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FOREIGN MISSIONS
YEAR BOOK
OF
NORTH AMERICA

1920



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Foreign Missions Year Book
OF
North America
1920

(Covering the year 1919)

EDITED BY
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OF THE
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COMMITTEE OF REFERENCE AND COUNSEL
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A FOREWORD

"The Foreign Missions Year Book of North America" for 1919, issued by the *Committee of Reference and Counsel* by order of the *Foreign Missions Conference of North America*, received such an appreciative welcome that the entire edition was exhausted in a surprisingly short time, and all through the year applications were received for additional copies which could not be supplied. This was a gratifying return for the laborious task involved in assembling, from so wide a range, the record of such a variety of facts and classifying the material for ready reference in the initial volume of what it is hoped may prove to be a continuous series reaching far into the future.

Its varied and inclusive content, its brevity of statement, its accuracy of detail seem to serve a growing demand of this busy, progressive and increasingly scientific age. In the evolution of the Kingdom of Christ, the various branches of the Church and the different peoples of the World are drawing closer together. Every ethical organization is becoming interested in similar organizations and their activities and accomplishments are matters of concern to all others. Therefore, the demand for such a compilation seems to be a normal one.

Facts are fundamental to conclusions and the fuel of enthusiasm. The inexhaustible reservoir of facts in the "incomparable Missionary Research Library," its corps of experts, working with Mr. Burton St. John, Director of its Bureau of Statistics and Research, the cooperation, available on call, of the Secretaries of all Boards in America engaged in Foreign Missions work, and the special committee in charge of preparing and issuing the Year Book, together with their growing experience in this particular work, make possible continual improvement. Some evidence of this may be found in the present volume.

While it is not as perfect as its compilers hoped it might be, nor as it is hoped its successors may be, it will prove valuable to the very busy leaders of thought and strategists in method who appreciate accuracy and prize the most up-to-date information available.

Cordial thanks are extended to all who have assisted and especially to those who have given their generous cooperation by preparing the articles to which their names are attached.

JOHN F. GOUCHER,
CHAIRMAN, COMMITTEE ON BUREAU OF STATISTICS AND RESEARCH.



THE HOME BASE



THE NORTH AMERICAN HOME BASE

REV. CHARLES R. WATSON, D.D.

The Methodist Centenary

One of the most powerful influences affecting the programs and activities of foreign missionary agencies in North America during the year 1919 was the remarkable success achieved by the Methodist Episcopal Church in its Centenary Movement. Aiming originally at \$80,000,000 for a five year program, the splendid figure of \$113,000,000 was reached in gifts and pledges by the Northern Church; while the Southern Church reached the high figure of \$54,000,000. Such success became a challenge to all the Churches. Nor was it the financial result that constituted the chief challenge. Long before the final financial result was known, the high aims, the comprehensive program and the thoroughgoing educational methods adopted by the Methodist Centenary Movement had stimulated other bodies, so that in a great number of churches Forward Movements were launched. The distinctive characteristics of these movements were: *first*, a unification of the plans of the several Boards within such Churches, resulting in a unified budget, a unified campaign of education and a unified canvass for funds, within each Church; *second*, a serious effort to survey the responsibilities of each Church so as to discover the full scope of the task, measured in money, workers and spiritual dynamic; *third*, an attempt to work out a five year program looking toward the accomplishment of the task.

The Interchurch World Movement

The logical result of the wide adoption of these conceptions, methods and plans was the proposal for an Interchurch Movement which would unite all the Churches of North America in a survey of the task of American Protestantism, in a campaign of education and finally in a campaign for funds, whose national character, united appeal and comprehensive scope would make it irresistible. The proposal was submitted to the Foreign Missions Conference at its annual meeting at New Haven, Connecticut, January 14-17, 1919, and received hearty endorsement. It was similarly endorsed by other missionary and Church conferences and became organized under the title of "The Interchurch World Movement." As its program affected the home base programs and activities of all the Churches, this Movement may properly be said to constitute the most outstanding and determining feature of the Home Base activities of all the missionary agencies of North America for the year 1919. The record of the varied undertakings of this Movement, both upon

its own initiative and through the Forward Movements of the cooperating Churches, would constitute a volume, for which there is not even space for a summary here. The following may be enumerated among the most important services being rendered by the Movement to foreign missions: it is carrying still farther forward the surveys of foreign mission fields, previously undertaken by individual missions or by inter-mission agencies; it is forcing a definition of the requirements of the task for a period of five years; it is accordingly challenging the Churches to make adequate provision for these defined needs; it is coordinating as never before in a unified plan the separate foreign missionary efforts of North American Protestantism; it is suggesting cooperation at the Home Base in innumerable directions never contemplated before; it is developing among the Churches of America a wholesome sense of spiritual unity as they labor for world evangelization.

Canadian Advance and Cooperation

A separate organization of the Interchurch Movement was effected in Canada with much the same methods and objectives. With characteristic effectiveness, the Canadian societies were working in practical cooperation some time before the organization of the Interchurch World Movement.

Peace Conference Negotiations

American missionary boards followed with much interest and anxiety the negotiations of the Paris Peace Conference. Recognizing that property interests representing millions of dollars were invested in lands affected by the Peace settlements, steps were taken to make representations such as might safeguard religious and missionary liberties in the future, particularly in ex-German and ex-Turkish territory. The Emergency Committee of Cooperating Missions was charged with this task, and Drs. Barton, Mott and Watson represented the American section of this Committee at Paris. Unsuccessful efforts were made to secure a paragraph in the Covenant. A clause in the Treaty with Germany saves the properties of German missions from confiscation and makes them "trust property" which will be entrusted to approved missionary agencies for carrying on the work in behalf of the native populations. It is expected that when the Mandates are issued there likewise will be a section inserted to safeguard missionary liberties. The whole future of the League of Nations bears a vital relationship also to this question.

British Regulations Governing Missions

As a result of War experiences and the War situation the British Government enacted certain regulations governing the admission of missions and missionaries to British territories. These regulations, which exclude German missionaries, commit to the Committee of Reference and Counsel of the Foreign Missions Conference of North America the task of scrutinizing the applications of American missionaries for admittance to British territories.

Special Aid from American Societies

German missionary work in areas from which German missions were excluded continued to be the object of special assistance from America, in part by funds contributed through the Committee of Reference and Counsel and in greater part by assistance extended directly by American societies operating in the same countries, as the Presbyterians in Kamerun and the Lutherans in India. The famine in India led to a special appeal for funds and over \$220,000 were sent over to relieve the suffering. Aid to devastated areas in France came within the scope of the appropriations of several churches.

Deputations to Foreign Fields

With the termination of the War, a great number of boards recognized the imperative necessity of sending abroad their executive secretaries or still larger deputations, to study the changed situation in the mission fields committed to their care. The survey work of the Interchurch World Movement stimulated such special investigations. An Educational Commission went to India consisting of Principal A. G. Fraser and Miss M. M. Allan from Great Britain and Prof. D. J. Fleming, Ph.D., representing America. The Federation of Woman's Mission Boards arranged to send a large deputation, made up of representatives of the leading woman's boards, to China and Japan, to study problems there in connection with work for women, and it is planned that another deputation later should go out to India. These groups will both work in close cooperation with the Interchurch World Movement and the Continuation Committees on the fields. The Committee of Reference and Counsel released Mr. C. H. Fahs, secretary of the Library Committee, for a trip which carried him to Japan, China, India, Africa and Great Britain and yielded large returns in material of priceless value for research purposes. Among the executive officers of leading missionary boards who went abroad for purposes of missionary investigation and survey were the following: James L. Barton, C. H. Patton, Stanley White, Stephen J. Corey, J. H. Franklin, Paul de Schweinitz, F. M. North, and A. E. Armstrong.

The Young Men's Christian Association

The War work of the Young Men's Christian Association led to the extension of the work of this Movement to a number of foreign lands, such as Poland, Czecho-Slovakia, Rumania, Greece, and to the necessity of enlarging the scope of the work in fields previously entered, such as China, India and sections of Africa.

Student Volunteer Movement

The Student Volunteer Movement holds its delayed Quadrennial Convention at Des Moines, Ia., December 31, 1919, to January 4, 1920.

General Financial Record

Reports from the larger Churches indicate a marked increase in gifts to foreign missions for the year ending in 1919. The total for North America is \$30,872,882 which is an advance of \$8,690,059 over the report for 1918. It is noteworthy that about one half of this advance was in the mission boards of the Methodist Episcopal Church. In Canada, despite the much heavier drains caused by her longer participation in the war, there was an advance of over sixteen per cent.

THE BRITISH HOME BASE

MISS G. A. GOLLOCK

Situation Among the Societies

The year 1918-19, which has seen the close of the world-war and the slow and troubled dawning of the day of Peace, has been a period of lights and shadows in British missionary work. The "Survey of the Effect of the War upon Missions," the first chapters of which appear in the October number of the *International Review of Missions*, will give within the next four issues some idea of the extent to which missionary operations were interrupted and plans put out of line during the period of the war.

The Year's Finance

On the one hand the income of the larger mission boards shows an increase. The Baptist Missionary Society reports a gain of £14,400 on their general funds and nearly £2,000 on their Women's Association. The China Inland Mission received in Great Britain in 1918 over £2,600 more than in the previous year. The Church Missionary Society, not including its Thankoffering Fund, increased by over £12,000. The income of the London Missionary Society from ordinary sources was £9,600 above that of the previous year, though that income was a record one. The Society for the Propagation of the Gospel reports an advance of £19,000, the income from donations, subscriptions and collections for the General Fund being fifty per cent above that of fifteen years ago. The United Free Church of Scotland shows a very small increase in income from living donors, but the funds of the Women's Committee have gone forward. The Wesleyan Methodist Missionary Society has risen more than £14,400 over a record income of last year. A five per cent increase was asked for; a ten per cent increase has been given. The Women's Auxiliary has also gone forward in receipts.

But on the other hand growing expenditure constitutes a grave and pressing problem. At a time when every Society hears the call to move forward the heavy loss on exchange cripples advance and bids fair to imperil the maintenance of existing work. The China Inland Mission reports that £1,000 will not now buy as much silver in China

as could be bought for £400 in 1915. The Church Missionary Society states that its loss on exchange in the past year amounts to £58,000. The London Missionary Society finds the cost of silver exchange particularly has amounted to £10,000 in the year. Loss under this heading has sent the expenditure of the United Free Church of Scotland up £2,400 in its Manchuria Mission alone. The Wesleyan Mission reports that owing to exchange they lose in China £79 on every £100, and in India £25 on every £100. During 1919 it is estimated that the Society will lose in this way about £39,000. When to all this is added the fact that the increased cost of living is pressing so heavily upon missionaries that, at the request of several of the societies, a committee has been appointed to report on the whole situation as to their salaries, it becomes apparent that missionary finance is facing problems more serious than any which confronted it during the war.

There has been in Great Britain no parallel to the Interchurch World Movement in America. The London Missionary Society, however, is sending its Home Secretary to America to gather suggestions for a strong new propaganda at the British Home Base. Meantime, general societies have initiated thankoffering schemes. The Church Missionary Society is asking for a Peace Thankoffering of lives and £500,000; the Society for the Propagation of the Gospel for a Peace Thankoffering Fund of not less than £250,000.

Missionary Forces

Tabular Statements in the "Survey of the Effect of the War upon Missions," to which reference has already been made, show how seriously the forces of British Missions have been lessened during the war. Twelve of the larger British Societies had actually on the field in 1918 a foreign staff of 4630 as against 4899 at the beginning of the war. The new missionaries sent out in 1917-18 by the same twelve societies were sixty-three as against two hundred and forty-five at the earlier date. In 1918 India received from them a reinforcement of twenty-eight as against a previous ninety-six, China nine as against fifty-four, Africa seventeen as against fifty-four, the Near and Middle East four as against fourteen. And now, when recruiting work begins to be active and all societies are urging the need of men and women for waiting work, the terrible effect of the loss of so much of the best young life of the Church is being realized to the full. A long and responsible task in the preparation of missionaries lies ahead.

The Passage Problem

During the war period it was so difficult to obtain permits for women missionaries that a Missionary Passport Committee was formed and succeeded in getting over two hundred and fifty passports up to July, 1919. By that time, however, the problem of shipping accommodation became so acute that the societies found it necessary to take concerted action. At the time of writing steps are

being taken to see what provision can be made for the autumn contingent of British missionaries waiting to proceed to their fields.

Other Matters of Interest

Among other matters of interest in home organization may be noted the amalgamation effected by the Baptist Missionary Society with its Women's Missionary Association and its Medical Auxiliary; the union of the Home and Foreign Committees of the Church Missionary Society and the large increase of provincial representation on the new body; the appointment by the same Society of a Missionary Missioner to conduct "Days of Prayer and Gifts," and the holding of a number of "Days of Information for Missionary Speakers" in different parts of the country; the opening of a new Hostel for the Training of Women Teachers and Nurses, also by the C. M. S., the formation of a Candidates' Board by the Baptist Missionary Society and of a Candidates' Sub-Committee of Men and Women by the China Inland Mission; the development of corporate fellowship, as illustrated by the general conference of the workers of the London Missionary Society followed by a three days' conference of missionaries in the autumn of 1919, the holding of the first conference of missionaries by the Society for the Propagation of the Gospel and the first Summer School of the China Inland Mission; and the raising of an Earthquake Restoration Fund by the English Presbyterian Missions for the devastated area in South China and the initiating of a campaign fund for £100,000 by the Women's Auxiliary of the Wesleyan Methodist Mission. A twelve-days United Medical Missions Exhibition, in which a number of Societies took part, was held in London in June and July. Among the visitors to it were the Queen and Princess Mary.

Changes in Personnel

The outstanding changes in Missionary personnel during the year have been the resignation of Bishop Montgomery after a seventeen year's secretaryship of the S. P. G. and the appointment of Bishop King of Madagascar as his successor, and the death of Sir Andrew Fraser, K.C.S.I., late Lieutenant-Governor of Bengal, a trusted leader and an honored friend whose service to the cause of missions was valued throughout the world. Mr. Kenneth MacLennan has resumed his work as joint Secretary with Mr. J. H. Oldham of the Conference of Missionary Societies in Great Britain and Ireland, after two and a half years' absence in Government service.

Conference of Missionary Societies, June, 1919

The eighth annual meeting of the Conference of Missionary Societies in Great Britain and Ireland sat at Norwood from June 18th to 20th. It was reported that three further societies—the Society for the Propagation of the Gospel, the Jerusalem and the East Mission, and the Representative Church Council of the Episco-

pal Church of Scotland—being eligible for membership under the rules of 1912 had decided to join, increasing the number of societies constituting the Conference to forty-six. The main addresses at the Conference were on Missions and Governments and Relations with American and Continental Missions (Mr. J. H. Oldham), Educational Opportunity at the Close of the War (Sir Michael Sadler, Chairman of the Bengal University Commission), and Co-operation in the Mission Field (Rev. H. Anderson, Secretary of the National Missionary Council of India, and Rev. E. C. Lobenstine, Secretary of the China Continuation Committee). The principles of co-operative finance were also considered at length and an important memorandum was sent forward to the mission boards (See pp. 11 and 12 of the Conference Report).

Financial Statement of the Conference

The financial statement showed that during 1918-19 British missionary societies had contributed the sum of £2,672-0-7 to co-operative finance by means of a levy at the rate of 33s per £1,000 of income on the general account, plus £233-1-9 for the National Missionary Council in India (11s per £1,000 expenditure for the societies working in that field) and £254-11-0 for the China Continuation Committee (22s per £1,000). The Conference voted to invite the societies to approve a budget of £3,565 for 1919-20. Of this, £2,050 is for the Standing Committee of the Conference, to cover salaries, rent, office expenses (including removal from Edinburgh) etc., £465 for the Board of Study for the Preparation of Missionaries, £300 for the proposed Press Bureau and £750 for the British share of the Emergency Committee Budget. Contributions at the rate of 40s per £1,000 of income will be required from the co-operating societies if this budget for 1919-20 is to be met. Up to the date of writing the Societies have been responding well. It was also agreed to invite further contributions for the National Missionary Council of India, and the China Continuation Committee from the Societies working in those fields, the amount for which each board is responsible being calculated on their expenditure in the mission field concerned. The amount recommended for India was the rupee value of £300 at par, and for China £1,000.

Other Recommendations

Amongst other matters, the plan for a Press Bureau submitted by the Home Base Committee was approved, the necessary support was granted, and Mr. Basil Mathews of the London Missionary Society was invited to devote part of his time to the work. The Conference also generally approved of plans put forward by the Home Base Committee for the establishment of a general illustrated missionary magazine for British readers with a view to enlarging the circle of those interested in missions. The London Missionary Society has generously released Mr. Basil Mathews to edit this paper in addition to his work for the Press Bureau. The Con-

ference has no financial liability for the proposed magazine. The United Council for Missionary Education was encouraged by resolution of the Conference to enter the field of more general missionary literature (whether on its own account or as a publishing agency for the mission boards) in addition to its large scheme for graded text books for mission study. The Standing Committee was instructed to keep in touch with the Interchurch World Movement of North America—reports of which were presented by Mr. F. H. Hawkins and the Rev. E. C. Lobenstine—in order to consider whether there are any ways in which missionary societies in Great Britain and Ireland can collaborate.

Work of Committees of the Conference: Missionary Liberty

The responsibilities of the Standing Committee in regard to the relations between missions and governments entered a new and more critical stage when the Armistice was signed and steps were begun towards a final settlement. After careful inquiry into the actual situation, representations were made during the year to the proper authorities as to the place of missions in the political resettlement of Syria and Palestine, and as to safeguards for freedom of conscience and the carrying on of missionary work in any new international agreements as to tropical Africa. In conjunction with Dr. J. R. Mott and Dr. Charles R. Watson, representing the Foreign Missions Conference of North America, a statement was submitted to the British and American delegations at the Peace Conference in Paris, urging that in all mandates for the administration of former German and Turkish territories "(1) Freedom of conscience and religion should be guaranteed to the followers of all religions, including expressly (a) the right to choose freely the form of religious belief and to make a change of faith without incurring any political or civil disability, and (b) liberty to exercise all forms of divine worship publicly as well as privately; (2) that Christian missionaries and other persons engaged in charitable and philanthropic effort should not be hindered in the peaceable pursuit of their calling and should be allowed to purchase and hold land and erect buildings for religious and philanthropic purposes; (3) that there should be no discrimination against missionary schools and that there should be equality of educational opportunity as between private and public schools."

Provision for German Missions

The Standing Committee has given careful and detailed attention to the needs of missions formerly carried on by German societies. In particular special and successful efforts have been made to ensure that German mission property should be held in trust for missionary purposes. The British Government having decided to exclude the Basel Mission from India, the Standing Committee guaranteed the sum of £1,000 to enable the National Missionary Council of India to take over the work in the South Mahratta area, and made representations which led the London Missionary Society and the

United Free Church of Scotland jointly to guarantee a sum of £1,250 for five years and enable the South India United Church to carry on the work of the Basel Mission in the Malabar area.

Constitutional Reforms in India

An influential committee has been appointed to consider the effects of the proposed constitutional reforms in India on missionary work, and especially on Christian education. This committee is in close touch with the various missionary educational organizations in India.

Educational Commission to India

One of the outstanding events of the year has been the sending of an Educational Commission to India to study the needs of village education, more especially in mass movement areas. This enterprise has been undertaken in conjunction with missionary leaders in North America. The Commission has as British members the Rev. A. G. Fraser, of Trinity College, Kandy, (Chairman), and Miss M. M. Allan, Principal of Homerton College, Cambridge. The American member is Professor D. J. Fleming, D.D., Union Theological Seminary, New York. Mr. K. T. Paul and probably another will be the Indian members. Mr. Samuel Nasir and Mr. Olcott are also of the party. The Commission left the United States, after a careful study of rural education there, in the end of July, traveling via Japan and the Philippines to India. Plans are laid for unhurried visits to many centers, and for conference with experienced missionaries, Indian workers, government educational officials and others. The Report of the Commission will be written in India, so that expert advice may be secured.

THE CONTINENTAL HOME BASE*

The Continent of Europe—even more than America—is suffering from a period of unreliable information. The world has been given not facts, but what our Governments have felt it wise for us to accept as facts. This has been true to a marked degree even in the neutral countries of Europe. At times there seems to have been a deliberate endeavor even in Christian circles to create a distrust of the Christian leaders of other lands. Moreover, the suspected untrustworthiness of published statements has given rise to a decided uneasiness as to what the real status of missionary work is, or as to what may be looked for in the future.

The Continental leaders of missionary thought, together with some British leaders and a few from America, fastened great hopes upon the theory of the supernationality of missions. This thought seemed to be a natural concomitant of the idealism so strongly emphasized

*An article on the Continental Home Base by Dr. J. W. Gunning of Holland was received too late for inclusion here. It has been inserted after the index.

by America. The Peace Conference shattered the hopes of these leaders; in fact it took from the German Missionary Societies five-sixths of their foreign work, and left them not the shadow of a hope that this condition would be revoked.

What more natural than that the leaders of the neutral countries should therefore wonder as to whether or not the British, and particularly the American leaders, had done all that could have been done to urge action which would have preserved to the German Societies the fruits of their Christian labors of years? Moreover, if it is an established principle that missionaries may have their work overturned at the word of the controlling Government, what assurance is there that a mission enterprise may be built up with any sense of permanency? If the missionaries must individually pass in review before the governmental authorities, may not the missions themselves become the tools of scheming officials and cease to be independent religious organizations standing fearlessly, even against "spiritual wickedness in high places"?

The supernationalism of missions became a lost cause. This was a rude shock to the once rapidly growing sense of international fellowship in world wide endeavor. In its place there arose doubt as to the future standing of the whole missionary enterprise. Notwithstanding this there has been a steady growth in missionary conviction. Though definite data are not at hand there seems to have been every promise of substantial increase in the incomes of the societies with headquarters in Norway, Sweden, Denmark and Holland.

France has been so occupied with the intense task of living, that her Protestant groups, at least, have not been disturbed by these considerations of international relationships. It was to be expected that in this country there would be a falling off, both of interest and of contributions. The contrary has been true. The Paris Society, the great Protestant Missionary Society of France, which is just beginning the one-hundredth year of her history, seems to have shown a devotion beyond anything she has before known. The receipts of the Society were greater than ever. Although the deficit also was increased, this was due to the responsibilities assumed in the care of the former German Missions in French territory. From France one gets a clearly optimistic note, while from the countries to the north, the spirit would seem to be rather that of determined persistency in the face of an unsatisfactory future.

In Germany the spirit runs to the opposite extreme. The sting of military defeat, the chagrin in the loss of the greater part of her missions, the failure of the theory of supernationality of missions, has engendered not suspicion alone but bitterness. This has not been palliated by the persistent though unsubstantiated report that Great Britain has lifted the embargo on all Roman Catholic missionaries, of whatever nationality. There has come a dire falling off of interest, if one may judge by the appeals being made to the missionary constituency. There is even a distinct questioning as to whether German missions within the next generation can be of any use whatever in the world.

Having given up hope as to their missions in territory controlled by Great Britain or France, they sadly turn to the contemplation of the possible places for future expansion. The Dutch East Indies, South America and China are the fields most frequently mentioned. The larger number look to a building of their missionary future in the Republic of China.

The Basel Missionary Society, the great missionary organization of Switzerland, met the same fate as did those in Germany itself. This Society was supported alike by a constituency in Germany and in Switzerland—chiefly among the German-Swiss. Consequently, in Switzerland, there is found much the same temper of mind as exists in Germany. Since there was not the terrible depression, following as an aftermath of war, there seems to be a more ready adjustment to the new conditions and a greater cheerfulness in meeting the future of their missionary work.

THE SOUTH AFRICAN HOME BASE

REV. AMOS BURNET

It would be useless to deny the fact that for a long time the European Churches in South Africa did not do what might be expected in the task of evangelising their heathen neighbours. There are many historical and sentimental reasons to account for this state of things. The last generation had a very vivid recollection of all the horrors of the great Kaffir Wars. Perhaps it was not surprising that their attitude towards the native people was not always sympathetic and, indeed, not always Christian. The Dutch people of the Cape still remember the days when they held the natives in a state of slavery. They resented the abolition of slavery by the British Government, and this to a large extent affected their attitude towards missionaries and mission work. One is glad, however, to be able to say that there are signs on every hand of a very great improvement in the growth of a very real and influential missionary spirit. The Dutch Reformed Church, which, in numbers and influence, stands at the head of all the churches, has lately developed a very praiseworthy and extensive missionary work. This work is carried on not only in South Africa itself, but also in Nyasaland, where excellent results have been achieved. The Wesleyan Methodist Church, which, in numbers of adherents and members, comes next to the Dutch Church, has a Missionary Society of its own. The income last year was about £14,000. About half of this amount was given by European Churches and the rest by native and coloured congregations. There is a very real missionary spirit in many English Congregations, and many of the native members are exceedingly zealous in spreading the gospel amongst their own countrymen. Other Churches, especially the Anglican and many smaller bodies, have done work which deserves honourable mention.

The change in the attitude of European people in South Africa towards missionary work has been very great during the last twenty-

five years, and there seems to be a growing sense of responsibility for the condition of the heathen peoples. The position of the country is quite unique. Great masses of heathen people are found here and there and English communities are interspersed. It follows that many Europeans see the most repulsive side of native life, and unless they themselves are convinced Christians they are not likely to be enthusiastic in regard to missionary work. Still the change has been so marked and so general that many of the best people in the country, led by officials such as Lord Selborne and others, have spoken out so strongly as to the duty of the European people who dominate South Africa, that we may fairly expect a very happy increase in the missionary spirit and a very rapid growth in missionary work. In connection with all the churches there have been cases of Europeans born in South Africa giving themselves to missionary labor and their example has not been without a very wonderful effect. The Dutch Churches draw all their workers from local sources, and this is a state of things which other bodies might very well emulate.

THE AUSTRALASIAN HOME BASE

The Missionary Societies of Australia and New Zealand have given especial attention to work among the Aborigines of Australasia and among the people of the Islands of the Southern Pacific. In large measure they have inherited the work of European Societies. Little by little, as they have grown in strength, they have assumed added responsibility. At the present time nearly all their work is independently conducted. Several of the Boards have work in India. A few of their missionaries are to be found, also, in China, Japan and Korea. The Bolivian Indian Mission had its beginning in New Zealand, and the Sudan United Mission has a council with headquarters at Melbourne.

Before the war the income of these societies was about three quarters of a million dollars. During the war there was a decided increase. In 1919 the rate of increase apparently was not kept up, and there was fear of a slight decline for the year. This uncertainty is laid, not so much to a decline in interest in the Missionary enterprise, as to a condition due to the epidemic of unrest everywhere prevailing.

Notwithstanding this note of uncertainty there was a general call for advance, and several writers wrote hopefully of the prospect of a good increase in the incomes.

All societies seem to be facing a most urgent need of candidates. Here, again, there is a spirit of confidence in looking to the future. The return of the troops from Europe, the augmented enrollment in schools, and the general spirit of progress all buttress the conviction that within two or three years the young men and young women will offer themselves in numbers entirely adequate to meet the demands of the Missionary Societies.

FIELD REVIEWS

LATIN AMERICA

REV. SAMUEL GUY INMAN

Growing Interest in Latin America

With the signing of peace the attention of the economic world is shifting from Europe to Latin America. Food, room for overcrowded populations, and a market for surplus goods and capital are the great quests of the world, which will compel the wooing of these twenty great, rich, undeveloped nations to the South.

The "Continent of Opportunity"

Beginning at the Rio Grande and stretching down through Mexico, Central America, across Panama, over Venezuela, Colombia, Brazil, Peru, and the abounding plains of Argentina to the Straits of Magellan is the largest stretch of undeveloped fertile land in the entire world. All the population of the world could find place here and be only one-third as crowded as is Porto Rico. Argentina, far more capable than New York of sustaining a dense population, would have two hundred and twenty million people instead of eight million, if it were as densely populated as that State. Little Cuba has more foreign commerce than China. This is why capitalists, manufacturers, steamship directors, food economists, and political leaders in Europe, North America and even Japan are so intently fixing their attention on these fallow lands. A great part of our newly built merchant marine is being assigned to Latin America.

The Need of Mission Work

This forward position which Latin America is coming to occupy in human affairs forces upon the Christian agencies of the world a condition which must be met quickly and adequately if religion is to exert the supreme influence in the further development and solidification of these relationships.

MEXICO. Republic. Area, 767,198 square miles. Population (census of 1910), 15,115,612; (estimated for 1912), 15,501,684, of whom about 3,000,000 are Whites, 7,000,000 Mestizos and 5,000,000 Indians. Prevailing religion, Roman Catholic. There is no state church and all religions are tolerated. No ecclesiastical body may acquire landed property.

BRITISH HONDURAS. British Crown Colony. Area, 8,598 square miles. Population (census of 1911), 40,458; (estimated, 1916), 42,323.

CANAL ZONE. United States Possession. Area, 502 square miles. Population (1917), 35,049. Of these, 18,840 are Americans. Prevailing religion, Protestant.

COSTA RICA. Republic. Area, about 23,000 square miles. Population (estimated for 1916), 441,342. Of these, almost all are Whites, although there are about 5,000 Indians and 26,000 Negroes; (18,000 are colored British West Indians.) The religion of the state is the Roman Catholic, but entire religious freedom exists.

For centuries these countries have been in the main exploited by outsiders; made to yield of their riches to benefit people other than their own. Marked by motives of self-interest and unfair dealing, materialistic forces from without have made paramount issues the possession of such things as gold and silver mines, oil lands, rubber forests and sugar plantations. Imbued from within with a spirit peculiar to themselves and living until recently in semi-isolation, misunderstood and misunderstanding alike, they have been suspicious and distrustful of each other and fearful of us. Experience with Roman Catholicism has caused untold numbers of the intelligent and educated classes to discard religion, disavow allegiance to the Church and become open skeptics, agnostics and free thinkers. Millions more have never even heard the Gospel and are still bound up in their old superstitions and practice.

If Christian forces fail to take advantage of the present situation it will mean that materialism will triumph and the radiating influences of spirituality will have no part in shaping the interactions of Latin American future civilization and growth.

The Land and the People

Latin America, popularly so called, is composed of the twenty republics south of the Rio Grande River: Mexico; Guatemala, Honduras, Salvador, Costa Rica and Panama in Central America; Cuba, Haiti and Santo Domingo in the West Indies; and the countries of Venezuela, Brazil, Bolivia, Paraguay, Uruguay, Argentina, Chile, Peru, Ecuador and Colombia in South America. These combined countries have an area of 8,321,081 square miles and a population of 80,000,000 roughly divided as follows: Whites, 18,000,000; Indians, 17,000,000; Negroes, 6,000,000; Mixed White and Indian, 30,000,000; Mixed White and Negro, 8,000,000; Mixed Negro and Indian, 700,000; East Indian, Japanese and Chinese, 300,000.

The Language and Its Literature

Eighteen of the twenty republics of Latin America are predominately Spanish speaking. Haiti uses French and the 24,000,000 Brazilians, with the exception of their few hundred thousand un-

GUATEMALA. Republic. Area, about 48,290 square miles. Population (1903), 1,842,134; (estimated for 1914), 2,003,579. Of these, about 60 per cent are Indians, the rest being half-caste. Prevailing religion, Roman Catholic. All other creeds have complete freedom.

HONDURAS. Republic. Area 44,275 square miles. Population (1910), 553,446; (estimated for 1914), 562,000. Chiefly Indians, with an admixture of Spanish blood. On the north coast there is a considerable proportion of negroes. Prevailing religion, Roman Catholic. The church is not aided by the state, and freedom is guaranteed to all creeds.

NICARAGUA. Republic. Area, estimated at 49,200 square miles. Population (estimated for 1914), 703,540. Of these about 400,000 are Whites and Mestizos, and about 250,000 Indians and Negroes. Prevailing religion, Roman Catholic.

PANAMA. Republic. Area, 32,380 square miles. Population (census of 1912), 336,742; (estimated, 1916), 450,000, of whom about 300,000 are Whites and Mestizos, and 30,000 Negroes. Prevailing religion, Roman Catholic.

civilized Indians, speak Portuguese. There are about 10,000,000 Indians who can only be reached by their own tribal languages, of which there are a number of varieties. As some of these have not yet been reduced to writing the situation is a difficult one, requiring vigorous treatment if conditions among these people are not to drift along as they have ever since the white man came.

The Latin languages, of course, present no serious barriers to interchange of ideas and experience, but it is a lamentable fact that in the Spanish and Portuguese there is practically no Christian literature. For centuries the people have been taught that the Bible is a dangerous book, not to be owned or read except under priestly guidance. The Roman Catholic Church even today does not stimulate good reading and produces but little good literature.

Races and Social Groups

A social grouping of the people may place them in three classes: the Indians, the peons, and the aristocratic or landed class.

Although there have been some Indians who have risen to prominence and some tribes which are noted for the high degree of their civilization before they were subdued by the Latin invaders, most of them are today in a primitive state, ignorant, and almost wholly neglected by social and religious forces. They are absolutely without knowledge of the laws of health and live in unsanitary conditions which cause a high death rate.

The peons, although the class above the Indians, cannot be considered the "middle class" such as exists in the United States and Europe, as they, too, are ignorant and live in squalor. They are generally oppressed by the upper classes; work for small wages, in some cases barely enough to exist upon; are too poor to own property and are usually in debt. This, if they are unable to meet it, is made a charge upon their families and their children are forced to inherit it.

The third class includes the wealthy people, the professional men—lawyers, engineers, physicians, journalists, etc., those whose tastes and interests ally them with the upper classes, rather than with the people beneath them. The rich, of course, control everything, live

SALVADOR. Republic. Area, 13,176 square miles. Population (estimated 1916), 1,271,336. Of these, 234,648 are Indians and 772,200 Ladinos or Mestizos. Prevailing religion, Roman Catholicism.

SANTO DOMINGO. Republic. Area, estimated, 18,045 square miles. Population variously estimated at between 600,000 and 700,000, chiefly Mestizos, Indian and Negro blood being largely represented. Prevailing religion, Roman Catholicism. This is the state religion, but other forms of religion are permitted.

BAHAMA ISLANDS (*including Turks Islands and Caicos Islands*). British Colony. Area, 4,628 square miles. Population (census of 1911), 61,559; (estimated, 1917), 64,538. Prevailing religion, Protestantism.

CUBA. Republic. Area 44,215 square miles. Population (1916), 2,627,536. About 680,000 of these are negroes, the rest Whites and Mestizos. Prevailing religion, Roman Catholicism.

HAITI. Republic. Area, estimated, 10,204 square miles. Population (estimated for 1912), 2,500,000, the great majority of whom are negroes. Prevailing religion, Roman Catholicism.

in luxury, and give their children every advantage as in other countries.

Religious Conditions

Roman Catholicism of the type which flourished in the middle ages has been the dominant religion. Since it has opposed all progress and all democratic movements it has largely failed. The thinking people of the nations, especially the young people, the students, are dissatisfied with it, realizing that it provides no way by which they may be Christians and yet true to the laws of the mind, and to the accepted forms of modern knowledge with which their best institutions are abreast. In practically every one of the large cities the educated classes either have turned in violent opposition to the Church of their fathers, or have grown so indifferent to it that it has no influence upon their lives. You speak to men who are leaders in philanthropic and educational enterprises about religion and they will say: "What! Religion? That is the thing above all things for which we have no use. Religion has been the cause of our revolutions; religion has opposed our progress; on account of religion from fifty to eighty per cent of our people are unable to read or write. In the name of progress deliver us from religion!" A university professor lecturing on the "Conception of God" in one of the leading schools in Brazil, said:

"The Catholic faith is dead. There is no longer confidence in Christian dogma. The supernatural has been banished from the domain of science. The conquests of philosophy have done away with the old conception of spirituality. Astronomy, with Laplace, has invaded the heavenly fields and in all celestial space there has not been found a kingdom of God. . . . We are in the realm of realism. The reason meditates not on theological principles, but upon facts furnished by experience. God is a myth, he has no reality, he is not an object of science. . . . Man invented gods and God that the world might be ruled. These conceptions resulted from his progressive intelligence. The simple spirit refrains from all criticism and accepts the idea of God without resistance. The

JAMAICA (not including Turks Islands and Caicos Islands, but including Cayman Islands, Pedro and Morant Cays). British Colony. Area, 4,207 square miles. Population (census of 1911), 831,383; (estimated for 1917), 906,485. Of these, 15,605 are Whites, 163,201 coloured, 630,181 black, 17,380 East Indian, 2,111 Chinese. Prevailing religion, Protestantism.

LESSER ANTILLES. United States Possessions, Virgin Islands. Area, 132 square miles. Population (estimated), 23,000, mostly negro. British Possessions, Leeward Islands (Antigua, Barbuda and Redonda, Virgin Islands (Br.), Dominica, St. Kitts, Nevis, Anguilla, Montserrat). Area, 715 square miles. Population (census of 1911), 127,193. Prevailing religion, Protestantism. Windward Islands (Grenada, St. Vincent, St. Lucia). Area, 516 square miles. Population (census of 1911), 157,264; (estimated for 1917), 175,278. Barbados. Area, 166 square miles. Population (census of 1911), 171,982; (estimated for 1917), 184,259. Government Grants in aid are made to the Church of England, Wesleyans, Moravians, and Roman Catholics. Trinidad and Tobago. Area, 1,868 square miles. Population (census of 1911); 333,552; (estimated for 1917), 371,876. Of these, about one third are East Indians, the remainder being of mixed negro and white descent.

cultured spirit repels the idea in virtue of its inherent contradictions."

Any strength which Christianity possesses among the well informed seldom comes from a sense of personal allegiance through faith in God and the saving Christ, but is, rather, based upon political expediency, class interest and inherited religious sentiment. The great mass of womankind, whose educational opportunities have been prescribed, are still loyal to the Church and Roman Catholicism remains the axis on which turns the elite social order in most of the countries.

Indifference to Religion

Recent investigations, however, have been startling in their revelation of the way the working classes are abandoning the Church and drifting into extreme socialism and an antagonism to all forms of religion.

In Mexico the revolution has brought about a widespread propaganda in favor of anti-Christian socialism, the result of which is seen in the new constitution, which contains the most drastic restrictions on religious activities ever written into a state document. In Cuba, a recent book, which attacks Christianity, known as "La Religion al Alcance de Todos" ("Religion in the Reach of All"), has reached a circulation of 50,000 copies. It is said that agnosticism is found even among field laborers. In Chile there are continued labor disturbances, and a growing opposition of the working classes to the ruling classes and to the Church which many believe must end in a bloody revolution. In Argentina anarchists are very active among the workmen. The Roman Church is so concerned about this movement that their priests are addressing meetings of workmen on the street corners. In Brazil there have been strikes and food riots in almost all parts of the country. In a strike at Sao Paulo, one thousand rioters were killed.

Limited Evangelical Work

If one visits only the capital and port cities of Latin America, he will be impressed with the smallness of the evangelical work, but when he visits the smaller cities and towns he will be appalled at the lack of strength. In Mexico there are states with as many as a

FRENCH POSSESSIONS (*Guadeloupe, Marie Galante, Les Saintes, Désirade, St. Barthélemy, St. Martin*). Area, 688 square miles. Population, 1912, 212,430.

DUTCH POSSESSIONS (*Curacao Bonaire, Aruba, St. Martin, St. Eustache, Saba*). Area, 403 square miles. Population, 1917, 57,381. Prevailing religion, Roman Catholicism. There are 50,117 Roman Catholics, 6,616 Protestants and 613 Jews.

PORTO RICO. United States Possession. Area, 3,606 square miles. Population (census of 1910), 1,118,012; (estimated for 1914), 1,184,489. Of these 50,245 were negroes and 335,192 mulattoes, and 732,555 whites.

ARGENTINE REPUBLIC. Republic. Area, 1,153,119 square miles. Population (census of 1914), 7,885,237; (estimated for 1917), 8,574,000. Chiefly Mestizos, but there are about 1,750,000 foreigners, the majority of whom are Italians and Spaniards. Prevailing religion, Roman Catholic; there are about 55,000 Protestants and 30,000 Jews. The Roman Catholic Church receives state support, but there is no state church, and all other creeds are tolerated.

million population where no foreign missionary works. There are only two hundred ordained ministers, both foreign and native, to preach the gospel to fifteen million people—a parish for each of 75,000 souls. Yet a representative of the Guggenheim interests said before the revolution that practically a million Mexicans, one out of fifteen of the population, were dependent on that and allied corporations. To help Mexico teach the eighty per cent illiterate in her population, there are altogether one hundred and seventy-seven mission schools. American capital has invested a billion dollars in Mexico. We have invested for missionary purposes little more than a five hundredth part of that amount. Panama is the center of one of the most backward parts of the globe. In two of the five republics of Central America there is no organized Mission Board doing work. Our missions support four schools and one hospital in all of Central America. In little Panama, which owes its very existence to the United States, there is only one missionary preaching the simple gospel of Jesus to three hundred and fifty thousand Spanish-speaking Panamanians. There are eight ordained missionaries in the Republic of Venezuela, trying to serve a population of nearly three million. To educate the eighty-five per cent of her population who cannot read and write, there are two little primary schools with a small enrollment. In the whole history of this Republic only one building has ever been erected for school purposes either by Church or State, and that was a military academy. In Colombia, which is larger than Germany, France, Spain and Italy, there are only two ordained Protestant ministers to every million of the population. In Ecuador there is practically no established mission work, and no Protestant church building has ever been erected in that country.

In the northern half of Peru, a stretch of territory larger than our original thirteen states, there is not one evangelical missionary. There are ten provinces in this historic Republic, all larger than Holland, where there is no evangelical work. In Bolivia the Evangelical Church has only one hundred members. Great areas in Chile and Argentina are still untouched by evangelical missionaries, and only the fringes along the ocean and river fronts of Uruguay and Brazil are occupied. One missionary couple has recently been sent to Paraguay as the first step toward facing the great problem that country presents. The greatest stretch of unevangelized territory in the world is in the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia, and Paraguay. An irregular figure two thousand miles long and from

BOLIVIA. Republic. Area, 514,155 square miles. Population (census of 1900), 1,744,568; (estimated for 1915), 2,889,970. Of these (census of 1900), 920,864 are Indians, 231,088 Whites, 3,945 Negroes, 486,018 mixed. Prevailing religion, Roman Catholic. The Roman Catholic is the recognized religion of the state, but the exercise of other forms of worship is permitted.

BRAZIL. Republic. Area, 3,200,564 square miles. Population (census of 1900), 17,371,069, (estimated for 1915), 26,542,402, of whom 8,000,000 are Whites, 8,000,000 mixed (Whites and Negroes), 4,000,000 Negroes and 2,500,000 Indians. Prevailing religion, Roman Catholic. Absolute equality exists between all creeds.

five hundred to fifteen hundred miles in width would only include two or three missionaries. In Northern Brazil there are seven states, with populations ranging from that of Maine to that of New Jersey, with no foreign missionary.

Among the Indians

Large numbers of the native Indians and negro ex-slave descendants in given sections of Latin America are pagan, in some areas without any contact whatever with Christianity, and in many others with too little to affect appreciably either their religious conceptions, their character or their low economic state. They constitute a field of pure missionary endeavor as apostolically conceived, which no body of Christians can ignore who accept responsibility for the world's evangelization. There are 3,500,000 Indians on the plateaus of Ecuador, Peru and Bolivia, including the former Inca Empire. Practically nothing is being done for them. Going down into the valley of the Amazon and through the lowlands of Bolivia and Paraguay, there are many other millions of Indians—no one knows how many—who still live in their savage state, with no efforts made for them except those of the splendid little band of missionaries of the South American Missionary Society.

There are some three million Indians living the tribal life in Mexico and two million more in Central America. No American missionary society is conducting any comprehensive work for any of these tribes. It is one of the most imperative problems before the American Church.

Strategic Centers for Missionary Work

For South America the following six centers are suggested for strategic stations from which the work could spread: (1) Central Peru; (2) Highlands of Bolivia; (3) Matto Grosso, interior Brazil; (4) on the Rio Negro, Brazil; (5) on the eastern slope of the Andes, Colombia; (6) Upper Orinoco, in Venezuela.

Unprecedented Opportunity for Enlarging Our Christian Work in Latin America

The people of Latin America are doing more fundamental thinking than ever before in their history. They have hitherto been ruled more by sentiment than reason. They have rested on the glorious past of the Latin race, have magnified the differences be-

BRITISH GUIANA. British Colony. Area, 89,480 square miles. Population (census of 1911, including an estimate of 13,000 aborigines in unfrequented parts), 309,000; (estimated for Dec. 31, 1916), 313,859. Of these, about 136,000 are East Indians, 120,000 Negroes, 11,600 Portuguese and 4,300 other Europeans. The Church of England and the Church of Scotland are established by law, and grants are made to the Roman Catholic Church and the Wesleyan Church and several others.

CHILE. Republic. Area, 289,829 square miles. Population (1917), 3,870,002. The majority of these are of European descent; (Whites, 1,500,000, Mestizos, 2,100,000, Indians, 1,400,000). Prevailing religion, Roman Catholicism. The Church is maintained by the state, but all religions are respected and protected.

tween Latin Catholics and Anglo-Saxon Protestants, and have minimized the great economic moral bases of American solidarity. They had ceased to regard religion as a real factor in a modern life as they were developing it. But this world war, with its rude shock to their economic progress and to many of their philosophic theories, supposedly beyond attack, has compelled them to re-examine their individual and national relationships and to restate their theories. This spirit of inquiry impresses one profoundly as he talks with men of every status from university professors to laboring men.

One of the evidences of this openmindedness and interest in spiritual things is found in the magnificent welcome given to the North American fleet when visiting Montevideo. The Dean of the *literati* of Uruguay, Dr. Juan Zorilla de San Martin, said, in speaking to the boys: "We love the United States as a great collectivity; we love you as citizens of the United States, but we want you to understand that we love you as individuals. We talk of our common mother—democracy; there is some one else still dearer to us—our common Father." Then, leaving the interpreter, he repeated in a charming broken English the Lord's Prayer. It is worth while to note that Dr. Zorilla is one of the leaders of the Catholic party in Uruguay. Such a man speaking such sentiments on the platform of the Young Men's Christian Association is significant of a new day in South America.

Growing Friendship with the United States

In the past Latin America has been ruled by Latin sentiment; her people have considered themselves apart from Anglo-Saxons and opposed to their philosophy of life. They have held it to be unpatriotic to adopt the religion or any other features of North American life. This attitude is surely, though slowly, undergoing a change. North America's sacrifice of her profits on munitions with her unselfish entrance into the World War as a crusade for Democracy has given the Latins a real appreciation of her idealism and a desire for her friendship. "American Solidarity" has come to be the most popular phrase in Latin America. The establishment of North American banks, steamship lines and many new commercial houses has added much to these closer relations. Trade between the United States and Latin America has increased more than a billion dollars in the last four years.

Latin American Students in Our Country

The great increase in the number of students from the South coming to this country is another indication of this growing friend-

COLOMBIA. Republic. Area (estimated), 440,846 square miles. Population (census of 1912), 5,071,101, not including about 30,000 uncivilized Indians: (Whites, 700,000; Mestizos, 2,300,000; Indians, 800,000; Negroes, 1,600,000). Prevailing religion, Roman Catholicism. Other forms of worship are permitted.

DUTCH GUIANA. Dutch Colony. Area, 46,060 square miles. Population (1917), 91,622, exclusive of Negroes and Indians living in the forests. Prevailing religion Protestant. There is entire religious liberty. There were in 1916, 35,782 Protestants, 18,959 Roman Catholics, 881 Jews, 11,985 Mohammedans, 20,231 Hindus.

ship. At the Student Conferences in Northfield and Lake Geneva there were enthusiastic groups of these students earnestly seeking to solve their spiritual problems. The Brazilian government has recently sent to this country twenty-seven graduate students who are to take two year courses in agriculture, forestry, sanitation, and engineering, to return to their country with these North American methods to help develop the marvelous physical resources of their country. The missionary forces have impressed Brazil to such an extent that missionary leaders in this country were requested to meet the students and advise them concerning the institutions they should attend and help them in other ways to get the most out of their stay in this country.

Northern Leadership in Latin American Education

Many national leaders are turning to North American missionary forces to direct either new institutions or old ones, which, while well equipped, have failed because of lack of unselfish, devoted service on the part of the directors. Often there is frank acknowledgment that they have not the altruistic prepared leadership which they realize can be found only among North American Evangelical Christians.

The new day is well expressed by a word, just received from a leading missionary of South America, who has an open door in practically every University of South America.

"With the present spiritual unrest that signifies a deep longing for something morally and spiritually better and with the United States standing today beside France in the affections of the South American peoples, one longs to see every North American agency that can make a genuine contribution to the moral and spiritual progress of South America give itself wholeheartedly to this opportunity for Christian effort in South America. No such time has existed since the days following the gaining of their political independence."

Once the Most Neglected of Fields

Five years ago Latin America was one of the most neglected and least known of all fields. There had never been held a conference where all the forces came together to consider common problems. There was not a union school, union paper or union administrative

FRENCH GUIANA. French Colony. Area, about 32,000 square miles. Population (1911), 49,009. Prevailing religion, Roman Catholic.

PARAGUAY. Republic. Area (estimated), 65,000 square miles. Population (estimated for 1917), 1,050,000. Of these, the larger portion is of Indian blood. Prevailing religion, Roman Catholicism. This is the state church, but the exercise of all other forms of religion is permitted.

PERU. Republic. Area, 722,461 square miles. Population (census of 1876), 2,660,881. (This is the last official census return. An estimate for 1896 places the population at 4,620,201, and for 1908 at 4,500,000, but these figures are not trustworthy.) There are about 700,000 Whites, 800,000 Mestizos, 3,000,000 Indians. Prevailing religion, Roman Catholicism. This is the state religion, but full religious liberty is permitted.

committee in all Latin America. With the exception of Porto Rico, there was no definite delimitation of territory. There was no co-operative committee of the Boards to consider its needs. The home Church was ignorant of and indifferent to its claims. North and Latin America had few commercial relations and political relations were very unsatisfactory. Little intercourse was had between intellectual leaders of the two Americas. Few visitors from either people were found among the other.

The Committee on Cooperation in Latin America

Today all is different. The Committee on Cooperation in Latin America, appointed by the thirty mission boards doing work in those lands, held the Panama Congress at which there were representatives from more than fifty different organizations interested in the spiritual life of Latin America. Seven Regional Conferences in the important centers of Latin America immediately following Panama aided in outlining a comprehensive program for the whole field. Combined Christian forces found in these twenty nations a people united by a similar language, history, government, social structure and ideals, making possible a joint program for this continent and a half. This program, which in its comprehensiveness and practicability is astounding to those who have not followed it step by step, has been developed by the Committee on Cooperation in Latin America.

Accomplishments in Cooperation

The outstanding accomplishments for cooperation during the year of 1919 have been:

1. The consummation of the proposals of the Cincinnati Conference concerning Mexico and the development of a most inclusive cooperative program for Mexico, outlined in detail under the heading, Mexico.
2. The Surveying of the virgin mission fields of Hayti and Santo Domingo and the development of a union plan for occupying that field.
3. The beginning of a monthly review, "La Nueva Democracia," which will circulate in all parts of Latin America.
4. Cooperation with the Interchurch World Movement, making the surveys in Latin America for them, and drawing up for them a five year program, budgeted in terms of men and money for each Latin American country.
5. Arranging for a Regional Conference in Central America for the spring of 1920.
6. Employment of a Secretary of Literature for Brazil, a Secretary for Education in Mexico and a Secretary for the Committee on Cooperation in Mexico.

URUGUAY. Republic. Areas, 72,153 square miles. Population (estimated 1917), 1,378,808, chiefly Mestizos and Whites, with about 100,000 Indians. Prevailing religion, Roman Catholicism. There is no state religion, and complete toleration exists.

7. Publication of a directory of missionaries, mission schools and periodicals in Latin America.

8. Preparation in Spanish of the first General Commentary on the Sunday School Lessons for the ensuing year.

9. Beginning the publication of Temperance literature in Spanish, which will become an increasingly important function of the Committee on Cooperation.

10. The beginning of the Union Evangelical Seminaries in Porto Rico and Brazil.

11. The opening of the Union Book Depository in Santiago, Chile.

VENEZUELA. Republic. Area, about 398,594 square miles. Population (official estimates for 1917), 2,827,762,* of which 2,000,000 are Mestizos and Whites, 550,000 Indians, 200,000 Negroes and mixed. Prevailing religion, Roman Catholicism. This is the state religion but toleration for all others exists.

* Very much questioned—most say that 2,250,000 is nearer the truth.

CHINA

REV. LEWIS HODOUS, D.D.

Political Situation

The outstanding event of the year was the awakening of public opinion against the regime of the military governors, especially their subservience to Japan. These military governors or tuchuns, as they are called, are quite independent of the central authority. In the northern part of China they have formed a coalition and are backing up the Parliament and government in Peking. In the south they have a loose organization with its center at Canton. During the early part of 1918 these two governments were at war with each other. Japan was supplying money to both sides and was not dealing with them as governments, but with specially selected individuals. After the signing of the armistice in Europe Japanese loans for war purposes ceased and the tuchuns appointed an internal peace conference which met in Shanghai. This worried along, hampered by the military governors, and finally the members resigned. There are now plans to resume the peace conference. There is no doubt that this will be done and peace made in the near future.

China and the Peace Conference

The meeting of the Peace Conference in Paris aroused high hopes in China. The delegates representing China were strong men and on the whole did their work well. When it became evident that

CHINA. Republic. Area (including Mongolia and Tibet), 3,913,560 square miles. Population (Mr. Rockhill's estimate), 329,617,750. The prevailing religions are Confucianism, Buddhism and Taoism. "Probably all Chinese (not Mohammedans or Christians) profess and practice all three religions." There is no state religion, but Confucianism is the basis of the ethical teaching in the government schools. There are between 5,000,000 and 10,000,000 Mohammedans (Mr. Marshall Bromhall's estimate), 1,956,205 Roman Catholics, 654,658 Protestants and 5,500 Russian Orthodox Catholics. In the south of China are a considerable number of aboriginal tribes who are Animists.

German interests in Shantung were to be transferred to Japan the merchants and students of China and Chinese all over the world sent urgent telegrams to Paris advising the delegates not to sign the treaty without reservations on Shantung. The delegates finding it impossible to make reservations or obtain any written agreement from Japan as to the return of Kiaochau refused to sign the treaty.

When the failure of China at Paris became known the students and merchants organized a nation-wide strike, and inaugurated a boycott of Japanese goods. They compelled the three men most responsible for putting China under the power of Japan to resign. The strike was so effective that the military governors were compelled to sit up and take notice because this national spirit was penetrating their retainers so that Japanese borrowed money could no longer hold them. The boycott has been successful. Those who know the situation intimately state that Japanese trade was cut fifty to seventy per cent. The serious part is not the stoppage of trade, but the earnest efforts to produce goods in China formerly imported from Japan.

Awakening of the National Spirit

The most pressing problem before the government of China is the disbandment of the soldiers and the dispossession of the military governors from their position of power in various sections of the country. More than fifty per cent of the revenues of the country are being used for military purposes. Last year the deficit was two hundred million dollars.

On all sides the awakening of the national spirit is regarded as a most hopeful factor in the whole situation. The movement was nation-wide, orderly, well organized and very efficient. If rightly used it will result ultimately in the relegating of the military governors to their proper place and establishing the power of the civil population.

The International Consortium

The formation of the International Consortium to finance China is a sign of progress. It is hoped that the operation of this body will tend to obliterate the spheres of influence, bring about the internationalization of China's railways and put the country on a sound financial basis.

Industrial Progress

Industry is progressing. Chinese raise now two and a half million bales of cotton. They have in operation over a million and a half spindles and five thousand power looms besides tens of thousands of hand looms in the villages. The government dockyard at Shanghai is building four ten thousand ton boats for the United States. The silk industry is being revived and efforts are being made to resuscitate the tea trade.

Foreign Trade

The foreign trade of China reached its highest record in 1918, amounting to \$1,241,645,903 in U. S. currency. This record was attained in spite of internal disorganization and the high silver exchange. The U. S. dollar has dropped to \$.86 Mex. A few years ago it exchanged for \$2.50 Mex. Of this trade more than two-fifths was with Japan. The United States holds second place with 12.96 per cent to its credit.

Education

The statistics of government education for 1915-1916, the latest available, reveal some advance in education. In this year there were 4,294,251 students in schools of all grades as compared with 2,933,387 in 1912-1913. Not only in numbers, but in scope and efficiency some progress has been made. Vocational and physical education has been promoted. Popular education has been extended by means of libraries, lecture halls and public reading rooms. Teacher training has been emphasized. The Boy Scout movement is taking root in the schools. The use of Phonetic Script is spreading. Near Peking over 100,000 have learned to use the new Script. Just recently the governor of Shansi ordered two million and a half primers for teaching this Script. The frequent educational missions to foreign lands reveal the desire of the government for improvement. The ending of civil war and retrenchment of military expenditure should stimulate educational progress.

Opium Reform

In January the government purchased the remaining stocks of opium from the Opium Combine for twenty-four million dollars Mex. currency and consigned it to the flames. The International Anti-opium Association was organized with branches in different parts of the country. It has prevailed upon the Paris Peace Conference to adopt the Hague opium convention.

Social Ferment

On all sides there are evidences of social ferment. The cities are improving their roads and installing electric lighting plants. Over eighty cities are now lighted by electricity. They are adopting measures which will gradually improve the sanitary conditions. A new literary movement on the part of the younger men is attracting attention. It favors the use of the vernacular in literature. The men of wealth are promoting education for boys and girls, establishing trade schools and enterprises for social amelioration. This social awakening is bound to make itself felt in the political life of the nation.

Missionary Work—Expansion

The missions have been looking toward the regions beyond. During the war the missions from the neutral countries, Norway,

Sweden, and Denmark have been increasing their staffs and enlarging their work. Tibet is opening up to missionary activity. The C. I. M. and the Foreign Christian Missionary Society have begun work in this long closed country. The Tibetan Tract Society was established and printed and circulated 50,000 tracts among Tibetans. The Presbyterians are opening work among the Tai races in Yunnan. The Christian and Missionary Alliance has been extending its work in French Indo-China. The Salvation Army has occupied several cities in North China. Its paper, the War Cry, has reached a circulation of over six thousand copies all paid. The American Board has set off Shaowu, formerly a station of the Foochow mission in western Fukien, as a mission. The Methodist Episcopal Church is on the eve of a great forward movement in evangelistic and educational work. China is ready for the Interchurch World Movement. The Chinese merchants of Singapore recently promised about a million dollars for a college in response to the Methodist Centenary.

Mission Universities and Medical Schools

During the year two union Universities have completed their organization. Peking University elected Rev. J. Leighton Stuart, D.D., as its first president. The Fukien Christian University elected Professor Edwin C. Jones, M.A., as its first president. The latter institution also conferred the degree of B.A. on five graduates under its charter from the Regents of the University of the State of New York. The Christian Educational Association has outlined a large policy in teacher training and vocational education. The survey of Christian education is progressing. The total number of students in Christian schools reported for the year 1917 was 194,624. The China Medical Board is completing the buildings of the Medical School at Peking. The first class was admitted this fall. The Board is considering plans for a medical school at Shanghai. It is supporting premedical departments in St. John's University at Shanghai and in the Fukien Christian University.

Facing the Cities

The Protestant forces in the large cities have been getting together and facing the problems of the city as a unit. At Nanking they have formed a Provisional Church Council uniting the work of eleven different missions. They plan a headquarters, a survey of the city, a definite evangelistic program and the organization of Chinese laymen for civic reform. Similar cooperation is taking place at Canton, Tientsin, Foochow, Hangchow, and other large cities.

Church Union

The Lutheran churches have made progress toward organic union. Several of the home Boards have assented to the proposed constitution adopted by the General Conference, Kikungshan, in 1917. The various committees on the field on organization, ritual, and the

hymn book, will finish their work before 1920 and it is hoped that the second General Lutheran Conference will be held then.

The preliminary work to establish a union Lutheran college in central China has been completed and proposals have been made for the founding of a Lutheran University at Hankow.

The Lutheran paper published at Hankow which has been circulating among the Lutheran constituency for the last five years has been made into a weekly.

In South Fukien the Presbyterian Synod and the Congregational Provincial Council have adopted a plan for the union of the two bodies. There is now in South Fukien, barring the Seventh-Day Adventists, one union church, indigenous, self-administering and practically self-supporting.

The representatives of the Presbyterian churches, the churches established by the London Missionary Society and the American Board met at Nanking in January and adopted a plan which will eventuate in the organic union of these churches. A preliminary doctrinal basis has been adopted. The Presbyterian Synods and the Congregational churches all over China are giving their hearty approval to the union. The union has also been approved by the United Brethren and the English Baptists. The spirit of union is in the air and several denominations are carefully considering their attitude toward the whole movement. The broad evangelical basis, the local church autonomy and the possibility of local and national cooperation make the plan flexible and practical and commend it to many denominations who are realizing the need of a united witness for Christ in China.

The Survey of the Continuation Committee

The survey of Christian work by this committee has made substantial progress and plans are being made for a conference of leaders in 1920 to consider the findings of this survey.

The Christian Literature Council has been organized and is making plans for the promotion of the production and distribution of Christian literature in China.

The Committee on Work among Moslems of China has appointed Rev. C. L. Ogilvie as secretary. The Committee has published a book of Moslem terms and the Gospel of Matthew and a Primer prepared by Dr. Zwemer.

Social Application of the Gospel

The emphasis on the social application of the gospel is growing. The churches are realizing that they must do something toward the transformation of the environment in which they live. At the same time there is a deepening conviction that it is not sufficient to change the mechanism of society. The ideals, values, the motives must be enlarged and the spiritual life of the individual and society must be recreated by the living gospel of Christ.

Missions Building

The site of the Missions Building at Shanghai has been purchased and plans are being drawn for the building. This building will serve as headquarters for the Christian agencies serving all China centering at Shanghai. It will promote cooperation in the evangelization of China.

Union Version of the Bible

The year has been marked by the publication of the union version of the Bible in Mandarin and one in Wenli, the classical language, authorized by the General Missionary Conference of 1890. Dr. Chauncey Goodrich has the honor of seeing the completed work begun twenty-nine years ago. The versions have the approval of Chinese scholars for their fidelity to the original and felicity of style. A concordance based on the new versions is being published.

The Yunnan Mission

The company of men and women sent by the Chinese churches to Yunnan reached the province and was received enthusiastically by the Christians, the missionaries and the officials. They are investigating conditions with a view to starting home missionary work supported by the churches of China. The "Gospel Bell," an occasional bulletin in English and Chinese, is keeping the movement before the public.

The Outlook

The religious situation is full of promise. The leading members of the middle class are turning toward Christianity and are finding it a source of strength for their emerging personality and a broad foundation for the new social life. The incoming of this class is revolutionizing missionary work. There is a growing national consciousness. There is a deepening sense on the part of the church leaders that the church has a mission to serve the nation and bear a united witness for Christ.

CHOSEN

REV. WILLIAM E. LAMPE, PH.D.

A Year of Disturbance

All Christian missionary work in Chosen during 1919 was profoundly affected by political disturbances. Reports and letters written before the first of March had little reference to the conditions which came to a head that day. It would seem that the native Christians, wishing to not involve the foreign missionaries, went ahead with their plans without confiding in the missionaries. The

CHOSEN. An integral part of the Japanese Empire. Area (estimated), 84,000 square miles. Population (census of 1915), 16,278,389. Of these, about 12,000,000 are Confucianists and Ancestor-worshippers, 3,000,000 are Buddhists, and 800,000 Animists (estimated only). There were (1917), 219,000 Protestants and 87,000 Roman Catholics.

storm broke on the first of March and for the next six weeks terror reigned.

Causes of the Uprising

Following a series of preliminary steps, as a result of which her hold was more and more strengthened, Japan practically annexed Chosen in August, 1910. There is no question that the land has been benefited and all of the people have been greatly helped under Japanese rule. There is hardly one item that enters into the physical welfare of the people in which there has not been very commendable progress. The Koreans claim, however, not without some degree of right, that moral conditions have greatly deteriorated since the advent of the Japanese. There is no denying that Japan has been almost ruthless in her treatment of the people of Chosen. Possibly it has been necessary to rule with a firm hand. Japan's military system, as it worked itself out in Chosen, brought suffering and wretchedness to the people, and called forth expressions of indignation from the whole civilized world. There is no space in this brief review to give a bill of particulars, but the facts are on record and admitted even by fair-minded Japanese.

Manifesto of Independence

A proclamation of independence in behalf of the people of Chosen was signed and issued on March 1, 1919, by thirty-three persons, fifteen of whom were members of the native cult Chundo Kyo,—the Heavenly Way Association,—fifteen Christians and three Buddhists. The movement had been so secretly organized that even the secret police of the government did not know what was going to happen. In a very few days it spread to all parts of the land and police, gendarmes and soldiers were called out to disperse the crowds and arrest the leaders. During the first few days no very rough methods were used, but gradually more and more brutal methods were employed. Official records show that at least five hundred Koreans were killed and several thousand wounded, and it is likely that the number was very much larger. Scores of churches were burned and more than half of all of the Korean pastors were thrown into prison. The Church is strongest along the Manchurian border provinces, and there are some thousands of Korean Christians living across the border in Manchuria. Very many of the churches of these latter were also destroyed.

Intent of the Japanese

It is only natural that the Japanese should look upon the Christian Church in Korea with somewhat of suspicion and even with fear. The Christians have been leaders among the people. The growing power of any organization would attract the most careful scrutiny of the government. The native Church took no part in the movement for independence, but the pastors and many of the Christians did so as individuals. Eight years ago at the time of the "conspiracy" case,

when native Christians were tortured and imprisoned, the Japanese seemed bent upon total extermination of the Christian Church. The developments of the last few years and the treatment of the Christians in these last few months indicate that the Japanese fear the growth of the Christian Church in Chosen and would be very glad to uproot it altogether.

Result and Present Status

The "revolution" has been conducted without resorting to the use of arms, the method being that of passive resistance. The only thing accomplished has been in whatever impression may have been made upon the Japanese and the outside world.

The Japanese Government was subjected to great pressure from the people of Japan and other nations. Christians in America joined in the protests against Japanese rule in Chosen. In August Admiral M. Saito succeeded General Hasegawa as the Resident General. Mr. Saito was appointed to conduct a civil and not a military administration. Control of the soldiers and all authority for using them was taken from him. He has begun his administration in a very commendable manner. He has received callers in civilian dress and gives assurance that he intends to help the people of Chosen in every possible way.

Effect on Missionary Work

Christian work has gone on despite the interruption. Of course it has not been possible to hold the regular services of worship, nor to conduct schools in the same way as before. Native pastors have been away from their flocks. Yet with it all the Christians have manifested a wonderful spirit in their suffering and in their martyrdom. They have shown themselves worthy of their Master. They are more highly respected than ever before and many now look upon Christianity as their only hope, if not in this world at least in the world that is to come.

Bible Study

The people of Korea have been devoted students of the Bible, but there is now a greater desire than ever before to hear and study the Word of God. They travel long distances to attend a Bible Institute and after spending several days together in study and prayer go away strengthened and more determined than ever to lead others to Christ.

Sunday-school work too is progressing. At first the Sunday-school was for the adult Christians and their children. Now the so-called "ragged Sunday-schools" are being organized and a much larger number of children is being reached.

Self-support and Expansion

The church in Chosen was begun on the principle of self-support. These native Christians out of their poverty have supported the work to a degree that is almost incredible. They are carrying on home

missionary work on a large scale and have sent out several foreign missionaries.

Christian Work among the Japanese

The dearth of workers has left without pastors nearly one-third of the churches and preaching places where work is carried on among the Japanese. In spite of this fact there has been steady growth, several new stations have been opened and additional workers, Japanese and Americans, have been assigned to the work among the Japanese in Chosen.

FRENCH INDO-CHINA

REV. LEWIS HODOUS, D.D.

French Indo-China is one of the largest single countries as yet practically untouched by Protestant missions. The country is divided into protectorates and possessions. The protectorates consist of the vassal kingdoms of Annam, Cambodia, Tong-King and Laos. They are governed technically by the treaties made with France and according to these treaties only the Roman Catholics have freedom to promulgate their religion. The possessions consist of the cities of Hamoi, Haiphong, Tourane and the colony of Cochin-China. The colony is represented in Parliament by one deputy. These are governed by the laws of Paris which allow the Protestants to preach their religion.

Occupation

The Christian and Missionary Alliance has three main stations: Tourane, in Annam, opened seven years ago; Hanoi, the capital of Tong-King, opened three years ago; Saigon, in Cochin-China, opened in 1918. There are two out-stations, Haiphong, the sea-port of Hanoi, and Haichow, a village near Tourane. The Mission owns property at Tourane. Last year property was purchased in Hanoi and the first building erected. This gives a sense of security and permanency to the work.

At present this society has ten missionaries with three more under appointment to go forth this fall. The Rev. R. A. Jaffray, of Wuchow in the province of Kwangsi, is acting Superintendent, making two or three trips a year. The membership at present numbers ninety. Most of these belong to the oldest church at Tourane, which has recently become self-supporting.

In Laos, which has become a part of French Indo-China, there are

FRENCH INDO-CHINA (*not including Kwang-Chau-Wan*). Consists of one colony and four protectorates; total area, about 256,000 square miles, population (1914), 16,722,229. French Cochin-China, a direct French colony, area, 20,000 square miles and a total population of 3,050,785, among whom are some Chinese, Indians, and Malays. Annam, protectorate, area, about 52,100 square miles, population, 5,200,000. Cambodia, protectorate, area, 45,000 square miles, population, 1,634,252. Tonking, protectorate, area, 46,400 square miles, population, 6,119,720. The Laos Territory, protectorate, area, 98,000 square miles, population, 640,887.

three workers of the Swiss Plymouth Brethren. They have two stations and about thirty-nine members.

Bible Translation

The British and Foreign Bible Society has helped in the publishing and the distribution of Scriptures. The four Gospels, the Acts and the Epistle to the Romans in Annamese are now ready. The Plymouth Brethren have completed the translation of the New Testament into the language of the Laos.

Outlook

The missionaries on the field are hoping that necessary permission from Paris or from local officials will be obtained to enter the other parts of the country from which they are now restricted. In view of this hope the missionaries of the Christian and Missionary Alliance are asking for six new missionaries a year so that at least three new stations may be opened each year.

INDIA

PROF. JOHN CLARK ARCHER, M.A., B.D.

No year as significant as this has ever come round in the Indian calendar. This brief record of it is arranged under conventional headings in an order suggestive of their relative importance in the mind of India, and indicative of the extent of the movements enumerated.

The Reform Bill

The British promise of August 20, 1917, issued ultimately in a comprehensive scheme of reform which came before Parliament last June as the Indian Reform Bill, passed two readings, and now rests in the hands of a Joint-Committee. With the formulation of this definite scheme and its consideration by Parliament has come opportunity for comment and interpretation. The ends in view are self-government for India within the Empire and the union of India into one political whole as a nation. These ends are not so much in dispute as are the means of securing them. Leading Indians insist that the experiment should have to do not only with the Provinces but with the Indian Government itself. They desire for themselves and the people, so they say, participation at the very top as an in-

INDIA. British provinces and native states more or less under British control, five French colonies and Portuguese India. Area (including French India, 196 square miles, and Portuguese India, 1,638 square miles, but not including Aden), 1,804,463 square miles. Population, 315,973,667, including French India, with 268,499, Portuguese India, with 548,772, and the colonies and native states with 315,156,396 (census of 1911). Of these, 217,586,892 were Hindus, 3,014,466 Sikhs, 1,248,182 Jains, 10,721,453 Buddhists, 100,096 Parsis, 66,647,299 Mohammedans, 20,980 Jews, 10,295,168 Animists and 3,876,203 Christians (1,490,863 Roman Catholics, 1,625,018 Protestants, and 732,368 members of various Eastern churches).

centive to ambition along the way. The Bill and the Report on which it is based have furnished much political capital in both England and India. In India definite political parties are assuming form. Nationalists criticise the Report as defective—because it does not measure up to the extreme demands of the India National Congress and the All-India Moslem League, in both of which bodies social and personal enmities, ethnocentrism, and anti-British sentiment are very conspicuous. The Moderates in general favor the Report but are fearful of the acquisition of power by the Extremists, in whose hands, they believe, reform might be a new form of tyranny. The Liberals support the scheme. They met in their first All-India Conference last October and declared themselves in favor of it and of communal representation, thus speaking out, in the latter case particularly, on a really grave issue.

The communal method—by caste or sect rather than by territorial arrangement—would provide representation for the Depressed Classes and non-Brahmins, and for the Christian community. The Council of the All-India Christian Conference submitted last November to the India Government a request for communal representation as necessary, at least pro tempore, Christian representatives to be designated either by election or by nomination. With reference to all classes, it is not always easy to define “communities,” or to say how many shall be represented.

Special committees of Parliament have reported on various aspects of the Reform Bill. One, in favor of a relaxation of Home control over the India Government, the India Council to be purely advisory, and the Secretary of State for India to be relieved of finance by a High Commissioner. Another, that women may *not* vote. Another has inquired into the administration and organization of the Indian Army. Although the Bill leaves many things to be desired, its passage will mark tremendous advance in the reform of a “wooden inelastic, and antediluvian Government.” Various associations, parties, and interests seek modifications and additions, but in general, in so far as India is articulate, she speaks in favor of the Scheme and looks with hopeful expectancy for better days as a self-governing nation of the British Empire.*

Unrest throughout the Country

This year has seen more than “silent revolution”: disturbances and outbreaks have not been infrequent, particularly in the Panjab. Last March a conservative Englishman, well-acquainted with India and well-disposed toward her, wrote, “It can scarcely be doubted, however sadly we deplore the fact, that relations between Indians and Europeans are at the moment less happy than they have ever been.”

* The Bill has become law as this article goes to press. The center of the scheme is a diarchy of a nominated executive council and ministers chosen from an elected legislative body. Communal representation is provided for; and the matter of woman suffrage is left with the Provincial governments.

The Government of India had to meet political danger on several occasions by a rigorous application of the Defense of India Act. These "least happy relations," however, developed in connection with the Rowlatt Act (the Anarchical and Revolutionary Crimes Act, passed in March as an extension of the purely war-time Defense Act). All the Indian members of the Council opposed its passage, and as law it aroused immediate protest throughout the country. Opposition has seemed to be directed not so much at the theory of the Act as at the practice of it, at "the putting of such powers into the hands of high-handed executives and unscrupulous police." Because of its passage the Education Member (a non-Brahmin Indian) of Government resigned. Because of the "severity" of its first application Rabindranath Tagore resigned his knighthood. Criticism has ranged all the way from merely "an extraordinary emergency measure masking as judicial procedure" to "unworthy of a civilized government." At the instigation of Mr. Gandhi and under the auspices of his Satyagraha Sabha April 6th was observed as a day of fasting and prayer in silent disapproval of the Act. This movement remained in operation until July. More violent protests issued in mobs of incendiary, robber, and murderous character, the immediate occasion for which, it is claimed, was the Panjab Government's arrest and deportation of Mr. Gandhi who had come from Bombay in behalf of the Sabha. It is true the Act became law at an unfortunate time when the Moslems were uneasy regarding the final treatment of Turkey and when the anti-Brahmin movement was under way in Madras. In Amritsar, for example, there was the looting of a bank and the murder of its two English officials—crimes for which twenty men suffered capital punishment. Prompt measures were taken to suppress all disturbances, and outward quiet was speedily restored. To meet the charges of "severity" the Home offices have promised to investigate the occurrences. In passing it may be noted that Mrs. Besant approves of the Rowlatt Act. And Har Dyal, once the center of anti-British propaganda in America, now professes to find in British government due consideration for India's welfare.

After all is said, however, it appears that India looks on England more than ever as an alien administration. "Dominance," even "for India's good," is called undemocratic. There is, nevertheless, widespread satisfaction in India over the recent preservation of her integrity, and at the immediate prospect of opportunity and incentive toward self-realization.

When the government of India was transferred from the Company to the Crown, it was declared that "administration was to be accompanied by Ministerial responsibility" to "Parliament, to public opinion, and to the Crown." The India Bill now declares that responsibility shall be concerned not only with the Indian peoples also, but actually devolve upon them. In this connection it is of interest to know that India's two representatives on the Imperial War Council sat also about the Peace Table, the Maharaja of Bikanir for the Princes, and Sir S. P. Sinha for the Government of

India. Since last January, the latter has been Under-Secretary of State for India in the new Lloyd George cabinet—"the most encouraging political happening in the history of British rule in India for many a long year."

Economic Distress

India needs not only constitutional reform but contentment and prosperity, in the words of Lord Sinha. India, that is, the ryot, is very poor. Economic pressure is keen and universal; and many would trace recent political outbreaks to it. "Anna-paisa" (coins) conversation still holds its place of common currency in the bazaar. Only extraordinary circumstances have forced political issues into a place of primacy.

It has been a hard year, distressful beyond words. One missionary says that "in forty-five years of service he has never known a time of so painful economic distress." Last July in all India there were a million and a quarter persons on relief works or receiving free assistance. In Bombay alone there were 64,000 homeless. The price of grains trebled and quadrupled. Seven dollars bought only eighty pounds of rice in Bengal. Salt, kerosene, and cloth rose to such heights that a policy of State control had to be resorted to under "Defense of India Rules." Exportation of grain, insufficient rains, influenza, and some speculation were added to war as fundamental causes of the economic extremity. The Government estimates great shortage of crops this year, due to decreased acreage cultivated, and decreased yield. For example, this year compared with 1917-18 stands about as follows: Sesamum: 19 per cent less acreage cultivated, 43 per cent less yield; cotton: decrease of 19 per cent and 8 per cent respectively; sugar cane: slight increase in acreage, but 29 per cent decrease in raw crop; wheat: same acreage, but prospect of very short yield; rice: 5 per cent and 34 per cent decrease.

Industrial Progress

A new industrial era is on for India. Having been made more self-dependent by the war, she is competing for Asiatic and world trade, now that the war is over. Industrial chemistry departments are being opened in leading colleges, e. g, Forman Christian College, Lahore. More attention is being given the working classes. Last November, in Bombay, a Workman's Institute was begun. It accomplished much in the organization of cooperative credit societies in the mills, the opening of night schools and reading rooms, the management of sports, and the provision of medical relief. During the year beginnings were made in the organization of labor; and the first labor-union strikes occurred, e. g, in Bombay, Madras, and Ahmedabad.

An Anglo-American Missionary Commission is studying this year methods of work among villagers. The India Y. M. C. A. is giving added attention to rural work, the organizing of cooperative credit societies, etc. The issue of paper rupee-notes continues, and though they may be had now in books of twenty-five each for greater con-

venience and safety, they are still objectionable to the peasant for they will not ring, and are subject to destruction by water, fire, and mice.

Influenza and Famine

Plague losses were only about 85,700 as compared with recent averages of half a million deaths yearly. Influenza, however, more than made up the figure. Relief was not at all comparable with the need caused by famine and disease. The Famine Relief Committee of the National Missionary Association distributed Rs 200,000. Various home boards and agencies contributed when possible. The American Red Cross was appealed to, but could not offer assistance. Aside from the general situation, "thousands of faithful pastors, preachers, and teachers, with their interesting families had hardly half enough to eat." For reasons somewhat connected with the hard times certain of the Kunbi groups of Kathiawad resorted to the sale of their daughters. During last hot season ten thousand girls were married to the highest bidders, at about \$325 per head. These cultivators thus found means to buy grain and implements, to pay taxes, and—doubtless a considerable and symptomatic motive—to live above their humble peasant station.

A decrease in vital resistance for 1918 is reported for Bombay by the Anti-Tuberculosis Association, being due to overcrowding and insanitation, the high cost of rents and food, and to intemperance. By way of correction for all India, the Government made its first grant in May toward a public health fund, and promises more adequate legislation.

The Temperance Movement

The drink evil has been further curbed. The Government of India has raised the duties on liquor and closed certain liquor shops. The Indian rulers of Bhopal, Hyderabad, Mysore, and Bhavnagar issued, during the year, pronouncements favoring prohibition. The last-named ruler actually abolished a majority of the shops in his domain as a step toward total prohibition—progressive action which makes his recent death seem so untimely.

The Caste System

The spirit of swift and radical change which exists in India regarding administration is seen also, although in less emphatic form, in matters of social import. For example, there is strenuous advocacy of wholesale inter-caste marriage and the break-up of the joint-family system. Indians are beginning to realize that village-loyalty and caste- (or sect-) loyalty may harmonize only in one supreme loyalty to the nation as a whole, to humanity, in fact. There is hope that democratic government will aid in the achievement of democratic customs, and that caste and karma may not prove insuperable barriers.

In South India caste-feeling grew very intense during the year. Non-Brahmin effort toward communal representation has led to

anti-Brahmin demonstrations. The effort is far more than political; it was likely forced into being by Brahmin inertia and opposition to social reform. It has its organ in the new Madras "Justice," but is certainly wrong in its conception of all non-Brahmins as forming a "community"; and it is too pronouncedly a *Dravidian* movement. Its leader, Dr. T. M. Nair, recently died suddenly in London, whither he had gone to espouse the cause.

On the other hand, new signs of inter-group fraternity have appeared. Sir Sankaram Nair is a leader of both Brahmins and non-Brahmins alike in South India. Two Indian Christians have been elected to the Madras legislature by Hindu majorities. Caste is held in little esteem by the Bombay Hindu Missionary Society. A Bengal Vaishnavite movement has started in the interest of inter-dining and inter-marriage among castes. At the twenty-fifth anniversary dinner of the Madras Hindu Social Reform Association Brahmins and non-Brahmins ate together. The League of Liberal Brahmins readmits to Hinduism converts to non-Hindu faiths, and gives aid to "untouchables." At Jamalpur a Moslem presided at a Hindu religious gathering and laid the foundation stone of their new temple. A Hindu spoke for the first time from the pulpit of the great Friday Mosque in Delhi, and Moslems have been permitted inside Hindu temples in Bombay, Patna, and elsewhere,—all this due, however, to the temporary fellow-feeling engendered by anti-British propaganda. On the ground that public school funds are for all, the governments of Travancore and Mysore admit Depressed Classes to the state schools and do not isolate them in separate institutions. The Patel Bill (now before the India Legislative Council) provides for inter-caste marriages,—phenomena which have been actually occurring in all parts of India.

The Bill is criticised for not touching child-marriage and polygamy and because it may lead to a multiplication of castes by the formation of new castes from the progeny of mixed marriages. Christian missionaries and other progressives favor the Bill if it be made to insist upon monogamy, civil marriage, and marriages between different religions as well as castes. Among conservative Hindus their own marriage-reform is reducing the cost and time of the ceremony,—a community gain, as well as religious concession.

Indian Prison Reform

An India Government Commission is now in America investigating prison administration. Which leads us to note that the Government is renewing its social program which the war interrupted, and which includes not only the improvement of the penal system, but also the reclamation of criminals, measures to deal with charitable and religious endowments, and the protection of the poor and ignorant from usurers.

The Indian Syrian Church

The ancient Syrian Church of South India has awakened to new life, "has harmonized its divided elements." Some 30,000 members

met in convention, listened to Dr. Eddy and others, and enlisted by thousands for Christian service. Priests and Bishops have planned a program in the interest of the lower classes, whom they have so long ignored. During the convention a coolie outcaste was admitted to fellowship.

Mission Advance and Union; Deaths and Retirements

Protestant missions continue to baptize converts at the rate of 10,000 a month, and that only a tenth of the available number. Evangelistic efforts of note have occurred during the year, some purely denominational, some of more personal character, e. g., those of Tamil David, and of Sunder Singh, others cooperative. Among the last were: the Mission of Service, under the leadership of Dr. Eddy and a composite party, at various centers; a series of meetings for both Christians and non-Christians at various points in Calcutta. Other aspects of union effort appeared in the conference (Tranquebar, May, 1919) between the South India United Church and the Anglican Church which recommended "that the S. I. U. C. choose men who should be ordained by Anglican bishops together with ministers representing the United Church"; in the union of the Basel Mission of Malabar with the S. I. U. C., and the Church of the Khassia and Lushai Hills with the Presbyterian Church; in the transfer of the Hermannsburg Mission to be a "mission of the Joint Synod (Lutheran) of Ohio in the U. S. A.," and the Leipsic Mission to be the Swedish Diocesan Mission. In this last body a holding company was formed and a movement begun to organize a national Indian Church. The Chhota Nagpur Mission has become autonomous under a committee of the National Missionary Association. For the first time an Indian presided at the S. India Wesleyan Synod. An Indian, Dr. S. K. Datta, has been elected Principal of Forman Christian College. Many Indian Christians—seven in one party, including a deacon of the Syrian Church—have come to America for study.

The list of deaths includes: the distinguished Maratha poet and scholar, and a devoted Christian, Narayan Waman Tilak, Rev. Tukaram Nathoji, called "the most helpful Indian preacher of Western India," Bishop Lefray of Calcutta, Metropolitan of India, a Christian statesman and friend of India (Dr. Foss Westcott has been chosen in his stead). Commander Booth Tucker, acknowledged specialist in the India Government on work among the criminal classes, has retired.

Non-Christian Religious Movements

In non-Christian India, the Satyagraha Sabha (vide above) was a Hindu religious movement, but for political ends and to promulgate *swadeshi* vows relating to trade. Its suspension* was preceded by the withdrawal of many leading Indians from membership. They were not quite sure of its value as an instrument of protest, however cordial they might have been toward Mr. Gandhi himself, in whom

* It was resumed in the fall.

the masses also have great confidence. Hindus by the hundred thousand resorted to Allahabad on the occasion of the Kumbh Mela (a once-in-twelve-years' festival). The second All-India Cow Conference met in Calcutta, ostensibly in the interest of cow culture, but a symptom as well of an extensive movement which is being organized secretly against cow-killing. It is a movement of the Brahmins, who, unlike the Samurai of Japan, refuse to renounce any right to special privilege. A chair of Comparative Religion has been established in Calcutta University. An indication of the extent of Hindu charities may be had from Bombay's record for the year: \$8,500,000 spent on 759 objects, such as temples (\$3,500,000), medical relief (\$750,000), and education (\$2,500,000). A new phase of religious sanction for social reform has appeared in the policy of certain Indians to reinterpret Karma to fit the newer needs. In the words of one of them, "only when Indians as individuals and as a nation realize the full significance of this great doctrine will India be finally purged of all her social and other evils, of which the chief is caste." This is interesting to the Christian not only as an effort to root social reform within Hinduism, but to universalize Hinduism.

