00
N. Y.....	25 00	Ch. Mt. Vernon, N. Y.....	3 83
A friend, Montana.....	5 00	Catech. class, Alto, Wis.....	7 92
L. M. S., Zeeland, Mich.....	25 00	W. M. S., Waupun, Wis.....	8 00
S. S., Cedar Grove, Wis.....	25 00	Mrs. Rebecca Hammond.....	10 00
2d Ch., Hackensack, N. J.....	25 00	T. W.....	8 85
Y. M. C. A., Sioux Centre, Ia. . .	25 00	Miss G. A. Sturtevant.....	5 00
E. P. C.....	2 50	S. H. Wheeler.....	20 00
A friend.....	100 00	L. M. S., 1st Ch., Newark, N. J.	10 00
A friend for Rev. S. M. Zwem-		Mrs. J. C. Smock.....	25 00
er's work.....	50 00	Friends of Foreign Missions,	
A lover of Missions.....	10 00	So. Holland, Ill.....	100 00
34th St. Ch., N. Y. City....	72 00	Mrs. R. S. W.....	15 00
Y. P. S. C. E., 34th St. Ch.,		L. M. S., 1st Ch., Schenectady,	
N. Y. City.....	10 00	N. Y.....	40 00
Wm. Geurink.....	5 00	Rev. B. C. Lippincott.....	5 00

Y. P. S. C. E., Fair St. Ch., Kingston, N. Y.....	15 00	Iscah M. C., West End Coll. Ch., N. Y. City.....	5 00
S. S., Holl. Ch., Albany, N.Y.	12 00	First fruits to the Lord.....	1 00
L. M. S., Bloomingburgh, N.Y.	6 29	Hope Chapel, Schenectady, N. Y.....	6 05
S. S. class, Pella, Iowa.....	2 00	Peter Semelink.....	25 00
W. M. S., Alton, Ia.	36 03	Miss Elizabeth Frost.....	50
K. de Werk.....	10 00	Mrs. L. B. Halsey.....	3 00
Rev.Wm. Stegeman & family.	5 00	Cash, Bronxville, N. Y.....	10 00
W.H. M. S., Port Jervis, N.Y.	30 00	1st Ch., Schenectady. N. Y...	74 00
Y.P. S. C. E., Mizpah Chapel, Gen. Pres. Ch., N. Y. City..	12 00	A friend of the Mission.....	1 00
Y. .M B., Ch. Madison Ave., Albany, N. Y.....	26 00	Albert Gangrewaard.....	5 00
W. M. S., New Prospect, N.Y.	5 00	K. D., Madison Ave., Albany, N. Y.....	5 00
Mrs. Cornelia Steketec.....	2 00	L. M. S., 1st Ch., Milwaukee, Wis.....	25 00
Ch. Bronxville, N. Y.....	9 28	Miss Jessie Aitken.....	2 00

RECAPITULATION.

Receipts from Syndicates	\$2,081 80
Annual gifts not Syndicate.....	241 31
Miscellaneous gifts.....	2,231 39
	<hr/>
	\$4,554 00

*The Arabian Mission in account with PETER DONALD,
Treasurer, for the seven months ending April 30, 1895.*

DR.	
To Cash paid for account of work in Arabia	\$3,488 77
To Home Expenses :	
Printing Annual Report, statements, etc.....	\$161 35
Bookkeeping.....	175 00
Postage and incidentals.....	68 66
	405 01
Loan account April 30, 1895.....	4,000 00
Balance to new account.....	720 60
	\$8,609 88
CR.	
By Balance brought forward Oct. 1, 1894.....	\$1,055 88
By Syndicate and other gifts.....	4,554 00
Loan account Sept. 30, 1894.....	3,000 00
	\$8,609,88

PETER DONALD, *Treasurer.*

New York, May 4, 1895.

Examined, compared with vouchers and found correct, New York, May, 17, 1895.

JOHN C. GIFFING, } *Auditing Committee*
C. H. HARRIS, }

DETAILED STATEMENT OF EXPENDITURES

FOR THE CALENDAR YEAR 1894.

(In compliance with resolution of General Synod, 1884.)

AMOY MISSION, CHINA.