Educational

The loss of funds (by the Roman Catholics especially) occasioned by the war resulted in serious impairment of educational activity. For example, though not merely a question of funds, one enemy mission in Madras had one college, four hundred and seventy-seven schools and 31,000 pupils. A pronounced tendency has appeared in certain mission circles to decline grants-in-aid and thus avoid state control, and to question the soundness of the policy of compulsory religious instruction for non-Christians in mission schools. Sunday School teacher-training received further emphasis by the holding of two training schools under the auspices of the India S. S. Union, each for a month's duration.

Another state Quinquennial Report on Education has appeared. Three and two-tenths per cent of the population is at school, and three and eight-tenths years is the average length of school life. Only one and three one-hundredths per cent of the female population of India is at school. Indian Christians rank no higher than third in regard to the education of their girls. Among civilized nations India is in the fourth class in secondary education, and tenth in primary. Sanskrit and Arabic schools are in decline. A startling increase is shown in university education, sixty-one per cent more students than in the previous five-year period. There are seven hundred and forty-two women students in the eight women's colleges. Fifty-one India Educational Service men and one hundred and seventy-nine teachers went to war.

Education for Women

There were thirty-eight graduates, including one woman, at the first convocation of the Benares Hindu University. The India

Woman's University had its first convocation with one graduate. For the first time a blind student, prepared at a school for the blind, sat for entrance into a Provincial University (Calcutta).

Plans are laid for enlarging Queen Mary's College for Women, of Madras, into a Women's University for Madras. Mysore held its first ladies' conference, and considered among other things the higher education of women. The Bombay Female Education Sub-Committee has offered six scholarships to women in Bombay institutions. The Maharaj Kumar of Tikari bequeathed seven million dollars to found schools in which girls from five to sixteen may study in residence according to modern methods. The last All-India Mohammedan Educational Conference did not discuss the education of women. Its president was not able to note any advance at all in Moslem literacy.

The India Government has not yet adopted free and compulsory primary education. An increase in the number of private schools is significant of dissatisfaction with the official system of higher education. India's woful illiteracy and mass ignorance is a heavy weight upon her political aspirations, and her leaders are becoming zealous for the education of the common people. It was primary education especially which suffered from the influenza, almost all of the Baroda schools, for example, were closed from two to six months.

India and the War

It may be of interest to include within this arbitrary selection of data some facts regarding India's war personnel. The total was 1,457,000. There were 552,000 combatants and 391,000 non-combatants over seas; and 433,000 combatants and 81,000 non-combatants at home. The 106,594 casualties included 36,696 deaths. Of the hundred and twenty-five Indian students in the United States, some twenty were in the U. S. military service, a number as commissioned officers.

Indirect results of the war are illustrated by events bringing India into closer communication with the rest of the world. An air flight of nearly 6,000 miles was made from Ipswich to Karachi in seventy-three hours. The plan is under way for a rail line to India across her northwest frontier.

JAPAN

REV. WILLIAM E. LAMPE, PH.D.

Japan and the Close of the World-War

The opening of the year 1919 found the Japanese bewildered and confused. The Armistice had been signed and the Peace Conference was about to open. Japan, a non-Christian nation, was to sit at the peace table as one of the five great powers to adjust the

JAPAN. Limited Monarchy. Area, 148,756 square miles. Population (1916), 56,860,735. There is no state religion and entire religious freedom prevails. Shintoism and Buddhism are the prevailing religions.

affairs of the nations in the new world. The position of Japan was one of not only tremendous responsibility but also of stupendous difficulties. No other one of the five nations was less prepared and ready to face the great issues. Was Japan willing to enter a League of Nations,—and who knew what form of league might be proposed? What would be expected of Japan as the dominating political force in the Orient? In how far would the principle of "self-determination" affect Japan? What would be the attitude of the other nations in the matter of Japan's relations to China, and possibly even to Korea? Would the Peace Conference make a declaration of race equality, and if not would the Japanese protest and threaten to leave the Conference?

Relations with China

The relations between Japan and China have been strained for many years. At the end of the war China insisted that Japan withdraw from Shantung and surrender all territory, rights and privileges which Japan had taken or assumed after driving out the Germans in 1914. Japan's unwillingness to do this and the declination of the other Allies to compel her to do so, led China to refuse to sign the treaty of peace. The effect of this is far-reaching. To say the least it has embarrassed Japan. On her decision in this matter may rest not only the future peace of the Orient, but also her policy as to international brotherhood.

The Uprising in Chosen

Chosen has been, since 1910, a part of Japan. On March 1, 1919, a manifesto of independence was issued by the Koreans. Within a few weeks several thousand Koreans were killed and thousands more, including the majority of the Christian pastors, were thrown into prison. Scores of churches were burned. Representatives of Chosen made an appeal to the Peace Conference that was not recognized. It is to the credit of Christians in Japan that the Federation of Japanese Churches sent a deputation to Chosen to investigate and that the Japanese Christians spoke in open condemnation of the wrongdoing of their countrymen and of their own government in Chosen. The demand of the Christians reenforced the demand of other high-minded Japanese for improvement in the administration of Chosen, and was productive of immediate and good results.

Japan and America

There is no disguising the fact that there is bitter feeling toward America on the part of a section of the Japanese people and that there is strong antipathy to the Japanese in certain influential circles in the United States. There is no need to state the causes for this feeling, but it is well to call attention to it, for it has an important bearing upon missionary work. More than three-fourths of all the missionaries in Japan are from the United States. Missionaries are just now being looked upon with somewhat of suspicion and distrust,

but let us hope that this is only temporary. The Japanese may not know and some of them might be unwilling to admit the fact, but the Christian missionaries are Japan's best friends and are rendering her invaluable service in maintaining cordial relations between Japan and other nations.

World's Sunday School Association

The holding of the next World's Sunday School Convention in Tokyo in October, 1920, affords a most excellent opportunity to the Japanese and to the many Christian workers from other lands who will go to Japan for the Convention, to demonstrate the spirit of a Christian world brotherhood. The Convention may prove of great help to all missionary work in the Orient.

Democracy

The victory of the Allies was quite generally regarded in Japan as the triumph of democracy. Although Japan has had a constitution and good government, the very limited suffrage (two and six-tenths per cent of the population), the clan control, the ascendancy of the military party, the muzzling of the press and check upon free speech, and the fear of Christians that they should be regarded as lacking in patriotism, have suppressed the people. They rejoice that the end of militarism in Japan has come. "Democracy," without translation, is a very popular word.

Ex-Minister Ozaki, the most progressive leader in Japan, said recently, "I wish that you, young men of Japan, as well as all foreigners, would fairly understand the fact that Japan was originally a democratic nation. Japan has been practically Germanized in the last few decades and all that has been spoken or done by the militarists in this country, like Count Terauchi, ex-Premier, are as the Germans would have often spoken and done."

Interpreters of Democracy

Early in 1919 the Japanese Federation of Churches issued a striking Declaration in which the statement was made that the victory in war was the victory of democracy, based upon international righteousness and justice, principles which Christianity has always upheld. The Declaration named five points as the fundamentals of democracy which need special emphasis at this time.

Christian Education

Christian schools have made real progress during the past year. The influence of the schools is increasing. Large gifts were made by Japanese, many of them not Christians, for the promotion of Christian Education.

The new Woman's Christian College, a union institution in which six Mission Boards are cooperating, has completed the first year of its work and has met with a success which surpasses the expectations

of its founders. Nearly 150 students were enrolled. Over half of the students are professing Christians. Almost all of the members of the faculty are Christians and there is no one connected with the teaching staff who is not friendly to the Christian ideals for which the institution stands.

Government Ordinances for Higher Education

The promulgation of the University and High School (Koto Gakko) Ordinances in December, 1918, has a great bearing upon the problems of Christian schools in Japan. The number of years of the courses of the several grades of schools has been changed. There have been thus far few schools above the Middle School grade under Christian auspices, but several High Schools (the equivalent of smaller colleges in America) have been established. Henceforth such institutions must be well provided with general equipment and a qualified faculty and must also have an endowment of at least yen 500,000 (\$250,000) in the form of cash, national bonds or such bonds as are approved by the Minister of Education.

The Church

There was not a large increase in baptisms or accessions to the Church during 1919. One reason for this is that for several years there has been unusually aggressive opposition toward Christianity. Some at least of the causes of this opposition have already disappeared. The victory of the Allies greatly enhanced the prestige of Christianity in the eyes of the Japanese.

Evangelistic work has been carried on vigorously. Mr. Kanamori has conducted strenuous campaigns and many thousands of his hearers enrolled as "deciders" for Christianity. There are many indications that the time is ripe for a great harvest.

The middle class, which has been the main support of the Church, is being crushed by the high cost of living. Prices have gone up and unless salaries soon follow Christian work may suffer.

Social Service

Christian missionaries have been recently deeply impressed by the call to social service. Japan has been an agricultural nation, but a wave of industrialism has been sweeping over the land and has brought new and in some respects pitiable conditions. The number of industrial workers increased nearly fifty per cent during the four years of the war. More than half of the employees in the private factories of Japan are women, and the majority of them are under twenty years of age. Christians are now strongly agitating the making of Sunday a rest-day for laborers.

The Future

Japan must be speedily evangelized, for her own sake and that of all Asia. Deputations have been in Japan in 1919 and surveys are

being made to determine the needs in men and money that Japan may be evangelized.

The missionaries are calling loudly for reenforcements. The Japanese Christians are emphatic in their appeals for more workers from America.

There never was a time in missionary history when Japan was so open to hear the message of Christianity.

MALAYSIA

REV. JOHN R. DENYES, D.D.

The term, Malaysia, properly includes the Malay Peninsula and the whole of the archipelago occupied by the Malay race. But for the purposes of this report the name is restricted to the lower, or British, part of the Peninsula and the British part of Borneo. The upper part of the Peninsula belongs with Siam and the remaining part of the island world is covered by the report of the Netherlands East Indies.

Political and Social Matters

This part of the world did not figure much in the war telegrams, yet it felt the effects of the war. As the country grows most of its own food, there was little hardship during the first two years of the struggle. But as this is the great tin and rubber producing part of the world, the commercial life of the country depends upon the shipping. By the beginning of 1918 the number of ships commandeered by the government made it impossible to dispose of the large stocks of tin and rubber, and prices, especially of rubber, dropped fifty per cent. Government work on buildings and railway construction was stopped by the lack of material. Business was pretty much at a standstill. With the coming of the armistice and the loosening of the regulations on shipping has come a rapid return of prosperity. All this has its direct relation to mission work, for much of the work in British Malaysia is self-supporting educational work, and progress depends somewhat upon commercial conditions.

Near the close of the year 1917 the government railway was completed from Penang on the west side of the Peninsula to connect with the railway system of Siam. This makes it possible to travel

BRITISH MALAYSIA. Including the Straits Settlements (British Crown Colony), the Federated Malay States (British Protectorate), and Non-Federated States (British Protectorates, except Johore, which is an independent Malay state within the British sphere of influence, accepting a British advisor). Area, 51,592 square miles (approximate). Population, 2,659,525. Of these, 1,016,326 are Malays, 958,266 are Chinese, 274,984 natives of India, and 14,878 are Siamese. Mohammedanism and Buddhism are the prevailing religions.

BRITISH NORTH BORNEO. Under the British North Borneo Company. Area, about 31,106 square miles. Population (1911 census), 208,825, including 26,002 Chinese, 1,612 Malays, 5,511 East Indians, 5,700 Filipinos, and 170,000 aborigines.

BRUNEI. British Protectorate. Area, about 4,000 square miles. Population (estimated), 30,000.

SARAWAK. British Protectorate. Area, about 42,000 square miles. Population (estimated), 600,000.

by rail all the way from Singapore to Bangkok, Siam, a three day journey. The coming of this railway opens to settlement millions of acres of extremely fertile land where now there are scarcely any people at all; and also opens up great stretches of tin-bearing territory as yet scarcely explored. As this section of the Peninsula becomes settled the trade will naturally flow down towards Penang, for the railway shortens the journey from Europe for passengers and freight by seven days or more.

At the beginning of the war the fear of complications led to the stopping of immigration and the repatriation of many thousands of Chinese and Indian laborers. But as the prospects of trouble decreased the bars were lifted and the stream has turned to its old channel again. More than a hundred thousand Indians, mostly Tamils from south India, and a quarter of a million Chinese find their way to Malaysia every year.

Public Morals

It is a matter of regret that the government of British Malaysia has not yet seen its way clear to the prohibition of the opium traffic. This is here a government monopoly. Out of a total revenue for the Straits Settlements of more than nineteen millions of Straits dollars, three-fourths is derived from licenses and excise. Opium sales realized nearly thirteen million dollars; the revenue from liquors nearly two and a half millions, and from tobacco over one million.

The Chinese business men in Malaysia make money easily, and there is a strong tendency to copy not only the clothes and houses, but also the vices of the Europeans. The country is being flooded with cheap, poisonous liquor made in China and drunkenness is on the increase. There has been a marked increase in insanity as a result of alcoholism. Also the Indian coolie has brought with him his toddy-drinking habit, and the larger wages lead to excessive drinking. The planters, doctors, and Churches continue to protest, but toddy-drinking is on the increase.

The Mission Problem

The mission problem here is three-fold: that of reaching the aborigines, the Mohammedan Malays, and the immigrants from India and China.

The Anglican mission in Sarawak, Borneo, is doing evangelistic work among the Dyak head-hunters. They occupy four or five of the principal valleys of Sarawak, and some three thousand of the Dyaks have been won to Christianity. Through its industrial colony in Sarawak the Methodists have also come into contact with the Dyaks and are making a beginning of work among them. The Anglicans have had some little success also among the tribes of British North Borneo.

For the million and a half of the Mohammedan Malays of the Straits Settlements and the Native Malay States practically no religious work is being done. The Anglicans have a small hospital for women at Malacca, and the Methodists have two small day

schools for Malay girls in Singapore. There is freedom to work among the Moslems in the Straits Settlements, but there would be opposition in the Native States, where the government is nominally under Mohammedan Sultans.

The work among the immigrants from India and China is largely that of evangelism through education. The reason is that the demand for English education is so great that it is possible to conduct large educational work on a self-supporting basis. The policy which lies behind is that of providing Christian leadership for the multitudes which will shortly occupy this fertile land. About ten thousand boys and girls are now in Protestant mission schools. Of these about ninety per cent are Chinese and Indians.

Two years ago a large amount of money was pledged by the wealthy Chinese of Singapore and the Peninsula for the establishing of a Methodist University at Singapore. But for a year the project has been held up pending the formulation of plans by the government regarding higher education.

Industrial Colonies

For fifteen years the Methodists have had in successful operation two Chinese industrial colonies, one in Sarawak and the other on the west side of the Peninsula. In each case a small group of Chinese Christians were brought down from China and given small grants of land by the government. These colonies have grown till there are several thousand people in each colony. Schools and churches are flourishing, and the people are becoming well-to-do. The purpose of these colonies is, first, to provide homes for Christian people who are living on a low economic plane in China; and second, to form a Christian nucleus for the coming civilization. Financially and religiously these colonies are proving a great success. Two other colonies have recently been started on the Peninsula.

The Centenary

Under the impulse of the Centenary the Methodists plan to extend their Anglo-Chinese school system along the lines of the new railways, especially in the unoccupied territory on the eastern side of the Peninsula and up towards Siam; and through evangelistic missionaries carry on a more intensive follow-up campaign among the school constituencies.

NETHERLANDS EAST INDIES

The American business man has just discovered the Dutch East

NETHERLANDS EAST INDIES. Dutch Colonies and subject native states. Total area, about 735,000 square miles, population (official estimate, December, 1917), 47,000,000. The larger islands are Java (and Madura), area, 50,557 square miles, population, 34,157,383; Sumatra area, 159,739 square miles, population, 5,027,073; Borneo, 212,737 square miles, population, 941,439; Celebes, area, 72,070 square miles, population, 3,094,074. "The bulk of the natives are Mohammedans; there are also some millions of converted Christians and Animists, and a small number of Buddhists." Entire religious liberty is granted.

Indies. A recent trade paper says, "The combination of complete safety and a friendly welcome and an unlimited opportunity and protection by a strong and liberal government is not to be found at every turn. Also, when it is to be had it calls for prompt action over here. The Dutch East Indies offers just that combination of conditions."

The submarine warfare forced the Dutch companies to transfer their steamers from the Holland-India route and to begin regular runs between Java and San Francisco. This led to an enormous increase in the trade between this country and the East Indies. The embargo by this country on the exportation of many lines of goods hindered a free exchange, yet one-fourth of their exports are now billed to America. Their exports to this country have grown from \$6,000,000, in 1913 to \$80,000,000, in 1918. Their imports from the United States were \$2,769,000, in 1915. In 1918 they were \$19,778,000.

The Dutch Colonial Government is so desirous of continuing this trade which the war has started that they have sent one of their foremost bankers here as a special commissioner to awaken American business men to the opportunity offered by the fifty million people of their islands.

The People

In the Dutch East Indies there are three classes of people, apart from the Europeans. These are, the uncivilized tribes living in the interior of the islands, Borneo, Sumatra, and Celebes, and the smaller islands. These folks are mostly pagan and include the head-hunters and tribes more or less cannibal. Then there are the forty millions of Mohammedans, of whom thirty-five millions live in the island of Java, and the rest all about the coast regions of the other islands. The other class would include more or less of a million Chinese living in the cities and towns.

Religious Movements

Much is said of the mass movements of Asiatic countries, but few realize that in the Dutch islands have been some of the largest religious movements of modern times. In the north of Celebes and the adjacent islands some 400,000 of the native tribes have come over from heathenism. In north Sumatra a hundred thousand cannibals have been won to Christ. And in Java thirty thousand Mohammedans have embraced our faith. This is the largest group of Moslems ever brought into the Christian Church.

Missionary Societies

There are two German and ten Dutch Societies working in this field. The Methodist Episcopal Church, established here in 1905, and the Seventh-Day Adventists are the only American Societies in the Dutch Islands.

Holland being neutral during the war, the work of the German societies was not interfered with by the government, though they suffered greatly from lack of funds. Recent reports indicate that

the Missionary Societies in Germany have been revived and that they will carry on their work as before the war.

Moral Issues

Under pressure of awakened public sentiment the Government has recently restricted the licensing of public gambling houses in North Sumatra and West Borneo. But public lotteries are still among the sources of public revenue in the Dutch East Indies, and Roman Catholics and State Churches employ lotteries for raising building funds.

The report of a recent conference says, "The extent to which drink is increasing among the native peoples of this archipelago warns us that something radical must be done. It would be a matter of shame if, under the ægis of a Christian government, a Moslem people should be led to drunkenness." It also adds, "The loose public sentiment on marriage and divorce is alarming in the extreme. That the evil of illegal cohabitation of Europeans throughout this archipelago is so prevalent is a shame and disgrace to so-called civilization."

Mohammedan Work

Just prior to and at the opening of the war a religio-political society called Sarikat Islam, spread over the whole archipelago. In a few months it claimed a membership of hundreds of thousands. It was the conviction of the Mohammedans that Germany would win, and that through her help Turkey would become a world power, and the Moslems would dominate the Mohammedan countries. There was a good deal of restlessness among the people. But when it seemed that Germany had lost, there was dismay. "Now certain Moslems are saying that there is to be a great conflict between Satan and the representative of Islam, with the victory for Satan. The Lord Jesus is then to come and conquer Satan, whereupon all Mohammedans will become Christians."

While the time seems ripe for a great religious movement, yet the fact remains that Islam is steadily and rapidly winning tens of thousands over from paganism to Mohammedanism. The coast regions of all the islands are Moslem already, and the faith of Islam is rapidly penetrating to all the tribes of the interior. Within a generation at least five millions of these now pagans will pass over to Christianity or Mohammedanism.

The movements of Mohammedans towards Christianity in Java and Sumatra in the past have been largely the result of the earnest consecration of a single person or a small group of persons who inspired faith. Large numbers were brought in, and then the movement slowly came to a standstill for lack of men and money to carry it forward. There is need of a systematic, extensive, and prolonged campaign.

Educational Policies

Twenty years ago the Chinese of Java organized a society called Tiong Hwa Hwe Koan, which undertook to provide education for

the Chinese boys and girls in Chinese and English. More than a hundred schools were started. In the course of a few years they realized that cheap teachers picked up at random were not satisfactory. This led them to invite the Methodist Mission to provide them with missionary teachers. For the past ten years various schools in Java and Banka have been in charge of missionaries.

This demand of the Chinese for European education and the profound impression made all over the East by the American experiment in the Philippines has led the Dutch colonial government to undertake on a fairly extensive scale the teaching of Dutch to the Chinese and natives. This policy promises to become permanent, and will probably be greatly extended. Hitherto the policy has been to teach two languages in all native schools, making in each case the local vernacular primary and the Malay always the secondary. This policy has led to the making of Malay the common language of all the peoples.

Results of the Methodist Centenary for Java

Now that the Centenary has passed from dream to reality and the funds have actually been pledged, it is possible to forecast the program of the Methodist work in the Netherlands Indies. This will include the clearing of all debts now on property, the erection of eight or ten hospitals and equipping them with suitable staff, the housing of the Chinese day and boarding school at Buitenzorg, the opening of scores of village schools, the building of a Bible-Training School for preachers and teachers, and the sending out of a goodly number of evangelistic missionaries. It is purposed to undertake a systematic forward movement for reaching the Mohammedans. In connection with each hospital will be placed evangelistic missionaries who will follow up the medical cases and will establish and supervise a large number of village schools.

SIAM

REV. HUGH TAYLOR, D.D.

The Presbyterian Church has been conducting two Missions for Siam: one for the Siamese proper and one for the Laos tribes of the North. As these two peoples are gradually being absorbed into one homogeneous whole the two Missions are looking forward to uniting into one. One Mission Press has been eliminated and now the other does the work of both. The same can be said with regard to the management of the financial side of the work: one treasurer serves both Missions. A Joint Council sits on matters of common interest to both.

A Changing Buddhism

The very considerable effort being made, by the highest authorities

SIAM. Limited Monarchy. Area, about 195,000 square miles. Population (1915-1916), 8,819,686. The prevailing religion is Buddhism.

in Church and State, to create a distinct revival of Buddhism, the State religion, is being carried on in several ways, the most important of which is by infusing into the faith that which it lacks to make it a vital religion. Hymns of praise and devotion, in which the assembled people can join, are being introduced. Some of these hymns are taken from the Christian collection, changing only the names of God and Christ to that of Buddah. He has been given the title "Father" and the people taught to say "Our Father Buddah." "The Holy Buddhist Trinity" is another idea proclaimed. The war brought out the need for aid from a personal power, so public prayers were addressed to Buddah and the Royal Ancestors, and, when the armistice was signed, praise and thanksgiving were rendered to these for their active service in giving the victory. These startling innovations make the devout Buddhist think. The inquiring mind seeking for the source finds it of course in the Protestant and Roman Catholic forms of Christianity. Some of the most advanced thinkers have come to believe that Jesus Christ is the Buddhist Messiah for whose advent they have been accustomed to pray in the longing wish thrown out into the infinite void, "Oh! That I might live to see the face of Phrā Allenyamātai."

Development of Christianity

There have been no spectacular developments in the Christian Church. A steady, though slow, growth has for many years marked the progress of Mission work in Siam. Attainments in Christian life of the converts have reached higher levels nearer the ideal. Defections from the faith, always grievous to those who shepherd the flock, have been few.

Education

Having a learned king is telling wonderfully on the progress of education in Siam. Of recent years there has been an entire revision of the whole educational system, and the effect of it is now reaching to the utmost borders of the land. It is probably safe to say that there is not a school in the country, Government or Mission, that does not conform to the standards set by the public schools and take the general examinations.

A matter to be noted is that the schools of the South Siam Mission are self-supporting while those of the North Siam Mission are not. The former have prospered and been able to expand their work these war times. The latter have had to curtail their work to the amount that they have lost out on assistance from America. The self-supporting Mission school, catering to the class of people who are able to pay the bills, charges a sum that is in excess of the entire family income of a vast majority of the Northern Christians. The highest school in the North, Prince Royal's College, was compelled to cut out some of its classes for lack of funds; while the Bangkok Christian College of the South Mission increased its enrollment to the unprecedented number of four hundred and forty-two. Prince Royal's College is making a brave effort to meet the growing needs

of the growing Christian population of the North. An appealing cry is issued for more adequate support and an expansion of the building equipment to enable them to take in every Christian student applying for higher education. This institution is a feeder for the Theological Training School and also in it is conducted the only Normal School in the North.

Bangkok Christian College

A very interesting situation has arisen in connection with Bangkok Christian College. There are two hundred thousand Chinese in Bangkok. These sought to establish a school of their own. This was not sanctioned by the Government, but the Christian College has been given permission to open a department for the Chinese in connection with the work for the Siamese. The Chinese immediately advanced 40,000 ticals to purchase land for the immediate expansion needs. Having made this start they already see visions of something great for their boys. They are proposing to the Mission to go out where there is room and put up a plant that will accommodate two thousand Chinese students. This gives a challenge to the Siamese to do the same and a challenge to the Church in America to furnish Christian teachers for the four thousand. Indeed with funds raised largely from non-Christian Chinese and Siamese of Bangkok the opportunity is being thrust in the very face of the Mission and the Church to make the Bangkok Christian College second only to Canton Christian College. Shall we meet the challenge?

FORMER TURKISH EMPIRE AND PERSIA

REV. STANLEY WHITE, D.D.*

TURKEY IN EUROPE, ARMENIA, AND ANATOLIA

REV. JAMES L. BARTON, D.D., LL.D.

Interruption of Mission Work

Only a few of the native churches have kept up regular services throughout the period of the war. In Marash and in Constantinople there were constant and unbroken series of services, as well as in Smyrna and a few other places, but generally the services were

TURKEY. Limited monarchy. Area, Turkey in Europe, 10,882 square miles; Arabia, 170,300 square miles; Syria, 114,530 square miles; Asia Minor, Armenia, Kurdistan and Mesopotamia, 414,512 square miles; total, 710,224 square miles. Population, Turkey in Europe, 1,891,000; Arabia, 1,050,000; Syria, 3,675,100; Asia Minor, Armenia, Kurdistan, and Mesopotamia, 14,657,800; total, 21,273,900. Prevailing religion, Mohammedanism, which is established as the state religion, although the following religious communities are recognized and allowed by the government: Latin or Catholic, Orthodox Greek Catholics, Armenians, Armenian Catholics, Chaldean Catholics, Protestants, Nestorians, Syrian Jacobites, Melchites, Jews, Bulgarian Catholics and Maronites.

* The article on the Former Turkish Empire and Persia was prepared under the direction of Dr. White and edited by him, the names of the authors of the different sections being appended in each case.

suspended, owing to the scattering of the congregations, and especially to the deportations of the pastors, many of whom suffered martyrdom for their faith.

The same is true in a large measure of the educational work. The schools in Constantinople, Smyrna, Harpoot and Marash continued throughout last year. In some places the continuity was broken in upon, and in others there was no attempt to open schools.

The year, however, has not been a year of complete loss by any means. Wherever the Protestant preachers and Christian workers have gone they have continued their work of evangelism. Services were held in the deserts of Mesopotamia, along the road as refugees were going to their place of banishment or returning therefrom. The Christian worker has been present in the barracks at Aleppo and Damascus and other places where thousands of refugees were congregated.

Eagerness for Schools

I was impressed in different parts of Armenia to see the eagerness of the people for schools. Children for the most part have received no schooling for four, and some of them for five years. Delegations from villages came presenting their petition, not for bread or for clothing—and they were woefully destitute of both—but for teachers that their children might have an education.

Medical Work

The medical work in the earlier part of the war was placed under the Red Cross, but later the Red Cross withdrew and within the last year all of the medical plants throughout Turkey have been taken over by the Near East Relief Committee. All of these institutions are today in the hands of the Near East Relief, and the missionary physicians who are working with them, together with a larger number of appointees of the N. E. R., are carrying on a most extensive medical work, not only throughout the fields hitherto covered by the American Board, but in the Russian Caucasus as well.

Friendliness toward Missions in Greek Territory

A new phase of the work is opening up in the fact that through recent changes brought about by the war the mission stations of Smyrna and Salonica have fallen under the control of Greece. Greece hitherto has not been hospitable to missionary work of any kind. In the two stations above mentioned, however, they are showing a friendliness unexpected and an assurance was given to the writer by the Bishops of Salonica, Smyrna and Philadelphia that they would welcome the strengthening of the mission work in those places, but with special reference to work among the Mohammedans. The Greek ecclesiastics said that they could not work easily and acceptably among Moslems, but the Protestant missionaries were so organized that they could do it most effectively. They all claimed

that there was a great field among the Mohammedans for the Christian approach and urged that steps be taken in that direction. I found in all parts of Turkey, both on the part of the missionaries and the people themselves, a deep-seated feeling that the Moslem mind was assuming a different attitude toward Christian truth than it had assumed before in the whole century of missionary work. There seemed to be a receptiveness to Christian truth, a readiness to listen, and in not a few cases a willingness to respond. It was accepted that the heavy restraint hitherto imposed upon all Moslems was in part at least lifted and there would be in the future an increasing religious freedom for all classes in Turkey.

Advance among the Kurds

At the same time, the Kurdish fields in the eastern part of Turkey have assumed new significance. During the war the Kurds identified themselves more directly with the missionaries and with the Armenians. Tens of thousands of Armenians were saved by the co-operation and direct help of the Kurds in that the Kurds aided them across the line into Russia as they were threatened on the Turkish side. Kurdish officials, whom the writer met in Armenia, urged that schools be opened more widely through Armenia and that provision be made for accepting the Kurds into those schools. There are great possibilities wrapped up in the Kurdish people who have as yet hardly been touched by Christian truth.

The Caucasus

Another field opening is the Russian Caucasus. Through a greater part of the war a large number of Y. M. C. A. Secretaries and American Board missionaries were engaged in relief work, and some are still there. Their work has commended itself to all classes, and pressure is already being brought to bear upon the American Board to establish permanent work in Armenia in the Caucasus.

At the same time, the Georgians have put in petitions urging the opening of work among them similar to that which has been carried on in Turkey. It is very evident that the war has made great changes in the point of view of many of the people of the old Ottoman Empire and of Transcaucasia, opening new fields for occupation and putting new responsibility upon American Christianity.

SYRIA AND PALESTINE

REV. STANLEY WHITE, D.D.

In former editions of the Year Book, Syria and Palestine have been treated individually. Today they have been so interlocked by events that their story is almost identical.

Allenby's magnificent march to the North brought the whole country from Egypt on the south to Aleppo on the north, under the

control of the Allied Forces. As enemy-occupied territory, the whole of this Eastern shore of the Mediterranean was unified.

Relief Work

The work of the relief societies was another means of binding the people of the various sections together. First came the Red Cross with its corps of devoted workers who performed a splendid service in opening orphanages and hospitals and by their ministry to the towns devastated by disease and famine. With the close of the war, their work was transferred to the Near East Relief Committee with its workrooms, soup kitchens and schools and its loyal band of young Americans supported in their humane task by hundreds of the finest flower of young Syrian Manhood and Womanhood. These young native people, most of them educated in Mission Schools and colleges, have been the backbone of the work. They have caught the American spirit of service and in them lies the hope of the Syria of the future. And this work of unification has brought the Mission forces together as never before. Having suffered and worked together during the war, they are ready to go forward as a single army to take advantage of the new opportunities.

Mission Conference at Suk-el-Gharb

The Relief work helps to break down bigotry and to open human hearts to God's message. Realizing this, the representatives of all the Missions in Syria and Palestine met together in Suk-el-Gharb and discussed the conditions and outlook. As a result, they made recommendations covering the following points:

First: The attention of the American Peace delegates in Paris was called to the fact that while missionary societies are ready to accept governmental regulations and standards, still, in harmony with guarantees of religious freedom, private organizations should be guaranteed the right to give religious education and in the language best fitted to make the work effective.

Second: The attention of Mission Boards and societies at home is called to large districts in Syria and Palestine that are inadequately occupied or unworked fields. These include Kasrawan (Lebanon), Damascus, Aleppo (with 240,000 inhabitants), the Nusariyeh Mountains, East of the Jordan and North Arabia. In these districts are large numbers of Moslems, Jews and backward Christian sects.

Third: Favorable opportunities for Christian work have resulted from the expulsion of the Turkish Government. Travel is facilitated and the people are eager for education and advancement. The relief work has opened many hearts to Christianity.

Fourth: In order to promote unity and harmony in mission work among native churches, the Conference recommends such a union or federation of churches on the field as shall obviate existing differences.

Fifth: A permanent organization of the conference of missionaries was effected and to the Continuation Committee were entrusted arrangements for future meetings, the incorporation of the Educa-

tional Union of Syria and Palestine, the arrangements for occupying new territory, the union training of missionary workers, the promotion of united publication interests, the development of Sunday-school work and the adjustment of financial questions of common interest to all missions.

Church Unity

Perhaps the most significant outcome of the Conference was the sympathetic consideration in the past of all the Missionaries, including such widely divergent groups as the Friends Society and the Church Missionary Society, of the possibility of having one United Church for the whole of Syria and Palestine. Naturally, the future of the land will be largely determined by the power that assumes the Mandate, but it is safe to say that under any circumstances the forces of Christ will be unified as never before. Some of the problems of reconstruction to be faced by this united force are:

Reconstruction

First, there will be the necessary work of rehabilitation of destroyed cities and the rebuilding of homes. Already plans are under way, both by the British authorities and by the Relief Committees, to accomplish these ends. A large part of Armenia will, after a few months, be inaccessible so far as food supplies are concerned. The problem therefore is a two-fold one. The people must not be sent back to their cities unless provision is made both for housing and for feeding during the winter, for a large part of Armenia lies within a territory which is practically isolated after October first. The plan that is being mapped out is to discover in these various Armenian cities how many returning families can be absorbed and taken care of, both as to house and food, and to send back only such a number as will guarantee their not becoming a charge upon the community. All others must be provided for at some point of concentration or distribution until the winter is over. This is an enormous but not impossible task.

Fortunately, the Armenian is a notably thrifty person. His ability to make money accentuates both his virtues and his vices. It does not require, therefore, a particularly large expenditure of money to reestablish him in his home. He builds simply and lives cheaply and very quickly begins to provide his own support. It would seem now that perhaps about 25 per cent of those who have been deported and driven from their homes can be repatriated before the coming winter. The rest must be cared for until the spring time, when they in turn can be assisted in starting their new lives.

Conserving the Children

A second great field of human conservation will be with the children. This is a large problem, but one that has great promise in it, 150,000 orphans will require a large outlay of money, but if they are watched over by those who have high ideals, they become a fruitful

field for future citizenship of a far higher character than was manifested in the previous generation. So large a number of children must necessarily be provided for in a very simple way, and some of them will have to be sacrificed in order that the others may be given all the benefits of proper care. This sacrifice must come through a policy which will return a portion of these children to relatives, if they can be found, into whose care they can be entrusted. It will be simply impossible for foreign funds to provide adequately for the whole number. On the other hand, it seems a vital necessity that there should be established in various parts of Syria orphanages of a modern type, where children selected from the great mass of those now under the care of Relief Committees, and children who are absolutely without anyone to whom they can be returned, should be trained for future citizenship. No finer gift could be given by America to these Eastern countries. The Children of America could render a beautiful service to the Children of the Near East by contributing funds sufficient to meet this great need. When one visits the orphanages and sees the splendid material and the response of these children to proper care, he realizes that this is a place where human conservation is most necessary and most feasible.

Raising the Moral Tone

A third point where human conservation must be practised is the raising of the general moral tone of these communities of the Near East. I have already intimated that moral laws have sagged terribly and have given us an acute problem at the present time, but there is another phase of the question that should not be forgotten. The people of the Turkish Empire have been for so long compelled to live by their wits and to accomplish their desires by deceiving an unjust authority that subtlety and deceit seem to be ingrained in them. Absolute frankness and straightforwardness is at a discount. It is difficult to learn the truth by questioning any group of people. They either reply as they think the questioner desires, or they reply with a thought of the effect upon themselves.

There must be established in this country, by government and through private enterprise, educational institutions of the highest type, where ethical ideals and moral principles will be emphasized in such a way that the people will realize that the way to prosperity is honesty, righteousness, fair dealing and sacrificial service.

The Outlook

The outlook in Syria is problematical but not dark. Barriers that formerly held the Missionary in check have been removed and hopes that had for years been unrealized are now possible of fruition. The workers feel this. It shows in their lightened faces and though worn with their long ministry and anxiety, they are eager for the task. Christian America must speak the word, provide the means and furnish the recruits that will assure their success.

ARABIA AND MESOPOTAMIA

REV. WILLIAM I. CHAMBERLAIN, PH.D.

Its Significance

The significance of Arabia and Mesopotamia from the missionary point of view lies in the fact that the former is associated with the beginnings of Mohammedanism, with its sacred cities of Mecca and Medina, while the latter, including the valleys of the Tigris and the Euphrates, is so largely associated with Old Testament history.

Missionary Occupation

So far as aggressive missionary work is concerned, Arabia has largely been a neglected country. The United Free Church of Scotland has for nearly four decades maintained a Mission at the Southernmost point of Arabia, at Aden, which has been largely carried on through the agency of medical work. In Mesopotamia, at Bagdad, the Church Missionary Society has maintained evangelistic and medical work for many years. With these exceptions, no extended missionary work was carried on in these countries until the undertaking, in 1889, of the establishment of a Mission in the Persian Gulf, more particularly in the cities of Arabia on the Western Coast of the Gulf. In that year, the Arabian Mission of the Reformed Church in America was organized and Rev. James Cantine sailed as its first missionary to establish stations in Eastern Arabia. He was followed in the succeeding year by Rev. Samuel M. Zwemer. Together these two pioneer missionaries established stations at Basrah in the North, on the Island of Bahrein off the Eastern Coast of Arabia, and at Maskat in the Gulf of Oman. Later a station was established a few hundred miles South of Basrah at Kuwait. This Mission has now become thoroughly established in these several stations, maintaining a number of out-stations, one at Linga, in Persia, on the Eastern Coast of the Gulf, and at Amara and Nasariah Northward in Mesopotamia. This Mission now maintains about thirty-five missionaries in its several stations, associated with whom there are about as many evangelists, teachers and Bible Women.

Methods of Work

Schools are established in the stations, but with the exception of that at Basrah, they have not been largely attended. Important medical work is carried on in each one of these stations, in all of which, except Maskat, there are hospitals as well as dispensaries. Bible shops are the main dependence for evangelistic work. In these shops, in the center of the town, a supply of Scriptures and other Christian literature is kept. These give occasion for discussion with Arab visitors through which means a Christian propaganda is maintained. Arabic Scriptures have had a total circulation of 1,200,000 copies during the last twenty years. The hospitals have been a very important element in the missionary work in Arabia. Prejudice has

been broken down and the friendly attitude of important Arab traders and chiefs has been thus secured. The patients treated in one year approximate 40,000.

Effect of the War

The war has very greatly affected conditions in both parts of this mission field. The advance of the British Expeditionary Forces up the Valley of the Tigris and the Euphrates, and the occupation of Bagdad, have opened the entire country of Mesopotamia to occupancy by missionary agencies, which, under Turkish rule, was only possible to a very limited degree. The Arabian Mission expects, as soon as the country is settled, to open new stations in the territory thus laid bare to Christian evangelism in Mesopotamia and in the interior of Arabia, special funds having been contributed for this purpose. Similarly, the conditions of war have brought about friendly relations between the Arab Chiefs of the Interior and Western Arabia with the political representatives of the British Government and the missionaries. The official recognition by England, France and Italy of the proclamation of the Grand Sherif of Mecca as King of the Hedjaz is a far reaching step, and invests a remarkable figure with singular interest.

Hedjaz

This province of Western Arabia to which the name of Hedjaz has been given extends along the Arab sea coast from the Gulf of Akaba to the south of Taif. It is bounded on the north by Syria, on the east by Nafud Desert and by Nejd, and on the south by Asir. In length it is about seven hundred and fifty miles, and its greatest breadth is about two hundred miles. Barren and uninviting mostly in its northern part, yet with many very fertile and well-cultivated portions in the southern part, sustaining a brave and hardy and fearless population, the chief claim of Hedjaz to fame is that it contains the Holy Cities of Mecca and Medina, to which Moslem Pilgrims come yearly from all parts of the world. The independence from Turkey of this section of Arabia had a very important bearing in the British Campaign in Mesopotamia, and in the future undoubtedly will affect missionary work in Arabia. Through the friendship of King Hussein, of Hedjaz, with the great Chief of the Interior of Arabia in his Capital at Riadh, and the recent invitations of this Chief to one of the missionaries of the Arabian Gulf to visit him, an entrance has at last been secured to Interior Arabia.

Helpful Influences

Since the entrance of the British into Mesopotamia, they have evinced a spirit of sympathy toward the activities of Christian missions which has taken substantial form, particularly in the encouragement of missionary, industrial and agricultural education. It is expected that with the restoration of peace, sixteen million acres of Mesopotamia will be irrigated. The population for this country thus laid open to cultivation, will be drawn from the Bedouins of the

Interior, who will be made amenable to law and order. The Trans-Continental Railway will soon be completed connecting the Persian Gulf with Europe, and placing Mesopotamia on the highway to India.

Thus in spite of wars and rumors of wars, of multiplied temptations and increased difficulties, God has seen fit to show His power in Arabia as never before in the Mission's history. The prayers of many years are being answered in the opening of the Inland country to the Gospel, and a new day is opening for both Arabia and Mesopotamia.

PERSIA

ROBERT E. SPEER, D.D.

Continuance of Mission Work

Outside of the Province of Azerbaijan the missionary work was carried on uninterruptedly in Persia throughout the entire war. In some stations such as Hamadan and Kermanshah, the antagonizing forces alternated again and again in their control of the territory. With the exception of the work for Armenians, however, which of course was largely broken up in such stations whenever the Turks were in power, the missionaries in these stations went forward uninterruptedly in their task and the ending of the war leaves the work stronger than it has ever been and its opportunities unparalleled.

Leadership in Education

In Teheran the leadership in education has been won by the Mission schools, the American College for Boys and the Iran Bethel School for Girls. The former has now a campus of forty acres walled in just outside the city, and three of its new buildings are erected. A fund of \$250,000 has been provided for the development of the Girls' School into the first College for women in Persia. The chief need now is a more adequate staff of men and women both for the schools and for the mission hospital. The goodwill of the people, their confidence in the missionaries and their enterprise and the support of the foreign community were won long ago. In Resht and Hamadan the schools and the hospitals have laid their foundations securely and though they need money, need life even more.

Opportunities

Two great opportunities have opened in Persia in the Northeast and in the Southwest. In the Northeast, Meshed is the most important city, the great shrine city of Persia, visited annually by thousands of pilgrims, not only from Persia but from Afghanistan and Central Asia. The foundations of a strong station have been laid. The mission force has been doubled the past year, and the fund well begun which is to provide adequate hospitals and schools.

PERSIA. Limited monarchy. Area, about 628,000 square miles. Population, about 9,500,000. Of these, 8,500,000 are Mohammedans of the Shi'ah sect and 850,000 of the Sunni sect, 10,000 are Parsis, 40,000 Jews, 50,000 Armenians and 30,000 Nestorians.

Patients from a score of nationalities come to the hospital annually and in many a village in Western Afghanistan which sent its blind or its lame to the mission hospital in Meshed to return with eyesight and health, a welcome is awaiting the evangelists whenever the political prohibition of mission work in Afghanistan is relaxed. In Southwestern Persia the relief work conducted by the missionaries in connection with the incoming of the British Army and the building of roads has opened new access to the Kurdish tribes and to the hitherto unreached people of Luristan.

Azerbaijan

The section of Persia which has been most deeply affected by the war has been Azerbaijan. No nation in the world suffered more through the war than the Nestorians or Assyrians in the Urumia and Salmas plains. Between one-half and two-thirds of the entire population has been wiped out by pestilence, famine and massacre. The pitiful remnants of the Assyrians are now at Bakuba, north of Bagdad, and in Tabriz, and Hamadan, awaiting their repatriation in their old homes. The Mission station in Urumia, the oldest and strongest of all the stations in Persia, has been completely wiped out. The Christian villages have been destroyed, and after the last massacre of the Christians in May, 1919, disorder still prevailed everywhere between the Persian Moslems and the Kurds. The capture of Tabriz by Turkey also near the end of the war led to the withdrawal of most of the Tabriz missionaries, and the imprisonment of those who remained. The Urumia and Tabriz Missionaries alike have all now returned to Tabriz and are awaiting the reestablishment of order through the province.

Persia's Future

The situation of Persia throughout the war was anomalous. The sympathies of the country were strongly pro-German and German influences were powerful until the very close. Persian territory was fought over by Russian, Turkish, and British forces, and some sections of the country passed from one political authority to another five or six times. At the close of the war a new treaty was announced between Great Britain and Persia, providing for a British loan and the reorganization of the army and finances with British advisers, the treaty stipulating further the maintenance of Persia's complete independence. Economically, Persia has suffered keenly. Foreign trade was practically annihilated by the war, and famine and fighting caused vast loss of life, the death of many of the animals, the only means of transport in Persia, the destruction of the vineyards and the villages, and the general disintegration of the economic life of the land. On the other hand, good roads have been built as part of the military operations, automobiles are coming in, which in time will replace the depleted stock of animals, and with order and financial economy there is no reason why the people of Persia, so intelligent and so desirous of progress, should not find the way of national prosperity.

EGYPT

REV. JAMES G. HUNT, D.D.

The "Revolution"

The outstanding event of the year in Egypt was the nationalistic uprising that took place in March and April. Nothing comparable in extent and effect has occurred since the Arabi rebellion in 1882. As ever Egypt is the land of paradox. Summoned by their Caliph in 1914 to enter upon a Holy War, an invading army of their coreligionists at their gates, their own Khedive having joined with the Turks, their British rulers in almost daily expectation of an outbreak, through the long years of the war all remains quiet. Moslem Egypt sips her coffee, shrugs her shoulders and goes her usual way. Then the war ended, the power of their Caliphate shattered, the British Protectorate firmly seated, the country enjoying a large measure of material prosperity,—a "revolution" breaks out.

Its Meaning

Interpretation in such a case is not easy. Despite outward calm the heart of Egypt shared the world's unrest; the fires of nationalism that blazed so wildly a few years since had not died out—they only slumbered; the call for the "self-determination of peoples" meant to them that their Day had come; in the depletion of the British official force by the demands of the war, certain leaders found their opportunity to sow seeds of discontent; high prices and the compulsory service of the Labor Corps and other real or fancied grievances furnished the congenial soil. So when their spokesmen were not given ready passports to present their cause at the Peace Conference, the steps were easy and rapid to a patriotic frenzy that soon forgot all restraint. Patriotism speedily degenerated into anarchy and barbarism, and had to be met by stern measures.

In varying measure these conditions prevailed through the whole length of the land. Rioting, looting and murdering were reported from every direction. For a few fearful weeks Egypt was an active volcano. Railway and telegraphic communications everywhere were broken. Life and property everywhere were in jeopardy. Then the abortive revolution subsided almost as suddenly as it had begun.

Effect on Mission Work

What of the effect of it all upon mission work? For a time all work was practically suspended. The authorities ordered all missionaries in the interior to Cairo and brought them in some cases

EGYPT. British Protectorate. Area, about 350,000 square miles. (The cultivated and settled area comprises only 12,226 square miles of this.) Population, 12,710,120. Of these, according to the census of 1907, 10,366,826 were Mohammedans, 706,322 Copts, 38,635 Jews, 12,736 Protestants, 57,744 Roman Catholics, 76,953 Greek Orthodox, and 27,937 Eastern Christians.

under an armed guard. Though running the gauntlet of many perils, no missionary lives were lost and no mission property destroyed. The summer vacation period was near at hand. That past, all departments of work reopened under virtually normal conditions. Churches, schools and hospitals are full and access to the people unhampered.

In the early stages of the uprising, Moslem and Christian fraternized to an unprecedented extent. Each visited the other's place of worship. All else was subordinated to the sentiment of national unity. Large numbers of Moslems thus heard the gospel proclaimed for the first time. For in the evangelical churches at least, gospel rather than patriotic themes were the rule. Not a few Christians zealously made use of their new opportunity to explain their Book and its message. While it is to be feared that later developments tended to accentuate afresh the dividing lines, we may hope that even the temporary banishment of barriers gave opportunity for the Spirit of God to lift the veil and reveal a vision that will not fade. And it is to be hoped that the disillusioned Christians may now see more clearly that not "Egypt for the Egyptians" but "Egypt for Christ" is their nation's hope.

The Future

This unexpected course of events must make us diffident in any attempt to forecast the immediate future. Where we thought all doors had opened, we may find that for the time some have closed more tightly. Broken power and disappointed hopes, instead of producing a humbled, chastened state of mind, ready for the Christian message, may but create bitterness and resentment. Yet if we may judge by the precedents of the past, the former is more likely to prove the case. The years that followed the quelling of the Arabi insurrection saw great numbers of Moslem inquirers, and baptisms for the first time became frequent. Forces equal to the opportunity, faithfulness, wisdom, tact and love in unstinted measure, and an outpouring of power from on high are the need of the hour.

Continued Unrest

As emphasizing the uncertainties of the situation and the fact that the Egyptian question is not yet settled should be mentioned the epidemic of strikes which broke out a few months after the subsidence of the uprising. It is largely attributable to the abnormal rise in the cost of living producing a spirit of deep discontent. But the resort to this western weapon is a disquieting symptom and calls for skillful treatment on the part of both political and spiritual leaders.

The Labor Corps

While the drafting of a Labor Corps to the number of several hundred thousand for work behind the lines in Palestine and Europe was the cause of much fear and unrest among the peasantry, it is likely to have far-reaching after effects in widening the horizon,

implanting new ideas in the minds of the common people and arousing a wholesome discontent with age-long conditions. All this will make for greater interest and openness of mind toward the gospel message.

Itinerating Agencies

Except for the weeks mentioned above, all departments of mission effort, church, school, press, hospital and harem and boat work, have gone on as usual. Of these, indeed, only the schools and the work on the boats suffered serious interruption. For this last named agency, Egypt with its long narrow river valley in which all the life is centered, furnishes unique opportunities. Two mission boats are operating south of Cairo and one in the Delta. A mission car built for the tracks of the Agricultural Railway is also in use in the latter region. These itinerating agencies have demonstrated the fact of the open door and brought the word of life to hitherto untouched masses.

The Native Protestant Church

The native Protestant Church, through the stimulus of a vigorous Laymen's Movement, is rapidly approaching complete self-support. Steps have been taken looking toward the assuming by the Church of the responsibility for training her own workers in a well-equipped theological seminary. This Church like so many others suffered greatly in her membership from the ravages of influenza. The Coptic Church in Upper Egypt is showing increasing willingness to open its doors to Protestant missionaries and pastors.

Survey of the Field

The American Mission has completed a careful survey of the portion of the field for which it is responsible with a view to its adequate occupation, and already the increase of forces and equipment called for is being provided. The expected opening of the new Christian University in Cairo during the coming year will mean a large accession of strength to the Christian forces in that strategic center.

THE ANGLO-EGYPTIAN SUDAN

REV. JAMES G. HUNT, D.D.

Peace in the Midst of War

This part of the world, with the exception of the Darfur province, felt but little the disturbance of the war. While the rest of the world was in convulsion, peace and quiet reigned in this land that not so long ago was shaking with the terrors of Mahdiism. Hence the coming of peace has made less change here than elsewhere.

ANGLO-EGYPTIAN SUDAN. "British Control." Area, about 1,014,400 square miles. Population (estimated for 1917), 3,400,000. Prevailing religion, Mohammedanism.

Material Progress

The reconstruction of a country that had been reduced to chaos is naturally a slow work. But it has gone steadily on. The foreign trade has grown from nothing to \$40,500,000 in 1918, almost equally divided between imports and exports. Railways are being extended and large irrigation plans are being pushed forward. Wages have rapidly increased and a state of prosperity exists.

Missionary Cooperation and Expansion

The missionaries have won the respect and good will of all classes. There is such close cooperation among the evangelical societies working in this field that all overlapping is avoided. The American Mission has made a thorough survey of the needs of its territory and is planning a large advance. Even yet, however, it is impossible accurately to forecast the shifting of the centers of population so as to fix upon settled plans of operation.

In the Northern Sudan, the chief drawback is in the Government restrictions still in force concerning work for Moslems. But among the non-Moslem tribes to the south, the missions suffer no such embarrassment and are meeting with a warm response.

NEGRO AFRICA

REV. JOHN M. SPRINGER

The past third of a century has seen revolutionary changes in Negro Africa, particularly of an industrial nature. Political changes have been less notable, but important, and religious progress, while marked, has lagged behind both these other lines of activity of foreigners entering Central Africa.

A view of the situation of the native Negro African restricted to the present day might well give great concern, if not discouragement. But when the advance of a generation is noted, there is every reason for hopefulness for his future welfare and opportunities.

With the considerable contribution that Africa as a whole made to the war, a contribution shared in by practically every section, involving in the aggregate a million native men, soldiers, labor corps, carriers, etc., the people of this continent have earned the right to a new consideration in the councils of nations.

Important to remember, also, is the awakening and impulse that has come in this connection to practically every tribe, the broadened

SIERRA LEONE. British Colony and Protectorate. Area, about 31,000 square miles, population 1,403,132. The prevailing religions are Mohammedanism and Animism.

LIBERIA. Republic. Area, about 40,000 square miles, population (estimated), from 1,500,000 to 2,100,000. There are about 12,000 American Liberians, and "about 50,000 of the coast negroes (including the Liberians proper), may be considered civilized. All such use English as their language, and are Christian in religion." Of the interior tribes, most are Animists, but one large tribe (the Mandingoes) is Mohammedan.

horizon, the knowledge of the democratic principles and of the fundamental human rights that have been stressed.

Desires and ambitions have been stirred, purposes formed to acquire education for self or for children and determination to secure greater industrial skill and to win larger wages. Advances and changes among the native Africans are proceeding more rapidly, doubtless, than among any similar backward people in the past. This is inevitable with the extensive exploitation of the continent that is proceeding at such a rapid rate, and in which are employed forces and methods of the most advanced nations of Europe and America.

Industrial Conditions

Half a century ago Africa had scarcely been touched by foreign influences. There were comparatively few industries and the demand was almost entirely for unskilled labor—for house service chiefly, and also to use the pick and shovel.

Today the demand for native labor is large and urgent and in addition to the need for manifold more unskilled laborers there is also a demand for brick makers, masons, carpenters, cabinet makers, engine drivers, foremen, clerks, telegraphers, bookkeepers, storekeepers, stenographers, teachers, and superintendents of native labor.

The graduates of Mission schools are in great demand. In the technical schools (which are all too few) the problem is to keep the pupil long enough to finish his training as he is constantly being tempted to leave and accept the high wages offered to him for what training he already has.

Demand for Native Labor

The labor supply near the industrial centers is utterly inadequate to meet the demands, and labor recruiting bureaus go afield to tribes a thousand to two thousand miles distant. The result is that representatives of the various tribes widely separated over Central Africa mingle and become acquainted in these congested industrial centers where new conditions and multiplied temptations confront them. Crucially important is it that evangelical Christianity function strongly in all these centers.

It is generally recognized that the native labor of Africa is inadequate to meet the demands of the industrial program. Constantly there is mooted the question of introducing Asiatics. But past experiments in this line have not given satisfactory results.

Another factor affecting the labor supply for European-controlled industries is the new policy of encouraging natives to accept or

GOLD COAST (*including Ashanti and Northern Territories*). British Colony. Area, about 80,000 square miles, population (census of 1911), 1,503,386. Animism is the prevailing religion.

Togo. German Colony. Area, 33,700 square miles, population, 1,031,978. Occupied by British and French forces August 7, 1914, and now (provisionally) administered by the French and British military. Prevailing religion, Animism.

secure individual holdings of land for the cultivation of oil-bearing, cotton and other crops, as in Nigeria and in Natal. In the Belgian Congo many native truck gardeners are securing individual holdings.

Native Labor Propaganda

Johannesburg is the emporium, the labor melting pot for all South Africa. With the extension of the railway and other steam routes, the labor agents are sending far afield to the north, to Rhodesia, Nyasaland, and along the east coast for laborers.

Representatives of the labor organizations in Europe and America have visited the Rand and have begun an active agitation among the native laborers instructing them in such agencies as strikes, boycotts, passive resistance, and other means for securing their rights and desires. Primarily these men had only in mind the using of the native to gain advantages for the white laborers, but they have sharpened a tool that is proving to be double-edged. The discontent which has been fomented by unscrupulous white men and by those of distorted ideas, is a serious factor in future relationship of the races.

The Katanga Mineral Fields

The Katanga mineral fields in the Belgian Congo are to Central Africa what the Rand is to South Africa. To work the vast deposits of copper, tin, coal and other minerals native laborers must be sought for in every tribe from ocean to ocean and from the Congo and Zambesi valleys. Inasmuch as there is a common recruiting ground of the two industrial centers, that in Rhodesia and Nyasaland, and since laborers go first to one field and later to the other, the ideas that are current on the Rand are becoming known in the Katanga. These industrial operations and the linking up and the extension of the transportation systems are welding Negro Africa into a oneness unknown and undreamed of heretofore.

Race Consciousness

The war has developed a strong race consciousness on the part of the negroes of the world which is shared by many in various parts of Africa. In 1918 or early 1919, there was organized in London a club of "Africans and Afro-Americans." The objects of the club, as set forth at a banquet early in 1919, were right and just enough, principles of race equality—not social equality, for social equality does not exist within any given race or nation, much less can it be forced or legislated between races—but equal opportunities industrially and politically according to ability and merit.

NIGERIA. British Protectorate. Area, about 336,000 square miles, population, about 16,500,000. "Mohammedanism is widely diffused, the Fulani and Hausas and other ruling tribes being of that religion, but in some parts of the territory paganism is predominant."

KAMERUN (Cameroun). German Protectorate. Area, 191,950 square miles, population, 3,648,720. Conquered by French and English forces February 18, 1916, and now administered by the Government of Nigeria, except the part ceded by France in 1911. Prevailing religion, Animism.

Political Outlook

Politically the natives of Negro Africa have suffered various vicissitudes in the past generation. Fortunately there is an awakened conscience among the nations which bids fair to see that, in the future, justice is done them. The Negro African has so far to go, and has so many lessons to learn in self-government and in delegated representative government that he is far from being in a position independently to compete with the advanced nations of the world, or even to take any large share in the government of his own country for some time to come.

Any expression of self determination must be taken in a very different way from what it would be among more advanced peoples. It is quite certain however that the tribes are quite capable of telling what they want and what they do not want.

Missionary Occupation

At present many sections of Africa are congested by over-lapping missionary agencies while vast areas remain untouched or inadequately occupied.

In all the interdenominational Conferences which have been organized in different parts of the continent, the sentiment of comity has been increasingly strong. The conviction is very strong that the time has come for a re-consideration of the fields and a re-adjustment of forces, somewhat such as has been already put into operation in Mexico.

The agencies of industry and European governments are touching nearly every village and individual in the Continent while the missionary agencies have scarcely touched ten per cent of the entire population.

The extra pressure on the mission staffs of practically all societies as a result of the war is being only very slowly relieved. Men in all branches of mission work were called away to war service as chaplains, interpreters, doctors, etc. These as well as those who remained by their work were in need of furloughs as demobilization was accomplished. Many were unable, particularly in the latter years of the war, to journey from the home countries to the mission fields, especially women. The war time regulations of the British, requiring permits for all entering the various colonies, has delayed many, and the shortage of accommodations on the few boats in passenger service is holding up old and new missionaries for practically all the fields.

The Native Church

Very generally throughout Negro Africa in recent years there has

FRENCH EQUATORIAL AFRICA (French Congo). French Colony. Area, about 669,000 square miles, population (estimated), 9,000,000. The prevailing religion is Animism.

BELGIAN CONGO. Belgian Colony. Area (estimated), 909,654 square miles, population (several estimates), 7,000,000, 9,000,000 or 15,500,000. The prevailing religion is Animism.

been instruction and pressure for larger contributions by church members, to which there has been good response; the war has so affected mission finance that greater burdens needed of necessity to be borne by the native congregations; the standard of membership has been raised, quite as often at the instance of the native church itself, with accompanying pruning of membership; and general responsibility by each church member in propagating the gospel has been urged and readily accepted; all of these factors have contributed more or less to promoting an aggressive evangelistic spirit and activity which has resulted in carrying forward notable revivals and mass movements and in initiating new movements of the same kind.

The very success of the work has added overwhelming burdens on mission staffs already overtaxed. A saving factor has been the loyalty of the native helpers and ministry.

Practically every mission can furnish instances of young men turning aside from offers of high wages in industry to labor at a low stipend in school and church, and there are many instances of evangelists, in times when all funds failed or were very low, going with little or nothing to teach and to evangelize.

The value of industrial work in the formation of character and in training for service of evangelists and teachers as well as of others is being stressed quite generally.

Bible Societies

From nearly every mission comes word of progress in giving the Word to the people in their own tongue. In the new missions a first task is Bible translation, together with production of hymn books, catechism, etc. In the older missions the endeavor is to supply the entire New Testament, or the entire Bible, first in an initial and then a revised translation.

The three principal Bible Societies stand ready to put through the press and to make available such portions as are ready for publication.

The American Bible Society has on the press the revised Zulu Bible, a most important publication as it is understandable by several closely related language groups. This Society serves at least a dozen tribes in Africa, and reports sending out approximately 20,000 portions or copies in the last year.

The British and Foreign Bible Society reports the completion of the Bible in Yoruba language (Nigeria) and of portions in two new languages, Jukun and Zande, and of portions in Lunda of Kalunda (Chindembwe) in 1918. This Society published the entire Bible in twenty-two languages, the entire New Testament in thirty-one and portions in eighty-six other languages, one hundred and thirty-nine

ANGOLA. Portuguese Colony. Area, 484,800 square miles, population, 4,119,000. Prevailing religion, Animism.

GERMAN SOUTH-WEST AFRICA. German Colony. Area, 322,200 square miles, population, 164,830. Conquered by British forces July 9, 1915, since when it has been administered by the Union of South Africa. Prevailing religion, Animism.

in all. All but eighteen belong to Negro Africa and the others to North Africa.

The Scottish Bible Society reports that the translation of the entire Bible into Nyanja (Nyasaland) has been completed.

Only one book of the New Testament remains to be translated into the Tonga.

John's Gospel was published in the Kikuyu language, and the first three Gospels in Chinamwanga, all for the first time.

The Influenza

The pandemic of "flu" swept over every part of the continent, taking a heavy toll. The scarcity of medical aid left the mass of the natives helpless. The ignorance of the natives as to proper care of pneumonia patients rendered them particularly susceptible to the disease. In some cases whole villages were wiped out. It is estimated that an eighth of the native population of the Belgian Congo succumbed.

The mission staffs as a rule were affected only lightly, usually because of preventative measures carefully observed. The death of only two missionaries has come to our knowledge.

At many stations the missionaries applied the preventative measures to the people of their station, and these, observing the instructions and also living under better conditions than the village natives, as well as having blankets, were affected lightly. This has caught the attention of the heathen, who have remarked on the comparative exemption of the Christian communities. Confidence in witch doctors has been greatly lessened, making a particularly fine opportunity for introducing medical work.

However, in strange contrast many missions report that among the natives who did succumb to the "flu" were some of their best and most efficient native workers and pastors.

Smallpox is reported as raging severely in many parts of Africa, and that the mortality was unusually high. The scarcity of medical missions or of medical help of any kind for the larger part of Negro Africa and of the great need of these is emphasized by these sad conditions.

Missionary Leadership Needed

There is very heavy loss and wastage of native life throughout the continent arising from infant mortality, ignorance of natural and proper treatment of disease, from superstition, from alcohol, imported and locally brewed, from new dangers arising from unfamiliar industrialism and civilization, and from other causes. Much

BRITISH EAST AFRICA (including the East African Protectorate, the Uganda Protectorate, and Zanzibar and Pemba). British Protectorates. Total area, 356,961 square miles, population, 6,364,850, including 20,467 Asiatics. Animism is the prevailing religion, but on the coast, and on Zanzibar and Pemba, the Mohammedans largely predominate.

GERMAN EAST AFRICA. German Colony. Area, about 384,000 square miles, population, 7,659,898. Overrun by British, Belgian and Portuguese forces by the close of the war. Prevailing religion, Animism.

of this is preventable, and is greatly lessened where Christian missions have functioned, as in Basutoland and Uganda, limited as has been the scope of missions even in these favored provinces. Under favorable conditions native populations have doubled in a generation, but it is doubtful if the total negro population of Africa is increasing in the aggregate, so many, so varied and so strong are the forces operating adversely at the present time.

Industry and the various governments greatly need and desire an increased population. Both of these in some of the colonies need evidence and then pressure and leadership to introduce corrective measures and better conditions. Christian education and medical service is needed from the church as well as the leadership in convincing these other factors. All which bespeaks the necessity for a greatly increased force, and for missionaries of the highest order.

Railroad Construction

There is ahead a large program of railroad construction, involving all parts of Africa, and aggregating tens of thousands of miles. Several of these enterprises are being put into operation at once.

The usual force employed in the construction of a line of railroad is from a hundred to two hundred white men and two thousand to five thousand or more natives gathered from tribes for hundreds of miles on either side.

In no case that the writer has heard of has a Christian worker accompanied any one of the scores of such groups that have built the more than 20,000 miles of railway now in operation in Africa. Moral and religious conditions on railroad construction have been worse than can be imagined. Natives have returned to their homes with little to relate of the white man's life and doings except his drunkenness, his gambling, his immorality, and with his profanity well learned.

A very crucial opportunity has been lost in the past to shepherd and help the white men and to teach and evangelize the natives. Will not evangelical Christianity henceforth provide a mobile corps to accompany every such construction group and thus capitalize one of the best of chances to serve and to save, as well as to give a favorable impression to the natives of some factors at least connected with the incoming forces.

Missionary Control of Primary Education

With few exceptions practically all the primary education of natives in Negro Africa has been given by missionary agencies. It is the British custom to subsidize mission schools, Protestant and

PORTUGUESE EAST AFRICA. Consists of three Portuguese territories, the Province of Mozambique (area, 295,000 square miles), the Companhia de Mocambique (59,840 square miles), and the Companhia de Nyassa (73,292 square miles). The two latter are under trading companies. Total area, 426,712 square miles, population, 3,120,000. The prevailing religion is Animism.

Catholic alike, on the basis of equipment, grade of work done, and attendance.

Several of the governments, notably Natal in the Union of South Africa and the Belgian Congo, are considering taking over, or establishing general primary education as a governmental function. The French have already initiated this policy in part.

As this change occurs it will take from the missions one of their most potential opportunities for influencing the tribes and developing character. It will mean that the methods of work will need to be changed and other phases stressed. It will make the religious education to center more in the home, the church and in hostels at institutions of learning.

WEST AFRICA

The marked industrial development and prosperity all along the west coast of the past few years has led to the building of roads and of railways back to the interior. All this is arousing the people to desire something new in education and in religion. Many heathen chiefs have been sending to the mission stations asking for teachers and evangelists. There never has been a more favorable time for Christianity to extend its work.

Mohammedanism

The advance and aggression of Mohammedanism all along the coast is the outstanding fact and the critical situation of the present time. Moslems from the interior and from the French Sudan seem to be organized for an aggressive propaganda in a most definite way. Teachers supplied with funds are appearing in the coast villages and opening and conducting schools among the raw heathen, building mosques and otherwise taking advantage of the awakened condition of the natives and their desire for new and better things.

Many Mohammedan traders financed by European houses go freely among the Pagan peoples and into districts of the various colonies, where, before European governments arrived, they would have been killed. They preach Islam while they trade. The Mohammedans are meeting somewhat of a check in their school work in the French territories, inasmuch as the French Government is forbidding the use of the Arabic language as well as of any language except French in the schools.

In Northern Nigeria, 19,073 Mohammedan schools are reported, with an attendance of 143,312. Of Christian mission schools twenty-nine are reported with an enrollment of six hundred and four pupils.

UNION OF SOUTH AFRICA. A legislative union of self-governing colonies of Great Britain. Comprising the Cape of Good Hope Province (area, 276,966, population (1911), 2,564,965), Natal (area, 35,291, population (1911), 1,194,043), Transvaal (area, 110,450, population (1911), 1,686,212), Orange Free State (area, 50,389, population (1911), 528,174). Total area, 473,096 square miles, total population 5,973,394, of whom 4,697,162 are colored or natives, and 1,276,242 Whites. There were (census of 1911), 2,578,049 Protestants, 91,035 Roman Catholics, 46,919 Jews, 115,701 Hindus, 1,783 Buddhists and Confucianists, 45,842 Mohammedans.

Liberia

In Liberia up to the present time the various missionary societies have not come together in an effective cooperation to secure greater results, but there is a definite tendency in that direction. This republic is, if anything, overchurched near the coast, but each society is understaffed for the effective occupation of the coast region and particularly for the aggressive advance into the interior.

A start has been made recently in establishing medical work by the Protestant Episcopalians, who have the only hospital in Liberia, and a dispensary at another point.

One report states:

"Liberia has no social, race or labor problems or disturbances. Her troubles have all been financial and the encroachments of the powerful neighboring colonies on her borders."

Nigeria

So far as Southern Nigeria is concerned the situation is entirely favorable to Christian missions, for the Governor-general is on record as saying, "I hold out every encouragement to establish missions in Pagan centers."

The evidence is increasingly clear that there is urgent need that a commission early be appointed representing American, British and other Foreign boards to devise ways and means by which the advance of Mohammedanism can be stayed.

That war-time prohibition in Nigeria has a chance of becoming permanent is seen from the fact that the Secretary of State for the colonies had announced in the House of Commons "that he had informed the governments of British West Africa colonies that the importation into those colonies of all spirits should be prohibited for the present, save under licenses issued by the colonial government and based on the imports for 1918, but that licenses are not to be granted for the importation of 'trade spirits.'" The comment follows that the trade in gin in West Africa is "now coming to an end so far as Englishmen are concerned."

It would be a very great gain for every one concerned, except for the liquor interests, if in the other portions of Africa, not previously protected, prohibition of all imported liquors at least could become effective. A united drive by all missionary agencies would be very effective in promoting and hastening this consummation.

Cameroun

The mass movement of recent years in the Presbyterian Mission continues unabated. The school work has been hindered in the readjustment made necessary by the change of Governments.

SWAZILAND. British Protectorate. Area, 6,678 square miles, population (1911), 99,959, of whom 98,733 are natives of the Zulu type.

BASUTOLAND. British Protectorate. Area, 11,716 square miles, population (1911), 404,507 natives and 1,396 Europeans.

Where German was taught formerly French is now required. The missionaries, however, are quickly adjusting themselves to these requirements.

In caring for the German Mission stations in the Cameroun, the Paris Evangelical Society and the Presbyterian (American) have shared, with the final adjustments still pending. The return of the German missionaries to their former work would seem to be altogether inexpedient.

WEST CENTRAL AFRICA

French Congo

Decided difficulties seem to be encountered by mission societies purposing to enter French territory. A group of American missionaries intending to open work in the Ubangi-Shari district have waited for two years at Brazzaville for the necessary permission. There is hopefulness of soon obtaining this permission. The French Congo is a most important sector to occupy in the staying of the advance of Mohammedanism which is aggressively pressing down from the North.

Besides the group mentioned above, four regular missionary societies are planning to extend their work into this region at the earliest favorable moment.

The Belgian Congo

The missionary conference of 1918, attended by seventy-three missionaries representing nine societies, was a gathering of a high order. It faced the problems of missionary work in this colony in a most efficient way and appointed a continuation committee to carry into effect its findings and policies.

A careful study of the occupation of this field revealed that the heart of the colony only is at all well occupied. The outer rim, of about three hundred miles in width, particularly on the East and North, is almost untouched. One notable break in the rim is on the northeast, where the Africa Inland Mission has established itself in force, with headquarters at Aba, from which also the work of this same society in British East Africa and the former German East Africa will be administered. The Heart of Africa Mission occupies territory in the same region.

It was stated at the conference that one hundred tribes of the Congo are as yet untouched by the Gospel.

The next session of this Conference of Protestant Missionary Societies in the Congo will be held in 1921, either at Brazzaville or at Bolenge.

RHODESIA (including Southern Rhodesia and Northern Rhodesia). Under the administration of the British South Africa Company. Area, about 440,000 square miles, population (estimated), 1,654,000 natives, and about 30,000 Europeans. Prevailing religion, Animism.

A strong deputation representing the Baptist Missionary Society (English) visited the Congo during the year, as did also a deputation of the Methodist Episcopal Church. All of the other long established missions have previously been visited by deputations. This should put all the societies in a position to consider efficiently the problems of readjustment and of advance.

EAST AFRICA

A famine in parts of British East Africa followed the epidemic of "flu" and smallpox. Relief of distressing conditions was supplied by the government officials and missionaries working in cooperation.

Mohammedans

The entire east coast down as far as the Zambesi is one of the storm centers, a sector of active advance by the Mohammedans. The war furnished great opportunities for propaganda, which were aggressively improved by the Moslems, particularly in connection with the military operations. The Christian forces were in evidence in only a few places.

German Mission Work

In caring for the German Protestant Missions in former German East Africa, the Africa Inland Mission (an American interdenominational society) has been requested by the Government to assume the responsibility for certain of these. A possible solution for the stations in the districts assigned to Belgium by the Peace Conference is for the Belgian Protestants to occupy this territory. Before the war there were 50,000 Protestants in Belgium, and missionaries representing a portion of these were on the way in August, 1914, to open work in the Congo.

The Africa Inland Mission was able greatly to increase its staff during the war period, having now a hundred and sixty missionaries in East Africa and the Congo.

Opposition to Mission Work

Portions of Portuguese East Africa, notably those under the Mozambique Company, are practically closed to missionary work. This chartered company represents principally British and French capital. Portuguese are employed in the provinces. This situation calls for early attention.

SOUTH AFRICA

The "Sub-Continent" having had a much earlier and a more general occupation by Europeans, is far ahead of the rest of Negro Africa in every respect. A million and a quarter Europeans within the Union of South Africa, the majority of them either born in the country or permanently settled there, aim to make this a "White

man's country." There must be taken into consideration at the same time nearly five million Africans and colored people (mixed blood) besides 115,701 East Indians and 45,841 Mohammedans, mostly Malay and other Asiatics. Truly South Africa has her full share of political, industrial, social and religious problems.

The application of the Gospel to social conditions and to racial differences and problems, in a sane and right way by members of all races and groups, is the great need, and holds out the only promise of solution to these very acute problems, which perhaps are more acute and complex in South Africa than anywhere else.

Religious Situation of Europeans

While practically all of the white population of South Africa is returned in statistics as Christian, it is only the same as reporting America or any European country as Christian, or somewhat less so. Several of the principal Protestant denominations are strongly represented either by independent or by affiliated Conferences, Synods or similar groups. These bodies carry on a more or less aggressive work, as compared with churches in other countries, but all feel the need of greatly enlarged activities and programs. Very definite expressions have been made of desire for a closely united and common program on behalf of evangelical Christianity throughout the Union.

Temperance

The measure promoted on behalf of the vine growers of South Africa to permit selling to natives of wines and liquors up to ten per cent strength of alcohol has been defeated for the time at least.

Leaders of native thought are beginning to resent race or class legislation. These same leaders realize the evils of alcoholic liquors and approve of prohibition, but they maintain that it should be prohibition for all.

The illicit liquor selling to natives, which is such a scandal and problem at Johannesburg, is very difficult to suppress as long as there is abundance of all sorts of liquors in the country for Europeans. Degenerate whites and crafty colored persons will sell it to the natives. Many Europeans are beginning to agree that total prohibition is the only solution. Many of the recurring race and class problems and difficulties would disappear with alcohol.

Temperance sentiment is gaining and progress has been made to convince the vine growers that there is fully as profitable a market for their produce in other forms as in alcohol.

American temperance workers have responded to join in a campaign beginning October, 1919. Local option is the means by which the leaders expect to make their gains.

Changing Attitude of Europeans Toward Mission Work

The past two decades have seen a great reversal of opinion, on the part of the general European public, regarding the advisability of

education at all for the natives and the value of mission work in general.

The findings of the imperial Native Affairs Commission of 1903, and similar investigations, which strongly commended education and mission work, the attitude of the natives in the Zulu rebellion of 1906, the good account given of themselves by graduates of mission schools; these and other factors have utterly changed the attitude of the thoughtful men in government and in commerce.

The Johannesburg Gold Mines

In this melting pot of the native tribes of South Africa, race consciousness and independence of action is growing rapidly. Until within a few years the principal activity of the natives on a Sunday was participation in a local compound dance. Now each Sunday there is a special dance in a designated compound to which natives assemble from compounds twenty miles or more distant. Teams vie with each other in performance, each team being backed by its crowd. Compound colors, banners, streamers and yells are much in evidence, as at a football game.

Besides this development of native sport the natives have imitated the white man in forming football, tennis, cricket and other athletic clubs, with contests, prizes, etc. Most of these games are held on Sunday, likewise an imitation of white men.

The sixty or more Ethiopian (independent native or negro) Church organizations at present existing throughout South Africa in the majority of cases originated here on the mineral fields.

Secret Societies, a notable one called Ninevahites, the members of which engage to aid each other in crimes, is very strong here.

Compound Work

Two decades ago it was with great difficulty that missionaries obtained access to the mine compounds to preach to the native miners; now practically every compound is open to them, and halls and school rooms are, by the mines in many cases, put at the disposal of the mission agents.

In connection with this compound work very much greater efficiency could be obtained by a reorganization and cooperation between the twenty-two societies from practically every Protestant country that are now working quite independently of each other along the Rand. No one of them has been doing an adequate and significant work.

The American Board is greatly enlarging its work, opening social centers, seeking to get control or give guidance in recreational and athletic activities, and otherwise functioning in the every day life of the natives employed in the city and on the mines. It is to be hoped that other societies will likewise seek to serve in this larger way and thus employ these additional means of proclaiming and exemplifying the Gospel.

The General Mission Conference of South Africa

The fifth session of this important conference was postponed on account of the war, from 1916 and is to be held in 1921. Commissions have been making exhaustive research on various subjects, and will report their findings at the coming session.

The sentiment, which has been strong in the conference from its first session, in favor of comity and of correction of overlapping, which is acute in parts of South Africa, is growing in strength and would seem to bespeak readiness for some positive and radical adjustments in the near future.

The South Africa Native College

After years of consideration and slow progress the South Africa Native College—of real college grade—is at last a reality, and was opened during the year. The missionary agencies, the various provincial governments and the native tribes of the Sub-continent are all related to the enterprise.

The site is on ground formerly a part of the Lovedale institution, the buildings being about a mile apart.

During the first season thirty-nine students, well distributed among the various denominations, and from seven tribes, were in attendance.

Professional training will be provided at an early date. Theological training will be given by the various denominations in connection with their hostels.

As a result of the revelation during the year of the lack and the need of skilled medical advice and attention among the native peoples a fair proportion of the students are desiring medical training.

Government Recognition and Support

From an attitude of indifference years ago the Natal government has become a heavy supporter of missionary education. Amanzimtote Institution (American Board) received in 1918 government grants for support of the teaching staff \$8,000, as against \$300 eighteen years ago. One grant toward the building of a Domestic Science Department amounts to \$5,000. Large support is assured for equipment and salaries in the greater program ahead.

Native Loyalty and Development

Fears were entertained that natives returning from the war zones of France and East Africa would exhibit unfavorable reactions. But these fears were groundless. The Superintendent of Education in Natal was able to say that he had "not heard of a single instance of unbecoming conduct on the part of a returned native laborer. On the contrary, the discipline of the army and the education through travel had rendered them more dutiful, more loyal, more useful."

Mr. Le Roy, for eighteen years principal of Amanzimtote, the leading native educational institution of Natal, reports that the war has led the natives to discriminate between mere civilization and Christianity. Mere civilization and education is not sufficient. There is such a thing as Godless civilization which does not differ materially from a Godless heathenism. This new view has made the native peoples more receptive to the truth than they have been for years.

The Zulu native churches have entirely supported their own ministry for a quarter of a century. This year they took advance steps in establishing at their own charges a minimum salary for every pastor and evangelist, involving a twenty to forty per cent increase over former salaries, and also by appointing and providing for the salary of a native field secretary for their churches.

The natives of South Africa, many of them college trained (in America and Great Britain), have their provincial and national councils to promote the educational, social, political and industrial interests of their peoples. The discussions and actions are on a high plane, surprising to those not conversant with the abilities and attainments of natives who have had opportunities for education.

The Three Factors

Church, state and commerce, all three are operating throughout the continent of Africa. All three are ordained of God, each to function in its respective sphere. The best results will follow where the three cooperate closely and harmoniously, all actuated by the spirit of humanity, of justice and of service.

With the accounting nations will in future be required to render of their stewardship, under the League of Nations, the governments of Africa must increasingly consult the interests of the peoples, providing so far as laws can the opportunities for security and for development. A wise, strong policy of cooperation with governments pursued by the federated missionary agencies can greatly further these ends.

Industry while inclined at first to be short-sighted and careless of native welfare is becoming convinced in spots that a humane policy is best in the long run for them as well as for the natives. The Church as well as the state needs to be alert here to give proof, to watch processes, correct wrongs and secure the best conditions for the native laborers.

The Mission agencies are broadening their policies, and need to go on and to be sure that the total normal life of the peoples is being symmetrically developed. The narrow conception that frowned upon governments and industry and kept apart from them must give place to a policy of seeking opportunities to cooperate.

To keep pace with state and commerce in all parts of Africa, the Church needs to multiply her present force from six to ten fold.

THE PHILIPPINES

REV. P. H. J. LERRIGO, M.D.

Especial interest attaches to the Philippine situation at this time; first, because of the recrudescence of interest in the question of immediate independence, and second, because of the prominence which the doctrine of mandataries has taken in the peace deliberations.

The Philippines as a Mandatary

The American occupation of the Philippines may fairly be considered an ideal example of a mandatary accepted by a stronger in behalf of a weaker nation. It may be taken as indicative of the way in which mandataries as projected in the peace treaty should work out, and also as an assurance of the entire feasibility of such a mandatary system. The spirit of Protestant Christendom has crystallized in America's dealings with the Philippines. Service is its keynote and its best fruitage is the possibility of an epoch when similar relationships shall obtain between great and small peoples the world over.

Interpreting America to the Orient

The Philippines has been an experimental station for the new era and stands as an interpreter at the door of the Orient. China was puzzled for decades by the contrast between Romanist and Protestant methods of missionary work within her own boundaries. The one expressed autocracy and the other democracy. The one inter-meddled in a multitude of lawsuits and demanded special privileges for its adherents; the other relied for success and protection upon the dynamic force of its message. The Philippine experience has shed a flood of light upon these inconsistencies for the Chinese. Four hundred years of the old Spanish regime failed to accomplish what two decades of a benevolent government in the spirit of evangelical Christianity have achieved.

It is helping Japan also to interpret an episode in her own history. The hostile reaction to Catholic propaganda closed the doors of Japan to the world. Iyeyasu suspected that the propaganda of Spanish and Portuguese missionaries was but the preliminary to political aggression and the great Shogun ordered all foreign priests expelled and all churches destroyed, while Japanese Christians were compelled to renounce the faith. America's experience in the Philippines is a striking illustration, comprehensible because occurring in a brief time, of the contrast between that autocratic type of Christianity, and the democratic Christianity which has had no small part in the modern Japanese revolution.

PHILIPPINE ISLANDS. United States Possession. 3,141 Islands (only eight of large size) with an area of about 114,400 square miles. Population (estimated), 9,000,000, mainly of the Malay race, but there are some tribes of Negritos, aboriginal Polynesians, numbering probably 25,000 all told, and about 35,000 Chinese. The prevailing religion is Roman Catholicism, but there are some 1,100,000 non-Christians, including the Mohammedans and some 300,000 Animists.

The Young Men's Buddhist Association of India has sent a commission to the Philippines to study its educational system. The nations of the Orient understand America and Christ better because of our experience in the Philippines.

Two Decades in the Philippines

The present year closes two decades of mission work in the Philippines, while the American occupation has just come of age, being now in its twenty-first year. The limited area involved and the liberty to depart radically from old standards made it possible to introduce reforms of the most advanced nature and in some respects the Philippines has outpaced this country in its governmental methods. Postal Savings Banks were introduced there before they were established in this country. The past year has seen the adoption of the budget system in insular finance, a departure which American legislators have talked of for decades and which we have not yet succeeded in achieving. For the lack of it we have the present haphazard and unrelated hodge-podge of national expenditures.

Departmentalized Government Service

During the year covered by the last report of the Governor General, the Jones bill has been put into effect, departmentalizing the entire Philippine service. The very titles of the departments indicate the practical nature of the plan. They are as follows with their subdivisions, or bureaus. All of them with the exception of the Department of Public Instruction are in charge of Filipino directors.

Department of the Interior.

Bureau of non-Christian tribes.

Executive Bureau.

Bureau of Constabulary.

Philippine General Hospital.

Department of Public Instruction.

Bureau of Education.

Philippine Health Service.

Department of Finance.

Bureau of Internal Revenue.

Treasury Bureau.

Budget.

Department of Justice.

Bureau of Prisons.

Department of Agriculture and Natural Resources.

Bureau of Forestry.

Department of Commerce and Communications.

Bureau of Public Works.

Bureau of Posts.

Bureau of Supply.

Bureau of Labor.

Bureau of Coast and Geodetic Survey.

Education in the Philippines

The Department of Public Instruction evidences perhaps better than any other that the task undertaken in the Philippines is being intelligently and thoroughly done. The system is based upon the most advanced principles of educational science. It includes trades schools and manual training in all the schools far in advance of the average American standard. It is recognized, however, that while the quality of the work is high, it is inadequate in extent. The Secretary of Public Instruction, Mr. Charles E. Yeater, states in his report that "while the Philippines possess an excellent school system, with a trained and expert directing personnel, other facts make plain the dark side of the picture. It is true that only one-half the children of the islands are in the public schools and that for the reason that schoolhouses and teachers are lacking." To meet the situation the Philippine legislature has recently passed a bill providing for an additional sum of Pesos 30,000,000 to be made available for the work of the department during the next five years. This will supplement the present annual appropriation of Pesos 5,000,000.

Association of Government and Missionary Work

From the beginning of the task there has been a close association between the work of the missionary and the Government. In the report of F. W. Carpenter, Director of the Bureau of Non-Christian Tribes, to the Secretary of the Interior are these words: "As a coordinate factor with the Government in the work of civilization throughout the territory within the jurisdiction of this bureau, I cannot too strongly commend the work of Christian missions and philanthropy."

The mission schools are supplementing the work of the Department of Public Instruction, especially in the higher branches, and that their work is thoroughly appreciated is indicated by the following paragraph from the last report of the Secretary of the department: "Every effort by any religious sect . . . to establish and maintain schools should be welcome. With half the children of the country deprived of an opportunity to get an education there is pressing demand not only for more public but more private schools."

The Students' Conferences

While statistics for the year are not yet available, every report from the Philippines indicates that the evangelical work has been proceeding most encouragingly. One of the interesting events of the year was the Students' Conference held at Baguio during the Christmas holidays. One hundred and twenty-five young men were in attendance as delegates. The year was marked also by the organization of the first women students' conference. These gatherings will parallel the work of the Students' Conferences in America and are already stimulating young people to give their lives to missionary service. Rev. W. O. Valentine of Occidental Negros reports twenty

men in his field ready to enter the ministry. At Camp Claudio a thousand young men are in Bible classes.

The Christian Service League

As an outgrowth of the student gatherings the Christian Service League was inaugurated. It has for its primary object "the promotion of vital Christianity in the lives of the young men and women of the Islands." Branches of the League are being formed throughout the archipelago. It has undertaken as one of its first tasks a vigorous campaign against the cockpit and in favor of prohibition. There is before the Philippine legislature a measure to the same effect as the prohibitory amendment recently adopted by Congress. The Christian Service League has addressed the Philippine senators and representatives in an open letter supporting Señor Altavas' bill to limit the continuance of the Cockpit to two years. Already some results are manifest. Gambling among high officials is being vigorously attacked, and certain municipal presidents have been separated from their office for this offense.

Net Results to Date

The American occupation of the Philippines is, in some sense, entirely a missionary task, for it was conceived and has been carried out in an altruistic spirit. The net results of Government and missionary work alike are a peaceful but complete revolution of the Archipelago. Up to the American occupation the Philippines were in a condition of arrested development. The Spaniards brought a medieval civilization four hundred years ago and the atmosphere of the middle ages still prevailed. The walled city of Manila graphically pictured its old-world character. Since the American occupation it has been swept into the current of modern progress. This is illustrated by the new commerce. The last report of the Governor General shows a year of extraordinary prosperity. The total trade amounts to Pesos 322,802,674; the exports being 191,208,613, making a balance of trade in favor of the Philippines amounting to 59,614,552. The money in circulation was Pesos 102,580,313. The commerce with the United States includes two-thirds of the exports and three-fifths of the imports. The world is getting acquainted with the Philippines and they with the world. Inward-bound passengers were 19,635, outward-bound 16,293.

A Curious Anachronism

Remnants of the old medievalism are still found. At Loma Cemetery this year the "penitentes" were practised by scores of men on Good Friday. Stripped to the waist they lacerated themselves until the blood streamed down their backs; some hacked themselves with pieces of glass and others flagellated themselves with scourges made of cords and small pieces of bamboo. Public sentiment is increasing, however, against such absurdities.

The Key to the Future

The results of the evangelical work in the islands are seen not only in the growth of many large and vigorous Protestant churches and communities, but also in the leavening of public opinion far beyond what might be expected if the numerical strength only of Protestantism were taken into account. There must be a vital faith in Christ as personal Lord and Master on the part of increasing numbers of the people if reforms are to be lasting, and this is being brought about by the work of the missions. The young people of the schools and churches are carrying their enlightened ideas into every walk of life. The growth of a middle class may be discerned. Opportunities as artisans, railway employees, in connection with business houses, and the new agriculture are appealing especially to the Christian young men and women.

The Work Still Incomplete

It is apparent that the work is still incomplete and the missions must concern themselves in the coming days with reenforcing the educational situation, especially in its higher branches, and must place redoubled emphasis upon cooperation with the Filipinos themselves in building up a vigorous native church to be the moral backbone of the country. The missionary to the Philippines should be a student of world movements. He should study the Government reports and present to his young people the opportunity of engaging in public work with the aim of carrying the spirit of Christ into the affairs of the Islands.

GENERAL ARTICLES

MISSIONS OF THE ROMAN CATHOLIC CHURCH

REV. JOSEPH F. MCGLINCHY, D.D.*

The Foreign Mission work of the Catholic Church began in the year 30 A. D., when Jesus Christ, the Son of God, its founder and first missionary, preached His own Gospel and organized the first Christian Seminary, whose students, taught and ordained to the Priesthood by Him, were commanded to go and "Teach all nations," to "Preach the Gospel to every creature." For twenty centuries the successors of Christ and His little band of twelve missionaries have preached His doctrine, guided by the Holy Spirit and directed by the Pope, the successor of St. Peter, the Prince of the Apostles and the Visible Head of the Church.

We may divide this long Apostolate of 2,000 years into three distinct periods: I. The Apostolic Epoch, which covers the first three centuries of the Church, and which ended with the cessation of the early persecutions in the reign of Constantine; II. The Epoch of Union and Protectorate, during which Christian Princes lent their assistance, both material and moral, to the spreading of the Faith; and III. The Modern or Popular Epoch, which began after the Revolution of the Eighteenth Century, when the Church, again persecuted and despoiled of her goods, depended for her support upon the charity of the faithful. It is the purpose of this Chapter to give a brief account of the condition of the Apostolate of the Catholic Church to the heathens at the present day.

The Missionaries

Among the first questions asked by those seeking information about the conversion of the pagan is "How many foreign missionaries are there?" Since this chapter has to do with the missionary work of the Catholic Church all references in it are to Catholic missionaries. Let us first determine what we understand by the words foreign missionary, for statistics are sometimes misleading. This is especially true if they be comparative. It may easily happen that estimates are compiled from quite different points of view. Moreover, there is apt to be much overlapping in such records. The data used in this paper is taken from the most authentic sources, and is, we feel, conservative.

A missionary is one specially sent by the Church of God to carry the glad tidings of the Gospel to those who have not yet received them. By a foreign missionary we mean, one, not a native, who

* Director of Missions for the Archdiocese of Boston of the Roman Catholic Church. Dr. McGlinchey very kindly consented to furnish an article for the Year Book which would give an account of the work of his Church throughout the mission world, written from the viewpoint of the Catholic Church.

preaches the Gospel in pagan lands, or in foreign lands that are no longer pagan, but have few or no native clergy, like the West Indies and parts of the Philippines, South and Central America. We understand as pagan lands countries where the majority of the population does not worship the one, true God.

There are about 38,000 foreign missionaries, and they are divided as follows: 12,000 Priests, 6,000 Brothers, and 20,000 Sisters. These figures would, of course, be much larger if we included the native Priests and Sisters (about 10,000) who are laboring for the conversion of their own people, and European missionaries who have followed their own Christian countrymen to other lands, like the vast army of Irish Priests and Nuns in America and Australia. It might be mentioned in passing that in China there are over 800 native Priests and over 1,500 native Sisters. Indo-China has about the same number, while in India we find as many native Priests and Sisters as there are in China and Indo-China put together.

Up to the present almost all of the Catholic foreign missionaries have come from Europe. The World War has naturally reduced their number and its effects will be felt in the personnel of the missions for some years, as many of the Seminaries and Convents where young men and women prepared for mission work were either closed or greatly depleted. A large number of these apostolic schools and colleges were used as hospitals during the War.

A Missionary's Training

While some will be surprised at the large number of native Priests and Sisters in the Far East, many, undoubtedly, will ask, "But why are there not more foreign missionaries?" Not merely to answer this question, but because those who will read this chapter may not be well informed about the calling, preparation and training of our missionaries, we feel that this fundamental question should be touched upon.

The foreign missionary, just as the Priest or Sister at home, does not follow this life in preference to another, like those, for example, who select the professions of law, medicine or teaching. "You have not chosen me: but I have chosen you" (John XV. 16), said Christ to His Apostles. This same call applies equally to the modern Peter engaged in the self same apostolic work. In other words, our missionaries must have a vocation, they must be called by God, who manifests His wishes in many different ways. Most writers upon this point go farther and claim that there is a very special vocation to be a foreign missionary, entirely distinct and much higher than that of the Priest or Sister in Christian lands. This matter of vocation, as understood by Catholics, is not easy to grasp by those outside the Church. We know, however, that there are a great many Protestants who look upon it in just the same light as we do.

The long years of preparation and training of our missionaries, too, may surprise many. A boy who aspires to this lofty calling usually enters an apostolic school after he has completed the ordinary

high school. Then follows a course equal to the four years of college, including two years of philosophy. By this time the candidate has been carefully trained and disciplined. If the observations of his superiors have satisfied them as to his character, intellectual equipment and general fitness for the priesthood and its exercise in the foreign fields, he is permitted to advance to the study of theology. Even there, a strict and severe disciplinary training is continued and, usually at the end of the second year, comes the call to Minor Orders. After his third year in the Seminary the student receives Major Orders and then, when his entire course is completed, he is ordained to the priesthood. Some young priests are assigned to the foreign fields immediately after their ordination, others are sent to universities for higher studies or obliged to teach in the apostolic schools and seminaries before the goal of their ambition is finally attained. Since the majority of our foreign missionaries are members of Religious Orders, in addition to the above long period of study and preparation they spend two years of Novitiate, during which there is very little study, but much character training, resulting from spiritual exercises under a competent and carefully selected Novice Master.

The Brothers and Sisters, of course, do not go through this long period of probation and studies, but their training is in many cases much stricter than that of the Brothers and Sisters who expect to labor for souls in Europe and America.

The Church in Many Lands

In a short treatise like the present it is difficult to make an adequate or even a satisfactory statement about the world wide mission activities of the Church. There are so many phases of the question that we can only give a brief account of the work in general; and in order that as much information as possible may be gleaned therefrom, we will classify the personnel and the present results of the efforts of the laborers according to the various political divisions of the harvest field, keeping in mind that now, as in the early days of Christianity, it is only too true that "The harvest indeed is great, but the laborers are few." Matt. IX. 37.

There are on the face of the globe to-day about 1,500,000,000 people—one billion five hundred million souls! One-third of this great army only is Christian—300,000,000 Catholics and 200,000,000 Protestants. In China alone there are almost as many pagans as there are Christians in the rest of the world. Think of it, almost every third child born into this world is a Chinese boy or girl. If the pagans of China were to file down Fifth Avenue at the rate of one hundred per minute, marching every minute of every hour and twenty-four hours each day, and there were no breaks in that parade; if you, dear reader, and I, wanted to witness all of that great spectacle, how long do you think we would have to remain upon the grandstand? A little over nine years!

Let us begin with Asia. Before giving the figures, an explanation

of some of the terms used may be helpful. A vicariate is an ecclesiastical division of mission territory less in importance than a diocese. It may at any time be raised to the dignity of a diocese by being canonically determined as such. A prefecture is less in importance than a vicariate. The ecclesiastical superiors having jurisdiction over these districts are called, respectively, vicars apostolic and prefects apostolic. The former is usually a bishop, the latter may be but seldom is a bishop.

In India there are 2,311,000 Catholics, thirty-five archbishops and nine prefects apostolic and 2,894 priests.

In Indo-China, which includes Burmah, Cambodia, Cochin China, Siam, Malacca and Tonkin, the Church has 1,121,122 Catholics, seventeen bishops and 1,397 priests.

In China we find one diocese, forty-eight vicariates and one prefecture apostolic, respectively governed by fifty bishops and one prefect apostolic. In this vast new republic we have 1,859,883 Catholics, 1,432 missionaries, 1,994 nuns, 7,736 Catechists, about 10,000 churches and chapels and eighty-five seminaries.

Japan, which before the terrible persecutions counted over 2,000,000 Catholics, was closed to missionaries for three hundred years, and in 1860 there was not one Catholic who openly professed his faith in the Flowery Kingdom. To-day we have 162,212 Catholics, four bishops, two vicars apostolic, and two hundred and twenty-three foreign missionaries here.

Africa has fourteen dioceses, seventy-two vicariates and prefectures apostolic, 3,523 missionaries and 2,896,105 Catholics.

Oceania offers us an illustration of what we said above about statistics. If we include Australia, and in giving figures about Oceania it is sometimes considered, we have well over 1,000,000 Catholics and nearly 2,000 priests. But since we do not now consider Australia a missionary country, although technically it is, for its affairs are still directed by the Sacred Congregation of Propaganda in Rome, we have a much smaller number of missionaries and converts in Oceania. In this vast archipelago, which is sometimes called Polynesia and includes the Caroline, Fiji, Solomon, Marquesas Islands, New Guinea, New Pomerania, New Caledonia and others, there are nine vicariates, three prefectures, six hundred and eight missionaries and 276,794 Catholics.

In the above classification are enumerated 10,177 foreign missionary priests. Besides these we find over 1,800 more who are laboring in parts of the East and West Indies, the Philippines, Alaska, South and Central America.

Support of the Missions

There are two great international mission aid organizations which aim at supporting the Catholic foreign missionaries: The Society for the Propagation of the Faith, founded in 1822 and composed of adult members, and the Association of the Holy Childhood, established in 1843. The receipts of these two Apostolic Works are used to

feed and clothe our 38,000 missionaries. The various activities and enterprises of the mission fields, such as the building and maintenance of Churches, schools, hospitals, orphanages, etc., are supported by the funds of other smaller national societies, local mission circles and clubs, and by the contributions of individuals. The many Religious Orders, Congregations and Societies dedicated entirely or in part to foreign mission work, through their periodicals receive considerable financial assistance for their own missions. Moreover, the relatives and friends of missionaries often send them material help. Such support, according to some, is, in the aggregate, quite large, but of course there is no means of tabulating it.

The two international Societies are organized in Christian countries, with National, Diocesan and even Parochial Directors who are priests. The funds thus collected are distributed semi-annually from the headquarters in Europe. But there is a steady flow of contributions going constantly to the Missions from all the other above named sources.

What the United States Is Doing

The interest of American Catholics in Foreign Missions grows more intense from year to year and promises to be felt very strongly within the next decade. We are just emerging from the mission state ourselves. Only a few years ago some of the now flourishing Catholic centers counted but a few priests and a handful of followers. In fact, at the present time there are extensive areas in the South, West and Northwest where churches and schools are yet to be built, where the local needs are so great that outside assistance is needed.

Not until 1898 was there any organized effort to put before the faithful the cause of Foreign Missions; and even now the East is the only part of this vast country that has the work well in hand. For over twenty years the two international Societies have had Central Bureaus in the United States. The National Headquarters of the Society for the Propagation of the Faith were first located in Baltimore, but are now in New York. The Association of the Holy Childhood opened its National Office in Pittsburgh, where it is at the present. The National Directors of these two collecting agencies send out literature and work through Diocesan Directors. It was with the appointment in 1898 of a priest free to give all his energy to the interests of Foreign Missions that the most notable success was achieved. This first Diocesan Director who was really in a position to devote his entire time to Mission work began by organizing the Society for the Propagation of the Faith in each parish of the Diocese of Boston, and in a very few years the same system of arousing practical sympathy for the Cause was introduced elsewhere. New York opened an Office in 1904, Philadelphia in 1913, Albany and St. Paul in 1916, and Brooklyn in 1918. So well did the plan work that Boston, New York, and Philadelphia each soon found it necessary to give two priests exclusively to this special work. It is

probable before long a similar organization will be found in each Diocese large enough to merit the adoption of this method.

Foreign Mission Seminaries in the United States

More rapid than the development of Mission Aid Societies has been the growth of our Apostolic Schools and Seminaries which prepare young Americans for actual participation in the work of the Mission fields. At present we have two Preparatory Schools and two Seminaries, and the future promises an extension of this noble enterprise. At present almost one hundred per cent of the Catholic foreign missionaries come from Europe. We sincerely hope and have confidence that the time is not far distant when the spiritual influence of American Catholics will be felt in the Orient.

The first Seminary, St. Mary's Mission House, was founded in Techny, Illinois, by the Society of the Divine Word, a German Congregation whose Mother House is at Steyl, Holland. This Congregation has Missions in the Philippines, China, Africa and the Islands of the Pacific. Its members are Religious, i. e., they take the three vows of Poverty, Chastity and Obedience. In 1911 the Catholic Foreign Mission Seminary was started at Hawthorne, New York, and later transferred to Ossining, New York. It bears the distinction of being the first institution of its kind founded by an American, the Very Rev. James A. Walsh, Missionary Apostolic, who was the second Diocesan Director of the Society for the Propagation of the Faith in Boston. In 1912 the Sacred Heart Mission House was opened at Girard, Pennsylvania. It is a Preparatory School for St. Mary's at Techny, and is conducted by the Fathers of the Divine Word. In 1913 the Venard Apostolic School, now at Clark's Green, Pa., was started at Scranton, Pa., by the Superior of the Catholic Foreign Mission Seminary of America, for which it prepares students. The Catholic Foreign Mission Seminary and the Venard School are foundations of the Catholic Foreign Mission Society of America.

Besides these two Societies, which were founded expressly for the foreign mission work, there are two others which have branches in the United States—The Congregation of the Holy Ghost and The Missionary Fathers of La Salette. Most of their European members are engaged in preaching to the heathen, but their Missions among the colored people of the United States and their educational (College) work here among white Catholics demand the attention of such a large percentage of their personnel that we do not consider them Foreign Mission Seminaries in the full sense of the words. They have, however, American subjects in the distant Mission fields, and accept candidates in their Apostolic Schools with the understanding that, if their superiors consider them adapted for work in the Orient, they will be assigned there.

In fact, most of the great Religious Orders have foreign fields for which they are responsible. Many of them have several thousands of priests in pagan lands. This is especially true of the Jesuits and Franciscans.

American Missionaries in China

America's quota of priests actually laboring in foreign missions is not large. There are about five American Franciscans in China. About twenty-five American Jesuit Fathers are in India, Japan, Jamaica and the Philippine Islands. Recently the Diocese of Bombay, India, has been assigned to the American Jesuits. Eleven men are now awaiting passports. The American Redemptorists have three large parishes in Porto Rico with a personnel of thirteen Fathers and four Brothers. The other Orders have a few American subjects scattered throughout the distant parts of the great white harvest field.

Maryknoll, as the Catholic Foreign Mission Society is popularly called, sent its first quota of four missionaries to China in September, 1918. One year later the Superior of the little band, the Rev. Thomas Price, was called to his reward, when his work there was scarcely begun. Maryknoll has since sent its second quota to China. In September, 1919, the Fathers of the Divine Word witnessed the ceremony of departure of their first band of missionaries, three in number, and destined likewise for China.

In Other Lands

There is no authentic data about the number of American Brothers and Sisters in the Field Afar. We know of one hundred and seventy Sisters. Most of these Nuns are in Alaska, Porto Rico, Jamaica and the Hawaiian Islands. We feel sure that there are many more in the Far East than those who are known to us. The identity of a Sister is lost soon after she enters the Convent. She then takes a Saint's name by which she is known thereafter. It is this conscious emulation of the heroes and heroines of Christian truth which signalizes Catholic missionary activities. In poverty and humility souls inspired by personal love for the Divine Redeemer and Teacher of men go forth to bring His message of light and hope to unenlightened and depressed nations and peoples. The spirit of this sublime work grows apace in the United States. Each year, zealous, virtuous young men and women, born and educated in the United States, aspire to the service of spreading truth and grace among the benighted pagans in the field afar. The secret of the hopes and the great sustaining power of the Catholic missionary program finds its model and counterpart in the hearts and souls of the first, selected Twelve Apostles, the abiding presence of their Lord and Master, Jesus Christ.

In the jungles of Africa, in the canebrakes of India, amid the swarming cities of China, just as in New York, Chicago or San Francisco, Catholics go to church to worship God Almighty who is personally present in the Most Blessed Sacrament of the Altar. To Him they can talk and open their hearts, and from Him they can draw comfort and consolation. This is the life of the missionary and of his converts. No Catholic missionary could suffer complete and permanent separation from his native land and those whom he

loves, isolation from his fellow missionaries and the want of companionship, poverty, overwork, and all the other difficulties which daily face him unless he had Jesus daily in his hands, on the Altar and in his heart, to stimulate him in his undertakings, to enhearten and strengthen him in his trials and discouragements.

GEOGRAPHY AND MISSIONS

S. W. BOGGS

"The end of the geographical feat is the beginning of the missionary enterprise," said Livingstone. The geographical feat not having been accomplished for Central Africa, he undertook it himself for the sake of Christian missions. There is today a wealth of geographical knowledge which has not yet been appropriated by the Christian missionary forces to the degree to which Livingstone would undoubtedly have utilized it.

This article is intended to suggest some of the more important ways in which geographical knowledge may be utilized, both to make the work on the field more effective and the support of the work by the home base more nearly adequate. The writer does not undertake to do more than indicate some of the conclusions which have been reached in the careful observation of recent missionary literature and propaganda material.

The range of the uses to which geographical data may be put is so great, and some of the methods of applying it so complicated and technical, that it is the belief of the writer that a comprehensive plan of missionary geography should be put into operation by some agency which is authorized to serve the missionary societies in common.

Evidence of the Need of a Comprehensive Plan

A few typical requests, which have been made in recent months by secretaries of mission boards and editors of missionary and religious magazines, are noted below to illustrate the variety of the possible applications of geography to missions.

Unoccupied Mission Fields. "What are the unoccupied mission fields?" is a question frequently asked, and no satisfactory reply is available. The unoccupied areas include much more than the several vast stretches of sparsely settled land in which no missionaries are at work. The only way to answer the question is to show the relative adequacy of occupation throughout the world, which would require knowledge as to populations by tribes, races, linguistic groups and social classes which have not yet been adequately reached by missions, within areas generally supposed to be occupied.

Mission Hospitals in Africa. A map showing the location of all the Protestant mission hospitals in Africa was recently prepared by a prominent missionary agency. It was necessary to use data for the year 1915. It took several days to prepare a map which was even then much less satisfactory than it would have been if the suggestions made below had been in operation.

Mission Stations of German Societies. To make certain of the

proper adjustments to be made in the areas formerly occupied by German missionaries, but in which they are not at present permitted to work because of restrictions placed by the nations having jurisdiction, would require weeks or months of study. It would be necessary to know not only the location of the stations of the German societies, but also of the other agencies working in the vicinity of these stations. But no maps have been prepared since 1911 which give the location of all Protestant stations, and no list of the stations of the world has been prepared since 1915. Yet the person who requested the information expected that it would be worked out in a day or two.

Missionary Map of Japan. A secretary of one of the great missionary organizations recently spent several days preparing a wall map showing the population per missionary in the several prefectures of Japan. Having served as a missionary in Japan he was able to make his own map as quickly as he could have made sketches or drawn up instructions for someone else to follow, but the map he produced is such as could have been prepared more quickly and inexpensively by others, if a map of Japan showing the prefectures, together with a census, and the missionary facts now available, were to be had in the city in which the work had to be done.

Comparative Areas of Mission Fields. Very frequently the attempt is made to present the size of some mission field graphically.



AFRICA AND GREENLAND COMPARED

(Greenland is represented by the shaded area.)

From the same Mercator's map of the world—a false comparison.

From equal-area projection maps on the same scale—the true comparison.

In order to do this, maps of the areas which it is desired to compare must be found or prepared, which are on the same scale (the same number of miles per inch) and on equal area projections (so that, say, one square inch anywhere on the map represents the same land area as any other square inch on the same map). These two simple but technical requirements are not always easy to fulfill. The necessity of comparing areas graphically is due largely to the almost universal use of the Mercator's Projection for world maps, which has done much to fix quite strongly in the minds of many people a very mistaken conception of the relative size of land areas of the globe. This has been further accentuated by the use of maps in school geographies, where Asia, Alaska or Connecticut is made to fill a page, and in no way is the student assisted to comprehend the relative size of foreign countries. The map on the preceding page shows clearly the need of a corrective to be applied in the interpretation of the foreign mission fields to the home base constituency.

Essentials of Missionary Geography

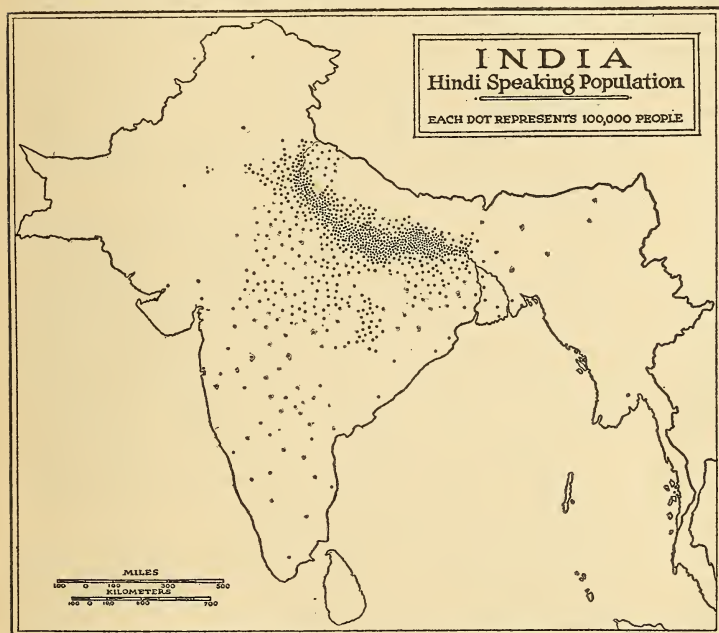
1. *Discovery and record of all mission stations* of all mission agencies in all foreign fields.

2. *Discovery and record of the chief non-missionary facts*, such as area, population, natural resources, climate, accessibility, commerce routes, distribution of religions, languages, and races, with respect both to occupied and unoccupied mission fields. This information should be so classified as to make it possible to determine these facts for any area. This means largely a supplementing of present library facilities with a special catalogue showing where to find such information as missionary agencies have an interest in, with respect to any area, large or small.

3. *Preparation of a complete new set of maps*, all maps to be made on the same scale and on equal-area projections. On copies of such a base map for, say, India, a series of maps should be prepared—one showing all mission stations, another showing distribution of population by races, another by languages, and so forth.

4. *Delimitation of "problem areas"* is essential to missionary strategy. When a missionary society takes up work in any place, ideally it would be its task to occupy in an adequate manner all of the area in which the problem is a unit as to language, race and religion, etc., unless the field be altogether too large for the resources of the organization. But the study of the areas in which the problem is homogeneous has never been undertaken in a systematic way. The accompanying map showing where the Hindi-speaking peoples of India live gives a little suggestion as to what can be done in this line. From the standpoint of literature production and distribution, such a map is invaluable. It would be necessary, however, in a study of the Hindi-speaking people, further to discover, for instance, which of these are Moslem, and where they live—the Hindi-speaking Moslems constituting a "unit problem," and the area in which they live being a "problem area." (It is obvious that such areas overlap, and to this is largely due the present degree of "overlooking" of classes and races.)

To cite another instance, there are estimated to be about 30,000,000 Tai peoples living in an area which overlaps parts of Siam, French



Indo-China, Burma, and China. Any study of problem areas would quickly reveal the situation here, whereas a study based on political units, as most studies are, is apt to overlook these conditions. In this particular case, the societies working among these peoples have been compelled to use five different alphabets for the one family of languages, and they have not yet nearly occupied this "problem area." A careful study of the Tai problem is necessary which will cover all the political and linguistic areas in which these people live.

Principles to be Observed

1. *The work should be continuous, not periodic.* It would seem that the time has come that somewhere, somehow, continuity should be arranged for geographical work adapted to missions. In big business the perpetual inventory is taking the place of annual inventory.

1. *The work should be continuous, not periodic.* It would seem that the time has come that somewhere, somehow, continuity should be arranged for geographical work adapted to missions. In big business the perpetual inventory is taking the place of the annual inventory.

Many phases of the geographical work of missions should be continuous. The list of stations, for instance, should be kept up-to-date, and the location of each station should be accurately indicated on a base map. Whenever it is found that a station has been incorrectly located, the correction should be made promptly, and whenever a station is abandoned, the name should be erased from the map. This is the more important because it should be possible to provide inexpensive maps at any time, giving the location of all mission stations at that time, and not at the time of the publication of some atlas, years previously. A general is expected to know where his army *is*. The mission constituency should know where the mission forces *are*, not where they were once upon a time.

2. *Accuracy should be the unvarying rule.* For those who do not see the need of care in map-making, it may be said that accuracy saves time, effort, temper and conscience. Suppose station A is located on a new mission map 35 miles south-east of its proper position. Station B is later discovered to be 43 miles east of A, but it is located on the map with reference to A as it is wrongly placed. Later it is learned that whereas B appears to be 24 miles south of C (which is a city whose location is known) it is actually 26 miles west of C. Suppose maps have now been published showing the incorrect position of A and B. Multiply the difficulties of this situation by at least ten, add the confusion of conflicting information from three or four different missionary societies whose maps are all on so small a scale as to be worth little for study purposes, and it just begins to approach the situation arising out of the past inadequate geographical work of missionary agencies.

3. *There should be uniformity of method and standard throughout.* It should be possible to compare the facts of any area with those of any other area. As suggested above, the maps should be made on equal-area projections for all fields, and all fields should be mapped on the same scale. By the time of the next world missionary conference, it should be possible to display a new set of topographical missionary maps on the same scale, on equal-area projections, with the same symbols and in every way comparable one with the other. In addition, several series of maps should be prepared uniformly on the same scale, to show population, density of population, distribution of races, tribes, languages, accessibility, etc.

4. *Service rather than abstract research should be the aim.* One chief difficulty with much of the geographical work in missions in the past is that the studies have been so restricted that it has been impossible to serve those who asked questions in the way they deserved to be answered. In order to *serve*, a wide range of study is imperative. Data that is ample for publicity purposes will not suffice for missionary administrators, for missionary candidates making intensive preparation for a prospective field, or for missionaries on the field. Much of the geographical and semi-geographical information valuable to missions is technical, and must be mastered by experts and made available to students in non-technical form. Information must be accessible to students of missions with respect

to all mission areas not only as to what maps are most artistic and legible (the best criteria the novice in geography has to go by) but as to what maps are most reliable, on what they are based, and which parts of the map are accurate and which are inaccurate. But the aim in gathering maps or data should be invariably to serve those who need advice and help in missionary studies. Methods and definitions should be employed which would make available to anyone quickly, and at little expense, the best maps and geographical data with respect to any mission field or problem.

5. *Economy should be practised in the whole program.* There are economical methods recently developed which few, if any, mission boards are employing. If utilized, they would greatly help both board secretaries and missionaries in numerous ways. No single board can well afford the equipment essential to a geographical establishment, but if several should cooperate, they would get results many times greater than they now obtain and at less expense, and it would make it possible for each board to compare its work with that of any other board, in any field. The inventions which could be called into use are increasing rapidly. For instance, it is now possible to install a card file of mission stations, equipped with certain mechanical selecting devices, by means of which it would be possible to learn at once (from a single card file) such facts as the following:

All mission stations of the societies of one nationality.

All stations in which mission hospitals are located.

All stations within a given field, or a single province of a field.

All stations of one society within one of its mission areas.

All stations in which interdenominational work is done.

The number of categories which could be obtained in this way is almost unlimited, and it is possible to make any number of combinations in a single operation. With such a file installed, and a series of basic maps, one for each field, on which all stations of all societies are located accurately, it would be possible to prepare a map for any society, showing the stations coming under almost any conceivable classification—and this can be done with the minimum of expense and time.

How This Geographical Program Would Assist Missions

1. It would assist mission boards and missionary administrators in the following ways:

a. In preparing maps for publication in reports, bulletins, etc.

b. In obtaining wall maps and lantern slides of maps.

c. In making special field studies of small areas, as to population, races, languages, etc., and the indication of such facts on maps. It would be possible to prepare maps for any society which would show the location of all the stations of all other societies working in the vicinity, and which would also show where mission hospitals, educational, industrial and other institutions are located.

2. It would serve missionaries on the field or on furlough in that it would be possible:

a. To provide them with large scale mission maps for their own areas, on which to make reports to their boards, or to make special studies.

b. To furnish them with photographic copies of the most reliable and serviceable maps of their fields, or give them information as to the best maps to purchase for their own use.

c. To make available to them the best information as to the peoples among whom they are working, as to natural resources, the explorations of travelers, etc.

d. To help new missionaries to begin a life study of the people and their needs and problems. This is by no means least important, in the opinion of missionaries who have felt the lack of such assistance, and who have seen missionaries atrophy, never having been encouraged to make a genuine study of their field.

3. It would greatly serve publicity propaganda. It would make it possible to portray many facts which cannot now be interpreted because present information is so partial. The writer is confident that the plan contemplated in this paper is both comprehensive and practical, and would almost instantly make accessible data which has been gathered. Those who are engaged in publicity work will appreciate these features.

Conclusion

Up to the present time missionary geography has been limited chiefly to the preparation of simple topographical maps showing the location of mission stations. Grundemann produced an atlas of missions in 1901, both international and interdenominational in scope, but a glance reveals its inadequacy as a means of discovering the status of Christian work in the non-Christian world. Professor Warneck has done valuable geographical work of an historical nature in connection with his study of the history of Protestant missions. A few of the denominations and missionary societies have produced fairly satisfactory maps of their own restricted fields. Professor Harlan P. Beach has done much to confute those critics who belittle everything American as inaccurate and unscholarly. His Volume I, accompanying the World Atlas of Christian Missions of 1901, seems to be the most successful attempt to enlarge the field of missionary geography to include more than a mere collection of maps showing place names. The report of Commission I of the Edinburgh Conference makes large use of geographical data in a way to indicate what services may still be required of geography as an aid to missions.

In general the geographical work in missions has been heretofore too much limited to the *location of stations*. What is needed now is a study of the *adequacy of occupation* and the utilization of means to make the data which is gathered accessible in the most convenient form, quickly, and at small expense. It would certainly seem that the time has come to put into practice a plan which is not only comprehensive and scientific, but perfectly adapted to the requirements of a church which has the divine commission to go into all the world and preach the gospel.

A SELECTED BIBLIOGRAPHY OF RECENT LITERATURE RELATING TO FOREIGN MISSION WORK

MISS HOLLIS W. HERING, M.A.*

The following bibliography is distinctly not exhaustive. It has been selected with the idea of presenting some of the best material relating to mission lands which has appeared since the last Year Book was issued. Mission work and thought have been profoundly affected by the war, and the aim therefore has been to emphasize such books and articles as show actual conditions on the field or the trend of thought in mission circles. This has necessarily resulted in the inclusion of some non-missionary books, since economic and political conditions are influencing greatly the type of mission work which is developing. The two great annuals—the China Mission Year Book, and the Christian Movement in the Japanese Empire—it is taken for granted are known to all interested in this subject, and have not, therefore, been included in the list.

A word must be said in regard to the periodical entries. It is manifestly impossible to do other than abstract in briefest fashion the leading articles, selecting those in keeping with the general aim of the bibliography. Few purely inspirational articles are noted. The periodicals thus indexed are practically the same as those chosen last year, with the exception of the Church Missionary Review. This has been substituted for The Missionary Review of the World, and the latter has been indexed by author and title only at the end of the various sections. It is believed that in this way there can be presented to the North American constituency a well-rounded view of the mission situation as a whole. As the bibliography has been concluded in early October, the complete files for the year have not been available.

MISSION LANDS IN GENERAL

Books

ALLEN, B. J., comp. A crusade of compassion for the healing of the nations. West Medford, Mass., Central Committee on the United Study of Foreign Missions, 1919, pp. 240. \$50.

A mission study text-book dealing with medical missions for women and children on the foreign field, carefully compiled by a medical missionary. It gives a necessarily somewhat cursory glance over all the fields, emphasizing the terrible conditions resulting from native treatment, and showing the immeasurable need of women doctors trained in Western medical science. The chapter on the Near East is particularly interesting, showing the ravages in the mission ranks made by the war. The book is very fully illustrated.

* Librarian of the Missionary Research Library, located at 25 Madison Avenue, New York.

BROWN, A. J. The mastery of the Far East; the story of Korea's transformation and Japan's rise to supremacy in the Orient. New York, Scribner, 1919, pp. 671. \$6.00.

One of the outstanding books of all times dealing with mission lands. Its general theme is that the Korean Peninsula is the strategic point in the mastery of the Far East. Dr. Brown further endeavors to show the place and influence of Christian missions as a potent force of reconstruction in the Far East. Dividing his book into four parts, he treats of the country and the people of Korea; the events culminating in Japan's annexation of Korea; the country and the people of Japan; and the attitude of both countries towards Christian missions.

CHUNG, Henry. The Oriental policy of the United States. New York, Revell, 1919, pp. 306. \$2.00.

The author was Korean envoy to the Peace Conference, and here discusses some features of the problems in the Korea-Japan-China triangle. Stating facts plainly and fairly, with copious references and citation of authorities, he presents this much-debated "Eastern" question from the viewpoint of an Oriental, which it must be admitted is not always such as to make Americans satisfied with themselves. Some of the important official documents are reprinted, and there is an excellent selected bibliography.

DENNETT, Tyler. The democratic movement in Asia. New York, Association Press, 1918, pp. 252. \$1.50.

Several of the chapters appeared in the periodical "Asia," but they here are re-written and materially enlarged. Written in a racy style, the book presents a survey of how mission work is touching social conditions in Asia generally. It is largely the result of personal observation, intended to stimulate mission interest in the American business man and the social worker, and to answer with an emphatic affirmative the ever-recurring question, "Are missions worth-while?"

FRANKLIN, J. H. Ministers of mercy. New York, Missionary Education Movement, 1919, pp. 239. \$.75.

A series of sketches of ten medical missionaries, English and American, working in various of the foreign fields. While somewhat biographical, they are not detailedly so, striving rather to make vivid the personality of the subject. It is an excellent book for those just beginning to be interested in missions, and for those seeking live material for addresses.

GIBBONS, H. A. The new map of Asia (1900-1919). New York, Century Company, 1919, pp. 571. \$2.50.

This is the third of a series by the same author, the New map of Europe having appeared in 1914, and the New map of Africa in 1916. According to the foreword, the present work, although planned several years ago, was written during the Peace Conference, "with the aim of presenting the principal facts and problems of Asiatic history since 1900 in so far as they are the result of or have been largely influenced by the maintenance and extension of European intervention." It is an arraignment of imperialism, whether British, American, or German. Japanese imperialism in Asia is natural, while "most of the animosity and resentment against Japan is due to the fact that the Japanese refuse to allow themselves to be exploited by us, as the other Asiatic countries have been." All of Japan's moves in Asia are directed by her determined policy of opposition to European right of eminent domain in that continent. Mr. Gibbons has made a good study of Asiatic problems growing out of relations with Western nations, but on account of the wide field he covers, he

at times contents himself with summaries rather than with thorough-going fundamental discussions. The book has clear maps and an index.

HYNDMAN, H. M. *The awakening of Asia.* New York, Boni and Liveright, 1919, pp. 280. \$2.00.

This book was held up by the Censor for more than two years. As it was written to inspire the Western nations to a more serious consideration of their relations with those of the East, and with the premise that, in all fairness, faults as well as virtues should be shown, it is not surprising to find in it radical ideas. This is especially true in regard to the relations of Great Britain and India. Some of the statements are not very conclusively supported, as that "all China" is "tending to combine in a demand for the final exclusion" of all missionaries, protestant and catholic. It is to be remembered, however, that 291 pages form a very small canvas on which to sketch all phases of Western contact with the East, and results therefrom, and much of the work must necessarily be superficial. The book at least challenges us to prove that we have given or are now giving the East fair play.

LENWOOD, Frank. *Social problems and the East. A point of honour.* London, Church Missionary Society, 1919, pp. 208.

This is an attempt to show to all who are interested in the social problems of their own country how deeply Christian missions are committed to the solution of similar problems in foreign lands. Africa and South America are included in the "East." The great outstanding moral problems of the world—east or west—are considered; the problem of the sanctity of human life, of education as a help to social morality, of sex, of industry, of race consciousness. The walls around "mission work" are battered down in the search for a guiding principle to a clean society—east and west; we are forced to admit that "we have not taught our young men and women a loyalty to Christ sufficiently strong to protect them against the temptations of a non-Christian environment," and a strong plea is made for such a presentation of Christianity that we will recognize the fundamental likeness of social questions the world over, and fight for their solution from a world point-of-view.

LEVINE, I. D. *The resurrected nations; short histories of the peoples freed by the great war and statements of their national claims.* New York, Stokes, [c1919], pp. 309. \$1.60.

The author distinctly states that this is not a controversial treatise, but a popular history. It is divided into two parts; the resurrected nations in Europe, freed by the collapse of the Russian and German empires; and those in Asia, freed by the collapse of the Turkish and Austro-Hungarian empires. In the latter, the resurrection of Palestine is made synonymous with the Zionist movement, a good brief sketch of which is given. It is self-evident that in 309 pages, the histories of 18 nationalities can only be sketched in the very briefest way, yet the book is good for those busy people who wish to "keep up with the times."

PELL, E. L. *Adventures in faith in foreign lands.* Nashville, Methodist Episcopal Church, South, 1919, pp. 296. \$.60.

This is a sketch of what has been accomplished in the missions of the M. E. Church, South. It is in the nature of taking stock, before starting on the new program of the Centenary work. All the fields are considered, a brief history of the different missions given, together with a summary of the present situation. Emphasis is laid on the countries and the work rather than the workers, and the book is written in an interesting, telling manner. It is an excellent compact little reference book of the mission work of this church.

AFRICA

Books

KEITH, A. B. *The Belgian Congo and the Berlin act.* Oxford, Clarendon Press, 1919, pp. 344. \$6.75.

This is a history and criticism of the Berlin Act of 1885, and offers amendments to it whereby Belgium shall be able more effectively to civilize and free the great tract of Central Africa. Written before the Peace Conference, part of it is out-of-date, but it is an excellent historical study of a growingly important problem—the rights of the African in Africa.

LEEDER, S. H. *The modern sons of the Pharaohs.* London, Hodder and Stoughton, 1918, pp. 371. 16s.

This book, whose subject is the Copts of Egypt, was prepared before the war, and has been very little changed as a result of it. There is an excellent description of the social life, and religious beliefs and customs of this people, and a sharp contrast drawn between the treatment accorded to them and that given to the Moslems of Egypt by the British government. That in this instance the minority has distinctly suffered by the entrance of Great Britain is unquestionable and Mr. Leeder writes to promote a better understanding which shall lead to the redress of this injustice. As a sample of the danger in which the Coptic church now stands is cited the fact that the only religion officially taught in government schools is Islam, and while Christians are not forced to attend these lessons no state provision is made for their religious teaching. A list is given of the Coptic gentlemen who vouch for the accuracy of the excellent descriptions of the Coptic Church.

Periodical Articles

BURNET, Amos. *The native question in South Africa.* (The Church Missionary Review, September, 1919, pp. 234-242.)

This "question" is really a series of racial, economic, political, and social problems, the solving of which will influence all racial contact of all peoples everywhere. As the author points out, the local background is a million and a quarter white people, widely scattered over a country occupied by some five million natives in every possible stage of civilization. Division of opinion among the whites is not sharply drawn between Dutch and British; it ranges from those who would make civilization the test for political privilege to those who would forever deny all rights to every native. So far, the Union Government has consistently decided against the native. This is noticeable in the Pass Laws, in the discrimination between white and black miners in regard to the right to strike, but above all in the Native Land Act of 1913. By this Act, the land in the Union was divided into mutually exclusive European and native areas—a million and a quarter white people receiving 87 per cent of the whole country, five million natives receiving the remaining 13 per cent, much of which is uninhabitable. Despite desperate efforts of the friends of the natives, this law still stands. The outlook, however, is not hopeless. The whole missionary body stands strongly for native rights; but more than that, the best minds throughout the country seem increasingly willing to look at the native side of the question.

DALE, Godfrey. *In "German" East Africa.* (The East and The West, January, 1919, pp. 19-33.)

German East Africa has been the center of very great interest, and there was unanimous agreement that it should not be returned to Germany. The largest non-German missionary work in this district was that of the Universities' Mission to Central Africa, and the author, who has worked there for twenty-five years, gives a survey of the social and political prospects of the district, including the desolation wrought by the war in this mission. Originally, the country belonged to tribes of Bantu descent, but large tracts of land were unoccupied and there was no settle-

ment and no peace in the country. When the Germans acquired the land, they failed to observe the necessary conditions of good government, treating the African as a *thing*, not as a *man*, and thus raising many economic problems. At the outbreak of the war, the Universities' Mission was faithfully endeavoring to work in harmony with the Government, it had the nucleus of a native ministry, a large body of native teachers and out-schools, promising work among the women, and decided possibilities of expansion in many directions. During the war, two-thirds of the staff were interned, many of the teachers doing "hard labour," the schools, churches, and hospitals closed, the natives exposed to persecution because they belonged to the English mission. The fact that in spite of everything the work has now been resumed has resulted almost in a revival among the natives, while the possibilities of expansion are infinitely greater than ever before.

FULLANI bin FULLANI. Religion and common life. A problem in East African missions. (The International Review of Missions, April, 1919, pp. 155-172.)

The Christian missionary movement of the twentieth century must respond vitally to twentieth century needs, no matter with how many traditions it breaks in so doing. This principle applied to Africa means a re-examination of methods of approach to the African's daily life. The early missionaries conceived oversight of the changes in the life of the village, tribe, or race due to the teaching of the Christian religion to be beyond the scope of missionary duties. Their position was justifiable only so long as the convert continued to live in an organized social structure. Tremendous economic changes, due to the white man, occurring with the rapidity of lightning, have now broken down the African's social structure, and left his mind as homeless as his body is wandering. The educational, medical, industrial, and agricultural developments of the missions are thus vitally important and must be such as to make the church related practically to present-day conditions of native life.

JONES, F. M. The mass movement in the Yoruba country. (The Church Missionary Review, March, 1919, pp. 46-56.)

The fluid state of native thought in the Yoruba country brings squarely before the church two questions: is Christianity or Islam to be the prevailing religion? what is to be the character of the Christianity? Where Christian teachers are first on the spot, in adequate numbers, Islam has only a poor chance; if the Moslem gets there first, the chances of Christianity are small. So far, it is not hard to fulfil here the first two clauses of the Great Commission—to baptize, and to make disciples. The people are coming over in numbers, yet in such numbers that most of them do not realize all that conversion ought to involve. Here follows the difficulty—to teach them to do all things God has commanded us. Naturally, this is a task made doubly hard in a land where heredity and public opinion are opposed to what we accept as fundamental morals. The need of adequately trained native teachers is tremendous, but along with that is the great need for superintending missionaries, and for missionaries working among the women. The women are the hardest to reach, yet without Christian wives there can be no Christian homes, and these are essential to Church life.

KING, G. L. The local church and its activities. (The East and The West, July, 1919, pp. 193-201.)

The heathen are always with us, and our great problem is: if all men are to be evangelized, how is it to be done? Bishop King here sums up his conclusions reached during twenty years service in Madagascar. Evidently, the world cannot be evangelized by the foreign missionary alone; the local church, however, should be made into a very effective tool for

his hand. It is humble and prosaic in outward appearance, undeveloped and imperfect in its inner life. Yet it takes itself seriously, and if encouraged develops a healthy corporate life. It visits its members in sickness, as a church, it looks up its absent members, and it endeavors to look after its material interests (if convinced that the Mission will not do so for it). It is now the chief business of the European missionary to develop this *esprit de corps* if he is seriously working for the evangelization of the world.

MACDONALD, A. J. A new development in the West Africa liquor traffic. (The Church Missionary Review, June, 1919, pp. 104-113.)

The author quite frankly believes that "temperance is always preferable to total abstinence," at least so far as the white man is concerned. At present, it is undeniable that liquor is bad for the native races of Africa, and the war has proved it also unnecessary. Since the Paris Conference has laid down the principle that the government of native races is in the nature of a trusteeship the interests of the black man in the black man's country (West Africa) should be considered ahead of those of the white man. But progressive black opinion has declared emphatically against liquor, the Governor-General and the Lieutenant Governor of Nigeria have each declared "trade spirits" to be ruining the native, and war-time conditions (under which the importation of liquor was reduced to a minimum since Germany supplied almost all of the shipping) have exploded the theory that prohibition would have a bad effect on the trade of West Africa and on the raising of the revenue there. Therefore, the Secretary of State for the colonies has informed the Governments of the British West African colonies that for the present the importation of all spirits is to be prohibited except under special licenses which do not include "trade spirits."

ROWLING, F. The building of the Uganda cathedral. (The International Review of Missions, April, 1919, pp. 227-237.)

The great cathedral of Uganda, the fourth on the present site, is one of the marvels of missionary structure in Africa. After the preparation of the designs, actual work was begun in Africa in 1912 by cutting away six feet of the top of the hill to provide a large enough area for the building. The quarrying of the foundation stones, the making of the bricks, the surveying and making the road over which much of the hauling was to be done, and various other snags proved so much more expensive than anticipated that the plans had finally to be greatly changed. The war necessarily intensified all difficulties. The fact that financially the Baganda Christians have put forth an effort equivalent to that necessary to raise at least £250,000 in an English diocese speaks eloquently for their desire for the building and their devotion to the cause it represents.

STONELAKE, Alfred. The missionary situation in Congo. (The International Review of Missions, July, 1919, pp. 314-330.)

A masterly review of the great Congo region, which calls for a thorough scientific survey of the field, and an irresistible plea for advance. By means of a brief sketch of the present missionary forces in Congo, their high standard of church membership, their emphasis on education and especially industrial education, the writer approaches the great problems of the district. These he summarizes as that of great unoccupied territory; the tremendous need of medical missionaries (there are only 11 in the whole of Congo); the language difficulty, which is a growing problem; the cities, "filled with natives from all parts, coast men, white traders, and imported wickedness"; relations with the government, with the increasing inimical pressure on the latter of the Roman Catholics; and, finally, the approaching Mohammedan menace.

WILLIS, J. J. The principle of alliance in missionary work. (The Church Missionary Review, March, 1919, pp. 6-14.)

Among the valuable lessons taught us by the war, it is doubtful whether any is more valuable than that of the necessity and practicability of alliance. That the Church recognized this and was moving towards it before the war was evidenced by the Kikuyu conference in 1913; that that meeting was somewhat premature was evidenced by the controversy then aroused. But in 1918 another Kikuyu Conference was held in which the principle of alliance was not only adopted, but was put into active operation. The conference was representative, for practically every missionary society working in the Uganda Protectorate, including the Bible Society, was represented. Four heads of government departments, district commissioners, and representative planters were also present. The five larger missionary societies definitely entered the alliance, the others acceding to the general scheme to the utmost of their ability. The Alliance has a representative council, appointed by the local governing bodies of the allying societies, and is advised by a number of sub-committees responsible for departments such as education, finance, literature, etc. It is important to note that this council is to take immediate action to secure the co-operation of African Christians in its work, for the administration of the alliance ought not to be solely in European hands.

See Also:

Fraser, Donald. An African autobiography. (The Missionary Review of the World, August, 1919, pp. 603-608. September, 1919, pp. 683-686. To be continued.)

Harris, J. H. African reconstruction after the war. (The Missionary Review of the World, February, 1919, pp. 103-108.)

Johnston, Sir H. H. Prohibition of alcohol in Africa. (The Missionary Review of the World, June, 1919, pp. 426-430.)

Springer, J. M. Men and minerals in Katanga. (The Missionary Review of the World, June, 1919, pp. 421-425.)

Taylor, J. D. The missionary situation in Bantu Africa. (The Missionary Review of the World, January, 1919, pp. 32-36.)

Taylor, J. D. Some effects of the war on Africa. (The Missionary Review of the World, June, 1919, pp. 439-446.)

INDIA

Books

CARVELL, A. M. In jungle depths. True stories from a missionary's diary. London, Religious Tract Society, 1919, pp. 132. 3s 6d.

This is a description of pioneer missionary life in Assam, in which the privations and hardships are touched upon lightly, while the everyday scenes and incidents of native life are graphically, frequently humorously depicted. There is no deep discussion of mission problems, although the backsliding evangelist is honestly and sympathetically drawn, but the daily round of teaching, judging, and doctoring draws forth many an interested smile. The earnestness and worth-while-ness of the work done is so obvious that it does not need to be emphasized, while the glimpses of home making difficulties bring home the realization that the days of frontier heroism are by no means past.

FISHER, F. B. *India's silent revolution*. New York, Macmillan, 1919, pp. 192. \$1.50.

This is one of the best brief studies which has appeared of a country which is rapidly changing. According to the foreword it aims to present "from the American viewpoint the economic, social, political and religious situation in India." While written in a way to appeal to the general public, it gives accurate information, and is of great use in helping to understand the underground currents at present seething through India.

KIPLING, Rudyard. *The eyes of Asia*. Garden City, Doubleday, Page, 1918, pp. 101. \$1.00.

Imaginary letters from Indian troopers in France to their home-folks. It is an attempted interpretation of how the western customs must appear to Eastern minds, and as such is significant. The local color is worthy of Kipling at his best. In view of the recent developments in India, however, it must be remembered that after all the interpretation is through the mind of one of the Ruling Race.

Periodical Articles

ANNETT, E. A. *The Sunday school in India*. (The International Review of Missions, April, 1919, pp. 205-217.)

The author has for nine years devoted his time to Sunday-school work in India. He here gives a brief survey of the present situation, finding the schools are generally of four types, (a) those approaching most nearly to the type common in western lands; (b) those held in connection with the mission day school; (c) those found in mass movement areas; (d) those found in areas little touched by other Christian influences. The hardest problems are connected with the two latter. The opportunity is seemingly boundless, but the dangers lie in the lack of proper outlines for teaching, the small proportion of purely voluntary workers, and the lack of teachers thoroughly trained to teach the Bible to Indian children. To remedy the latter the India Sunday School Union has instituted a Teacher Training Course, missions are emphasizing a definite period of training for these workers, and there is becoming increasingly evident a desire for a central training institution for leaders of teachers.

AUSTIN, Harold. *Christian education in S. India*. (The East and The West, July, 1919, pp. 258-264.)

This is written from the point of view of work in a mass movement country, and is a plea for a more successful scheme of general education of these masses. The author finds three factors having an important bearing on the subject: the growing number of Indians aspiring to a certain measure of self-government; the demand for the conscience-clause in Indian schools; the comparative failure of missions to educate the people in the village elementary schools. The Christian community in India is growing by leaps and bounds, and if, in the future, it is to be of any influence in the country it must be educated, both for the franchise and for daily life. Therefore would it not be wiser to bow to the conscience clause to the extent of concentrating educational work on the Christians; and to emphasize the importance of this education to the masses by including more vocational work in the mission boarding-schools.

BANDY, C. H. *The building of the church among village communities*. II. *The North Indian Presbyterian mass movement*. (The International Review of Missions, April, 1919, pp. 193-204.)

The second of two articles, the first of which appeared in the International Review of Missions in 1918, and related to China. This is a

brief description of the work carried on by the Presbyterian Church in the U. S. A. among the Bhangis, one of the outcaste castes. How the problem of village education is being tentatively met by the preacher-teachers is outlined, together with the plan for higher and theological schools. The organization of the churches shows how almost impossible, and in many cases downright harmful, it is to try to force Eastern peoples into Western schemes of management.

DUNLOP, D. C. L. The Kumbh Mela at Allahabad. (The East and The West, April, 1919, pp. 152-164.)

India is the land of sacred rivers, and at Allahabad the holy Jumna joins the still holier Ganges. At this juncture there wells up from underground a third river, most sacred of all, the Saruswati, and those who bathe here receive great blessings. Every year this is the scene of a great fair, or Mela, but every twelfth year comes the great Kumbh Mela. The last one of these was held in 1918, on the great days of which it is estimated that over 3,000,000 people were present in the river at one time. Mr. Dunlop spreads before us this great panorama of Eastern religious life, with all its devotion, and all its hopelessness. Human nature is the same the world over, for even as Turkish soldiers used to stand guard over the sacred places in Jerusalem at Easter to prevent fights among the Christian pilgrims, so the processions of the Kumbh Mela are regulated by the authorities, must be headed by a force of sowars, and led by a European civilian, to control disorders arising from jealousy and disagreements.

EDDY, G. S. Church union in India. (The Chinese Recorder, August, 1919, pp. 525-532.)

The movement for church union is strongest on the mission fields, and among those fields it is farthest advanced in India. Here there is the South India United Church, composed of Christians who formerly belonged to the Congregational, London Missionary Society, Dutch Reformed, Free Church of Scotland, Established Church of Scotland, and Basel Reformed missions. Now these have taken a step to bridge the gulf to the Episcopal churches. Mr. Eddy here gives the agreement which was recently unanimously adopted. It conserves the Congregational, the Presbyterian, and the Episcopal elements; it provides for the consecration of the first bishops in the South India United Church, but limits the present ministers, until further common arrangements can be made, to preaching and administering the communion in churches of their own body. The union is not yet officially sanctioned but a step so far in advance has been taken that it will be possible to test the truth of the statement that if it were not for the foreign missionary the Indian Churches would speedily unite.

GIBSON, J. Paul S. R. The presentation of Christianity in Ceylon. (The International Review of Missions, July, 1919, pp. 341-356; October, 1919, pp. 531-545.)

The great differences in modes of thought between the Singhalese and Westerners are helpfully and interestingly suggested by means of four great channels: customs, religious and social; literature; thought; and language. The fundamental influence on custom is found in the doctrine of Karma, which, as interpreted by the masses, is deadening to all initiative. This is supplemented by the absolute "ego-centricity" of their Buddhism, which is carried to such an extreme in daily life that there is lack of co-operation, even trust to a large extent, between members of the same family. While in family life there is much that is dignified and gracious (rudeness being the unpardonable sin) "subtlety and concealment are the very marrow of daily life." This is very evident in the literature and language, in which the effect sought for is sensuous rather than mental, concealment rather than clearness. As a direct result of the doctrine of Nirvana, the folklore shows no characterization, no pathos, no depth of feeling. Three great factors influence the mentality of the

people—lack of relationships, lack of value of life, and fear, constant, overpowering fear. As a direct result, the connotation of a word in their language is utterly different from that of the word which translates it into English. It is in this fact that Mr. Gibson finds the explanation of the erroneous idea that Christian truths lay hidden in eastern books long before Christ gave them to the world. The author closes with a few suggestions of approach to the Singhalese, and a brief outline of the constructive teaching he follows in the Training College at Peradeniya.

HOGG, Prof. A. G. Political reform and Hinduism. (The International Review of Missions, July, 1919, pp. 303-313.)

Raises the question of the extent to which the problem of Indian political reform may turn out to be one with the problem of evangelization. Starting from the ground that much blame is laid "at the door of racial characteristics which ought to be laid at the door of religion," and proceeding with the belief that political reform may prove to be a significant influence in altering the religious faith of India, the author discusses some features in Hinduism which lend support to the latter idea. For example, caste, as a religious system, is diametrically opposed to responsible government, or equality before the law; as a social system, it has proved flexible enough to be compatible with responsible government. The idea that the present state of affairs is divinely ordered as a result of previous incarnations deprives Hinduism of initiative. By inevitable inference, the problem of political reconstruction is closely bound up with the problem of permeating India with a dynamic religion, i. e., Christianity.

HOLLAND, W. E. S. University reform in India. (The Church Missionary Review, March, 1919, pp. 24-36.)

Indian education has recently been under heavy fire, during which Calcutta University has been searchingly investigated by an authoritative commission. The 13 volume report of this commission has just been published, but Dr. Holland here gives a remarkable summary of the conditions which underlie the criticism, and led to the work of the commission. Unfortunately, Indian universities were conceived as examining and degree giving bodies. Gradually the university had affiliated to it a group of entirely independent colleges scattered at different centers over a wide territory, and almost universally nonresidential. The chief motive in creating the university was to provide Government with candidates for various posts. As the Indian student is appallingly poor, this inevitably resulted in the university being considered merely an employment agency, a place in which to cram for examinations, the failure to pass which meant losing the chance of earning a respectable livelihood. This means further that there is a total lack of a clear perception of what university work means, as there is no time which can be given to original research, and the university is dominated by school methods. Few of the colleges have sufficient financial support; the result is huge classes and a small staff, "which at once spells incompetent and shoddy education." One of the most unsatisfactory conditions is that a foreign language, English, is the medium of instruction. Indeed, the whole setting of the curricula is so foreign that a subject is memorized, not assimilated.

MARRIS, A. J. Everyday difficulties of Indian Christians. (The East and The West, April, 1919, pp. 121-133.)

Miss Marris divides the Indian Christians into three classes: converts from Mohammedanism, converts from Hinduism, and Christians by birth. She then discusses the daily difficulties met by these converts in the economic, the educational, and the social fields. Putting aside the great difference made by the conversion itself she speaks of the daily pin-pricks and isolation if the converts live in the midst of the heathen community; of the few avenues of livelihood open to them, and of the trouble in securing an education to the children in schools where the moral tone is

high. These incidental difficulties make the danger real lest Christianity become one more caste among many.

MARSH, Noel. A day of opportunity at Delhi. (The East and The West, July, 1919, pp. 232-245.)

The Cambridge University's Mission to Delhi has consistently aimed to develop a Church of India that should be self-supporting, self-governing, and self-propagating. There is now evident a newly awakened self-consciousness among the Indian Christians in Delhi, a rapidly developing vitality in the young Indian Church, which the home Church should whole-heartedly welcome. The heavier responsibility assumed by the Indian Church has opened great possibilities, but also great transitional dangers. It is not necessarily capable of assuming a heavier financial burden; the quickening life of the community makes it more than ever important to maintain a mission staff large enough to guide wisely and sympathetically the younger Indian Christians. The mission's wonderfully successful work among the outcaste Chamars has brought with it both the possibilities and the responsibilities inseparable from the Mass Movements. All of this makes this a day of supreme possibility and great danger in dealing with the Indian Christians.

PATON, William. Personal relationships between Indians and Europeans. (The International Review of Missions, October, 1919, pp. 522-530.)

The question of the right relation between the foreign mission, between the Indian worker and the European worker, is the most urgent question facing Christian statesmanship in India; for the undeniable fact is that in that country today there exists a vast amount of ill-feeling, misunderstanding and bitterness between the Indian and the European. This is true in both religious and political circles, and fundamentally it resolves itself into sheer mistrust of the good faith of the ruling race. The Indian is supersensitive, and it must be admitted that in many Europeans there exists a sense of racial superiority. This the Indian senses and exaggerates, and the flame is fanned by the bigotry of some of the papers, both Indian and English. In both the religious and the political realm this racial feeling emphasizes the ever-present danger of paternalism, and, closely akin to that, the even more insidious danger of considering the country as "material" for missionary activities. After all, improved social relationships lie very near the heart of the problem. No one likes to be considered a "case," and, when the child grows up, the paternal attitude should give way to one of fellowship. Behind it all, however, lies the question of temper and spirit; it is for the European to realize that India has something to give him as well as he to give India; that "equality is a part of love, and love is not the same as philanthropy."

PAUL, Kanakarayan. How missions denationalize Indians. (The International Review of Missions, October, 1919, pp. 510-521.)

Without question the Indian Christian community is isolated from the rest of India. Believing that this is very detrimental to the Christian as well as to the non-Christian the National Secretary of the Indian Y. M. C. A. here endeavors to analyze some of the deep-lying causes of the condition. Early missionary effort, in the endeavor to purify the thought and practices of the convert, inculcated a horror of Indian folk-lore, art, and literature along with its religion. But it is just these things which express the spirit of a country. This horror has now become softened into suspicion, in which latter form it is still active. In place of the native product, the missionary introduced his Western art and literature, at times with a ludicrous effect, as when Western hymns, translated by a committee of non-Indians, who tortured the language into a foreign prosody, are sung by Indians to tunes the rhythms of which are utterly

foreign to their feeling. Yet Indian genius has two, at least, distinctive lines which even Indian Christians should keep. One is a deep and abiding sense of the spiritual within and behind all things and acts of sense. The Westerner has not the "gift of the mystical," and tends to train Indians in habits of thought which consider physical culture, industrial organization, even moral progress as ends in themselves. This is denationalization, greatly facilitated by the isolation of the Christian community. The second is a social heritage. The Indian is born into certain obligations, which are often incomprehensible to the western missionary. Yet it is far from proved that the western doctrine of "individual rights" is more civilized than the eastern one of "individual responsibilities." Here the boarding-school system, for example, is a strong denationalizing agency. Taking children away from their homes during the most impressionable period of their lives, it so isolates them as to prevent any real assimilation of their native community responsibilities. This assimilation is happening among non-Christians, who are obtaining Western education; there the younger and the older generations interchange constantly Western and Eastern ideas. The Indian has a wonderful heritage; is it right so to isolate and "westernize" the convert as to rob him of this wealth?

POPLEY, H. A. The evangelistic movement in the Indian church. (The East and The West, April, 1919, pp. 138-144.)

The Evangelistic Movement is quite distinct from the Mass Movement both in aim and method. It centers in the individual church rather than in the mission, and its agents are the individual members of the churches. Mr. Popley describes its effect in strengthening Indian leadership, in building up voluntary workers in the churches, in increasing the Christian community, and in stimulating and deepening the spiritual life of the Indian Christians.

SINCLAIR, R. The development of a mass movement church. (The East and The West, July, 1919, pp. 265-271.)

The outcaste is essentially social; so, when he comes to Christianity, his concern is for his community, he seeks its social uplift and emancipation. His aim, therefore, is worldly, yet gives to the missionary an opening for emphasizing the spiritual nature of the aid given, and for educating his community passion into the higher brotherhood of the church. This education of the convert is founded in the sifting processes leading to baptism and the great privilege of Church membership. It is, however, the aim of all missionary effort to develop an independent native church, and the plan followed by the London Missionary Society in South Travancore, with its results, is here outlined. Complete independence of the Mission on the part of the more advanced churches has been encouraged, these churches being placed on a self-supporting and self-governing basis, with a union of their own of which the missionaries are members. Thus there has been a great gain in self-reliance, as also in the type of village pastor. Nevertheless, the actual working of the scheme has resulted in sterilizing interest in the salvation of others, and in a deep rooted suspicion of missionary friendliness. These drawbacks have now been partially met by so modifying the plan as to make each church responsible for its own affairs, yet represented in a council charged with meeting the evangelistic needs of its own area.

See Also:

Ewing, J. C. R. The masses and the classes of India. (The Missionary Review of the World, April, 1919, pp. 259-365.)

Warne, F. W. India's national and Christian progress. (The Missionary Review of the World, January, 1919, pp. 21-22.)

CHINA

Books

ANDREWS, R. C., and ANDREWS, Y. B. Camps and trails in China. New York, Appleton, 1919, pp. 334. \$3.00.

This is not a missionary book; it is a popular narrative of the Asiatic Zoological Expedition of the American Museum of Natural History in China in 1916-17. Part of the trip, however, was in unmapped country, all of it in little-known sections, and among people with whom missionary work is becoming increasingly important. Much of the work was done in Yunnan, and we are given valuable information as to the economic and social conditions prevailing in this province. A fine tribute is paid to the sterling value of the many missionaries encountered, especially to their altruism and self-sacrifice. This chapter, be it added, is put in not as "a brief for the missionary, but simply a matter of fair play."

BROOMHALL, Marshall. John W. Stevenson. One of Christ's stalwarts. London, Morgan & Scott, 1919, 2/6.

John W. Stevenson passed fifty years in missionary service, a period covering the opening of all China to Christian influence. He was a reserved, quiet Scot, who devoted himself heart and soul to China through work in the China Inland Mission. The biography is well written, and we follow with interest the successful years in Shaohing, the lean years in Bhamo, and, finally, the long stretch in Shanghai, devoted to administrative work. The human side rather than the official is emphasized, and pathetic glimpses are given us here and there of that great burden of missionary life—loneliness.

COCHRAN, J. C. Foreign magic. Tales of every-day China. New York, Missionary Education Movement, 1919, pp. 191. \$1.50.

Readable sketches of missionary contact with native life in the interior of China. The book gives good local color, and the stories are interesting to read aloud in mission circles.

GAMEWELL, M. N. New life currents in China. New York, Missionary Education Movement, 1919, pp. 227. \$75.

That China is responding to the influence of Western civilization, for better and also for worse, is a commonplace. In this mission study book, Mrs. Gamewell emphasizes the medical, educational, and economic attitude of the Chinese, their openmindedness, and the consequent tremendous opportunities before the Christian Church. The book is particularly timely as great effort is being made at present to develop a strong sense of social responsibility among Chinese Christians, while we of the West are more willing than ever before to learn the truth about the East, unvarnished by prejudice or special pleading.

LA MOTTE, E. N. Peking dust. New York, Century Company, 1919, pp. 240. \$1.50.

This is a brightly written description of how the European powers try to rule poor China through the "advice" given by the diplomatic circles. While not strictly missionary, its pictures of European life in China are so breezy, so interesting, and the contact of these people with the Chinese reacts so inevitably on missionary work, that no apology is necessary for including it in this bibliography.

MILLARD, T. F. Democracy and the Eastern question. New York, Century Company, 1919, pp. 446. \$3.00.

The book repudiates any idea of being non-partisan, since "few Westerners could live in the Far East during the last twenty years and

still be impartial on the questions included in the position of China and her contacts with Japan." The aim frankly is to educate the people in the United States to a realization of the true position of Japan as the author sees it, the latter people having done everything in their power to keep us in ignorance of what is actually happening in China. The real issue is between militarism, or Japanese interests, and democracy, or Chinese interests. Japan is unquestionably efficient, but so was Germany; her policy during the war, of self-aggrandizement, of secret diplomacy, of oblique methods, was ruthless, as was that of Germany. The situation of China in the war, her fear of Japan, and the ignoring of her by the Allies is dealt with at length. The corrupting of the country systematically carried on by Japan, the Siberian question, and the future possibilities to the world if China were given a "square deal" are all touched upon. It is a case of special pleading without doubt, but the pleading is well backed by texts of official documents, and by proved facts.

NOYES, H. N. *A light in the land of Sinim. Forty-five years in the True Light Seminary, 1872-1917.* New York, Revell, 1919, pp. 250. \$1.50.

It was due to a letter from Miss Noyes that in 1871 the founding of the True Light Seminary became one of the first of the special objects taken up by the Woman's Board in Philadelphia of the Presbyterian Church, U. S. A. It was largely due to her guidance that it grew to be such a power for good in Canton. She gives us the history of its growth in vivid pictures rather than in formal historical form, endeavoring thus to make the reader feel the atmosphere, and comprehend the aim of the work. The chief aim has been to make the seminary as far as possible an evangelistic agency, for which reason children of both Christian and heathen parents have been received, the whole number of students who have been enrolled being 3,724. Of this number, 915 have united with the church. Perhaps the best means of gauging the influence of the school is found in the lives of those trained there; so Miss Noyes gives many sketches of the work of the Bible Women, the Christian leaders, the nurses, and the medical students. The book is well illustrated.

OVERLACH, T. W. *Foreign financial control in China.* New York, Macmillan, 1919, pp. 395. \$2.00.

This "presents an unbiased analysis of the financial and political activities of the six leading powers in China during the last twenty years, and emphasizes the need of international financial co-operation." While not intrinsically missionary, international relations are so many-sided that all intercourse with foreign nations by China has a reflex action on missions. This book deals largely with railway concessions and transportation dealings and surely the Christianization of business in China is of fundamental importance to all Christian work in that country. The author concludes with recommendations that international capital and educative forces cooperate rather than compete in their efforts to develop China in the future.

WHEELER, W. R. *China and the world war.* New York, Macmillan, 1919, pp. 263. \$1.50.

The Far East is looming larger and larger upon the horizon, which makes this book likely to be of permanent value. China has been profoundly affected by the war, both internally and externally, and the author here gives a study of some of the great problems of the country as they appear against the back-ground of the war. Primarily this is a political outline, well done; actually it is a discussion of international ethics as applied to the great giant of the East. There is a short but excellent bibliography.

WERNER, E. T. C. *China of the Chinese.* London, Sir Isaac Pitman & Sons, 1919, pp. 309. 9s.

The author is a Sinologue of recognized authority, and approaches his work chiefly from the point of view of sociology. This book gives the

history in very brief form of each class of phenomena in the Chinese social structure from its earliest beginnings to its latest developments. Despite some curious omissions it is well indexed and forms a good reference work.

WOODBRIDGE, S. I. Fifty years in China. Richmond, Va., Presbyterian Committee of Publication, 1919, pp. 231. \$60.

The sub-title explains that this is an account of the missions in China of the Presbyterian Church in the U. S. from 1867 to the present. There is a good map locating the mission stations, and a supplement containing a bibliography, statistics, and a list of the church's missionaries in China. It is really, however, an interpretation of the status of the missions in China rather than their history. Written in a conversational style one readily accepts the author's indication that it is an endeavor to answer some of the questions put to the missionary on furlough. It is the text-book of the Southern Presbyterians to be used in the mission study campaign in 1919-1920.

Periodical Articles

ARNOLD, Julean. China's economic problems and Christian missionary effort. (The Chinese Recorder, August, 1919, pp. 515-524.)

One of the most important articles which has appeared in the Recorder this year. Mr. Arnold, the American Commercial attaché for China, frankly and sympathetically discusses the missionary situation. Present-day China is a new China, marvelously wealthy in natural resources, with a wonderful future in the modern economic world. The great gulf between her and Western industrial development is partially shown in the fact that the nation and the communities have not as yet enacted factory legislation, made provision for sanitation in connection with their civic and industrial life, or developed a body of corporate law. The resulting problems, as well as the great one of transportation, will inevitably be solved, and China will be revolutionized in the process. But are the mission forces alive to the demands these tremendous economic changes will create? The important thing is what will the Chinese do for themselves; that will depend upon native leadership; and that in turn may be determined by the work of missionaries *if* they are big enough men and women, with a big enough policy to which they will adhere strongly. Missionaries that are narrow-minded, stagnating, set in their ways, or without vision should be retired at once; the young missionaries should be given a much broader training. The lack of co-ordination in mission work, the duplication and waste are striking, while there should be a far larger friendship with foreign mercantile communities and Chinese prominent in business and other walks of life. Christian missionary effort is facing a serious crisis, and supreme efforts should be put forth; no man or woman is too big for the work, for the field cries out for inspired, Christian trained native leaders.

BUCK, T. L. Practical plans for the introduction of agriculture into our middle and primary schools. (The Chinese Recorder, May, 1919, pp. 307-319.)

Agriculture as a part of mission work has achieved a definite place. Already six agricultural missionaries are in China, while the demand in mission schools for a text-book on agriculture, or a teacher of the subject, is more and more insistent. There are two main phases for the missionary work in agriculture—the strengthening of the educational program, and the introduction of agriculture into evangelistic missions as extension work. The chief problem in introducing it practically into the schools is the securing of adequately trained native Christian teachers. Mr. Buck suggests that this need be met by establishing two first class agricultural high schools, with normal training; and, until these are sending forth

graduates, by establishing a teachers' training course in school-gardening, nature study and general agriculture at some suitable center or centers.

BURGESS, J. S. The Christianization of life in China. (The Chinese Recorder, April, 1919, pp. 221-226.)

There is evident increasing dissatisfaction with the rôle that is being played by the Chinese Church so far as it relates to community betterment. There is a self-centered tendency to cut themselves off from their Chinese fellows found among the Christians which results not only in their making no social effort (such as opening wholesome recreation centers which shall be also for the non-Christians of the community) but at times even in their not knowing what movements are going on around them against which the church might protest. To remedy this the church must have a vision of what social service may mean, and this, it is noticeable, the strong lay leaders seem to realize far more fully than the Chinese clergy.

CHAO, K. C. The ideals of new China. (The Chinese Recorder, January, 1919, pp. 11-19.)

Mr. Chao briefly surveys the social, political, and spiritual problems in awakening China, and the ideals of Young China in regard to them. Firmly believing that China will take her place among the strong nations of the world, he points out her great need, in order to accomplish this, of developing moral backbone, and finds her only hope for this in her acceptance of Christianity.

CHENG, C. Y. The Chinese Christian church and national movements. (The Chinese Recorder, July, 1919, pp. 456-460.)

The Rev. Dr. Cheng is connected with the London Missionary Society, has been a pastor of the Independent Church, Peking, and is now Chinese Secretary of the China Continuation Committee. He therefore speaks with authority. The title of his article, however, is somewhat misleading. He chiefly describes and justifies the patriotic protest of the Chinese students against the Tsingtao decision of the Paris Conference, and their successful demand that the government remove the three chief pro-Japanese officials. The movement resulted in a general strike of government and mission students, and a boycott among the commercial classes throughout the country of Japanese goods. As the Christian Church stands for truth and righteousness, it naturally welcomed a movement prompted by pure democratic ideals, but the church does not take sides in party politics. The conflict was not that of Chinese against Japanese, but of a right idea against a militaristic or wrong one. But the Chinese Christians were right to take part in the movement, in upholding real patriotism and high ideals for their country, since Christianity seeks to work for the salvation of the individual, the society, the nation, and the world.

DICKSON, E. J. M. A case of real self-support. (The Chinese Recorder, June, 1919, pp. 392-399.)

It is, of course, the ultimate aim of all mission work to develop a self-supporting church, but opinions as to methods differ. Dr. Dickson here describes how he set out, independently of all mission societies, to preach a gospel which should purify the lives of the hearers and make them voluntarily support any Christian work undertaken. By selling ordinary drugs, such as epsom salts and quinine, he supported himself, and had opportunities to preach and sell gospels. Poseh, near Yunnan, he made his headquarters. As a result of his work, this town now has a self-supporting and self-governing church with fourteen baptized members, and an average weekly contribution of 25 cents per member.

DOVEY, J. W. A policy for the distribution of Chinese Christian literature. (The Chinese Recorder, July, 1919, pp. 473-479.)

The problem of the production of Christian literature has been searchingly investigated by the Literature Council of the China Continuation Committee. Supplementary to its report, Mr. Dovey, General Manager of the Mission Book Company, Shanghai, here gives a policy of distributing the literature produced. At present, over 50 per cent of the Christian literature in China is sold retail at Shanghai, and the 25 odd small mission book-stores scattered over the country are carrying only a minimum part of what they should. To remedy this, there should be greater publicity (now partially met by the new "China Bookman"), and greater co-operation in selling between the different societies. It should also be possible for Christian business men to make a living at selling this literature, which would mean an increase in catalogued prices in order to allow reasonable discount and fair profit to the local dealer. This raising of prices with the subsequent discount policy would also help to solve the problem of relationships between Christian publishing societies and the existing Chinese book stores.

KULP, D. H. (II). A sociological apologetic for Christian propaganda in China. (The Chinese Recorder, February, 1919, pp. 88-94.)

Jesus emphasized the fact that salvation is individual and social; Christianity in China, therefore, is very definitely committed to make contributions to the social life of the Chinese. Neither Buddhism nor Taoism has a strong social gospel, and socialization, the placing of skill, brains, and resources, at the service of society instead of the individual, is the great need at present in China. It is possible for social economy to effect social progress without Christianity. The material development of the country, the opening of mines, the building of railways, is inevitable, and China can not escape it if she would. But in a new age of progress a new set of adequate and vital controls must be set up or demoralization of society and race degeneration must result. Christianity is fundamentally concerned with the ultimate values to society of all social progress; and this is why China (as well as the rest of the world) needs Christianity.

KUO, P. W. The future place of education in China. (The Chinese Recorder, January, 1919, pp. 20-24.)

The importance of education as emphasized by the World War has led the Chinese government to adopt a definite forward educational policy. In this article note is made of what constitutes this forward movement, and the necessity of raising the standard of the Christian educational work in China in order to meet the modern needs.

MACNAUGHTON, W. The evangelization of provinces—Manchuria. (The Chinese Recorder, February, 1919, pp. 81-88.)

The author, who is evangelistic secretary of Manchuria, views the problems of evangelizing China by considering those of this one province. The primary necessity is for the workers to look up from their work and consider a definite policy. The occupation of strategic centers by the foreign forces, with the present dangers of large areas and small forces; the utilizing of the potentialities for service in the individuals forming the Chinese Church; the necessity of arousing the Chinese leaders to seek to win more men instead of being satisfied with preaching at those already in the church; all these are fundamentals to a forward policy. Closely related are the inherent possibilities of great usefulness in the Chinese Missionary Societies, the evangelistic bands, the Chinese doctor evangelists, and the forward movement campaigns. All these considerations show that the task is tremendous, and the situation ripe for a big movement.

MILLS, S. J. Chinese student volunteer movement for the ministry. (*The Chinese Recorder*, February, 1919, pp. 110-118.)

Describes briefly the work of an organization which endeavors to present the call of the ministry to Chinese students. The organization was started in 1910 by Pastor Ding Li Mei, who has been the moving spirit ever since.

PLANS OF THE CHRISTIAN LITERATURE COUNCIL IN CHINA. (*The International Review of Missions*, April, 1919, pp. 238-253.)

This article shows the processes of international missionary co-operation in the actual working, and consists of letters from the chairman of the Christian Literature Council for China, the acting secretary of the China Continuation Committee, a minute of the American section of the Commission on Christian Literature of the World Missionary Conference, and a minute of the Committee on Christian Literature in Great Britain. The letter from the Christian Literature Council gives the results of a thorough survey of the literature situation in China, the needs of which come under four headings. 1. The discovery and development of Chinese Christian literary talent. This problem could be attacked by means of prizes, the opening of a Christian Literature Correspondence School, and scholarships to be conditional on the recipients specializing along literary lines. 2. The survey and correlation of Christian literary effort, with the aim of learning the types of literature most urgently needed. 3. The early production of this most urgently needed literature, attention now to be focused on annotated Scriptures for the educated classes, literature for evangelistic campaigns, for the illiterate, for women and children, for young people, devotional literature, that for Chinese pastors, and that giving the social application of Christianity. 4. The establishment of a Christian Press Bureau for China, to supply to the press the best thought of Christian leaders in China and in other countries on matters of current interest. A minimum budget for the whole program is appended. The action of the international bodies approving this report concludes the article.

ROOTS, L. H. What the China continuation committee has done. (*The Chinese Recorder*, June, 1919, pp. 367-371.)

This is the Continuation Committee of the National Conference held at Shanghai in 1913, and is one of the finest examples of union work on the mission field. Its work is far reaching and its results are here surveyed briefly. The Forward Evangelistic Movement, the undertaking of a comprehensive survey of existing missionary work, the compiling of accurate statistics; the work on the subjects of comity, of training missionaries, and of producing Christian literature; the study of theological education, of mission administration, of work for Moslems; the compiling of the China Mission Year Book and the Chinese Church Year Book, and the making possible a feasible procedure in regard to phonetic writing, all these are definite results of this Committee's arduous work. The survey here presented should be supplemented by the article following it, namely, "Progressive plans for Christian work in China as seen in the reports of the China Continuation Committee."

STOCK, Eugene. Hudson Taylor and the China Inland Mission. (*The East and The West*, April, 1919, pp. 97-114.)

One of the greatest of missionary names is that of Hudson Taylor, most of whose work was done outside the old order of the Church. He first went to China in 1853, and in 1860 was invalided home, where he prayed so continually about China that in 1866 he was able to start back to the country with fifteen co-workers. This was the beginning of the great C. I. M., founded on the principles which have ever been unswervingly adhered to—(a) no restriction as to denomination provided there was soundness of the faith in all fundamental truths; (b) no guarantee of income; (c) no collections or personal solicitation of money. In regard

to certain methods of work, Hudson Taylor laid down the principles that the missionaries to China should become as the Chinese in dress, food, and customs where possible; that, with due precaution, unmarried women should be sent to the interior; that, as fresh parties from England arrived they should be sent two and two to the far interior. These were revolutionary ideas, and Mr. Stock gives us a brief description of some of the difficulties encountered in carrying them out.

STUART, J. L. Man-power in Christian warfare. (The Chinese Recorder, February, 1919, pp. 104-110.)

It is in the air, just now, to draw breath and take stock, as it were, of one's forces. Dr. Stuart, glancing at the results of some hundred years of Protestant missionary effort in China, finds the tangible results very meagre. Moreover, the entire country is in dire plight, suffering from intensified forms of old-time corruption and superstition with many Western vices added; and yet, with an opening to Christianity hitherto unequalled. One of the fundamental causes for failure so far Dr. Stuart finds in the lack of comprehensive planning for an adequately trained Chinese ministry. Four lines of attack on this problem are suggested: 1. That each missionary feel an individual responsibility to secure a better quality of man power in the native ministry. 2. That mission funds be so re-adjusted that there be sufficient money available for securing, training, and supporting capable Chinese students, even at the sacrifice of the foreign missionary force. 3. That the teaching in theological colleges be made to measure up to the very highest standard set anywhere in the world. 4. That the student Volunteer Movement for the Ministry be given all possible help and sympathy.

YUI, D. Z. T. The coming Chinese Christian leadership. (The Chinese Recorder, January, 1919, pp. 24-34.)