		Gold.	
<i>Salaries, etc.</i> —Rev. John G. Fagg, \$818.69; Dr. I.S.F. Dodd, \$300..	\$1,118 69	•	
Rev. L. W. Kip, D.D., \$1,100; Dr. J. A. Otte (three children), \$1,445.83.....	2,545 83		
Rev. P. W. Pitcher, (two children), \$1,300; Rev. D. Rapalje (three children), \$2,154.73.....	3,454 73		
Rev. A. S. Van Dyck (four children), \$1,437.50; Miss E. M. Cappon, \$600.....	2,037 50		
Miss M. C. Morrisox, \$600; Mrs. J. V. N. Talmage, \$600.....	1,200 00		
Miss K. M. Talmage, \$600; Miss M. E. Talmage, \$600.	1,200 00		
Miss N. Zwemer, \$600; Miss L. N. Duryee, self-supporting.....	600 00		
	<hr/>		<u>\$12,156 75</u>
			Mexican Dollars.
<i>General.</i> —Gospel Boats—running expenses, large boat. \$201 72	\$201 72		
Chiang Chiu Boat, \$169.07; Sio-Ke Boat and Messenger, \$252.53.....	421 60		713 32
Teachers—Personal Teachers.....	315 61		
Native Helpers, \$127; Bible Women, \$59.74.....	186 94		502 55
Traveling—Personal, \$204.01; Helpers, \$355.47.....	559 48		
Neerbosch Hospital, Sio-Ke, expenses.....	2,334 39		
Medical attendance and medicines for the Mission.....	768 39		
Property—Rents, Taxes and Repairs.....	977 94		
Printing for Mission.....	266 98		
Public Worship.....	38 00		
Miscellaneous.....	128 91		
	<hr/>		6,287 76
<i>Schools.</i> —Theological, \$766.50; Talmage Memorial, \$528.51	1,295 01		
Parochial, \$103; Primary, \$124.36.....	227 36		
Girls', at Amoy, \$519.71; Girls', Sio-Ke, \$234.69	754 40		
Duryee Woman's, \$214.34; Sio-Ke Woman's, \$70.49.....	284 83		
	<hr/>		2,561 60
<i>Out-stations.</i> —Preachers, Taxes, Rents, etc., for twenty-four Out-stations.....			3,385 20
<i>Outside of Appropriations, mostly special gifts.</i>			
Sio-Ke-Luok Parsonage.....	472 82		
Foochow Sanitarium.....	1,040 59		
Printing and Binding Dr. Talmage's Dictionary, in part.....	340 77		
Talmage Memorial (building) \$2,440 in gold.	4,600 71		

FOREIGN MISSIONS.

Chiang Chiu House for Ladies, \$1,480.....	2,782 40	
Miss L. N. Duryee, \$400.....	720 00	
Dr. Dodd, balance of outfit, \$200.....	360 00	
Toa-lo-teng and To-Kio Chapels, \$1,650.....	3,055 56	
Rev. J. G. Fagg, passage, etc., home.....	1,126 18	
Rev. D. Rapalje, passage Amoy to N. Y.....	351 89	
Traveling for health of several members of Mission.....	183 73	
Primary School.....	400 00	
Children's Home.....	231 90	
Special Orders.....	132 07	
Miscellaneous Expenses.....	216 66	16,025 23
		<u>28,259 79</u>
	Mexican Dollars,	28,259 79
Exchange Mexican Dollars, equal to 54 1-5 cts.	Gold,	15,316 81
Outfit and passage, Dr. I. S. F. Dodd and wife		1,115 30
Add Salaries, in gold.....		12,156 75
		<u>\$28,588 86</u>

ARCOT MISSION, INDIA.

<i>Salaries.</i> —Rev. W. W. Scudder, D.D., \$429; Rev. J. Chamberlain, D.D., \$1,236.....		
Rev. John Scudder, M.D., \$1,485; Rev. J. W. Scudder, D.D., and Miss Julia Scudder, \$1,940..		
Rev. E. C. Scudder, Jr., \$1,200; Rev. J. H. Wyckoff (four children), \$1,708.....		
Rev. L. R. Scudder, M.D. (two children), \$1,400; Rev. W. I. Chamberlain (one child), \$1,300.....		
Mr. H. J. Scudder, \$428; Rev. L. B. Chamberlain, \$800 Rev. J. A. Beattie, \$623; Miss M. K. Scudder, \$542. Miss L. von Bergen, \$650; Miss Ida S. Scudder, \$542.		
Total in Gold,	\$14,085 00	
Less rebate of 6½ per cent. on salaries in India.....	477 00	
		Gold, \$13,608 00
<i>Traveling.</i> —Rev. J. A. Beattie and wife to India..... \$1,145 00		
Rev. John Scudder and wife home, balance.	333 00	
Rev. J. W. Scudder and wife out.....	807 00	2,285 00
		Gold, \$15,893 00
<i>Evangelistic Work.</i> —Native Assistants, Salaries of Pastors, Catechists etc., and expenses.		
		Rupees.
		15,322 00
<i>Schools.</i> —Arcot Academy—Teachers, Board, Clothing, etc.....		
	13,758 00	
Less fees, grants, donations, etc.....	6,884 00	6,874 00
Female Seminary—Teachers, Board, Clothing etc.....		
	3,656 00	
Less fees, grants, etc.....	1,525 00	2,131 00
Madanapalle Boys' B. School—Teachers, Board, and Clothing.....		
	3,019 00	
Less fees, grants, etc.....	1,111 00	1,908 00
Madanapalle Girls' B. School—Teachers, Board, and Clothing.....		
	1,877 00	
Less fees, grants, etc.....	639 00	1,088 00