Mr. Yui discusses Chinese Christian leadership from the point of view of its necessity to enable China to take her proper place. After analyzing the past and the present leadership, and the influences which developed it, he considers the necessary elements for the future. These he finds to be uncompromising Christian integrity, thorough scientific training, and emphasis on the development of Christian social leadership.

See Also:

Beach, H. P. Shall China have an alphabet. (The Missionary Review of the World, February, 1919, pp. 127-130.)

Gale, F. C. Central institutional church, Nanchang. (The Chinese Recorder, April, 1919, pp. 229-233.)

Hodous, Lewis. China at the cross roads—a review of the year 1918 and the outlook for 1919. (The Missionary Review of the World, January, 1919, pp. 16-18.)

McKee, Sidney. The relation of the institutional church to other Christian organizations with institutional features. (The Chinese Recorder, April, 1919, pp. 238-241.)

McLeod, R. A. The opening of Tibet to Christianity. (The Missionary Review of the World, January, 1919, pp. 18-20.)

Scott, C. E. Salt and its savor in China—An answer to the question: Do the Chinese make good Christians? (The Missionary Review of the World, February, 1919, pp. 109-114; April, 1919, pp. 274-280.)

Throop, F. H. The institutional church in China. (The Chinese Recorder, April, 1919, pp. 226-229.)

Wheeler, W. R. China, world democracy and missions. (The Missionary Review of the World, February, 1919, pp. 91-96.)

JAPANESE EMPIRE

Books

HARRINGTON, C. K. Captain Bickel of the Inland Sea. New York, Revell, c1919, pp. 301. \$1.75.

This is an interesting outline of the work of Captain Luke Bickel and the "Fukuin Maru" in the great Inland Sea of Japan, written by a missionary of the American Baptist Foreign Mission Society. Captain Bickel, the "mariner-missionary," did such outstanding and unique work that this biography is particularly welcome.

HERSHEY, A. S., and HERSHEY, S. W. Modern Japan; social—industrial—political. Indianapolis, Bobbs-Merrill Company, c1919, pp. 382. \$1.50.

The book is the result of a visit to Japan, made after several years study of the country. It takes up the general problems, such as industrial development, poverty, political parties, colonial methods, and religion, treating all with a decided leaning to the Japanese point of view. It is a worth-while description of the country for those who are sincerely anxious to understand Japan and who have not the time to make an exhaustive study of it. It is not the book for the specialist.

THE PROBLEM OF JAPAN. A political study of Japan and of her relations with Russia, Great Britain, China, Germany, the United States, the British colonies, and the Netherlands, and of the world politics of the Far East and the Pacific. By an Ex-Counsellor of Legation in the Far East. London, Luzac, 1918, pp. 280. 7s. 6d.

This book, which is somewhat difficult to obtain in this country, is an excellent presentation of a complicated situation. The relation of Japan with each of the powers named is discussed from an international point of view, and the development of her policy traced since it was outlined in 1868. It is the author's opinion that one of two combinations must inevitably arise to solve the problem of Japan: that composed of England, Germany, and the United States; or that composed of Japan, Germany, and Russia. Of special value for reference are the Appendices, which give a skeleton of the form of Japanese government, and the terms of various treaties and agreements.

MADDEN, M. W. Women of the Meiji era. New York, Revell, c1919, pp. 63. \$.25.

Short sketches of a few of the most notable leading women of Japan. These are the women, the pioneers, who have safely crossed from old to new Japan, who give the promise for the future Japanese woman. The list includes the late Queen, an educator, a temperance reformer, a social reformer, an author, Japan's millionaire evangelist, a Y. W. C. A. secretary, and a Bible woman. They are not biographies; they are pictures of real women, and the things they have accomplished.

Periodical Articles

POLE, G. H. The "new" Japanese national cult. (The Church Missionary Review, June, 1919, pp. 127-135.)

The Rev. Pole finds this new "cult" in Japan strikingly analogous to the cult of emperor-worship as it existed in the Roman Empire in the first three centuries A. D. Notwithstanding its modern government the Japanese imperial authority unquestionably reaches out into the moral and spiritual domain, and the Government has five aims in view in its promotion of this "cult"; 1: to maintain that traditional spirit which is considered the soul of the nation; 2: to realize a national unity and to bind by sacred ties the people and their Emperor; 3: to provide an ideal, something recognized as necessary for the well-being of society; 4: to emphasize unity and patriotism in one "cult," since to do so in one "religion" is impossible; 5: to constitute thereby a dam against foreign ideas believed to be subversive of social order. The non-religious character of the cult being contradicted by the required worship at shrines, the author foresees grave difficulties ahead for Christianity in Japan.

TROLLOPE, M. N. Progress in Corea. (The East and The West, July, 1919, pp. 246-257.)

The Bishop in Corea limits his article rather rigidly to the condition of the English Church Mission to Corea. After a very sketchy outline of past history, the situation or development is considered along the lines of: (a) the organization into a whole of detached mission stations; (b) education, showing how the English Church is co-operating with the Japanese educational scheme by means of student-hostels; (c) training of native clergy; (d) self-support, in which the English mission has made considerable progress; (e) Church government; (f) Japanese work. Despite the tremendous handicap of the war, with its serious drain on an already inadequate force, considerable progress has been made, and the mission stands ready for a big advance on a solid basis, thanks to the enforced intensive, rather than extensive cultivation.

See Also:

Davis, J. M. The need for Christ in Japan's factories. (The Missionary Review of the World, September, 1919, pp. 673-682.)

Pettee, J. H. The outlook in Japan—1918 and 1919. (The Missionary Review of the World, January, 1919, pp. 13-15.)

Reports on the Korean uprising. (The Missionary Review of the World, September, 1919, pp. 664-668.)

Suzuki, Takashi. The emergency in Chosen. (The Missionary Review of the World, September, 1919, pp. 661-663.)

ISLAM LANDS

Books

FINLEY, J. H. A pilgrim in Palestine; being an account of journeys on foot by the first American pilgrim after General Allenby's recovery of the Holy Land. New York, Scribner, 1919, pp. 251. \$2.00.

This is an attempt to help those of us who must stay at home really to make the Holy Land our own. It is a collection of poems, of essays, of impressions made during tramps over lands hallowed by our religion, and associated now also with the undying bravery of the army that wrested the Holy City from the Turk.

HARDING, H. G. *The land of promise*. London, Church Missionary Society, 1919, pp. 116. 2s.

A small handbook packed with interesting facts about Palestine. The author, who for some years was a C. M. S. missionary in the country, takes up the questions which the man on the street is asking, and outlines briefly an explanation of the difficulties therein expressed. The land, the different races, the religions, and the missionary work are all touched upon, and the Zionist movement is sympathetically, albeit not very hopefully discussed.

WINGATE, Sir Andrew. *Palestine, Mesopotamia, and the Jews. The spiritual side of history, with a synopsis of the war*. London, Alfred Holness, 1919, pp. 290. 5/-.

A rather disjointed work. It is somewhat tantalizing in that, assuming considerable knowledge on the part of the reader, the conclusions are obvious and somewhat superficial. On the other hand, for one without a fairly rich background, it is confusing and inconclusive. Nevertheless, it gives fairly a spiritual criticism of the warring countries which have influenced Palestine and Mesopotamia, provided we interpret spiritual as synonymous with biblical. It is well illustrated, and has an excellent chronological table of the war. The author idealizes, it might almost be said idolizes, Great Britain throughout.

Periodical Articles

BUXTON, Harold. *Armenia and the peace settlement*. (*The East and The West*, January, 1919, pp. 10-18.)

"To the moral conscience of Europe, the sufferings of Armenia must remain an unforgettable horror," and to disregard the voice of conscience is to stifle the greatest safeguard of Christian peoples. That Armenia still needs and deserves our help is evident in this survey of the situation. She is delivered from Turkish slavery, delivered by Christian, Mohammedan, Arabian, and Indian troops, but before her deliverance she had taken her stand for righteousness, and had fought hard on the Caucasian front. As a result, the Ottoman Armenians were systematically murdered by the Turkish government. There are scattered remnants left in the Russian Caucasus, in Persia (where an American relief unit is working), in Mesopotamia (where starvation has been terrible), and in Palestine. The responsibility for permanent relief and repatriation must rest with the allied Powers, but there are needed also philanthropic agencies. Besides immediate relief for the starving, besides the political settlement, there is desperate need of healing for the spirit of the nation in love, in work done in the spirit of love, and in offers of personal service abroad.

ZWEMER, S. M. *Islam, the war, and missions*. (*The Church Missionary Review*, September, 1919, pp. 209-225.)

A discussion of the future for Moslem evangelization in view of the League of Nations and the new internationalism. The war has seen the collapse of Moslem political power, but as an intellectual and spiritual empire Islam still exists. The distribution of Moslems, and the possibility of their drawing together in face of a common peril, along with the reluctance of governments to take any action that might lead to a political complication, place a serious problem before the church as well as an "open door." Dr. Zwemer gives a survey of the situation before the armistice, showing the seething unrest of the Moslem world, the different government policies pursued, and the German plan for a general Moslem uprising. There follows a bird's-eye view, country by country, of the present situation and the attitude of the people during the war, ending with a summary of the dangers and opportunities to be frankly faced. It is true that British occupation of Egypt has strengthened Islam there. There is grave danger of the same happening in Palestine, Syria, Persia, and the former Ottoman Empire. The sacred places, shrines and

mosques will be repaired and beautified, facilities for pilgrimage will be increased, government education tends to develop with Islam as a basis, while there may be the policy of rewarding their loyalty (not often spontaneous, nor always genuine) by pampering Moslem prejudices. The church must act wisely and promptly lest the "evangelization of Moslem lands be hindered most of all by Governments professedly Christian." A useful bibliography is appended.

See Also:

- Coan, F. G. The peril of Persia. (The Missionary Review of the World, January, 1919, pp. 23-25.)
- Donaldson, D. M. An American door to Central Asia. (The Missionary Review of the World, April, 1919, pp. 267-269.)
- Riggs, H. H. The outlook among Turkish Moslems. (The Missionary Review of the World, March, 1919, pp. 204-208.)
- Trowbridge, Stephen. Stories of liberated Armenians. (The Missionary Review of the World, July, 1919, pp. 511-518.)

LATIN AMERICA

Books

INMAN, S. G. Intervention in Mexico. New York, Association Press, 1919, pp. 248. \$1.50.

Author is executive secretary of the Committee on Co-operation in Latin America, and is a recognized authority on those lands. This book considers the present and former relations between the United States and Mexico, and outlines a constructive policy for the future.

MILLER, G. A. Prowling about Panama. New York, Abingdon Press, 1919, pp. 254. \$1.50.

Some people travel, some go on personally conducted tours, but on only a few have the gods bestowed the gift—and the opportunity—of prowling. To the author, Panama is the great American curiosity shop; it is also "the net result of a continuous and consistent follow-up campaign of wholesale demoralization through a long period of years." The prowler in this case certainly found much to interest him; not only the pleasing idiosyncrasies of the people, with their abounding imagination, making up for their utter ignorance of their country; their uniformly courteous officials; and their never failing mystification over the "hurry" of travelers; but also in the wonderful possibilities of the country, in the rich resources of the interior, and in the need of the people. Eighty per cent of those in the provinces were found to be suffering with hookworm, because the common people know nothing of sanitation and clean food. Yet, if the author be correct, the Panamanians are not the only ones who are ignorant; many of us Americans have not even discovered that there is a Latin America. This book should at least make a little more definite in our minds that "hazy and troubled region southward about which we have known little and cared less."

MUNRO, D. G. The five republics of Central America. Their political and economic development and their relations with the United States; ed. by David Kinley. New York, Oxford University Press, 1918, pp. 332. (The Carnegie Endowment for International Peace. Division of Economics and History.) \$3.50.

This is one of a proposed series of studies of similar conditions in others of the Latin American Republics, and is a good presentation of

the life of the people as seen by an outsider. A separate chapter is devoted to each of the five countries, but the major part of the book deals with Central America as a unit. Central American revolutions are disliked and feared by the great majority of the people, but their inheritance of exploitation by the Spaniards seems to prevent them from making any concerted opposition to the politicians in charge of the revolutions. Ignorance and indifference of the masses are found everywhere, and are largely responsible for the instability of governments. This latter should eventually yield to education, as is proved by the improvement in the Isthmus. The influence of the United States, and the antagonism aroused by its opportunist policy of protection is well summed up, while our international responsibility to keep the peace is fully recognized. The economic condition is frankly considered very serious and fundamental, yet not so hopeless but that the standard of living for the mass of the people may eventually be raised.

SWEET, W. W. *A history of Latin America.* New York, The Abingdon Press, 1919, pp. 283. \$3.00.

For some time there has been a need for a brief, readable, and accurate history of Latin America. Professor Sweet, of DePauw University, has attempted to meet this need, preparing the book primarily for students and teachers, yet keeping in mind also the more general reader. After a brief chapter devoted to the Spanish and Portuguese characteristics as a background, the colonization is considered in four divisions, (a) that of the Islands and the Isthmus, (b) the conquests of Mexico, Peru, and Chile, (c) the founding of the agricultural Colonies of Venezuela, Colombia, and La Plata, and (d) the Portuguese colonization of Brazil. Following the wars of Independence, the countries naturally fell into two groups, the backward states and the progressive states. The latter part of the book is good for reference purposes, but makes for uninteresting general reading. Good maps and bibliographies help to make this an excellent text-book.

WILLIAMS, M. N. *The least of these—in Colombia.* New York, Revell, 1918, pp. 183. \$1.25.

As the foreword warns us, this book is concrete and specific; it is highly specialized, dealing with a particular group of a particular class of people in Colombia, namely, the servants of the author. Yet the little incidents related give a sharply outlined view of certain missionary problems typical of the country. The immorality resulting from economic pressure, the lack of standards, the prevailing drunkenness, the lack of responsibility, and the appalling superstition form a dark, almost hopeless picture. The high lights are found in the cheerfulness of the people under intolerable conditions, in their loyalty, unselfishness, and loving sympathy. The book is in the way of being an enlightening foot-note on missionary work in Latin America.

Periodical Articles

GRUBB, W. Barbrooke. *The problem of the South American Indian.* (*The East and The West*, October, 1919, pp. 308-318.)

For thirty years, this pioneer missionary has worked among the South American aborigines, and ranks today as the greatest living authority on the subject. He points out that very little interest is taken in the South American Indian, and yet in him lies a possible solution of the question of populating and thus of increasing the producing capacity of the Continent. Some of the Indians have taken to civilized work in settled sections, and politically they are no longer classed as Indians, but as citizens. But there are from two to three million heathen "wild tribes," ranging from very low savages to fine people quite capable of culture. They are by law outlaws. Yet the work of the South American Missionary Society, working along sound practical lines, and emphasizing industrial missions has been so successful, and so influential for good

that it has won to friendliness the Paraguayan, Argentine, and Bolivian governments. Only industrial missions will succeed. The cost is heavy, however, for not only a church but a whole civilization must be built up for these wild tribes. The Indian must eventually come in contact with the settlers; and Mr. Grubb closes his articles with a plea for Christian settlers who will band together and found Christian colonies, thus helping the professional missionary enterprise to cover the great extent of land, and to solve the many other almost insurmountable difficulties.

See Also:

- Inman, S. G. An advanced program for Mexico. (The Missionary Review of the World, June, 1919, pp. 431-438.)
- Inman, S. G. Encouraging signs in Latin America. (The Missionary Review of the World, February, 1919, pp. 119-122.)
- Inman, S. G. A year of Latin American missions. (The Missionary Review of the World, January, 1919, pp. 36-39.)
- McClelland, A. J. Have conditions improved in Mexico. (The Missionary Review of the World, March, 1919, pp. 195-197.)
- Taylor, W. C. Working in Mexico under difficulties. (The Missionary Review of the World, March, 1919, pp. 191-194.)

PACIFIC ISLANDS

Books

KALAW, M. M. Self-government in the Philippines. New York, Century Company, 1919, pp. 210. \$1.50.

In 1916, Congress pledged the people of the United States to recognize the independence of the Philippines "as soon as a stable government can be established therein," at the same time giving them the largest amount of autonomy compatible with the exercise of the rights of American sovereignty. The Philippines Legislature believes the time has now come for the fulfillment of this pledge, and the author here places before us the record of what the Filipino people have done since the establishment of their autonomy, and their reasons for now asking for separation. The establishment and organization of the government, the economic development of the country, the progress of local government, and the attitude of the Filipinos during the war are all concisely and clearly described, making an excellent presentation of their case. The treatment of the non-Christian tribes is well summarized, and gives a good background for all missionary work that must be conducted among them.

WHITE, Gilbert. Thirty years in tropical Australia. London, Society for Promoting Christian Knowledge, 1918, pp. 264. 10/6. (New York, Macmillan. \$3.75.)

For the first half of this period, Bishop White worked in Queensland as a priest; during the last fifteen years he served as Bishop of Carpentaria in Northern Australia. The book shows a wide appreciation of the country's difficulties, and touches frankly on both the white and the black problems. The work can be better appreciated by first gaining some knowledge of Australian missions, such as is given in the same author's "Round About the Torres Strait," published in 1917. But that is not necessary thoroughly to enjoy his descriptions, especially of the aborigines. These he does not hold to be of the very lowest type of humanity, an opinion often advanced by scientists; his attitude seems to be that this is "all very well in theory, but it is not so in fact!" as shown by the natives who have taken responsible positions in the mission stations. There is an excellent chapter on "A white Australia," which policy the Bishop

finds justifiable only if the white man "admits he owes special duties to less fortunate peoples, and especially to the less advanced colored races of the East."

Periodical Articles

LONG, G. M. "White Australia." (The East and The West, October, 1919, pp. 289-296.)

The Bishop of Bathurst disclaims writing an *apologia* for a "White Australia" policy; he merely attempts here to show how and why the policy is maintained. It is the inflexible will of the country rigidly to exclude immigrants of non-European origin, and this despite the clamant need of the country for population. This decision is based on: 1. the political need of keeping the government in the hands of those whose inheritance includes the instincts of justice and self-government; and the danger of a small ruling class of Whites, and a large mixed colored population; 2. the dangers and problems arising from the miscegenation of widely disparate races; 3. the endeavor to make prevail the white man's high standard of living for the workman and the danger to this that would result from flooding the country with Asiatic labor. To the criticism that this policy is anti-Christian the Australian replies that the country can make its noblest contribution to the developing life of the Orient, as well as to the peace and happiness of the whole world, by maintaining in their purity the ideals, the form, and the manner of a distinctively European civilization in the Far East.

RELIGIONS

Books

BARTON, J. L. The Christian approach to Islam. Boston, Pilgrim Press, 1918, pp. 316. \$2.00.

The substance of lectures given at the College of Missions. The book divides naturally into three parts—I. External history of Islam, from its beginning to the failure of the Holy War, the attitude of the scattered Moslems, and the revolt of Arabia. II. Mohammedanism as a religion, giving the distinctive Mohammedan beliefs, the beliefs common with Christianity, and the various reform attempts. III. Relations to Christianity, with the change from intense antagonism to a gradual disappearance of hatred and discontent. It is an important study of Christianity's message to Mohammedans, and a ringing call for a definite campaign planned on a true appreciation of present day needs, rather than on the traditional attitude. The arrangement is rather loose, and the reading at times difficult, but for those who are following seriously the Moslem problem the book is invaluable.

GILMORE, G. W. Animism; or, Thought currents of primitive peoples. Boston, Marshall Jones, 1919, pp. 250. \$1.75.

A thoughtful discussion in non-technical language, with frequent citations from recent publications. The importance to be attached to the study of animism is indicated by the fact "that over half the population of the globe is animistic in its main features of faith and action, that a large part of humanity entertain beliefs only one remove away from this and regards as fundamental a philosophy of life grounded in animistic thought, and that at least three basal tenets of Christianity itself are common to Christians and animists." The small book is interesting for the general reader, giving a better survey than is usual in such books.

HOPKINS, E. W. The history of religions. New York, Macmillan, 1918, pp. 624. \$3.00.

From the point of view of comparative religions, this book is very important; from that of help for missionary work it is disappointing. The

author, who is Professor of Sanskrit and Comparative Philology at Yale University, has summed up the best explanations and criticisms of the various religions, past and present, supplementing each chapter with an excellent bibliography. He has consistently refrained from drawing any conclusions, treating each religion with the same detachment, almost impassivity. His statements of facts are valuable, but he makes no attempt to show the reader the living soul of any faith. Judged from a coldly intellectual point of view, Christianity is "more intense and broader than any other"; that it is more dynamic, or has any higher authority than any other Dr. Hopkins apparently considers beside the point.

JOSEPH, Isya. Devil worship. The sacred books and traditions of the Yezidiz. Boston, Richard G. Badger, 1919, pp. 222. \$2.50.

The Yezidiz are a small and obscure religious sect, most of whom are in the mountains of northern and central Kurdistan. Despite the interest which their mysterious religion has aroused, very little is known about it, almost the only certain thing being that it contains Moslem, heretical Christian, pagan, and perhaps Persian elements. The first part of this book contains the translation of one of the Arabic manuscripts of the Yezidiz; one of their poems, their principal prayer, and their articles of faith, with explanatory notes. Part II is a critical discussion of their religion, religious observances, and the various explanations of them given by religious scholars. So brief a book is necessarily in the nature of an outline, but an excellent bibliography helps those desiring to make a more thorough investigation of the subject.

MOORE, G. F. History of religions. New York, Scribner, 1919, (International Theological Library.) Vol. II. Judaism, Christianity, Mohammedanism. \$3.00.

The first volume of this work appeared in 1914. Dr. Moore is recognized as the foremost authority in the United States on the history of religion, and this completes a work justly termed "a masterpiece, not only for its comprehensive survey of the facts. . . . but also for its pragmatic presentation of history."

STARR, Frederick. Korean Buddhism, history—condition—art. Boston, Marshall Jones Company, 1918, pp. 104. \$2.00.

Korean Buddhism, as presented to Westerners, is in some respects an almost virgin field. The three lectures here published do not, however, attempt a profound study of the subject. Their great significance lies in the fact that they represent the most complete work on it as yet published in English. Much travel in Korea, and many visits to the monasteries there enable the author to vivify the work by personal touches, while the illustrations help greatly to an appreciation of Korean thought. A short bibliography and good notes are appended.

URQUHART, W. S. Pantheism and the value of life with special reference to Indian philosophy. London, Epworth Press, 1919, pp. 732. 12/6.

This is a valuable book for those working among thoughtful Hindus. After fifteen years in India, the author has come to the conclusion that a radical transformation of Indian thought will be necessary if India is to advance mentally, morally, and religiously, and this book has been written to indicate the necessity for this transformation. Hindu philosophy is sympathetically treated, for every effort is made to present the best aspects of it, but the showing is clear that it does not meet the needs of life. The work is carefully done, with constant references to authorities, and the value of the whole is enhanced by an excellent index.

Periodical Articles

KERRIDGE, H. S. Hindu religious setting. (The East and The West, January, 1919, pp. 34-50.)

A discussion by a lecturer at Noble College, Masulipatam, India, of how "to retain the rich fringe of the Indian corporate religious life" in order to make Christianity a little less barren and "western" to the Indian convert. Love of ceremonies with life, color, and movement being ingrained in the Indian, would it not be better psychologically to retain as much of this as possible for the native church? Care should be taken, however, not to think out the problem from the Western point of view. Isolated attempts at making this enrichment to Christian native life by the S. P. G. in its annual fair, by the Methodist Community at Cawnpore, in its anniversary procession around the city, and by the Wesleyan Methodists in the State of Hyderabad, are noted. The Roman Catholics make great efforts to preserve a ceremonial setting for all the church festivals. But there is need for more general recognition of the fact that the East needs color, light, and crowds for its life.

MASON, I. Chinese Mohammedanism. (The Chinese Recorder, March, 1919, pp. 176-187; April, 1919, pp. 242-247.)

The number of Moslems in China can at best be only estimated, but it seems safe to consider that there are at least 8,000,000. The number of missionaries definitely working to win them is very small, while literature for them is almost non-existent. After a very brief summary of the history of the sect in China, Mr. Mason discusses certain of their beliefs and practices as they exist in that country. After mentioning their conception of the unity of God, their belief in angels, and a pre-existent supernatural world, he gives translations of some of their reasoning against Christianity. Particularly enlightening is a brochure written in 1914 concerning Jesus and his reported crucifixion and resurrection. The five practices—or Five Pillars of the Faith—are sketched; purification, prayer, almsgiving, fasting, and pilgrimage; and there follows the translation of a tract summarizing the position of the Chinese Moslem, entitled "The Root of all Goodness," ending with a beautiful Moslem prayer.

See Also:

Labaree, R. M. The Bahai propaganda in America. (The Missionary Review of the World, August, 1919, pp. 591-596.)

CHILDREN

Books

HUTTON, S. K. By Eskimo dog-sled and Kayak. A description of a missionary's experiences and adventures in Labrador. London, Seeley, Service, 1919, pp. 219. 4/-.

Written for young people, the book endeavors to give an idea of Eskimo life by means of the author's travel experiences. The long, bitterly cold journeys, the hospitality of the stifling huts, the loyalty and endurance of the Eskimo drivers are well described. We shiver in sympathy with the cold, tired missionary who pushes his feet into a fine thick sleeping-bag, only to meet with an icy mass of half-frozen snow, and we almost envy the Eskimos, who, with no bed but the dogs' harness, are sleeping comfortably near by! Missionary work proper is almost confined to the last two chapters, but we appreciate its significance all the better for what has preceded.

MATHEWS, Basil. The ships of peace. London, Humphrey Milford, 1919, pp. 136. 6s 6d.

This is the story of the gospel ships of the London Missionary Society, told for boys and girls as only Basil Mathews can. There were adventures, there were hardships, there was triumph in the lot of those early missionaries, and no child can help being caught by the magnificent response made to those calls to heroic sacrifice.

WOOD, M. D. Fruit from the jungle. California, Pacific Press Publishing Association, 1919, pp. 331. \$1.00.

In large part, experiences of real mission life in India are here described, many of the chapters having originally appeared in young people's periodicals.

Periodical Articles

COCK, A. A. Missions, school, and the child. (The Church Missionary Review, September, 1919, pp. 199-208.)

The present inadequacy of missionary teaching for children is becoming increasingly evident; and so Professor Cock, acting professor of Education and Philosophy at University College, Southampton, here pleads for the recognition of the value of the missionary story in any reconstruction of primary and secondary education. Its essential appropriateness is evident, for Christian schools and Christian education require the Christian story. Moreover, the missionary story links inevitably with our knowledge of history, and of geography, while it is rich supplementary material for the teaching of literature. Its psychological appeal to the love of adventure, of movement, and of continued stories well adapts it for use in moving pictures. It is also of unexampled value in teaching world citizenship and sympathy for other races. Above all, "education is a spiritual process, and mission study and story yield a cumulative spiritual value of the utmost importance to the growing religious experience of the child."

MISCELLANEOUS

Books

EDWARDS, W. J. Twenty-five years in the black belt. Boston, The Cornhill Company, 1918, pp. 143. \$1.50.

An autobiography of an earnest negro, working for the uplift of his race and better racial relations in the United States by means of sound industrial education. The book is in large part a history of the Snow Hill Normal and Industrial Institute, which has done excellent work in the last twenty-five years.

MEANS, P. A. Racial factors in democracy. Boston, Marshall Jones, 1918 [1919], pp. 278. \$2.50.

The general aim, as the author states, "is that of setting forth . . . the exact nature of the principles which have governed the growth of civilization in the past and that of studying the application of those principles to current problems." The book, therefore, is an outline of principles, given by means of a brief résumé of distinctive human cultures in different parts of the world. Inter-racial courtesy is something which needs development especially in these days, and the book is worth while in showing us how much good there is in those cultures of races different from ours. There is an excellent section on the anthropological aspects of colonization. Constant reference throughout is made to authorities, and a 29 page bibliography is appended.

MOORE, E. C. The expansion of Christianity in the modern world. Chicago, University of Chicago Press, 1919, pp. 352. (Handbooks of ethics and religion.) \$2.00.

This is a survey of the history of missions since the beginning of the modern era, depicting the missionary movement against the background of general history. The first part treats generally of the expansion of Europe; the second (by far the larger) part considers the history of the missionary movement, and the present situation in different lands. In so small a book much must necessarily be omitted, and the rest greatly condensed, yet for those desiring to get a quick survey of missionary work, readably presented, the book is excellent. Each paragraph is numbered, each chapter is summarized by paragraph headings, the index is full, and the bibliography gives wide references by the paragraph numbers, thus increasing many times the usefulness of the book.

PATTON, C. H. World facts and America's responsibility. New York, Association Press [1919], pp. 236. \$1.00.

As the title indicates, this gives a survey of the world situation from the point of view of what America should do. Ten outstanding facts or tendencies are analyzed, in a way to challenge further study on the part of the reader rather than in an attempt to be fundamental. America has won a high place as a nation of idealists; correspondingly heavy is her responsibility to lead in "the movement to make Christ supreme in the world's affairs." While we may not always agree with the conclusions reached, the book gives a good general impression of existing ethical and religious opportunities.

VAN ESS, John. The spoken Arabic of Mesopotamia. London and New York, Oxford University Press, 1918, pp. 256. \$1.50.

Designed to answer the needs of those working with the common people of Mesopotamia. It consists of a grammar and exercises, and a fairly full vocabulary. While not pretending to be exhaustive it is probably the best recent book of its kind. It is recommended by the Board of Missionary Preparation.

WERNER, Alice. Introductory sketch of the Bantu languages. London, Kegan Paul, 1919, pp. 346. 7s 6d.

The author is reader, in Swahili, in the School of Oriental Studies, London, and is here endeavoring to uncover the "broad principles underlying the structure of all [languages] belonging to the Bantu family, in such a form as to facilitate the subsequent study of the one specially chosen."

Periodical Articles

BROUGH, J. S. B. The eternal source of missions. (The International Review of Missions, January, 1919, pp. 7-17.)

The challenge of Christian countries at war with each other has forced the realization that our normal standards differ from those of God. The question should be squarely faced, therefore: is the missionary effort a purely human activity, or in spite of all defects, is it the expression of something belonging to the being and character of God Himself? The answer lies in our conception of the nature of God as a Being in the heart of the struggle of mankind; of the nature of Jesus, as truly God and truly man; of our own nature as human beings with the power to question and to choose, and the consequent responsibility for our actions. The missionary obligation is inherent and fundamental in each nature.

COFFIN, H. S. The spiritual basis of the new world order. (The International Review of Missions, April, 1919, pp. 145-154.)

The war has caused the very foundations of the world to be questioned. Is blind matter omnipotent? If so, reconstruction is not only useless but wrong. Is it a gamble whether or not there is such a thing as realizing an ideal civilization? If so, strenuous effort is worth while, but to the thoughtful by no means satisfying. In the last analysis, searchers for a stable foundation are driven to despair or to faith; and Christian faith alone makes its appeal to these searchers who desire a world that is orderly, kindly, and brotherly. An orderly world must assume the organic unity of ethical values—God is one. The Christian ideal thoroughly interpreted must work to subdue strife through kinship with the Father—to create a kindly world. A democratic world, i. e., a brotherly world, must follow where is applied the ideal of the God who, through Christ, dwells among men as Comrade, not suppressing their individualities, not breaking their wills, but encouraging them to their fullest development as sons and daughters.

DIFFENDORFER, R. E. Developing a dominantly missionary Church. (The International Review of Missions, January, 1919, pp. 95-103.)

The last three words of the title are almost equally emphasized in the article. Successfully to develop such an organization there must first of all be presented to the Church definitely and concretely an adequate world program, this program to be the result of a thorough-going survey of the actual condition of the world, accompanied by definite statements of methods for meeting the needs thus revealed. There must then be developed in the Church an intelligent interest in the program. The people should be shown why the program should be undertaken, and leaders should be trained for this purpose. The program must be accepted willingly, and so it must be proved to the people that it is reasonable. The social traits of character, those concerning our relations with our fellows, must be trained, in some cases even awakened, and then definitely converted into action.

GOLLOCK, G. A. The missionary service of the simple and the poor. (The International Review of Missions, January, 1919, pp. 88-94.)

Starting with a few examples of wonderful giving by the poor selected at random from the many listed on mission treasurers' books, three points are developed. 1. The possibility of a new scale of giving in relation to income. According to the standard of the poor and simple, well-to-do Church members have scarcely begun to give. 2. Sources of service. So far, men in the prime of life are so negligible a source of missionary giving that the deduction is logical that the missionary cause has been so presented as to win the weaker rather than the stronger. 3. The future cannot be conducted on the same basis as the past. Merciless light is thrown on the truth that much of the past service has been rendered under economic and social conditions flagrantly unchristian. The missionary cause must be presented afresh, and the message must be full, rich and real.

GOLLOCK, M. C. The best use of missionary furlough. (The International Review of Missions, April, 1919, pp. 218-226.)

The end of the war, bringing home numbers of missionaries on furloughs long overdue, points the discussion of what the furlough should mean to the worker and to the church. Primarily, it should be everywhere recognized that it is an integral part of mission work. It is not accumulated holiday, since most missionaries have an annual holiday on the field. Yet the mission field exacts a severe toll from the worker both in

body and in spirit, and it is the business of the church at home to help make good this toll. Study comes to the foreground since most missionaries have given out so much, or have missed so much, as to be empty mentally or spiritually. Some know what is best to do for their individual needs, and are able to do it. Others must receive advice and help from the church. This touches closely the problem of deputation work; but while much of this is to be deplored from the point of view of the worker, some of it is necessary to make him review his work, and gain the proper perspective. After all, the dominating issue is the outlook; he comes home to go through another period of preparation for his task. With this kept in view, the problems relative to rest and work are easier to solve.

MACLEAN, J. H. Missionary apologetics. (The International Review of Missions, July, 1919, pp. 387-397.)

Despite recent events, despite the mission study movement, there is still a surprising vogue in objections to missions. Rejecting reliance on the Great Command (the authenticity of which having been seriously challenged), and maintaining that the missionary obligation expresses the whole spirit of Christ's life, Mr. Maclean sketches briefly a normal attitude to take to such critics. Even admitting that all that has so far been done has been a failure (which Mr. Maclean does not), this high ground for missionary work still remains binding, and it is the methods, not the fundamental obligation which are at fault. But instead of being on the defensive, the missionary apologist has good ground for attack if he knows facts, while the results of missions, poor and imperfect as they may be, yet form one of the strongest proofs possible that Jesus is the Word of God.

MATHEWS, Basil. Some unoccupied fields at the home base. (The International Review of Missions, January, 1919, pp. 104-117.)

Strictly speaking, the fields are preoccupied rather than unoccupied. There is that of the educationalist, and in particular the day school teacher, who exercises a continuous influence on the developing life of the nation. This field can be occupied if missionary material is presented which is of unquestionably high pedagogic value. There is the merchant, preoccupied with world markets. The approach to him should be uncompromisingly Christian, presenting missions as a world program and a world campaign. He has no patience with small issues. There is the skilled artisan whom the Church may find cold, but who is roused to enthusiasm by practical projects for the establishment of a just and ordered life in his own country and in the world. This class must be shown that their ideals and those of missions are fundamentally identical. And they can be shown this best through the fourth field, the press. For this, what is needed is to organize the supply of material so that swiftly and with freshness and real knowledge it may be prepared and "handed out" to the press.

OLDHAM, J. H. Co-operation—its necessity and cost. (The International Review of Missions, April, 1919, pp. 173-192.)

This discusses the question whether the time has come for missionary societies deliberately and definitely to include the work which can best or only be done by joint committees as an essential part of their program. Fundamentally, the question is one of finance. Experience has proved to missionary societies the value of co-operation in certain fields—e. g., the myriad and extraordinarily important relationships between missions and governments, the raising of the quality of educational and medical work necessitated by the entrance of non-religious institutions in these fields, the provision of adequate Christian literature, and the necessity for a bolder and stronger presentation of the missionary appeal at the home base. A sound policy for support of co-operation would be; (1)

a fixed amount contributed by all societies on a proportionate basis for definite administrative expenses; (2) further contributions from time to time when societies feel it to their advantage to co-operate in special undertakings; (3) individual gifts to funds of which the ultimate control would be in the hands of the Conference of Missionary Societies in Great Britain and the Foreign Missions Conference of North America.

PATTON, C. H. and HAYWARD, J. N. Life and work in mission houses. (*The International Review of Missions*, January, 1919, pp. 71-87.)

This article is in two parts, dealing with mission houses in America and in London. Dr. Patton, of the A. B. C. F. M., speaks for America, giving the ideal towards which our houses should work. This he finds means that the mission house should be (a) an up-to-date, thorough-going, efficiently managed business office; (b) a house serving as head-quarters and meeting-place of missionaries home on furlough, with a rest-room, requisite office-space, and other facilities ministering to his comfort and convenience; and (c) a religious institution in which every worker, from the highest to the lowest, is imbued with the happy appreciation of the "worth-while-ness" of the work. Mr. Hayward, of the China Inland Mission, takes up the same three points, in reverse order, and tells of actual conditions existing in English mission-houses.

RITSON, J. H. The growth of missionary co-operation since 1910. (*The International Review of Missions*, January, 1919, pp. 53-70.)

This is concerned primarily with the international as opposed to national aspects of missionary co-operation, but force of circumstances results in descriptions of the English situation. The great executive instrument, in England, of international co-operation was the outgrowth of the attempt to perpetuate the work of the Edinburgh Conference—namely, the Continuation Committee. In 1914 the war interrupted the work of this body as a whole, but did not kill it. The organ of this Committee is the international periodical "*The International Review of Missions*." Central organizations have been formed in China, Japan, and India; the Christian College for Women in Madras has been founded; the problem of Christian literature in the mission field has been attacked. Problems arising directly from the war are too great for any but international co-operative handling, while the war itself forced the formation of an "Emergency Committee of Co-operating Missions."

SHEFFIELD, Mrs. D. Z. The wives of missionaries. (*The Chinese Recorder*, March, 1919, pp. 162-176.)

No definite work in the mission station is assigned by the Boards to the wives of missionaries. Believing that valuable service is thus lost, and that the missionary inspiration as such of the wife is not given a fair chance at development, Mrs. Sheffield discusses fundamentally the question of her status, preparation, and work. She asks for a more uniform opportunity for the consecration of all the talents of the wife, both on the field, and during the first furlough home, equal to that given to the husband.

SHILLITO, Edward. The appeal of the missionary enterprise to the man of 1919. (*The International Review of Missions*, January, 1919, pp. 18-26.)

One of the directors of the London Missionary Society here seeks to find the common ground of interest between the witness of Christ, i. e., the Church, and the man whose soul is reacting to the absorbing experience and desperate tragedy of the war. The trouble that vexes the man is his fear for the human race, while it is an axiom to him that the

redemption of Christ cannot be enjoyed by any unless it is an effective offer for all. The relations of races one to the other is the fundamental problem for the future of the world. Isolation, relation of master and bond-servant, teacher and taught, father and child, have all been tried and have failed. Mutual brotherhood through mutual service is the solution offered by the Church, through its magnificent and daring missionary work.

SPEER, R. E. Organization and life. (The International Review of Missions, January, 1919, pp. 27-38.)

Business methods, institutions, organization prevail everywhere. Yet Jesus would have none of it, and St. Paul, although a great organizer, subordinated it all to his own personal influence. Organization is inevitable and right, yet the missionary work is so clogged with it that it is suffering from wrong proportion, ineffectiveness, secularization and mechanicalization. The chief remedy for this Dr. Speer finds in being uncompromisingly true to the religious aim of missions, to the aim of "the possession of persons by Christ and the possession by persons of Christ."

A SURVEY of the effect of the war upon missions. (The International Review of Missions, October, 1919, pp. 433-490.)

The first of a masterly series of articles. This survey is to form an outstanding feature of the Review in 1920, and will deal not only with the tangible and immediate effects of the war on the different fields, but will discuss the great movements and their acceleration or retardation by the war. The present number includes a survey of the position of German missions, and there are excellent statistical tables showing the movement of the various missionary forces. Each chapter is written by an expert, and the series, when finished, will form an extremely valuable reference book.

WATSON, Charles R. Foreign missionary co-operation and unity at the home base in America. (The International Review of Missions, January, 1919, pp. 39-52.)

A brief, succinct account of missionary co-operative movements in the U. S. The most influential of these, the annual conference of Foreign Mission Boards, is responsible for some of the others. There is a brief statement of the function and status of each of the co-operative bodies, such as the Missionary Education Movement and the Laymen's Missionary Movement, which are engaged in publishing co-operative works; the Missionary Research Library, and the Bureau of Statistics and Research; the Board of Missionary Preparation, studying the problems of recruiting and training candidates; and, chief and foremost, the Committee of Reference and Counsel, serving all the Boards. Co-operation in the home field is shown in the work of the Home Missions Council and the Federal Council of the Churches of Christ in America.

See Also:

Brooks, C. A. The church and the industrial situation. (The Missionary Review of the World, June, 1919, pp. 447-452.)

Brown, W. A. The war's contribution to Christian unity. (The Missionary Review of the World, February, 1919, pp. 97-102.)

Chapman, J. W. Signs of progress in Alaska. (The Missionary Review of the World, July, 1919, pp. 491-498.)

Du Plessis, J. Value of Industrial training in missions. (The Missionary Review of the World, June, 1919, pp. 411-420.)

- Helms, E. J. A church of all nations. (The Missionary Review of the World, July, 1919, pp. 499-504.)
- St. John, Burton. The distribution of medical missions. (The Missionary Review of the World, October, 1919, pp. 735-739.)
- St. John, Burton. German missions after the war. (The Missionary Review of the World, April, 1919, pp. 251-258.)
- Watson, C. R. A missionary balance sheet of the war. (The Missionary Review of the World, March, 1919, pp. 183-189.)

MISCELLANEOUS INFORMATION

THE TREATY OF PEACE AS AFFECTING FOREIGN MISSIONS

Below is given a résumé of the conditions of the Treaty of Peace with Germany insofar as they affect foreign missions and countries, other than European, in which foreign missions are carried on. The material is arranged under three heads: *First*, General provisions which affect mission work; *Second*, Clauses affecting the disposal of former German Colonies; and *Third*, German relations with foreign mission lands.

Important provisions have been quoted in full, particularly those referring to the Mandatories to be established under the League of Nations. Digests have been given where clauses are of less importance, and short descriptions of the German Colonies involved have been appended in the second section.

The reader should remember that the final disposal of the German Colonies awaits the decision of the League of Nations, and that the present treaty does not affect former Turkish Territory except insofar as the League of Nations provisions are concerned, Germany merely agreeing beforehand to any dispositions of such territory as may be decided upon in the treaty with Turkey itself.

GENERAL PROVISIONS AFFECTING MISSIONS

Missions. "The Allied and Associated Powers agree that where Christian religious missions were being maintained by German societies or persons in territory belonging to them, or of which the government is intrusted to them in accordance with the present Treaty, the property which these missions or missionary societies possessed, including that of trading societies whose profits were devoted to the support of missions, shall continue to be devoted to missionary purposes. In order to ensure the due execution of this undertaking the Allied and Associated Governments will hand over such property to boards of trustees appointed by or approved by the Governments and composed of persons holding the Christian faith. It will be the duty of such boards of trustees to see that the property continues to be applied to missionary purposes.

"The obligations undertaken by the Allied and Associated Governments in this Article will not in any way prejudice their control or authority as to the individuals by whom the missions are conducted.

Germany, taking note of the above undertaking, agrees to accept all arrangements made or to be made by the Allied or Associated Government concerned for carrying on the work of the said missions or trading societies and waives all claims on their behalf." *Annex, Article 438.*

Opium Trade. By *Part X, Section II, Article 295*, all the signers

of the Treaty agree to bring the Opium Convention of The Hague, January 23rd, 1912, into force, and in the case of signers of the Treaty who did not sign the Convention the signing of the Treaty will be considered equivalent.

FORMER GERMAN COLONIES AND POSSESSIONS AFFECTED BY THE TREATY

In Asia: China

Kiau-Chau, located on the east coast of Shantung. Seized by Germany November, 1897; acquired by a 99 year lease concluded with the Imperial Chinese Government March 6, 1898; declared a Protectorate April 27, 1898. On August 15, 1914, Japan called upon Germany to give up the entire leased territory. On November 7th, Tsingtao, the capital of the Protectorate, fell to British and Japanese forces, and since then the territory has been administered by the Japanese. Area, about 200 square miles, population about 192,000. There are 252 miles of railway (Tsingtao to Tsinanfu) built by German capital, and German State cables from Tsingtao to Shanghai and Chefoo.

By *Part IV, Section VIII, Article 156*, Germany renounces in favour of Japan all rights in lease, and all property and rights in Shantung, including the railroad, preferential rights of railroad construction in the Province of Shantung and exclusive rights of mining along the course of certain railroads. China's representatives entered a protest against the above Article, and refused to sign the Treaty when it was retained.

Hankow and Tientsin, concessions located in these cities, and held on lease from the Chinese Government.

By *Part IV, Section II, Article 132*, the leases are abrogated. China, however, is to open the concessions to International trade, and the property rights of Allied nationals are not affected.

In Africa

Togo, located on the Gulf of Guinea, in West Africa, between the Gold Coast (British) and Dahomey (French). Acquired in 1884, taken by French and British forces August 7, 1914, and now (provisionally) divided into two spheres, administered respectively by the French and British military. Area, 33,700 square miles, population 1,031,978. There are 755 miles of road fit for motor traffic, and three railroads, totalling 191 miles.

By *Part VIII, Annex VII*, Germany renounces in favour of the Allied Powers the Lome-Monrovia (Liberia) and Lome-Duala (Kamerun) cables.

The following clauses refer also to the other German Possessions in Africa and the Pacific:

By *Part IV, Section I, Article 119* Germany renounces all title in favour of the Allied and Associated Powers. By *Article 122*, the Government exercising authority in the territory may make such

provisions as it thinks fit in regard to repatriation of German nationals and "to the condition upon which German subjects of European origin shall, or shall not, be allowed to reside, hold property, trade or exercise a profession in them."

Part I, Article 22, states: "To those colonies and territories which as a consequence of the late war have ceased to be under the sovereignty of the States which formerly governed them and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilization and that securities for the performance of this trust should be embodied in this Covenant.

"The best method of giving practical effect to this principle is that the tutelage of such peoples should be entrusted to advanced nations who by reason of their resources, their experience or the geographical position can best undertake this responsibility, and who are willing to accept it, and that this tutelage should be exercised by them as Mandatories on behalf of the League. . . .

"Other peoples, especially those of Central Africa, are at such a stage that the Mandatary must be responsible for the administration of the territory under conditions which will guarantee freedom of conscience and religion, subject only to the maintenance of public order and morals, the prohibition of abuses such as the slave trade, the arms traffic and the liquor traffic, and the prevention of the establishment of fortifications or military and naval bases and of military training of the natives for other than police purposes and the defence of territory, and will also secure equal opportunities for the trade and commerce of other Members of the League. . . .

"In every case of mandate, the Mandatary shall render to the Council an annual report in reference to the territory committed to its charge.

"The degree of authority, control, or administration to be exercised by the Mandatary shall, if not previously agreed upon by the Members of the League, be explicitly defined in each case by the Council.

"A permanent Commission shall be constituted to receive and examine the annual reports of the Mandatories and to advise the Council on all matters relating to the observance of the mandates."

Part I, Article 23, reads in part; "Subject to and in accordance with the provisions of international conventions existing or hereafter to be agreed upon, the Members of the League: . . . (will) (b) undertake to secure just treatment of the native inhabitants of territories under their control."

Kamerun, located on the Gulf of Guinea, in West Africa, between Nigeria (British), on the one side, and Rio Muni (Spanish Guinea) and the French Congo on the other. Acquired in 1884, and conquered by French and English forces February 18, 1916, since which time it has been administered by the Government of Nigeria, except for the "goose-neck" extending to the Congo acquired by Germany from France in 1911, which is administered by the Governor-General

of French Equatorial Africa. Area, 191,950 square miles, population, 3,648,720. There are 149 miles of railroad, a cable to Bonny (Nigeria) and a direct cable to Germany.

Beside the Articles quoted above under Togo (*Part IV, Section I, Article 119, Article 122, Part I, Article 22, and Article 23*), the following apply; *Part IV, Article 124*, by which Germany agrees to pay for damage suffered by French Nationals in the Cameroons or frontier zone through acts of German civil or military authorities, or private individuals, from January 1, 1900 to August 1, 1914. By *Part IV, Article 125*, the treaties of 1911 and 1912 (territorial) are denounced. By *Part VIII, Annex VII*, Germany renounces in favour of the Allied Governments the cable from Duala to Lome (Togo).

East Africa, located on the East Coast of Africa, between Portuguese East Africa and British East Africa. Acquired in 1890. Practically overrun by British, Belgian and Portuguese forces by the close of the war. Area, about 384,000 square miles, population 7,659,898. There are two lines of railway, totaling 1,000 miles.

All the provisions of the treaty enumerated under Kamerun apply to German East Africa, with the exception of *Part VIII, Annex VII* (Lome-Monrovia and Lome-Duala cables).

By *Part VI, Annex VII, Section II, Article 246*, Germany agrees to return to Great Britain the skull of the Sultan Mkwawa, taken from East Africa by the Germans.

German South-West Africa, located on the southwest coast of Africa, between Angola and Cape of Good Hope Province. Acquired from 1884-1890. Conquered by British forces July 9th, 1915, since when it has been administered by the Government of the Union of South Africa. Area, 322,200 square miles, population 164,830. There are 1,419 miles of railroad in the Protectorate, and 2,868 miles of telegraph.

In addition to the provisions of the treaty enumerated under Togo, which apply with the exception of the part relating to the Lome-Monrovia and Lome-Duala cables, the following has direct reference to German South-West Africa; *Part I, Article 22*, 6th paragraph; "There are territories, such as South-West Africa and certain of the South Pacific Islands, which, owing to the sparseness of their population, or their small size, or their remoteness from the centres of civilization, or their geographical contiguity to the territory of the Mandatary, and other circumstances, can be best administered under the laws of the Mandatary as integral portions of its territory, subject to the safeguards above mentioned in the interests of the indigenous population."

In the Pacific

Kaiser Wilhelm's Land. Located in the North East part of the island of New Guinea. Declared a German Protectorate in 1884. Occupied by Australian troops since September 12, 1914, and administered by the military. Area, about 70,000 square miles, population from 110,000 to 350,000. The provisions of the treaty which

apply to Togo and German South-West Africa also apply to all the German possessions in Oceania.

Bismarck Archipelago, immediately to the east of Kaiser Wilhelm's Land. Proclaimed a German protectorate in November, 1884. Since September 12, 1914, under Australian military control.

Solomon Islands (Bougainville, Buka and a few small islands in this group only), located east of the Bismarck Archipelago. Acquired 1899. Occupied since September 12, 1914, by Australian troops, and administered by the military.

Caroline Islands, located north of the Bismarck Archipelago. Purchased from Spain February 12, 1899. Occupied by the Japanese soon after the opening of the war, and now administered by them.

Pelew Islands, located north-west of the Bismarck Archipelago. Purchased from Spain February 12, 1899. Occupied by the Japanese, and administered by them.

In addition to the provisions of the treaty mentioned under Togo and German South-West Africa, by *Part VI, Annex VII*, Germany renounces all rights and titles in the Yap-Shanghai (China), Yap-Guam (Marianne Islands) and Yap-Menado (Celebes, Dutch East Indies), cables in favour of the Principal Allied and Associate Powers.

Marianne Islands (not including Guam), located north of the Caroline Islands. Purchased from Spain February 12, 1899. Occupied by the Japanese early in the war and administered by them.

Marshall Islands, located east of the Caroline Islands; acquired in 1885. Occupied by the Japanese, and administered by them.

Samoan Islands (Savai and Upolo Islands with a few small islands adjacent), located about 2,700 miles south of east of New Guinea. Acquired by treaty with Great Britain and the United States November 14, 1899; occupied by British forces August 29, 1914, and since administered by New Zealand. Area, 1,000 square miles, population, 34,579. There are 60 miles of road.

RELATIONS WITH MISSIONARY COUNTRIES OTHER THAN THE ABOVE

Asia

China. By *Part IV, Section II, Article 130*, Germany cedes to China all public property anywhere in Chinese territory, except diplomatic residences. By *Article 131*, Germany agrees to restore the astronomical instruments carried to Berlin in 1900. By *Article 134*, Germany renounces in favour of Great Britain the German State property in the British Concession at Shameen, Canton, and in favour of France and China conjointly the German School in the French Concession at Shanghai. By *Article 128*, Germany renounces claim to the Boxer indemnity since March 14, 1917.

Siam. By *Part IV, Section III, Articles 135 and 136*, all treaties between Germany and Siam, including those referring to extraterritorial jurisdiction, are terminated, and all German State property, except consular premises, passes to the Siamese Government.

Africa

Egypt. By *Part IV, Section VI, Article 147*, Germany recognizes the British protectorate in Egypt. By *Article 148*, all treaties between Egypt and Germany are terminated, and by *Article 153* all German State property in Egypt passes to the Egyptian Government without compensation.

Liberia. Germany, by *Part IV, Section IV, Article 138*, renounces all rights and privileges in Liberia, and particularly the right of nominating a German Receiver in Liberia. By *Part VIII, Annex VII*, German rights in the Monrovia-Lome (Togo), Monrovia-Teneriffe (Canary Islands), and Monrovia-Pernambuco (Brazil), cables are ceded to the Allied Powers.

Morocco. By *Part IV, Section V*, Germany recognizes the French Protectorate in Morocco, and cedes all rights from the agreements of 1906, 1909, and 1911. All German State property is passed to the government, and all German interest in the State Bank of Morocco.

Canary Islands, by *Part VIII, Annex VII*, the Emden (Germany)—Teneriffe cable is renounced in favor of the Allied Powers.

Turkey. By *Part X, Section II, Article 290*, all treaties between Germany and Turkey concluded since August 1, 1914, are void.

For the disposition of portions of the Turkish Empire, see under German Colonies, Togo, *Part I, Article 22* and *Article 23*. The following (paragraph 4), *Part I, Article 22*, applies to former Turkish possessions; "Certain communities formerly belonging to the Turkish Empire have reached a stage of development where their existence as independent nations can be provisionally recognized subject to the rendering of administrative advice and assistance by a Mandatary until such time as they are able to stand alone. The wishes of these communities must be a principal consideration in the selection of the Mandatary."

The portions of Turkey evidently affected by this are:

The Hedjaz. Located on the west coast of Arabia, extending from El Akabah in the north (approximately) to Shakkat e' Shamieh (approximately) on the south. Declared its independence from Turkey in November, 1916. Was a signer of the Treaty of Versailles, as one of the Allied and Associated Powers. An original member of the League of Nations signatory of the treaty of peace (*Part I, Annex, I*). One of the communities formerly belonging to the Turkish Empire which "have reached a stage of development where their existence as independent nations can be provisionally recognized subject to the rendering of administrative advice and assistance by a Mandatary until such time as they are able to stand alone. The wishes of these communities must be a principal consideration in the selection of the Mandatary." (*Part I, Article 22, Paragraph 4.*) By *Part VIII, Annex VII, Section II, Article 246*, Germany restores to the King of the Hedjaz "the original Koran of the Caliph Othman, which was removed from Medina by the Turkish authorities and is stated to have been presented to the ex-Emperor William II."

Nejd and Hasa. Comprises Nejd, located in the central part of Arabia, and containing the capital, Riyadh; and Hasa, on the Persian Gulf, between the Sultanate of Koweit on the north and Oman on the south. The Turks were expelled from El Hassa in 1913. (See *Part I, Article 22, Paragraph 4*, under The Hedjaz.)

Western Asia Minor, Armenia, Mesopotamia, and Syria. The disposition of all of these is still in question, as is the case with portions of Turkey in Europe.

Cyprus. An island off the coast of Syria, was administered by Great Britain until November 5, 1914, under a convention concluded with the Sultan in 1878, but at the entrance of Turkey into the War the island was annexed by Great Britain. Area, 3,584 square miles, population, 274,108.

Egypt. A dependency of Turkey, ruled by almost independent Khedive, under advice from a British financial advisor. December 18, 1914, a British Protectorate over Egypt was proclaimed. By *Part IV, Section VI, Article 147*, this protectorate was recognized by Germany, by *Article 148* all treaties between Germany and Egypt are abrogated, and by subsequent articles in the same section Germany renounces all property and special rights in Egypt.

The special privileges enjoyed in Turkey by subjects of western countries (the Capitulations), were abolished by a decree of September 9th, 1914. None of the nations involved has recognized the abolition, however.

By *Part VIII, Annex VII*, Germany renounced in favour of the Allied powers all rights and title in the Constantinople-Constanza (Roumania) cable.

TABLES SHOWING THE POPULATION OF THE EARTH ACCORDING TO CONTINENTAL DISTRIBUTION, RACE AND RELIGION

Table I.

Area and Population of the Earth According to Continents
(Figures from the National Geographic Society)

CONTINENT	AREA (square miles)	POPULATION
North America.....	8,589,257	140,084,000
South America.....	7,570,015	56,337,775
Europe.....	3,872,561	464,681,000
Asia.....	17,206,000	872,522,000
Africa.....	11,622,619	142,751,000
Australasia.....	3,312,613	16,228,591
Polar Regions.....	5,081,935	.....
Total.....	57,255,000	(a) 1,692,604,366

(a) In employing these tables it should be kept in mind that accurate statistics for population (such as were furnished by the last census in India) are non-existent for the greater part of the world, and that the estimates of the most careful authorities must differ by millions. The total here given, for instance, should be compared with those of Tables III, IV, and V.

Table II.

Population of the Earth According to Race
(Figures from the National Geographic Society)

RACE	LOCATION	NUMBER
Indo-Germanic or Aryan (White)	Europe, America, Persia, India, Australia	796,000,000
Mongolian or Turanian (Yellow and Brown)	Asia	630,000,000
Semitic (White)	Africa, Arabia, etc.	70,000,000
Negro and Bantu (Black)	Africa	134,000,000
Malay and Polynesian (Brown)	Australasia	35,000,000
American Indian, North and South (Red and Half-Breeds)	America	27,000,000
Total		1,692,000,000

Table III.

Population of the Earth According to Religion
(P. Karl Street, S.V.D., Atlas Hierarchicus)

RELIGION	ADHERENTS	PERCENTAGE
Christianity	635,250,000	38.5
Confucianism and Taoism	257,400,000	15.6
Hinduism	222,750,000	13.5
Mohammedanism	221,100,000	13.4
Buddhism	133,650,000	8.1
Animism	100,650,000	6.1
Shintoism	52,800,000	3.2
Judaism	11,550,000	.7
Unclassified	14,850,000	.9

Table IV.

Population of the Earth According to Religion
(Whitaker's Almanack)

RELIGION	ADHERENTS	PERCENTAGE
Christianity	(a) 564,510,000	34.28
Confucianism and Taoism	300,830,000	18.27
Mohammedanism	221,825,000	13.47
Hinduism	210,540,000	12.78
Animism	158,270,000	9.61
Buddhism	138,031,000	8.38
Shintoism	25,000,000	1.51
Judaism	12,205,000	.78
Unclassified	15,280,000	.92

(a) Including 272,860,000 Roman Catholics, 171,650,000 Protestants and 120,000,000 members of Eastern Churches (Coptic Church, 706,322; Nestorian, 80,000; Jacobite, 70,000).

Table V.

Population of the Earth According to Religion and Continental Distribution

(Whitaker's Almanack)

RELIGION	EUROPE	ASIA	AFRICA
Christianity	374,760,000	28,700,000	9,050,000
Confucianism and Taoism . . . . .	.....	300,000,000	30,000
Mohammedanism	3,800,000	142,000,000	51,000,000
Hindooism . . . . .	.....	210,000,000	300,000
Animism . . . . .	.....	42,000,000	98,000,000
Buddhism . . . . .	.....	138,000,000	11,000
Shintoism . . . . .	.....	25,000,000	.....
Judaism	9,950,175	484,359	404,836
Unclassified	1,000,000	6,000,000	130,000

RELIGION	N. AMERICA	S. AMERICA	OCEANIA
Christianity	102,700,000	36,600,000	12,700,000
Confucianism and Taoism	100,000	.....	700,000
Mohammedanism	15,000	10,000	25,000,000
Hindooism	100,000	110,000	30,000
Animism	20,000	1,250,000	17,000,000
Buddhism . . . . .	.....	.....	20,000
Shintoism . . . . .	.....	.....	.....
Judaism	2,144,061	50,000	19,515
Unclassified	8,000,000	.....	150,000

POSTAL RATES

From Canada

Letters to the United Kingdom and all British Possessions, United States and United States Possessions (except the Philippines), Mexico, and French Indo-China, 2c per ounce with 1c additional on each letter for War Tax. To all countries not included in the foregoing, 5c for the first ounce and 3c for each additional ounce. (No War Tax.) Registration fee, 5c; fee for acknowledgment of receipt, 5c.

Post Cards to United States and Mexico, single cards 1c each with addition of 1c each for War Tax, if the cards bear written communications. Reply cards 2c each and War Tax. To the United Kingdom and all other countries, single cards 2c, reply cards 4c each. (No War Tax.)

From the United States

Letters to the United States, the Philippines, Cuba, Republic of Panama, Canal Zone, United States Postal Agency at Shanghai (China), Puerto Rico, Guam, Canada, Mexico, Newfoundland, England, Ireland, Scotland, Wales, Bahamas, Barbados, British Guiana, British Honduras, Dutch West Indies, Leeward Islands, New Zealand, Trinidad and Tobago, Windward Islands (Grenada, St. Vincent, Grenadines, St. Lucia), and Dominican Republic, 2c an ounce. To all other countries, 5c an ounce and 3c for each additional ounce. All classes of mailable matter may be registered, except parcel post, 10c extra. Must have name and address of sender on the envelope.

**DIRECTORY
OF
FOREIGN MISSION SOCIETIES**

Prepared by the
BUREAU OF STATISTICS AND RESEARCH

DIRECTORY OF FOREIGN MISSION SOCIETIES

In preparing the Directory of Foreign Mission Societies for 1920 a slight change has been made in the arrangement adopted for the 1919 Year Book.

Each Society has been listed according to the country in which its headquarters is located, as in the previous directory, but eight Societies whose organization is international in character have been placed in a separate group. The local councils or committees of these International Societies, however, will be found under their respective countries. The order of the home base countries is as follows: Canada, United States, International Societies, Australasia, Europe (Great Britain and the Continent), Africa, South America, Asia, Oceania.

Under Canada and the United States the Societies are arranged in five groups to conform to the principle upon which the Foreign Mission Conference is organized:

FIRST, Societies having a definite denominational constituency.

SECOND, Interdenominational Societies, excepting those which are distinctively educational.

THIRD, Interdenominational Societies which are educational. In the second and third group the term "interdenominational" is used to signify an organization which is controlled by or which recognizes responsibility to two or more denominations. The distinction between educational and non-educational is merely one of convenience.

FOURTH, Independent Societies, excepting those which are distinctively educational.

FIFTH, Independent Societies which are educational.

Under the first of these groups the Societies are arranged by single denominations, the key word of the denominational name, by which it is alphabetized, appearing first. The names of the denominations are printed in Bold Face Capitals.

Auxiliary Societies, or those having any secondary relation, are indicated by a smaller type. Among these will be found not a few which are auxiliary to organizations with headquarters outside the United States. In such cases the names of the main Societies appear above, in large type, with a reference to the home base country.

The numbers on the right of the names of the Societies are carried through the Statistical Tables in order to make it possible easily to identify the official names of the Societies from the abbreviation used in the tables.

The initials immediately following the name of the Society are those adopted in the International System. The date given is that of the founding of the Society. Italicized names of Societies enclosed in parentheses are names in common use. Names of fields printed in Italics are those in which work is carried on through some other organization appearing in the Statistical Tables, or in which it works through grants in aid only. The political divisions enumerated are given as they were at the outbreak of the war in August, 1914.

It should be noticed that a few Home Missionary Societies have been recorded. This is on account of the work carried on by them in Latin America, which is considered as a foreign field by the Foreign Missions Conference.

The International Societies follow those listed under the United States. They are arranged alphabetically. In this list, and in that of the Foreign Societies, no attempt has been made to give more than the name, address and Corresponding Secretary of the organization in each case. Only sending Societies are entered. Those in English-speaking countries (Australia, New Zealand, Great Britain and South Africa), have been placed under largely inclusive denominational groups, the order being the same as that followed in the World Statistics of Christian Missions, 1916. The Societies in other countries have been placed in alphabetical order.

A directory of this nature, aiming to give information of the latest changes in personnel and organization, is subject to constant alteration and correction. For making note of these changes as they appear in correspondence, periodicals, and reports, and for supplying information of new Societies as they are formed, the editor is greatly indebted to Miss Regina Kohnt, of the Statistical Bureau.

CANADA

BAPTIST CHURCH

1—Canadian Baptist Foreign Mission Board (CBM) (1846)

(*Canadian Baptist Mission*)

Office: 223 Church Street, Toronto, Ontario

Executive Officers:

Chmn., J. N. Shenstone

*Gen. Sec., Rev. Harry E. Stillwell, B.A.

Fields: Latin America: South America: Bolivia. The Non-Christian
World: Asia: India.(Madras)

*Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified.

1a—Women's Baptist Foreign Missionary Society of Ontario (West) (1876)

Office: 8 May Place, Rosedale, Toronto, Ontario

Executive Officers:

Pres., Mrs. Albert Matthews

*Cor. Sec. and For. Sec., Miss Martha Rogers

Treas., Mrs. Glen H. Campbell

Periodical: "Canadian Missionary Link." Editor, Mrs. T. Trotter, 36 Prince Arthur Avenue, Toronto, Ontario. Price, \$.25(*)

Fields: *Latin America: South America: Bolivia. The Non-Christian World: Asia: India (Madras)*

(*) Subscriptions should be sent to Missionary Link, 705 Gladstone Avenue, Toronto, Ontario

1b—Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec (1876)

Office: Sunnyside Road, Westmount, Montreal, Quebec

Executive Officers:

Pres., Mrs. H. H. Ayer

*Cor. Sec., Mrs. P. B. Motley

Treas., Miss F. M. Russell

Periodical: "Canadian Missionary Link." Price, \$.25(*)

Fields: *Latin America: South America: Bolivia. The Non-Christian World: Asia: India (Madras)*

(*) Subscriptions should be sent to Missionary Link, 705 Gladstone Avenue, Toronto, Ontario

1c—United Baptist Woman's Missionary Union of the Maritime Provinces (1906)

Office: Hantsport, Nova Scotia

Executive Officers:

Pres., Mrs. David Hutchison, 80 Main Street, St. John, New Brunswick

*Cor. Sec., Miss M. E. Hume

Treas., Mrs. Mary Smith, Amherst, Nova Scotia

Periodical: "Tidings." Editor, Mrs. J. W. Manning, Wolfville, Nova Scotia. Business Manager, Mrs. B. W. Ralston, Amherst, Nova Scotia. Price, \$.25 (\$.15 in clubs of ten, \$.35 to the United States)

Fields: *Latin America: South America: Bolivia. The Non-Christian World: Asia: India (Madras)*

Also work in Canada for Whites, not covered by this survey

CHURCH OF ENGLAND IN CANADA

2—Missionary Society of the Church of England in Canada (MSCC) (1883)

Office: 131 Confederation Life Building, Toronto, Ontario

Executive Officers:

Chmn., The Most Rev. S. P. Matheson, D.D., Primate

*Gen. Sec., Rev. Canon S. Gould, M.D.

Sec. Anglican L. M. M., Rev. W. E. Taylor, M.A., Ph.D.

Field Sec., Rev. T. B. R. Westgate, D.D.

Hon. Gen. Treas., J. A. Worrell, Esq., K.C., D.C.L.

Accountant, R. A. Williams, Esq.

Periodical: "The Mission World." Editor, Rev. Canon S. Gould, M.D.; Associate Editor, Mrs. Willoughby Cummings, D.C.L. Price, \$1.00 (in Great Britain, 5s.; to clergy residing in Canada, \$.75)

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Fields: Latin America: South America: Chile^(a). The Non-Christian World: Asia: China (Fukien^(b), Honan), Chosen^(c), India (Punjab^(d)), Japan, Syria *including Palestine*^(e). Africa: Egypt^(f)

Also work in Canada for Chinese, Japanese, Eskimos, Indians, Jews and Whites

- (a) Under the South American Missionary Society (England)
- (b) The Woman's Auxiliary, under the Church of England Zenana Missionary Society (England)
- (c) The Woman's Auxiliary supports two Japanese Bible Women under the Society for the Propagation of the Gospel in Foreign Parts (England)
- (d) Beside the regular work of the MSCC in the Punjab, the Woman's Auxiliary supports a worker under the Church of England Zenana Missionary Society (England)
- (e) Under the Jerusalem and the East Mission (England)
- (f) Under the Church Missionary Society for Africa and the East (England)

2a—Woman's Auxiliary to the Missionary Society of the Church of England in Canada (1886)

Office: 142 Jackson Street, West, Hamilton, Ontario

Executive Officers:

Pres., Mrs. P. P. Hall

*Cor. Sec., Miss A. L. Slater

Treas., Mrs. Donaldson, 7 McMaster Avenue, Toronto, Ontario

Periodical: "The Letter Leaflet." Editor, Mrs. Willoughby Cummings, D.C.L., 78 Pleasant Boulevard, Toronto, Ontario. Price, \$.25

Fields: *South America: Chile*^(a). *The Non-Christian World: Asia: China (Fukien*^(b)*, Honan*^(c)*, Chosen*^(d)*, India (Punjab*^(e)*, Japan*^(e)*, Syria*^(f)*. Africa: Egypt*^(g)*, German East Africa*^(g)

Also work in Canada for Chinese, Japanese, Eskimos, Indians, Jews and Whites^(c)

- (a) Under the South American Missionary Society (England)
- (b) Under the Church of England Zenana Missionary Society (England)
- (c) Under the Missionary Society of the Church of England in Canada. The Woman's Auxiliary is responsible for all work among women and children in the mission fields of that society
- (d) Japanese Bible Women supported under the Society for the Propagation of the Gospel in Foreign Parts (England)
- (e) Under the Missionary Society of the Church of England in Canada. There is also a worker under the Church of England Zenana Missionary Society (England)
- (f) Under the Jerusalem and the East Mission (England)
- (g) Under the Church Missionary Society for Africa and the East (England)

CONGREGATIONAL CHURCHES

3—Canada Congregational Foreign Missionary Society (CCFMS) (1881)

Office: 359 Querbes Avenue, Outremont, Montreal

Executive Officers:

*Sec., George A. Moore

Ed. Sec., Rev. A. F. Pollock, Granby, Quebec.

Periodical: "The Canadian Congregationalist." Editor, Rev. E. D. Silcox, 4 Sussex Avenue, Toronto, Ontario. Price, \$1.25 (\$1.50 outside Canada)

Fields: The Non-Christian World: Africa: Angola^(a)

- (a) This Society is in affiliation with the American Board of Commissioners for Foreign Missions (q. v. under United States, Congregational), and its work in Angola is carried on in connection with that Board, the Canada Congregational Woman's Board of Missions and the American Missionary Association

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

4—Canada Congregational Woman's Board of Missions (CCW) (1886)

Office: 4 Sussex Avenue, Toronto, Ontario

Executive Officers:

Pres., Mrs. Thos. Hill, 43 Tecumseh Avenue, London, Ontario

*Cor. Sec., Miss L. M. Silcox

Rec. Sec., Mrs. John H. Wickson, 5 Summerhill Gardens, Toronto, Ontario.

Treas., Miss L. M. Miatt, 63 Forest Hill Road, Toronto, Ontario

Periodical: "Monthly Leaflet." Editor, Mrs. Mary M. Savage, 61 Guilbault Street, Montreal. Price, \$.20

Fields: The Non-Christian World: Africa: Angola^(*)

Also work in Canada for Whites under the Canada Congregational Missionary Society.

- (*) This Society is in affiliation with the American Board of Commissioners for Foreign Missions (q. v. under United States, Congregational), and its work in Angola is carried on in connection with the work of that Board, the Canada Congregational Foreign Missionary Society and the American Missionary Association. Work in India (Madras), Ceylon, China and Asia Minor (Smyrna) is also supported under the ABCFM
The Mission to Lepers (Ireland) and Women's Christian Medical College (India) receive aid

HOLINESS MOVEMENT CHURCH**5—Missions Board of the Holiness Movement Church (CHM) (1895)**

(*Canadian Holiness Movement Mission*)

Office: Iroquois, Ontario

Secretary, Rev. J. W. Campbell

Periodical: "The Holiness Era." Editor, Rev. G. A. Christie, 43-45 Flora Street, Ottawa. Price, \$1.00 (\$1.25 outside Canada)

Fields: The Non-Christian World: Asia: China (Hunan), Africa: Egypt

MENNONITE BRETHREN CHURCH**6—Mennonite Brethren in Christ Missionary Society, Ontario Conference (MBCO)**

Office: Stouffville, Ontario

Secretary, Rev. Samuel Goudie

7—Foreign Mission Board of the Mennonite Brethren in Christ, Canadian Northwest Conference (MBCNW)

Office: M. B. C. Church, Didsbury, Alberta

Conference Secretary, Rev. Theo. Reist

METHODIST CHURCH**8—Missionary Society of the Methodist Church (MCC) (1834)**

(*Canadian Methodist Mission, Methodist Church of Canada*)

Office: Methodist Mission Rooms, 299 Queen Street, West, Toronto, Ontario

Executive Officers:

Pres., Rev. S. Dwight Chown, D.D.

Gen. Sec., Home Dep't, Rev. Charles E. Manning

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Asst. Sec., Home Dep't, Rev. A. Lloyd Smith, M.A.
 *Gen. Sec., For. Dep't, Rev. James Endicott, D.D.
 Asst. Sec., For. Dep't, Rev. Jesse H. Arnup, B.A.
 Sec. Y. P. F. M., Rev. Frederick C. Stephenson, M.D.
 Hon. Treas., W. G. Watson
 Periodical: "The Missionary Outlook." Editor, For. Dep't, Rev.
 Jesse H. Arnup, B.A. Price, \$.50 (\$.40 in clubs of six)
 Fields: The Non-Christian World: Asia: China (Szechwan), Japan
 Also work in Canada for Chinese, Japanese, Syrians, Indians and
 Whites not covered in this survey

8a—Woman's Missionary Society of the Methodist Church (1881)

Office: 52 Markland Street, Hamilton, Ontario
 Executive Officers:
 Pres., Mrs. W. E. Ross
 *For. Sec., Mrs. E. S. Strachan
 Rec. Sec., Mrs. Walter T. Brown, B.A., 398 Eglinton Avenue W., Toronto, Ontario
 Lit. Sec.-Treas., Mrs. A. M. Phillips, 410 Wesley Building, Toronto, Ontario
 Treas., Mrs. N. A. Powell, 167 College Street, Toronto, Ontario
 Periodicals: "The Missionary Outlook," Woman's Missionary Society Department,
 edited by Miss E. J. H. McGuffin, 504 Ontario Street, Toronto, Ontario.
 Price, \$.50 (\$.40 to clubs of six) (*)
 "Monthly Letter." Price, \$.15 (\$.10 for three or more copies sent to one
 address). "Palm Branch" (Juveniles). Editor, Miss L. B. Lathern. Price,
 \$.20
 Fields: *The Non-Christian World: Asia: China (Szechwan), Japan.*
 Also work in Canada for Chinese, Japanese, Syrians, Indians and Whites, not covered
 by this survey

(*) All remittances and business communications to Rev. C. E. Manning, Wesley
 Building, Toronto, Ontario

PRESBYTERIAN CHURCH

9—Board of Foreign Missions, Presbyterian Church in Canada (PCC)
 (1843)

(Canadian Presbyterian Mission, Mission of the Canadian Presbyterian Church)

Office: 439 Confederation Life Building, Toronto, Ontario

Executive Officers:

Chmn., Rev. Principal Alfred Gandier, M.A., D.D., LL.D.
 Sec., Rev. R. P. Mackay, D.D.

*Asst. Sec., Rev. A. E. Armstrong, M.A.

Treas., Rev. John Somerville, D.D.

Periodical: "The Presbyterian Record." Editor, Rev. E. Scott,
 D.D., Y. M. C. A. Building, Montreal. Price, \$.90

Fields: Latin America: West Indies: Trinidad. South America:
 British Guiana. The Non-Christian World: Asia: China
 (Honan, Kiangsu^(a), Kirin^(b), Kwangtung, Shantung), Chosen,
 Formosa, India (Central India, Rajputana, United Provinces^(c))

Also work in Canada for Chinese, not covered by this survey

(a) In connection with the Christian Literature Society for China

(b) Work for Koreans near the border

(c) The work of the former Gwalior Presbyterian Mission

* Officer to whom general correspondence should be sent. The address is that given
 above, unless otherwise specified

—Woman's Missionary Society of the Presbyterian Church in Canada (Eastern Section) (1876)

Office: Halifax, Nova Scotia

Executive Officers:

Pres., Mrs. G. Ernest Forbes, Scotsburn, Nova Scotia

*Cor. Sec., Miss Bessie Wallis

Treas., Mrs. D. Blackwood, Halifax

Periodical: "The Message." Editor, Mrs. William Macnab, 321 South Street, Halifax, Nova Scotia. Price, \$3.25

Fields: *Latin America: West Indies: Trinidad. South America: British Guiana. The Non-Christian World: Asia: Chosen*

Also work in Canada for Jews and Whites, not covered in this survey^(*)

(*) The work in Canada is carried on through the Board of Home Missions of the Presbyterian Church in Canada, not entered in this Year Book

9b—Women's Missionary Society (Western Division) Presbyterian Church in Canada (1877)

Office: 628 Confederation Life Building, Toronto, Ontario

Executive Officers:

Pres., Mrs. J. J. Steele

*Cor. Sec., Miss Bessie MacMurchy

Intern'l Sec., Mrs. J. A. Macdonald

Treas., Miss Mary Russell

Periodical: "The Missionary Messenger." Editor, Mrs. John Mac Gillivray. Price, \$.25 (in parcel). Individual mailing, \$.35, except in Toronto, the United States and foreign countries, for which it is \$.40

Fields: *The Non-Christian World: Asia: China (Honan, Kiangsu), Chosen, Formosa, India (Central India, Rajputana, United Provinces)*

Also work in Canada for Chinese, not covered by this survey

Also work in Canada for Indians, Jews and Whites, not covered by this survey^(*)

(*) Carried on through the Board of Home Missions of the Presbyterian Church in Canada, not entered in this Year Book

INTERDENOMINATIONAL (Excepting Educational)

Mission to Lepers (ML)

(see under Ireland)

10—Mission to Lepers, Canadian Committee ()(*)

Office: Room 407 Confederation Life Buildings, Toronto, Ontario

Secretary, Miss Lila Watt, B.A.

Periodical: "Without the Camp" (Quarterly). Editor, W. H. P. Anderson, London, England. Price, \$.25

(*) The Mission to Lepers is not a sending society, but cooperates with more than thirty Protestant sending societies on the field, providing buildings and funds to aid their work among lepers, and allowing the missionaries of the societies to have the supervision of the work. The Mission has asylums or aids work in Dutch Guiana, Ceylon, China, Chosen, Federated Malay States and Straits Settlements, India, Japan, Siam, Madagascar, Rhodesia, Transvaal and the Philippine Islands

11—Foreign Department of the Dominion Council of the Young Women's Christian Association of Canada (YWCAC) (1902)

Office: 604 Jarvis Street, West, Toronto, Ontario. Cable: Emisarius

Secretary, Miss Rose Beatty

Periodical: "The Association Outlook." Editor, Miss Una Saunders. Price, \$.50

Fields: *The Non-Christian World: Asia: China (Kwangtung), India (Bengal, Bombay, United Provinces)*

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

INTERDENOMINATIONAL (Educational)

Women's Christian Medical College (WCMC)

(see under India)

- 12—Toronto Committee of the Women's Christian Medical College, Ludhiana, Punjab, India ()

Office: 68 Macpherson Avenue, Toronto, Ontario

Executive Officers:

Hon. Pres., Mrs. Grant Helliwell

Pres., Dr. J. Gray Wildman

*Sec., Dr. L. S. M. Hamilton

Treas., Lit. Sec., Dr. Margaret Patterson, 97 Walmer Road, Toronto, Ontario

Fields: *The Non-Christian World: Asia: India (Punjab)*

- 13—Winnipeg Committee of the Women's Christian Medical College, Ludhiana, Punjab, India ()

Office: 442 Langside Street, Winnipeg, Manitoba

Executive Officers:

Hon. Pres., Judge Dawson

Pres., E. J. Shaw, Esq.

*Sec., J. A. Norris, Esq.

Treas., Mrs. J. A. Norris

Fields: *The Non-Christian World: Asia: India (Punjab)*

INDEPENDENT (EXCEPTING EDUCATIONAL)

Ceylon and India General Mission (CIGM)

(see under England)

- 14—Ceylon and India General Mission, Canadian Council ()

Office: 33 West Richmond Street, Toronto, Ontario

Executive Officers:

Chmn., Rev. I. R. Dean

*Sec.-Treas., Rev. A. W. Roffe

Periodical: "Darkness and Light" (Bi-monthly). Editor, David Gardiner, 63 Oakfield Road, Stroud Green, London, N. 4, England. Price, \$.50

Fields: *The Non-Christian World: Asia: Ceylon, India (Madras)*

China Inland Mission (CIM)

(see under International)

- 15—China Inland Mission, Council for North America (Toronto Office) (1888)(*)

Office: 507 Church Street, Toronto, Ontario. Cable: Inland

Executive Officers:

Home Director, Rev. Henry W. Frost, Philadelphia, Pa., U. S. A.

*Act. Sec., Rev. E. A. Brownlee

Treas., Rev. Robert Wallace

Pub. and Prayer Union Sec., Frederic F. Helmer

Periodical: "China's Millions" (North American Edition). Price, \$.50

Fields: *The Non-Christian World: Asia: China (Anhui, Chekiang, Chihli, Honan, Hunan, Hupeh, Kansu, Kiangsi, Kiangsu, Kweichow, Shansi, Shantung, Shensi, Sinkiang, Szechwan, Yunnan)*

- (*) The Council for North America includes both the Philadelphia and Toronto, Centres

Evangelical Union of South America (EUSA)

(see under England)

- 16—Evangelical Union of South America, North American Branch ()

Office: 135 Isabella Street, Toronto, Ontario. Cable: Regions, Toronto

Sec.-Treas., Rev. George Smith

Periodical: "The Neglected Continent." Editor, Rev. George Smith. Price, \$.35

Fields: *Latin America: South America: Argentine Republic, Brazil, Peru*

- * Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

**Board of Management of the Gwalior Presbyterian Mission (GPM)
(1904-1918)^(*)**

(Gwalior Presbyterian Mission)

(*) Combined with the Board of Foreign Missions, Presbyterian Church in Canada, 1918

Inland-South-America Missionary Union (ISAM)

(see under International)

17—Council in Canada for the Inland-South-America Missionary Union (1911)

Office: 33 West Richmond Street, Toronto, Ontario

Executive Officers:

Chmn., A. G. Malcolm

*Sec.-Treas., Rev. A. W. Roffe

Periodical: "Inland-South-America." Editor, Mrs. Margaret Hay, 130 George Street, Edinburgh, Scotland. Price, \$.25

Fields: *Latin America: South America: Argentine Republic, Brazil, Paraguay*

Mission Populaire Évangélique de France (McM)

(see under France)

19—Canadian McAll Association

Office: 28 Beatty Avenue, Toronto, Ontario

Executive Officers

Pres., Mrs. Alan Denovan

Vice-Pres., Mrs. C. T. Stark, Miss Copp, Miss Carty

*Cor. Sec., Mrs. W. Hamilton

Rec. Sec., Mrs. Harry L. Stark

Treas., Mrs. B. Kent

Field: *Europe: France*

General Mission Committee of the Dutch Reformed Church of South Africa (DRCSA)

(see under South Africa)

20—Canadian Committee of the Nyasaland Mission of the Dutch Reformed Church of South Africa (1914)

Office: 33 Richmond Street, West, Toronto, Ontario

Executive Officers:

Chmn., J. H. S. Kerr

*Sec.-Treas., Rev. A. W. Roffe

Fields: ^(*)

(*) This is an aiding committee of the Nyasaland Mission and has no work for which it is primarily responsible

21—Canadian Committee of the San Pedro Mission to the Indians of South America (SPI)^(*)

Office: 858 College Street, Toronto, Ontario

Executive Officers:

*Cor. Sec., Miss A. E. Steckley, Bethesda, Ontario

Sec.-Treas., Rev. R. V. Bingham

Periodical: "The Evangelical Christian"

Fields: *Latin America: South America: Argentine Republic, Bolivia*

(*) The San Pedro Mission conducts work in Argentine Republic and Bolivia. The Director is on the field. The above committee is the permanent home base committee of the mission

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

22—Sudan Interior Mission (SIM) (1901)

Office: 858 College Street, Toronto, Ontario. Cable: Evangel, Toronto
Executive Officers:

*Gen. Director, Rev. Rowland V. Bingham
Sec., Ernest Jones

Periodical: "The Evangelical Christian and Missionary Witness."
Editor, Rev. Rowland V. Bingham. Price, \$1.25
Field: The Non-Christian World: Africa: Nigeria

UNITED STATES

ADVENT CHRISTIAN

23—American Advent Mission Society (AAM) (1897)

(*American Advent Christian Mission, China*)

Office: 160 Warren Street, Boston, Massachusetts. Cable: Crisis
Executive Officers:

Pres., Rev. Henry Stone

*Sec. and Treas., Rev. Charles F. King, D.D.