Vernacular Schools—Expenses at Stations and Out-stations.....	14,185 00		
Less fees, grants, etc.....	4,234 00	9,951 00	
Hindu Girls' School—Teachers and Expenses	7,493 00		
Less fees, grants, etc.....	1,407 00	6,085 00	27,989 00
<i>Mission Buildings.</i> —Expended at all Stations and Out-stations, Sanitarium and Royapuram, rents and repairs.....		3,658 00	
Less received for rents.....		185 00	3,523 00
<i>Building Department.</i> —Expended at Stations and Out-stations.....			1,088 00
<i>Touring and Traveling.</i> —Including expenses to and from Sanitaria.....			3,920 00
<i>Medical Department.</i> —Medicines and Doctors' fees....			500 00
<i>Library Fund.</i> —Yearly grant for Mission Library....			100 00
<i>Miscellaneous.</i> —Postages, Stationery, care of Churches, Meetings, Printing, etc.....			2,047 00
<i>Extra Charges.</i> —Outside of Appropriations.			
Passage of Revs. W. W. Scudder, D. D., and J. Chamberlain, D. D., and families home		4,000 00	
Passage of Mr. H. J. Scudder home.....		1,000 00	
Freight on the Goods of W. W. and H. J. Scudder.....		346 00	
<i>Contributions.</i> —By Churches, Societies and Individuals in America for special purposes, and paid here as directed, including Bungalow at Ranipet and Tindivanam.....		12,095 00	17,441 00
			<u>Rupees, 71,980 00</u>
Exchange: the Rupee equal to 28.313 Cents, Gold,			\$20,480 00
Add the salaries, etc., in Gold.....			15,893 00
Total expenditures in Gold.....			\$36,373 00

NORTH JAPAN MISSION.

<i>Salaries.</i> —Rev. J. H. Ballagh, \$1,200; Rev. E. S. Booth, \$1,200. Rev. H. Harris, \$1,200; Rev. E. R. Miller, \$1,200. Rev. Dr. Verbeck, \$1,200; Prof. M. N. Wyckoff, \$1,200. Miss M. E. Brokaw, \$600; Miss Julia Moulton, \$600. Miss Deyo, \$450; Miss M. L. Winn..... \$600. Miss A. De F. Thompson..... \$543.	\$9,993 00	
<i>Children.</i> —Rev. E. S. Booth, \$500; Dr. Verbeck \$300,..... Prof. M. N. Wyckoff \$450.....	1,250 00	\$11,243 00
<i>House Rents.</i> —J. H. Ballagh, \$400; H. Harris \$400..... E. R. Miller..... \$120; Dr. Verbeck \$400..... M. N. Wyckoff, \$400; Miss Brokaw \$27..... Miss M. L. Winn \$101.....		1,846 00
<i>Literary Assistants.</i> —H. Harris, \$37; Dr. Verbeck, \$24; M. N. Wyckoff, \$38; Miss Brokaw, \$18; Miss Winn, \$56.		173 00
<i>Educational.</i> —Ferris Seminary.....	2,853 00	
Meiji Gakuin.....	1,580 00	
Theological Students' support.....	542 00	
Expenses at Old Theological School.....	119 00	5,094 00

FOREIGN MISSIONS.

<i>Evangelistic Work</i>		\$3,195 00
<i>Traveling</i> .—On Mission Work.....	\$71 00	
Miss Thompson to Japan.....	272 00	
Mrs. Ballagh to U. S.....	150 00	493 00
	<hr/>	
<i>Miscellaneous</i> .—Sundry small bills.....	16 00	
Church Paper (Fukuin Shimpo).....	75 00	
Special Orders (including Church at Morioka).....	1,621 00	
Medical Bills.....	144 00	1,856 00
	<hr/>	
		Gold, \$23,902

SOUTH JAPAN MISSION.

<i>Salaries</i> .—Rev. H. Stout, D.D., \$1,060; Rev. A. Oltmans, \$1,000 Rev. A. Pieters, \$1,200; Rev. H. V. S. Peeke, 1,200 Miss S. M. Couch, \$600; Miss M. E. Duryea, \$600 Miss H. M. Lansing, \$600; balance due Miss Lanter- man, \$127.....	\$6,387 00	
<i>Children</i> .—Rev. A. Oltmans, \$250; Rev. A. Pieters, \$100; Rev. Peeke, \$65.....	415 00	\$6,802 00
<i>Traveling</i> .—Health trip of Dr. Stout and wife.....	202 00	
Mr. Oltmans and family to Japan.....	848 00	1,050 00
	<hr/>	
<i>Mission Residences</i> .—Land Rent, Insurance and Repairs.....	211 00	
Rent for Mr. Peeke, \$140; Mr. Oltmans, \$35.....	175 00	386 00
	<hr/>	
<i>Medical Bills</i> .—For the whole Mission.....		313 00
<i>Literary Assistants</i> .—For the Mission.....		141 00
<i>Educational</i> .—Rev. A. Segawa, salary, \$267; support of students, \$431.....	698 00	
Jonathan Sturges' Seminary—Land Rent, Insurance, and Music Teacher.....	629 00	
Other expenses, less tuition fees.....	1,187 00	2,464 00
	<hr/>	
Steele College—Land Rent, Insurance and Repairs..	205 00	
Other expenses, less tuition fees.....	1,896 00	1,601 00
	<hr/>	
<i>Evangelistic Work</i> .—Land Rent, Insurance, Repairs and Janitor for Chapel.....	67 00	
Home Missionary Society, \$117; Students' Summer Work, \$107.....	224 00	
Traveling of Delegates to Chiukwai, and General Work.....	235 00	
Twenty Out-stations, \$2,329; Village, \$186.....	2,515 00	
Miss Couch's work.....	21 00	3,062 00
	<hr/>	
<i>Miscellaneous Expenses</i> .—On Outfits, Misses Lansing and Duryea Books and Tracts, \$23; Exchange and Postage, \$13; Treasurer's Clerk, \$13.....	12 00	
Safe, \$50; Stationery and Printing, \$8; Photos for Board, \$4.....	54 00	
Special Orders, including furniture for Sturges' Seminary.....	62 00	
	142 00	270 00
	<hr/>	
		Gold, \$16,089 00

HOME EXPENSES.

<i>Salaries.</i> —Corresponding Secretary.....	\$2,700 00	
Assistant Secretary.....	<u>2,000 00</u>	4,700 00
<i>Office Expenses.</i> —Rent and care of office.....	910 00	
Printing Annual Report, leaflets, etc.....	656 00	
Traveling.....	295 00	
Postage, Stationery and other expenses.....	<u>561 00</u>	2,422 00
<i>Interest.</i> —Balance on Loans less interest on Bonds.....	1,113 00	
<i>Security Fund.</i> —Paid, difference between Bonds paid off and those bought.....	<u>841 00</u>	<u>1,954 00</u>
		\$9,075 00

RECAPITULATION.

Amoy Mission.....	\$28,588 00	
Arcot Mission.....	36,373 00	
North Japan Mission.....	23,902 00	
South Japan Mission.....	<u>16,089 00</u>	\$104,952 00
Home Expenses.....		<u>9,075 00</u>
		\$114,027 00

MISSIONARIES OF THE BOARD.

The following List presents the names of Missionaries now connected with the various Missions, whether in the field or at home expecting to return, with their addresses.

Letter postage to all Lands here named, five cents per half ounce, or fraction.

AMOY MISSION.

Only Address—*Amoy, China.*

	WENT OUT.
Mrs. J. V. N. Talmage.....	1865
Rev. Daniel Rapalje.....	1858
Mrs. Alice Rapalje.....	1878
Rev. L. W. Kip, D.D.....	1861
Mrs. Helen C. Kip.....	1861
Miss Mary E. Talmage.....	1874
Miss Catharine M. Talmage.....	1881
Rev. Alex. S. Van Dyck, 193 St. James Place, Brooklyn, N. Y.....	1882
Mrs. Alice K. Van Dyck, " " " ".....	1886
Rev. Philip W. Pitcher.....	1885
Mrs. Annie T. Pitcher.....	1885
John A. Otte, M.D., 214½ No. Col. Av., Grand Rapids, Mich.....	1887
Mrs. Frances C. Otte, " " " ".....	1887
Miss Nellie Zwemer.....	1891
Miss Elizabeth M. Cappon.....	1891
Miss Mary C. Morrison.....	1892
I. S. F. Dodd, M.D.....	1894
Mrs. Mary C. Dodd.....	1894
Miss Lily N. Duryee.....	1894
Rev. A. D. D. Fraser *.....	1895

ARCOT MISSION.