Periodical: "Prophetic and Mission Record." Editor, Rev. Charles
F. King, D.D. Price, \$.50 (in clubs of five or more, \$.35)

Fields: The Non-Christian World: Asia: China (Anhui, Kiangsu)

**24—Woman's Home and Foreign Mission Society of the Advent
Christian Denomination (AACM) (1897)**

(*American Advent Christian Mission, India*)

Office: 5 Whiting Street, Boston, Massachusetts. Cable: Shram
Executive Officers:

*Pres. and Treas., Mrs. Maude M. Chadsey

Clerk, Mrs. N. E. Fellows

Periodical: "All Nations Monthly." Editor, Mrs. Maude M. Chad-
sey. Price, \$.35 (three years, \$1.00)

Fields: The Non-Christian World: Asia: India (Madras)

Also work in the United States for Whites, not included in this survey

ADVENTIST, SEVENTH-DAY

**25—General Conference of the Seventh-Day Adventist Denomination
(SDA) (1863)**

Office: Takoma Park Station, Washington, District of Columbia.
Cable: Adventist, Washington

Executive Officers:

Pres., Rev. A. G. Daniells

*Sec., Rev. W. A. Spicer

Asso. Sec., Rev. J. L. Shaw, M.A.

Field Sec., Rev. W. W. Prescott, M.A.

Treas., Rev. W. T. Knox

Periodical: "The Advent Review and Sabbath Herald." Editor,
Rev. Francis M. Wilcox. Price, \$2.50.

* Officer to whom general correspondence should be sent. The address is that given
above, unless otherwise specified

Fields: Europe: Austria, Belgium, Bulgaria, Denmark, England, France, Germany, Greece, Hungary, Ireland, Italy, The Netherlands, Norway, Portugal, Rumania, Russia, Scotland, Serbia, Spain, Sweden, Switzerland, Wales. Latin America: Mexico. West Indies: Bahama Islands (New Providence Island), Cuba, Haiti, Jamaica, Lesser Antilles (Virgin Islands (St. Thomas, Sta. Cruz), St. Kitts, Antigua, Dominica, St. Lucia, St. Vincent, Barbados, Trinidad), Porto Rico, Santo Domingo. Central America: British Honduras, Canal Zone, Costa Rica, Guatemala, Honduras, Nicaragua, Salvador. South America: Argentine Republic, Bolivia, Brazil, British Guiana, Chile, Ecuador, Paraguay, Peru, Uruguay, Venezuela. The Non-Christian World: Turkey in Europe. Asia: Ceylon, China (Anhui, Chekiang, Chihli, Fukien, Honan, Hunan, Hupeh, Kiangsi, Kiangsu, Kwangsi, Kwangtung, Shantung, Shensi, Szechwan), Chosen, Federated Malay States, India (Behar and Orissa, Bengal, Bombay, Burma, Madras, Punjab, United Provinces), Japan, Persia, Siam, Turkey in Asia. Africa: Algeria, Basutoland, Bechuanaland Protectorate, Belgian Congo, British East Africa, Cape of Good Hope Province, Egypt, Eritrea, German East Africa, Gold Coast, Mauritius, Natal, Nigeria, Nyassaland, Orange River Colony, Rhodesia, Sierra Leone, Transvaal. Oceania: Philippine Islands, Australia, New Zealand, British Borneo, British New Guinea, Java, Sumatra, Cook Islands, Fiji Islands, New Hebrides, Norfolk Island, Pitcairn Island, Samoa Islands, Society Islands, Solomon Islands, Tongo Islands.

BAPTISTS, GENERAL

26—Foreign Missionary Society of the General Association of General Baptists in the United States (AGB) (1903)

Office: Oakland City, Indiana

Treas., Rev. W. P. Dearing

Periodical: "The General Baptist Messenger"

Fields: The Non-Christian World: Oceania: Guam

26a—Woman's Auxiliary of the General Baptist Foreign Mission Society ()

Office: Mt. Vernon, Indiana

Secretary, Mrs. R. M. Barrett

Fields: *The Non-Christian World: Oceania: Guam*

BAPTIST, NATIONAL CONVENTION

27—Lott Carey Baptist Home and Foreign Mission Convention in the United States (LCBC) ()

Office: 502 North Second Street, Richmond, Virginia

Executive Officers:

Pres., Rev. C. S. Brown, D.D.

Re. Sec., Rev. A. W. Pegues, Raleigh, North Carolina

*Cor. Sec., Rev. A. A. Graham, D.D., Phoebus, Virginia

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Treas., Rev. J. H. Hughes, D.D.
 Statistician, Rev. G. E. Read, D.D.

Fields: Latin America: West Indies: Haiti. The Non-Christian
 World: Africa: Liberia

27a—Woman's Auxiliary of the Lott Carey Baptist Foreign Mission Convention of
 the United States (1899)

Office: 1911 Division Street, Baltimore, Maryland

Executive Officers:

Pres., Mrs. A. B. Randolph, 1336 T Street, N. W., Washington, D. C.

*Cor. Sec., Mrs. Amelia J. Felton, 2812 Glasson Street, Portsmouth, Virginia

Rec. Sec., Mrs. D. J. Avery, Gastonia, North Carolina

Treas., Mrs. J. H. Blackwell, 14 E. 13th Street, Richmond, Virginia

Fields: Latin America: West Indies: Haiti. The Non-Christian World: Africa:
 Liberia

28—Foreign Mission Board of the National Baptist Convention (NBC)
 (1880)

Office: 701 South 19th Street, Philadelphia, Pennsylvania

Executive Officers:

Chmn., Rev. A. R. Robinson, D.D.

*Cor. Sec., Rev. L. G. Jordan, D.D.

Rec. Sec., Rev. J. R. Bennett, D.D.

Periodical: "The Mission Herald." Editor, Rev. L. G. Jordan,
 D.D. Price, \$.50

Fields: Latin America: West Indies: Jamaica, Lesser Antilles (Bar-
 bados). Central America: Costa Rica. South America: British
 Guiana. Non-Christian World. Africa: Cape of Good Hope
 Province, Liberia, Natal, Sierra Leone.

28a—Woman's Convention, Auxiliary National Baptist Convention (1900)

Office: Training School, Lincoln Heights, Washington, D. C.

Executive Officers:

Pres., Mrs. S. W. Layton

*Cor. Sec., Miss N. H. Burroughs

Treas., Mrs. M. V. Parrish

Periodical: "The Mission Herald." Editor, Rev. L. G. Jordan, D.D. Price, \$.50

BAPTIST NORTHERN CONVENTION

29—American Baptist Foreign Mission Society (ABF) (1814)

(A. B. F. M. S., American Baptist, American Baptist North, Baptist
 North, Northern Baptist)

Office: Ford Building, Boston, Massachusetts. Cable: Tavoy, Bos-
 ton

Executive Officers:

Pres., Rev. Thomas J. Villers, D.D.

Vice-Pres., Prof. W. A. Wilbur, A. L. Reeves

Rec. Sec., William B. Lippard

Treas., George B. Huntington

Asso. Sec., William B. Lippard

For. Sec., *Rev. James H. Franklin, D.D., Rev. Joseph C. Rob-
 bins, D.D.

Cand. Sec., Rev. P. H. J. Lerrigo, M.D.

* Officer to whom general correspondence should be sent. The address is that given
 above, unless otherwise specified

Periodical: "Missions." Editor, Rev. Howard B. Grose, D.D.
Price, \$.75 (in clubs of five or more, \$.50. To ministers, \$.50.
Foreign postage, \$.35 extra. Canadian postage, \$.25)

Fields: Europe^(a): Denmark^(a), France^(a), Germany^{(a)(b)}, Norway^(a), Russia^{(a)(c)}, Spain^(a), Sweden^(a). The Non-Christian World: Asia: China (Chekiang, Kiangsi, Kiangsu, Kwangtung, Szechwan), India (Assam, Behar and Orissa, Bengal, Burma, Hyderabad, Madras), Japan. Africa: Angola, Belgian Congo
Oceania: Philippine Islands

(a) Aid by grant only

(b) Discontinued at the outbreak of the war, April, 1917

(c) Work in Finland and among German Baptist Churches. There has been no communication for some time

29a—Woman's American Baptist Foreign Mission Society (1871)

Office: Foreign Department, Ford Building, Boston, Massachusetts. Home Administration Department, 1433 Stevens Building, Chicago, Illinois

Executive Officers:

Pres., Mrs. W. A. Montgomery

For. Vice-Pres., Mrs. H. W. Peabody

Home Vice-Pres., Mrs. Andrew MacLeish

Home Sec., Miss Eleanor Mare

*For. Sec., Miss Nellie G. Prescott, Ford Building, Boston, Massachusetts

Treas., Miss Alice E. Stedman

Periodical: "Missions." Editor, Rev. Howard B. Grose, D.D.^(a) Price, \$.75 (in clubs of five or more, \$.50. To ministers, \$.50. Foreign postage, \$.35 extra. Canadian postage, \$.25 extra)

Fields: Europe: France^(b). The Non-Christian World: Asia: China (Chekiang, Kiangsi, Kiangsu, Kwangtung, Szechwan), India (Assam, Behar and Orissa, Bengal, Burma, Hyderabad, Madras), Japan. Africa: Angola, Belgian Congo, Oceania: Philippine Islands

(a) A special department, "The Helping Hand," is edited by Mrs. Helen Barrett Montgomery

(b) Aid by grant only

29b—Free Baptist Woman's Missionary Society (1873)

Office: 127 Cranston Street, Providence, Rhode Island

*Cor. Sec., Mrs. Lena S. Dennett

Note.—United in 1916 with the Woman's American Baptist Foreign Mission Society. It still maintains a legal existence to care for legacies, but is no longer an independent society. "The Missionary Helper" ceases with the December, 1919, number

30—American Baptist Home Mission Society (ABH) (1832)

Office: 23 East 26th Street, New York City. Cable: Abhomis

Executive Officers:

Pres., Charles R. Brock

*Exec. Sec., Rev. Charles L. White, D.D.

Treas., Samuel Bryant

Rec. Sec., Alfred E. Isaac

Sec. for English-Speaking Missions and for Evangelism, Rev. Lemuel C. Barnes, D.D.

Act. Sec. for Latin America, Rev. Lemuel C. Barnes, D.D.

Sec. for City and Foreign-Speaking Missions, Rev. Charles A. Brooks

Edifice Sec., Rev. F. H. Divine

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Chairman Board of Managers, D. G. Garabrant, Bloomfield, N. J.
 Rec. Sec. Board of Managers and Ed. Sec., Rev. George Rice
 Hovey, D.D.

Sec. Soc. Service, Rolvix Harlan, D.D.

Supt. Evang., H. F. Stilwell, D.D.

Periodical: "Missions." Editor, Rev. H. B. Grose, D.D.^(*) Price,
 \$.75 (in clubs of five or more, \$.50. To ministers, \$.50. Foreign
 postage, \$.35 extra. Canadian postage, \$.25 extra)

Fields: Latin America: Mexico. West Indies: Cuba, Porto Rico.
 Central America: Nicaragua, Salvador

Also work in the United States for Chinese, Indians, Japanese, Mex-
 icans, Negroes and Whites, not included in this survey

^(*) A special department, "From the Home Lands," is edited by Rev. Charles L.
 White, D.D.

31—Woman's American Baptist Home Mission Society (ABHW) (1877)

Office: 2969 Vernon Avenue, Chicago, Illinois

Executive Officers:

Pres., Mrs. John Nuveen

*Ex. Sec., Mrs. Katherine S. Westfall

Rec. Sec., Mrs. S. C. Jennings

Treas., Mrs. Washington Laycock

Periodical: "Missions." Editor, Rev. H. B. Grose, D.D.^(*) Price,
 \$.75 (in clubs of five or more, \$.50. To ministers, \$.50. Foreign
 postage, \$.35 extra. Canadian postage, \$.25 extra)

Fields: Latin America: Mexico. West Indies: Cuba, Porto Rico.
 Central America: Nicaragua, Salvador

Also work in the United States for Chinese, Indians, Japanese, Jews,
 Mexicans, Negroes, Syrians and Whites, and in Alaska

^(*) A special department, "Tidings," is edited by Miss Alice T. Anderson

BAPTIST, SCANDINAVIAN

32—Scandinavian Independent Baptist Denomination (SIB) (1893)

Office: P. O. Box 325, Britt, Iowa

Sec., Rev. John Edgren

Periodicals: "Vittnet." Editor, Rev. John Edgren. Price, \$.75

"Sanningens Van." Editor, Rev. N. P. Truedson, Grandy,
 Minn. Price, \$.65

Fields: The Non-Christian World: Asia: China (Shensi). Africa:
 Natal, Transvaal

BAPTIST, SEVENTH DAY

33—Seventh Day Baptist Missionary Society (SDB) (1842)

Office: Westerly, Rhode Island

Executive Officers:

Pres., Rev. Clayton H. Burdick

* Officer to whom general correspondence should be sent. The address is that given
 above, unless otherwise specified

*Cor. Sec., Rev. Edwin Shaw, 1134 East 7th Street, Plainfield, New Jersey

Rec. Sec., A. S. Babcock

Treas., S. H. Davis

Periodical: "The Sabbath Recorder"

Fields: Europe: The Netherlands. Latin America: South America: British Guiana. The Non-Christian World: Asia: China (Kiangsu). Oceania: Java

33a—Woman's Executive Board, Seventh Day Baptist General Conference (1884)

Office: Milton, Wisconsin

Secretary, Mrs. J. H. Babcock

Periodical: "The Sabbath Recorder" (Missionary Department). Editor, Mrs. G. E. Crosley

Fields: Europe: The Netherlands. Latin America: South America: British Guiana. The Non-Christian World: Asia: China (Kiangsu). Oceania: Java

33b—American Sabbath Tract Society (Seventh Day Baptist) (ASTS)

Office: 1134 Seventh Avenue, Plainfield, New Jersey

Corresponding Secretary, Rev. Edwin Shaw

BAPTIST, SOUTHERN CONVENTION

34—Foreign Mission Board of the Southern Baptist Convention (SBC) (1845)

(*American Baptist South, Baptist South, Southern Baptist Convention*)

Office: 8 North 6th Street, Richmond, Virginia. Cable: Ray, Richmond

Executive Officers:

Cor. Sec., Rev. J. F. Love, D.D.

*Asso. Sec., Rev. T. B. Ray, D.D.

Treas., George N. Sanders

Periodical: "Home and Foreign Fields."^(a) Editor, G. S. Dobbins. Price, \$.50

Fields: Europe: Hungary, Italy. Latin America: Mexico. South America: Argentine Republic, Brazil, Chile, Uruguay. The Non-Christian World: Asia: China (Anhui, Honan, Kiangsu, Kwangsi, Kwangtung, Shantung), Japan. Africa: Nigeria

(^a) Edited and published by the Sunday School Board of the Southern Baptist Convention, 161 Eighth Avenue, North, Nashville, Tennessee. A special department, "From the Foreign Mission Board," is edited by the Rev. J. F. Love, D.D.

34a—Woman's Missionary Union (Auxiliary to the Southern Baptist Convention) (1888)^(a)

Office: 15 West Franklin Street, Baltimore, Maryland

Executive Officers:

*Cor. Sec., Miss Kathleen Mallory

Treas., Mrs. W. C. Lowndes

Periodical: "Royal Service." Editor, Mrs. W. R. Nimmo. Price, \$.35^(b)

Fields: Europe: Hungary(1), Italy(1). Latin America: Mexico(1). West Indies: Cuba(2). Central America: Canal Zone(2). South America: Argentine Republic(1), Brazil(1), Chile(1), Uruguay(1). The Non-Christian World: Asia: China(1), (Anhui, Honan, Kiangsu, Kwangsi, Kwangtung, Shantung), Japan(1).

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Africa: Nigeria(1). Also *work in the United States for Indians, Negroes and Whites*(2)

(1) Under the Foreign Mission Board of the Southern Baptist Convention

(2) Under the Home Mission Board of the Southern Baptist Convention

- (*) This society is auxiliary to the Southern Baptist Convention, which operates in respect to foreign missions through the Foreign Mission Board of the Southern Baptist Convention, and with respect to home missions through the Home Mission Board of the Southern Baptist Convention. The Woman's Missionary Union raises money for both of these boards, but it is auxiliary primarily to the Southern Baptist Convention which created them rather than to the boards themselves
- (b) A special department, "From the Woman's Missionary Union," edited by Miss Kathleen Mallory, is published in "Home and Foreign Fields," the organ of the Southern Baptist Convention and the Southern Baptist Churches

35—Home Mission Board of the Southern Baptist Convention (SBCH) (1845)

Office: 1004 Healey Building, Atlanta, Georgia

Cor. Sec., Rev. B. D. Gray, D.D

Periodical: "Home and Foreign Fields."(*) Editor, G. S. Dobbins.

Price, \$.50

Fields: Latin America: West Indies: Cuba. Central America: Canal Zone

Also work in the United States for Indians, Negroes and Whites

- (*) Edited and published by the Sunday School Board of the Southern Baptist Convention, 161 Eighth Avenue, North, Nashville, Tennessee. A special department, "From the Home Mission Board," is edited by the Rev. B. D. Gray, D.D.

BRETHREN, CHURCH OF THE (DUNKER)

36—General Mission Board of the Church of the Brethren (GBB) (1884) (*Church of the Brethren Mission, Dunkers*)

Office: Elgin, Illinois

Sec.-Treas., Rev. J. H. B. Williams

Periodical: "The Missionary Visitor." Editor, Rev. J. H. B. Williams. Price, \$.50 (foreign countries, including Canada, \$.15 extra)

Fields: Europe: Denmark, Sweden. The Non-Christian World: Asia: China (Shansi), India (Bombay)

BRETHREN CHURCH (PROGRESSIVE)

37—Foreign Mission Society of the Brethren Church (FBC) (1900)

Office: 906 Conover Building, Dayton, Ohio

Executive Officers:

Pres., Rev. J. Allen Miller, D.D., Ashland, Ohio

*Sec., Rev. Alva J. McClain, 2257 North Tenth Street, Philadelphia, Pennsylvania

Treas., Rev. Louis S. Bauman, 1350 East 3rd Street, Long Beach, California

Gen. Miss. Sec., William A. Gearhart

Periodical: "The Brethren Missionary" (Quarterly). Editor, Rev. Louis S. Bauman, 1350 East 3rd Street, Long Beach, California.

Price, \$.25

Fields: Latin America: South America: Argentine Republic. The Non-Christian World: Africa: French Equatorial Africa

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

BRETHREN IN CHRIST (TUNKERS)

38—Foreign Mission Board of the Brethren in Christ of the United States of America and Canada (BC) (1896)

(*Brethren in Christ Mission, Tunkers*)

Office: Mt. Joy, Pennsylvania

Executive Officers:

Chmn., Bishop J. R. Zook

*Sec., Rev. E. W. Musser

Asst. Sec., Elder J. L. Heisey

Treas., Elder S. G. Eugle

Periodical: "Evangelical Visitor." Editor, V. L. Stump, Napanee, Indiana. Price, \$1.50

Fields: The Non-Christian World: Asia: India (Behar and Orissa). Africa: Rhodesia, Transvaal

BRETHREN, PLYMOUTH

39—Brethren Missionaries (PB)^(a)

(*Plymouth Brethren*)

Headquarters in America: Missionary Training Institute, 393 3rd Street, Brooklyn, New York

R. J. MacLachlan, 100 Sherman Place, Jersey City, New Jersey

Periodical: "Voices of the Vineyard." Editor, R. J. MacLachlan. Free. "Armour of Light" (Chicago)

Fields: Europe: Russia, Spain, Sweden. Latin America: The West Indies: Lesser Antilles. Central America: Guatemala. South America: Argentine Republic, Venezuela. The Non-Christian World: Asia: China, India. Africa: Algeria, Mauritius, Sudan.

(a) This is not a Society, strictly speaking. The missionaries are not under supervision of a central organization. "Voices of the Vineyard" acts as an agency in transmitting funds to the missionaries. The English branch of the Brethren Missionaries is known as Christian Missions in Many Lands, or the "Echoes of Service" Missionary Society

CHRISTIAN AND MISSIONARY ALLIANCE

40—Christian and Missionary Alliance (CMA) (1897)

Office: 690 Eighth Avenue, New York City

Executive Officers:

Pres., Rev. Paul Bader.

*For. Sec., Rev. R. H. Glover, M.D.

Gen. Sec., Rev. W. M. Turnbull, D.D.

Treas., David Crear

Periodical: "The Alliance Weekly." Editor, Rev. F. H. Senft. Price, \$2.00 (foreign countries, including Canada, \$.50 extra)

Fields: Latin America: West Indies: Jamaica, Porto Rico. South America: Argentine Republic, Chile, Ecuador. The Non-Christian World: Asia: China (Anhui, Hunan, Hupeh, Kansu, Kiangsu, Kwangsi, Tibet), French Indo-China, India (Berar,

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Bombay), Japan, Syria, *including Palestine*. Africa: Angola, Belgian Congo, French Sudan, Sierra Leone. Oceania: Philippine Islands

CHRISTIAN CHURCH^(a)

41—Foreign Mission Board of the Christian Church (CC) (1878)

Office: Christian Publishing Association Building, Dayton, Ohio
Cable: Missioner, Dayton

Executive Officers:

Pres., Rev. W. H. Denison, D.D.

*Act. For. Sec., Rev. E. K. McCord

Rec. Sec., Rev. W. P. Minton

Treas., Rev. O. S. Thomas

Periodical: "The Christian Missionary." Editor, Rev. E. K. McCord; Assistant Editor, Rev. O. S. Thomas. Price, \$.50 (\$.40 in clubs of ten)

Fields: Latin America: West Indies: Porto Rico. South America: British Guiana^(b). The Non-Christian World: Asia: Japan

^(a) This church should not be confused with the Disciples of Christ, who are also known as Christians

^(b) The Guiana field is now the missionary charge of the Afro-Christian Convention, the negro branch of the Christian Church

41a—Woman's Board for Foreign Missions of the Christian Church (1886)

Office: Christian Publishing Association Building, Dayton, Ohio

Executive Officers:

Pres., Mrs. M. T. Morrill, 20 College Place, Defiance, Ohio

*Cor. Sec., Mrs. Lulu C. Helfenstein

Treas., Miss Mary A. Rowell

Fields: *Latin America: West Indies: Porto Rico. The Non-Christian World: Asia: Japan*

CHURCH OF GOD

42—Church of God Foreign Missionary Board (CGFM)

Office: 2524 Gault Street, Cleveland, Tenn.

Executive Officers:

Gen. Overseer, A. J. Tomlinson

*For. Miss. Sec., J. S. Llewellyn

Periodical: "The Church of God Evangel." Editor, A. J. Tomlinson. Price, \$1.00

43—Missionary Board of the Church of God (CGM)

Office: Gospel Trumpet Company, Anderson, Indiana. Cable: Mishunbord, Anderson

Sec., J. W. Phelps

Periodical: "Gospel Trumpet." Editor, F. G. Smith. Price, \$2.00

Fields: Europe: Denmark, England, Germany, Ireland, Russia, Scotland, Sweden, Switzerland. Latin America: West Indies: Jamaica, Lesser Antilles (Barbados, Trinidad). Central America: Canal Zone. South America: British Guiana. The Non-

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Christian World: Asia: China (Kiangsu), India (Assam, Behar and Orissa, Bengal, Madras, Punjab, United Provinces), Japan, Syria. Africa: Egypt. Oceania: Polynesia (Fiji Islands)
Also work in Australia

CHURCHES OF GOD, GENERAL ELDERSHIP

44—Mission Board of the General Eldership of the Churches of God (CGGE)

Office: 818 North Cory Street, Findlay, Ohio

Exec. Sec., Rev. J. L. Updegraph

Periodical: "The Church Advocate." Editor, Dr. S. G. Yahn, Harrisburg, Pa. Price, \$2.00

Field: The Non-Christian World: Asia: India (Bengal)

44a—Woman's General Missionary Society of the Churches of God (1903)

Office: Martinsville, Illinois

Executive Officers:

Pres., Mrs. George W. Stoner, Mt. Pleasant, Pennsylvania

Vice-Pres., Mrs. S. G. Yahn, Harrisburg, Pennsylvania

Rec. Sec., Mrs. Ross J. Geddes, Columbia City, Indiana

*Cor. Sec., Mrs. G. M. Paxton

Treas., Farmers Loan and Trust Company, Columbia City, Indiana

Periodical: "The Church Advocate." Editor, Dr. S. G. Yahn. Price, \$2.00

Field: India (Bengal)

CONGREGATIONAL CHURCHES

45—American Board of Commissioners for Foreign Missions (ABCFM) (1810)

(*American Board, American Congregationalists*)

Office: 14 Beacon Street, Boston, Massachusetts

Executive Officers:

Pres., Prof. E. C. Moore, D.D.

Cor. Secs., *Rev. James L. Barton, D.D., LL.D., Rev. Cornelius

H. Patton, D.D., Rev. Edward Lincoln Smith, D.D.

Ed. Sec., Rev. William E. Strong, D.D.

Asso. Secs., Rev. Enoch F. Bell, Rev. D. Brewer Eddy

Pub. Agent, John G. Hosmer

Dist. Secs., Rev. A. N. Hitchcock, D.D., Rev. H. H. Kelsey, D.D.

Treas., Frank H. Wiggin

Asst. Treas., Miss Hester T. Babson

Periodical: "The Missionary Herald." Editor, Rev. William E. Strong, D.D. Price, \$.75

Fields: Europe: Albania, Austria, Bulgaria, Greece, Serbia, Spain.
Latin America: Mexico. The Non-Christian World: Turkey in Europe. Asia: Ceylon, China (Chihli, Fukien, Kwangtung, Shansi, Shantung), India (Bombay, Madras), Japan, Turkey in Asia. Africa: Angola, Natal, Portuguese East Africa, Rhodesia, Transvaal. Oceania: Philippine Islands, Caroline Islands, Marshall Islands

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

45a—Woman's Board of Missions (1868)

(Woman's Board of Missions, Boston)

Office: 14 Beacon Street, Boston, Massachusetts. Cable: Fernstalk, Boston

Executive Officers:

Pres., Mrs. C. H. Daniels

*Home Sec., Miss Helen B. Calder

For. Sec., Miss Kate C. Lamson

Treas., Mrs. Frank Gaylord Cook

Periodical: "Life and Light for Woman." Editor, Miss Alice M. Kyle. Price, \$.60

Fields: *Europe: Austria-Hungary, Bulgaria, Serbia, Spain. Latin America: Mexico. The Non-Christian World: Turkey in Europe. Asia: Ceylon, China (Chihli, Fukien), India (Bombay, Madras), Japan, Turkey in Asia. Africa: Angola, Natal, Rhodesia. Oceania: Philippine Islands, Caroline Islands*

45b—Woman's Board of Missions of the Interior (1868)

Office: 19 South La Salle Street, Chicago, Illinois. Cable: Wobodin

Executive Officers:

Pres., Mrs. George M. Clark

*Sec., Mrs. Lucius O. Lee

Treas., Mrs. S. E. Hurlbut

Periodical: "Mission Studies." Editor, Miss Mary I. Lyman. Price, \$.50

Fields: *Europe: Bulgaria, Greece, Serbia. Latin America: Mexico. The Non-Christian World: Turkey in Europe. Asia: China (Chihli, Fukien, Kwangtung, Shansi, Shantung), India (Bombay, Madras), Japan, Turkey in Asia. Africa: Angola. Oceania: Marshall Islands*

45c—Woman's Board of Missions for the Pacific (1873)

Office: Room 421, 760 Market Street, San Francisco, California

Executive Officers:

Pres., Miss Henrietta F. Brewer

*Home Sec., Mrs. C. A. Kofoid, 2616 Etna Street, Berkeley, California

Office Sec., Miss Elisabeth S. Benton

Treas., Mrs. W. W. Ferrier

Periodical: "Our Work." Editor, Mrs. W. W. Ferrier. Price, \$.25

Fields: *The Non-Christian World: Asia: China (Fukien, Shantung^(a)), India (Bombay^(a), Madras^(a)), Japan, Turkey in Asia. Africa: Portuguese East Africa*^(a) Aid by grant

45d—Trustees of the Endowment Fund of the American College, Madura, India (1906)

(American College, Madura)

Office: 287 Fourth Avenue, New York City

Executive Officers:

*Sec., Rev. Edward Lincoln Smith, D.D.

Treas., Frank H. Warner, 52 Vanderbilt Avenue, New York City

Field: *The Non-Christian World: Asia: India (Madras)*

45e—Trustees of Central Turkey College, Aintab (1876)

(Central Turkey College, Aintab)

Office: 14 Beacon Street, Boston, Massachusetts. Cable: Fernstalk, Boston

Secretary, Rev. Enoch F. Bell

Field: *The Non-Christian World: Asia: Turkey in Asia*

45f—Trustees of Euphrates College Funds (1878)

(Euphrates College)

Office: 14 Beacon Street, Boston, Massachusetts. Cable: Fernstalk, Boston

Secretary, Rev. James L. Barton, D.D., LL.D.

Field: *The Non-Christian World: Asia: Turkey in Asia*

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

45g—Trustees of Jaffna College Funds (1877)*(Jaffna College)*

Office: 14 Beacon Street, Boston, Massachusetts
 Secretary, Rev. James L. Barton, D.D., LL.D.
 Periodical: "Jaffna College Miscellany." (Ceylon)
 Field: *The Non-Christian World: Asia: Ceylon*

45h—Board of Trustees of St. Paul's Institute (1887)*(St. Paul's Institute)*

Office: 14 Beacon Street, Boston, Massachusetts
 Secretary, Rev. James L. Barton, D.D., LL.D.
 Field: *The Non-Christian World: Asia: Turkey in Asia*

46—American Missionary Association (AMA) (1846)

Office: 287 Fourth Avenue, New York City

Executive Officers:

Pres., Henry C. King, LL.D.

Cor. Sec., *Rev. George L. Cady, D.D.

Asso. Sec., Rev. Samuel Lane Loomis, D.D.

Treas., Irving C. Gaylord

Periodical: "The American Missionary."^(a) Editor, Rev. William S. Beard. Price, \$.50 (in clubs of five or more, \$.25)

Fields: Latin America: West Indies: Porto Rico. *The Non-Christian World: Africa: Angola*^(b)

Also work in the United States among Chinese, Japanese, Hindus, Indians, Cubans, Mexicans, Negroes and Whites, and in Alaska and Hawaii, not covered by this survey

(a) A special department, "The American Missionary Association," is edited by the Rev. Augustus F. Beard, D.D.

(b) Several workers are supported in Angola under the American Board of Commissioners for Foreign Missions

DISCIPLES OF CHRIST (Also called Christian)**47—United Christian Missionary Society (UCMS) (1919)(a)**

Executive Officers:

Pres., F. W. Burnham, D.D.

Vice-Presidents, *Rev. A. McLean, 222 West 4th Street, Cincinnati, Ohio; Mrs. Anna R. Atwater

Periodical: "The World Call"

(a) Formed in 1919 by the Union of the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, the American Christian Missionary Society, and three other boards of the Disciples of Christ Church. The location of the office of the new Society has not been determined upon. The fields will be those of the three Societies combining

48—Foreign Christian Missionary Society (FCMS) (1875)

Office: 222 West 4th Street, Cincinnati, Ohio

Executive Officers:

Pres., Rev. A. McLean

Secs., *Rev. Stephen J. Corey, LL.D., Rev. A. E. Cory, D.D.,
 R. A. Doan, Rev. Bert Wilson, Rev. C. M. Yocum

Treas., C. W. Plopper

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Periodical: "World Call." Editors, W. R. Warren and Mrs. Effie L. Cunningham, 222 Downey Avenue, Indianapolis, Indiana. Price, \$1.00

Fields: Europe: Denmark^(a), England^(a), Norway^(a), Sweden^(a). The Non-Christian World: Asia: China (Anhwei, Kiangsi, Kiangsu^(b), Szechwan^(c)), India (Central Provinces^(d)), Japan. Africa: Belgian Congo^(d). Oceania: Philippine Islands

(^a) Aid by grant

(^b) Cooperated with the Christian Woman's Board of Missions at Nantungchou (Tungchou)

(^c) Work extending over into Tibet

(^d) Cooperates with the Christian Woman's Board of Missions

49—Christian Woman's Board of Missions (CWBM) (1874)

Office: College of Missions Building, Indianapolis, Indiana

Executive Officers:

*Pres. Mrs. Anna R. Atwater

Vice-Pres., Mrs. Ida W. Harrison

Secs., Mrs. Effie L. Cunningham, Mrs. J. McDaniel Stearns, Miss Daisy June Trout, Mrs. Ellie K. Payne, Mrs. G. M. Anderson, Mrs. Lida B. Pearce

Sec. of Mission Circles, Mrs. Frank L. Johnson

Treas., Mrs. Susanne Moffett

Periodical: "World Call." Editors, W. R. Warren and Mrs. Effie L. Cunningham, 222 Downey Avenue, Indianapolis, Indiana. Price, \$1.00

Periodical: "King's Builders." Editor, Mrs. Lida B. Pearce. Price, \$.25

Fields: Latin America: Mexico. West Indies: Jamaica, Porto Rico. South America: Argentine Republic, Paraguay, Uruguay^(a), The Non-Christian World: Asia: China (Anhwei, Kiangsu^(b)), India (Central Provinces^(c), United Provinces). Africa: Belgian Congo^(c)

Also work in the United States for Chinese, Japanese, Mexicans, Negroes and Whites, in Canada for Indians, and for Whites in New Zealand, not included in this survey

(^a) In Union Theological Seminary

(^b) In cooperation with the Foreign Christian Missionary Society in Tungchow (Nantungchou)

(^c) In cooperation with the Foreign Christian Missionary Society

EPISCOPAL

50—Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America (PE) (1820)

(*American Church Mission, American Episcopal*)

Office: 281 Fourth Avenue, New York City

Executive Officers:

Pres., Rt. Rev. Arthur S. Lloyd, D.D.

*For. Sec., John W. Wood, D.C.L.

Dom. Sec., Rev. Francis S. White

Latin America Sec., Rev. Arthur R. Gray, D.D.

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Rec. Sec., Rev. Franklin J. Clark
 Ed. Sec., Rev. Charles E. Betticher
 Edu. Sec., William C. Sturgis, Ph.D.
 Cor. Sec., Rev. R. Bland Mitchell
 Treas., Lewis B. Franklin
 Asst. Treas., Chas. A. Tompkins

Periodical: "The Spirit of Missions." Editor, Rt. Rev. Arthur S. Lloyd, D.D. Price, \$1.00

Fields: Latin America: Mexico. West Indies: Cuba, Haiti^(a), Porto Rico. Central America: Canal Zone^(b). South America: Brazil. The Non-Christian World: Asia: China (Anhui, Hupeh, Kiangsi, Kiangsu), Japan. Africa: Liberia. Oceania: Philippine Islands
 Also work in the United States for Chinese, Japanese, Indians, Negroes and Whites, in Alaska for Eskimos, Indians and Whites, and in Hawaii for Chinese, Japanese, Koreans and Whites, not covered by this survey

Note.—This Society was reorganized at the General Convention of the Church at Detroit in October, but the new plan does not go into effect until January, 1920, and it is not possible at this writing to tell just what form the organization will take or to supply the names of the officers

(a) Work by Haitians only

(b) Work for Whites only

50a—Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America (1871)

Office: 281 Fourth Avenue, New York City. Cable: Fenalong, New York

Executive Officers:

*Gen. Sec., Miss M. G. Lindley

Educ. Sec., Miss Emily C. Tillotson

Organizing Sec., Mrs. George Biller

Jun. Sec., Miss Frances H. Withers

Candidate Sec., Deaconess Henrietta R. Goodwin

Periodical: "The Spirit of Missions." Editor, Rt. Rev. Arthur S. Lloyd, D.D. Price, \$1.00

Fields: Latin America: Mexico. West Indies: Cuba, Haiti^(a), Porto Rico. Central America: Canal Zone^(b). South America: Brazil. The Non-Christian World: Asia: China (Anhui, Hupeh, Kiangsi, Kiangsu), Japan. Africa: Liberia. Oceania: Philippine Islands

Also work in the United States for Chinese, Japanese, Indians, Negroes and Whites, and in Alaska for Eskimos, Indians and Whites, and in Hawaii for Chinese, Japanese, Koreans and Whites, not covered by this survey

(a) Work by Haitians only

(b) Work for Whites only

EPISCOPAL, REFORMED

51—Board of Foreign Missions of the Reformed Episcopal Church (RE) (1894)

Office: 103 West End Trust Building, Philadelphia, Pennsylvania

Executive Officers:

Pres., Bishop Robert L. Rudolph, D.D.

*Sec., H. H. Sinnamon

Treas., Norman S. McCausland

Periodical: "The Episcopal Recorder"

Fields: The Non-Christian World: Asia: India (United Provinces)

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

51a—Woman's Foreign Missionary Society of the Reformed Episcopal Church (1889)

Office: 639 North 11th Street, Philadelphia, Pennsylvania

Executive Officers:

Pres., Mrs. Robt. S. Rudolph

Rec. Sec., Mrs. S. B. Ray

*Cor. Sec. and Treas., Miss Marie L. Brearley

Fields: *The Non-Christian World: Asia: India (United Provinces)*

EVANGELICAL ASSOCIATION

52—Missionary Society of the Evangelical Association of North America (EA) (1838)

(*Board of Missions of the Evangelical Association, Evangelical Association Mission*)

Office: 1903 Woodland Avenue, S. E., Cleveland, Ohio. Cable: Evangel

Executive Officers:

Pres., Rev. T. C. Meckel

*Sec. and Treas., Rev. George Johnson

Field Sec., Rev. B. R. Wiener

Assist. Sec. and Treas., Rev. Geo. E. Epp

Periodicals: "Evangelischer Missionsbote." Editor, Rev. T. C. Meckel. Price, \$.35. "Missionary Messenger." Editor, Mrs. S. J. Gamertsfelder. Price, \$.35

Fields: Europe: France, Germany^(a), Switzerland^(b). The Non-Christian World: Asia: China (Hunan, Kweichow), Japan

Also work in the United States and Canada for Whites, not covered by this survey

(^a) Work conducted by Germans only

(^b) Work conducted by Swiss only

52a—Woman's Missionary Society of the Evangelical Association (1880)

Office: Naperville, Illinois

Executive Officers:

Pres., Mrs. E. M. Spreng

*Rec. Sec., Miss L. Ethel Spreng

Cand. Sec., Mrs. J. S. Stamm

Treas., Miss E. L. Horn

Fields: *The Non-Christian World: Asia: China (Hunan, Kweichow), Japan*

Also work in the United States and Canada for Whites, not covered by this survey

EVANGELICAL, UNITED

53—Home and Foreign Missionary Society of the United Evangelical Church (UE) (1891)

(*United Evangelical Mission*)

Office: Evangelical Building, Harrisburg, Pennsylvania

Executive Officers:

Pres., Rev. U. F. Swengel, D.D.

Vice-Pres., Rev. S. L. Wiest

Rec. Sec., Rev. J. Q. A. Curry, D.D.

*Cor. Sec., Rev. B. H. Niebel, D.D.

Treas., William H. Hendel

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Periodicals: "The Evangelical." Editor, Rev. H. B. Hartzler, D.D., Harrisburg, Pennsylvania. Asso. Ed., Rev. W. H. Fouke, D.D. Price, \$2.50. "Missionary Tidings" and "Missionary Gem." Editor, Miss Emma D. Messinger. Price, \$.50 and \$.20 respectively

Fields: The Non-Christian World: Asia: China (Hunan). *Africa: Nigeria*^(*)

Also work in the United States for Whites, not covered by this survey

(*) Supports a missionary and his wife under the Sudan United Mission (International)

53a—Woman's Home and Foreign Missionary Society of the United Evangelical Church (1891)

Office: 209-211 Evangelical Building, Harrisburg, Pennsylvania

Executive Officers:

Pres., Mrs. W. J. Gruhler

Vice-Pres., Mrs. H. D. Shultz

Sec., Mrs. Emma F. Divan

*Exec. Sec., Miss Emma D. Messinger

Sec. and Pub. of Lit., Miss Lillian C. Graeff

Treas., Mrs. J. G. Finkbeiner

Periodical: "Missionary Tidings." Editor, Miss Emma D. Messinger. Price, \$.50

Fields: *The Non-Christian World: Asia: China (Hunan). Africa: Nigeria*^(*)

Also work in the United States for Whites, not covered by this survey

(*) Supports a missionary and wife under the Sudan United Mission (International)

EVANGELICAL SYNOD

54—Foreign Mission Board of the Evangelical Synod of North America (ESNA) (1865)

Office: 2951 Tilden Street, N. W., Washington, D. C.

Executive Officers:

Pres., Rev. C. W. Locher

*Gen. Sec., Rev. Paul A. Menzel

Rec. Sec., Rev. Samuel Lindenmeyer

Treas., Rev. T. Lehmann

Periodicals: "Fliegende Missions-Blätter," "Our Work in India," "Our Mission Sunday"

Field: The Non-Christian World: Asia: India (Central Provinces)

FRIENDS (ORTHODOX)

55—Foreign Missionary Association of Friends of Philadelphia (AFP) (1882)

Office: Cheltenham, Pennsylvania

Executive Officers:

Pres., Walter W. Haviland, Lansdowne, Pennsylvania

Gen. Sec., Mrs. William H. Collins

*Cor. Sec., Miss Mary M. Haines

Rec. Sec., Miss S. M. Longstreth

Treas., Miss Lydia W. Rhoads

Field: The Non-Christian World: Asia: Japan

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

56—American Friends Board of Foreign Missions (AFFM) (1894)

Office: 101 South Eighth Street, Richmond, Indiana. Cable: "Fremi, Richmond, Indiana"

Executive Officers:

Pres., George H. Moore

Vice-Pres., Charles M. Woodman

*Gen. Sec., Ross A. Hadley

Ed. Sec., B. Willis Beede

Field Sec., Sylvester Jones

Hon. Sec., Charles E. Tebbetts

Treas., Edgar F. Hiatt

Periodical: "The American Friend." Editor, Walter C. Woodward.

Price, \$2.00

Fields: Latin America: Mexico. West Indies: Cuba, Jamaica. The Non-Christian World: Asia: China (Szechwan^(a)), Syria, *including Palestine*^(b).

Africa: British East Africa

- (a) A missionary of the Friends Foreign Mission Association (England), assigned to the West China Union University, has been transferred to the AFFM. Further responsibility may be assumed by the American society later
- (b) The former mission of the Board of Foreign Missions of the Yearly Meeting of Friends for New England. It had been closed on account of the war, but was resumed in July, 1919

56a—Woman's Missionary Union of Friends in America (1887)^(a)

Office: Beloit, Ohio

Executive Officers:

Pres., Mrs. C. E. Vickers

*Cor. Sec., Mrs. Louise Urton Ellett

Treas., Miss Emma G. Randolph

Periodical: "Friends Missionary Advocate." Editor, Mrs. Leonora N. Hobbs, Bloomingdale, Indiana: Price, \$.50 (\$.62 to Canada and foreign countries)^(b)

Fields: Latin America: Mexico^(c). West Indies: Cuba^(c), Jamaica^(c). Central America: Guatemala^(d), Honduras^(d). The Non-Christian World: Asia: China (Kiangsu^(e)), India (Central India^(e)), Japan^(f), Syria, *including Palestine*^(c). Africa: British East Africa^(c)

Also work in the United States for Indians, under the Associated Executive Committee of Friends (Orthodox) on Indian Affairs, not entered in this directory, work in the United States for Japanese and Mexicans, and in Alaska for Eskimos, both under the Board of Missions of the Friends' Church of California, and not covered by this survey

- (a) This Society is auxiliary to the other Friends' Societies
- (b) Subscriptions should be sent to the Treasurer, Elizabeth C. Furnas, 2717 College Avenue, Indianapolis, Indiana
- (c) Under the American Friends Board of Foreign Missions
- (d) Under the Board of Missions of the Friends Church of California
- (e) Under the Friends' Foreign Missionary Society of the Ohio Yearly Meeting
- (f) Under the Foreign Missionary Association of Friends of Philadelphia

57—Board of Missions of the Friends Church of California (FCC) (1895)

(Friends Church of California)

Office: 72 North Hudson Street, South Pasadena, California
Superintendent, Benjamin S. Coppock

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Fields: Latin America: Central America: Guatemala, Honduras
Also work in the United States for Japanese and Mexicans, and in
Alaska for Eskimos, not included in this survey

58—**Friends' Foreign Missionary Society of the Ohio Yearly Meeting (AFO) (1890)**

(American Friends' Mission (Ohio))

Office: 153 W. Oxford Street, Alliance, Ohio

Executive Officers:

*Cor. Sec., Miss Rachel Pim

Treas., Elbert L. Benedict

Periodical: "Friends' Oriental News." Editor, Miss Esther H. Butler. Price, \$.35

Fields: The Non-Christian World: Asia: China (Kiangsu), India (Central India)

Board of Foreign Missions of the Yearly Meeting of Friends for New England (FNE) (1888)^(*)

^(*) Amalgamated with the American Friends Board of Foreign Missions in 1918. The Syria Mission of the FNE was taken over by the AFFM in June, 1918

HEPHZIBAH FAITH MISSIONARY ASSOCIATION

59—**Hephzibah Faith Missionary Association (HFMA) (1896)**

Office: Tabor, Iowa

Executive Officers:

*Pres., Elder L. B. Worcester

Vice-Pres., Elder J. M. Zook

Sec., Mrs. A. M. Dye

Treas., Elder D. S. Devore

Periodicals: "Good Tidings" (Semi-monthly). Editors, Elder D. S. Devore, Elder L. B. Worcester. "John Three Sixteen" (Weekly). Editor, Elder L. B. Worcester

Fields: Latin America: Mexico.^(*) The Non-Christian World: Asia: China, India (Bengal), Japan. Africa: Natal

^(*) No missionaries on the field at present

HOLINESS CHURCH, INTERNATIONAL

60—**Board of Foreign Missions of the International Apostolic Holiness Church (AHC) (1897)**

Office: 1810 Young Street, Cincinnati, Ohio

Executive Officers:

*Chmn., Rev. George B. Kulp

Treas., Rev. M. G. Standley

Periodicals: "God's Revivalist and Missionary Advocate." Editors, Rev. M. G. Standley, Mrs. M. G. Standley, Mrs. M. W. Knoff. Price, \$1.00. "The Apostolic Missionary." Editor, Rev. S. S. Nelson, 832 Worth Avenue, Greensboro, North Carolina

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Fields: Latin America: West Indies: Cuba, Lesser Antilles (Antigua, Barbados, Nevis, Saba, Trinidad). South America: British Guiana. The Non-Christian World: Cape of Good Hope Province, Natal, Swaziland

LUTHERAN BRETHREN

61—Board of Missions of the Church of the Lutheran Brethren (LB) (1905)

(*American Lutheran Brethren Mission, Mission Board of the Evangelical Lutheran Norwegian Brethren*)

Office: 1516 Boulevard Avenue, Grand Forks, North Dakota

Secretary, Rev. E. M. Broen

Periodical: "Broderbaandet"

Fields: The Non-Christian World: Asia: China (Honan, Hupeh): Africa: Nigeria

LUTHERAN, DANISH

62—Danish Evangelical Lutheran Church in America (DEL) (1872)^(*)

Office: Dwight, Illinois

Executive Officers:

*For. Sec., Rev. J. C. Aaberg

Periodicals: "Kirkelig Samler." Editor, Rev. Evald Chrestensen, Viborg, South Dakota. Price, \$1.00. "Dannervirke." Editor, Rev. M. Holst, Cedar Falls, Iowa. Price, \$1.00. "Bornevennen." Editor, Rev. M. Holst. Price, \$.60. "Ungdom." Editor, O. C. Olsen, 2416 South 10th Street, Omaha, Nebraska. Price, \$1.25

(*) The money raised by this society is expended through Danish Missionary Societies, mainly in India

LUTHERAN, DANISH UNITED

63—Mission Board of the United Danish Evangelical Lutheran Church in America (UDEL) (1892)

Office: R. F. D. No. 5, Audubon, Iowa

President, Rev. G. B. Christiansen

Periodical: "Dansk Luthersk Kirkeblad." Editor, Rev. I. M. Hansen, Blair, Nebraska

Fields: The Non-Christian World: Asia: Japan

Also work in the United States for Indians

LUTHERAN FREE CHURCH

64—Lutheran Board of Missions (Lutheran Free Church of U. S. A.) (LBM) (1895)

Office: Augsburg Seminary, Minneapolis, Minnesota. Cable: Missions, Minneapolis

Executive Officers:

Pres., Rev. E. E. Gynild

*Sec., Rev. Johan Mattson

Treas., Prof. J. H. Blegen

Periodical: "Folkebladet"

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Fields: The Non-Christian World: Asia: China (Honan). Africa: Madagascar

64a—Women's Missionary Federation of the Lutheran Free Church (1916) (a)

Office: 1511 E. 35th Street, Minneapolis, Minnesota

President, Mrs. Johan Mattson

- (a) So far the Federation has not sent money to the Foreign Field, but is planning to do so in the near future, mainly in the form of support for special branches of the work

LUTHERAN, JOINT SYNOD OF OHIO

65—Board of Foreign Missions, Evangelical Lutheran Joint Synod of Ohio and Other States (ELJSO) (1818)

Office: 306 East Stewart Avenue, Columbus, Ohio

Sec., Rev. J. H. Schneider

Periodicals: "Kirchenzeitung," "The Lutheran Standard"

Field: The Non-Christian World: Asia: India (Madras^(a))

- (a) This was formerly the field of the Evangelisch-lutherische Missionsanstalt zu Hermannsburg (Hermannsburg Mission). In 1912 the ELJSO took over responsibility for two of the stations (Kodur and Puttur). At the outbreak of the war the British Government turned over to the Joint Synod the eight remaining stations of the Hermannsburg Mission and it assumed the financial responsibility for them, although the actual supervision of the work was in the hands of the missionaries of the "Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America" and the "Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States of America," both of which are now incorporated into the "Board of Foreign Missions of the United Lutheran Church in America." At this writing the ELJSO has not only assumed full financial responsibility, but is sending missionaries to the field

In addition to the aid rendered to the Hermannsburg Mission, the Society has been contributing to famine relief in India, and has assisted the Gossnersche Missionsgesellschaft (Gossner Mission)

LUTHERAN, NORWEGIAN

66—Board of Foreign Missions of the Norwegian Lutheran Church of America (ANL) (1917)^(a)

(*Lutheran United Mission*)^(b)

Office: 425 South 4th Street, Minneapolis, Minnesota. Cable: Madakina

Executive Officers:

Chmn., Rev. J. R. Birkelund, M.D.

Vice-Chmn., Rev. J. N. Sandven

*Miss. Sec., Rev. M. Saeterlie

Rec. Sec., Prof. M. J. Stolee

Treas., Rev. Peter Taugjerd

Fields: The Non-Christian World: Asia: China (Honan, Hupeh, Shantung). Africa: Madagascar, Natal

- (a) This Board is the result of the consolidation in 1917 of the United Norwegian Evangelical Lutheran Church of America, Board of China Mission of Hauges Norwegian Evangelical Lutheran Synod of America, and the Foreign Mission Board of the Synod for the Norwegian Evangelical Lutheran Church
- (b) This is the title given in the Directory of Protestant Missions in China, 1919. It should not be confused with the Board of Foreign Missions of the United Lutheran Church in America, usually called the United Lutheran Mission or Lutheran United Mission

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

LUTHERAN SYNOD OF IOWA

67—Evangelical Lutheran Synod of Iowa and Other States (ELSI)
(1854)^(a)

Office: Waverly, Iowa

Executive Officers:

Pres., Rev. F. Richter, D.D., Clinton, Iowa

Vice-Pres., Rev. C. Proehl, Mandota, Illinois

*Secretary, Rev. Johs. Becker, Waverly, Iowa

Treas., Rev. J. Haeffner, Muscatine, Iowa

Periodicals: "Kirchenblatt." Editor, Rev. F. Richter, D.D., Clinton,

Iowa. Price, \$1.00. "Lutheran Herald." Editor, Rev. E.

Rausch. Price, \$.50. "Die Missionsstunde." Editor, Rev. C.

Taubert, Leola, South Dakota. Price, \$.25

- (a) The funds of this Society go to the support of work under the Board of Foreign Missions of the United Lutheran Church in America, the Evangelisch-lutherische Mission zu Leipzig in British and German East Africa, the Gossnersche Missionsgesellschaft in India, and the Rheinische Missionsgesellschaft and the Gesellschaft für innere und äussere Mission im Sinne der lutherischen Kirche (Neuendettelsau Mission) in German New Guinea. Since 1914 the Iowa Synod has contributed over \$100,000 for the support of work under German Societies—the major portion having gone to the Neuendettelsau Mission. As yet the ELSI has sent out no foreign missionaries of its own, but is ready to take over, if it becomes necessary, the missions supported during the war period, and has collected for this purpose a fund of \$60,000

LUTHERAN SYNODICAL CONFERENCE

68—Board of Foreign Missions of the Evangelical Lutheran Synod of Missouri, Ohio and Other States (ELMo) (1893)

(*Missouri Evangelical Lutheran Mission*)

Office: 2243 South Jefferson Avenue, St. Louis, Missouri. Cable: Conpubho

Pres. and Gen. Sec., Rev. Richard Kretzschmar

Periodicals: "Der Lutheraner." Editor, Prof. L. Fuerbringer, Con-

cordia Seminary, St. Louis, Missouri. Price, \$1.00. "Lutheran

Witness." Editor, Prof. Theo. Graebner, Concordia Seminary,

St. Louis, Missouri. Price, \$1.00

Fields: The Non-Christian World: Asia: China (Hupeh), India (Madras)

LUTHERAN, UNITED

69—Board of Foreign Missions of the United Lutheran Church in America (ALU) (1918)^(a)

Office: 601 Cathedral Street, Baltimore, Maryland

Executive Officers:

Pres., Rev. Ezra K. Bell, D.D.

Rec. Sec., Rev. George Drach

*Home Cor. Sec., Rev. L. B. Wolf, D.D.

For. Secs., Rev. C. L. Brown, D.D., Rev. George Drach

Treas., Rev. L. B. Wolf, D.D.

Periodicals: "The Lutheran" (Weekly). Editor, George W. Sandt, D.D., S. E. Cor. Ninth and Sansom Streets, Philadelphia, Penn-

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

sylvania. Price, \$2.00. "The Foreign Missionary" (Monthly).

Editor, Rev. George Drach. Price, \$.50

Fields: Latin America: South America: Argentine Republic^(b): British Guiana^(c). The Non-Christian World: Asia: India (Madras^(d)), Japan^(e): Africa: Liberia^(f)

- (a) Formed by the consolidation in 1918 of the Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America, the Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States of America, the Board of Foreign Missions of the United Synod of the Evangelical Lutheran Church in the South, and the Pan-Lutheran Missionary Society for Latin America
- (b) The former work of the Pan-Lutheran Missionary Society for Latin America
- (c) The "South American Mission" of the former General Synod
- (d) The "Guntur Mission" of the General Synod and the "Rajahmundry Mission" of the General Council, now known as the "American Lutheran Mission." In April, 1917, the Rajahmundry Mission took over the Madras work of the Schleswig-holsteinische evangelisch-lutherische Missionsgesellschaft zu Breklum (Breklum Mission)
- (e) The former missions of the United Synod of the South and the General Council
- (f) The "Liberia Mission" of the General Synod

69a—Women's Missionary Society of The United Lutheran Church in America (1918)^(a)

Office: 803 Fulton Building, Pittsburgh, Pennsylvania

Executive Officers:

Pres., Mrs. J. G. Traver, Hartwick Seminary, New York

Rec. Sec., Mrs. W. F. Morehead, Salem, Virginia

*Exec. Sec., Mrs. Helen C. Beegie

Stat. Sec., Mrs. F. E. Jensen, Washington, Pennsylvania

Treas., Mrs. Nettie C. Weier, Harvard Terrace, Toledo, Ohio

Periodicals: "Lutheran Woman's Work." Editor, Mrs. Julius F. Seebach, Hollidaysburg, Pennsylvania. Circulation Manager, Mrs. J. P. Krechting, 1010 East Capitol Street, Washington, D. C. Price, \$.60

Fields: Latin America: West Indies: Virgin Islands (U. S.)^(b), Porto Rico^(b). South America: Argentine Republic, British Guiana. The Non-Christian World: Asia: India (Madras), Japan. Africa: Liberia

Also work in the United States

- (a) This Society was formed by the consolidation in 1918 of the Woman's Home and Foreign Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States of America, the Woman's Missionary Conference of the United Synod of the Evangelical Lutheran Church in the South and Woman's Missionary Society of the General Council of the Evangelical Lutheran Church in North America
- (b) Under the West Indies Mission Board of the United Lutheran Church in America

70—West Indies Mission Board of the United Lutheran Church in America (WI) (1918)^(a)

Office: 437 Fifth Avenue, New York City

Executive Officers:

Pres., Rev. W. D. C. Keiter, D.D.

*Exec. Sec., Rev. Zenan M. Corbe

Treas., S. F. Telleen

Fields: Latin America: West Indies: Virgin Islands (U. S.)^(b), Porto Rico

- (a) Combining the Board of Missions for Porto Rico and Latin America of the General Council of the Evangelical Lutheran Church in North America and the Board for the Care of the Lutheran Churches in the Virgin Islands
- (b) Begun as early as 1672, and carried on since by the Danish State Church. Upon the purchase of the Danish West Indies in 1917 the Lutheran churches in the islands were received into the General Council

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

71—China Missionary Society of the Augustana Synod of the Evangelical Lutheran Church of North America (ELAug) (1902)

(*Augustana Synod Mission*)

Office: 1739 Eleventh Avenue, Moline, Illinois

Executive Officers:

Chmn., Rev. O. J. Johnson, D.D., St. Peter, Minnesota

*Cor. Sec., Rev. Adolph Hult

Periodical: "Kina Missionaren." Editor, Rev. A. F. Almer, New London, Minnesota. Price, \$.25

Fields: The Non-Christian World: Asia: China (Honan)^(a)

- (^a) In addition to the above, the Augustana Synod (not the China Missionary Society) has been contributing to the relief of German societies working in India through the Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America, now merged into the Board of Foreign Missions of the United Lutheran Church in America

Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America (ELGC) (1869)^(a)

- (^a) This Society was merged in 1918 into the Board of Foreign Missions of the United Lutheran Church in America

Woman's Missionary Society of the General Council of the Evangelical Lutheran Church in North America (1911)^(a)

- (^a) This Society was merged in 1918 into the Women's Missionary Society of The United Lutheran Church in America

Board of Missions for Porto Rico and Latin America of the General Council of the Evangelical Lutheran Church in North America (ELGCL) (1898-1918)^(a)

- (^a) See West Indies Mission Board of the United Lutheran Church in America, under Lutheran United

Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States of America (ELGS) (1869)^(a)

- (^a) This Society was merged in 1918 into the Board of Foreign Missions of the United Lutheran Church in America

Woman's Home and Foreign Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States of America (1879)^(a)

- (^a) This Society was merged in 1918 into the Women's Missionary Society of The United Lutheran Church in America

Board of Foreign Missions of the United Synod of the Evangelical Lutheran Church in the South (ELSo) (1892)^(a)

- (^a) This Society was merged in 1918 into the Board of Foreign Missions of the United Lutheran Church in America

Woman's Missionary Conference of the United Synod of the Evangelical Lutheran Church in the South (1904)^(a)

- (^a) This Society was merged in 1918 into the Women's Missionary Society of The United Lutheran Church in America

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

LUTHERAN INTER-SYNODICAL**72—Inter-Synodical Evangelical Lutheran Orient-Mission Society (ELO) (1910)**

Office: 516 East Madison Avenue, Ann Arbor, Michigan

Executive Officers:

Pres., Rev. N. J. Lohre, M.A.

*Sec., Rev. H. Mackensen

Treas., Prof. M. O. Wee, 2326 Hendon Avenue, St. Paul, Minnesota

Periodical: "The Kurdistan Missionary." Editor, Prof. M. O. Wee.
Price, \$.25

Fields: The Non-Christian World: Asia: Persia

PAN-LUTHERAN**Pan-Lutheran Missionary Society for Latin America (PLLA) (1913)(*)**

(*) Merged with the Board of Foreign Missions of the United Lutheran Church in America

MENNONITE and AMISH MENNONITE**73—Mennonite Board of Missions and Charities (MMC) (1899)**

(American Mennonite Mission, Mennonite Church)

Office: Dakota, Illinois

Executive Officers:

Pres., Rev. C. Z. Yoder

*Sec., Bishop J. S. Shoemaker

Treas. and Financial Agent, G. L. Bender

Field Worker, Bishop S. E. Allgyer

Periodicals: "The Gospel Herald." Editor, Bishop Daniel Kauffman.
Price, \$1.25. "Christian Monitor." Editor, Vernon Smucker.
Price, \$1.00

Fields: Latin America: South America: Argentine Republic. The Non-Christian World: Asia: India (Central Provinces)

Also work in the United States for Whites, not covered by this survey

MENNONITE BRETHERN**74—Foreign Missions of the Conference of the Mennonite Brethren Church of North America (MBC) (1900)**

(American Mennonite Brethren Mission)

Office: Mountain Lake, Minnesota

Secretary, Rev. N. N. Hiebert

Periodical: "Zions-Bote." Editor, Rev. A. L. Schellenberg. Price, \$1.00

Fields: The Non-Christian World: Asia: China (Kwangtung), India (Hyderabad)

Also work in the United States for Indians, not covered by this survey

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

MENNONITE BRETHREN IN CHRIST

75—Foreign Mission Board of the Indiana and Ohio Conference, Mennonite Brethren in Christ (MBIO) ()

Office: Lima, Ohio

Conference Secretary, Rev. L. J. Lehman

76—United Orphanage and Mission Society (UOM) ()

Office: 727 Wolf Avenue, Elkhart, Indiana

Secretary, Rev. A. B. Yoder

Fields: The Non-Christian World: Asia: Turkey in Asia^(a)

- (a) The work on the field of this Society had been suspended on account of the war, but was reopened during September. Relief work is being carried on along with the regular orphanage and missionary work

77—Michigan Mennonite Brethren in Christ, Foreign Mission Board (MBM) ()

Office: Elkton, Michigan

Executive Officers:

Chmn., R. M. Dodd, Pontiac, Michigan

*Sec., B. A. Sherk

Fields: The Non-Christian World: *Asia: Turkey in Asia*^(a) (*Armenia*). Africa: Nigeria

- (a) Through the United Orphanage and Mission Society, whose funds are now being employed for Armenian and Syrian Relief

78—Foreign Mission Board of the Nebraska Conference, Mennonite Brethren in Christ Church (MBN) ()

Office: Jet, Oklahoma

Secretary, Rev. William Lambert

79—Foreign Missions Board of the Pacific Conference, Mennonite Brethren in Christ (MBPac) ()

Office: Everson, Washington

Executive Officers:

Pres., M. J. Carmichael

*Sec., N. H. Payne

Treas., P. J. Kalbfleisch

80—Board of Foreign Missions of the Pennsylvania Conference of the Mennonite Brethren in Christ (MBP) (1883)

Office: 819 Gordon Street, Allentown, Pennsylvania

Secretary, Rev. C. H. Brunner

Periodical: "The Eastern Gospel Banner" (Weekly). Editor, Rev. C. H. Brunner. Price, \$1.50

Fields: *Latin America: South America: Chile*^(a). *The Non-Christian World: Asia: China (Kansu*^(a)), *India (Berar*^(a)), *Punjab*^(a)), *Syria*^(a). *Africa: Belgian Congo*^(a)

- (a) Under the Christian and Missionary Alliance

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

MENNONITES, CENTRAL CONFERENCE and DEFENSELESS

81—Congo Inland Mission (ConIM) (1916)

Office: Meadows, Illinois. Cable: C. I. M.

Secretary, D. N. Claudon

Periodical: "Zion's Call" (Semi-monthly). Editor, Ben Rupp. Price, \$1.00. "The Christian Evangel." Editor, Andrew S. Bechtel. Price, \$1.00

Fields: The Non-Christian World: Africa: Belgian Congo

MENNONITE, GENERAL CONFERENCE

82—Board of Foreign Missions of the General Conference of the Mennonites of North America (MGC) (1880)

(General Conference Mennonite Mission)

Office: Goessel, Kansas

Executive Officers:

Pres., Rev. J. W. Kilewer

*Sec., Rev. P. H. Richert

Treas., Rev. Gustav Harder

Periodicals: "The Mennonite." Editor, Rev. S. M. Grubb, 2956 North 12th Street, Philadelphia, Pennsylvania. Price, \$1.50.

"Christlicher Bundesbote" (German). Editor, Rev. C.v.d.

Smissen, Berne, Indiana. Price, \$1.50

Fields: The Non-Christian World: Asia: China (Chihli), India (Central Provinces)

Also work in the United States for Indians, not covered by this survey

MENNONITE, KRIMMER BRUEDERGEMEINDE

83—China Mennonite Mission Society (ChMMS) (1913)

Office: Hillsboro, Kansas

Executive Officers:

Pres., Rev. John L. Friesen

*Sec., Rev. D. E. Harder

Periodical: "Wahrheitdfreund." Editor, D. M. Hofer. Price, \$1.00

Fields: The Non-Christian World: Asia: China (Honan, Shantung)

METHODIST EPISCOPAL CHURCH (NORTH)

84—Board of Foreign Missions of the Methodist Episcopal Church (MEFB) (1819)

(Methodist Episcopal Mission, North)

Office: 150 Fifth Avenue, New York City

Executive Officers:

Pres., Bishop Luther B. Wilson, D.D., LL.D.

Cor. Secs., S. Earl Taylor, LL.D., *Rev. Frank Mason North, D.D.

Treas., Rev. George M. Fowles, D.D.

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Fields: Europe: Austria-Hungary^(a), Bulgaria, Denmark^(a), France, Germany, Italy, Norway^(a), Russia, Spain^(a), Sweden^(a), Switzerland^(a). Latin America: Mexico. Central America: Canal Zone, Costa Rica, Panama. South America: Argentine Republic, Bolivia, Chile, Ecuador, Peru, Uruguay. The Non-Christian World: Asia: China (Anhwei, Chihli, Fukien, Kiangsi, Kiangsu, Shantung, Szechwan), Chosen, Federated Malay States, *including Straits Settlements*, India (Ajmer-Merwara, Baluchistan, Behar and Orissa, Bengal, Berar, Bombay, Burma, Central Provinces, Hyderabad, Madras, Mysore, Punjab, Rajputana, United Provinces), Japan. Africa: Algeria, Angola, Belgian Congo, Liberia, Madeira Islands, Portuguese East Africa, Rhodesia, Tunis. Oceania: Philippine Islands, Borneo (Dutch Borneo and Sarawak), Java, Sumatra

(^a) Aid by grant only

84a—Woman's Foreign Missionary Society of the Methodist Episcopal Church (1869)

Office: 150 Fifth Avenue, New York City. Cable: Formis

Executive Officers:

Pres., Mrs. William Fraser McDowell

*Sec., Miss Amy G. Lewis

Treas., Miss Florence Hooper

Periodicals: "Woman's Missionary Friend." Editor, Miss Effie A. Merrill^(a). Price, \$.50. "Frauen-Missions-Freund." Editor, Miss A. M. Achard^(a). Price, \$.25

Fields: *Europe: Bulgaria, France^(b), Germany^(b), Italy, Norway^(b), Switzerland^(b). Latin America: Mexico. South America: Argentine Republic, Peru, Uruguay. The Non-Christian World: Asia: China (Anhwei, Chihli, Fukien, Kiangsi, Kiangsu, Shantung, Szechwan), Chosen, Federated Malay States, including Straits Settlements, India (Ajmere-Merwara, Behar and Orissa, Bengal, Bombay, Burma, Hyderabad, Madras, Mysore, Punjab, Rajputana, United Provinces), Japan. Africa: Algeria, Angola, Liberia, Portuguese East Africa, Rhodesia. Oceania: Philippine Islands, Java*

(^a) Subscriptions should be sent to Miss Annie G. Bailey, 581 Boylston Street, Boston, Massachusetts

(^b) Aid by grant only

85—Board of Home Missions and Church Extension of the Methodist Episcopal Church (MEH) (1819)

Office: 17th and Arch Streets, Philadelphia, Pennsylvania

Corresponding Secretary, Rev. D. D. Forsyth, D.D.

Periodical: "Quarterly Bulletin"

Fields: Latin America: West Indies: Porto Rico

Also work in the United States for Orientals, Indians, Mexicans and Whites, in Hawaii for Japanese, Koreans and Filipinos, and in Alaska for Eskimos and Indians

89—Woman's Home Missionary Society of the Methodist Episcopal Church (MEHW) (1880)

Office: 150 Fifth Avenue, New York City

Executive Officers:

Pres., Mrs. Wilbur P. Thirkield

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

*Cor. Sec., Mrs. May Leonard Woodruff, Allendale, New Jersey
 Rec. Sec., Mrs. D. D. Thompson
 Treas., Mrs. H. C. Jennings

Periodicals: "Woman's Home Missions." Editor, Mrs. Levi Gilbert,
 420 Plum Street, Cincinnati, Ohio. Price, \$.50. "Children's
 Home Missions." Editor, Mrs. Levi Gilbert. Price, \$.20

Fields: Latin America: West Indies: Porto Rico

Also work in the United States for Chinese, Japanese, Koreans, In-
 dians, Mexicans, Negroes and Whites, in Alaska for Eskimos
 and Indians, and in Hawaii

METHODIST EPISCOPAL, AFRICAN

87—Home and Foreign Missionary Department of the African Meth-
 odist Episcopal Church (AME) (1844)

Office: 62 Bible House, New York City. Cable: Amechurch, New
 York

Executive Officers:

Pres., Bishop J. Albert Johnson, D.D.

*Cor. Sec.-Treas., Rev. James W. Rankin, D.D.

Periodical: "Voice of Missions." Editor, Rev. James W. Rankin,
 D.D. Price, \$1.00

Fields: Latin America: West Indies: Bahama Islands (Eleuthera),
 Haiti, Jamaica, Santo Domingo. South America: British
 Guiana, Dutch Guiana, French Guiana. The Non-Christian
 World: Africa: Cape of Good Hope Province, Liberia, Natal,
 Orange Free State, Sierra Leone, Transvaal

Also work in the United States

87a—Women's Home and Foreign Missionary Society of the African Methodist
 Episcopal Church (1892)

Office: 1925 North Galvez Street, New Orleans, Louisiana

Executive Officers:

Pres., Mrs. S. G. Simmons

*Sec., Mrs. S. J. Channel

Periodical: "The Women's Missionary Recorder"

87b—Woman's Parent Mite Missionary Society of the African Methodist Episcopal
 Church (1874)

Office: Holmesburg, Pennsylvania

Executive Officers:

Pres., Mrs. Mary F. Handy

*Sec., Mrs. M. S. C. Beckett

Treas., Mrs. B. K. Hurst

Periodical: "The Women's Missionary Recorder"

METHODIST EPISCOPAL AFRICAN ZION

88—Foreign Mission Board of the African Methodist Episcopal Zion
 Church, Inc. (AMEZ) (1892)

Office: 1231 Cornell Avenue, Indianapolis, Indiana

Corresponding Secretary, Rev. J. W. Wood, D.D.

Periodical: "The Missionary Seer." Editor, Rev. J. W. Wood,
 D.D. Price, \$.50

* Officer to whom general correspondence should be sent. The address is that given
 above, unless otherwise specified

Fields: Latin America: West Indies: Bahama Islands, Santo Domingo.
 South America: British Guiana. The Non-Christian World:
 Africa: French Congo, Gold Coast, Liberia, Sierra Leone.
 Also work in the United States

88a—Woman's Home and Foreign Missionary Society of the African Methodist Episcopal Zion Church

Office: 624 South 16th Street, Philadelphia, Pennsylvania

*Sec., Mrs. Annie A. Blackwell

Treas., Ida V. Smith, Washington, D. C.

METHODIST EPISCOPAL CHURCH, SOUTH

89—Board of Missions of the Methodist Episcopal Church, South (MES) (1846)

(*Methodist Episcopal Mission, South*)

Office: 810 Broadway, Nashville, Tennessee

Executive Officers:

Pres., John R. Pepper

Vice-Pres., Bishop W. R. Lambuth

*Gen. Sec., Rev. W. W. Pinson, D.D.

Secs. Foreign Department, Rev. E. H. Rawlings, D.D., Miss Mabel

K. Howell, Miss Esther Case, Rev. W. B. Beauchamp, D.D.

Home Mission Secs., Rev. O. E. Goddard, D.D., Rev. R. L.

Russell, D.D., Mrs. Jas. H. McCoy, Mrs. J. W. Downs

Educational Secs., Rev. C. G. Hounshell, Mrs. Hume R. Steele,

Miss Estelle Haskins

Treas., J. D. Hamilton

Asst. Treas., Mrs. F. H. E. Ross

Periodical: "The Missionary Voice." Editor, Robert B. Eleazer,

Mrs. E. B. Chappell. Price, \$1.00.

Fields: Europe: Belgium, France, Poland. Latin America: Mexico.

West Indies: Cuba. South America: Brazil. The Non-Chris-

tian World; Asia: China (Chekiang, Kiangsu), Chosen, Japan^(*).

Africa: Belgian Congo

Also work in the United States for Japanese, Koreans, Indians,

Cubans, Mexicans, Negroes and Whites

(*) A yearly subscription to the Omi Kirisutokyo Dendo Dan (Omi Mission), with headquarters in Japan, is made also

89a—Woman's Missionary Council of the Methodist Episcopal Church, South (1846)

Office: 810 Broadway, Nashville, Tennessee

Executive Officers:

*Pres., Miss Belle H. Bennett, LL.D.

Sec. Oriental Fields, Miss Mabel K. Howell

Sec. Latin America and Africa, Miss Esther Case

Treas., Mrs. F. H. E. Ross

Periodicals: "The Missionary Voice" (joint with Board of Missions). Editors,

R. B. Eleazer, Mrs. E. B. Chappell. Price, \$1.00. "The Young Christian

Worker." Editor, Miss Sara Estelle Haskins. Price, \$.25

Note.—The Woman's Missionary Council is rather a subordinate Committee of the

Board of Missions than a separate organization for missionary administration.

The officers are all members of the staff of the main Board

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

METHODIST, FREE

90—General Missionary Board of the Free Methodist Church of North America (FMA) (1882)

(*American Free Methodist Mission, Free Methodist Mission*)

Office: 1132 Washington Boulevard, Chicago, Illinois. Cable: Tidings, Chicago

Executive Officers:

Pres., Bishop William Pearce

*Sec., Rev. William B. Olmstead

Field Sec., Rev. F. L. Baker

Treas., Rev. George W. Saunders

Periodicals: "The Free Methodist." Editor, Rev. J. T. Logan. Price, \$2.00. "Missionary Tidings." Editor, Miss Adella P. Carpenter. Price, \$.65

Fields: Latin America: West Indies: Santo Domingo. Central America: Canal Zone. The Non-Christian World: Asia: China (Honan), India (Berar), Japan. Africa: Cape of Good Hope Province, Natal, Portuguese East Africa, Transvaal

Also work in the United States

90a—Woman's Foreign Missionary Society of the Free Methodist Church of North America (1882)

Office: 1134 Washington Boulevard, Chicago, Illinois

Executive Officers:

Pres., Mrs. Mary L. Coleman

*Cor. Sec., Mrs. C. T. Bolles, Oneida, New York

Treas., Mrs. Lillian C. Jensen

Periodical: "Missionary Tidings." Editor, Miss Adella P. Carpenter. Price, \$.50

Fields: *Latin America: West Indies: Santo Domingo. Central America: Canal Zone. The Non-Christian World: Asia: China (Honan), India (Berar), Japan. Africa: Cape of Good Hope Province, Natal, Portuguese East Africa, Transvaal*

Also work in the United States

METHODIST, PRIMITIVE

Primitive Methodist Missionary Society (PMMS)

(see under England)

91—American Auxiliary of the Primitive Methodist Foreign Missionary Society (1896)

Office: 57 Hunter Street, Tamaqua, Pennsylvania

Secretary, Rev. James Iley

Periodical: "The Herald of the Primitive Methodist Missionary Society." Editor, Rev. J. T. Barkby, 8, Holborn Hall, Gray's Inn Road, London, W. C. 1, England. Free to contributors

Fields: *The Non-Christian World: Africa: Cape of Good Hope Province, Fernando Po, Nigeria, Orange River Colony, Rhodesia, Transvaal*

METHODIST, PROTESTANT

92—Board of Foreign Missions of the Methodist Protestant Church (MP) (1834)

Office: 316 North Charles Street, Baltimore, Maryland

Executive Officers:

Pres., Rev. F. W. Varney, D.D.

*Cor. Sec., Rev. Fred C. Klein

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Rec. Sec., Rev. J. C. Broomfield, D.D.

Gen. Treas., Rev. C. H. Beck, D.D.

Fields: The Non-Christian World: Asia: China (Chihli^(*)), India (Bombay), Japan

- (*) By an arrangement effective June 15, 1919, this board took over the general mission work at Kalgan hitherto conducted by the Woman's Foreign Missionary Society of the Methodist Protestant Church. The latter society is responsible for the work for women and children

93—Woman's Foreign Missionary Society of the Methodist Protestant Church (MPW) (1879)

(Methodist Protestant Mission^())*

Office: Catonsville, Maryland

Executive Officers:

*Pres., Mrs. Henry Hupfield

Rec. Sec., Mrs. S. W. Rosenberger

Cor. Sec., Mrs. George H. Miller

Treas., Mrs. Lida K. East

Periodical: "The Woman's Missionary Record." Editor, Mrs. J. F. McCulloch, Greensboro, North Carolina. Price, \$50

Fields: The Non-Christian World: Asia: China (Chihli), Japan

- (*) This is the name given in the Directory of Protestant Missions in China, 1919. It is liable to confusion with that of the Board of Foreign Missions of the Methodist Protestant Church, which took over the general work of the MPW in China in June, 1919. (See note above)

METHODIST, UNION AMERICAN

94—Board of Foreign Missions of the Union American Methodist Episcopal Church in the United States and Canada (UME) (1914)^(*)

Office: 629 Walnut Street, Camden, N. J.

Secretary, Rev. Orlando S. Watts

Periodical: "The Union Recorder." Editor, Rev. Orlando S. Watts, 766 Line Street, Camden, N. J. Price, \$1.50

- (*) This Society was organized in 1914 by the direction of the Church, but on account of the war has been delayed in opening its work on the field. It is expected that a mission will be begun in Africa very soon

METHODIST, WESLEYAN

95—Missionary Society of the Wesleyan Methodist Connection of America (WMCA) (1889)

(American Wesleyan Methodist Mission)

Office: Syracuse, New York

Executive Officers:

Pres., E. G. Dietrich

*Miss. Sec., Rev. T. P. Baker, Sheridan, Indiana

Field Sec., Rev. E. F. McCarty

Treas., J. S. Willett

Periodicals: "Wesleyan Methodist," "Wesleyan Missionary"

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Fields: The Non-Christian World: Asia: India (Bombay), Japan.
Africa: Sierra Leone

Also work in the United States and Canada

95a—**Woman's Home and Foreign Missionary Society of the Wesleyan Methodist Church of America**

Office: Brighton, Michigan

Executive Officers:

Pres., Mrs. W. L. Northam, Sheridan, Indiana

Vice-Pres., Mrs. Anna K. Folger, Central, South Carolina

Rec. Sec., Mrs. Elizabeth Ayres

Cor. Sec., Mrs. Mable Perrine

Treas., Mrs. Clara Wilson

Periodical: "The Wesleyan Missionary." Editor, Mrs. Nellie Butterfield, 330 East Onondaga Street, Syracuse, New York. Price, \$.50

Treas., Mrs. Clara Wilson

Fields: *The Non-Christian World: Asia: India (Bombay). Africa: Sierra Leone*

Also work in the United States

METROPOLITAN CHURCH ASSOCIATION

96—**Burning Bush Mission (BBM) (1909)**

Office: Fountain Spring House, Waukesha, Wisconsin. Cable: Harvey Secretary, Mrs. E. L. Harvey

Periodical: "The India Burning Bush" (India). Editor, Rev. J. S. Whipple. Price, R.3 (\$1.50 to U. S.)

Fields: The Non-Christian World: Asia: India (Central Provinces, United Provinces)

MORAVIAN CHURCH

97—**Society of the United Brethren for Propagating the Gospel Among the Heathen (Mor-us) (1745)^(a)**

Office: 67 West Church Street, Bethlehem, Pennsylvania

Executive Officers:

Pres., Bishop C. L. Moench, D.D.

*Vice-Pres., Treas., and Sec. of Missions, Rev. Paul de Schweinitz, D.D.

Sec., Rev. John S. Romig, D.D.

Periodical: "The Moravian." Editor, Rev. Charles D. Kreider, 2424 Marshall Street, Philadelphia, Pennsylvania

Fields: Latin America: West Indies: Jamaica, Lesser Antilles (Virgin Islands (U. S.), St. Christopher, Antigua, Barbados, Trinidad, Tobago), Santo Domingo. Central America: Nicaragua. *South America: British Guiana^(b), Dutch Guiana^(b). The Non-Christian World: Asia: India^(b) (Kashmir, Punjab), Syria^(c). Africa: Cape of Good Hope Province^(b), German East Africa^(b)*

Also work in the United States for Indians, in Alaska for Eskimos, and in Labrador for Eskimos

(^a) At this writing (November, 1919) the Society is not under the direction of the Mission der Brüdergemeine (International), which, although still in existence, has ceased to function. For the present the Society of the United Brethren for Propagating the Gospel Among the Heathen is acting independently, and is so entered above

(^b) Fields of the Moravian Church which are aided by the American Society, either by direct support of native evangelists, institutions, etc., or by grants in aid

(^c) A grant is made to the Aussätzigen Asyl "Jesushilfe" in Jerusalem

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

NAZARENE CHURCH

98—General Board of Foreign Missions, Church of the Nazarene (PCN) (1897)

Office: 2109 Troost Avenue, Kansas City, Missouri

Executive Officers:

Gen. Sup., Rev. H. F. Reynolds, D.D.

*Sec. and Treas., Rev. Elmer G. Anderson

Periodical: "Other Sheep." Editor, Rev. Elmer G. Anderson. Price, \$.25

Fields: Latin America: Mexico. West Indies: Cuba. Central America: Guatemala. South America: Argentine Republic, Peru. The Non-Christian World: Asia: China (Chihli, Shantung), India (Bengal, Berar, Bombay), Japan. Africa: Cape Verde Islands, Swaziland

Also work in the United States

NEW JERUSALEM CHURCH

99—Board of Home and Foreign Missions of the General Convention of the New Jerusalem in the United States of America (NJ)
()

Office: 3 West 29th Street, New York City

Executive Officers:

Pres., Ezra Hyde Alden, Philadelphia, Pennsylvania

*Sec., Rev. Paul Sperry, 1437 Q Street, Washington, D. C.

Treas., Lloyd A. Frost, Cambridge, Massachusetts

Periodical: "The New Church Messenger." Editor, Rev. John S. Saul. Price, \$3.00 (weekly issue)

Fields: (*)

(*) This Society assists work in Austria-Hungary, Denmark, France, Germany, Spain, Sweden, Switzerland, and British Guiana. A missionary in Japan is maintained

PENIEL MISSIONS

100—Peniel Missionary Society (PMS) (1895)

Office: 227 South Main Street, Los Angeles, California

Secretary, Rev. T. P. Ferguson

Periodical: "Peniel Herald"

Fields: Latin America: West Indies: Porto Rico. South America: Bolivia. The Non-Christian World: Asia: China (Kwangtung), India (Bombay). Africa: Egypt

Also work in the United States

PENTECOST BANDS OF THE WORLD

101—Pentecost Bands of the World (PBW) (1896)

Office: 110 Virginia Avenue, Indianapolis, Indiana

Mission Secretary, Miss Stella Bare

Periodical: "The Herald of Light." Price, \$1.00

Fields: Latin America: West Indies: Jamaica. The Non-Christian World: Asia: India (Central Provinces), Japan

Also work in the United States

*Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

101a—Pentecost Faith Mission (PFM) (a)

Office: 941 I Street, Bedford, Indiana

Executive Officers:

Supt., W. S. Craig

Asst. Supt., Lewis E. Glenn

Sec., Rena M. Brown

Periodical: "Missionary Holiness Herald." Price, \$.50

Fields: The Non-Christian World: Africa: Egypt

(a) This Society was connected formerly with the Pentecost Bands of the World, but of late has carried on its work in Egypt independently

PRESBYTERIAN, ASSOCIATE REFORMED**102—Board of Foreign Missions of the Associate Reformed Presbyterian Church (ARP) (1873)**

Office: Due West, South Carolina

Executive Officers:

Pres., Rev. F. Y. Pressly, D.D.

*Sec., Rev. G. G. Parkinson, D.D.

Periodical: "The Associate Reformed Presbyterian"

Fields: Latin America: Mexico. The Non-Christian World: Asia: India (Punjab)

PRESBYTERIAN, ASSOCIATE SYNOD**103—Associate Presbyterian Church (APC) (1882)(a)**

Office: 210 South Second Street, Albia, Iowa

Secretary, Rev. A. M. Malcolm

Periodical: "Associate Presbyterian Magazine." Editor, Rev. D. J. Mason, Washington, Iowa. Price, \$2.00

(a) The foreign missionary work of this church is in connection with that of the United Original Secession Church of Scotland

PRESBYTERIAN, CUMBERLAND**104—Woman's Board of Missions of the Cumberland Presbyterian Church (CPW) (1880)**

Office: American Trust Building, Evansville, Indiana

Executive Officers:

Pres., Mrs. Johnie Massey Clay

*Sec. and Treas., Mrs. Mary M. Graf

Periodicals: "Cumberland Presbyterian." (a) (Weekly). Price, \$1.50.

Field: The Non-Christian World: Asia: China (Kwangtung)

Also work in the United States for Chinese

(a) Mrs. Walter Crawford, Paris, Tennessee, edits a Woman's Board Department

PRESBYTERIAN IN UNITED STATES (SOUTH)**105—Executive Committee of Foreign Missions of the Presbyterian Church in the United States (PS) (1861)***(American Presbyterian Mission, South)*

Office: P. O. Box 330, Nashville, Tennessee

Executive Officers:

Chmn., Rev. James L. Vance, D.D.