General Address—*Madras Presidency, India.*

Mrs. Frances A. Scudder, <i>Glastonbury, Conn</i>	1858
Rev. Jared W. Scudder, M.D., D.D., <i>Palmanér</i>	1855
Mrs. Julia C. Scudder, <i>Palmanér</i>	1855
Rev. Jacob Chamberlain, M.D., D.D., <i>Canaan Centre, N. Y.</i>	1859
Mrs. Charlotte B. Chamberlain, <i>Canaan Centre, N. Y.</i>	1859
Rev. John Scudder, M.D., <i>New Brunswick, N. J.</i>	1861
Mrs. Sophia W. Scudder, ".....	1861
Rev. J. H. Wyckoff, <i>Tindivanam</i>	1874
Mrs. Gertrude Chandler Wyckoff, <i>Tindivanam</i>	1892
Miss Julia C. Scudder, <i>Palmanér</i>	1879
Rev. Ezekiel C. Scudder, Jr., <i>Arni</i>	1882
Mrs. Mabel J. Scudder, <i>Arni</i>	1889
Miss M. K. Scudder, <i>Glastonbury, Conn</i>	1884
Rev. W. I. Chamberlain, <i>Vellore</i>	1887
Mrs. Mary E. Chamberlain, ".....	1891

* Under appointment.

ARCOT MISSION. (*Continued.*)

	WENT OUT.
Rev. Lewis R. Scudder, M.D., <i>Ranipet</i>	1888
Mrs. Ethel T. Scudder, ".....	1888
Miss Ida S. Scudder, <i>New Brunswick, N. J.</i>	1890
Rev. Lewis B. Chamberlain, <i>Madanapalle</i>	1891
Miss Lizzie von Bergen, <i>Chittoor</i>	1893
Rev. James A. Beattie ".....	1894
Mrs. Margaret Dall Beattie ".....	1894

NORTH JAPAN MISSION.

General Address—*Japan.*

Rev. Guido F. Verbeck, D.D., <i>Tokyo</i>	1859
Mrs. Maria M. Verbeck, <i>Alameda, Cal.</i>	1859
Rev. James H. Ballagh, <i>Yokohama</i>	1861
Mrs. Margaret K. Ballagh, ".....	1861
Rev. E. Rothesay Miller, <i>Morioka, Iwate Ken.</i>	1875
Mrs. Mary E. Miller, ".....	1869
Rev. Eugene S. Booth, <i>178 Bluff, Yokohama</i>	1879
Mrs. Emily S. Booth, ".....	1879
Prof. Martin N. Wyckoff, <i>Meiji Gakuin, Tokyo</i>	1881
Mrs. Anna C. Wyckoff, <i>New Brunswick, N. J.</i>	1881
Miss M. Leila Winn, <i>Aomori</i>	1882
Rev. Howard Harris, <i>Meiji Gakuin, Tokyo</i>	1884
Mrs. Lizzie B. Harris, ".....	1884
Miss Mary E. Brokaw, <i>619 Ueda, Shinano</i>	1884
Miss Anna De F. Thompson, <i>178 Bluff, Yokohama</i>	1886
Miss Mary Deyo, <i>619 Ueda, Shinano</i>	1888
Miss Julia Moulton, <i>178 Bluff, Yokohama</i>	1889

SOUTH JAPAN MISSION.

General Address—*Japan.*

Rev. Henry Stout, D.D., <i>Nagasaki</i>	1869
Mrs. Elizabeth G. Stout ".....	1869
Rev. Albert Oltmans, <i>Saga</i>	1886
Mrs. Alice V. Oltmans, ".....	1886
Rev. Albertus Pieters, <i>Nagasaki</i>	1891
Mrs. Emma T. Pieters, ".....	1891
Miss Sara M. Couch, <i>Saga</i>	1892
Rev. Harman V. S. Peeke, <i>Kagoshima</i>	1893
Mrs. Vesta O. Peeke, ".....	1893
Miss Harriet M. Lansing, <i>Nagasaki</i>	1893
Miss Martha E. Duryea, ".....	1893

ARABIAN MISSION.

General Address—*via Bombay. Open London Mail.*

Rev. James Cantine, <i>Stone Ridge, N. Y.</i>	1889
Rev. Samuel M. Zwemer, <i>Bahrein, Persian Gulf</i>	1890
Rev. Peter J. Zwemer, <i>Muscat, Arabia</i>	1892
H. R. L. Worrall, M. D., <i>Busrah, Persian Gulf</i>	1894