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

*Exec. Sec., Rev. Egbert W. Smith, D.D.

For. Cor. Sec., Rev. S. H. Chester, D.D.

Field Secs., Rev. H. F. Williams, D.D., Rev. Charles H. Pratt

Ed. Sec., Rev. John I. Armstrong

Treas., Edwin F. Willis

Periodical: "The Missionary Survey." Man. Ed., Wade C. Smith, 6 North 6th Street, Richmond, Virginia^(a). Price, \$.75 (\$.50 in clubs of five or more)

Fields: Latin America: Mexico. West Indies: Cuba. South America: Brazil. The Non-Christian World: Asia: China (Chekiang, Kiangsu), Chosen, Japan. Africa: Belgian Congo

Also work in the United States for Mexicans

(^a) A special department, "Foreign Missions," is edited by the Rev. S. H. Chester, D.D.

105a—Woman's Auxiliary of the Presbyterian Church in the United States (1912)

Office: 257-259 Field Building, St. Louis, Missouri
Superintendent, Mrs. W. C. Winsborough

Periodical: "The Missionary Survey." Man. Ed., Wade C. Smith^(a), 6 North 6th Street, Richmond, Virginia. Price, \$1.00 (\$.75 in clubs of five or more)

Fields: Latin America: Mexico^(b). West Indies: Cuba^(b). South America: Brazil^(b). The Non-Christian World: Asia: China^(b) (Chekiang, Kiangsu), Chosen^(b), Japan^(b). Africa: Belgian Congo^(b)

Also work in the United States for *Mexicans*^(c), Cubans^(d), Syrians^(d), Chinese^(d), Indians^(d), Negroes^(d) and Whites^(d)

(^a) A special department, "The Woman's Auxiliary," is edited by Mrs. W. C. Winsborough

(^b) Under the Executive Committee of Foreign Missions of the Presbyterian Church in the United States

(^c) Under the Executive Committee of Foreign Missions of the Presbyterian Church in the United States and the Executive Committee of Home Missions of the Presbyterian Church in the United States (not entered in this Directory)

(^d) Under the Executive Committee of Home Missions of the Presbyterian Church in the United States

PRESBYTERIAN IN THE U. S. A. (NORTH)

106—Board of Foreign Missions of the Presbyterian Church in the United States of America (PN) (1837)

(*American Presbyterian Mission, North*)

Office: 156 Fifth Avenue, New York. Cable: Inculcate N. Y.

Executive Officers:

Pres., Rev. George Alexander, D.D.

Secs., Robert E. Speer, D.D., Rev. Arthur J. Brown, D.D., Rev. A. W. Halsey, D.D., *Rev. Stanley White, D.D.

Asso. Secs., Rev. Wm. P. Schell, Rev. George T. Scott, Rev. Orville Reed, Ph.D.

Field Secs., Rev. Chas. E. Bradt, D.D., Rev. Weston T. Johnson, J. M. Patterson

Hon. Edu. Adviser, T. H. P. Sailer, Ph.D.

Edu. Sec., B. C. Millikin

Sec. for Specific Work, Rev. George H. Trull

Treas., Dwight H. Day

Asso. Treas., Russell Carter

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Periodicals: "All the World." Editor, Rev. A. W. Halsey, D.D. Free to anyone contributing \$5.00. "The New Era." Editor, James B. Wootan; Business Manager, Horace P. Camden. Price, \$1.00

Fields: Latin America: Mexico. Central America: Guatemala. South America: Brazil, Chile, Colombia, Venezuela. The Non-Christian World: Asia: China (Anhwei, Chekiang, Chihli, Hunan, Kiangsu, Kwangtung, Shantung, Shengking, Yunnan), Chosen, French Indo-China^(a), India (Bombay, Burma^(b), Central India, Madras^(c), Punjab, United Provinces), Japan, Persia, Siam, Syria. Africa: Kamerun, Rio Muni. Oceania: Philippine Islands

Also work in the United States for Chinese, Japanese and Koreans, not covered by this survey

(a) There is no PN Mission Station in French Indo-China, but there has been out-station work and touring of importance there from Cheung Hai in Northern Siam

(b) Out-station work only

(c) One woman from the West India Mission has been in charge of the Interdenominational School for Missionaries at Kodai-Kanal since 1913

106a—Women's Board of Foreign Missions of the Presbyterian Church (1870)

Office: 156 Fifth Avenue, New York City

Executive Officers:

*Pres., Miss Alice M. Davison

Rec. Sec., Miss M. K. White

Treas., Mrs. James A. Webb, Jr.

Periodical: "Woman's Work." Editor, Mrs. Henry R. Elliot. Price, \$50

Fields: Mexico^(a). South America: Brazil, Chile, Colombia, Venezuela^(a). The Non-Christian World: Asia: China (Anhwei, Chekiang, Chihli, Hunan, Kiangsu, Kwangtung, Shantung), Chosen, India (Bombay, Central India^(a), Punjab, United Provinces), Japan, Persia, Siam, Syria. Africa: Kamerun, Rio Muni. Oceania: Philippine Islands

Also work in the United States for Chinese^(a), Japanese^(a) and Koreans^(a)

(a) Aid by grant only

106b—Woman's Occidental Board of Foreign Missions of the Presbyterian Church (1873)

Office: 35 Santa Ana Avenue, San Francisco, California

Executive Officers:

Pres., Mrs. Rawlins Cadwallader

Rec. Sec., Miss Jennie Partridge

*Cor. Sec., Mrs. G. A. Kennedy

Treas., Mrs. G. W. Campbell

Periodical: "Woman's Work." Editor, Mrs. Henry R. Elliot, 156 Fifth Avenue, New York City. Price, \$50

Fields: Latin America: Mexico. South America: Chile, Colombia. The Non-Christian World: Asia: China (Chihli, Hunan, Kiangsu, Kwangtung, Shantung), Chosen, India (Bombay, Central India, Punjab, United Provinces), Japan, Persia, Siam, Syria. Africa: Kamerun. Oceania: Philippine Islands

106c—Woman's Foreign Missionary Society of the Presbyterian Church (1870)

Office: 501 Witherspoon Building, Philadelphia, Pennsylvania

Executive Officers:

*Pres., Mrs. John Harvey Lee

Rec. Sec., Mrs. Richard M. Pearce

Treas., Miss Janet McMullan

Periodical: "Woman's Work." Editor, Mrs. Henry R. Elliot, 156 Fifth Avenue, New York City. Price, \$50

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Fields: Latin America: Mexico. Central America: Guatemala. South America: Brazil, Chile, Colombia, Venezuela. The Non-Christian World: Asia: China (Chekiang, Chihli, Hunan, Kiangsu, Kwangtung, Shantung), Chosen, India (Bombay, Central India, Punjab, United Provinces), Japan, Persia, Siam: Syria. Africa: Kamerun, Rio Muni. Oceania: Philippine Islands
 Also work in the United States for Chinese, Japanese and Koreans

106d—Woman's Presbyterian Board of Foreign Missions of the Southwest (1877)

Office: 816 Olive Street, St. Louis, Missouri

Executive Officers:

Pres., Mrs. W. H. Bissland
 *Rec. Sec., Mrs. H. S. Brookes
 Treas., Mrs. B. F. Edwards

Periodical: "Woman's Work." Editor, Mrs. Henry R. Elliot, 156 Fifth Avenue, New York City. Price, \$50

Fields: Latin America: Mexico. Central America: Guatemala. South America: Brazil, Chile. The Non-Christian World: Asia: China (Chekiang, Hunan, Kiangsu, Kwangtung, Shantung), Chosen, India (Bombay, Punjab, United Provinces), Japan, Persia, Siam. Africa: Kamerun, Rio Muni. Oceania: Philippine Islands

106e—Woman's North Pacific Presbyterian Board of Missions (1887)

Office: 454 Alder Street, Portland, Oregon

Executive Officers:

Pres., Mrs. John W. Goss
 *Rec. Sec., Mrs. B. A. Thaxter
 Treas., Mrs. C. M. Barbee

Periodical: "Woman's Work." Editor, Mrs. Henry R. Elliot, 156 Fifth Avenue, New York City. Price, \$50

Fields: Latin America: Central America: Guatemala. South America: Brazil, Colombia. The Non-Christian World: Asia: China (Chekiang, Chihli, Hunan, Kiangsu, Kwangtung, Shantung), Chosen, India (Punjab, United Provinces), Japan, Persia, Siam, Syria. Africa: Kamerun

Also work in the United States for Chinese

106f—Woman's Presbyterian Board of Missions of the Northwest (1870)(*)

Office: 17 North State Street, Chicago, Illinois

Executive Officers:

Pres., Mrs. Oliver R. Williamson
 *Rec. Sec., Mrs. Ambrose V. Powell
 Treas., Mrs. T. E. D. Bradley

Periodical: "Woman's Work." Editor, Mrs. Henry R. Elliot, 156 Fifth Avenue, New York City. Price, \$50

Fields: Latin America: Mexico. Central America: Guatemala. South America: Brazil, Chile, Colombia, Venezuela. The Non-Christian World: Asia: China (Anhui, Chekiang, Chihli, Hunan, Kiangsu, Kwangtung, Shantung, Yunnan), Chosen, India (Bombay, Madras, Punjab, United Provinces), Japan, Persia, Siam, Syria. Africa: Kamerun. Oceania: Philippine Islands

(*) Organized in 1868 in cooperation with the Woman's Board of Missions of the Interior (see under Congregational Churches) and reorganized as an auxiliary of the PN in 1870

107—Board of Home Missions of the Presbyterian Church in the United States of America (PNH) (1802)

Office: 156 Fifth Avenue, New York City. Cable: Olintreas, New York

Executive Officers:

*Gen. Sec., Rev. John A. Marquis, D.D.
 Secs., Rev. Baxter P. Fullerton, D.D., Rev. John McDowell, D.D., Rev. William R. King, D.D.
 Assist. Treas., Varian Banks

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Periodical: "The New Era." Editor, James B. Wootan, Business Manager, Horace P. Camden. Price, \$1.00

Fields: Latin America: West Indies: Cuba, Porto Rico.

Also work in the United States for Indians, Mexicans and Whites, and in Alaska for Eskimos and Whites, not covered by this survey

108—Woman's Board of Home Missions of the Presbyterian Church in the United States of America (PNHW) (1878)

Office: 156 Fifth Avenue, New York City. Cable: Mallaben

Executive Officers:

Pres., Mrs. F. S. Bennett

*Assist. Sec., Miss Mabel M. Sheibley

Periodical: "The Home Mission Monthly." Editor, Miss Theodora Finks. Price, \$.50

Fields: Latin America: West Indies: Cuba, Porto Rico

Also work in the United States for Indians, Mexicans and Whites, and in Alaska for Eskimos and Whites

PRESBYTERIAN, REFORMED

109—Board of Foreign Missions of the Synod of the Reformed Presbyterian Church in North America (RPC) (1856)

(*American Reformed Presbyterian Mission*)

Office: 2517 North Franklin Street, Philadelphia, Pennsylvania.

Cable: Covbard, Philadelphia

Executive Officers:

Pres., S. A. S. Metheny, M.D.

Vice-Pres., Rev. J. C. McPeeters, D.D.

Treas., Joseph M. Steele, 1600 Arch Street, Philadelphia, Pennsylvania

*Cor. Sec., Rev. Findley M. Wilson, D.D.

Rec. Sec., Rev. F. M. Foster, Ph.D.

Trans. Agt., Wm. G. Carson.

Periodical: "Olive Trees." Editor, Rev. McLeod Milligan Pearce, D.D., 215 Buckingham Place, Philadelphia, Pennsylvania. Price, \$1.00

Fields: The Non-Christian World: Asia: China (Kwangtung), Cyprus, Syria, Turkey in Asia

PRESBYTERIAN REFORMED, GENERAL SYNOD

110—Board of Foreign Missions of the Reformed Presbyterian Church in North America (General Synod) (RPGS) ()

Office: Delanson, New York

Executive Officers:

Pres., Rev. John Parks, 5923 Washington Avenue, Philadelphia, Pennsylvania

*Cor. Sec., Rev. R. W. Chesnut, Ph.D.

Treas., A. B. McMillan, Sparta, Illinois

Field: The Non-Christian World: Asia: India (United Provinces)

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

PRESBYTERIAN, UNITED

111—Board of Foreign Missions of the United Presbyterian Church of North America (UP) (1850)

(American United Presbyterian Mission)

Office: 200 North 15th Street, Philadelphia, Pennsylvania. Cable: Evangelism, Philadelphia

Executive Officers:

Pres., Rev. M. G. Kyle, D.D., LL.D.

*Cor. Sec., Rev. W. B. Anderson, D.D.

Asso. Sec., Rev. Mills J. Taylor

Hon. Cor. Sec., Rev. Chas. R. Watson, D.D.

Rec. Sec., Rev. C. S. Cleland, D.D.

Treas., Robert L. Latimer

Fields: The Non-Christian World: Asia: India (Punjab). Africa: Anglo-Egyptian Sudan, Egypt

111a—Women's General Missionary Society of the United Presbyterian Church (1883)

Office: Publication Building, 9th Street, Pittsburgh, Pennsylvania. Cable: Opus

Executive Officers:

Pres., Mrs. J. D. Sands

Rec. Sec., Mrs. W. R. Wilson

*For. Sec., Mrs. H. C. Campbell, 340 South Hiland Avenue, Pittsburgh, Pennsylvania

Treas., Mrs. J. B. Hill

Periodicals: "Women's Missionary Magazine." Editor, Mrs. George Moore, Xenia, Ohio. Price, \$1.00. "Junior's Missionary Magazine." Editor, Miss Carrie M. Reed. Price, \$.25

Fields: *The Non-Christian World: Asia: India (Punjab). Africa: Anglo-Egyptian Sudan, Egypt*

PRESBYTERIAN, WELSH CALVINISTIC METHODIST

112—Missionary Society of the Calvinistic Methodist Church in the United States of America (CMC)

(American Welsh Presbyterian Mission)

Office: 411 Hawthorne Place, Madison, Wisconsin

Executive Officers:

*Sec., Rev. Edw. Roberts

Treas., Rev. E. J. Jones, D.D.

Field: The Non-Christian World: Asia: India (Assam)

REFORMED CHURCH, CHRISTIAN

113—Board of Heathen Missions of the Christian Reformed Church (CRC)^(*)

Office: 2050 Francis Avenue, S. E., Grand Rapids, Michigan

Executive Officers:

Pres., Rev. Ralph Bolt

*Cor. Sec., Rev. Henry Beets, LL.D.

Treas., Rev. John Dolfin

Periodical: "The Banner." Editor, Rev. Henry Beets, LL.D. Price, \$1.75

(*) This Society is now investigating China and the Sudan with a view to establishing its first foreign mission in one of those fields

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

REFORMED IN AMERICA**114—Board of Foreign Missions of the Reformed Church in America (RCA) (1832)**

Office: 25 East 22nd Street, New York City. Cable: Synodical, New York

Executive Officers:

Pres., Rev. Henry E. Cobb, D.D.

Chmn. Exec. Com., Rev. T. H. Mackenzie, D.D.

*Cor. Sec., Rev. Wm. I. Chamberlain, D.D.

Asso. Sec. and Treas., F. M. Potter

Periodicals: "The Mission Field." Editor, W. T. Demarest. Price, \$.50. "Neglected Arabia"

Fields: The Non-Christian World: Asia: China (Fukien), India (Madras), Japan, Turkey in Asia (Arabia, Mesopotamia)

114a—Arabian Mission (1889)^(*)

Office: 25 East 22nd Street, New York City

Secretary, Rev. Wm. I. Chamberlain, Ph.D.

Periodical: "Neglected Arabia" (Quarterly). Free

Field: *Turkey in Asia (Arabia, Mesopotamia)*

(*) The responsibility for this Society, organized independently in 1889, was assumed by the Reformed Church in America in 1894. Although it has continued its corporate existence, the Trustees are elected from the Board of Foreign Missions of the Reformed Church in America, and the Secretary and Treasurer of that Board hold the same positions respectively in the Arabian Mission

114b—Woman's Board of Foreign Missions of the Reformed Church in America (1875)

Office: 25 East 22nd Street, New York City. Cable: Synodical

Executive Officers:

Pres., Mrs. F. A. Baldwin

*Cor. Sec., Miss Eliza P. Cobb

Treas., Miss Katharine Van Nest

Fields: *The Non-Christian World: Asia: China (Fukien), India (Madras), Japan, Turkey in Asia (Arabia, Mesopotamia)*

114c—Board of Domestic Missions of the Reformed Church in America (RCAH) (1832)

Office: 25 East Twenty-second Street, New York City

Executive Officers:

Pres., Rev. James M. Farrar, D.D.

Rec. Sec., Rev. John S. Gardner, D.D.

Field Sec., Rev. Seth Vander Werf

*Office Sec., William T. Demarest

Treas., Charles W. Osborne

Fields: Latin America: West Indies (Virgin Islands) U.S.^(*)

Also work in the United States for Negroes

(*) A church in St. Thomas, founded by early Dutch settlers, has been receiving a grant from this Society since the acquisition of the island by the United States

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

REFORMED CHURCH IN THE UNITED STATES

115—Board of Foreign Missions of the Reformed Church in the United States (RCUS) (1838)

Office: Fifteenth and Race Streets, Philadelphia, Pennsylvania.

Cable: Allenbarth

Executive Officers:

Pres., Rev. James I. Good, D.D., LL.D.

Vice-President, Hon. Horace Ankeney

*Sec., Rev. Allen R. Bartholomew, D.D.

Assist. Sec., Rev. John H. Poorman

Treas., Rev. Albert S. Bromer

Treas. Emeritus, Joseph L. Lemberger, Phar.D.

Periodical: "The Outlook of Missions." Editor ("Foreign Missions"

Department), Rev. Allen R. Bartholomew, D.D. Price, \$.50

Fields^(*): The Non-Christian World: Asia: China (Hunan), Japan

- (*) The Board of Foreign Missions has been charged by the General Synod with the taking up of work in Europe, but no definite information is at hand. It is expected that \$5,000 per annum for five years for direct evangelistic work, more especially in France, will be included in the budget of the Forward Movement, and it also has been decided by the National Service Commission of the Reformed Church to appropriate \$25,000 for a memorial chapel at Chateau Thierry and to contribute \$1,000 towards the salary of the pastor

115a—Woman's Missionary Society of the General Synod of the Reformed Church in the United States (1887)^(*)

Office: Fifteenth and Race Streets, Philadelphia, Pennsylvania

Executive Officers:

Pres., Mrs. W. R. Harris

*Cor. Sec., Mrs. B. B. Krammes, 14 Clinton Avenue, Tiffin, Ohio

Treas., Mrs. Lewis L. Anewalt

Periodical: "The Outlook of Missions." Editor ("Woman's Missionary Society"

Department), Mrs. E. W. Lentz, Milton, Pennsylvania. Price, \$.50

- (*) This Society is also auxiliary to the Board of Home Missions of the Reformed Church in the United States, which has no work covered by this survey

SALVATION ARMY

Salvation Army (SA)

(see under England)

116—Salvation Army

Office: 122 West 14th Street, New York City

Executive Officers:

Terr. Commissioner, Commander Eva Booth

*Field Sec., Col. Alexander M. Damon

Fields: Europe: Belgium, Denmark, *including Iceland*, England, France, Germany, Ireland, Italy, The Netherlands, Norway, Russia (*Finland*), Scotland, Sweden, Switzerland, Wales. Latin America: West Indies: Cuba, Jamaica, Lesser Antilles (Barbados, Virgin Islands). Central America: British Honduras, Canal Zone, Costa Rica, Panama. South America: Argentine Republic, British Guiana, Chile, Paraguay, Peru, Uruguay. The Non-Christian World: Asia: Ceylon, China (Chihli, Shantung), Chosen, India (Bengal, Bombay, Burma, Madras, Punjab, United Provinces), Japan, Syria, *including Palestine*. Africa: Bechuanaland Protectorate, British Bechuanaland, Orange River Colony, Rhodesia, St. Helena, Transvaal. Oceania: Australia, New Zealand, Dutch East Indies (Borneo, Celebes, Java, Sumatra)

Also work in the United States and Canada

- * Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

SCANDINAVIAN ALLIANCE

117—Scandinavian Alliance Mission of North America (SAM) (1891)

Office: 20 North Ashland Boulevard, Chicago, Illinois. Cable: Sam, Chicago

Secretary, Prof. Fridolf Risberg, D.D.

Fields: Latin America. South America: Venezuela. The Non-Christian World: Asia: China (Kansu, Mongolia, Shensi), India (Assam, Behar and Orissa, Bengal), Japan. Africa: Swaziland, Transvaal

SCHWENKFELDER

119—Home and Foreign Board of Missions of The Schwenkfelder Church in the United States of America (S)

Office: 2509 North 30th Street, Philadelphia, Pennsylvania

Executive Officers:

Pres., John H. Schultz

*Rec. Sec., Rev. H. K. Heebner

Treas., Wm. K. Heebner

Periodical: "The Schwenkfeldian." Acting Editor, Rev. H. K. Heebner

Field: *The Non-Christian World: Asia: China (Shansi (a))*

(a) Provides one-half of the support for missionaries under the American Board of Commissioners for Foreign Missions

SWEDISH EVANGELICAL FREE CHURCH

120—Swedish Evangelical Free Church of the United States of North America (SEFC) (1895)

(*Swedish American Mission*)

Office: 206 Highland Avenue, Rockford, Illinois

Secretary, Rev. E. A. Halleen

Field: The Non-Christian World: Asia: China (Kwangtung)

SWEDISH EVANGELICAL MISSION COVENANT

121—Swedish Evangelical Mission Covenant of America (SEMC) (1885)

(*Swedish American Missionary Covenant*)

Office: 56 West Washington Street, Chicago, Illinois. Cable: Covenant, Chicago

President, Rev. H. G. Hjerpe

Periodical: "Forbundets Veckotidning." (Covenant Weekly.) Editor, Rev. D. Marcellius. Price, \$2.00

Field: The Non-Christian World: Asia: China (Hupeh)

Also work in the United States

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

UNITED BRETHREN IN CHRIST

122—Foreign Missionary Society of the United Brethren in Christ (UB) (1853)

Office: 404 Otterbein Press Building, Dayton, Ohio. Cable: Forward, Dayton

Executive Officers:

Pres., Bishop W. M. Bell, D.D., 1923 35th Street, N. W., Washington, D. C.

*Act. Sec., Bishop A. T. Howard, D.D.

Rec. Sec., G. A. Lambert, Anderson, Indiana

Treas., L. O. Miller, 418 Otterbein Press Building, Dayton, Ohio

Fields: Latin America: West Indies: Porto Rico. The Non-Christian

World: Asia: China (Kwangtung), Japan. Africa: Sierra Leone.

Oceania: Philippine Islands

122a—Women's Missionary Association of the United Brethren in Christ (1875)

Office: Otterbein Press Building, Dayton, Ohio

Executive Officers:

Pres., Mrs. L. R. Harford

*Gen. Sec.-Treas., Mrs. Alva Kauffman

Rec. Sec., Mrs. W. O. Fries

Periodical: "The Evangel." Editor, Miss Vera B. Blinn. Price, \$.50

Fields: Latin America: West Indies: Porto Rico. The Non-Christian World: Asia: China (Kwangtung), Japan. Africa: Sierra Leone. Oceania: Philippine Islands

UNITED BRETHREN IN CHRIST (OLD CONSTITUTION)

123—Domestic, Frontier and Foreign Missionary Society of the United Brethren in Christ (UBC) (1853)

Office: Huntington, Indiana

Pres., Rev. C. L. Wood, D.D.

*Cor. Sec., Rev. J. Howe

Sec., Rev. J. Howe

Treas., S. A. Stemen

Periodical: "The Missionary Monthly." Editors, Rev. J. Howe,

Mrs. F. A. Loew. Price, \$.50

Field: The Non-Christian World: Africa: Sierra Leone

Also work in the United States and Canada

123a—Woman's Missionary Association of the United Brethren (1875)

Office: 302 U. B. Mission Room, Huntington, Indiana

Executive Officers:

Pres., Mrs. M. M. Titus

*Cor. Sec., Mrs. F. A. Loew

Rec. Sec., Mrs. Ida Sellers

Treas., Mrs. Effie Kanage

Field: The Non-Christian World: Africa: Sierra Leone

Also work in the United States

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

UNITED HOLY CHURCH

123b—United Holy Church of America, Missionary Department
(UHC) ^(a)

Office: 910 Ridge Avenue, Winston-Salem, North Carolina

Secretary-Treasurer, E. B. Nichols

Periodical: "The Holiness Union"

^(a) Funds contributed by this Society in the past were expended through the Christian and Missionary Alliance. The Board expects to start a mission of its own in Sierra Leone. A native worker in Natal is being supported also

UNIVERSALIST

124—Universalist General Convention (UGC) (1890)

Office: 359 Boylston Street, Boston, Massachusetts

Secretary, A. Ingham Bicknell

Periodical: "The Universalist Leader. Editor, Rev. F. A. Bisbee,
D.D. Price, \$2.00

Field: The Non-Christian World: Asia: Japan

Also work in the United States for Whites

124a—Women's National Missionary Association of the Universalist Church (1869)

Office: 359 Boylston Street, Boston, Massachusetts

Executive Officers:

Pres., Mrs. Marietta B. Wilkins, 52 Essex Street, Salem, Massachusetts

Rec. Sec., Mrs. Ethel M. Allen, 185 West 9th Avenue, Columbus, Ohio

*Cor. Sec., Mrs. Marian W. Lobdell, Middleport, New York

Periodicals: "The Women's Missionary Bulletin." Editor, Mrs. M. B. Wilkins.
Price, \$.10. (Free to members.) "The Universalist Leader." Editor, Rev.
F. A. Bisbee, D.D. Price, \$2.00Field: *The Non-Christian World: Asia: Japan*

Also work in the United States for Whites

INTERDENOMINATIONAL (EXCEPTING EDUCATIONAL)

125—American Bible Society (ABS) (1816) ^(a)Office: Bible House, Astor Place, New York City. Cable: Bible-
house, New York

Officers:

Pres. Emeritus, James Wood

Pres., Churchill Hunter Cutting

Gen. Secs., *Rev. William I. Haven, D.D., Frank H. Mann

Rec. Sec., Rev. Lewis B. Chamberlain

Treas., William Foulke

Periodical: "Bible Society Record." Editor, The Secretaries. Price,
\$1.00Fields: Europe: *Austria*^(b), *Belgium*^(b), *Bulgaria*, *Denmark*^(b),
France^(b), *Germany*^(b), *Greece*^(b), *Hungary*^(b), *Italy*^(b), *Nor-*
way^(b), *Rumania*^(b), *Russia*^(b), *Spain*^(b), *Sweden*^(b), *Switzer-*
land^(b). Latin America: Mexico. West Indies: Bahama Islands
(*all except British Islands*), Cuba, Haiti, Lesser Antilles (*all*
except British Islands), Porto Rico, Santo Domingo. Central
America: Canal Zone, Costa Rica, Guatemala, Honduras,
Nicaragua, Panama, Salvador. South America: Argentine Re-^{*} Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified.

public, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, Venezuela. Non-Christian World: Turkey in Europe. Asia: Ceylon, China (Anhui, Chekiang, Chihli, Fukien, Heilungkiang, Honan, Hunan, Hupeh, Kansu, Kiangsi, Kiangsu, Kirin, Kwangsi, Kwangtung, Kweichow, Mongolia, Shansi, Shantung, Shengking, Shensi, Singkiang, Szechwan, Yunnan), Formosa, India, Japan, Siam, Syria, Turkey in Asia. Africa: Anglo-Egyptian Sudan, Egypt, *Liberia*^(b), *Natal*^(b), *Portuguese East Africa*^(b). Oceania: Philippine Islands, *Polynesia*^(b).

Also work in the United States, not covered by this survey

- (a) The American Bible Society cooperates with the various missionary societies on the fields, either through its own agents and superintendents or through the missionaries of the societies. Its colporteurs are found in all the fields listed above, except in those where there is a note to the effect that "grants in aid only" are made. These consist of donations of Bibles and portions to the missionaries on the field
- (b) Aid by grant only

126—American Tract Society (ATS) (1825)

Office: Park Avenue and 40th Street, New York City

Executive Officers:

Pres., William Phillips Hall

Vice-Pres., Rev. David James Burrell, D.D.

*Gen. Sec., Rev. Judson Swift, D.D.

Rec. Sec., Rev. Henry Lewis, Ph.D.

Treas., Louis Tag

Periodical: "American Messenger." Editor, Rev. Henry Lewis.

Price, \$.60

Note.—The work of the American Tract Society in foreign lands is carried on by means of its foreign cash appropriations which are used for the publication of Christian literature in the vernacular, at the mission stations. The total amount of the cash appropriations to date is \$802,966.39, and the total value of its grants in electrotypes amounts to \$61,177.96, making a grand total of cash and electrotypes \$864,144.35. By means of these appropriations the Gospel Message has been published in 178 languages, dialects and characters, and more than 5,400 distinct publications have been issued, of which scores of millions of copies of books and tracts have been published and circulated at the foreign mission stations. In Latin America, the Tract Society's publications in Spanish and Portuguese total more than 18,132,463 copies, amounting in value to \$698,856.36, and the total of the foreign publications in all languages issued from the Society's home office is 107,105,357 copies, which does not include the many millions of publications issued abroad at the foreign mission stations

127—World's Christian Endeavor Union (WCEU)^(a)

Office: 41 Mt. Vernon Street, Boston, Massachusetts

Executive Officers:

Pres., Rev. Francis E. Clark, D.D., LL.D.

*Sec., William Shaw, LL.D.

Periodical: "The Christian Endeavor World." Editor, Prof. Amos

R. Wells, LL.D., Litt.D. Price, \$2.00

- (a) The income for foreign missions reported by this Society is expended as grants in aid to the Christian Endeavor Organizations in France, Spain, China, Japan and India

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

128—Continuation Committee of the World Missionary Conference, Edinburgh (WCC)

Office: 25 Madison Avenue, New York City
Chairman, John R. Mott, LL.D.

128a—American Section, Emergency Committee of Cooperating Missions (1919) (*)

Office: 25 Madison Avenue, New York City
Chairman, John R. Mott, LL.D.

- (*) This Committee was formed to deal with problems during the time that the Continuation Committee, owing to its international character, was unable to function. It in no way supersedes that Committee, its temporary nature being implied in the title

129—Federal Council of the Churches of Christ in America (FCCA) (1908)

Office: 105 East 22nd Street, New York City; Woodward Building, Washington, D. C. Cable: Fedcil, New York

Executive Officers:

Pres., Rev. Frank Mason North, D.D.

*Gen. Sec., Rev. Charles S. Macfarland, D.D., 105 East 22nd Street, New York City

130—Federation of Woman's Boards of Foreign Missions of North America (FWBNA) (1916)

Office: 25 Madison Avenue, New York City

Executive Officers:

Pres., Mrs. H. R. Steele

Vice-Pres., Miss Alice M. Davison

*Sec., Miss Vernon Halliday

Treas., Mrs. J. C. Henley

Periodical: "The Missionary Review of the World." Editor, D. L. Pierson. Price, \$2.50

131—Foreign Missions Conference of North America (FMCNA) (1893)

Office: 25 Madison Avenue, New York City

Executive Officers:

Chmn., James M. Speers

Hon. Sec., W. Henry Grant(*)

Treas., Alfred E. Marling

- (*) Address correspondence to Fennell P. Turner, 25 Madison Avenue, New York City

131a—Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc. (*)

Office: 25 Madison Avenue, New York City

Executive Officers:

Chmn., Rev. Wm. I. Chamberlain, Ph.D.

Vice-Chmn., Rev. Principal Alfred Gandier, D.D.

Rec. Sec., Rev. Paul de Schweinitz, D.D.

*Sec., Fennell P. Turner

Treas., Alfred E. Marling

- (*) This is the incorporated organization which legally represents the Foreign Missions Conference of North America

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

- 131a1—Sub-committee on Emergencies and Reference
Chairman, Rev. James L. Barton, D.D., LL.D.
- 131a2—Sub-committee on Missions and Governments
Chairman, Rev. William I. Chamberlain, Ph.D.
- 131a3—Sub-committee on Finance and Headquarters
Chairman, Rev. Cornelius H. Patton, D.D.
- 131a4—Sub-committee on Missionary Research Library
Executive Officers:
Chmn., Rev. Charles R. Watson, D.D.
*Sec., Charles H. Fahs, 25 Madison Avenue, New York City
- 131a4a—Missionary Research Library
Address: 25 Madison Avenue, New York City
Librarian, Miss Hollis W. Hering
- 131a5—Sub-committee on The Cultivation of the Home Church
Chairman, Rev. Stephen J. Corey, LL.D.
- 131a6—Sub-committee on Interdenominational and Undenominational Agencies
Chairman, Rev. Paul de Schweinitz, D.D.
- 131a7—Sub-committee on Principles and Methods of Administration
Chairman, Rev. Egbert W. Smith, D.D.
- 131a8—Sub-committee on Relations to Similar Bodies
Chairman, John R. Mott, LL.D.
- 131a9—Sub-committee on Statistical Bureau
Chairman, Rev. John F. Goucher, D.D.
- 131a9a—Bureau of Statistics and Research
Office: 25 Madison Avenue, New York City
Executive Officers:
*Director, Rev. Burton St. John
Asst. Director, Roderick Beach
- 131a10—Sub-committee on Arrangements
Chairman, Rev. W. W. Pinson, D.D.
- 131a11—Sub-committee on The Report
Chairman, Rev. A. Woodruff Halsey, D.D.
- 131a12—Sub-committee on Medical Missions
Chairman, Rt. Rev. Arthur S. Lloyd, D.D.
- 131b—Board of Missionary Preparation
Office: 25 Madison Avenue, New York City
Executive Officers:
Chmn., Pres. W. Douglas Mackenzie, D.D.
*Director, Rev. Frank K. Sanders, Ph.D.
Hon. Sec., Fennell P. Turner
Treas., Rev. William I. Chamberlain, Ph.D.
- 131c—Religious Needs of Anglo-American Communities
Office: 156 Fifth Avenue, New York City
Chairman, Robert E. Speer, D.D.

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

- 132—Interchurch World Movement of North America (IWM) (1919)
Office: 43 West Eighteenth Street, New York City. Telephone,
Watkins 9030
Executive Officers:
Chmn. Gen. Com., Hon. Robert Lansing
Chmn. Exec. Com., John R. Mott, LL.D.
Gen. Sec., S. Earl Taylor, LL.D.
- 132a—Survey Department
Director, Rev. Fred. P. Haggard, D.D.
- 132a1—Foreign Surveys Division
Executive Officers:
Super., J. F. Zimmermann†
Personnel Placements, Rev. John B. Hill, D.D.
- 132a2a—Mission Fields Branch
Manager, Rev. Frank W. Bible
Africa Section
North Africa, S. J. L. Crouch
Central Africa, Rev. J. M. Springer
South Africa, Rev. Fred R. Bunker
China Section
Supervisor, Rev. Frank W. Bible
Assistants, M. G. Tewksbury (in China), Rev. Samuel J. Mills†, Rev. James
V. Latimer, C. E. Patton†
Europe Section
Supervisor, Rev. E. C. Kirrman, Ph.D.†
Assistants, Rev. Eugene E. Fuessle,† Robert L. McAll†
India Section
Supervisor, Rev. William H. Hannum
Assistants, Rev. Walter C. Mason, Rev. Walter T. Scudder, D.D.
Japanese Empire Section
Supervisor, Rev. David S. Spencer
Latin America Section
Supervisor, Rev. Samuel Guy Inman†
Ass't Sec., Howard E. Jensen
Ed. Sec., Rev. Jasper T. Moses†
Mexico, Rev. William E. Vanderbilt, D.D.
Central America, Colombia and Venezuela
South America, Rev. Webster E. Browning, Ph.D., D.D.†
Mexico, Rev. George M. McBride†
Malaysia Section
Supervisor, Rev. William G. Shellabear, D.D.†
Malaysia, Rev. Preston L. Peach
Dutch Translator, Miss Gertrude Schuurman
Siam, Rev. Howell S. Vincent, D.D.
French Translator, Roger S. Boardman
Near East Section
Supervisor, Rev. Stanley White, D.D.†
Turkey, Donald M. Brodie
Syria, Palestine and Arabia, Rev. Paul Erdman
Persia, J. A. Funk, M.D.
Bulgaria, Rev. Reuben H. Markham
Philippine Islands Section
Supervisor, Rev. Harry Farmer†
Assistant, Raymond E. Marshall

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

† Temporary or part-time workers

132a1b—Coordination Branch

Manager, Eric M. North†

Educational Section

Supervisor, Rev. James S. Seneker

Assistant, Rev. Otto Mayer

Geographic Section

Supervisor, Samuel W. Boggs

Assistant, Mrs. Theodora Crosby Bliss

Literature Section

Supervisor, Eric M. North

Medical Section

Supervisor, David Bovaird, M.D.

Assistant, John MacMurray

Social and Philanthropic Section

Supervisor, Rev. William E. Weld, Ph.D.†

Statistical Section

Supervisor, James Grantham

132a1c—Mission Agencies Branch

Manager, J. W. Hawley†

132a1d—Editorial Workers

William G. Tinckom-Fernandez, Philip I. Roberts

132a2—Home Survey Division

Director, Rev. Ralph E. Diffendorfer

132a3—Life Service Department

Director, J. Campbell White, D.D.

132b—Missionary Education Department of the Interchurch World Movement (a)
(1902)

Office: 160 Fifth Avenue, New York City. Cable: Movement, New York

Executive Officers:

Director, Miles B. Fisher, D.D.

Managers, Editorial Division, Franklin D. Cogswell; Manufacture and Sales

Division, Herbert L. Hill

(a) Formerly the Missionary Education Movement of the United States and Canada, taken over by the Interchurch World Movement in 1919. For legal reasons it maintains a corporate existence, the directors meeting once a year, but its entire staff, with its whole program of work, passed into the Interchurch World Movement. The latter assumes the direction and full financial responsibility.

133—American Section of the Committee on Cooperation in Latin America (CCLA) (1913)

Office: 25 Madison Avenue, New York City. Cable: Student

Executive Officers:

Chmn., Robert E. Speer, D.D.

*Exec. Sec., Rev. Samuel G. Inman

Edit. Sec., Rev. George B. Winton, D.D., 2211 Highland Avenue,
Nashville, Tennessee

Educa. Sec., Webster E. Browning, Ph.D., Calle Chana, 2126,
Montevideo, Uruguay

134—Laymen's Missionary Movement of the United States and Canada (LMM) (1906) (a)

Office: 1 Madison Avenue, New York City

Executive Officers:

Chmn., James M. Speers

* Officer to whom general correspondence should be sent The address is that given above, unless otherwise specified

† Temporary or part-time workers

Vice-Chmn., Col. E. W. Halford

*Gen. Sec., William B. Millar

Treas., E. E. Olcott

- (a) The Laymen's Missionary Movement of the United States and Canada retains its existence, but most of its functions are being carried on by the Interchurch World Movement of North America

Mission to Lepers (ML)

(see under Ireland)

135—Mission to Lepers, American Committee (1874)^(a)

Office: Room 1118, 156 Fifth Avenue, New York City

Executive Officers:

*Sec., W. M. Danner

Treas., Fleming H. Revell, 158 Fifth Avenue, New York City

Periodical: "Without the Camp" (Quarterly). Editor, W. H. P. Anderson, London, England. Price, \$.25

- (a) The Mission to Lepers is not a sending society, but cooperates with more than thirty Protestant sending societies on the field, providing buildings and funds to aid their work among lepers, and allowing the missionaries of the societies to have the supervision of the work. The Mission has asylums or aids work in Dutch Guiana, Ceylon, China, Chosen, Federated Malay States and Straits Settlements, India, Japan, Siam, Madagascar, Rhodesia, Transvaal, the Philippine Islands, and the United States

136—Directors of the Methodist Publishing House in China (MPHC)^(a)

Office: 810 Broadway, Nashville, Tennessee

Executive Officers:

Chmn. of the Board of Directors, Rev. W. I. Haven, D.D.

*Sec. of the Board of Directors, Rev. George Morgan, D.D.

- (a) This Society represents the publishing interests in China of the Board of Foreign Missions of the Methodist Episcopal Church and of the Board of Missions of the Methodist Episcopal Church, South. The Publishing House of the Methodist Episcopal Church transferred its interest in the Methodist Publishing House in China to the Board of Missions in 1919

137—Missionary Education Movement of the United States and Canada (MEM) (1902)^(a)

- (a) See under Interchurch World Movement of North America (No. 132)

138—Student Volunteer Movement for Foreign Missions (SVM) (1886)

Office: 25 Madison Avenue, New York City. Cable: Student, New York

Executive Officers:

Chmn., John R. Mott, LL.D.

Vice-Chmn., Pres. J. Ross Stevenson, D.D.

*Gen. Sec., Robert P. Wilder

Ed. Secs., Rev. J. Lovell Murray, Miss Helen B. Crane

Candidate Secs., Rev. Burton St. John, Miss Vernon Halliday

Exec. Sec., Thomas S. Sharp

Bus. Sec., William P. McCulloch

Treas., James M. Speers

Periodical: "Student Volunteer Movement Bulletin"

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

World's Sunday School Association (WSSA) (1889)

(see under International)

139—World's Sunday School Association

Office: 1 Madison Avenue, New York City. Cable: Daybreak

Executive Officers:

Chmn., John Wanamaker

*Gen. Sec., American Section, Frank L. Brown

Periodical: "The Sunday School Times." Editor, Charles G. Trumbull, Philadelphia, Pennsylvania. Price, \$1.50

Fields: Latin America: South America: Argentine Republic, Brazil. The Non-Christian World: Asia: China (Kiangsu), Chosen, Japan. Africa: Egypt. Oceania: Philippine Islands

Also work in other countries through other missionary agencies

139a—Foreign Sunday School Association of the United States of America (FSSA) 1878) (*)

Office: 1 Madison Avenue, New York City

President, Rev. Henry C. Woodruff

(*) This Association was merged with the World's Sunday School Association in 1919. Its corporate existence has been maintained for legal reasons, but it is now a subordinate society of the WSSA, carrying on its executive work as Department of Field Work B

World's Woman's Christian Temperance Union (WCTU)

(see under International)

140—World's Woman's Christian Temperance Union (1883)

Office: Evanston, Illinois

Executive Officers:

Pres., Rosalind, Countess of Carlisle, Castle Howard, York, England

*Hon. Sec., Miss Anna Adams Gordon

Treas., Mrs. Mary E. Sanderson, Danville, Quebec, Canada

Fields: Latin America: Mexico, South America: Argentine Republic, Chile, Peru, Uruguay. The Non-Christian World: Asia: (India, Punjab). Africa: Cape of Good Hope Province

141—International Committee of the Young Men's Christian Associations, Foreign Department (YMCAA) (1889)

Office: 347 Madison Avenue, New York City. Cable: Forsec, N. Y.

Executive Officers:

Chmn., William D. Murray

Gen. Sec., John R. Mott, LL.D.

Asso. Gen. Sec., F. S. Brockman

Asso. Gen. Secs. For. Work, E. T. Colton, G. Sherwood Eddy,

*Edward C. Jenkins

Home Secs., G. I. Babcock, J. M. Clinton, J. E. Manley, F. J.

Nichols, Wilbert B. Smith, B. B. Wilcox

Treas., Bertram H. Fancher

Periodical: "Foreign Mail" (Bi-monthly). Editor, J. E. Manley. Price, \$.25 (\$.15 in clubs of ten or more)

Fields: Europe: Portugal, Russia. Latin America: Mexico. West Indies: Cuba, Porto Rico. South America: Argentine Republic, Brazil, Chile, Uruguay. The Non-Christian World: Asia: Ceylon, China (Chekiang, Chihli, Fukien, Hunan, Hupeh, Kiangsi, Kiangsu, Kirin, Kwangtung, Shansi, Shantung, Shengking, Szechwan, Yunnan), Chosen, India (Bengal, Bombay, Central

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Provinces, Hyderabad, Madras, Mysore, Punjab, *including Delhi*, United Provinces), Japan, Syria, Turkey in Europe. Africa: Egypt. Oceania: Philippine Islands

(Russia and Turkey in Europe should be omitted from the above list)

141a—Princeton University Center in China (1906)

Office: Murray-Dodge Hall, Princeton, New Jersey

Gen. Secretary, Rev. Robert R. Gailey, M.A.

Field: *The Non-Christian World: Asia: China (Chihli)* (*)

(*) This work is conducted by the Philadelphian Society of Princeton University. It is the Peking, China, Young Men's Christian Association

142—Foreign Department of the National Board of the Young Women's Christian Associations of the United States of America (YWCAUS) (1906)

Office: 600 Lexington Avenue, New York City. Cable: Outpost, New York

Executive Officers:

Chmn., Mrs. James A. Webb, Jr.

*Exec. Sec., Miss Harriet Taylor

Act. Exec. Sec., Mrs. Katherine Willard Eddy

Office Sec., Miss Emma R. Hancock

Periodical: "The Association Monthly." Editor, Miss Mary Louise Allen. Price, \$1.50 (foreign postage, \$.50 additional)

Fields: Latin America: South America: Argentine Republic, Brazil, Chile. The Non-Christian World: Asia: Ceylon, China, India (Bombay, Madras), Japan

INTERDENOMINATIONAL (EDUCATIONAL)

143—American University at Cairo (AUC) (1914)

(*Cairo University*)

Office: Land Title Building, Philadelphia, Pennsylvania. Cable: Victorious

Executive Officers:

Chmn., Rev. J. K. McClurkin, D.D.

Secs., *Rev. Charles R. Watson, D.D., George Innes

Treas., E. E. Olcott

Field: The Non-Christian World: Africa: Egypt

Women's Christian College, Madras (WCCM)

(see under India)

144—Women's Christian College, Madras, Board of Governors, American Section (1915)

Office: 25 East 22nd Street, New York City. Cable: Synodical, New York

Executive Officers:

Chmn., Rev. James L. Barton, D.D., LL.D.

*Sec., Rev. W. I. Chamberlain, Ph.D.

Periodical: "The Sunflower." Editor, Miss Eleanor McDougall. Free

Field: The Non-Christian World: Asia: India (Madras)

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

144a—Board of Trustees of Fukien Christian University (FCU)
(1918) (*)

(*Fukien University*)

Office: 25 East 22nd Street, New York City

Executive Officers:

Pres., E. C. Jones, Ph.D.

*Sec., Rev. Wm. I. Chamberlain, Ph.D.

Field: The Non-Christian World: Asia: China (Fukien)

- (*) This University was formed by a union of the four missions of the American Board of Commissioners for Foreign Missions (United States), the Church Missionary Society for Africa and the East (England), the Board of Foreign Missions of the Methodist Episcopal Church (United States), and Board of Foreign Missions of the Reformed Church in America (United States). It has a Board of Governors on the field

145—Trustees of the University of Nanking (UN) (1909)

Office: 156 Fifth Avenue, New York City

Executive Officers:

*Pres., Robert E. Speer, D.D.

Vice-Pres., Rev. A. McLean, D.D.

Treas., Russell Carter

Field: The Non-Christian World: Asia: China (Kiangsu)

146—Trustees of Peking University (PU) (1888)

Office: 150 Fifth Avenue, New York City

Executive Officers:

Pres., Bishop Luther B. Wilson, D.D.

Vice-Pres., Arthur Perry

*Sec., Rev. Eric M. North, Ph.D.

Treas., E. M. McBrier

Field: The Non-Christian World: Asia: China (Chihli)

147—Arthur T. Pierson Memorial Bible School of Seoul, Korea (PBS)
(1911)

Office: 156 Fifth Avenue, New York City. Cable: Missrev

Secretary, Delavan L. Pierson

Field: The Non-Christian World: Asia: Chosen

148—Union Missionary Medical School for Women, South India
(UMSI)

Office: 25 East 22nd Street, New York City. Cable: Synodical, New York

Executive Officers:

Chmn. of Board of Governors, Rev. James L. Barton, D.D., LL.D.

*Sec., Rev. William I. Chamberlain, Ph.D.

Field: The Non-Christian World: Asia: India (Madras)

Women's Christian Medical College (WCMC)

(see under India)

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

149—American Committee of the Women's Christian Medical College, Ludhiana, Punjab, India ()

Office: 289 Fourth Avenue, New York City

Executive Officers:

Chmn., Charles M. Jesup, Esq.

Cor. Sec., Miss Elizabeth S. Loveland, Kingston, Pennsylvania

*Rec. Sec. and Treas., Rev. Franklin B. Dwight

Fields: *The Non-Christian World: Asia: India (Punjab)*

INDEPENDENT (EXCEPTING EDUCATIONAL)

Africa Inland Mission (AIM)

(see under International)

150—Africa Inland Mission, Home Council for North America (1895)

Office: 356 Bridge Street, Brooklyn, New York. Cable: Hearing, Brooklyn

Executive Officers:

Director, Rev. Orson R. Palmer, 2244 North 29th Street, Philadelphia, Pennsylvania

*Sec., Rev. Oliver M. Fletcher

Periodical: "Inland Africa." Editor, Walter F. Clowes. Price, \$.50

Fields: *The Non-Christian World: Africa: Belgian Congo, British East Africa, German East Africa*

Algiers Mission Band (AMB)

(see under North Africa)

151—Woman's Algerian Mission Band, American (1907)

Office: 2300 Dexter Street, Denver, Colorado

Secretary, Mrs. J. A. Walker

Periodical: "Woman's Algerian Band News Letter." Editor, Mrs. J. A. Walker. Free

Field: *The Non-Christian World: Africa: Algeria*

152—American and Foreign Christian Union (AFCU) (1849)

Office: 104 East 39th Street, New York City

Secretary, S. W. Thurber

Fields: Europe: France, *Germany*(*)

(*) The American and Foreign Christian Union maintains the American Church at 21 rue de Berri, Paris, France, and also acts as the fiduciary agent for the American Church in Berlin, which during the war has been practically disorganized

153—National Armenia and India Relief Association for Industrial Orphan Homes (NAIRA) (1895)

Office: 345 East 25th Street, Brooklyn, New York

Secretary-Treasurer, Miss Emily Crosby Wheeler

Periodical: "The Helping Hand Series." Editor, Miss Emily Crosby Wheeler. Price, \$.10

154—Bible Faith Mission (BF) (1910)

Office: Bridgton, Maine

Cor. Sec., Mrs. Sarah K. Taylor

Periodical: "Bible Faith Mission Standard" (America, Bi-monthly).

Editor, Mrs. Sarah K. Taylor. "Bible Faith Mission Standard"

(India, Bi-monthly). Editor, C. R. Vedantachan. Price, \$.25

with "Bible Faith Mission Standard" (America)

Field: *The Non-Christian World: Asia: India (Madras)*(*)

(*) This Society does not send out foreign missionaries, but supports a large force of native workers

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Bolivian Indian Mission (BM)

(see under Bolivia)

155—New York Council, Bolivian Indian Mission (1916)

Office: 81 Fulton Street, New York City

Executive Officers:

Sec., Rev. P. M. Spencer

*Cor. Sec., Wm. Strong

Treas., L. A. Whittemore, 1976 Broadway, New York City

Field: Latin America: South America: Bolivia

156—Bolivian Indian Mission, Pacific Coast Council (1917)

Office: 536-558 South Hope Street, Los Angeles, California

Sec.-Treas., Rev. John H. Hunter

Field: Latin America: South America: Bolivia

157—Broad Cast Tract Press and Faith Orphanage (BTP)

Office: 3137 Arapahoe Street, Denver, Colorado

Secretary, Pastor Joshua Gravett

Periodical: "The Ambassador." Editor, Allen N. Cameron. Price, free

Field: The Non-Christian World: Asia: China (Hunan)

158—Central American Mission (CAM) (1890)

Office: Paris, Texas

Executive Officers:

Chmn., Luther Rees

Sec., Thos. J. Jones, 804 Sumpter Building, Dallas, Texas

*Treas., D. H. Scott

Periodical: "The Central American Bulletin" (Bi-monthly). Price, \$.25

Fields: Latin America: Central America: Costa Rica, Guatemala, Honduras, Nicaragua, Salvador

Ceylon and India General Mission (CIGM)

(see under England)

159—Ceylon and India General Mission, American Council ()

Office: 117 North Wabash Avenue, Chicago, Illinois

Executive Officers:

Pres., Rev. P. B. Fitzwater, D.D.

Field Sec., Rev. Archibald R. Wright

Treas., David MacNaughtan

Periodical: "Darkness and Light" (Bi-monthly). Editor, David Gardiner, 63 Oakfield Road, Stroud Green, London, N. 4, England. Price, \$.50

Fields: The Non-Christian World: Asia: Ceylon, India (Madras)

China Inland Mission (CIM)

(see under International)

160—China Inland Mission, Council for North America (Philadelphia Office) (1888)^(*)

Office: 235-237 West School Lane, Philadelphia, Pennsylvania. Cable: Inland

Executive Officers:

*Home Director and Chmn., Rev. Henry W. Frost

Sec.-Treas., Roger B. Whittlesey

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Periodical: "China's Millions" (North American Edition). Editor, Frederic F. Helmer, 507 Church Street, Toronto, Ontario, Canada. Price, \$.50
 Fields: The Non-Christian World: Asia: China (Anhui, Chekiang, Chihli, Honan, Hunan, Hupeh, Kansu, Kiangsi, Kiangsu, Kweichow, Shansi, Shantung, Shensi, Sinkiang, Szechwan, Yunnan)

(a) The Council for North America includes both the Philadelphia and Toronto Branches

161—Christian Herald Missionary Fund (CHMF) (1907)

Office: Bible House, New York City. Cable: Chrisherald
 Pres. and Publisher, Graham Patterson
 Vice-Pres., Geo. H. Sandison

*Sec., Garner Palmer

Periodical: "Christian Herald." Editor, Geo. H. Sandison. Price, \$3.00

162—Women's General Missionary Society of the Churches of God, Inc. (CGW) (1890) (a)

Office: Lock Box 46, Buda, Illinois

Executive Officers:

Pres., Mrs. Mary B. Newcomer

*Cor. Sec., Mrs. E. E. Chamberlin, Princeton, Iowa

Treas., Mrs. L. May Bealer, North Liberty, Iowa

Periodical: "The Missionary News." Editor, Mrs. Mary B. Newcomer. Price, \$.40

Field: The Non-Christian World: Asia: India (Bengal)

(a) This Society is now independent. Formerly it was officially connected with the General Eldership of the Churches of God

163—Yale University. School of Religion. Day Missions Library
(Day Missions Library)

Address: Drawer 18, Yale Station, New Haven, Connecticut
 Libr., Prof. Harlan P. Beach, D.D., F.R.G.S.

*Libr. in Charge, Mrs. Margaret L. Moody

164—Evangel Mission (EvM)

Office: 379 Witmer Street, Los Angeles, California

Executive Officers:

Pres., T. Ashton Fry

*Sec., C. A. Jeffers

Periodical: "The Evangel." Editor, Rev. Edwin P. Burt, Shiuhing, West River, South China. Price, \$.20

Field: The Non-Christian World: Asia: China (Kwangtung)

165—Gospel Missionary Society (GMS) (1903)

Office: Peoples Church of Christ, Court Street, New Britain, Conn.
 Treas., L. H. Taylor

Sec., Delbert K. Perry

Periodical: "The Messenger"

Field: The Non-Christian World: Africa: British East Africa

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

166—Harvard Mission (H) (1904)

Office: Phillips Brooks House, Cambridge, Massachusetts

Executive Officers:

Chmn. Grad. Comm., G. E. Huggins

Chmn., Powers Hapgood

Vice-Chmn., G. E. Huggins

*Sec., The Graduate Secretary

Treas., Arthur S. Johnson

167—Bureau of Missions of the National Association for the Promotion of Holiness (NHM) (1910)

(*National Holiness Mission*)

Office: 825 Woodbine Avenue, Oak Park, Illinois. Cable: Beatrice Secretary, Mrs. Beatrice C. Beezley

Periodical: "Call to Prayer" (Bi-monthly). Editor, Mrs. Beatrice C. Beezley. Price, \$.50

Field: The Non-Christian World: Asia: China (Shantung)

Inland-South-America Missionary Union (ISAM)

(see under International)

168—Council in the United States of the Inland South America Missionary Union (1915)

Office: 5029 Locust Street, Philadelphia, Pennsylvania

Home Director, Rev. Kenneth Mackenzie, Westport, Connecticut

*Gen. Sec., Rev. J. R. Schaffer

Field Sec., Rev. Joseph A. Davis, Erdenheim, Montgomery County, Pennsylvania

Periodical: "Inland South America." Editor, Rev. John Hay, 130 George Street, Edinburgh, Scotland. Price, \$.30

Fields: Latin America: South America: Argentine Republic, Brazil, Paraguay

169—International Medical Missionary Society (IMMS) (1881)^(a)

Office: 113 Fulton Street, New York City

Secretary, Rev. George H. Dowkontt, M.D.

(^a) The purpose of this Society is to assist intending missionaries to secure an education in recognized medical colleges, and to maintain the Missionary Home at Mountain Rest, Goshen, Massachusetts

170—International Missionary Union (IMU) (1883)^(a)

(^a) This is an interdenominational yearly conference of retired missionaries, missionaries on furlough and missionaries under appointment

Office: Clifton Springs, New York

Executive Officers:

Pres., Rev. J. Sumner Stone, M.D., 155 Pelham Road, New Rochelle, New York

*Cor. Sec., Mrs. Alice M. Williams, 149 West College Street, Oberlin, Ohio

171—International Reform Bureau (IRB) (1895)

Office: 200 Pennsylvania Avenue, S. E., Washington, D. C. Cable: Inrefbu

Superintendent, Rev. Wilbur F. Crafts, Ph.D.

*Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Periodical: "The Twentieth Century Quarterly." Editor, Rev. Wilbur F. Crafts, Ph.D. Price, \$.50

Fields: The Non-Christian World: Asia: China (Chihli), Chosen, Japan. Oceania: Philippine Islands(*)

(*) This Society has official representatives in the fields mentioned. It also works throughout Southern and South Eastern Asia and Latin America

Also work in the United States and Canada

Jebail Settlement (JS)

(see under Turkey)

172—Jebail Settlement (1905)

Office: "The Dresden," Washington, D. C.

Treasurer, Mrs. Wilbur J. Carr

Field: The Non-Christian World: Asia: Syria, *including Palestine*

173—American Hospital at Konia (CHK)

Office: 7 East 42nd Street, New York City

Executive Officers:

Pres., Allison Dodd

Sec., Charles E. Manierre

Rec. and Edit. Sec., H. F. Laflamme, 222 Fourth Avenue, New York City

*Treas., James M. Speers

Field: The Non-Christian World: Asia: Turkey in Asia (Asia Minor)

Lebanon Hospital for Mental Diseases

(see under England)

174—American Committee for the Lebanon Hospital for Mental Diseases (1896)

Office: 400 Chestnut Street, Philadelphia, Pennsylvania. Cable: Rhaines

Sec., Robert B. Haines, Jr.

*Treas., Asa S. Wing

Field: *The Non-Christian World: Asia: Syria, including Palestine*

Mission Populaire Évangélique de France (McM)

(see under France)

175—American McAll Association

Office: 1710 Chestnut Street, Philadelphia, Pennsylvania

Executive Officers:

Pres., Mrs. Chas. H. Parkhurst

First Vice-Pres., Mrs. Frank B. Kelley

Second Vice-Pres., Mrs. George E. Dimock

*Cor. Sec., Mrs. H. L. Wayland

Rec. Sec., Mrs. Edward Yates Hill

Gen. Sec., Miss Harriet Harvey

Field Sec., Rev. George T. Berry, 156 Fifth Avenue, New York City

Treas., Mrs. Abraham R. Perkins

Periodical: "The American McAll Record" (issued four times a year). Editor, Mrs. Louise Seymour Houghton. Price, \$.35 (with Annual Report. Ten or more to one address, \$.25, not including Annual Report)

Field: *Europe: France*

176—Mandingo Association, Inc. (MA) (1916)

Office: 27 Cedar Street, New York City

Sec.-Treas., Rev. Franklin J. Clark

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Fields: The Non-Christian World: Africa: French Guinea, Sierra Leone

General Mission Committee of the Dutch Reformed Church of South Africa (DRCSA)

(see under South Africa)

177—American Committee of the Nyasaland Mission of Central Africa of the Dutch Reformed Church of South Africa (1917)

Office: Institute Place, Chicago, Illinois

Executive Officers:

Chmn., A. F. Gaylord

*Sec., N. H. Camp

Treas., R. Glendinning

Fields: (*)

(*) This is an aiding committee of the Nyasaland Mission and has no work for which it is primarily responsible

178—Christian Association of the University of Pennsylvania (Foreign Department) (UPCA) (1901)

Office: Christian Association, University of Pennsylvania, Philadelphia, Pennsylvania

For. Miss. Sec., Edward C. Wood

Field: The Non-Christian World: Asia: China (Kiangsu)

Mukti Mission (MM)

(see under India)

179—American Ramabai Association (1896)

Office: 299 Waterman Street, Providence, Rhode Island

Executive Officers:

Pres., Rev. Harlan P. Beach, D.D., F.R.G.S.

*Chmn. Exec. Committee, Miss Clementina Butler

Rec. Sec., Miss Alice H. Baldwin, 233 Fisher Avenue, Brookline, Massachusetts

Treas., Edgar C. Linn, 1352 Beacon Street, Brookline, Massachusetts

Periodical: "Mukti Prayer Bell." Editor, Pundita Ramabai. Free to subscribers
Field: *The Non-Christian World: Asia: India (Bombay)*

Santal Mission of the Northern Churches (SMNC)

(see under India)

180—American Committee of the Santal Mission (1891)

Office: Augsburg Seminary, Minneapolis, Minnesota. Cable: Santal

Secretary, Prof. J. H. Blegen

Periodical: "Santhalmissionaeren." Editor, Prof. J. H. Blegen. Price, \$.50

Fields: *The Non-Christian World: Asia: India (Assam, Behar and Orissa)*

South Africa General Mission (SAGM)

(see under International)

181—American Home Council of the South Africa General Mission (1910)

Office: 32 Court Street, Brooklyn, New York. Cable: Saggmis, Brooklyn

Executive Officers:

Pres., William Phillips Hall

Vice-Pres., Rev. J. G. Snyder

*Sec., Rev. Wm. H. Hendrickson

Rec. Sec., E. D. Garnsey

Treas., W. W. Kouwenhoven

Field Sec., Rev. Arthur J. Bowen

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

Periodicals: "The South African Pioneer" ("The S. A. G. M. Pioneer"). Editor, Mrs. James Middlemiss. Price, \$.50. "Diamonds from South Africa." Editor, Mrs. Edgar Faithfull. Price, \$.25
 Fields: *The Non-Christian World: Africa: Angola, Basutoland, Cape of Good Hope Province, Natal, Nyasaland, Orange River Colony, Portuguese East Africa, Rhodesia, Swaziland, Transvaal*

182—South China Boat Mission (SCBM) (1911)

(*Boat Mission*)

Office: 542 South Dearborn Street, Chicago, Illinois

Executive Officers:

Director, Miss Florence Drew

*Home Sec., Edward Drew

Field: The Non-Christian World: Asia: China (Kwangtung)

183—Rev. D. M. Stearns' Church and Bible Classes (SCBC) (1900)

Office: 167 Chelton Avenue, Germantown, Pennsylvania

Secretary, Miss S. C. Dunkelberger

Periodical: "Kingdom Tidings"

Fields: Latin America: West Indies: Porto Rico. The Non-Christian World. Africa: Morocco

Also work in the United States and in other countries through various missionary agencies

Sudan United Mission (SUM)

(see under International)

184—American Council of the Sudan United Mission (1906)

Office: 25 Pine Grove Avenue, Summit, New Jersey. Cable: Kumm, Summit, New Jersey

General Secretary, Dr. H. K. W. Kumm

Periodical: "Newsletter." Editor, Mrs. E. Williams. Price, \$.50

Field: The Non-Christian World: Africa: Nigeria

185—Foreign Sunday School Association of the United States of America (FSSA) (1878)^(a)

^(a) Merged with the World's Sunday School Association (International) in 1919. It is entered as 139^a in the present directory

186—James M. Taylor Interdenominational Missionary Work (TIM) (1909)^(a)

Office: 807 Deery Street, Knoxville, Tennessee

Director, Rev. James M. Taylor, D.D.

^(a) This is a fund rather than a society. All monies are dispersed through the regular Missionary Societies

187—American Waldensian Aid Society (AWAS)

Office: 520 West End Avenue, New York City

Executive Officers:

*Gen. Sec., Miss Leonora Kelso

Cor. Sec., Mrs. Richard A. Dorman

Rec. Sec., Mrs. Frank Gardner Moore

Treas., Eugene Delano

Assist. Treas., Mrs. Gilbert Colgate

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

- 188—Woman's Union Missionary Society of America (WU) (1860)**
 Office: 67 Bible House, New York City. Cable: Wunsoc
 Executive Officers:
 Pres., Mrs. Samuel J. Broadwell
 *Cor. Sec., Mrs. S. T. Dauchy
 Asst. Treas., Miss Clara E. Masters, Miss Elsie E. McCartee
 Periodical: "The Missionary Link." Editor, Mrs. F. S. Bronson.
 Price, \$.50
 Fields: The Non-Christian World: Asia: China (Kiangsu), India
 (Bengal, United Provinces), Japan
- 189—World's Faith Missionary Association (WFMA) (1896)(*)**
 Office: 200 Mathews Street, Shenandoah, Iowa
 Executive Officers:
 *Pres., Rev. C. S. Hanley
 Vice-Pres., Rev. J. S. Johnson
 Sec., R. B. Wilson
 Treas., Mrs. C. S. Hanley
 Periodical: "The Missionary World." Editor, Rev. C. S. Hanley.
 Price, \$.50
 (*) This Society sends no missionaries. It supports workers under several denominational societies

INDEPENDENT (EDUCATIONAL)

- 190—Trustees of the Canton Christian College (CCC) (1886)**
 Office: 156 Fifth Avenue, New York City. Cable: Honglok, New York
 Executive Officers:
 Hon. Pres., Herbert Parsons
 Vice-Pres., Francis S. Phraner, Charles H. Parkhurst
 *Sec. and Treas., W. Henry Grant
 Asst. Sec., Miss Katharine C. Griggs
 Periodical: "Bulletin of the Canton Christian College"
 Field: The Non-Christian World: Asia: China (Kwangtung)
- 191—Trustees of the American College for Girls at Constantinople (ACGC) (1908)**
 Office: 70 Fifth Avenue, New York City
 Executive Officers:
 Pres., Hon. Chas. R. Crane
 Sec., Samuel C. Darling
 *Bursar, Miss Susan H. Olmstead
 Periodical: "Constantinople College News"
 Field: The Non-Christian World: Turkey in Europe
- 192—Board of Trustees of the Gould Memorial Home and Industrial Schools, Rome, Italy (1875)**
 Office: 45 Cedar Street, New York City
 Executive Officers:
 *Pres., Henry B. Barnes

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

- Treas., Frederick Dwight
Field: Europe: Italy
- 193—Board of Directors of the Iconium College (IC) (1907)**
Office: 40 Flushing Avenue, Jamaica, Long Island, New York
Executive Officers:
Pres., David J. Burrell, D.D., LL.D.
*Sec., Martin Ralph
Field Sec., J. O. Wylie, 156 Fifth Avenue, New York City
Treas., Frederick O. Foxcroft
Field: The Non-Christian World: Asia: Turkey in Asia
- 194—Trustees of Mackenzie College, São Paulo, Brazil (MC) (1892)**
Office: 5 West 82nd Street, New York City
Executive Officers:
Pres., Rev. George Alexander, D.D.
*Sec., Rev. D. C. MacLaren, D.D.
Periodical: "Revista de Engenharia do Mackenzie College"
Field: Latin America: South America: Brazil
- 195—Trustees of Robert College (RC) (1864)**
Office: 18 East 41st Street, New York City
Executive Officers:
Pres., Cleveland H. Dodge, 99 John Street, New York City
Pres. of the Faculty, Rev. Caleb F. Gates, D.D., LL.D.
Vice-Pres., Robert W. DeForrest
Sec., Rev. A. W. Halsey, D.D., 156 Fifth Avenue, New York City
*Ex. Sec., Luther R. Fowle
Field: The Non-Christian World: Turkey in Europe
- 196—Trustees of Syrian Protestant College, Beirut, Syria (SPC) (1863)**
Office: 18 East 41st Street, New York City
Pres., Rev. D. Stuart Dodge, D.D., "The Allendale," 808 West
End Avenue, New York City
*Cor. Sec., Bayard Dodge
Ex. Sec., Albert W. Staub
Treas., William M. Kingsley
Field: The Non-Christian World: Asia: Syria, *including Palestine*
- 197—Yale Foreign Missionary Society (YM) (1903)**
(*Yale in China, Yale Mission*)
Office: 5 White Hall, Yale Station, New Haven, Connecticut
Executive Officers:
Chmn. of Board of Trustees, Prof. F. Wells Williams
Pres., Clarence H. Kelsey
*Sec.-Treas., Amos P. Wilder, Ph.D.
Periodical: "Yali Quarterly" (Quarterly). Editor, Amos P. Wilder,
Ph.D. Price, \$.25
Field: The Non-Christian World: Asia: China (Hunan)

* Officer to whom general correspondence should be sent. The address is that given above, unless otherwise specified

INTERNATIONAL SOCIETIES**Africa Inland Mission (AIM)**

Rev. Oliver M. Fletcher, 356 Bridge Street, Brooklyn, New York,
U. S. A.

James B. Nicholson, Esq., 2 Bilyard Avenue, Sydney, New South
Wales

Rev. Donald P. Robinson, M.A., 78A East Street, Baker Street,
London, W., England

(Councils in the United States, Australia and England)

China Inland Mission (CIM)

D. E. Hoste, Newington Green, Mildmay, London, N. 16, England
(Councils in America (Toronto and Philadelphia offices), Australia,
England and China. Associated Missions in the United States (2),
Finland, Germany (4), Norway (2) and Sweden (3))

Inland-South-America Missionary Union (ISAM)

Mrs. Margaret E. Hay, 130 George Street, Edinburgh, Scotland
(Councils in Canada, United States and Scotland)

Mission der Brüdergemeine (Mission of the United Brethren) (Mor)

Rev. Theodor Bechler, Rev. Samuel Baudert, Herrnhut i. S., Germany
(Auxiliary Societies in England (2), Germany (4), and the Nether-
lands)

South Africa General Mission (SAGM)

James Middlemiss, Box 988, Cape Town, Cape of Good Hope Prov-
ince, Union of South Africa
(Councils in the United States, England and Cape of Good Hope
Province)

Sudan United Mission (SUM)

Gilbert Dawson, 16, New Bridge Street, London, E. C. 4, England
(Councils in the United States, Australia, England, Denmark and Cape
of Good Hope Province)

World's Sunday School Association (WSSA)

Frank L. Brown, 1 Madison Avenue, New York City, U. S. A.
Rev. Corey Bonner, 56, Old Bailey, London, E. C., England
(Local organizations in China, India and Japan)

World's Woman's Christian Temperance Union (WCTU)

Miss Anna Adams Gordon, Evanston, Illinois, U. S. A.
Miss Agnes E. Slack, Ripley, Derbyshire, England

HAWAIIAN ISLANDS

CONGREGATIONAL

Board of the Hawaiian Evangelical Association (HEA)

Rev. Henry P. Judd, Mission Memorial, King Street, Honolulu

AUSTRALIA

BAPTIST

Australian Board of Baptist Foreign Mission (AuBM)

Rev. J. C. Martin, Baptist Union Office, Flinders-street, Adelaide,
South Australia

CHURCH OF ENGLAND

Australian Board of Missions (AuM)

Rev. H. M. R. Rupp, 242 Pitt Street, Sydney, N. S. W.

DISCIPLES OR CHRISTIAN

Federal Foreign Mission Committee of Churches of Christ in Aus-
tralia (CCAu)

Rev. Ira A. Paternoster, 2 Buller Street, Prospect, South Australia

LUTHERAN

Missionary Committee of the Immanuel German Evangelical Luth-
eran Synod of Australia (IGLA)

Rev. L. Kaibel, Tanunda, South Australia

METHODIST

Methodist Missionary Society of Australasia (MMAu)

Rev. John G. Wheen, 139 Castlereagh Street, Sydney, N. S. W.

PRESBYTERIAN

Board of Missions of the General Assembly of the Presbyterian
Church of Australia (AuP)

Rev. T. Watt Leggatt, Assembly Hall, 156 Collins Street, Mel-
bourne, Victoria

NOT DENOMINATIONAL

Aboriginal Inland Mission (AIMA)

Mr. and Mrs. Long, Aboriginal Inland Mission, Singleton, N. S. W.

Africa Inland Mission (AIM)

(see under International)

Africa Inland Mission, Home Council for Australia

James B. Nicholson, Esq., 2 Bilyard Avenue, Sydney, N. S. W.

China Inland Mission (CIM)

(see under International)

China Inland Mission, Council for Australasia

J. Southey, 267 Collins Street, Melbourne, Victoria

South Sea Evangelical Mission (SSEM)

Miss F. S. H. Young, Gibb's Chambers, 7, Moore Street, Sydney,
N. S. W.

Sudan United Mission (SUM)

(see under International)

Australian and New Zealand Council of the Sudan United Mission

D. N. MacDiarmid, B.A., 182 Collins Street, Melbourne, Victoria

**National Committee of Young Men's Christian Associations of
Australia and New Zealand (YMCAAu)**

J. Henry Lang, Y. M. C. A. Building, Melbourne, Victoria

**Foreign Department of the National Young Women's Christian
Associations of Australasia (YWCAAu)**

Miss Helen F. Barnes, M.A., 5 Lyons Terrace, Liverpool Street,
Sydney, N. S. W.

NEW ZEALAND

BAPTIST**New Zealand Baptist Missionary Society (NZBMS)**

Rev. Stanley Jenkin, Wanganui

CHURCH OF ENGLAND**Melanesian Mission (MelM)**

Rev. A. Neild, Auckland

METHODIST**New Zealand Methodist Home Mission and Church Extension
Society (NZMH)**

Rev. T. G. Brooke, Penryn Road, Mt. Eden, Auckland

PRESBYTERIAN**Foreign Missions Committee of the Presbyterian Church of New
Zealand (PCNZ)**

Rev. Alexander Don, 8 Oban Street, Roslyn, Dunedin

**Maori Mission Committee of the Presbyterian Church of New Zea-
land (PCNZM)**

Rev. Alexander Doull, St. Andrew's Manse, Palmerston North

NOT DENOMINATIONAL**Bolivian Indian Mission (BM)**

(see under Bolivia)

Bolivian Indian Mission, Dunedin Council

David Love, Kirkland Street, Green Island, Dunedin

ENGLAND

BAPTIST

Baptist Missionary Society (BMS)

Rev. Charles Edward Wilson, B.A., Rev. W. Y. Fullerton, 19, Furnival Street, Holborn, London, E. C. 4

Strict Baptist Mission (SB)

Rev. W. Chisnal, 16, The Grove, Isleworth, Middlesex

Pioneer Mission (British and Continental) (PM)

Rev. E. C. Carter, 7, Trinity Street, Borough, London, E. C.

Baptist Missionary Association (BMA)

19, Furnival Street, Holborn, London, E. C.

CHRISTIAN OR BRETHREN

Christian Missions in Many Lands (CMML)(*)

William Henry Bennet, William Edwy Vine, M.A., William Rhodes Lewis, 1, Widcombe Crescent, Bath

(*) Also known as the "Echoes of Service" Missionary Society. See also under Brethren Missionaries, United States

CHURCH OF ENGLAND

Society for the Propagation of the Gospel in Foreign Parts (SPG)

The Rt. Rev. Bishop King, 15, Tufton Street, Westminster, S. W. 1

Church Missionary Society for Africa and the East (CMS)

Rev. Cyril C. B. Bardsley, M.A., 16, Salisbury Square, London, E. C. 4

London Society for Promoting Christianity amongst the Jews (LJS)

Rev. E. L. Langston, M.A., Rev. C. H. Gill, M.A., 16, Lincoln's Inn Fields, London, W. C.

South American Missionary Society (SAMS)

Rev. Alan Ewbank, M.A., 20, John Street, London, W. C. 1

Universities' Mission to Central Africa (UMCA)

Rev. Canon Duncan Travers, 9, Dartmouth Street, Westminster, S. W. 1

Baakleen Medical Mission to the Druses (BMM)

Miss L. W. Burnett, 22, Albert Square, Clapham Road, London, S. W.

Cowley, Wantage, & All Saints Missionary Association (SSJE)

Miss Mary Booker, 50, Queen Anne's Gate Street, James' Park, London, S. W. 1

Oxford Mission to Calcutta (OMC)

Miss Edith Argles, Spinney Piece, Bagley Wood, Oxford

Church of England Zenana Missionary Society (CEZMS)

Rev. C. E. Paterson, M.A., Lonsdale Chambers, 27, Chancery Lane,
London, W. C. 2

Jerusalem and the East Mission (JEM)

Rev. E. M. Bickersteth, The Church House, Dean's Yard, West-
minster, London, S. W. 1

Palestine Village Mission (PVM)

Miss A. H. Wilson, Salem House, Wicklow, Ireland
Central Board of Missions of the Church of England

Rev. H. Saumarez Smith, 3, Bedford Square, London, W. C. 1

COUNTESS OF HUNTINGDON'S CONNECTION**Sierra Leone Mission (SLM)**

E. Dolby Shelton, 41, Holborn Hall, London, W. C.

FRIENDS**Friends' Foreign Mission Association (FFMA)**

Henry T. Hodgkin, M.A., M.B., 15, Devonshire Street, Bishopsgate,
London, E. C. 2

Friends' Armenian Mission Committee (FAMC)^(a)

W. C. Braithwaite, Castle House, Banbury
Miss Maude Rowntree, 12, Ramshill Road, Scarborough

^(a) Also known as the "Friends' Armenian Mission in Constantinople"

Friends' Anti-Slavery Committee (FAS)^(a)

^(a) Merged with the Friends' Foreign Missionary Association, 1918

METHODIST**Wesleyan Methodist Missionary Society (WMMS)**

Rev. William Goudie, 24, Bishopsgate, London, E. C. 2

Primitive Methodist Missionary Society (PMMS)^(a)

Rev. J. T. Barkby, Holborn Hall, Gray's Inn Road, London, W. C. 1

^(a) Auxiliary in the United States

United Methodist Church Missionary Society (UMC)

Rev. Charles Stedeford, 202, Gravelly Hill, Birmingham

Women's Auxiliary of the Wesleyan Methodist Missionary Society (WMMSW)

Miss H. M. Bradford, Miss A. M. Hellier, 17, Cromwell Place,
Highgate, N. 6

MORAVIAN**Mission der Brüdergemeine (Mor)**

(see under International)

London Association in aid of Moravian Missions

Rev. Edgar Swainson, A.K.C., 7, New Court, Lincoln's Inn, London, W. C. 2

Society for the Furtherance of the Gospel among the Heathen

Rev. Charles Klesel, 32, Fetter Lane, London, E. C.

PRESBYTERIAN

Foreign Missions Committee of the Presbyterian Church of England (EPM)

Rev. P. J. Maclagan, M.A., D. Phil., 7, East India Avenue, London, E. C. 3

Welsh Calvinistic Methodists' Foreign Missions (WCMM)

Rev. R. J. Williams, 16 Falkner Street, Liverpool

NOT DENOMINATIONAL

Africa Inland Mission (AIM)

(see under International)

Africa Inland Mission, Home Council for the British Isles

Rev. Donald P. Robinson, M.A., 78A East Street, Baker Street, London, W.

Angola Evangelical Mission (AEM)

Walter Astley, Kenworthy House, Northenden

Bolivian Indian Mission (BM)

(see under Bolivia)

Bolivian Indian Mission, London Council

Thomas Hancock, 81, Ashley Road, Bristol

British and Foreign Bible Society (BFBS)

Rev. John H. Ritson, M.A., D.D., Rev. S. Nowell-Rostron, M.A., Bible House, 146, Queen Victoria Street, London, E. C. 4

British Society for the Propagation of the Gospel among the Jews (BSJ)

Rev. Frank J. Exley, 9, Great James Street, Bedford Row, London, W.C. 1

British Syrian Mission (BSM)

Miss J. E. Hutcheon, Grosvenor House, The Ridgeway, Wimbledon, S. W.

Central Asian Mission (CAmM)

Col. G. Wingate, C.I.E., 52, Lincoln's Inn Fields, Sardinia House, London, W. C.

Central Asian Pioneer Mission (CAPM)

F. D. Norwood, Esq., 2 & 4, Tudor Street, London, E. C.

Ceylon and India General Mission (CIGM)(*)

David Gardiner, 121, Stapleton Road, Stroud Green, London, N. 4

(*) Councils in Canada and United States

Children's Special Service Mission (CSSM)

Henry Hankinson, 13A Warwick Lane, Paternoster Row, London, E.C.

China Inland Mission (CIM)

(see under International)

China Inland Mission, London Council

Rev. J. Stuart Holden, M.A., D.D., Newington Green, Mildmay, London, N. 16

Christian Literature Society for India (CLSI)

Rev. George Patterson, 35, John Street, Bedford Row, London,
W. C. 1

Dufferin and Procter Memorial Schools (DPMS)

Miss Amy L. Procter, 7, Miles Road, Clifton

Egypt General Mission (EGM)

J. Martin Cleaver, B.A., 10, Drayton Park, Highbury, London, N.

Evangelical Mission to Israel (EMJ)

D. C. Joseph, 138, Clifden Road, Clapton, London, N. E.

Evangelical Union of South America (EUSA)^(a)

Rev. A. Stuart McNairn, 8 & 9, Essex Street, Strand, London, W. C.

^(a) This Society has an auxiliary in Canada

Heart of Africa Mission (HAM)

Mrs. C. T. Studd, 17, Highland Road, Norwood, London, S. E. 19

Indian Christian Mission (ICM)

Hy. Bastow, "Aalsund," Ashurst Road, North Finchley, London, N.

International Postal Telegraph Christian Association (IPTCA)

Mr. Lovelace, 62, Bartholomew Close, London, E. C.

Kurku and Central Indian Hill Mission (KCIHM)

F. W. Howard Piper, Esq., L.L.B., "Arden," Bushey Heath, Herts.

Lakher Pioneer Mission (LPM)

Miss Alice S. Denning, 23, Putney Common, London, S. W. 15

Lebanon Hospital for the Insane (LHI)^(a)

Miss A. M. Gooch, 35, Queen Victoria Street, London, E. C.

^(a) This Society has committees in Canada, United States, Netherlands and Switzerland

London Missionary Society (LMS)

F. H. Hawkins, LL.B., Rev. F. Lenwood, M.A., 16, New Bridge
Street, London, E. C. 4

Mildmay Mission to the Jews (MMJ)

Rev. Samuel Hinds Wilkinson, Central Hall, Philpot Street,
Commercial Road, London, E. 1

Missionary Settlement for University Women (MSUW)

Miss E. I. M. Boyd, M.A., 14, Endsleigh Gardens, London, N.W. 1

Nile Mission Press (NMP)

John L. Oliver, Esq., 22, Culverden Park Road, Tunbridge Wells

North Africa Mission (NAM)

Edward H. Glenny, 18, John Street, Bedford Row, London, W.C.1

Nyassa Industrial Mission (NIM)

Rev. Alfred Walker, Sandrock House, Sevenoaks, Kent

Pentecostal Missionary Union for Great Britain and Ireland (PMU)

T. H. Mundell, 30, Avondale Road, South Croyden

Regions Beyond Missionary Union (RBMU)

Rev. William Wilkes, Harley House, Bow Road, London, E.

Religious Tract Society (RTS)

Rev. F. T. Thornburgh, M.A., 65, St. Paul's Churchyard,
London, E. C. 4

Salvation Army (SA)

Colonel Francis W. Pearce, 101, Queen Victoria Street, London,
E. C.

San Pedro Mission to the Indians (SPI)

(see under Canada)

San Pedro Mission to the Indians, English Committee

B. F. Babcock, West Derby, Liverpool

South Africa General Mission (SAGM)

(see under International)

English Council of the South Africa General Mission

Edgar C. Faithful, M.A., 17, Homefield Road, Wimbledon, London, S. W. 19

Sudan United Mission (SUM)

(see under International)

British Council of the Sudan United Mission

Gilbert Dawson, 16, New Bridge Street, London, E. C. 4

Women's Christian College, Madras (WCCM)

(see under India)

Women's Christian College, Madras, Board of Governors, British Section

T. R. W. Lunt, 3, Tudor Street, London, E. C.

Women's Christian Medical College (WCMC)

(see under India)

Women's Christian Medical College, London Auxiliary Committee

Miss Clara Benham, 15, Holwood Road, Bromley, Kent

Work among Japanese Seamen in the Port of London (JSL)

Miss O. Kennion, 10, Carlton Square, Mile End, London

World's Sunday School Association (WSSA)

(see under International)

World's Sunday School Association

Secretary in England, Rev. Corey Bonner, 56, Old Bailey, London, E. C.

World's Woman's Christian Temperance Union (WCTU)

(see under International)

World's Woman's Christian Temperance Union

Miss Agnes E. Slack, Ripley, Derbyshire

Foreign Department of the English National Council of the Young Men's Christian Associations (YMCAE)

Sir Arthur K. Yapp, K.B.E., 13, Russell Square, London, W. C

IRELAND

Foreign Department of the National Young Women's Christian Association of Great Britain and Ireland (YWCA)

Miss Constance E. Wathen, 26, George Street, Hanover Square,
London, W. 1

Zambesi Industrial Mission (ZIM)

Robert Caldwell, F.R.G.S., 11, Chapel Street, Milton Street,
London, E. C.

Zenana Bible and Medical Mission (ZBMM)

Rev. E. S. Carr, M.A., Rev. T. Carter, Th.D., Miss M. Grace
Liesching, 33, Surrey Street, Strand, London, W. C. 2

IRELAND

PRESBYTERIAN

Foreign Mission of the Presbyterian Church in Ireland (IP)

Rev. George Thompson, D.D., Foreign Mission Office, Church
House, Fisherwick Place, Belfast

Jewish Mission of the Presbyterian Church in Ireland (PCIJ)

Rev. Edward Clarke, M.A., Church House, Fisherwick Place,
Belfast

Continental Mission of the Presbyterian Church in Ireland (PCIC)

Rev. John A. Bain, Church House, Fisherwick Place, Belfast

Jungle Tribes Mission of the Presbyterian Church in Ireland (JTM)

Rev. H. Montgomery, 5 Lower Crescent, Belfast

Foreign Mission of the Reformed Presbyterian Synod of Ireland (RPI)

Rev. S. R. McNeilly, B.A., Bailiesmills Manse, Lisburn

NOT DENOMINATIONAL

Mission to Lepers (ML)^(a)

W. H. P. Anderson, 20 Lincoln Place, Dublin

^(a) Auxiliary Committees in Canada, the United States, Australia and New Zealand

Qua Iboe Mission (QIM)

Robert L. M'Keown, 108-109 Scottish Provident Buildings, Belfast

Women's Christian Medical College (WCMC)

(see under India)

Women's Christian Medical College, Dublin Committee

Miss Florence Condon, L.R.C.P.I., 29 Morehampton Road, Donnybrook, Dublin

SCOTLAND

BAPTIST

Baptist Industrial Mission of Scotland (BIMS)

Sir Adam Nimmo, M.A., 21 Bothwell Street, Glasgow

DISCIPLES OR CHRISTIANS**Foreign Mission Committee of Churches of Christ (CCS)**

Rev. W. Crockatt, 179 Nithsdale Road, Pollokshields Road,
Glasgow

EPISCOPAL**Board of Foreign Missions of the Representative Council of the
Episcopal Church in Scotland (ECS)**

Robert T. Norfor, C.A., 13 Queen Street, Edinburgh

PREBYTERIAN**Church of Scotland Foreign Mission Committee (CSFM)**

W. M. M'Lachlan, Esq., M.A., W.S., 22 Queen Street, Edinburgh

**Church of Scotland Women's Association for Foreign Missions
(CSFMW)**

Miss J. M. Macpherson, 22 Queen Street, Edinburgh

Church of Scotland Committee for the Conversion of the Jews (CSJ)

John A. Trail, Esq., LL.D., W.S., 28 Rutland Square, Edinburgh

Walker-Arnott Tabetha Mission (TMS)

C. E. W. Macpherson, Esq., C.A., 6 N. St. David Street, Edinburgh

**Foreign Mission Board of the Reformed Presbyterian Church of
Scotland (RPS)**

Rev. W. Russell, M.A., 12 Colinslee Terrace, Paisley

**United Original Secession Church of Scotland, Foreign Mission
Committee (UOS)**

Rev. Alexander Smellie, D.D., Carluke

**Foreign Mission Committee of the United Free Church of Scotland
(UFS)**

Rev. Frank Ashcroft, M.A., Rev. James Webster, Foreign Mission
Office, 121 George Street, Edinburgh

United Free Church of Scotland, Jewish Mission (UFSJ)

James T. Webster, 121 George Street, Edinburgh

Free Church of Scotland Foreign Mission (FCS)

Rev. Alexander Stewart, Mound, Edinburgh

NOT DENOMINATIONAL**Association for the Support of the Jessie Taylor Memorial School
for Moslem and Druse Girls (JTMS)**

Mrs. Fraser, 5 Greenhill Terrace, Edinburgh

Central Morocco Mission (CMM)

Mrs. Robert Kerr, 11 Stevenson Drive, Langside, Glasgow

Edinburgh Medical Missionary Society (EMMS)

E. Sargood Fry, M.B., C.M., Medical Mission House, 56 George Square, Edinburgh

Emmanuel Medical Mission (EMM)

180 Ingram Street, Glasgow

Hill-Murray Mission to the Chinese Blind and Illiterate Sighted in North China (MCB)

John Wylie, Esq. (Secretary pro tem.), 140 West George Street, Glasgow

Inland-South-America Missionary Union (ISAM)

(see under International)

Inland-South-America Missionary Union, Council in Great Britain

Mrs. Margaret E. Hay, 130 George Street, Edinburgh

National Bible Society of Scotland (NBSS)

James Murray, Esq., 224 West George Street, Glasgow
Rev. R. H. Falconer, 5 St. Andrew Square, Edinburgh

Southern Morocco Mission (SMM)

John Geddes, 64 Bothwell Street, Glasgow

Tibetan Mission (TM)

George Rankin, Esq., 3 West Bell Street, Dundee

Women's Christian Medical College (WCMC)

(see under India)

Women's Christian Medical College, Edinburgh Committee

James Cornwall, Esq., 24 Drumsheugh Gardens, Edinburgh

Foreign Mission Department of the Scottish National Council of the Young Men's Christian Associations (YMCAS)

H. Lightbody, 118 George Street, Edinburgh

WALES

NOT DENOMINATIONAL

Maranham Christian Mission (MCM)

Sidney Durk, 17 Morgan Street, Swansea

Thado-Kookie Pioneer Mission (TPM)

Rev. D. Loyd Jones, B.A., Aber, Carnarvonshire

AUSTRIA-HUNGARY

Vienna Gustav Adolph Verein (VGAS)

BELGIUM

Société Belge des Missions Protestantes au Congo (BPM)

M. Pierre M. Olivier, 51 Rue Crespel, Bruxelles

BULGARIA

Bulgarian Evangelical Society (BES)

G. N. Popoff, Ludjene, Peshtersko

DENMARK

Danske Missionsselskab (Danish Missionary Society) (DMS)

Rev. Christian Schlesch, Strandagervej 24, Hellerup, København

Dansk Kirke-Mission i Arabien (Danish Church Mission in Arabia) (DKMA)

· Missionær P. Wissenberg, Eckersbergsgade 8, København

Mission der Brüdergemeine (Mor)

(see under International)

Nordschleswigsche Missionsverein

(see under Germany)

Osterlands-Missionen (Mission to the Orient) (DMO)

Rev. C. Siegumfeldt, Lyderslev, Storehadinge

Santal Mission of the Northern Churches (SMNC)

(see under India)

Danish Board for the Santal Mission

Aage Krohn, Esq., Ceres Vei 4, København V

Sudan United Mission (SUM)

(see under International)

Danish Council of the Sudan United Mission

Missionær Juul, Strøb

Teltmissionen (Tent Mission) (HTM)

Rev. Mr. Hass, Stenhus, Holbeck

**Udvalget for L. P. Larsens Missionsarbejde blandt indiske Studenter
(Committee for L. P. Larsen's Missionary Work among Students in India) (LPL)**

Rev. Marius Hansen, Norde Frihavnsgade 71, København

FINLAND

China Inland Mission (CIM)

(see under International)

Fria Missionen i Finland (Free (Church) Mission of Finland) (FFC)

20, Eriksgatan, Åbo

Finska Missionssällskapet (Finnish Missionary Society) (FMS)

Rev. Hannu Haahti, Helsingfors

Lutherska Evangeliföreningen i Finland (Lutheran Evangelical Society of Finland) (LEF)

Pastor L. L. Byman, Helsingfors

FRANCE

Mission Populaire Évangélique de France (McAll Mission) (McM)(*)

Rev. Henri Guex, 1 Rue Pierre Levée, Paris

(*) This Society has committees in Canada and the United States

Mission protestante française en Kabylie (Union pour l'Évangélisation des Musulmans du Nord de l'Afrique, Mission méthodiste française en Kabylie) (French Protestant Mission in Kabylie) (KM) (1886)

M. Brès, Il-Maten, Dep. de Constantine, Algérie

Société des Missions Évangéliques chez les Peuples non Crétiens (Paris Evangelical Missionary Society) (P),

M. J. Bianquis, M. Daniel Couve, M. A. Casalis, 102, boulevard Arago, Paris

Vereinigte Gemeinden der deutschen Kirchen A. C. in Paris (United Evangelical Church of the Augsburg Confession in Paris) (UEAC)

GERMANY

Allgemeiner evangelisch - protestantischer Missionsverein (General Society for Evangelical Protestant Missions) (Weimar Mission) (AEPM)

Rev. Joannes Witte, Dr. Lic., Sedanstrasse 40, Berlin-Steglitz

Aussätzigen-Asyl "Jesushilfe" in Jerusalem (Jesushilfe Leper Asylum in Jerusalem) (HLJ)

Rev. W. L. Kölbinger, D.th., Rev. Karl Kuchener, Herrnhut i. S.

Berliner Frauen-Missionsverein für China (Berlin Women's Missionary Society for China) (BFM)

Rev. H. Glüer, Georgenkirchstrasse 70, Berlin

Berliner Missionsgesellschaft (Berlin Missionary Society) (Berlin I) (Bn)

Rev. Dr. Karl Axenfeld, Georgenkirchstrasse 70, Berlin NO 43

China Inland Mission (CIM)

(see under International)

Deutsche China-Allianz-Mission in Barmen (German China Alliance Mission in Barmen) (GCAM)

K. Engler, C. Polnick, Seifenstrasse 5, Barmen

Deutscher Frauen Missionsbund (German Women's Missionary Union) (DFMB)
Bibelhaus, Malche, bei Freienwalde, a. O.

Friedenshort Deaconess Mission (FDM)

Miechowitz, Oberschlesien

Liebenzeller Mission (Liebenzell Mission) (L)

(see separate entry, Germany)

Deutsche Orient Mission (German Orient Mission) (DOM)

Pastor Dr. Roemer, Gr. Weinmeisterstrasse 50, Potsdam

- Deutscher Hilfsbund für christliches Liebeswerk im Orient (German Aid Society for Christian Charity in the East) (DHL)
F. Schuchardt, Fürstenbergerstrasse 151, Frankfurt a. Main
- Evangelische Missionsgesellschaft für Deutsch-Ostafrika (Evangelical Missionary Society for German East Africa) (DOA)
Rev. W. Trittelvitz, Lic.Theol., Rev. P. Burckhardt, Bethel bei Bielefeld
- Evangelisch-lutherische Mission zu Leipzig (Leipzig Evangelical Lutheran Mission) (Lp)
Prof. Dr. Paul, Carolinenstrasse 19, Leipzig
- Evangelisch-lutherische Missionsanstalt zu Hermannsburg (Hermannsburg Evangelical Lutheran Missionary Society) (HM)
Rev. Georg Haccius, D.D., Hermannsburg, Hannover
- Gesellschaft für innere und äussere Mission im Sinne der lutherischen Kirche (Society for Home and Foreign Missions According to the Principles of the Lutheran Church) (Neuendettelsau Mission) (ND)
Rev. Martin Deinzer, Neuendettelsau, Bayern
- Gossnersche Missionsgesellschaft (Gossner Missionary Society) (Berlin II) (GM)
Rev. H. Kausch, Handjerystrasse 19-20, Friedenau, Berlin
- Hildesheimer Verein für die deutsche Blindenmission in China (Hildesheim Missionary Society for Blind Girls in China) (HVBC)
Miss Louise Cooper, Sedanstrasse 33, Hildesheim
- Jerusalems-Verein (Jerusalem Union) (JV)
Rev. Mr. Ulich, Wustrau, Kreis Ruppın
- Kieler China Mission (Kiel China Mission) (KCM)
Pastor F. Witt, Missionshaus, Kiel
- Liebenzeller Mission (Liebenzell Mission) (L)^(*)
^(*) This Society is associated with the China Inland Mission in its work in China
Pastor Heinrich Coerper, Liebenzell, Württemberg
- Mission der Brüdergemeine (Mor)
(see under International)
- Mission der Brudergemeine
Prediger Theodor Bechler, Missionsinspektor Samuel Baudert, Secs. in Germany
Herrnhut i. S.
- Funfpennig-Verein (Mite Society)
Missionar A. E. Schmidt, Herrnhut i. S.
- Nordschleswigsche Missionsverein (North Schleswig Missionary Society)
Prediger Fr. Hoy, Christiansfeld, Nord-Schleswig

Mission der hannoverschen evangelisch-lutherischen Freikirche
(Hannover Free Evangelical Lutheran Church Missionary Society) (MHLF)

Rev. A. Heicke, Nettelkamp bei Wrested

Missionsgesellschaft der deutschen Baptisten (Missionary Society of the German Baptists) (MDB)

Rev. Karl Mascher, Missionshaus, Neuruppin

Neukirchener Missionsanstalt (Neukirchen Mission Institute) (NK)

Pastor G. Paschen, Kreis Mörs, Neukirchen

Norddeutsche Missionsgesellschaft (North German Missionary Society) (NMG)

Rev. E. Ohly, Bremen

Rheinisch-westfälischer Diakonissenverein (Rhenish-Westphalian Deaconesses' Society) (Kaiserswerth Deaconesses) (RDV)

Rev. Mr. Disselhoff, Kaiserswerth am Rhein

Rheinische Missionsgesellschaft (Rhenish Missionary Society) (RM)

Rev. Johann Spiecker, Missionshaus, Barmen

Schleswig-holsteinische evangelisch-lutherische Missionsgesellschaft zu Breklum (Schleswig-Holstein Evangelical Lutheran Missionary Society at Breklum) (Br)

Pastor Bracker, Breklum, Schleswig-Holstein

Sudan Pionier Mission (Sudan Pioneer Mission) (SPM)

Rev. W. Ziemendorff, Holzappel, Bez. Wiesbaden

Verein für das Syrische Waisenhaus in Jerusalem (Union for the Syrian Orphanage in Jerusalem) (SW)

Rev. Ludwig Schneller, D.D., Cöln

THE NETHERLANDS

Centraal-Comité voor de Oprichting en de Instandhouding van een Seminarie nabij Batavia (Central Committee for the Founding and Supporting of a Seminary near Batavia) (CSB)

Mr. A. Bierens de Haan, Haarlem

Comité tot Voorziening in de Godsdienstige Behoeften van de Gevestigde Inlandsche Protestantsche Christengemeenten op de Sangir- en Talaut-Eilanden (CZST)

Rev. Dr. J. W. Gunning, Rechter Rottekade 63, Rotterdam

Doopsgezinde Vereeniging tot Bevordering der Evangelieverbreiding in de Nederlandsch-Overzeesche Bezittingen (Mennonite Union for the Propagation of the Gospel in the Ultramarine Possessions of the Netherlands) (DVNB)

Rev. J. B. Du Buy, Singel 45, Amsterdam

Lebanon Hospital for the Insane (LHI)

(see under England)

Holland Committee for the Lebanon Hospital for the Insane
Baroness van Heemstra, Doorn, Utrecht

Mission der Brüdergemeine (Mor)

(see under International)

Zendinggenootschap der Broedergemeente te Zeist (Missionary Society of the United Brethren in Zeist)
Rev. Henry Weis, Zeist

Nederlandsch Luthersch Genootschap voor in- en Uitwendige Zending (Netherlands Lutheran Society for Home and Foreign Missions) (NLG)

Mr. J. C. Schipper, Prinsengracht 418, Amsterdam; Rev. C. F. Westermann, Nic. Witsenkade 20, Amsterdam

Nederlandsch Zendelinggenootschap (Netherlands Missionary Society) (NZG)

Rev. Dr. J. W. Gunning, Rechter Rottekade 63, Rotterdam

Nederlandsche Zendingsvereeniging (Netherlands Missionary Union) (NZV)

Rev. J. Hartman, Westzeedijk 343, Rotterdam

Utrechtsche Zendingsvereeniging (Utrecht Mission Union) (UZV)

Dr. J. A. Cramer, Den Haag

Vereeniging het Java-Comité te Amsterdam (Java Committee at Amsterdam) (JC)

Heer H. Duijker, Singel 236, Amsterdam

Vereeniging tot Uitbreiding van het Evangelie in Egypte (Union for the Propagation of the Gospel in Egypt) (VUEE)

Ds. C. R. van Lelyveld, Dinther

Zending van de Gereformeerde Kerken in Nederland onder Heidenen en Mohammedanen (Mission of the Reformed Churches in the Netherlands to the Heathen and Mohammedans) (ZGK)

Rev. H. Kijkstra, Smilde

NORWAY

China Inland Mission (CIM)

(see under International)

Norske Mission i Kina (Norwegian Mission in China) (NMC)
Randsfjord

Norske Missionsforbund (Norwegian Mission Union) (Norwegian Alliance Mission) (NMF)
(see separate entry, Norway)

Norges Frie Evangeliske Missionsforbund (Free Evangelical Missionary Union of Norway) (NFEM)
Kristiania

Norsk Lutherske Kinamissionsforbund (Norwegian Lutheran China Mission Association) (NLK)
Rev. Johannes Brandtzaeg, Fjeldhaug, Sinsenbakken, Kristiania

Norske Evangelisk Lutherske Frikirkes Kinamission (Mission of the Evangelical Lutheran Free Church of Norway) (NLF)^(a)

^(a) No information as to the home office of this Society is available. Communications should be addressed to Rev. Ole A. Sommernes, Hinganfu, Shensi, China

Norske Kirkes Mission ved Schreuder (Norwegian Church Mission Organized by Bishop Schreuder) (Sch)
Pastor P. V. Skaar, Norderhovsgt. 32, Kristiania

Norske Missionsforbund (Norwegian Mission Union) (Norwegian Alliance Mission) (NMF)
Mr. Odolf Larsen, Bernt Ankersgate 4, III, Kristiania

Norske Missionsselskab (Norwegian Missionary Society) (NMS)
Pastor Lars Dahle, Stavanger

Santal Mission of the Northern Churches (SMNC)
(see under India)

Norwegian Board for the Santal Mission
Rev. M. A. Waaler, Aasengate 20, Kristiania

Tsjilimissionen (North Chihli Mission) (NCM)
Mr. Ludvig Eriksen, Stabaek (near Kristiania)

SWEDEN

China Inland Mission (CIM)
(see under International)

Helgelse-Forbundet (Holiness Union) (HF)
(see separate entry under Sweden)

Svenska Alliansmissionen (Swedish Alliance Mission) (SvAM)
(see separate entry under Sweden)

Svenska Missionen i Kina (Swedish Mission in China) (SMC)
M. Josef Holmgren, Malmtorgsgatan 8, Stockholm

Evangeliska Fosterlands-Stiftelsen (Evangelical National Missionary Society of Stockholm) (EFS)
Rev. J. Lindgren, Danderyd, Stockholm

Föreningen för Israelsmission (Swedish Mission to Jews) (SJM)
Pastor Hjalmar Stenberg, Idungatan 4, Stockholm 6

Fri Baptister (Independent Baptists) (FBS)

Rev. Anders Hansson, Hansjo, Orsa

Helgelse-Förbundet (Holiness Union) (HF)^(a)

Pastor C. J. A. Kihlstedt, Torp, Kumla

^(a) This Society is associated with the China Inland Mission in its work in China

Kvinnliga Missions Arbetare (Women Missionary Workers) (KMAS)

Miss Anna Baeckman, Brunnsgratan 3, Stockholm

Svenska Alliansmissionen (Swedish Alliance Mission) (SvAM)^(a)

Rev. A. Thomander, Kapellgatan 27, Jönköping

^(a) This Society is associated with the China Inland Mission in its work in China

Svenska Baptisternas Kommittens för Missionen Utom Landet (Swedish Baptist Foreign Missions Committee) (SBM)

Rev. J. Byström, D.D., M.P., Tegnérogatan 13, Stockholm

Svenska Kyrkans Missionsstryrelse (Church of Sweden Mission Board) (SKM)

Rev. P. A. Gunnar Brundin, Uppsala

Svenska Missionsförbundet (Swedish Missionary Society) (SMF)

Jakob E. Lundahl, Barnhusgatan 10, Stockholm

Svenska Mongolmissionen (Swedish Mongol Mission) (SM)

Miss Agnes Jacobson, Brunnsgratan 3, Stockholm

SWITZERLAND**Evangelische Missionsgesellschaft zu Basel (Basel Evangelical Missionary Society) (B)**

Pf. Hermann Kieser, Missionshaus, Basel

Lebanon Hospital for the Insane (LHI)

(see under England)

Swiss Committee for the Lebanon Hospital

Herr S. Zurlinden, Zurich

Mission philafricaine (Philafrican Mission) (MPh)

Mlle. A. Chatelain, Villa Duprada, Mousquines, Lausanne

Mission Suisse Romande (Swiss Romande Mission) (MR)

M. Arthur Grandjean, 2 Chemin des Cèdres, Lausanne

SOUTH AFRICA**BAPTIST****South African Baptist Missionary Society (SABMS)**

Rev. B. Vernon Bird, The Manse, King William's Town, Cape of Good Hope Province

CONGREGATIONAL

Congregational Union Church Aid and Missionary Society of South Africa (CUSA)

Rev. Wm. Angus, Claremont, Cape of Good Hope Province

METHODIST

South African Missionary Society (SAf)

Rev. Samuel Clark, Ludeke, via Bizana, Pondoland, Cape of Good Hope Province

PRESBYTERIAN AND REFORMED

General Mission Committee of the Dutch Reformed Church of South Africa (DRCSA)(*)

De Alg. Zending Secretaris, Bus 144, Capetown, Cape of Good Hope Province

(*) The Nyassa Mission of this Society has aid committees in Canada and the United States

Native Missions Committee of the Presbyterian Church of South Africa (PCSA)

Andrew Bryson, 4 Wale Street, Capetown, Cape of Good Hope Province

NOT DENOMINATIONAL

Ikwezi Lamaci Mission (IL)

Rev. Samuel Aitchison, Native Mission, Ikwezi Lamaci, Harding, Natal

South Africa General Mission (SAGM)

(see under International)

South Africa General Mission

Superintendent, James Middlemiss, Box 988, Capetown, Cape of Good Hope Province

South African Compounds and Interior Mission (SACIM)

William M. Douglas, 37, Henwood's Arcade, P. O. Box 1089, Johannesburg, Transvaal

Sudan United Mission (SUM)

(see under International)

South African Council of the Sudan United Mission

G. McDougall, P. O. Box 1465, Capetown, Cape of Good Hope Province

South African National Council of the Young Women's Christian Association (YWCASAf)

Miss Dora McCarthy, 51 Jeppe Street, Johannesburg, Transvaal

NORTH AFRICA

BAPTIST

Mission des Eglises baptistes de Langue française (French Baptist Mission) (FBM)

M. Michel Olives, Villa Beau Sejour, Boulevard de Metz, Blida, Algeria

NOT DENOMINATIONAL

Algiers Mission Band (AMB)^(*)

Miss I. Liliat Trotter, 2 Rue du Croissant, Algiers, Algeria

(*) This Society has an auxiliary in the United States

BOLIVIA

NOT DENOMINATIONAL

Bolivian Indian Mission (BM)^(*)

George Allan, San Pedro, Charcas, Bolivia

(*) This Society has committees in the United States (2), New Zealand and England

BRITISH GUIANA

CONGREGATIONAL

Congregational Union of British Guiana (CUBG)

Rev. A. W. Wilson, Georgetown, British Guiana

WEST INDIES

BAPTIST

Baptist Church in Trinidad and Tobago (BCT)

L. O. Inniss, St. John's Hall, Port of Spain, Trinidad

Jamaica Baptist Union (JBU)

T. Gordon Somers, Trinity Ville, Spanish Town, Jamaica

Bahamas Baptist Union (BBU)

Milton A. Russell, 22 Parliament Street, Nassau, N. P., Bahamas, B.W.I.

CONGREGATIONAL

Congregational Union of Jamaica (CUJ)

Rev. William Priestnal, Kingston, Jamaica

PRESBYTERIAN

Presbyterian Church of Jamaica (PCJ)

Rev. Douglas A. Rothnie, M.A., Lucea, Jamaica

CHINA

American Presbyterian Mission Press (PMP)

Gilbert McIntosh, American Presbyterian Mission Press, Shanghai, Kiangsu

Bible, Book and Tract Depot (BB & TD)

Mrs. A. Youngs, 2 Wyndham Street, Hongkong

Canton Medical Missionary Society (CMMS)

William W. Cadbury, M.A., M.D., Canton, Kwangtung

Chefoo Industrial Mission (CI)

James McMullan, Chefoo, Shantung

China Baptist Publication Society (CBP)

Rev. Robert E. Chambers, D.D., Canton, Kwangtung

China Christian Educational Association (CCEA)

Rev. Frank D. Gamewell, LL.D., 5 Quinsan Gardens, Shanghai, Kiangsu

China Continuation Committee of the National Missionary Conference, Shanghai, 1913 (ChCC)

Rev. Edwin C. Lobenstine, 5 Quinsan Gardens, Shanghai, Kiangsu

China Inland Mission (CIM)

(see under International)

China Inland Mission, China Council

D. E. Hoste, 9 Woosung Road, Shanghai, Kiangsu

China Medical Missionary Association (CMMA)

Rev. Robert C. Beebe, M.D., 5 Quinsan Gardens, Shanghai, Kiangsu

Chinese Tract Society (CTS)

Rev. C. J. F. Symons, 89 Range Road, Shanghai, Kiangsu

Chinese Student Volunteer Movement for the Ministry (SVMM)

Samuel J. Mills, 4 Quinsan Gardens, Shanghai, Kiangsu

Christian Catholic Apostolic Church in Zion (CCACZ)

C. F. Viking, 37 Helen Terrace, Shanghai, Kiangsu

Christian Faith Mission (CFM)

Miss A. Lee Chiles, care of British Post Office, Canton, Kwangtung

Christian Literature Society for China (CLSC)

Rev. W. Hopkyn Rees, D.D., 143 North Szechuen Road, Shanghai, Kiangsu

Christians' Mission (CM)

Miss L. M. Hopwood, Ningpo, Chekiang

"Door of Hope" Mission (DHM)

Mrs. A. G. Parrott, 31 North Szechuen Road, Shanghai, Kiangsu

Evangel Press (EP)

Rev. C. E. Ranck, Ph.M., B.D., Shenchowfu, Hunan

Faith Mission (FaM)

Miss G. Oviatt, Wuhu, Anhwei

Gospel Baptist Mission (ABGM)

(Now united with the SBC (U. S. A.))

Grace Mission (GMC)

Rev. Alexander Kennedy, Tangsi, Chekiang, via Shanghai

Independent Lutheran Mission (ILM)

Rev. E. O. Bøen, Piyüanhsien, Honan

Institution for the Chinese Blind (IBC)

George B. Fryer, 3 Edinburgh Road, Shanghai, Kiangsu

International Institute of China (Mission among the Higher Classes in China (II))

Rev. Gilbert Reid, M.A., D.D., Shanghai, Kiangsu

Japanese Christian Mission (JCM)(*)

Miss Frances Smith, Shanghai, Kiangsu

(*) Formerly the Angarrack Christian Mission

John G. Kerr Hospital for the Insane (KHI)

Charles C. Selden, M.D., Ph.D., Canton, Kwangtung

Metropolitan Presbyterian Mission (MPM)

Rev. Henry G. C. Hallock, Ph.D., 13 Nanking Road, Shanghai, Kiangsu

Mission Book Company (MBCo)

Rev. W. H. Lacy, D.D., 10 Woosung Road, Shanghai, Kiangsu

National Tract Society for China (NTSC)

Rev. Henry G. C. Hallock, Ph.D., 13 Nanking Road, Shanghai, Kiangsu

North Fukien Tract Society (NFTS)

William Muller, CMS Mission, Foochow, Fukien

North-West Kiangsi Mission (NKM)

E. J. Blandford, Wucheng, Kiangsi

Refuge for Chinese Slave Children (CSCR)

Miss M. Henderson, 17 Brenan Road, Shanghai, Kiangsu

Religious Tract Society of North and Central China (TSNC)

Rev. G. A. Clayton, Hankow, Hupeh

Shanghai Mission to Ricksha Men and Coolie Class (SRM)

Mrs. George Matheson, 1a Jinkee Road, Shanghai, Kiangsu

South Chih-li Mission (SCM)

Miss Bertha Z. Schrack, Tamingfu, Chihli

South China Christian Book Company (SCCBC)

A. L. Groff, Missions Building, The Bund, Canton, Kwangtung

South China Holiness Mission (SCHM)

Rev. E. R. Munroe, Canton, Kwangtung

South China Religious Tract Society (SCTS)

Rev. W. W. Clayson, Canton, Kwangtung

South Fukien Religious Tract Society (SFTS)

Rev. George M. Wales, Amoy, Fukien

South Yunnan Mission (SYM)

John D. Fullerton, Szemao, Yunnan

Tsehchowfu Mission (TSM)

Rev. Stanley P. Smith, M.A., Tsehchowfu, via Tsinghwachen, Honan

United Society of Christian Endeavor for China (CEC)

Edgar E. Strother, 9 Woosung Road, Shanghai, Kiangsu

West China Religious Tract Society (WCCTS)

Rev. William L. L. Knipe, Chungking, Szechwan

World's Sunday School Association (WSSA)

(see under International)

China Sunday School Union (CSSU)

Rev. Elwood G. Tewksbury, 5 Quinsan Gardens, Shanghai, Kiangsu

National Committee of the Young Men's Christian Associations of China (YMCACH)

David Z. T. Yui, Esq., M.A., 4 Quinsan Gardens, Shanghai, Kiangsu

National Committee of the Young Women's Christian Associations of China (YWCACH)

Miss Grace L. Coppock, 61 Range Road, Shanghai, Kiangsu

INDIA AND CEYLON

Board for Tamil Christian Literature (BTCL)

Rev. A. C. Clayton, Kodaikanal, Madras

"Boys' Christian Home" Mission of India (BCHM)

Albert Norton, Dhond, Poona District, Bombay

Christian Literature Society for India (CLSI)

(see under England)

Church of God (CGI)

G. P. Tasker, Lahore, Punjab

Henaratgoda Village Mission (HVM)

Miss H. Topper, Mission House, Henaratgoda, Ceylon

Home Missionary Society of India (HMSI)

Miss H. M. Wise, M.A., 37 Dharamtala Street, Calcutta, Bengal

India Christian Endeavor Union (CEI)

Rev. Herbert Halliwell, Christian Endeavor Office, Bangalore

Indian Christian Association, Madras (ICAM)

S. E. Runganadhan, M.A., L.T., Madras

Indian Christian Mission (ICM)

(see under England)

Indian Missionary Society of Tinnevely (IMST)

J. Anbudaiyan, Esq., B.A., L.T., Palamcottah, Tinnevely District, Madras

Jungle Tribes Mission, Coonoor, South India (JTISI)

Rev. R. Samuel, Trinder Cottage, Mount Road, Coonoor, Madras

Kandy Industrial School (KIS)

Rev. E. E. Taylor, M.A., The Vicarage, Kandy, Ceylon

Lee Memorial Bengali Mission (LMB)

Rev. D. H. Lee, D.D., 13 Wellington Square, Calcutta

Malabar Mar Thoma Syrian Christian Evangelistic Association (MTS)

Rev. C. P. Philipose Kassisa, Tiruvalla, Travancore, South India

Medical Missionary Association of India (MMSI)

A. Lankester, M.D., Hyderabad, Deccan

Mukti Mission (MM)^(*)

Manoramabai Medhavi, Kedgaon, Poona District, Bombay Presidency

(*) This Society has an auxiliary in the United States

National Missionary Council of India (NMCI)

Rev. Herbert Anderson, 48 Ripon Street, Calcutta

National Missionary Society of India (NMSI)

P. O. Philip, B.A., N. M. S. Office, Vepery, Madras

Nepaul Mission (NM)

J. W. Innes Wright, Sukhia Pokhri P. O., Darjeeling District

Poona and Indian Village Mission (PIVM)

J. W. Stothard, Nasrapur, Poona District, Bombay Presidency

- Rangoon Karen Home Mission Society (RHMS)
Rev. T. Thanbyah, M.A., Ahlone, Rangoon, Burma
- Santal Mission of the Northern Churches (SMNC)^(*)
Rev. P. O. Bodding, Dumka, Santal Parganas, Behar
^(*) This Mission has committees in the United States, Denmark and Norway
- South India Blind School (SIBS)
Mr. Eleazer, 5 Waller's Road, Narasingapuram, Madras
- South Indian Missionary Association (SIMA)
Rev. J. I. Macnair, Gooty, South India
- Tehri Anjuman-I-Basharat (TAIB)
Miss Sarah Vrooman, M.D., Tehri, Garhwal State
- Tehri Border Village Mission (TBVM)
William Greet, Landour, United Provinces
- Telugu Baptist Mission Society (TBMS)
Rev. Mallela Pitchiah, Kanigiri, Nellore District, Madras Presidency
- Telugu Baptist Publication Society (TBPS)
Rev. F. Kurtz, Bezwada, Madras Presidency
- Tibetan Mission (TM)
(See under Scotland)
- Tranquebar Tamil Bible Society (TTBS)
Rev. H. Frytzholt, Lic. Theol., Tranquebar, Madras Presidency
- Women's Christian College, Madras (WCCM)^(*)
Miss E. McDougall, M.A., Madras
^(*) Committees in the United States and England
- Women's Christian Medical College (WCMC)^(*)
Miss Edith M. Brown, M.A., M.D., Ludhiana, Punjab
^(*) Committees in Canada (2), the United States, England, Ireland and Scotland
- Women's Christian Temperance Union of India (WCTUI)
Mrs. Donald Sunder, Haveli Khargpore, Monghyre District, via
Bariarpore, E. I. R., Loop Line
- World's Sunday School Association (WSSA)
(see under International)
- India Sunday School Union (ISSU)
Rev. Richard Burges, Jubbalpore, Central Provinces
- National Council, Young Men's Christian Associations, India and
Ceylon (YMCAI)
E. C. Carter, K. T. Paul, B.A., 5 Russell Street, Calcutta

National Young Women's Christian Association of India, Burma and Ceylon (YWCAI)

The National Secretary, National Y. W. C. A., 170 Hornby Road, Bombay

Zenana Training Home, Poona (ZTH)

Miss Soonderbai H. Powar, Poona, Bombay Presidency

JAPAN

Akasaka Hospital (AH)

William R. Watson, M.B., F.R.C.S.I., Akasaka Hospital, 17 Hikawa Cho, Akasaka, Tokyo

Christian Educational Association of Tokyo (CEAT)

Rev. Charles B. Tenny, D.D., 29 Sanai Machi, Ichigaya, Ushigome Ku, Tokyo

Conference of Federated Missions in Japan (CFMJ)

Rev. A. Oltmans, D.D., Meiji Gakuin, Shirokane, Shiba, Tokyo

Doshisha University (DU)

Rev. Tasuku Harada, D.D., LL.D., Kyoto

Hakuaikai Seryoin ("Loving All" Dispensary) (HS)

Miss Alice P. Adams, 95 Kadotayashiki, Okayama

International Christian Police Association (ICPA)

James Cuthbertson, 9 Fukuro Machi, Suruga Dai, Kanda, Tokyo

Japan Book and Tract Society (JBTS)

George Braithwaite, 5 Hikawa Cho, Akasaka, Tokyo

Japan Continuation Committee (JCC)

Galen M. Fisher, 22 Gochome, Fujimi Cho, Kojimachi Ku, Tokyo

Japan Evangelistic Band (JEB)

Richard W. Harris, 23 Nichome, Kita Nagasa Dori, Kobe

Japan Union of Christian Endeavor (CEJ)

T. Sawaya, 12 Honmura Cho, Azabu, Tokyo

Japanese Baptist Missionary Society (JBMS)

Rev. N. Uryawa, 75 Bluff, Yokohama

Kumiai Kyokwai (Congregational Churches) (K)

K. Nishio, 57 Nichome, Nakanoshima, Osaka

National Temperance League of Japan (NTLJ)

Rev. T. Ukai, 20 Nishikonya Cho, Kyobashi Ku, Tokyo

- Nihon Kirisuto Kyokwai (Church of Christ in Japan) (NKK)**
 Rev. Yakichi Sasakura, Somu Kyoku, Y. M. C. A., Omote Sarugaku
 Cho, Kanda, Tokyo
- Nihon Methodist Kyokwai (Japan Methodist Church) (NMK)**
 Bishop Yoshiyasu Hiraiwa, D.D., Aoyama, Tokyo
- Nippon Sei Kokwai (Japanese Episcopal Church) (NSK)**
- Okayama Kojiin (Okayama Orphan Asylum) (OOA)**
 Rev. Tetsuya Onoda, Kadota-yashiki, Okayama
- Omi Kirisutokyo Dendo Dan (Omi Mission) (OMJ)**
 William Merrell Vories, Hachiman, Omi
- Presbyterian and Reformed Church Building Association (PCBA)**
 Rev. Charles A. Logan, D.D., Tokushima
- Seisho No Tomo (Scripture Union of Japan) (SUJ)**
 George Braithwaite, 5 Hikawa Cho, Akasaka, Tokyo
- Toyo Senkyokwai (Oriental Missionary Society) (OMS)**
 Rev. E. L. Kilbourne, 391 Kashiwagi, Yodobashi Machi, Tokyo Fu
- Woman's Christian Temperance Union of Japan (WCTUJ)**
 Mrs. K. Yajima, Woman's Christian Temperance Union, Tokyo
- World's Sunday School Association (WSSA)**
 (see under International)
National Sunday School Association of Japan
 Rev. K. Kanasumi, Tokyo
- Japanese Young Men's Christian Association National Union (YMCAJ)**
 Galen M. Fisher, 22 Gochome, Fujimi Cho, Kojimachi Ku, Tokyo
- National Committee of the Young Women's Christian Associations of
 Japan (YWCAJ)**
 Miss Margaret L. Matthew, 12 Sanchoime, Tamachi, Ushigome, Tokyo
- Yotsuya Mission (YMJ)**
 Rev. W. D. Cunningham, 6 Naka Cho, Yotsuya, Tokyo

CHOSEN

- Federal Council of Protestant Evangelical Missions in Korea ()**
 Rev. B. W. Billings, M.E.F.B. Mission, Seoul
- Korean Itinerant Mission (KIM)**
 Rev. M. C. Fenwick, Wonsan
- Korean Religious Book and Tract Society (KRBTs)**
 Gerald Bonwick, Seoul

TURKEY IN ASIA**English Mission, Lydda, Palestine (EM)**

Miss Leishman, English Mission, Lydda, Palestine

Jebail Settlement (JS)(*)

Miss Caroline M. Holmes, Jebail, Syria

(*) This Society has an aid committee in the United States.

Oriental Orphanage, Brousa (OOB)

G. Baghdasarian, Brousa, Turkey in Asia

Swedish Society of Jerusalem (SSJ)

Dr. G. L. Ribbing, Bethlehem, Palestine

DUTCH EAST INDIES**Nederlandsch Indische Zendingsbond (Netherlands East Indies Mission Union) (NIZ)**

Rev. O. van der Brug, Buitenzorg, Java

Salatiga-Zending op Java (Salatiga Mission in Java) (SZJ)

Pastor Kamp, Salatiga, Java

PHILIPPINE ISLANDS**Evangelical Union of the Philippine Islands (EUPI)**

Rev. George William Wright, Presbyterian Mission, Manila

STATISTICS

ANNUAL STATISTICS FOR NORTH AMERICA

In presenting the annual statistics of the Foreign Missions Conference the Bureau wishes first of all to give recognition of Miss Antoinette Link, of the staff of the Bureau, upon whom rested the work of research in collecting the data herewith presented.

Each Society has had the opportunity of correcting the information gathered from the annual reports. While a few have not taken the trouble to examine carefully the statements submitted to them, we feel sure that the following report is reasonably correct. We always recognize the likelihood of mistakes and shall appreciate having errors reported to us as they are discovered.

I. Table of Incomes. This tabulation represents the incomes for foreign missions of each of the Societies having headquarters in Canada or in the United States. The year presented is the latest fiscal year ending previous to November 1, 1919. It includes the amount actually expended on the foreign mission field and also the funds received during the year and expended at the "Home Base" in administration, publicity, and investment. It does not include the amounts received on the annuity plan, except in the instances of matured annuities and the profit on annuities not yet matured, or what is raised for self-support on the mission field.

II. Field Statistics for Europe, excepting Turkey in Europe. This table presents the statistics of the work in Europe under the supervision of societies of the United States. It will be observed that much of this work in Europe is simply by way of appropriations in money or in American staff. Where no European staff or other church data are presented it will be understood that the work is under the direction of the Church in Europe and therefore not properly credited to the societies in America. During the year some new work has been begun in Europe, but is not reported because no report has been made for the incomplete first year.

III. Field Statistics of Missions in Latin America. Following the definition of Latin America used by the Committee on Cooperation in Latin America, we have included the work of certain Home Mission Societies which conduct the work of their churches in one or more areas of the Latin American Group.

IV. Field Statistics for the Missionary Work in the Non-Christian World. The expression Non-Christian World is used for lack of a more satisfactory term. It includes Turkey in Europe, Asia, Africa, and Oceania. Much the greater part of the work of the Foreign Mission Boards is reported under this group. There are several instances, notably in Japan, where the indigenous church is self-directing and for which the cooperating missionary societies of Canada and the United States make no report. The totals therefore do not represent, even in this outline, the full extent of the results of the missionary endeavor of the Societies reported. There are other organizations, such as the China Inland Mission, which are international in character or which are auxiliary to societies with headquarters in other countries. These report either finances only or finances and staff.

V. Footnotes. Attention is respectfully called to the footnotes. These notes include many facts which interpret the records in the statistical tables. In many instances the entry is not fully clear except in the light of the footnote.

Table I. Incomes

Directory Number	SOCIETY	Total	From Living Donors	From Other Sources	Work in E—Europe L—Latin America N—Non-Christian World
	GRAND TOTALS—CANADA AND U. S.	30,872,882	28,605,438	2,267,444	
	CANADA				
	TOTALS—CANADA	1,630,355	1,580,487	49,868	
	BAPTIST				
I	Baptist, Canadian For. Miss. Bd.	179,917	168,554	11,363	LN
Ia	Baptist Wo. For. Miss. Soc., Ont., West.	29,009	28,378	631	
Ib	Baptist Wo. For. Miss. Soc., Ont. and Q.	4,831	4,707	34	
Ic	Baptist Wo. Miss. Un. Maritime.	a,b 24,848	24,848	.....
	CHURCH OF ENGLAND				
2	Church of England, Miss. Soc.	a 172,136	172,136	.....	LN
2a	Ch. of England, Wo. Aux. Miss. Soc.	a,c 88,795	88,795	.....	N
	CONGREGATIONAL				
3	Congregational Canadian For. Miss. Soc.	† 20,000	20,000	.....
4	Congregational Canadian Wo. Bd. Miss.	a,d 6,265	6,265	.....	N
	HOLINESS				
5	Holiness Movement Church.	13,600	11,600	2,000	N
	MENNONITES				
6	Mennonite Brethren, Ont. Conf. Miss. Soc.	† 5,000	5,000	.....	N
	METHODIST				
8	Methodist Church, Canada, Miss. Soc.	a 609,356	580,175	29,181	N
8a	Methodist Ch., Canada, Wo. Miss. Soc.	a,e 163,814	163,814	.....	N
	PRESBYTERIAN				
9	Presbyterian Ch., Canada, Bd. For. Miss.	374,043	366,723	7,320	LN
9a	Presby. Ch., Canada, Wo. Miss. Soc. (E)	a,f 39,223	39,223	.....
9b	Presby. Ch., Canada, Wo. Miss. Soc. (W)	a,g 117,680	117,680	.....	N
	INTERDENOMINATIONAL (Excepting Educational)				
10	Lepers' Miss., Canadian Com.	11,280	11,280	.....
11	Y. W. C. A., Canada, For. Dept.	6,129	6,125	4	N
	INTERDENOMINATIONAL (Educational)				
12	Wo. Christian Medical Col., Toronto Com.	3,091	3,091	.....	N
	INDEPENDENT (Excepting Educational)				
14	Ceylon and India Gen. Miss., Canadian Br.	538	538	.....	N
15	China Inland Miss., Canadian Br.	27,401	27,401	.....	N
16	Evangelical Un. South America, N. A. Br.	8,345	8,345	.....	L
17	Inland-South-America Un., Canada.	1,551	1,551	.....	L
19	McAll Assn., Canadian.	h 2,263	2,263	.....	E
20	Nyasaland Miss., Canadian Com.	633	633	.....
21	San Pedro Miss., Canadian Com.	i 1,800	1,800	.....	L
22	Sudan Interior Miss.	34,517	34,517	.....	N
	Reported through Societies in U. S.	j 152,490	152,490	.....

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

a Expended on work included in this report only.

b Total income, \$44,197.

c Total income, \$102,916.

d Of this amount, \$5,778 was expended

through the American Board of Commissioners for Foreign Missions. Total income, \$8,311.

e Total income, \$247,946.

f Total income, \$55,640.

g Total income, \$222,133.

h Not including \$1,979 for war relief and \$734 for war orphans.

i Income for six months only.

j See footnotes under Societies in the United States.

Table I. Incomes (Continued)

Directory Number	SOCIETY	Total	From Living Donors	From Other Sources	Work in E—Europe L—Latin America N—Non-Christian World
	UNITED STATES				
	TOTALS—UNITED STATES.....	29,242,527	27,024,951	2,217,576	
	ADVENT CHRISTIAN				
23	Advent, American Miss. Soc.....	<i>k</i> 39,645	38,689	956	N
24	Advent, Wo. Ho. and For. Miss. Soc.....	<i>a, l</i> 15,925	15,925	.....	N
	ADVENTIST, SEVENTH-DAY				
25	Adventist, Seventh-Day Denomination.....	<i>a, m</i> 1,604,170	1,604,170	.....	ELN
	BAPTIST, GENERAL				
26	Baptists, General For. Miss. Soc.....	*† 2,000	2,000	.....	N
	BAPTIST, NATIONAL CONVENTION				
27	Lott Carey, Bapt. For. Miss. Soc.....	58,505	58,505	.....	LN
27a	<i>Lott Carey, Wo. Aux. For. Miss. Soc.....</i>	<i>1,904</i>	<i>1,904</i>	.....
28	Baptist National For. Miss. Bd.....	<i>n</i> 24,616	24,616	.....	LN
	BAPTIST NORTHERN CONVENTION				
29	Baptist American For. Miss. Soc.....	1,652,248	1,367,807	284,446	EN
29a	<i>Baptist American For. Wo. Miss. Soc.....</i>	<i>o</i> 494,629	<i>445,387</i>	<i>49,242</i>	N
30	Baptist American Ho. Miss. Soc.....	<i>a, p</i> 129,427	129,427	.....	L
31	Baptist American Ho. Wo. Miss. Soc.....	<i>a, q</i> 38,673	38,673	.....	L
	BAPTIST, SCANDINAVIAN				
32	Baptist Scandinavian Denomination.....	6,000	6,000	.....	LN
	BAPTIST, SEVENTH DAY				
33	Baptist Seventh Day Miss. Soc.....	<i>a, r</i> 12,411	12,411	.....	ELN
33a	<i>Baptist Seventh Day Wo. Exec. Bd.....</i>	<i>2,635</i>	<i>2,635</i>	.....
	BAPTIST, SOUTHERN CONVENTION				
34	Baptist Southern For. Miss. Bd.....	<i>s</i> 1,261,595	1,151,180	110,415	ELN
34a	<i>Baptist Southern Wo. Miss. Un.....</i>	<i>268,201</i>	<i>268,201</i>	.....
35	Baptist Southern Ho. Miss. Bd.....	<i>a, t, †</i> 65,000	65,000	.....	L
	BRETHREN, CHURCH OF THE (DUNKER)				
36	Brethren Gen. Miss. Bd.....	<i>a, u</i> 159,750	159,750	.....	EN
	BRETHREN, CHURCH (Progressive)				
37	Brethren For. Miss. Soc.....	19,281	19,163	118	LN
	BRETHREN IN CHRIST (TUNKERS)				
38	Brethren in Christ For. Miss. Bd.....	26,070	26,070	.....	N
	BRETHREN, PLYMOUTH				
39	Brethren Missionaries.....	*†, v 10,000	10,000	.....	ELN
	CHRISTIAN AND MISS. ALLIANCE				
40	Christian and Missionary Alliance.....	<i>a, w</i> 210,869	210,869	.....	LN
	CHRISTIAN CHURCH				
41	Christian Church For. Miss. Bd.....	39,374	39,147	227	LN
41a	<i>Christian Church Wo. Bd. For. Miss.....</i>	<i>7,912</i>	<i>7,912</i>	.....
	CHURCH OF GOD				
43	Church of God, Miss. Bd.....	<i>a</i> 55,000	55,000	.....	ELN

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

a Expended on work included in this report only.

k Not including \$376 for relief in the Near East.

l Total income, \$20,385.

m Not including \$64,837 from Canada.

n Not including \$29 from Canada.

o Not including \$26,600 from the Rockefeller Fund.

p Total income, \$1,400,000.

q Total income, \$283,731.

r Including \$840 contributed directly to the fields by the American Sabbath Tract Society. Total income, \$18,244.

s Including \$62,080 for the Judson Centennial Fund.

t Total income, about \$700,000.

u Total income, \$272,939.

v In addition, \$5,000 was contributed in Canada.

w Not including \$25,000 from Canada. Total income, \$306,855.

Table I. Incomes (Continued)

Directory Number	SOCIETY	Total	From Living Donors	From Other Sources	Work in E—Europe L—Latin America N—Non-Christian World
	CHURCHES OF GOD, GENERAL ELDERSHIP				
44	Churches of God, Miss. Bd.	<i>a, x</i> 6,115	6,115	.....	N
44a	Churches of God, Wo. Gen. Miss. Soc.	<i>a, x</i> 6,115	6,115	.....	N
	CONGREGATIONAL CHURCHES				
45	American Bd. Comm. For. Miss.	1,639,465	1,136,284	503,181	ELN
45a	Wo. Bd. Miss., Boston	<i>y</i> 263,949	234,100	29,849	ELN
45b	Wo. Bd. Miss., Interior	189,693	185,143	4,550	ELN
45c	Wo. Bd. Miss., Pacific	22,289	21,270	1,019	N
45d	American College, Madura, Trustees	<i>z</i> 80	80	.....
45e	Central Turkey College, Aintab, Trustees	<i>z</i> 3,814	.....	3,814	
45f	Euphrates College, Trustees	<i>z</i> 10,718	.....	10,718	
45g	Jaffna College, Trustees	<i>z</i> 17,056	.....	17,056	
45h	St. Paul's Institute, Trustees	<i>z</i> 2,500	2,500	.....
46	American Miss. Assn.	<i>a, b</i> 20,236	20,236	.....	LN
	DISCIPLES OF CHRIST				
48	Christian, For. Miss. Soc.	755,216	675,194	80,022	ELN
49	Christian Wo. Bd. Miss.	<i>a, c</i> 271,108	271,108	.....	LN
	EPISCOPAL				
50	Protestant, Episcopal, Dom. For. Miss. Soc.	<i>a, d</i> 1,549,293	1,443,839	105,454	LN
	EPISCOPAL, REFORMED				
51	Reformed Episcopal Bd. For. Miss.	4,180	4,180	.....	N
51a	Reformed Episcopal Wo. For. Miss. Soc.	4,180	4,180	.....
	EVANGELICAL ASSOCIATION				
52	Evangelical Assn. Miss. Soc.	<i>a</i> 122,479	121,551	928	EN
52a	Evangelical Assn. Wo. Miss. Soc.	<i>a</i> 33,957	33,029	928	N
	EVANGELICAL UNITED				
53	Evangelical Un. Ho. and For. Miss. Soc.	<i>a, e</i> 78,364	78,364	.....	N
53a	Ev. Un. Wo. Ho. and For. Miss. Soc.	<i>a, f</i> 39,450	39,450	.....
	EVANGELICAL SYNOD				
54	Evangelical For. Miss. Bd. g.	62,746	48,346	14,400	N
	FRIENDS (ORTHODOX)				
55	Friends Philadelphia For. Miss. Assn.	26,477	22,992	3,485	N
56	Friends American Bd. For. Miss.	139,624	127,469	12,155	LN
56a	Friends Wo. Miss. Un.	<i>a, h, †</i> 25,000	25,000	.....
57	Friends California Bd. Miss.	<i>a</i> 24,988	24,988	.....	L
58	Friends' Ohio For. Miss. Soc.	19,328	18,959	369	N
	HEPHZIBAH FAITH MISS. ASSN				
59	Hephzibah Faith Miss. Assn.	<i>*, †</i> 3,000	3,000	.....	N
	HOLINESS CHURCH (INTERNAT'L APOS.)				
60	Holiness Inter'l Apos. Bd. For. Miss.	† 15,000	15,000	.....	LN
	LUTHERAN BRETHERN				
61	Lutheran Brethren Bd. Miss.	22,000	22,000	.....	N

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

a Expended on work included in this report only.

x Total income, \$9,147.

y Does not include \$3,328 from the Canada Congregational Woman's Board of Missions.

z Income independent of the American Board appropriations.

b Total income, \$642,957.

c Including one half of the appropriation^s for Mexico and Texas frontier work. Not including \$3,524 from Canada. Total income, \$656,681.

d For fourteen months. Includes the income for foreign missions, and expenditures for Porto Rico, Philippines, and Canal Zone. Total income, home and foreign work, \$2,605,716.

e Total income, \$214,749.

f Total income, \$64,685.

g Formerly known as the German Evangelical Synod.

h Contributed through the four Friends Foreign Mission Boards.

Table I. Incomes (Continued)

Directory Number	SOCIETY	Total	From Living Donors	From Other Sources	Work in E—Europe L—Latin America N—Non-Christian World
	LUTHERAN, DANISH				
62	Lutheran Danish Church.....	<i>i</i> 2,000	2,000	.....
	LUTHERAN, DANISH UNITED				
63	Lutheran Danish United Miss. Bd.....	15,000	15,000	.....	N
	LUTHERAN FREE CHURCH				
64	Lutheran Free Ch. Bd. Miss.....	36,424	33,891	2,533	N
	LUTHERAN, JOINT SYNOD OF OHIO				
65	Lutheran Ohio Syn. Bd. For. Miss.....	<i>j</i> 13,804	13,007	797	N
	LUTHERAN, NORWEGIAN				
66	Lutheran, Norwegian Bd. For. Miss.....	292,666	287,578	5,088	N
	LUTHERAN SYNOD OF IOWA				
67	Lutheran Iowa and Other States Syn.....	<i>k</i> 85,057	84,265	792	
	LUTHERAN SYN. CONFERENCE				
68	Lutheran Missouri Syn. Bd. For. Miss.....	57,958	57,958	.....	N
	LUTHERAN, UNITED				
69	Lutheran Un. Bd. For. Miss.....	† 310,000	310,000	.....	N
69a	<i>Lutheran Un. Wo. Miss. Soc.</i>	† 50,000	50,000	.....
70	Lutheran West Indies Miss. Bd.....	l 50,000	50,000	.....	L
71	Lutheran Augustana China Miss. Soc.....	† 40,000	40,000	.....	N
	LUTHERAN INTER-SYNODICAL				
72	Lutheran Inter-Synodical Orient Miss. Soc.....	† 5,000	5,000	.....	N
	MENNONITE AND AMISH MENNONITE				
73	Mennonite Bd. Miss. and Charities.....	<i>m</i> 55,605	55,605	.....	LN
	MENNONITE BRETHREN				
74	Mennonite, Brethren Ch. For. Miss.....	<i>n</i> 90,000	90,000	.....	N
	MENNONITE BRETHREN IN CHRIST				
76	United Orphanage and Miss. Soc.....	<i>o</i> .....	.....	.....
80	<i>Mennonite Penn. Conf. Bd. For. Miss.</i>	<i>p</i> 13,790	13,790	.....	LN
	MENNONITE, CONF. OF DEFENCELESS				
81	Congo Inland Mission.....	10,000	10,000	.....	N
	MENNONITE, GENERAL CONF.				
82	Mennonite Gen. Conf. Bd. For. Miss.....	<i>a,q</i> 50,000	50,000	.....	N
	MENNONITE (KRIMMER BRUEDER-GEMEINDE)				
83	Mennonite China Miss. Soc.....	† 10,000	10,000	.....	N
	METHODIST EPISCOPAL				
84	Methodist Episcopal For. Bd. Miss.....	<i>r</i> 7,348,207	7,281,096	67,111	ELN
84a	<i>Methodist Epis. For. Wo. Miss. Soc.</i>	2,006,371	1,991,336	15,035	ELN
85	Methodist Epis. Ho. Bd. Miss.....	<i>a,s</i> 42,122	42,122	.....	L
86	Methodist Epis. Ho. Wo. Miss. Soc.....	<i>a,t</i> 31,386	31,386	.....	L
	METHODIST EPISCOPAL, AFRICAN				
87	Methodist Epis. African Miss. Dept.....	<i>a,u</i> 19,425	19,425	.....	LN
87a	<i>Methodist Epis. African Wo. Miss. Soc.</i>	<i>a,†</i> 2,500	2,500	.....
87b	<i>Methodist Epis. African Wo. Mite Soc.</i>	<i>a,†</i> 2,500	2,500	.....

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

a Expended on work included in this report only.

i Contributed to the Santal Mission of the Northern Churches.

j One half of the income for the biennium.

k Including \$60,000 raised to take over the Neuendettelsau Mission in New Guinea.

l Expenditures on the field only.

m Not including \$234 for Russian Relief.

n Including \$50,000 for famine relief in connection with the mission in India.

o Work closed on account of war conditions. All contributions donated to relief in the Near East.

p Contributed through the Christian and Missionary Alliance.

q Total income, \$95,799.

r Of this amount \$31,601 was contributed directly to the field by the Board of Sunday Schools. Not including \$141,884 for general relief and \$74,700 for the War Council.

s Total income, \$4,831,802.

t Total income, \$1,156,099.

u Total income, \$59,504.

Table I. Incomes (Continued)

Directory Number	SOCIETY	Total	From Living Donors	From Other Sources	Work in E—Europe L—Latin America N—Non-Christian World
	METHODIST EPIS. AFRICAN ZION				
88	Methodist Epis. Zion Miss. Soc.	<i>a,v</i> 20,000	20,000	.....	LN
88a	Methodist Epis. Zion Wo. Miss. Soc.	<i>a,†</i> 2,500	2,500	.....
	METHODIST EPISCOPAL, SOUTH				
89	Methodist Epis. South Bd. Miss.	<i>w</i> 1,202,161	1,116,101	86,060	LN
	METHODIST, FREE				
90	Methodist Free Gen. Miss. Bd.	<i>a,x</i> 101,499	101,499	.....	LN
90a	Meth. Free Wo. For. Miss. Soc.	<i>a,y</i> 73,153	73,153	.....
	METHODIST, PRIMITIVE				
91	Methodist Primitive For. Miss. Soc.	3,883	3,883	.....
	METHODIST, PROTESTANT				
92	Methodist Protestant Bd. For. Miss.	86,376	83,120	3,256	N
93	Methodist Protestant Wo. For. Miss. Soc.	38,793	38,793	.....	N
	METHODIST, WESLEYAN				
95	Methodist Wesleyan Am. Miss. Soc.	34,407	34,407	.....	N
	METROPOLITAN CHURCH ASSN.				
96	Burning Bush Mission	* 800	800	.....	N
	MORAVIAN CHURCH				
97	Moravian Church	<i>a,z</i> 33,660	33,660	.....	L
	NAZARENE CHURCH				
98	Nazarene Ch., Gen. Miss. Bd.	181,752	177,060	4,692	LN
	NEW JERUSALEM CHURCH				
99	New Jerusalem Ch., Bd. Miss.	<i>a,b</i> 3,970	3,970	.....
	PENIEL MISSIONS				
100	Peniel Miss. Soc.	4,474	2,513	1,961	LN
	PENTECOST BANDS OF THE WORLD				
101	Pentecost Bands of the World	<i>a,†</i> 10,000	10,000	.....	LN
	PRESBYTERIAN, ASSO. REFORMED				
102	Presbyterian Asso. Ref. Bd. For. Miss.	† 20,000	20,000	.....	LN
	PRESBYTERIAN, ASSOCIATE SYNOD				
103	Presbyterian Associate Church	<i>a,c</i> 823	823	.....
	PRESBYTERIAN, CUMBERLAND				
104	Presbyterian Cumberland Wo. Bd. Miss.	<i>a</i> 5,031	2,624	2,407	N
	PRESBYTERIAN IN THE U. S. (SOUTH)				
105	Presby., Exec. Com. For. Miss. (South)	871,203	765,119	106,084	LN
	PRESBYTERIAN IN THE U. S. A. (NORTH)				
106	Presbyterian For. Miss. Bd.	<i>d</i> 2,744,807	2,328,903	415,904	LN
106a	Presby. Wo. Bd. For. Miss. (New York)	<i>e</i> 137,272	124,106	13,166	LN
106b	Presby. Wo. Occidental Bd. For. Miss.	33,095	33,095	.....	LN
106c	Presby. Wo. For. Miss. Soc., Philadelphia	<i>f</i> 303,027	272,518	30,509	LN
106d	Presby. Wo. Bd. For. Miss., Southwest	46,959	46,817	142	LN
106e	Presby. Wo. Bd. Miss., North Pacific	<i>g</i> 17,721	15,471	2,250	LN
106f	Presby. Wo. Bd. Miss., Northwest	<i>h</i> 179,831	166,762	13,069	LN

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

a Expended on work included in this report only.

v Total income, \$40,000.

w Not including \$684 for war relief and \$2,227 for Armenian relief.

x Total income, \$137,685.

y Not including \$8,869 from Canada, and \$445 contributed for relief in the Near East.

z Not including \$909 from Canada. Total income about \$50,000.

b Total income, \$10,596.

c Expended through the Original Secession Church of Scotland.

d This includes the total amount raised by the Women's Boards, though only \$556,573 was expended by those Societies through the Board of Foreign Missions.

e Not including \$17,853 for war relief and \$88,000 for relief in the Near East.

f Not including \$2,139 for relief in the Near East.

g Not including \$65 for relief in the Near East and \$240 for Chinese work in Portland, Oregon.

h Not including \$270 for relief work in the Near East.

Table I. Incomes (Continued)

Directory Number	SOCIETY	Total	From Living Donors	From Others Sources	Work in E—Europe L—Latin America N—Non-Christian World
	PRESBYTERIAN IN THE U. S. A. (NORTH) (Continued)				
107	Presbyterian Home Miss. Bd.	<i>a, i</i> 80,118	80,118	.....	L
108	Presbyterian Home Wo. Bd. Miss.	<i>a, j</i> 61,354	61,354	.....	L
	PRESBYTERIAN, REFORMED				
109	Presbyterian (Covenanter) Bd. For. Miss.	<i>k</i> 50,380	50,380	.....	N
	PRESBYTERIAN, REF. GEN. SYNOD				
110	Presbyterian, Reformed, Gen. Syn. Bd. For. Mis.	8,241	8,241	.....	N
	PRESBYTERIAN, UNITED				
111	Presbyterian United, Bd. For. Miss.	525,798	452,066	73,732	N
111a	Presbyterian United, Wo. Miss. Soc.	<i>a, l</i> 148,640	141,682	6,714	N
	PRESBYTERIAN, WELSH CALVINISTIC METHODIST				
112	Calvinistic Methodist Miss. Soc.	<i>a, m</i> 14,703	14,703	.....	N
	REFORMED, CHRISTIAN				
113	Reformed Christian, Bd. For. Miss.	<i>n</i> .....	.....	.....
	REFORMED IN AMERICA				
114	Reformed Bd. For. Miss.	<i>o</i> 374,949	359,865	15,084	N
114b	Reformed Wo. Bd. For. Miss.	<i>109,898</i>	<i>101,552</i>	<i>0,346</i>	
	REFORMED IN THE U. S.				
115	Reformed Bd. For. Miss.	248,619	235,153	13,466	N
115a	Reformed Wo. Miss. Soc.	<i>a</i> 23,316	23,316	.....
	SALVATION ARMY				
116	Salvation Army	<i>a, p</i> 49,124	49,124	.....	LN
	SCANDINAVIAN ALLIANCE				
117	Scandinavian Alliance Miss.	68,490	68,490	.....	LN
	SCHWENKFELDER				
119	Schwenkfelder, Ho. and For. Miss. Soc.	<i>a, q</i> 953	953	.....	N
	SWEDISH FREE CHURCH				
120	Swedish Evang. Free Ch. U. S. of N. A. ....	** .....	.....	.....
	SWEDISH MISSION COVENANT				
121	Swedish Evangelical Miss. Covenant	<i>a, r</i> 41,795	41,795	.....	N
	UNITED BRETHERN IN CHRIST				
122	United Brethren For. Miss. Soc.	177,205	173,244	3,961	LN
122a	United Brethren Wo. Miss. Assn.	<i>05,357</i>	<i>05,026</i>	<i>331</i>	
	UNITED BRETHERN (OLD CONSTITUTION)				
123	United Brethren Dom. Fro. and For. Miss.	<i>a, s</i> 7,644	7,644	.....	N
123a	United Brethren Wo. Miss. Assn.	<i>†</i> 1,200	1,200	.....
	UNIVERSALIST				
124	Universalist General Convention	<i>a, †</i> 19,993	19,158	835	N
124a	Universalist Wo. Nat'l Miss. Assn.	<i>†</i> 0,340	5,550	835	N
	INTERDENOMINATIONAL (Excepting Educational)				
125	American Bible Society	<i>a, t, †</i> 300,000	300,000	.....	LN
126	American Tract Society	<i>a</i> 7,097	7,097	.....

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

a Expended on work included in this report only.

i Total income, \$962,743.

j Total income, \$667,531.

k Not including \$17,003 for relief in the Near East.

l Total income, \$302,969.

m Total income, \$19,260.

n First report not received.

o This includes the total raised by the Woman's Board of Foreign Missions, though only \$83,557 was expended by that Society through the Board of Foreign Missions.

p Total income of the Self Denial Fund for Home and Foreign Missions, \$118,548.

q Total income, \$12,098.

r Total income, \$48,735.

s Total income, \$19,555.

t Total income, \$912,307.

Table I. Incomes (Continued)

Directory Number	SOCIETY	Total	From Living Donors	From Other Sources	Work in E—Europe L—Latin America N—Non-Christian World
	INTERDENOMINATIONAL (Excepting Educational)—(Continued)				
127	Christian Endeavor Union, World's.....	<i>a,u</i> 9,968	9,968	.....
129	Federal Council of the Churches.....	<i>v</i> 355,178	355,178	.....
130	Federation Wo. Bds. For. Miss.....	<i>w</i>.....	.....	.....
131a	For. Miss. Conf., Comm. of Ref. and C.....	<i>x</i> 56,437	56,000	437	
133	Latin America Com. on Cooperation.....	<i>y</i> 17,615	17,615	.....
135	Lepers' Miss. Amer. Com.....	40,304	40,304	.....
136	Methodist Publishing House, China.....	<i>w</i>.....	.....	.....
138	Student Volunteer Movement.....	<i>z</i> 60,957	51,757	9,200	
139	Sunday School Assn., World's.....	41,899	41,899	.....	LN
140	W. C. T. U., World's.....	* 5,515	5,515	.....	LN
141	Y. M. C. A. Internat'l Com. For. Dept.....	<i>b</i> 912,009	907,372	4,637	ELN
141a	<i>Princeton Mission</i>	20,000	20,000	.....	N
142	Y. W. C. A. National Bd. For. Dept.....	107,572	107,572	.....	LN
	INTERDENOMINATIONAL (Educational)				
143	Am. Univ. at Cairo.....	14,007	10,601	3,406	N
144	Madras Women's Christian College.....	<i>c</i> 13,136	13,136	.....	N
145	Nanking Univ., Trustees.....	<i>c</i> 42,407	41,934	473	N
147	Pierson Mem. Bib. Sch., Seoul.....	1,565	1,565	.....
148	Union Miss. Med. Col. for Women.....	<i>c</i> 7,579	7,579	.....	N
149	Wo. Christian Med. Col. Amer. Aux.....	* 1,293	1,293	.....
	INDEPENDENT (Excepting Educational)				
150	Africa Inland Mission.....	90,340	90,340	.....	N
151	Algerian Miss. Band, Women's.....	1,550	1,550	.....
152	Am. and For. Christian Union.....	4,430	4,430	.....	E
153	Armenia and India Relief Assn.....	<i>d</i> 64,273	62,148	2,125	
154	Bible Faith Mission.....	4,541	4,541	.....	N
155	Bolivian Indian Mission, N. Y. Br.....	**	4,541	.....	L
156	Bolivian Indian Miss., Pacific Coast Br.....	4,484	4,484	.....	L
157	Broadcast Tract Press.....	**	.....	.....	N
158	Central American Mission.....	42,111	42,111	.....	L
159	Ceylon and India Gen. Miss., Am. Com.....	12,306	12,306	.....
160	China Inland Miss. Coun. for N. A.....	124,117	124,117	.....	N
161	<i>Christian Herald Miss. Fund</i>	* <i>a, e</i> 22,000	22,000	.....
162	Churches of God, Wo. Miss. Soc. <i>f</i>	3,227	3,000	227	N
164	Evangel Mission.....	4,790	4,790	.....	N
165	Gospel Miss. Soc.....	* 2,633	2,633	.....	N
166	Harvard Mission.....	1,500	1,500	.....
167	Holiness National Assn., Bur. Miss.....	* 18,535	18,535	.....	N
168	Inland So. American Miss. Un.....	28,772	28,772	.....	L
169	International Medical Miss. Soc.....	5,775	5,775	.....
170	International Miss. Union.....	<i>g</i>.....	.....	.....

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete

a Expended on work included in this report only.

u Foreign Fund only.

v Expended upon the rehabilitation of Protestant churches abroad, principally in Europe.

w No income except from constituent missionary societies.

x Not including \$17,515 contributed by the constituent missionary societies.

y In addition to the grants from constituent missionary societies.

z Not including \$2,500 from Canada.

b Not including \$38,822 from Canada.

c Income in addition to grants from co-operating Boards.

d Expended for the support of orphans who are cared for by the regular missionary societies, but not included in the incomes of these societies.

e Expended through regular missionary societies.

f Formerly connected with the General Eldership of the Churches of God.

g No income except from constituent missionary Societies.

Table I. Incomes (Continued)

Directory Number	SOCIETY	Total	From Living Donors	From Other Sources	Work in E—Europe L—Latin America N—Non-Christian World
	INDEPENDENT (Excepting Educational) (Continued)				
171	International Reform Bureau	<i>a</i> 5,291	5,291	.....	N
173	Konia Hospital <i>h</i>	592	425	167	N
174	Lebanon Hospital, Am. Com.	<i>i</i> 14,357	3,913	10,444	
175	McAll Assn., American	<i>j</i> 112,881	103,968	8,913	
177	Nyasaland Miss., Amer. Com.	* 2,485	2,485	.....	N
178	Pennsylvania Chr. Assn. Univ. For. Dept.	4,536	3,696	840	
179	Ramabai Assn., American . . . . .	.....	.....	.....
180	Santal Miss., American Com.	12,307	12,307	.....	N
181	South Africa Gen. Miss., Amer. Coun.	25,762	25,319	443	N
182	South China Boat Miss. . . . .	.....	.....	.....	N
183	Stearns' Church and Bible Classes	<i>a, h</i> 46,437	46,437	.....	LN
184	Sudan United Miss., Am. Coun.	8,367	8,345	22	N
185	Sunday School Assn., For.	<i>l</i> 1,298	853	445	
187	Waldensian Aid Society	* 58,676	58,290	386	
188	Wo. Union Miss. Soc.	56,855	38,800	18,055	N
189	<i>World's Faith Miss. Assn.</i>	*, <i>m</i> 2,500	2,500	.....
	INDEPENDENT (Educational)				
190	Canton Christian College, Trustees	<i>n</i> 74,175	52,489	21,686	N
191	Constantinople Girls' College, Trustees	70,399	70,399	.....	N
192	Gould Ho. and Industrial Sch., Rome	90	90	.....	E
194	Mackenzie College, Trustees	0 . . . . .	.....	.....	L
195	Robert College, Trustees	141,434	56,020	85,414	N
196	Syrian Prot. College, Trustees	135,355	11,932	123,423	N
197	Yale For. Miss. Soc.	67,075	66,875	200	N

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

a Expended on work included in this report only.

h Work closed on account of war conditions.

i Including a legacy of \$10,000 for endowment.

j Not including \$59,192 for war relief.

k Not including \$8,139 for war relief. Total income, \$83,722.

l Independent income for part of the year. This association became a dependent society of the World's Sunday School Association during the year 1918.

m Contributed through regular missionary societies.

n Not including \$3,000 from Canada.

o No income from the United States except a grant from the Presbyterian (North) Board of Foreign Missions.

Table II. Europe, Excepting

Directory Number	SOCIETY	FOREIGN STAFF					Included in Columns 1-5			Total
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physicians		Short-Term Workers	
							Men	Women		
	UNITED STATES	1	2	3	4	5	6	7	8	9
	TOTALS—UNITED STATES.....	214	79	29	73	33	..	..	3	3,884
25	ADVENTIST, SEVENTH-DAY Adventist, Seventh-Day Denom.*.....	86	27	18	34	7	..	..	..	157
29	BAPTIST NORTHERN CONVENTION Baptist American For. Miss. Soc.....	...	...	...	...	...	...	...	...	2,507
33	BAPTIST, SEVENTH DAY Baptist Seventh Day Miss. Soc.....	6	2	2	2	...	...	...	...	...
34	BAPTIST, SOUTHERN CONVENTION Baptist Southern For. Miss. Bd.....	4	2	2	2	...	...	...	...	28
36	BRETHREN, CHURCH OF THE (DUNKER) Brethren Gen. Miss. Bd.....	3	1	...	1	1	..	..	..	13
39	BRETHREN, PLYMOUTH Brethren Missionaries*,c.....	4	2	1	1	...	...	...	...	...
43	CHURCH OF GOD Church of God, Miss. Bd.....	23	7	2	6	8	..	..	..	...
45	CONGREGATIONAL CHURCHES American Bd. Comm. For. Miss.....	45	16	1	15	13	..	..	3	172
45a	<i>Wo. Bd. Miss., Boston.....</i>	<i>7</i>	<i>...</i>	<i>...</i>	<i>...</i>	<i>7</i>	<i>..</i>	<i>..</i>	<i>3</i>	<i>...</i>
45b	<i>Wo. Bd. Miss., Interior.....</i>	<i>6</i>	<i>...</i>	<i>...</i>	<i>...</i>	<i>6</i>	<i>..</i>	<i>..</i>	<i>..</i>	<i>...</i>
58	DISCIPLES OF CHRIST Christian, For. Miss. Soc.....	14	14	...	...	...	..	..	..	...
42	EVANGELICAL ASSOCIATION Evangelical Assn. Miss. Soc.....	...	...	...	...	...	..	..	..	167
84	METHODIST EPISCOPAL Methodist Episcopal For. Bd. Miss.....	13	5	...	4	4	..	..	..	840
84a	<i>Methodist Epis. For. Wo. Miss. Soc.....</i>	<i>4</i>	<i>...</i>	<i>...</i>	<i>...</i>	<i>4</i>	<i>..</i>	<i>..</i>	<i>..</i>	<i>9</i>
141	INDEPENDENT Y. M. C. A. Internat'l Com. For. Dept.. (Excepting Educational)	12	1	5	6	...	..	..	..	...
152	INDEPENDENT Am. and For. Christian Union..... (Excepting Educational)	4	2	...	2	...	..	..	..	...
192	INDEPENDENT Gould Ho. and Industrial Sch., Rome.....	...	...	...	...	...	..	..	..	...

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

Table III. Latin America. The West Indies,

GRAND TOTALS—CANADA & U. S. .		1,587	487	216	530	354	20	5	41	2,681
CANADA		1	2	3	4	5	6	7	8	9
	TOTALS—CANADA.....	46	16	6	16	8	..	..	..	422
1	BAPTIST Baptist, Canadian For. Miss. Bd.....	12	5	...	5	2	..	..	..	...
2	CHURCH OF ENGLAND Church of England, Miss. Soc.a.....	1	...	...	...	1	..	..	..	...

a Working under the South American Missionary Society (England).

Turkey in Europe

Directory Number	NATIVE STAFF			CHURCH				Total Enrolled in Schools of All Grades	MEDICAL			Contributions for Church Work
	Ordained Men	Unordained Men	Women	Total of Columns 14, 15, 16	Communicants	Other Baptized Christians	Under Instruction for Baptism		Hospitals	Dispensaries	Total Treatments	
	10	11	12	13	14	15	16	17	18	19	20	21
	590	3,205	89	265,944	249,969	4,290	11,685	2,792	..	..	.....	1,579,049
25	32	a 125	....	10,695	10,695	....	....	....	..	..	.....	98,352
29	...	b 2,507	....	143,986	143,986	....	....	81	..	..	.....	931,499
33	...	....	....	96	96	....	....	....	..	..	.....	411
34	25	3	....	1,419	1,369	50	....	345	..	..	.....	2,139
36	13	....	....	243	243	....	....	....	..	..	.....	1,408
39	...	....	....	....	....	....	....	....	..	..	.....	....
43	...	....	....	....	....	....	....	....	..	..	.....	....
45	43	49	80	3,806	3,806	....	....	1,830	..	..	.....	12,777
45 ^a	...	....	....	....	....	....	....	400	..	..	.....	....
45 ^b	...	....	....	....	....	....	....	....	..	..	.....	....
48	...	....	....	2,043	2,043	....	....	....	..	..	.....	4,661
52	167	....	....	24,119	24,119	....	....	....	..	..	.....	....
84	310	521	9	79,337	63,412	4,240	11,685	476	..	..	.....	522,802
84 ^a	...	....	9	....	....	....	....	419	..	..	.....	....
141	...	....	....	....	....	....	....	....	..	..	.....	....
152	...	....	....	200	200	....	....	....	..	..	.....	5,000
192	...	....	....	....	....	....	....	60	..	..	.....	....

a May include women.

b Includes some ordained men and some women.

c No data available, except for staff.

Mexico, Central America, South America

	614	1,464	603	202,871	136,480	46,847	19,544	56,950	11	19	94,819	649,616
	10	11	12	13	14	15	17	17	18	19	20	21
	7	277	1381	8,971	1,729	7,217	25	14,145	..	..	.....	11,890
1	...	....	....	88	63	....	25	† 40	..	..	.....	† 100
2	...	....	....	....	....	....	....	....	..	..	.....	....

† Estimate.

Table III. Latin America. The West Indies,

Directory Number	SOCIETY	FOREIGN STAFF					Included in Columns 1-5			Total
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physicians		Short-Term Workers	
							Men	Women		
	CANADA (Continued)	1	2	3	4	5	6	7	8	9
9	PRESBYTERIAN Presbyterian Ch., Canada, Bd. For. Miss. INDEPENDENT (Excepting Educational)	27	11	3	8	5	..	..	..	<i>b</i> 422
21	San Pedro Miss. Canadian Com.....	6	...	3	3	...	..	..	..	....
	UNITED STATES									
	TOTALS—UNITED STATES	1,541	471	210	514	346	20	5	41	2,259
	ADVENTIST, SEVENTH-DAY									
25	Adventist Seventh-Day Denom.*	197	37	71	67	22	8	3	..	189
	BAPTIST NATIONAL CONVENTION									
27	Lott Carey Bapt. For. Miss. Soc.....	12	5	4	1	2	..	..	4	....
28	Baptist, National For. Miss. Bd.*	8	6	...	2	...	..	..	..	....
	BAPTIST NORTHERN CONVENTION									
30	Baptist American Ho. Miss. Soc.....	29	13	2	14	...	1	..	1	73
31	Baptist American Ho. Wo. Miss. Soc... ..	26	...	...	...	26	..	..	..	37
	BAPTIST, SEVENTH DAY									
33	Baptist, Seventh Day Miss. Soc.....	2	1	...	1	...	..	..	..	....
	BAPTIST, SOUTHERN CONVENTION									
34	Baptist Southern, For. Miss. Bd.....	113	55	...	53	5	..	..	..	187
35	Baptist Southern, Ho. Miss. Bd.*	13	7	...	4	2	..	..	..	24
	BRETHREN CHURCH (Progressive)									
37	Brethren For. Miss. Soc.....	8	4	...	4	...	..	..	..	1
	BRETHREN, PLYMOUTH									
39	Brethren Missionaries*, <i>d</i>	15	...	8	7	...	1	..	..	....
	CHRISTIAN AND MISS. ALLIANCE									
40	Christian and Missionary Alliance.....	35	13	3	13	6	..	..	..	33
	CHRISTIAN CHURCH									
41	Christian Church For. Miss. Bd.....	3	1	...	1	1	..	..	..	5
	CHURCH OF GOD									
43	Church of God, Miss. Bd.....	8	4	...	4	...	..	..	..	†19
	CONGREGATIONAL CHURCHES									
45	American Bd. Comm. For. Miss.....	15	4	1	5	5	..	..	..	†30
45 ^a	<i>Wo. Bd. Miss., Boston</i>	3	...	...	...	3	..	..	..	1
45 ^b	<i>Wo. Bd. Miss., Interior</i>	2	...	...	...	2	..	..	..	....
46	American Miss. Assn.....	12	3	1	3	5	..	..	..	17
	DISCIPLES OF CHRIST									
48	Christian, For. Miss. Soc. <i>f</i>	3	2	...	1	...	..	..	..	3
49	Christian Wo. Bd. Miss.....	29	10	1	10	8	1	..	..	63
	EPISCOPAL									
50	Protestant Epis., Dom. For. Miss. Soc... ..	91	25	14	†20	32	1	..	..	148
	FRIENDS (ORTHODOX)									
56	Friends American Bd. For. Miss.....	41	7	3	<i>g</i> 10	<i>g</i> 21	..	1	..	92
57	Friends California Bd. Miss.....	11	...	4	<i>i</i> 1	<i>f</i> 6	..	..	..	33
	HOLINESS CHURCH (INTERNAT'L APOSTOLIC)									
60	Holiness Inter'l Apos. Bd. For. Miss.*... ..	10	<i>k</i> 10	...	...	...	..	..	..	14

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available. †† Incomplete.

b Trinidad only.

c Probably includes some women teachers.

d No data available, except for staff.

e This Society makes use of schools conducted by other organizations.

Mexico, Central America, South America (Continued)

Directory Number	NATIVE STAFF			CHURCH				Total Enrolled in Schools of All Grades	MEDICAL			Contributions for Church Work
	Ordained Men	Unordained Men	Women	Total of Columns 14, 15, 16	Communicants	Other Baptized Christians	Under Instruction for Baptism		Hospitals	Dispensaries	Total Treatments	
	10	11	12	13	14	15	16	17	18	19	20	21
9	b 7	b 277	b 138	8,883	1,666	7,217	.....	b 14,105	..	..	.....	b 11,790
21	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
	607	1,187	465	193,900	134,751	39,630	19,519	42,805	11	19	94,819	637,726
25	9	c 180	....	6,504	6,504	.....	.....	705	3	3	† 15,000	76,424
27	...	....	....	† 100	† 100	.....	.....	† 200	..	..	.....	.....
28	...	....	....	350	350	.....	.....	.....	..	..	.....	.....
30	40	33	....	6,379	6,379	.....	.....	1,199	1	1	† 5,000	26,965
31	...	....	37	.....	.....	.....	.....	.....	..	..	.....	.....
33	...	....	....	31	31	.....	.....	.....	..	..	.....	86
34	113	69	5	25,737	22,649	3,088	.....	2,123	..	1	3,071	126,827
35	23	1	....	2,734	2,734	.....	.....	758	..	..	.....	8,709
37	...	1	....	.....	.....	.....	.....	.....	..	..	.....	.....
39	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
40	19	8	6	2,695	2,006	.....	689	.....	..	..	.....	7,451
41	1	3	1	417	356	.....	61	e.....	..	..	.....	410
43	† 8	† 8	† 3	.....	.....	.....	.....	.....	..	..	.....	.....
45	8	† 18	† 4	1,156	1,156	.....	.....	645	..	..	.....	4,000
45 ^a	...	....	1	.....	.....	.....	.....	.....	..	..	.....	.....
45 ^b	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
46	3	10	4	915	801	114	.....	15	1	1	19,041	347
48	2	1	....	233	233	.....	.....	45	..	..	.....	361
49	15	45	3	4,452	4,030	422	.....	1,456	..	..	.....	11,159
50	55	69	24	10,614	7,087	3,527	.....	2,321	..	..	.....	45,856
56	6	h 42	44	4,844	1,594	.....	3,250	1,243	..	..	.....	1,756
57	7	12	14	1,037	1,037	.....	.....	.....	..	..	.....	766
60	2	l 12	....	890	890	.....	.....	.....	..	..	.....	520

f Work discontinued in Cuba in 1918.

g Among the wives and unmarried women are five recorded ministers.

h Probably includes a few women.

i Recorded minister.

j Including one recorded minister.

k Includes both ordained men and ordained women.

l Probably includes some Bible Women.

Table III. Latin America. The West Indies,

Directory Number	SOCIETY	FOREIGN STAFF					Included in Columns 1-5			Total
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physicians		Short-Term Workers	
							Men	Women		
	UNITED STATES (Cont.)	1	2	3	4	5	6	7	8	9
	LUTHERAN, UNITED									
70	Lutheran West Indies Miss. Bd.	16	5	...	4	m 7	..	..	..	21
	MENNONITE AND AMISH									
	MENNONITE									
73	Mennonite Bd. Miss. and Charities.	4	1	1	2	...	..	..	..	....
	MENNONITE BROTHERN IN CHRIST									
80	Mennonite Penn. Conf. Bd. For. Miss. n. . .	7	3	...	2	2	..	..	..	4
	METHODIST EPISCOPAL									
84	Methodist Episcopal For. Bd. Miss.	161	42	22	53	44	1	1	18	371
84a	Methodist Epis. For. Wo. Miss. Soc.	15	...	...	...	15	..	..	6	83
85	Methodist Epis. Ho. Bd. Miss.	10	5	...	5	...	..	..	..	28
86	Methodist Epis. Ho. Wo. Miss. Soc.	5	...	...	...	5	..	..	..	7
	METHODIST EPISCOPAL, AFRICAN									
87	Methodist Epis. African Miss. Dept.	††25	13	††8	4	...	..	..	..	31
	METHODIST EPIS., AFRICAN ZION									
88	Methodist Epis. Zion Miss. Soc.**. ....	...	...	...	...	...	..	..	..	....
	METHODIST EPISCOPAL, SOUTH									
89	Methodist Epis. South Bd. Miss.	136	46	2	43	45	..	..	7	92
	METHODIST, FREE									
90	Methodist Free Gen. Miss. Bd.	8	2	1	2	3	..	..	..	6
	MORAVIAN CHURCH									
97	Moravian Church.	65	33	2	30	...	2	..	..	160
	NAZARENE CHURCH									
98	Nazarene Ch., Gen. Miss. Bd.	16	6	1	5	4	1	..	..	19
	PENIEL MISSIONS									
100	Peniel Miss. Soc.	7	1	1	2	3	..	..	..	12
	PENTECOST BANDS OF THE WORLD									
101	Pentecost Bands of the World*.	1	...	...	...	1	..	..	..	1
	PRESBYTERIAN, ASSO. REFORMED									
102	Presbyterian Assoc. Ref. Bd. For. Miss.*	2	1	...	1	...	..	..	..	6
	PRESBYTERIAN IN THE U. S.									
	(SOUTH)									
105	Presby., Exec. Com. For. Miss. (South) ..	54	14	4	18	18	2	..	1	55
	PRESBYTERIAN IN THE U. S. A.									
	(NORTH)									
106	Presbyterian For. Miss. Bd.	132	50	11	51	20	1	..	10	258
106a	Presby. Wo. Bd. For. Miss. (N. Y.) ..	8	...	...	7	1	..	..	..	....
106b	Presby. Wo. Occidental Bd. For. Miss. . .	7	...	...	4	3	..	..	..	....
106c	Presby. Wo. For. Miss. Soc., Phila.	21	1	...	12	8	..	..	6	....
106d	Presby. Wo. Bd. For. Miss., Southwest. .	12	...	...	8	4	..	..	..	....
106e	Presby. Wo. Bd. Miss., North Pacific. . .	1	...	...	1	..	..	..	..	....
106f	Presby. Wo. Bd. Miss., Northwest.	20	...	...	10	4	..	..	..	....
107	Presbyterian Home Miss. Bd.	† 17	11	...	† 6	...	..	..	..	67
108	Presbyterian Home Wo. Bd. Miss.	23	1	2	2	18	..	..	..	39
	SALVATION ARMY									
116	Salvation Army.	5	2	...	1	2	..	..	..	....
	SCANDINAVIAN ALLIANCE									
117	Scandinavian Alliance Miss.	15	6	...	4	5	..	..	..	....
	UNITED BROTHERN IN CHRIST									
122	United Brethren For. Miss. Soc.	7	3	...	3	1	..	..	..	16

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate. ** No data available.

†† Incomplete.

m Including three missionary deaconesses.

n Under the Christian and Missionary Alliance.

Mexico, Central America, South America (Continued)

Directory Number	NATIVE STAFF			CHURCH				Total Enrolled in Schools of All Grades	MEDICAL			Contributions for Church Work
	Ordnained Men	Unordained Men	Women	Total of Columns 14, 15, 16	Communicants	Other Baptized Christians	Under Instruction for Baptism		Hospitals	Dispensaries	Total Treatments	
	10	11	12	13	14	15	16	17	18	19	20	21
70	...	14	7	4,955	2,387	2,428	140	207	2	2	160	.....
73	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
80	...	4	....	.....	.....	.....	.....	.....	..	..	.....	.....
84	83	205	83	20,284	10,508	1,547	8,229	7,443	1	1	† 5,000	209,257
84 ^a	...	....	83	.....	.....	.....	.....	3,116	..	..	.....	.....
85	8	20	...	5,792	3,094	324	2,374	.....	..	..	.....	2,117
86	...	1	6	.....	.....	.....	.....	350	..	..	.....	.....
87	10	3	...	†† 1,599	1,570	29	.....	851	..	..	.....	662
88	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
89	84	8	....	14,796	14,796	.....	.....	3,790	..	1	1,510	41,449
90	...	2	4	226	79	.....	147	.....	..	..	.....	634
97	22	138	**	43,277	16,070	25,103	2,104	11,812	..	..	.....	.....
98	...	11	8	272	216	.....	56	55	..	1	2,100	.....
100	1	2	9	.....	.....	.....	.....	.....	..	..	.....	.....
101	...	....	1	.....	.....	.....	.....	178	..	..	.....	.....
102	6	....	....	.....	.....	.....	.....	.....	..	..	.....	600
105	27	10	18	11,236	7,399	2,438	1,399	1,845	1	1	† 5,000	27,609
106	28	109	121	o 12,543	11,271	610	662	3,516	..	2	1,950	29,831
106 ^a	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
106 ^b	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
106 ^c	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
106 ^d	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
106 ^e	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
106 ^f	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
107	21	p 31	15	4,465	4,465	.....	.....	.....	..	..	.....	9,607
108	...	....	39	.....	.....	.....	.....	1,050	1	3	31,987	.....
116	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
117	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
122	4	9	3	1,867	1,459	.....	408	4	..	..	.....	2,703

o Not including Brazil, as converts belong to the National Presbyterian Church of Brazil.

p Probably includes a number of ordained men.

Table III. Latin America. The West Indies,

Directory Number	SOCIETY	FOREIGN STAFF,					Included in Columns 1-5			Total
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physicians		Short-Term Workers	
							Men	Women		
	UNITED STATES (Cont.)	1	2	3	4	5	6	7	8	9
	INTERDENOMINATIONAL (Excepting Educational)									
125	American Bible Society.....	10	4	1	5	...	..	..	..	....
139	Sunday School Assn., World's.....	..	..	..	..	..	..	..	..	I
140	W. C. T. U., World's.*.....	2	..	..	..	2	..	..	..	....
141	Y. M. C. A. Internat'l Com. For. Dept..	57	1	29	27	..	..	..	..	....
142	Y. W. C. A. National Bd. For. Dept....	12	..	..	..	12	..	..	..	....
	INDEPENDENT (Excepting Educational)									
155	Bolivian Indian Mission, N. Y. Br.**....	..	..	..	..	..	..	..	..	....
156	Bolivian Indian Miss., Pacific Coast Br.g	7	..	3	3	1	..	..	..	....
158	Central American Mission.....	37	15	..	13	9	1	..	..	96
168	Inland So. American Miss. Un.g.....	6	..	2	..	4	..	..	..	....
183	Stearns' Church and Bible Classes.....	2	..	1	1	..	..	..	..	....
	INDEPENDENT (Educational)									
194	Mackenzie College, Trustees.....	18	2	7	8	1	..	..	..	23

g Missionaries sent out from America only.

Table IV. Non-Christian World. Turkey

GRAND TOTALS—CANADA & U. S.	9,739	2,534	1,185	3,098	2,922	410	190	185	49,388
CANADA	1	2	3	4	5	6	7	8	9
TOTALS—CANADA.....	806	200	76	240	290	41	27	6	1,999
BAPTIST									
1 Baptist, Canadian For. Miss. Bd.	92	25	3	23	41	4	6	..	780
CHURCH OF ENGLAND									
2 Church of England, Miss. Soc.	62	17	1	14	30	1	1	..	66
2a Ch. of England, Wo. Aux. Miss. Soc. . .	30	..	..	..	30	..	..	..	2
CONGREGATIONAL									
4 Congregational Canadian Wo. Bd. Miss. .	6	..	..	..	6	..	..	1	....
HOLINESS									
5 Holiness Movement Church.....	11	2	..	2	7	..	..	..	51
MENNONITES									
6 Menn. Brethren, Ont. Conf. Miss. Soc.*.	10	6	..	4	..	..	..	..	....
METHODIST									
8 Methodist Church, Canada, Miss. Soc. . .	260	63	26	86	85	14	4	5	254
8a Methodist Ch., Canada, Wo. Miss. Soc. .	66	..	..	..	66	..	2	..	107
PRESBYTERIAN									
9 Presbyterian Ch., Canada, Bd. For. Miss. .	237	60	26	74	77	20	9	..	846
9b Presby. Ch., Canada, Wo. Miss. Soc.(W)	143	..	..	74	69	..	7	..	....
INTERDENOMINATIONAL (Excepting Educational)									
11 Y. W. C. A., Canada, For. Dept.	5	..	..	..	5	..	..	..	....

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

Mexico, Central America, South America (Continued)

Directory Number	NATIVE STAFF			CHURCH				MEDICAL			Contributions for Church Work	
	Ordnained Men	Unordained Men	Women	Total of Columns 14, 15, 16	Communicants	Other Baptized Christians	Under Instruction for Baptism	Total Enrolled in Schools of All Grades	Hospitals	Dispensaries		Total Treatments
	10	11	12	13	14	15	16	17	18	19	20	21
125
139	I	..	..	..	..	..	..	..	..	..	..	..
140
141
142
155
156
158	..	r 96	..	5,500	5,500	..	**	..	I	2	† 5,000	1,620
168
183
194	I	16	6	..	..	..	..	994	..	..	..	..

r Includes some ordained men and some women.

in Europe, Asia, Africa, Oceania

	3,618	32,145	13,625	1,602,414	835,459	226,196	540,759	678,562	316	556	4,096,338	1,522,553
	10	11	12	13	14	15	16	17	18	19	20	21
	59	1,562	378	48,216	27,263	5,974	14,979	24,613	30	58	466,694	27,620
I	4	540	236	13,552	11,552	.....	2,000	† 9,500	6	10	59,610	3,377
2	I	50	15	370	370	.....	.....	653	I	2	†† 4,500	.....
2a	..	..	2	.....	.....	.....	.....	.....	..	..	.....	.....
4	..	..	..	.....	.....	.....	.....	.....	..	..	.....	.....
5	14	35	2	2,965	1,375	1,240	350	410	..	..	.....	6,302
6	..	..	..	.....	.....	.....	.....	.....	..	..	.....	.....
8	8	123	123	a 7,666	1,863	211	5,592	7,119	8	8	116,339	a 8,604
8a	..	..	107	.....	.....	.....	.....	2,850	I	I	9,850	.....
9	32	b 814	.....	22,122	10,562	4,523	7,037	6,843	15	21	264,267	9,337
9b	..	..	..	.....	.....	.....	.....	796	7	9	117,568	.....
II	..	..	..	.....	.....	.....	.....	.....	..	..	.....	.....

a Not including data for Japan, as converts are members of the Nippon Methodist Kyokwai (Japan Methodist Church).

b Includes some women also.

Table IV. Non-Christian World. Turkey

Directory Number	SOCIETY	FOREIGN STAFF					Included in Columns 1-5			Total
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physicians			
							Men	Women	Short-Term Workers	
CANADA (Continued)										
		1	2	3	4	5	6	7	8	9
	INTERDENOMINATIONAL (Educational)									
12	Wo. Christian Med. Col., Toronto Com.c	9	...	...	...	9	..	5	..	2
	INDEPENDENT (Excepting Educational)									
14	Ceylon and India Gen. Miss., Can. Br.c.*	3	1	...	1	...	..	..	..	....
15	China Inland Miss., Canadian Br.c.....	63	22	...	21	20	1	1	..	....
22	Sudan Interior Miss.....	4	4	20	15	10	1	1	..	....
		9								
UNITED STATES										
		1	2	3	4	5	6	7	8	9
TOTALS—UNITED STATES.....		8,933	2,334	1,109	2,858	2,632	369	163	179	47,389
ADVENT CHRISTIAN										
23	Advent, American Miss. Soc.....	16	5	1	5	5	1	..	..	60
24	Advent, Wo. Ho. and For. Miss. Soc....	7	2	...	2	3	..	..	..	51
ADVENTIST, SEVENTH-DAY										
25	Adventist, Seventh-Day Denomination*	450	72	163	186	29	7	3	..	882
BAPTIST, GENERAL										
26	Baptist, General For. Miss. Soc.*.....	2	1	...	1	...	..	..	..	3
BAPTIST, NATIONAL CONVENTION										
27	Lott Carey, Bapt. For. Miss. Soc.....	6	4	...	1	1	2	..	..	6
28	Baptist National For. Miss. Bd.*.....	20	9	1	6	4	1	1	..	72
BAPTIST, NORTHERN CONVENTION										
29	Baptist Amer. For. Miss. Soc.....	779	228	55	267	229	34	23	..	6,996
29a	Baptist Amer. For. Wo. Miss. Soc.....	224	...	...	...	224	..	12	..	2,300
BAPTIST, SCANDINAVIAN										
32	Baptist Scandinavian Denom.....	12	6	1	3	2	..	..	..	17
BAPTIST, SEVENTH DAY										
33	Baptist, Seventh Day Miss. Soc.....	16	3	1	3	9	..	3	..	20
BAPTIST, SOUTHERN CONVENTION										
34	Baptist Southern For. Miss. Bd.....	212	72	9	76	55	12	..	..	546
BRETHREN, CHURCH OF THE (DUNKER)										
36	Brethren Gen. Miss. Bd.....	77	23	3	24	27	3	2	..	247
BRETHREN CHURCH (Progressive)										
37	Brethren For. Miss. Soc.....	6	2	...	2	2	..	1	..	....
BRETHREN IN CHRIST (TUNKERS)										
38	Brethren in Christ For. Miss. Bd.....	33	11	1	11	10	..	..	..	24
BRETHREN, PLYMOUTH										
39	Brethren Missionaries f.*.....	26	...	11	7	8	..	..	..	....
CHRISTIAN AND MISS. ALLIANCE										
40	Christian and Missionary Alliance.....	261	77	20	68	96	..	..	..	568
CHRISTIAN CHURCH										
41	Christian Church For. Miss. Bd.....	9	4	...	4	1	..	..	..	17
CHURCH OF GOD										
43	Church of God, Miss. Bd.....	22	6	1	7	8	..	..	..	73

Note.—Figures in italics are included in the totals of the main society above.
* Figures for 1918.

† Estimate.
** No data available.
†† Incomplete.

in Europe, Asia, Africa, Oceania (Continued)

Directory Number	NATIVE STAFF			CHURCH				Total Enrolled in Schools of All Grades	MEDICAL			Contributions for Church Work
	Ordained Men	Unordained Men	Women	Total of Columns 14, 15, 16	Communicants	Other Baptized Christians	Under Instruction for Baptism		Hospitals	Dispensaries	Total Treatments	
	10	11	12	13	14	15	16	17	18	19	20	21
12	...	....	2	.....	.....	.....	.....	.....	..	..	.....	.....
14	...	.....	.....	.....	.....	.....	.....	.....	..	..	.....	.....
15	...	.....	.....	.....	.....	.....	.....	.....	..	..	.....	.....
22	...	.....	.....	1,541	1,541	.....	.....	88	..	17	21,978	.....
	10	11	12	13	14	15	16	17	18	19	20	21
	3,559	30,583	13,247	1,554,198	808,196	220,222	525,780	653,949	286	498	3,629,644	1,521,906
23	12	40	8	1,200	1,100	† 100	.....	1,000	1	1	.....	.....
24	3	32	16	205	205	.....	.....	910	..	3	.....	137
25	19	d 863	....	7,703	7,703	.....	.....	10,223	..	e 30	.....	86,343
26	1	2	..	60	60	.....	.....	.....	..	..	.....	.....
27	2	....	4	† 1,000	1,000	.....	.....	150	1	1	100	250
28	20	28	24	20,312	20,312	.....	.....	450	..	..	.....	500
29	443	4,712	1,841	188,710	188,710	.....	.....	87,386	26	83	320,396	259,815
29a	...	1,043	1,257	.....	.....	.....	.....	35,372	15	20	143,018	.....
32	5	4	8	.....	.....	.....	.....	.....	..	..	.....	200
33	...	13	7	124	124	.....	.....	† 241	1	1	4,947	535
34	68	354	124	28,140	25,643	2,497	.....	13,217	14	15	126,227	44,407
36	7	205	35	3,088	2,993	.....	95	2,663	3	5	30,437	590
37	...	.....	.....	.....	.....	.....	.....	.....	..	..	.....	.....
38	...	23	1	† 1,503	† 600	.....	† 903	† 1,004	1	1	.....	† 1,921
39	...	.....	.....	.....	.....	.....	.....	.....	..	..	.....	.....
40	7	455	106	10,671	8,525	.....	2,146	6,366	..	..	.....	7,827
41	13	1	3	1,404	1,283	.....	121	g.....	..	..	.....	1,671
43	48	12	13	.....	.....	.....	.....	100	..	..	.....	.....

c Missionaries sent out from Canada only.

d Probably includes some women.

e May include some hospitals.

f No data available, except for staff.

g This Society makes use of schools conducted by other organizations.

Table IV. Non-Christian World. Turkey

Directory Number	SOCIETY	FOREIGN STAFF					Included in Columns 1-5			Total
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physicians		Short-Term Workers	
							Men	Women		
UNITED STATES (Cont.)		1	2	3	4	5	6	7	8	9
	CHURCHES OF GOD, GENERAL ELDERSHIP									
44	Churches of God, Miss. Bd.	6	2	...	2	2	..	..	..	12
44a	Churches of God, Wo. Gen. Miss. Soc.	6	2	...	2	2	..	..	..	12
	CONGREGATIONAL CHURCHES									
45	American Bd. Comm. For. Miss.	638	170	57	199	212	28	16	16	5,601
45a	Wo. Bd. Miss., Boston	116	...	...	...	116	..	5	8	3
45b	Wo. Bd. Miss., Interior	84	...	...	...	84	..	3	3	...
45c	Wo. Bd. Miss., Pacific	10	...	...	...	10	..	..	5	...
46	American Miss. Assn. h.	6	3	...	2	1	..	..	..	...
	DISCIPLES OF CHRIST									
48	Christian, For. Miss. Soc.	180	75	...	71	34	20	4	..	1,013
49	Christian, Wo. Bd. Miss.	76	22	1	19	34	5	5	..	615
	EPISCOPAL									
50	Prot. Epis. Dom. and For. Miss. Soc.	321	75	53	71	122	17	2	..	892
	EPISCOPAL, REFORMED									
51	Reformed Epis. Bd. For. Miss.*	4	2	...	2	...	1	..	..	17
	EVANGELICAL ASSOCIATION									
52	Evangelical Assn. Miss. Soc.	34	9	...	9	16	2	..	..	119
52a	Evangelical Assn. Wo. Miss. Soc.	16	...	...	...	16	..	..	..	73
	EVANGELICAL, UNITED									
53	Evangelical Un. Ho. and For. Miss. Soc.	i 35	i 13	2	i 13	7	2	..	..	75
	EVANGELICAL SYNOD									
54	Evangelical For. Miss. Bd.	22	10	1	7	4	..	..	..	294
	FRIENDS (ORTHODOX)									
55	Friends Philadelphia For. Miss. Assn.	10	3	1	j 3	j 3	..	..	..	9
56	Friends American Bd. For. Miss.	22	4	5	j 9	j 4	2	..	..	73
58	Friends' Ohio For. Miss. Soc.	7	1	...	j 1	j 5	..	1	..	54
	HEPHZIBAH FAITH MISS. ASSN.									
59	Hephzibah Faith Miss. Assn.*	13	4	...	4	15	..	..	..	20
	HOLINESS CHURCH (INTERNAT'L APOS.)									
60	Holiness Internat'l Apos. Bd. For. Miss.*	20	10	3	m 6	1	..	..	..	11
	LUTHERAN BRETHERN									
61	Lutheran Brethren, Bd. Miss.	15	6	...	5	4	..	..	..	20
	LUTHERAN, DANISH UNITED									
63	Lutheran Danish United Miss. Bd.	6	3	...	3	...	..	..	..	18
	LUTHERAN FREE CHURCH									
64	Lutheran Free Ch. Bd. Miss.	24	10	...	10	4	1	..	..	93
	LUTHERAN, JOINT SYN. OF OHIO									
65	Lutheran Ohio Syn. Bd. For. Miss.	3	2	...	1	...	..	..	..	41
	LUTHERAN, NORWEGIAN									
66	Lutheran, Norwegian Bd. For. Miss.	159	54	9	56	40	7	1	..	476
	LUTHERAN SYN. CONFERENCE									
68	Lutheran Missouri Syn. Bd. For. Miss.	38	20	...	17	1	..	..	..	110
	LUTHERAN, UNITED									
69	Lutheran Un. Bd. For. Miss.*	125	48	2	41	34	..	4	..	1,570
71	Lutheran Augustana China Miss. Soc.*	30	9	4	13	4	2	..	..	32

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

h Missionaries supported under the American Board in Angola.

in Europe, Asia, Africa, Oceania (Continued)

Directory Number	NATIVE STAFF			CHURCH				Total Enrolled in Schools of All Grades	MEDICAL			Contributions for Church Work
	Ordained Men	Unordained Men	Women	Total of Columns 14, 15, 16	Communicants	Other Baptized Christians	Under Instruction for Baptism		Hospitals	Dispensaries	Total Treatments	
	10	11	12	13	14	15	16	17	18	19	20	21
44	...	8	4	67	67	.....	.....	200	..	..	.....	.....
44 ^a	...	8	4	67	67	.....	.....	200	..	..	.....	.....
45	287	3,707	1,607	88,090	88,090	.....	.....	80,948	16	25	149,865	375,753
45 ^a	...	.....	3	.....	.....	.....	.....	6,178	3	4	33,720	45
45 ^b	...	.....	.....	.....	.....	.....	.....	.....	2	4	.....	.....
45 ^c	...	.....	.....	.....	.....	.....	.....	.....	1	1	.....	.....
46	...	.....	.....	.....	.....	.....	.....	.....	..	..	.....	.....
48	384	573	56	16,027	16,027	.....	.....	10,988	15	16	236,580	15,239
49	263	325	27	6,597	5,828	769	.....	6,199	9	9	98,944	9,722
50	127	441	324	42,949	14,019	27,774	1,156	13,382	6	9	†† 67,220	63,436
51	...	17	.....	62	62	.....	.....	.....	..	1	.....	.....
52	21	25	73	1,502	1,405	97	.....	† 1,000	1	1	† 5,000	6,477
52 ^a	...	.....	73	.....	.....	.....	.....	1,000	..	..	.....	4,160
53	...	63	12	1,143	678	.....	465	776	1	2	30,000	3,755
54	...	253	41	3,747	2,021	1,577	149	4,570	2	3	33,618	.....
55	5^{**}	.....	4	† 900	† 750	.....	† 150	162	..	..	.....	.....
56	...	k 72	1	4,933	133	.....	4,800	2,178	1	1	7,334	.....
58	1	32	21	543	543	.....	.....	391	2	4	21,813	.....
59	2	11	7	624	249	315	60	.....	..	..	.....	326
60	5	6	.....	721	323	.....	398	119	..	..	.....	.....
61	...	18	2	743	309	14	420	393	..	..	.....	1,000
63	4	11	3	180	130	20	30	35	..	..	.....	1,800
64	5	84	4	1,291	623	425	243	262	1	2	† 19,000	† 650
65	2	39	.....	1,503	1,390	113	.....	756	1	1	1,200	178
66	9	385	82	12,821	6,044	3,756	3,021	4,046	3	4	17,500	4,200
68	2	100	8	3,729	285	1,614	1,830	2,859	..	1	2,810	184
69	13	1,338	219	90,049	34,126	46,615	9,308	27,925	3	6	39,331	14,803
71	...	28	4	570	293	37	240	374	1	1	20,527	203

i Not including one ordained man and one wife supported by this Society in Nigeria under the American Council of the Sudan United Mission.
j Includes some recorded ministers.

k Probably includes some women.
l Not including one woman working under the China Inland Mission.
m Includes five ordained women.

Table IV. Non-Christian World. Turkey

Directory Number	SOCIETY	FOREIGN STAFF [†]					Included in Columns 1-5			Total
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physicians			
							Men	Women	Short-Term Workers	
	UNITED STATES (Cont.)	1	2	3	4	5	6	7	8	9
	LUTHERAN INTER-SYNODICAL									
72	Luth. Inter-Synodical Orient Miss. Soc.* [‡]	8	2	1	3	2	..	..	..	....
	MENNONITE AND AMISH MENN.									
73	Mennonite Bd. Miss. and Charities....	18	6	2	7	3	1	1	..	66
	MENNONITE BRETHREN									
74	Mennonite Brethren Ch. For. Miss....	9	3	...	3	3	..	1	..	127
	MENNONITE BRETHREN IN CHRIST									
80	Mennonite Penn. Conf. Bd. For. Miss.o..	13	9	...	2	2	..	..	..	....
	MENNONITE, CONFERENCE OF DEFENCELESS									
81	Congo Inland Mission.....	12	5	1	5	1	..	..	..	30
	MENNONITE, GENERAL CONF.									
82	Mennonite Gen. Conf. Bd. For. Miss...	27	11	...	11	5	..	..	..	85
	MENNONITE (KRIMMER BRUEDERGEMEINDE)									
83	Mennonite China Miss. Soc.*.....	28	5	4	9	10	..	..	..	52
	METHODIST EPISCOPAL									
84	Methodist Epis. For. Bd. Miss.....	1,220	313	62	331	514	41	35	45	13,489
84a	Methodist Epis. For. Wo. Miss. Soc....	514	...	...	...	514	...	33	13	4,897
	METHODIST EPISCOPAL, AFRICAN									
87	Methodist Epis. African Miss. Dept....	41	34	2	4	1	..	..	..	85
	METHODIST EPIS. AFRICAN ZION									
88	Methodist Epis. Zion Miss. Soc.....	5	3	...	1	1	..	..	..	150
	METHODIST EPISCOPAL, SOUTH									
89	Methodist Epis. South Bd. Miss.....	238	60	20	69	89	9	2	2	661
	METHODIST, FREE									
90	Methodist Free Gen. Miss. Bd.....	72	19	6	22	25	2	..	..	240
	METHODIST PROTESTANT									
92	Methodist Prot. Bd. For. Miss.....	15	3	...	3	9	..	..	5	84
93	Methodist Prot. Wo. For. Miss. Soc....	5	1	...	1	3	1	..	1	33
	METHODIST, WESLEYAN									
95	Methodist Wesleyan Am. Miss. Soc.*...	21	6	2	7	6	..	1	..	20
	METROPOLITAN CHURCH ASSN.									
96	Burning Bush Mission*.....	12	4	2	3	3	..	..	..	3
	NAZARENE CHURCH									
98	Nazarene Ch., Gen. Miss. Bd.....	47	16	1	13	17	..	..	..	79
	PENIEL MISSIONS									
100	Peniel Miss. Soc.....	6	1	1	2	2	..	..	..	7
	PENTECOST BANDS OF THE WORLD									
101	Pentecost Bands of the World*.....	20	9	...	6	5	..	..	..	36
	PRESBYTERIAN, ASSO. REFORMED									
102	Presbyterian Assoc. Ref. Bd. For. Miss.*	9	2	...	2	5	..	1	..	20
	PRESBYTERIAN, CUMBERLAND									
104	Presby. Cumberland Wo. Bd. Miss....	...	...	...	...	...	..	..	..	18
	PRESBYTERIAN IN THE U. S. (SOUTH)									
105	Presby., Exec. Com. For. Miss. (South)..	313	94	35	117	67	21	3	12	928

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

in Europe, Asia, Africa, Oceania (Continued)

Directory Number	NATIVE STAFF			CHURCH				Total Enrolled in Schools of All Grades	MEDICAL			Contributions for Church Work
	Ordained Men	Unordained Men	Women	Total of Columns 14, 15, 16	Communicants	Other Baptized Christians	Under Instruction for Baptism		Hospitals	Dispensaries	Total Treatments	
	10	11	12	13	14	15	16	17	18	19	20	21
72	...	....	....	.....	.....	.....	.....	.....	..	..	.....	.....
73	5	27	34	699	626	73	**.....	939	I	4	19,300	412
74	2	83	42	7,200	2,200	.....	5,000	500	I	I	† 5,000	.....
80	...	....	....	2,641	2,084	557	.....	.....	..	..	.....	1,600
81	...	30	....	150	100	.....	50	600	..	2	250	† 100
82	...	‡ 85	....	610	610	.....	.....	750	..	4	20,000	.....
83	I	30	21	427	127	.....	300	522	I	I	† 500	† 100
84	885	7,707	4,897	411,113	50,912	120,010	240,191	94,434	34	42	† 469,194	305,214
84a	...	....	4,897	.....	.....	.....	.....	50,981	20	33	309,194	.....
87	74	10	I	20,121	20,121	.....	.....	821	..	..	.....	5,073
88	20	130	....	8,000	8,000	.....	.....	686	..	..	.....	120
89	68	‡ 463	130	27,834	16,206	.....	11,628	10,324	8	13	77,558	22,651
90	8	137	95	4,955	1,844	.....	3,111	2,733	I	4	3,700	6,043
92	55	22	7	3,039	2,242	197	600	1,432	..	..	.....	2,431
93	...	22	11	652	410	27	215	369	..	I	11,900	181
95	...	12	8	100	100	.....	.....	.....	I	I	400	.....
96	...	2	I	.....	.....	.....	.....	.....	..	..	.....	.....
98	...	49	30	1,048	695	.....	353	221	..	4	3,402	.....
100	...	2	5	.....	.....	.....	.....	.....	..	..	.....	.....
101	4	13	19	813	167	28	618	250	..	..	.....	250
102	2	12	6	1,836	400	1,200	236	100	I	2	11,596	550
104	I	9	8	595	595	.....	.....	338	..	..	.....	292
105	30	788	110	68,820	35,822	3,733	29,265	26,839	14	14	333,635	38,864

‡ Work in abeyance on account of the War.
 o Work all under the Christian and Missionary Alliance.

‡ May include some ordained men and some women.
 ‡ May include some women.

Table IV. Non-Christian World. Turkey

Directory Number	SOCIETY	FOREIGN STAFF					Included in Columns 1-5			Total
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physicians		Short-Term Workers	
							Men	Women		
	UNITED STATES (Cont.)	1	2	3	4	5	6	7	8	9
	PRESBYTERIAN IN THE U. S. A. (NORTH)									
106	Presbyterian For. Miss. Bd.	1,284	344	173	448	319	85	24	61	6,504
106a	<i>Presby. Wo. Bd. For. Miss. (N. Y.)...</i>	<i>106</i>	<i>...</i>	<i>...</i>	<i>01</i>	<i>45</i>	<i>..</i>	<i>5</i>	<i>..</i>	<i>...</i>
106b	<i>Presby. Wo. Occidental Bd. For. Miss...</i>	<i>73</i>	<i>2</i>	<i>2</i>	<i>41</i>	<i>28</i>	<i>1</i>	<i>2</i>	<i>..</i>	<i>...</i>
106c	<i>Presby. Wo. For. Miss. Soc., Phila...</i>	<i>272</i>	<i>11</i>	<i>2</i>	<i>158</i>	<i>101</i>	<i>3</i>	<i>10</i>	<i>40</i>	<i>...</i>
106d	<i>Presby. Wo. Bd. For. Miss., Southwest.</i>	<i>65</i>	<i>...</i>	<i>...</i>	<i>43</i>	<i>22</i>	<i>..</i>	<i>3</i>	<i>2</i>	<i>...</i>
106e	<i>Presby. Wo. Bd. Miss., North Pacific...</i>	<i>22</i>	<i>1</i>	<i>...</i>	<i>8</i>	<i>13</i>	<i>..</i>	<i>..</i>	<i>..</i>	<i>...</i>
106f	<i>Presby. Wo. Bd. Miss., Northwest...</i>	<i>199</i>	<i>...</i>	<i>...</i>	<i>132</i>	<i>07</i>	<i>..</i>	<i>4</i>	<i>..</i>	<i>...</i>
	PRESBYTERIAN, REFORMED									
109	Presbyterian (Covenanter) Bd. For. Miss.	50	12	6	16	16	5	3	15	54
	PRESBYTERIAN, REF. GEN. SYNOD									
110	Presby. Ref. Gen. Syn. Bd. For. Miss...	4	2	...	2	...	1	1	..	19
	PRESBYTERIAN, UNITED									
111	Presby. United, Bd. For. Miss.	155	65	17	73	...	8	..	..	1,485
111a	Presby. United Wo. Miss. Soc.	103	...	...	...	103	..	3	..	76
	PRESBYTERIAN, WELSH CALVINISTIC METHODIST									
112	Calvinistic Methodist Miss. Soc.	4	...	1	1	2	..	1	..	10
	REFORMED IN AMERICA									
114	Reformed Bd. For. Miss.	139	40	12	41	46	9	6	..	757
	REFORMED IN THE U. S.									
115	Reformed Bd. For. Miss.	84	23	11	30	20	3	..	1	311
	SALVATION ARMY									
116	Salvation Army.	23	11	...	† 7	75	..	..	..	...
	SCANDINAVIAN ALLIANCE									
117	Scandinavian Alliance Miss.	96	36	...	32	28	..	..	..	...
	SCHWENKFELDER									
119	<i>Schwenkfelder, Ho. and For. Miss. Soc. l...</i>	<i>2</i>	<i>...</i>	<i>...</i>	<i>...</i>	<i>2</i>	<i>..</i>	<i>..</i>	<i>..</i>	<i>...</i>
	SWEDISH MISSION COVENANT									
121	Swedish Evangelical Miss. Covenant.	27	10	...	9	8	..	..	..	121
	UNITED BRETHERN IN CHRIST									
122	United Brethren For. Miss. Soc.	54	17	5	16	16	1	2	..	198
	UNITED BRETHERN (Old Constitution)									
123	Un. Brethren Dom. Fro. and For. Miss. ..	5	2	...	1	2	1	..	..	6
	UNIVERSALIST									
124	Universalist Gen. Convention*.	7	2	...	2	3	..	..	..	8
124a	<i>Universalist Wo. Nat'l Miss. Assn.</i>	<i>3</i>	<i>...</i>	<i>...</i>	<i>...</i>	<i>3</i>	<i>..</i>	<i>..</i>	<i>..</i>	<i>...</i>
	INTERDENOMINATIONAL (Excepting Educational)									
125	American Bible Society*.	30	13	3	14	...	..	..	..	285
139	Sunday School Assn., World's u.	9	4	1	4	...	..	..	..	2
140	W. C. T. U., World's*.	3	...	...	...	3	..	..	..	...
141	Y. M. C. A. Internat'l Com. For. Dept. ..	310	8	156	146	...	3	..	..	...
141a	<i>Princeton Mission.</i>	<i>12</i>	<i>1</i>	<i>8</i>	<i>3</i>	<i>...</i>	<i>..</i>	<i>..</i>	<i>..</i>	<i>...</i>
142	Y. W. C. A. National Bd. For. Dept.	85	...	...	...	85	..	1	..	...

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

in Europe, Asia, Africa, Oceania (Continued)

Directory Number	NATIVE STAFF			CHURCH				Total Enrolled in Schools of All Grades	MEDICAL			Contributions for Church Work
	Ordnained Men	Unordained Men	Women	Total of Columns 14, 15, 16	Communicants	Other Baptized Christians	Under Instruction for Baptism		Hospitals	Dispensaries	Total Treatments	
	10	11	12	13	14	15	16		17	18	19		20	21
106	380	4,134	1,990	374,907	164,782	6,746	203,379	171,637	79	108	785,668	126,326
106a	...	...	...	...	...	...	...	...	...	...	...	...
106b	...	...	...	...	...	...	...	...	...	...	...	...
106c	...	...	...	...	...	...	...	...	...	...	...	...
106d	...	...	...	...	...	...	...	...	...	...	...	...
106e	...	...	...	...	...	...	...	...	...	...	...	...
106f	...	...	...	...	...	...	...	...	...	...	...	...
109	6	31	17	763	708	55	.....	825	5	6	35,778	1,200
110	2	12	5	24	24	.....	.....	.....	1	1	5,349	.....
111	118	1,045	322	45,694	45,694	.....	.....	26,242	2	4	150,864	65,968
111a	...	...	76	.....	.....	.....	.....	3,890	4	9	33,475	.....
112	...	4	6	41	27	14	.....	167	1	1	4,500	409
114	42	451	264	6,838	6,838	.....	.....	15,544	8	17	139,049	16,458
115	28	220	63	6,873	3,884	489	2,500	1,951	3	3	29,228	6,502
116	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
117	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
119	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
121	...	90	31	3,905	2,265	370	1,270	1,226	1	2	7,914	4,585
122	34	113	51	9,779	6,842	1,454	1,483	1,989	1	6	29,646	12,969
123	1	4	1	170	55	103	12	80	..	1	1,268	100
124	5	...	3	580	560	.....	20	150	..	..	.....	400
124a	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
125	5	273	7	.....	.....	.....	.....	.....	.....	.....	.....	.....
139	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
140	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
141	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
141a	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
142	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

r Commissioned officers.

s Field statistics not available.

t Under the American Board of Commissioners for Foreign Missions.

u In addition this Society has special workers giving part time in several countries. These part-time workers are missionaries reported by other Boards.

Table IV. Non-Christian World. Turkey

Directory Number	SOCIETY	FOREIGN STAFF					Included in Columns 1-5			Total
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physicians		Short-Term Workers	
							Men	Women		
UNITED STATES (Cont.)		1	2	3	4	5	6	7	8	9
INTERDENOMINATIONAL (Educational)										
143	Am. Univ. at Cairo.....	8	I	3	4	...	..	..	..	....
144	Madras Women's Christian College. <i>v</i> ...	8	...	...	...	8	..	..	..	7
145	Nanking Univ. Trustees. <i>v</i>	9	...	3	2	4	4	..	2	7
148	Union Miss. Med. Col. for Women <i>v</i>	4	...	...	...	4	..	3	..	2
INDEPENDENT (Excepting Educational)										
150	Africa Inland Mission.....	171	12	61	51	47	3	3	..	**....
154	Bible Faith Mission.....	...	...	...	...	...	...	...	...	93
157	Broadcast Tract Press*.....	2	...	I	I	...	...	...	...	...
160	China Inland Miss. Coun. for N. A. <i>w</i> ...	78	26	...	19	33	3	..	..	9
162	Churches of God, Wo. Miss. Soc. <i>x</i>	I	I	...	...	...	...	...	...	9
164	Evangel Mission.....	7	I	...	I	5	..	..	..	11
165	Gospel Miss. Soc.*.....	4	...	2	2	...	I	..	..	...
167	Holiness National Assn., Bur. Miss.*...	13	4	...	4	5	..	..	..	41
171	International Reform Bureau.....	4	I	...	I	2	..	..	..	3
173	Konia Hospital <i>y</i>	5	I	I	2	I	2	..	..	...
177	Nyasaland Miss., Amer. Com.* <i>w</i>	3	...	...	...	3	..	..	..	...
178	Penn. Chr. Assn. Univ. For. Dept.....	2	...	I	I	...	I	..	..	...
180	Santal Mission, American Com. <i>w</i>	2	I	...	I	...	...	...	...	...
181	So. Afr. Gen. Miss., Am. Coun. <i>w</i>	14	6	I	5	2	..	..	..	...
182	South China Boat Miss.*.....	3	...	I	...	2	I	..	..	4
183	Stearns' Church and Bible Classes.....	3	I	I	I	...	..	..	..	...
184	Sudan United Miss., Am. Coun.....	7	3	...	3	I	I	..	..	17
188	Wo. Union Miss. Soc.....	31	...	...	...	31	..	6	..	197
INDEPENDENT (Educational)										
190	Canton Christian College, Trustees....	43	I	22	15	5	I	..	..	60
191	Constantinople Girls' College, Trustees..	16	...	5	2	9	..	..	..	40
195	Robert College, Trustees.....	49	2	35	7	5	..	..	..	41
196	Syrian Prot. College, Trustees.....	67	7	26	25	9	7	..	14	46
197	Yale For. Miss. Soc.....	39	3	17	15	4	7	..	5	15

Note.—Figures in italics are included in the totals of the main society above.

* Figures for 1918.

† Estimate.

** No data available.

†† Incomplete.

v The members of the staff are those not under appointment as missionaries of the constituent Societies.

in Europe, Asia, Africa, Oceania (Continued)

Directory Number	NATIVE STAFF			CHURCH				Total Enrolled in Schools of All Grades	MEDICAL			Contributions for Church Work
	Ordained Men	Unordained Men	Women	Total of Columns 14, 15, 16	Communicants	Other Baptized Christians	Under Instruction for Baptism		Hospitals	Dispensaries	Total Treatments	
	10	11	12	13	14	15	16	17	18	19	20	21
143
144	...	6	I	.....	.....	.....	.....	85	..	..	.....	.....
145	...	7	...	.....	.....	.....	.....	766	I	I	17,509	.....
148	...	I	I	.....	.....	.....	.....	35	I	I	35,588	.....
150	**	**	2	2	† 6,000	**
154	3	84	6	3,090	3,090	.....	.....	1,000	..	..	.....	.....
157	38	24	.....	14	42	..	..	.....	.....
160
162	...	4	5	II	II	.....	.....	80	..	..	.....	35
164	I	5	5	200	200	.....	.....	61	..	..	.....	.....
165
167	...	19	22	300	300	.....	.....	64	..	I	† 500	.....
171	...	2	I	.....	.....	.....	.....	.....	..	..	.....	.....
173
177
178
180
181
182	...	2	2	24	24	.....	.....	18	..	I	† 1,000	.....
183
184	...	7	10	38	38	.....	.....	† 300	..	2	12,490	.....
188	197	.....	.....	.....	.....	1,510	3	7	102,911	2,750
190	...	49	11	.....	.....	.....	.....	856	..	I	† 5,000	.....
191	...	13	27	.....	.....	.....	.....	547	..	..	.....	.....
195	...	38	3	.....	.....	.....	.....	521	I	I	† 2,000	.....
196	...	43	3	.....	.....	.....	.....	950	I	3	† 8,000	.....
197	...	12	3	.....	.....	.....	.....	282	I	I	26,623	.....

w Missionaries sent out from the United States only.

x Not to be confused with the Women's General Missionary Society of the General Eldership of the Churches of God (44a).

y Work suspended on account of war conditions.

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INTERNATIONAL SYSTEM OF INITIALS FOR PROTESTANT MISSIONARY SOCIETIES

The complete "International System" of initials for Protestant foreign missionary societies is appended. This has been adopted as official by the editors of the Christian Movement in the Japanese Empire, the Foreign Survey Department of the Interchurch World Movement and the Bureau of Statistics and Research of the Foreign Missions Conference of North America. With a few exceptions, it is identical with the list used in the Directory of Protestant Missions in China, 1919.

The reader will note that the initials are largely those employed in the World Statistics of Christian Missions, 1916, but various changes have been made to bring them into conformity, as nearly as might be, with the lists already in use in various parts of the world. Other alterations have been made where it was felt that there was liability toward confusion, or that the initials previously in use violated the established usage of the society. Where the initials of a foreign society had been made from an English translation of its name rather than from the original, a change has been made, as in the case of the "Missionsgesellschaft der deutschen Baptisten," whose initials, MGB, were changed to MDB.

Considerable confusion has arisen in the past from the use of the letter "A" for both American and Australian, which has been avoided by substituting "Au" in the case the Australian societies. Similarly, "As" for "Asia" or "Asian." Canada and China have been distinguished in some cases by the use of "Ch" for China.

INTERNATIONAL SYSTEM OF INITIALS FOR MISSIONARY SOCIETIES

AACM	U. S. A.	Woman's Home and Foreign Mission Society of the Advent Christian Denomination
AAM	U. S. A.	American Advent Mission Society
ABCFM	U. S. A.	American Board of Commissioners for Foreign Missions
ABF	U. S. A.	American Baptist Foreign Mission Society
ABGM	China	Gospel Baptist Mission
ABH	U. S. A.	American Baptist Home Mission Society
ABHW	U. S. A.	Woman's American Baptist Home Mission Society
ABS	U. S. A.	American Bible Society
ACGC	U. S. A.	Trustees of the American College for Girls at Con- stantinople
AEM	England	Angola Evangelical Mission
AEPM	Germany	Allgemeiner evangelisch-protestantischer Missions- verein
AFCU	U. S. A.	American and Foreign Christian Union
AFFM	U. S. A.	American Friends Board of Foreign Missions
AFIA	U. S. A.	Associated Executive Committee of Friends (Or- thodox) on Indian Affairs
AFM	—	Apostolic Faith Missionaries
AFO	U. S. A.	Friends' Foreign Missionary Society of the Ohio Yearly Meeting
AFFP	U. S. A.	Foreign Missionary Association of Friends of Philadelphia
AG	U. S. A.	General Council of the Assemblies of God
AGB	U. S. A.	Foreign Missionary Society of the General Asso- ciation of General Baptists in the United States
AH	Japan	Akasaka Hospital
AHC	U. S. A.	Board of Foreign Missions of the International Apostolic Holiness Church
AIM	International	Africa Inland Mission
AIMA	Australia	Aboriginal Inland Mission
ALU	U. S. A.	Board of Foreign Missions of the United Lutheran Church in America
AMA	U. S. A.	American Missionary Association
AMB	Algeria	Algiers Mission Band
AME	U. S. A.	Home and Foreign Missionary Department of the African Methodist Episcopal Church
AMEZ	U. S. A.	Foreign Mission Board of the African Methodist Episcopal Zion Church, Inc.
ANL	U. S. A.	Board of Foreign Missions of the Norwegian Lu- theran Church of America
APC	U. S. A.	Associate Presbyterian Church
ARP	U. S. A.	Board of Foreign Missions of the Associate Re- formed Presbyterian Church
ASTS	U. S. A.	American Sabbath Tract Society
ATS	U. S. A.	American Tract Society
AuBM	Australia	Australian Board of Baptist Foreign Mission
AUC	U. S. A.	American University at Cairo
AuM	Australia	Australian Board of Missions
AuP	Australia	Board of Missions of the General Assembly of the Presbyterian Church of Australia
AWAS	U. S. A.	American Waldensian Aid Society
B	Switzerland	Evangelische Missionsgesellschaft zu Basel
BB&TD	China	Bible, Book and Tract Depot
BBM	U. S. A.	Burning Bush Mission
BBU	Bahamas	Bahamas Baptist Union

BC	U. S. A.	Foreign Mission Board of the Brethren in Christ of the United States of America and Canada
BCHM	India	"Boys' Christian Home" Mission of India
BCT	Trinidad	Baptist Church in Trinidad and Tobago
BES	Bulgaria	Bulgarian Evangelical Society
BF	U. S. A.	Bible Faith Mission
BFBS	England	British and Foreign Bible Society
BFM	Germany	Berliner Frauen-Missionsverein für China
BIMS	Scotland	Baptist Industrial Mission of Scotland
BIOLA	U. S. A.	Hunan Colportage Work of the Bible Institute of Los Angeles
BM	Bolivia	Bolivian Indian Mission
BMA	England	Baptist Missionary Association
BMM	England	Baakleen Medical Mission to the Druses
BMS	England	Baptist Missionary Society
Bn	Germany	Berliner Missionsgesellschaft
BOQH	Canada	Home Mission Board of the Baptist Convention of Ontario and Quebec
BPM	Belgium	Société Belge des Missions Protestantes au Congo
Br	Germany	Schleswig-holsteinische evangelisch-lutherische Missionsgesellschaft zu Breklum
BSJ	England	British Society for the Propagation of the Gospel among the Jews
BSM	England	British Syrian Mission
BTCL	India	Board for Tamil Christian Literature
BTP	U. S. A.	Broad Cast Tract Press and Faith Orphanage
CAM	U. S. A.	Central American Mission
CAPM	England	Central Asian Pioneer Mission
CAsM	England	Central Asian Mission
CBM	Canada	Canadian Baptist Foreign Mission Board
CBP	China	China Baptist Publication Society
CC	U. S. A.	Foreign Mission Board of the Christian Church
CCACZ	China	Christian Catholic Apostolic Church in Zion
CCAu	Australia	Federal Foreign Mission Committee of Churches of Christ in Australia
CCC	U. S. A.	Trustees of the Canton Christian College
CCEA	China	China Christian Educational Association
CCFMS	Canada	Canada Congregational Foreign Missionary Society
CCLA	U. S. A.	American Section of the Committee on Cooperation in Latin America
CCS	Scotland	Foreign Mission Committee of Churches of Christ
CCW	Canada	Canada Congregational Woman's Board of Missions
CEAT	Japan	Christian Educational Association of Tokyo
CEC	China	United Society of Christian Endeavor for China
CEI	India	India Christian Endeavor Union
CEJ	Japan	Japan Union of Christian Endeavor
CEZMS	England	Church of England Zenana Missionary Society
CFM	China	Christian Faith Mission
CFMJ	Japan	Conference of Federated Missions in Japan
CGFM	U. S. A.	Church of God Foreign Missionary Board
CGGE	U. S. A.	Mission Board of the General Eldership of the Churches of God
CGI	India	Church of God
CGM	U. S. A.	Missionary Board of the Church of God
ChCC	China	China Continuation Committee of the National Missionary Conference, Shanghai, 1913
CHK	U. S. A.	American Hospital at Konia
CHM	Canada	Missions Board of the Holiness Movement Church
CHMF	U. S. A.	Christian Herald Missionary Fund
CGW	U. S. A.	Women's General Missionary Society of the Churches of God, Inc.
ChMMS	U. S. A.	China Mennonite Mission Society
CI	China	Chefoo Industrial Mission
CIGM	England	Ceylon and India General Mission
CIM	International	China Inland Mission
CLSC	China	Christiana Literature Society for China

CLSI	England	Christian Literature Society for India
CM	China	Christians' Mission
CMA	U. S. A.	Christian and Missionary Alliance
CMC	U. S. A.	Missionary Society of the Calvinistic Methodist Church in the United States of America
CMM	Scotland	Central Morocco Mission
CMMA	China	China Medical Missionary Association
CMML	England	Christian Missions in Many Lands
CMMS	China	Canton Medical Missionary Society
CMS	England	Church Missionary Society for Africa and the East
CNTM	U. S. A.	Grace Baptist Church, Los Angeles, California
ConIM	U. S. A.	Congo Inland Mission
CPW	U. S. A.	Woman's Board of Missions of the Cumberland Presbyterian Church
CB	China	The Chinese Recorder
CRC	U. S. A.	Board of Heathen Missions of the Christian Reformed Church
CSB	Netherlands	Centraal-Comité voor de Oprichting en de Instandhouding van een Seminarie nabij Batavia
CSCR	China	Refuge for Chinese Slave Children
CSFM	Scotland	Church of Scotland Foreign Mission Committee
CSFMW	Scotland	Church of Scotland Women's Association for Foreign Missions
CSJ	Scotland	Church of Scotland Committee for the Conversion of the Jews
CSSM	England	Children's Special Service Mission
CSSU	China	China Sunday School Union
CTS	China	Chinese Tract Society
CUBG	British Guiana	Congregational Union of British Guiana
CUJ	Jamaica	Congregational Union of Jamaica
CUSA	Cape of Good Hope Province	Congregational Union Church Aid and Missionary Society of South Africa
CWBM	U. S. A.	Christian Woman's Board of Missions
CZST	Netherlands	Comité tot Voorziening in de Godsdiensige Behoeften van de Gevestigde Inlandsche Protestantische Christengemeenten op de Sangir- en Talaut-Eilanden
DEL	U. S. A.	Danish Evangelical Lutheran Church in America
DFMB	Germany	Deutscher Frauen Missionsbund
DHL	Germany	Deutscher Hilfsbund für christliches Liebeswerk im Orient
DHM	China	"Door of Hope" Mission
DKMA	Denmark	Dansk Kirke-Mission i Arabien
DMO	Denmark	Oesterlands-Missionen
DMS	Denmark	Danske Missionselskab
DOA	Germany	Evangelische Missionsgesellschaft für Deutsch-Ostafrika
DOM	Germany	Deutsche Orient Mission
DPMS	England	Dufferin and Procter Memorial Schools
DRCSA	Cape of Good Hope Province	General Mission Committee of the Dutch Reformed Church of South Africa
DU	Japan	Doshisha University
DVNB	Netherlands	Doopsgezinde Vereeniging tot Bevordering der Evangelieverbreiding in de Nederlandsch-Overzeesche Bezittingen
EA	U. S. A.	Missionary Society of the Evangelical Association of North America
EbM	U. S. A.	Ebenezer Missions
ECHH	Austria-Hungary	Ungarische allgemeine evangelisch-kirchliche Hilfs-Anstalt
ECS	Scotland	Board of Foreign Missions of the Representative Council of the Episcopal Church in Scotland
EFS	Sweden	Evangeliska Fosterlands-Stiftelsen
EGM	England	Egypt General Mission
ELAug	U. S. A.	China Missionary Society of the Augustana Synod of the Evangelical Lutheran Church of North America

ELGC	U. S. A.	Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America
ELGCL	U. S. A.	Board of Missions for Porto Rico and Latin America of the General Council of the Evangelical Lutheran Church in North America
ELGS	U. S. A.	Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States of America
ELJSO	U. S. A.	Board of Foreign Missions, Evangelical Lutheran Joint Synod of Ohio and Other States
ELMo	U. S. A.	Board of Foreign Missions of the Evangelical Lutheran Synod of Missouri, Ohio and Other States
ELO	U. S. A.	Inter-Synodical Evangelical Lutheran Orient-Mission Society
ELSI	U. S. A.	Evangelical Lutheran Synod of Iowa and Other States
ELSo	U. S. A.	Board of Foreign Missions of the United Synod of the Evangelical Lutheran Church in the South
EM	Syria	English Mission, Lydda, Palestine
EMJ	England	Evangelical Mission to Israel
EMM	Scotland	Emmanuel Medical Mission
EMMS	Scotland	Edinburgh Medical Missionary Society
EP	China	Evangel Press
EPM	England	Foreign Missions Committee of the Presbyterian Church of England
ESNA	U. S. A.	Foreign Mission Board of the Evangelical Synod of North America
EUPI	Philippines	Evangelical Union of the Philippine Islands
EUSA	England	Evangelical Union of South America
EvM	U. S. A.	Evangel Mission
FaM	China	Faith Mission
FAMC	England	Friends' Armenian Mission Committee
FAS	England	Friends' Anti-Slavery Committee
FBC	U. S. A.	Foreign Missionary Society of the Brethren Church
FBM	Algeria	Mission des Eglises baptistes de Langue française
FBS	Sweden	Fri Baptistern
FCC	U. S. A.	Board of Missions of the Friends Church of California
FCCA	U. S. A.	Federal Council of the Churches of Christ in America
FCMS	U. S. A.	Foreign Christian Missionary Society
FCS	Scotland	Free Church of Scotland Foreign Mission
FCU	U. S. A.	Board of Trustees of Fukien Christian University
FDM	Germany	Friedenshort Deaconess Mission
FFC	Finland	Fria Missionen i Finland
FFMA	England	Friends' Foreign Mission Association
FKCA	Hawaii	Free Kindergarten and Children's Aid Association of the Territory of Hawaii
FMA	U. S. A.	General Missionary Board of the Free Methodist Church of North America
FMCNA	U. S. A.	Foreign Missions Conference of North America
FMS	Finland	Finska Missionssällskapet
FNE	U. S. A.	Board of Foreign Missions of the Yearly Meeting of Friends for New England
FSSA	U. S. A.	Foreign Sunday School Association of the United States of America
FWENA	U. S. A.	Federation of Woman's Boards of Foreign Missions of North America
GBB	U. S. A.	General Mission Board of the Church of the Brethren
GC	China	Ginling College
GCAM	Germany	Deutsche China-Allianz-Mission in Barmen
GEM	U. S. A.	Grace Evangelical Mission
GHIS	U. S. A.	Gould Memorial Home and Industrial Schools, Rome, Italy
GM	Germany	Gossnersche Missionsgesellschaft
GMC	China	Grace Mission

GMS	U. S. A.	Gospel Missionary Society
GPM	Canada	Board of Management of the Gwalior Presbyterian Mission
H	U. S. A.	Harvard Mission
HAM	England	Heart of Africa Mission
HCC	China	Hangchow Christian College
HEA	Hawaii	Board of the Hawaiian Evangelical Association
Heb	U. S. A.	Hebron Mission
HF	Sweden	Helgelse-Förbundet
HFMA	U. S. A.	Hephzibah Faith Missionary Association
HGAT	Austria-Hungary	Hermannstadt evangelische Verein der Gustav-Adolf für Transylvania, Hungary
HLJ	Germany	Aussätzigen-Asyl "Jesushilfe" in Jerusalem
HM	Germany	Evangelisch-lutherische Missionsanstalt zu Hermannsburg
HMSI	India	Home Missionary Society of India
HS	Japan	Hakuaikai Seryoin
HTM	Denmark	Teltmissionen
HVBC	Germany	Hildesheimer Verein für die deutsche Blindenmission in China
HVM	India	Henaratgoda Village Mission
IBC	China	Institution for the Chinese Blind
IC	U. S. A.	Board of Directors of the Iconium College
ICAM	India	Indian Christian Association, Madras
ICGS	U. S. A.	Indian Commission of the General Synod of Wisconsin, Minnesota, Michigan, and Other States
ICM	England	Indian Christian Mission
ICPA	Japan	International Christian Police Association
IGLA	Australia	Missionary Committee of the Immanuel German Evangelical Lutheran Synod of Australia
II	China	International Institute of China (Mission among the Higher Classes in China)
IL	Natal	Ikwezi Lamaci Mission
ILM	China	Independent Lutheran Mission
IMMS	U. S. A.	International Medical Missionary Society
IMST	India	Indian Missionary Society of Tinnevely
IMU	U. S. A.	International Missionary Union
Ind		Independent
IP	Ireland	Foreign Mission of the Presbyterian Church in Ireland
IPTCA	England	International Postal Telegraph Christian Association
IRB	U. S. A.	International Reform Bureau
ISAM	International	Inland-South-America Missionary Union
ISSU	India	India Sunday School Union
IWM	U. S. A.	Interchurch World Movement of North America
JBMS	Japan	Japanese Baptist Missionary Society
JBTS	Japan	Japan Book and Tract Society
JBU	Jamaica	Jamaica Baptist Union
JC	Netherlands	Vereeniging het Java-Comité te Amsterdam
JCC	Japan	Japan Continuation Committee
JCM	China	Japanese Christian Mission
JEB	Japan	Japan Evangelistic Band
JEM	England	Jerusalem and the East Mission
JS	Syria	Jebail Settlement
JSL	England	Work among Japanese Seamen in the Port of London
JTM	Ireland	Jungle Tribes Mission of the Presbyterian Church in Ireland
JTMS	Scotland	Association for the Support of the Jessie Taylor Memorial School for Moslem and Druse Girls
JTSI	India	Jungle Tribes Mission, Coonoor, South India
JV	Germany	Jerusalem-Verein
K	Japan	Kumai Kyokwai
KCIHM	England	Kurku and Central Indian Hill Mission
KCM	Germany	Kieler China Mission
KHI	China	John G. Kerr Hospital for the Insane
KIM	Chosen	Korean Itinerant Mission
KIS	India	Kandy Industrial School

KM	France	Mission Protestante Francaise en Kabylie
KMAS	Sweden	Kvinnliga Missions Arbetare
KRBTS	Chosen	Korean Religious Book and Tract Society
KS	China	Kuling School
L	Germany	Liebenzeller Mission
LB	U. S. A.	Board of Missions of the Church of the Lutheran Brethren
LBM	U. S. A.	Lutheran Board of Missions (Lutheran Free Church of U. S. A.)
LCBC	U. S. A.	Lott Carey Baptist Home and Foreign Mission Convention in the United States
LEF	Finland	Lutherska Evangeliföreningen i Finland
LHI	England	Lebanon Hospital for the Insane
LJS	England	London Society for Promoting Christianity amongst the Jews
LMB	India	Lee Memorial Bengali Mission
LMM	U. S. A.	Laymen's Missionary Movement of the United States and Canada
LMS	England	London Missionary Society
Lp	Germany	Evangelisch-lutherische Mission zu Leipzig
LPL	Denmark	Udvalget for L. P. Larsens Missionsarbejde blandt indiske Studenter
LPM	England	Lakher Pioneer Mission
MA	U. S. A.	Mandingo Association, Inc.
MBC	U. S. A.	Foreign Missions of the Conference of the Mennonite Brethren Church of North America
MBCNW	Canada	Foreign Mission Board of the Mennonite Brethren in Christ, Canadian Northwest Conference
MBCO	Canada	Mennonite Brethren in Christ Missionary Society, Ontario Conference
MBCo	China	Mission Book Company
MBIO	U. S. A.	Foreign Mission Board of the Indiana and Ohio Conference, Mennonite Brethren in Christ
MBM	U. S. A.	Michigan Mennonite Brethren in Christ, Foreign Mission Board
MBN	U. S. A.	Foreign Mission Board of the Nebraska Conference, Mennonite Brethren in Christ Church
MBP	U. S. A.	Board of Foreign Missions of the Pennsylvania Conference of the Mennonite Brethren in Christ
MBPac	U. S. A.	Foreign Missions Board of the Pacific Conference, Mennonite Brethren in Christ
MC	U. S. A.	Trustees of Mackenzie College, Sao Paulo, Brazil
MCB	Scotland	Hill-Murray Mission to Chinese Blind and Illiterate Sighted in North China
MCC	Canada	Missionary Society of the Methodist Church
MCM	Wales	Maranhm Christian Mission
McM	France	Mission Populaire Evangélique de France
MDB	Germany	Missionsgesellschaft der deutschen Baptisten
MEFB	U. S. A.	Board of Foreign Missions of the Methodist Episcopal Church
MEH	U. S. A.	Board of Home Missions and Church Extension of the Methodist Episcopal Church
MEHW	U. S. A.	Woman's Home Missionary Society of the Methodist Episcopal Church
MeIM	New Zealand	Melanesian Mission
MEM	U. S. A.	Missionary Education Movement of the United States and Canada
MES	U. S. A.	Board of Missions of the Methodist Episcopal Church, South
MGC	U. S. A.	Board of Foreign Missions of the General Conference of the Mennonites of North America
MHLF	Germany	Mission der hannoverschen evangelisch-lutherischen Freikirche
Miss Home	China	Missionary Home and Agency
ML	Ireland	Mission to Lepers
MM	India	Mukti Mission
MMA	U. S. A.	Metlakahtla Christian Mission

MMAu	Australia	Methodist Missionary Society of Australasia
MMC	U. S. A.	Mennonite Board of Missions and Charities
MMJ	England	Mildmay Mission to the Jews
MMSI	India	Medical Missionary Association of India
Mor	International	Mission der Brüdergemeine
Mor-us	U. S. A.	Society of the United Brethren for Propagating the Gospel Among the Heathen
MP	U. S. A.	Board of Foreign Missions of the Methodist Protestant Church
MPh	Switzerland	Mission philafricaine
MPHC	U. S. A.	Directors of the Methodist Publishing House in China
MPM	China	Metropolitan Presbyterian Mission
MPW	U. S. A.	Woman's Foreign Missionary Society of the Methodist Protestant Church
MR	Switzerland	Mission Suisse Romande
MSCC	Canada	Missionary Society of the Church of England in Canada
MSUW	England	Missionary Settlement for University Women
MTS	India	Malabar Mar Thoma Syrian Christian Evangelistic Association
NAIR	U. S. A.	National Armenia and India Relief Association for Industrial Orphan Homes
NAM	England	North Africa Mission
NBC	U. S. A.	Foreign Mission Board of the National Baptist Convention
NBSS	Scotland	National Bible Society of Scotland
NCAS	China	North China American School
NCM	Norway	Tsjilmissionen
NCULS	China	North China Union Language School
ND	Germany	Gesellschaft für innere und äussere Mission im Sinne der lutherischen Kirche
NEC	England	Company for the Propagation of the Gospel in New England and the Parts Adjacent in America
NEEM	Norway	Norges Frie Evangeliske Missionsforbund
NFS	China	Nanking Foreign School
NFTS	China	North Fukien Tract Society
NHM	U. S. A.	Bureau of Missions of the National Association for the Promotion of Holiness
NIA	U. S. A.	National Indian Association
NIBB	England	North India Industrial Home for Christian Blind
NIM	England	Nvassa Industrial Mission
NIZ	Dutch East Indies	Nederlandsch Indische Zendingsbond
NJ	U. S. A.	Board of Home and Foreign Missions of the General Convention of the New Jerusalem in the United States of America
NK	Germany	Neukirchener Missionsanstalt
NKK	Japan	Nihon Kirisuto Kyokwai
NKM	China	North-West Kiangsi Mission
NLF	Norway	Norske Evangelisk Lutherske Frikirkes Kinamission
NLG	Netherlands	Nederlandsch Luthersch Genootschap voor in- en Uitwendige Zending
NLK	Norway	Norsk Lutherske Kinamissionsforbund
NLMM	England	National Laymen's Missionary Movement
NLS	China	Nanking Language School
NM	India	Nepaul Mission
NMC	Norway	Norske Mission i Kina
NMCI	India	National Missionary Council of India
NMF	Norway	Norske Missionsforbund
NMG	Germany	Norddeutsche Missionsgesellschaft
NMK	Japan	Nihon Methodist Kyokwai
NMP	England	Nile Mission Press
NMS	Norway	Norske Missionselskab
NMSI	India	National Missionary Society of India
NSK	Japan	Nippon Sei Kokwai
NTLJ	Japan	National Temperance League of Japan

NTSC	China	National Tract Society for China
NZBMS	New Zealand	New Zealand Baptist Missionary Society
NZG	Netherlands	Nederlandsch Zendingenootschap
NZMH	New Zealand	New Zealand Methodist Home Mission and Church Extension Society
NZV	Netherlands	Nederlandsche Zendingenvereniging
OHH	Austria-Hungary	Oesterreichischer Hauptverein für Heidenmission
OMJ	Japan	Omi Kirisutokyo Dendo Dan (Omi Mission)
OMC	England	Oxford Mission to Calcutta
OMS	Japan	Toyo Senkyokwai (Oriental Missionary Society)
OOA	Japan	Okayama Kojiin
OOB	Turkey in Asia	Oriental Orphanage, Brousa
P	France	Société des Missions Evangéliques chez les Peuples non Chrétiens
PB	U. S. A.	Brethren Missionaries (Plymouth Brethren)
PBIM	U. S. A.	Pittsburgh Bible Institute Mission
PBS	U. S. A.	Arthur T. Pierson Memorial Bible School of Seoul, Korea
PBW	U. S. A.	Pentecost Bands of the World
PCBA	Japan	Presbyterian and Reformed Church Building Association
PCC	Canada	Board of Foreign Missions, Presbyterian Church in Canada
PCCH	Canada	Board of Home Missions of the Presbyterian Church in Canada
PCIC	Ireland	Continental Mission of the Presbyterian Church in Ireland
PCIJ	Ireland	Jewish Mission of the Presbyterian Church in Ireland
PCJ	Jamaica	Presbyterian Church of Jamaica
PCN	U. S. A.	General Board of Foreign Missions, Church of the Nazarene
PCNZ	New Zealand	Foreign Missions Committee of the Presbyterian Church of New Zealand
PCNZM	New Zealand	Maori Mission Committee of the Presbyterian Church of New Zealand
PCSA	Cape of Good Hope Province	Native Missions Committee of the Presbyterian Church of South Africa
PE	U. S. A.	Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America
PFM	U. S. A.	Pentecost Faith Mission
PIVM	India	Poona and Indian Village Mission
PLLA	U. S. A.	Pan-Lutheran Missionary Society for Latin America
PM	England	Pioneer Mission (British and Continental)
PMMS	England	Primitive Methodist Missionary Society
PMP	China	American Presbyterian Mission Press
PMS	U. S. A.	Peniel Missionary Society
PMU	England	Pentecostal Missionary Union for Great Britain and Ireland
PN	U. S. A.	Board of Foreign Missions of the Presbyterian Church in the United States of America
PNH	U. S. A.	Board of Home Missions of the Presbyterian Church in the United States of America
PNHW	U. S. A.	Woman's Board of Home Missions of the Presbyterian Church in the United States of America
PS	U. S. A.	Executive Committee of Foreign Missions of the Presbyterian Church in the United States (South)
PSH	U. S. A.	Executive Committee of Home Missions of the Presbyterian Church in the United States (South)
PU	U. S. A.	Trustees of Peking University
PVM	England	Palestine Village Mission
QIM	Ireland	Qua Iboe Mission
RBMU	England	Regions Beyond Missionary Union
RC	U. S. A.	Trustees of Robert College
RCA	U. S. A.	Board of Foreign Missions of the Reformed Church in America

RCAH	U. S. A.	Board of Domestic Missions of the Reformed Church in America
RCDW	U. S. A.	Women's Board of Domestic Missions of the Reformed Church in America
RCSC	U. S. A.	Sheboygan Classis of the Reformed Church in the United States, Board for Missions among the Indians
RCUS	U. S. A.	Board of Foreign Missions of the Reformed Church in the United States
RCUSH	U. S. A.	Board of Home Missions of the Reformed Church in the United States
RDV	Germany	Rheinisch-westfälischer Diakonissenverein
RE	U. S. A.	Board of Foreign Missions of the Reformed Episcopal Church
RHMS	India	Rangoon Karen Home Mission Society
RM	Germany	Rheinische Missionsgesellschaft
RPC	U. S. A.	Board of Foreign Missions of the Synod of the Reformed Presbyterian Church in North America (Covenanter)
RPCB	U. S. A.	Central Board of Missions of the Reformed Presbyterian Church
RPGS	U. S. A.	Board of Foreign Missions of the Reformed Presbyterian Church in North America
RPI	Ireland	Foreign Mission of the Reformed Presbyterian Synod of Ireland
RPS	Scotland	Foreign Mission Board of the Reformed Presbyterian Church of Scotland
RTS	England	Religious Tract Society
S	U. S. A.	Home and Foreign Board of Missions of The Schwenkfelder Church in the United States of America
SA	England	Salvation Army
SABMS	Cape of Good Hope Province	South African Baptist Missionary Society
SACIM	Transvaal	South African Compounds and Interior Mission
SAF	Cape of Good Hope Province	South African Missionary Society
SAGM	International	South Africa General Mission
SAM	U. S. A.	Scandinavian Alliance Mission of North America
SAMS	England	South China Boat Mission
SAS	China	Shanghai American School
SB	England	Strict Baptist Mission
SBC	U. S. A.	Foreign Mission Board of the Southern Baptist Convention
SBCH	U. S. A.	Home Mission Board of the Southern Baptist Convention
SBM	Sweden	Svenska Baptisternas Kommittens för Missionen Utom Landet
SCAP	—	South China Alliance Press
SCBC	U. S. A.	Rev. D. M. Stearns' Church and Bible Classes
SCBM	U. S. A.	South China Boat Mission
SCCBC	China	South China Christian Book Company
Sch	Norway	Norske Kirkes Mission ved Schreuder
SCHM	China	South China Holiness Mission
SCM	China	South Chih-li Mission
SCTS	China	South China Religious Tract Society
SDA	U. S. A.	General Conference of the Seventh-Day Adventist Denomination
SDB	U. S. A.	Seventh Day Baptist Missionary Society
SDFC	U. S. A.	Swedish Evangelical Free Church of the United States of North America
SEMC	U. S. A.	Swedish Evangelical Mission Covenant of America
SEFS	China	South Fukien Religious Tract Society
SIB	U. S. A.	Scandinavian Independent Baptist Denomination
SIBS	India	South India Blind School
SIM	Canada	Sudan Interior Mission
SIMA	India	South Indian Missionary Association

SISB	England	South India Strict Baptist Missionary Society
SJM	Sweden	Föreningen för Israelsmission
SKM	Sweden	Svenska Kyrkans Missionsstryelse
SLM	England	Sierra Leone Mission
SM	Sweden	Svenska Mongolmissionen
SMC	Sweden	Svenska Missionen i Kina
SMF	Sweden	Svenska Missionsförbundet
SMM	Scotland	Southern Morocco Mission
SMNC	India	Santal Mission of the Northern Churches
SPC	U. S. A.	Trustees of Syrian Protestant College, Beirut, Syria
SPCK	England	Society for Promoting Christian Knowledge
SPG	England	Society for the Propagation of the Gospel in Foreign Parts
SPI	Canada	San Pedro Mission to the Indians
SPM	Germany	Sudan Pioneer Mission
SRM	China	Shanghai Mission to Ricksha Men and Coolie Class
SSEM	Australia	South Sea Evangelical Mission
SSJ	Syria	Swedish Society of Jerusalem
SSJE	England	Cowley, Wantage & All Saints Missionary Association
SUJ	Japan	Seisho No Tomo
SUM	International	Sudan United Mission
SVAM	Sweden	Svenska Alliansmissionen
SVM	U. S. A.	Student Volunteer Movement for Foreign Missions
SVMM	China	Chinese Student Volunteer Movement for The Ministry
SW	Germany	Verein für das Syrische Waisenhaus in Jerusalem
SYM	China	South Yunnan Mission
SZJ	Dutch East Indies	Salatiga-Zending op Java
TAIB	India	Tehri Anjuman-I-Basharat
TBMS	India	Telugu Baptist Mission Society
TBPS	India	Telugu Baptist Publication Society
TBVM	India	Tehri Border Village Mission
TIM	U. S. A.	James M. Taylor Interdenominational Missionary Work
TM	Scotland	Tibetan Mission
TMS	Scotland	Walker-Arnett Tabetha Mission
TPM	Wales	Thado-Kookie Pioneer Mission
TSM	China	Tsehchowfu Mission
TSNC	China	Religious Tract Society of North and Central China
TBBS	India	Tranquebar Tamil Bible Society
UB	U. S. A.	Foreign Missionary Society of the United Brethren in Christ
UBC	U. S. A.	Domestic, Frontier and Foreign Missionary Society of the United Brethren in Christ
UCMS	U. S. A.	United Christian Missionary Society
UDEL	U. S. A.	Mission Board of the United Danish Evangelical Lutheran Church in America
UE	U. S. A.	Home and Foreign Missionary Society of the United Evangelical Church
UEAC	France	Vereingte Gemeinden der deutschen Kirchen A. C. in Paris
UFS	Scotland	Foreign Missions Committee of the United Free Church of Scotland
UFSJ	Scotland	United Free Church of Scotland, Jewish Mission
UGC	U. S. A.	Universalist General Convention
UHC	U. S. A.	United Holy Church of America, Missionary Department
UMC	England	United Methodist Church Missionary Society
UMCA	England	Universities' Mission to Central Africa
UME	U. S. A.	Board of Foreign Missions of the Union American Methodist Episcopal Church in the United States and Canada
UMSI	U. S. A.	Union Missionary Medical School for Women, South India
UN	U. S. A.	Trustees of the University of Nanking

Union	—	Employed for all unions of Independent Sending Societies
Un Med Coll	China	Union Medical College and Hospital
Un Wom Coll	China	Union Women's College, Peking
UOM	U. S. A.	United Orphanage and Mission Society
UOS	Scotland	United Original Secession Church of Scotland, Foreign Mission Committee
UP	U. S. A.	Board of Foreign Missions of the United Presbyterian Church of North America
UPCA	U. S. A.	Christian Association of the University of Pennsylvania (Foreign Department)
UZV	Netherlands	Utrechtsche Zendingsvereniging
VGAS	Austria-Hungary	Vienna Gustav Adolph Verein
VHC	Netherlands	Vereeniging tot Oprichting en Instanhouding van Hospitalen in China ten Dienste der Medische Zending
VM	U. S. A.	Vanguard Faith Mission
VUEE	Netherlands	Vereeniging tot Uitbreiding van het Evangelie in Egypte
WCC	U. S. A.	Continuation Committee of the World Missionary Conference, Edinburgh
WCCM	India	Women's Christian College, Madras
WCEU	U. S. A.	World's Christian Endeavor Union
WCMC	India	Women's Christian Medical College
WMMM	England	Welsh Calvinistic Methodists' Foreign Missions
WCTS	China	West China Religious Tract Society
WCTU	International	World's Woman's Christian Temperance Union
WCTUI	India	Women's Christian Temperance Union of India
WCTUJ	Japan	Woman's Christian Temperance Union of Japan
WFMA	U. S. A.	World's Faith Missionary Association
WI	U. S. A.	West Indies Mission Board of the United Lutheran Church in America
WMCA	U. S. A.	Missionary Society of the Wesleyan Methodist Connection of America
WMMS	England	Wesleyan Methodist Missionary Society
WMMSW	England	Women's Auxiliary of the Wesleyan Methodist Missionary Society
WSSA	International	World's Sunday School Association
WU	U. S. A.	Woman's Union Missionary Society of America
YM	U. S. A.	Yale Foreign Missionary Society
YMCAA	U. S. A.	International Committee of the Young Men's Christian Associations, Foreign Department
YMCAAu	Australia	National Committee of Young Men's Christian Associations of Australia and New Zealand
YMCACh	China	National Committee of the Young Men's Christian Associations of China
YMCAE	England	Foreign Department of the English National Council of the Young Men's Christian Associations
YMCAI	India	National Council, Young Men's Christian Associations, India and Ceylon
YMCAJ	Japan	Japanese Young Men's Christian Association National Union
YMCAS	Scotland	Foreign Mission Department of the Scottish National Council of the Young Men's Christian Associations
YMJ	Japan	Yotsuya Mission
YWCAAu	Australia	Foreign Department of the National Young Women's Christian Associations of Australasia
YWCAB	England	Foreign Department of the National Young Women's Christian Association of Great Britain and Ireland
YWCAC	Canada	Foreign Department of the Dominion Council of the Young Women's Christian Association of Canada
YWCACH	China	National Committee of the Young Women's Christian Associations of China
YWCAI	India	National Young Women's Christian Association of India, Burma and Ceylon

YWCAJ	Japan	National Committee of the Young Women's Christian Associations of Japan
YWCASAf	Transvaal	South African National Council of the Young Women's Christian Association
YWCAUS	U. S. A.	Foreign Department of the National Board of the Young Women's Christian Associations of the United States of America
ZBMM	England	Zenana Bible and Medical Mission
ZGK	Netherlands	Zending van de Gereformeerde Kerken in Nederland onder Heidenen en Mohammedanen
ZIM	England	Zambesi Industrial Mission
ZTH	India	Zenana Training Home, Poona

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THE CONTINENTAL HOME BASE

DR. J. W. GUNNING*

The interest in Mission Work is certainly increasing in Holland. More than in any other European country, however, the moneyed classes are estranged from the Church and its work. It was therefore a pleasing sign that this year a number of people not belonging to any church urged their friends to support the Mission Work. But the result was not encouraging, so that the Societies for Mission Work still cannot meet the requirements of the work in the Dutch Colonies. It is therefore desirable that consideration be given to the question of whether any use can be made of the German Societies.

Important facts are to be noted regarding the cooperation of the different Dutch societies. The "Committee of Advice," corresponding to the "Committee of Reference and Counsel" in America, which was formed some years ago, continues to develop in the right way. In March, 1919, the "Nederlandsche Zendingvereeniging" at Rotterdam, established in 1858, decided to close its training school, and for the instruction of their prospective missionaries to combine with the "Nederlandsch Zendelinggenootschap" and the "Utrechtsche Zendingvereeniging," which together founded the Dutch College for Missionaries. Now that the first mentioned society has become affiliated with this college, unity in the instruction of missionaries has been established after sixty years. The council for the study of missionaries, the "Zendingstudieraad," bought the land and erected the necessary buildings for its yearly conferences. They were occupied this summer and were so satisfactory that for 1920 three conferences are planned.

Among the German Societies it is especially the "Rheinische Missionsgesellschaft" which has extensive work in the Netherlands East Indies. However, because of the decrease of the value of German money to the tenth part of what it was this work is endangered too. With the help of the Government a Committee has been formed to prevent the Rheinische Missionsgesellschaft from being compelled to change its funds for Dutch money. It seems that in this way it will be made possible to continue this salutary and blessed work.

Field Review; Political Reform

In 1918 in the Dutch Indies an important step was taken in the decision for self-government for the Colonies. A "Volksraad," a "Council for the People," was formed, consisting of nearly forty members, half of whom are elected by different local authorities and the other half by the Government. The general opinion is that the

*Unfortunately, Dr. Gunning's article on the Continental Home Base was received from Holland too late for insertion in its proper place under the Home Base Reviews.

Governor General has made a very good choice in the persons he appointed members of the "Volksraad. The expectations were not great, especially in Holland, but in its first year the "Volksraad" has put to shame all those who were pessimistic about it. The work done by it was widely appreciated and it has already acquired such a position that an extension of its power (at the present only advisory) is in consideration, making it, if possible, at the same time more representative.

What the influence of this will be on Mission Work is not to be seen as yet. It is not impossible that the position of missions will become more difficult; it is even probable. All education given by the state, in Holland as well as in the colonies, is absolutely non-religious, and is generally given by people who have broken entirely with the Church. The opposition to this unreligious school with its often anti-religious teachers has led in Holland to action on the part of the parents who wanted religious education for their children, and the result has been an Act of Parliament causing the expenses of private schools under certain conditions to be paid (nearly or quite) by the state. This same principle, it is expected, will be followed in the East Indies. But it cannot there be urged that the conscience of the parents compels them to demand religious instruction. The Mohammedans will rather oppose Christian Schools, i. e., Mission schools, or at any rate be easily instigated to opposition. The animistic heathen will not be driven to opposition, because they have no leaders, but on the other hand they can never be said to want Christian education. If then in the East Indies, Private Schools, instead of receiving the present subsidies, are to be treated financially as on the same footing as State Schools, there is reason to ask what principles must guide the Government in supporting private instruction. The answer seems to be an appeal to the results of the Private Schools. They have succeeded in acquiring a position in the life of the people. We are speaking now of elementary schools, for the secondary schools, which enable their pupils to get a place in the service of the Government, are certainly popular in the Indies. But the elementary schools, teaching only reading, writing and principles of arithmetic, must always be established and kept up by force.

Our Missions, however, have succeeded in making this school popular. The Government, then, as it desires to extend education, cannot do better than support the initiative which for the greater part is the work of our Mission. For the future of Mission Schools in the East Indies much will depend on the question, whether thoughts such as the above will be entertained in a body like the "Volksraad," and in the Local Councils which, too, must gain in importance.

Spiritual Currents in the East Indies

While in general the attitude of the "Volksraad" is appreciated and the Indian members satisfactorily cooperate with their European colleagues, outside this Council the spiritual leaders of the people,

more and more, are beginning to take up an attitude of opposition to the Government, and socialism begins to spread among them. There have already been occasional disturbances as a result of this. Not that there is any serious undermining of the position of Dutch authority. But there have been victims, a few Europeans, too, but mostly natives who were instigated by unscrupulous leaders and paid for it with their lives. This makes the position of the Government, which is inclined to look favorably on the efforts of the people to become politically more independent, very difficult; it is either considered too progressive or too conservative. Still others think that in general it knows how to find the golden mean. Many Europeans, though, hearing the revolutionary speeches of the leaders and seeing the actions to which they lead, are seriously alarmed, and it is perhaps owing to this that the European Press in the Indies has of late taken a favorable attitude toward Mission Work. We will try to profit by this without attaching too much importance to the minor value of this favorable attitude. On the other hand we have to consider that the Government will be compelled to take into consideration the currents among the people (which not long ago could be disregarded because they did not find utterance) and that the result may be a more reserved attitude toward Mission Work.

Animistic Tribes

The work among the animistic heathen in the Dutch Indies continues prosperously. Their conversion to Christianity seems to be only a matter of time. With the growth of the parishes comes the question of how to bring them to financial independence and also to spiritual independence. It seems that for the former it will be necessary to establish funds, because the social position of the native Christians is such that they cannot afford to keep up their churches by annual gifts. We are considering encouraging them to buy and cultivate ground by advancing the money; they will have to pay this back from the profits in the first years, while later on these profits must serve to support the parish. All efforts to educate them to greater spiritual independence meet a great obstacle in the mentality of the natives, who generally lack will-power. As soon as they have taken the missionaries for their leaders, they let themselves be guided, which means for them that they obey them implicitly, without asking the wherefore, and without trying to learn how to apply the principles of Christianity in any particular case. Many decennaries will have to go by before we shall find independent Christian parishes and Church life. Sometimes this final end seems hopelessly far off; but there is the more reason not to overlook the signs, certainly not wanting, which show that there is progress, and a possibility of reaching the aim.

Mohammedans

Referring to what was said in the preceding Year Book about the two currents in the Mohammedan world, it can be stated here that

the prospects of mission work among Moslems are really more favorable than ten years ago. Concentrating all energy on the animistic tribes was then often seriously considered. At present a proposal in this direction is not thought of. We do not mean to say that a conversion "en masse" among the Mohammedans may be expected. But among the more cultured Mohammedans in Java, where civilization is greater than among the animistic tribes in the other islands, there are more points of contact than before, and there is among them a curiosity concerning Christianity, which must be satisfied. Some medical missionaries and teachers have succeeded in camping out in the mountains these last three years with some civilized and Dutch-speaking Javanese, as is the custom among young people in America and in Europe. The results are mutual trust and ties of friendship, which are kept up by correspondence. At the Mission Conference held at Soerabaja in September, 1918, a Committee was appointed which will consider the means of getting into touch with the ex-pupils of the Dutch schools for natives, especially with the Christians among them. More indirect mission work seems necessary, not aiming at increasing the number of Christian members of the Church so much as at pervading the natives of Java with Christian principles to prevent the civilized Javanese from passing Christianity or rather Christ, without stopping to think of Him.

Dutch Schools for Natives

The demand for these schools is increasing, and our mission must try to meet this demand. But there are drawbacks which must not be overlooked. The Mission has always tried to let the natives preserve their nationality. Now that they want complete Dutch instruction there is the danger that they will lose their national character and incur all the misery which is involved in this loss. It must be required of every Dutch teacher in a native school that he study the language of his pupils and their culture. This is, alas, often impossible, because these schools have to be established in so short a time. Yet it does not seem advisable that our Mission should stop founding them because it can better neutralize the dangers connected with these schools than the Government can.

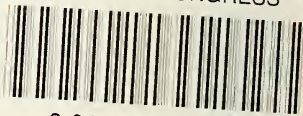
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